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Current Topics.

The Archbishop of Sydney made some very sane and practical references to the subject of Spiritual Healing, in his charge to the Synod of Sydney this week. His remarks are published in another column and demand the special attention of Church people. His Grace bore testimony to the tremendous spiritual uplift of the recent Mission of Healing in Sydney, and referred to the cases of bodily blessing. His emphasis on the ministry being part of the work of the parish clergy, coupled with the help of the faithful laity, evoked the applause of the assembly. There appears to be no call for a special caste of clergy to function as spiritual healers, but what did appeal to so many were the words of his Grace, wherein he urged that devoted and spiritually minded lay people should be called upon, not only to pray, but in keeping with ancient practice, to join with the minister in the laying-on of hands. Without any doubt whatever, a great field of service and blessing awaits the church in this important work of healing and clergy in seeking to fulfil their ministry in this regard will find much helpful guidance and wise information in the words of the Primate.

The World Alliance for promoting International Friendship through the Churches is a very live body in Great Britain and America. The Archbishop of Canterbury is President of the World Movement, while the Bishop of Oxford is President of the British Council, composed as it is of eighty chosen representative members of all Protestant Churches in England, Wales and Scotland. Already the Alliance is proving a great rallying ground for Christians in all countries to give their expression of Christian brotherhood its sure and evident place in the ordering of their lives, to work for good understanding, for the play of right motives in national life and international relationships or to put it in another way, to deepen in the hearts of all those who profess and call themselves Christian, the responsibility resting upon each and all for maintaining and extending the spirit of peace and goodwill.

Just now the World Alliance is putting forth strenuous endeavours to secure increased interest and support. Local churches are being asked to affiliate. The Rev. Dr. Ramsay is going up and down Europe amidst all nationalities pleading the cause of international peace and goodwill. The

Alliance came into existence at Constance in August, 1914, the following being its objects:—

(1) That, inasmuch as the work of conciliation and the promotion of amity is essentially a Christian task, it is expedient that the Churches in all lands should use their influence with the Peoples, Parliaments, and Governments of the world to bring about good and friendly relations between the Nations, so that, along the paths of peaceful civilisation they may reach that universal goodwill which Christianity has taught mankind to aspire after.

(2) That, inasmuch as all sections of the Church of Christ are equally concerned in the maintenance of peace and the promotion of good feeling among all races of the world, it is advisable for them to act in concert in their efforts to carry the foregoing resolution into effect.

We venture to express the hope that ere long an Australian Council of the World Alliance will be formed out here for a useful and beneficent work awaits all lovers of peace.

A re-reading of the note in our last issue on "Things that Differ" leads us to think that we did not make perfectly clear what the Bishop of Bendigo's views are concerning the Anglo-Catholic party, as

clearly evidenced in another portion of the bishop's charge. Our complaint was against what we think, and think strongly was a wrong collocation—the placing of the slack Evangelical, or "low" Churchman, in the same category as the extremist of Anglo-Catholic views who is notoriously disloyal to the practice and doctrine of the Church of England. It is a comparison which is not infrequently made, and tends to give the unthinking man a completely mistaken idea of the real situation. As some one has put it, "My cook may neglect to put salt into my rice pudding, that would be to leave out something that would make the dish more wholesome and appetising; but it would be a completely different thing if the cook were to put some strychnine into the pudding." As a matter of fact, Bishop Baker's charge was in furtherance of a recognition of the three great parties in the Church, but only so far as each is loyal to the Prayer Book and the Reformation; and the charge clearly stigmatises as "quite contrary to the Reformation and Anglicanism" compulsory confession, compulsory fasting before Communion, certain teaching concerning the Blessed Virgin Mary, and the "Church Times" view of the Sacrifice of the Mass. In this every loyal-hearted Churchman must agree with the bishop.

The Primate of Australia uttered in his Synod charge on Monday a useful

warning against the danger of toning down the doctrines and practices of the Christian religion to accommodate ourselves to the weaknesses of human nature. His Grace said:—

"In doctrine we need to be careful that we do not cloud the directness of the faith once delivered unto the Saints by reckless speculation, and ill-considered criticism. Think we must. But ill-digested thought is dangerous utterance from the pulpit. Similarly in matters of practice we need the utmost caution in departing from usages which come down to us, allowed by the experience of Christian people throughout long successions of generations. I refer in particular to the keeping of Sunday, upon which had time allowed I should have desired to enlarge. But I will content myself with quoting wise words recently uttered by the Archbishop of Canterbury, who said:—

"My own feeling is that a word of warning is gravely needed at this time, and to public bodies in particular that if Sunday were to be given up chiefly to pleasure-seeking, and if facilities for such pleasure-seeking were to be indefinitely multiplied, the price would be deplorable. We should lose the quietude and recuperative restfulness of Sunday in proportion as Sunday travelling, Sunday trading, and Sunday labour are increased. Those on whom the sacrifice would be enforced belong chiefly to the class which has greatest need of the advantages of Sunday, and is least able effectively to secure them. If thoughtful men and women will take pains to consider the matter Christianly, with constant remembrance of the thought that 'none of us liveth to himself,' he or she will increasingly use the opportunities which are ours for making our influence felt by word or vote for the right use, or the protection from mis-use, of a God-given gift. God-given, for it rests on Divine authority, and the care for it has done much for the upbuilding and the retaining of what is best and most serviceable in the characteristic structure of English society. Let no one push the question away as one lying outside his or her responsibility, for in these days of effective public opinion and effective popular vote the responsibility lies steadily upon us all."

"Never were truer words uttered. The public mind is only too ready to weaken ancient sanctions. They need no encouragement. Clergymen who advocate a lowered standard of keeping Sunday, may live to regret bitterly that they assisted to deprive our people of a moral asset in a quiet and peaceful Sunday, of untold value in building up the physical as well as the spiritual future of the race."

Another matter of greater importance than the average Churchman realises to which Dr. Wright referred in his Synod charge was that if the laity's responsibility for the welfare of their clergy. We imagine that the need of such an utterance is one in no way peculiar to the diocese of Sydney. His Grace said:—

"I desire again to draw the attention of the Church people of the diocese to the inadequacy of the stipends of many of the clergy. I gratefully acknowledge the readiness with which several parishes have responded to my appeal to see that their clergy receive remuneration for their work on a scale more commensurate with the increased cost of living and the lowered value of currency. I have been also glad to notice that in one parish at any rate the Church warden, who ended the year with a balance in

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hand, gave a portion of it as a bonus—increased to the stipend of the clergyman. That is evidence of careful thought for the comfort of the minister which is not always exhibited. I am also thankful to say that in an increasing number of parishes the clergyman is supplied with means to get about his parish, and that the parish holds itself responsible either in whole or in part for the cost of either horse feed or petrol. This is what is ought to be. A true and earnest churchman ought to consider that the welfare of his clergyman is his own personal charge. To the clergyman he goes when he is in trouble. To the clergyman's ministrations he looks for help against the problems of life. To the clergyman he often owes more than words can express. But the clergyman can not fulfil his spiritual functions effectively if he is worried by financial anxiety. At the same time the clergyman is not himself able to apply for greater financial support from his parishioners. It is unfair to place him in such a position. But there are too many laymen who year in and year out never are at pains to discover what the clergyman is actually paid, and whether it is at all on a sufficient scale. In fact they are content to go on paying often reluctantly the small sums that they paid before the War, even though they are aware that the cost of living has risen enormously. These things ought not to be. In other words, the clergyman is helpless. Therefore true churchmen will think for him. I commend this matter very earnestly to your conscience, as well as to your heart."

During the debate on Prayer Book Revision amongst the Bishops, the Archbishop of York advocated strongly the re-introduction of the First Prayer Book of Edward VI. The Bishop of Birmingham is now favouring the proposal, and in a recent letter to his diocese his lordship has set out some of the arguments in support of the same. This has led to the following interesting and instructive reference by the editorial of the "Guardian":—

"Strange arguments are sometimes put forward both on behalf of, and in opposition to, particular suggestions for revising the Prayer Book; but surely there was never one more strange than that advanced by the Bishop of Birmingham in support of the First Prayer Book of Edward VI. In a recent diocesan letter he tells us that 'it enables those who love the fervid in religion to express themselves.' From this one might suppose either that it was framed on a Salvation Army model, or that it exhibited something of the turgid exuberance of certain 'Gallican' forms of worship. Of course the truth is that, while its language is cast in the restrained mould which our Prayer Book inherited from the true Roman tradition, prayers, in essence the same as those of our present Communion Service, appear in a different order; an invocation of the Holy Ghost is inserted in the wrong place; and there is a clearer recognition of our fellowship with the Saints and the departed."

"If all the Bishop wants is to meet those who desire 'more in the way of ritual and ceremonial than the 1662 book is supposed by lawyers to sanction,' the difficulty could be quickly met by authority making it perfectly clear that such things as vestments, incense, and portable lights are lawful accessories of our present service. But while this might satisfy those 'who are longing to have warm services,' it would not be so easy by this means to transform our worship into a colourable imitation of the Roman rite as by the adoption of that interesting Cranmerian experiment, the First Prayer Book of Edward VI, which, it may be said, has never been revised in any part of the Anglican communion without being revised."

Rev. R. J. Campbell, writing recently in the C.F. Newspaper, gives an interesting illustration of the attitude of the Roman Church towards the reading of the Bible. Mr. Campbell says:—

"This week I have had an unwanted experience. A gentleman fairly well known in the literary world called to see me. He had been in my little Downland congregation on the previous Sunday evening and wanted to discuss some points of the sermon. In the course of conversation he told me what almost seemed incredible in a man of his age and standing, that, having

been brought up a Roman Catholic, he had never read the New Testament until quite recently—not because it was forbidden but because it was not customary in his communion. The effect upon him was profound, especially of reading the four gospels—he did not care so much about the rest. 'I wonder if you can realise it,' he said to me. 'I feel as if for the first time I had really been face to face with Jesus Christ and heard Him speak, and I have not got my thoughts into order about it yet. I have no intention of being anything but a Roman Catholic to the end of my days, but I confess I have never understood till now what it really meant to be religious as Jesus taught it. The thing that thrust itself most forcibly upon my attention is that we are all wrong in our modes of living. Nothing whatever in this world should be able to absorb and possess us to the exclusion of our primary and personal converse with God.'

It is most remarkable that in these days of education and general enlightenment, the want of encouragement, if not actual discouragement, of Bible reading by the laity on the part of Roman officialdom should be powerful to prevent members of the Roman obedience from studying for themselves this best of books. We are earnestly hoping that Papi's "Story of Christ" will be the means of a true reformation in this respect within the Roman Church.

We may possibly have hurled at us the retort, "physician cure thyself"; but be this as it may, we feel constrained to say that the community to-day is being overloaded with talk and conference and advice, whereas it is just yearning for a little more "do" or practice. Not that conferences and addresses and talk are not needed. They are, for principles must be enunciated and ideas must be set forth! But these are not an end in themselves. There must be the actual doing and carrying out amongst all sections of the public. We say it again: too much of the breath of the world to-day is given to talking, to projecting ideas. Maybe they are not ideas after all, but rather impulses and appetites. The only proof that we mean anything by our words, or "what we venture to think," is that we act accordingly. The world asks to-day and asks insistently that such, outward activity makes the Christian and in thus doing they will make their solid contribution towards the quietening and steadying of Society in our day. In the Great Day the Great Judge will say not "well-imagined," "well thought-out," "well proposed," "well-intended," "well expressed," but "well done." The world too, to-day awaits for our words, our talk, to be translated in living Christian action.

English Church Notes.

Varia.

The Bishop of Bristol recently preached in the Victoria Wesleyan Church, Bristol. In his closing passage his lordship said:—"To realise something of the splendour in a re-united Church in the recesses of the individual soul, in the vaster movements of life about us, this is the task to which you and I are called at this momentous hour. God give us the spirit of wisdom and understanding, of counsel and ghostly strength, of knowledge and godliness, and of holy fear, and by that Spirit we shall accomplish it."

The Bishop of Truro, Dr. Guy Warman, has been appointed to the See of Chelmsford.

The Ven. W. G. Whittingham, Archdeacon of Osham, is to succeed Dr. David in the See of St. Edmundsbury and Ipswich.

Rev. G. W. Wright, C.M.S. missionary in the Kenya Colony has been appointed to the See of Sierra Leone.

Dr. E. L. Bevan has been elected first Bishop of the new diocese of Swansea and Brecon.

Rev. A. B. Fisher, vicar of All Hallows, Leeds, and for 23 years missionary in Uganda, has been appointed to the parish of St. Philip's, Norbury. Mr. Fisher was one of the seven pioneers who went out to E.E. Africa with Bishop Tucker.

The Bishop of Winchester, Dr. E. S. Talbot, is resigning at the end of this month. The King has approved the appointment of the Rev. Harry St. John Sidling Woolcombe, Sub-Dean and Hon. Canon of St. Michael's Cathedral Church, Coventry, to the suffragan bishopric of Whitley.

The Bishop of Liverpool's retirement has evoked a wealth of appreciative reference to his worth in Liverpool. At the instigation of the Lord Mayor, a public meeting of many representatives of diverse interests was held to consider the best way of showing the public affection for Bishop Chavasse. The laity were most anxious that money should be given to the Bishop in such a way that the Bishop could not possibly dole it out at once to others. "We want him to benefit personally." The Free Church Council, by their secretary, Rev. T. R. Deek, made request that he be allowed to share in raising this testimonial. The result will probably be that all civic authorities within the diocese and all religious bodies will unite in a testimonial to "the best-loved man in our generation." That the Bishop is not taking a retiring pension occasioned no surprise to the man who has lived most simply in our midst and travelled third-class because the difference between third and first allowed him to pay for an extra curate every year—that man never can make a surprise in the realm of unselfishness.

A conference between representatives of the C.M.S. and of the Bible Churchmen's Missionary Society took place in August at the C.M.S. House, Salisbury-square. After a long discussion the conference came to no final decision, but separated with the hope of meeting again in the autumn.

The Mothers' Union.

A memorable gathering of the Mothers' Union took place in Salisbury on St. James' Day, when over 5000 members from all parts of the diocese assembled in the Palace garden by invitation of the Bishop.

As the cathedral could not contain the vast numbers, a duplicate service was arranged, and 2500 marched round the beautiful close and into the cathedral, headed by the band of the 4th Batt. Wilts. Regiment, whilst the remaining 2500 partook of tea in the Palace grounds.

The Bishop, who preached at both services, founded his sermon on the words, "Keep that which is committed unto thee" (1 Tim. vi. 20), making special points under the headings of High Ideals, Vigilance, Sympathy, and Faith. He spoke of the great change in the position of women, and said that beyond all question, in this change lay the hope of the future. It was indeed difficult to exaggerate the effect of the change. A pure, fresh, healthy stream invaded the turbulent waters of society. The moral character of the nation was in the hands of the women, and they must fight for those precious moral things which were so perishable. The Mothers' Union stood to uphold the sanctity of marriage, and if it was threatened, as it is at this moment, they were called to fight. Nevertheless, their main work was not fighting but building, and it was their business to form the moral character of the nation by forming the character of the children in their homes.

Old Melbourne's Dinner in London.

It is probably unusual for old boys of a school in Australia to dine together in London. This happened on July 9th, when old boys of the Church of England Grammar School, Melbourne, met for that purpose at the Royal Colonial Institute. Among those present was the Rev. Ambrose G. Wilson, D.D., vicar of St. Mary's and Rural Dean of Oldham, who was formerly headmaster of the school.

Wesleyans and the Ministry of Women.

Evidently our Wesleyan friends are just as cautious as Anglicans. The Committee on the Ministry of Women, in reporting to the Wesleyan Conference at Bristol, drew attention to the widespread changes in the work and status of women which had created a new situation demanding the fresh consideration of the Church as a whole. The Committee was not aware of any function of the ordained ministry for which a woman was in principle disqualified merely on the ground of her sex, but, at the same time, Methodist organisation and traditions interposed serious practical difficulties, which might or might not be decisive against any proposal to admit women at present to the itinerant ministry. Under the circumstances the Committee asked to be re-appointed so that they might report next year. To this the Conference agreed.—C.F.N.

Prayer Book Revision.

The National Assembly has been devoting a large amount of attention to this difficult and important question. The three houses—Bishops, Clergy and Laity—have been sitting separately for the discussion of the subject, and so have not made progress "pari-passu." An attempt to get the E.C.U. proposals, known as the "Green Book" on the schedule of the Bill, was rejected by the Laity by a very large majority, although at a later stage they allowed some latitude in the use of a Christ and lighted taper in Baptism. The same house rejected the "Modernist" form of the Decalogue and made provision in a rubric for the recognition of Evening Communion, but not without some conflict as may be well imagined. Miss M. Rowden's attempt to bring the Marriage Service "up-to-date" met with no success, although she was ably supported by Mrs. Creighton, widow of the late Bishop Creighton. Mr. Athelstan Riley made a good contribution to the debate, he protested against every attempt to make the Bible conform to the modern world instead of the modern world to the Bible. If, he said, they did away with the authority on which their religion rested they would find inevitably that religion would crumble away. There was nothing derogatory in obedience; the Christian religion had always insisted upon the glory of obedience. To emphasise his point he quoted some old lines he had recently discovered:

"Equality means strife;
One must obey—
God says wife."

The next Session in November is sure to command a good deal of attention from the Church and general public.

The Church Association held a very important meeting on June 28 to protest against the proposed alternative Prayer Book.

Rear-Admiral Sir Harry H. Stileman, K.B.E., who presided, said that if the proposed revision of the Prayer Book were carried out on the lines desired by the ritualists, it would split the Church from "clew to ear," as they said in the Navy.

Bishop Ingham moved a comprehensive resolution strongly protesting against the scheme of revision now before the Church Assembly for an alternative Prayer Book because it is at variance with the teaching of the Church in certain important particulars. While in no way opposed to any wise revision of the Prayer Book carried out in loyalty to the Scriptural teaching of the Church, with a genuine desire to make the book more readily adaptable to modern needs, the resolution asked the Church Assembly to reject the present scheme or any similar surrenders to rationalistic unbelief or Romanising superstition. The Bishop said the main reason why he was speaking at that meeting was to plead that the office of Holy Communion should be excluded from revision altogether. He asked that because notoriously the Holy Communion was the battle ground of the Reformation struggle of the sixteenth century, and they did not want to have to fight the battle over again. They could not for one moment recognise in the Book of Common Prayer the practice of Reservation, desired and designed so as to bring into constant use an idolatry that positively shocked the old-fashioned communicant. They objected to the bringing into the Book of Common Prayer for the first time of public prayers for the departed. If those changes were made by the National Assembly, they hoped the Parliamentary Committee and the King would realise before the measure came before them that to sanction those changes would be tantamount to a reversal of the Reformation settlement, and it would seriously divide Church-people, and destroy any possibility of a rapprochement, so much to be desired, between them and the Free Churches.

The Rev. Dr. Flecker, Headmaster of Dean Close School, who seconded the resolution in the enforced absence of the Dean of Canterbury, said the real issue in regard to the matter of Prayer Book revision was should the balance of Protestant doctrine be maintained?

The motion was carried unanimously.

C.M. Gleaner, for October. (2/6 posted). **Australian Round World** (1/6 posted), for October. These are excellently printed and illustrated. The Gleaner is for older Christians and has quite a number of informative articles on Missionary work written in popular style. We cordially welcome the new **Round World**. It is just the right thing for our children, being full of interesting, instructive, bright and pithy articles, illustrating the needs, difficulties, and successes of the missionary enterprise. Every parent should see that this magazine reaches their home regularly.

Spiritual Healing.

(From the Primate's Address to his Diocesan Synod.)

We set out at this Synod reinforced by one great experience, the Spiritual Healing Mission, conducted in May last by Mr. J. M. Hickson. I do hesitate to say that it gave us a true spiritual uplift and the Report of our Committee should be carefully perused.

I can hardly presume to analyse the various elements that constituted our great experience. But certain aspects force themselves upon us.

We discovered marvellous treasures in God's storehouse of promise as they were unlocked for us by one simple hearted man who "believed dangerously" that God should be taken at His word. I am not prepared to say what special gifts Mr. Hickson possessed beyond the power of a convinced and vital faith that dominated him. If we begin to discuss whether some men have peculiar endowments of specific healing powers that others do not possess we enter into a region of speculation in which we may easily go astray. We also pass away from the fundamental teaching that the ultimate source of healing power rests with God, and that the revelation of God is that He can and may definitely interpose in answer to the united prayer of faith offered by His people who are bound together in the fellowship of faith in Jesus Christ.

Similarly it would seem to me to be a mistake to endeavour to penetrate too deeply into the mysteries of the exact lines of method that God follows in His gift of healing. Undoubtedly it has been important to draw attention to the strange and often unsuspected relation to the physical life and of the spiritual power that dwells within it. Again it has been helpful to see something of the strange subconscious strata that lie below the external manifestations of physical life. But yet after all we can do no more than point out the signs of such interrelationship, but explanation of them can only be at the best surmise. There is real danger that overmuch speculation upon these hidden things may end in hopeless confusion of thought, and also tend to obliterate the fundamental truths of revelation upon which our faith is built.

Mr. Hickson's message carries us to the fundamental truth of the Fatherhood of a good and righteous God who can never be remotely accused of wilfully sending the evils with which humanity is afflicted. They come as the result of the conflict of evil in the ignorance or wilfulness of man with the original purpose of a good and holy God. Also he reminds us that God has so enabled man, by the use of God given wisdom, to discover through medical science methods by which much of the effects of evil may be over-ruled or remedied. The expert work of medical and surgical skill must always be the first line of defence which God expects us to use; but even these gifts are to be regarded as manifestations of His love, and we are to have recourse to them in no spirit of self-sufficiency, but as humble instruments of God's purpose.

Yet over and above these he would have us recollect the undefined intervention of the over-ruling power of God, who can and may exercise His healing power, just as He exercises other departments of His divine power for man, and on the same condition of submissive and yet faithful prayer. Prayer is necessary as assistant to the ordinary processes of medical treatment and yet such prayer has often been forgotten, or even directly ignored. Prayer is also our further resource when medical skill appears to have reached its final limit. Is anything too hard for the Lord?

But this prayer must be conditioned by the same limitations that are essential in all true prayer for the blessing of God. The first condition is the cleansing of the heart that prays. In the Gospel the atoning death of our Lord and Saviour Jesus Christ, we learn the means provided by which the wanderer may return and obtain the true cleansing of the heart. Another condition is that we submit to the will of God as the final court of appeal. God may withhold just as truly as God may see fit to give. But the decision is that of a farsighted love that comprehends the who world and our future in its vision. Another fact brought before us is that the promise to the united prayer of several faithful people is wider in its reach than the promise of answer to the prayer of faith of individuals. Why this should be, we know not, but it is easy to infer. We are thus bound together in a close sense of mutual responsibility.

These are old truths, fundamental in the Gospel; but by the ministrations of Mr. Hickson they have been forced anew upon our conscience and Christian life. We have been obliged to reconsider our ways.

Another aspect of Mr. Hickson's work was to confront us with the spectacle of sickness and suffering that is always around us, but often out of mind because out of sight. Those great healing services brought home the existence of suffering, and its extent, not only to the ordinary man, but also to the life and work of the Church. We have always known it. I doubt if we have always appreciated it. It showed to us as believers in Christ Jesus that something more was needed than the promise of medical and nursing attendance on the sick. We saw them in their thousands, making their appeal to Jesus Christ through us. We saw their craving for Christian sympathy and Christian prayer. Nothing was more impressive than the welcome that they gave to the simplest Christian teaching if it brought them face to face with the Divine Healer, and to direct Christian prayer if it placed them in His hands. It was a new revelation of the responsibility of Christian congregations for Spiritual Ministrations to the sick around them. We can not be too thankful for the way in which the Christian people rose to their obligations. Never before has there been amongst us such a tide of intercession for the sick. It fostered a unity of Christian life which in itself was a power. Men who thought that they differed widely found themselves as one together, and rejoiced in this spirit of fellowship. Rarely have we had the privilege of seeing such exhibition of practical Christian sympathy as was there before our eyes in the devotion of men and women, tending, helping their suffering brethren in the name of Jesus. It was a by-product of the Mission of wide possibility of future good.

Then above all we have the direct blessing that followed the work of the Mission. I frankly state my conviction that there were direct instances of Healing in our own diocese as in other parts of Australia, due so far as we can judge to the intercessions followed by the solemn laying on of hands in humble commitment to Almighty God during the course of the Healing Mission. Many of these cures have astonished medical men who have studied them. It is not wise to exaggerate, but it is equally misguided to rule them out of court. They exist. They count. They are surely the "signs following." It leaves us with a deep sense of responsibility as to how far this experience is indicative to us of some needed modification of our methods of ministration to the sick.

At the same time we must proceed with the utmost caution, knowing the readiness with which untrained minds are easily led astray. We have received no warrant for the slightest substitution of spiritual healing for the recognised practice of medical and surgical skill. Nor again are we taught to make the healing of the body the primary message of our teaching. At the best it is a secondary aspect, to my mind, of the presentation of the Gospel. But it is an important adjunct to it, both by way of illumination and confirmation of the faith.

It is to be remembered that spiritual revival both of the sick and of those who ministered to them in intercession and otherwise was the most outstanding feature of the Mission. Eyes were opened to the reality of the Living Christ and His truth, as we sought to minister comfort and instruction to the suffering members of His flock. Very often the healing of the soul showed its reflex blessing in healing of the body, but even where the bodily infirmities remained untouched there was a spiritual uplift in outlook on life which was an incalculable blessing.

The sequel therefore of the Mission would

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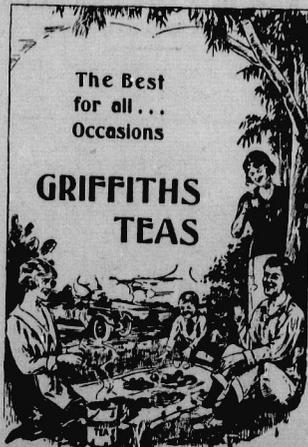
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seem to be a demand for greater definiteness in the visitation of the sick, and a far wider incorporation of the whole body of faithful people in that ministry by intercession and personal service.

I see no call for the appointment of any special clergy for the work of laying-on of hands in healing. The task and privilege belongs surely to the parochial clergy, to whom is committed the spiritual charge of the bodies and souls of their people. Much harm might be done by the creation of what might almost amount to be a special caste amongst the clergy of those who are set apart to heal. If spiritual healing is in answer to prayer, this should be within the compass of every child of God, but the ordinary minister has the peculiar burden of having his life devoted to the furtherance of the Kingdom of Jesus Christ.

But I have no doubt that we have learnt to lose the reserve both on our part and that of our people which often hindered us from following up our visits with definite laying-on of hands, when the patient was prepared and desired it. It is worth enquiry whether we should not at these times associate some of our lay communicants with us in the laying-on of hands, according to a primitive custom. Also the parish clergyman may be moved at intervals to hold public services in his church, at which he will call upon his people to support his prayers by their intercessions as he solemnly lays

his hand upon those who have been prepared.

But two other consequences of the mission will, I trust, show themselves. On the one hand I hope that the habit of intercession for the sick in prayer circles in the homes as well as in intercessory services in church will be maintained as at the time of the mission. Nothing will do more to correct the tendency of formalism—which has so often been a reproach and weakness of our faith. On the other hand, I hope that the medical profession will be less reluctant to allow the clergyman to visit their serious cases. The physician of the body can receive infinite assistance from the wise physician of the soul. We ought not to be called in merely as preparation for death. We believe that it has been proved that we can minister for life.

As regards the use of unction with oil, whenever I have had questions upon it put to me I have always quoted the Resolution of the Lambeth Conference of 1908 in which the Bishops said—

"The Conference having regard to the uncertainty which exists as to the permanence of the practice commended by St. James (v. 14) and having regard to the history of the practice which professes to be based upon that commendation does not recommend the sanctioning of the anointing of the sick as a rite of the Church."

It does not, however, advise the prohibition of anointing if anointing be ear-

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Notes on Books.

Anglican Essays.—A collective review of the Principles and Special Opportunities of the Anglican Communion as Catholic and Reformed, by The Archbishop of Armagh, the Rev. R. H. Murray, G. G. Coulton, the Archdeacon of Chester, (Editor), the Archdeacon of Macclesfield, the Rev. Chas. E. Raven, Archbishop Lowther Clarke, with Extracts from the Pastorals of the late Bishop Jayne. 8vo pp. x plus 337. London, Macmillan. Price in Australia 15/-.

In the Preface, it is stated that "It is not too much to say that never before in the history of Anglicanism was the value of its mediating position so evident." Also, "While on every active party is seeking to draw the Church towards mediaevalism, there is an equally active, though not perhaps so numerous, section which is moving towards a position that is wholly irreconcilable with mediaeval methods of thought. The aim of the former is to produce an obedient laity, disciplined through the confessional, and satisfied with the sacramental institutions of the Church. The aim of the latter is to give full play to scientific criticism in its dealing with the sacred texts, and to make the search for truth the task of a perfectly liberated intellect. It is impossible to combine two such opposite purposes in one system."

This in an acute and accurate description of what is going on just now in our Church. These essays have been issued "setting forth historically and otherwise the principles which formed the basis of the Reformation settlement in England, and the opportunities of extended influence which lie before the Anglican Communion as Catholic and Reformed."

Every clergyman should read this book. If he could gather a few thoughtful laymen to form a study circle with this volume as a text book he would be doing a service to the cause of truth that would far outweigh in value much of the institutional and organising activities that keep our parish clergy so closely occupied in "serving tables." There are essays in this book on these subjects:—"Christian Liberty," "Aspects of the English Reformation," "Rome as unreformed," "Communion or Mass," "The cultus of St. Mary the Virgin," "The New Reformation," "The Lambeth 'Appeal' and its results." Several of the writers are men of mark and well known in the world of scholarship.

The others prove their competence by their study of the book would help forward the Reunion Movement among non-Roman Christians, and it would arm afresh those who stand up, for the historic position of the Church of England as "Catholic, Apostolic, Reformed and Protestant."

Handley Carr Glyn Moule, Bishop of Durham. A biography by John Battersby Harford and Frederick Charles Macdonald. pp. xviii, plus 383, cr. 8vo. London, Hodder and Stoughton.

A joint effort in biography is a risky business, but, judging from the result in the book before us, the risk was well worth while. The authors have produced a most attractive book that will appeal not only to the wide circle who enjoyed more or less of personal knowledge of the subject, but to the even wider circle who derived much help from Dr. Moule's books and other publications, and also to all those who can appreciate the sweet sound of a personal holiness that is both wholesome and scholarly. Handley Moule was Principal of Ridley Hall, Cambridge, for eighteen years; he was a Norrisian Professor of Divinity at Cambridge for two years, and afterwards for almost a score of years he was Bishop of Durham. Ridley Hall is essentially a modern institution. It was founded in 1881 for graduates who wished to prepare for Holy Orders at a Theological College while still remaining in close touch with their University and College. Durham is the seat of one of the greatest and most ancient bishoprics in England, a palatine see, wherein the bishop exercised an almost princely sway for centuries. Only in 1836 was the bishop's political authority in his diocese finally superseded, and he became a purely spiritual personage. Yet the Bishop of Durham still enjoys peculiar privileges on such occasions as the Coronation of a Sovereign. One of the most interesting chapters in the biography is the description of the ceremony in Westminster Abbey.

Yet great as were the opportunities at Durham, and worthy as he maintained the splendid traditions established by his great predecessors in that historic episcopate, Handley Moule's real life-work was done at Ridley Hall, where over five hundred men passed under him into the ministry of the Church. For twenty years, also, he regularly occupied Charles Simeon's pulpit in Holy Trinity Church as Evening Lecturer. There were also the unique opportunities

nestly desired by the sick person. In all such cases the Parish Priest should seek counsel of the Bishop of the diocese. Care must be taken that no return be made to the later custom of anointing as a preparation for death."

With that position of that Lambeth Conference I am in entire accord. The dangers of misapplication of the practice are too obvious to need exposition. A remark of Mr. Hickson made to myself seemed singularly appropriate in which he pointed out that many who quote this passage from St. James forget that in it the Apostle is careful to state that it is "the prayer of faith" that "shall save the sick." I urge the most careful handling of this aspect of the subject.

I have spoken thus at length because members of Synod have the right to such guidance as I can give in their personal consideration of problems that have touched every parish in the diocese during the last few months.

In Memoriam.

WILLIAM EDWARD MORRIS.

At his home in Wahroonga, near Sydney, Mr. W. E. Morris (formerly Registrar of the Diocese of Melbourne) passed peacefully away last Sunday morning, at the ripe age of ninety-three. He came to Victoria from England when quite a young man, and, after engaging for a time in commercial pursuits, he took up work in the Melbourne Diocesan Registry, under Mr. T. A. Beckett (who was then Registrar) afterwards succeeding him in that office. For very many years Mr. Morris was the honoured Registrar of the Diocese of Melbourne, and those who came in contact with him found him, in all his dealings, a courteous Christian gentleman, seeking in every way to advance the best interests of the Church.

In private life Mr. Morris was a keen Church worker. He occupied positions as Church warden and Synod Representative, and also as a faithful superintendent of several Sunday Schools. He was greatly instrumental in forming the parishes of St. Saviour's, Collingwood, and St. Mark's, Fitzroy, where excellent work has been done among the poor of Melbourne. Especially was he keenly interested in the welfare of the Aborigines of Victoria, giving addresses at meetings and Sunday Schools, and doing all he could to interest people in the work of helping to raise the Aborigines, spiritually, morally and materially.

About twelve years ago Mr. Morris, owing to advancing age, resigned his position as Diocesan Registrar, and has since been living quietly in retirement at Wahroonga. His wife, who passed away five years ago, was Miss Clara Elizabeth French, eldest daughter of Major French, and sister of Sir John Russell French, of Sydney. For some years before her marriage to Mr. Morris, Miss French did a most faithful work in assisting her step-father (Dean Cowper) in the Cathedral Parish, Sydney, and in after years she took part in much active Christian work in Melbourne, being specially interested in the Mothers' Union.

Eleven children were born to Mr. and Mrs. Morris, four sons and seven daughters. One daughter died in infancy; the rest of the family are still living. The eldest son, Rev. William Morris, is Headmaster of the Brisbane Church of England Grammar School. Three of the sons went to the war; one, Colonel Morris, was awarded the D.S.O., and was twice mentioned in despatches. The two elder daughters started the important Church of England Girls' Grammar School in Melbourne, known as "Merton Hall." One daughter is the wife of the Rev. Eustace Wade, Principal of Ridley College, Melbourne; another is the wife of the Rev. Cassian Crotty, vicar of St. Luke's, South Melbourne.

In his home life Mr. Morris was seen at his very best. Those who knew him well say that in his relations to his family he was a splendid example of what a husband and father should be; it was an ideal home. Looking back upon his long life, in all its varied aspects, we can say (as was said of St. Barnabas) "he was a good man," and the secret of it all was to be found in his love for, and trust in, his Lord and Saviour Jesus Christ.

The funeral took place at the cemetery of St. John's, Gordon, last Monday morning. The Revs. Canon Langford Smith, Stephen Taylor, A. L. Wade and A. J. H. Priest took part in the service.

Mr. C. R. Walsh, Registrar of the Diocese of Sydney, was present at the funeral.

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for personal contact and influence that are afforded by the circumstances of life at the ancient universities of England. It was Handley Moule's work at Cambridge that marked him out as the successor to Lightfoot and Westcott. Like them, he was a scholar and Fellow of Trinity College, and a University Professor. Yet while Lightfoot was scholar and Westcott prophet, Moule was a saint. Yet he was a scholar as his University record shows. He had a gift of poetry, was a strong swimmer, a vigorous walker, and possessed a good deal of the sense of humour that humanises holiness. But the outstanding feature of his personality is expressed by the epithet most generally applied to him in Cambridge, "Holy Moule." Yet his holiness was human, for he inspired in his pupils a strong and warm affection. He was a man greatly beloved, yet the authors have not allowed their obvious regard to warp their judgment. They have given us a life-like portrait and have let us into the secret of the enormous and far-reaching influence exercised by one who reached a great position, unsought by himself, or he had no ambition beyond that of serving his Master, and who rather shrank from the publicity that came to him in spite of his preference for something very different.

The book has an interest for Australian Church-people in the fact that in 1880 (not 1887 as the biographers assert) Dr. Moule was offered the bishopric of Sydney, but declined the honour. The present Archbishop of Melbourne is an old Ridley pupil of Dr. Moule, and so are Canon Bellingham and the Rev. S. Taylor. The late Bishop of Grafton was also one of Handley Moule's Ridleyans. The other Ridleyans in Australia belong to a later generation. Yet Ridley Hall, which has the most beautiful set of buildings of any theological college, though it has received much in the way of varied contributions from its Principals and students, stands as an abiding monument to its first Principal, who established a tradition that will always be distinctive of Ridley Hall men, however widely they may differ from each other in every respect but this, namely, personal religion as the indispensable basis and essential qualification for a true vocation to the ministry of Christ's Gospel.

THE NEW LECTIONARY.

October 14, Twentieth Sunday after Trinity.—M.: Pss. 114, 115; Ezek. ii.; Luke xiii. or 1 Pet. iii. 8-iv. 6. **E.:** Pss. 124, 125, 126, 127; Ezek. iii. 4-21 or xiii. 1-16; John xv. or 1 Jno. iii.

October 21, Twenty-first Sunday after Trinity.—M.: Pss. 116, 117; Ezek. xiv.; Luke xiv. 1-24 or 1 Pet. iv. 7-v. 11. **E.:** Pss. 128, 129, 130, 131; Ezek. xviii. 1-4, 19-end, or xxxiii. 1-20; 1 Jno. iv.

October 28, Twenty-second Sunday aft. Trinity.—M.: Pss. 118; Ezek. xxxiv. 1-16; Luke xiv. 25-xv. 10 or 2 Pet. 1. **E.:** Pss. 132, 133, 134; Ezek. xxxv. 17 or xxxvii. 15; John xvii. or 1 Jhn. v.



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The Church Record.

OCTOBER 12, 1923.

Liberal Evangelicalism.

(By Rev. W. H. Irwin, B.D.)

Every Evangelical should read, mark, learn and inwardly digest the contents of the book of essays with the above title published some months ago. The causes of the publication of the book lie deep in the history of the English Church and the theological ideas of today, but the occasion of it has been the acute controversy within the C.M.S. upon the question of Biblical criticism. The twelve writers of these fourteen essays write from the liberal point of view, but they "would prefer that the book should be regarded by Evangelicals rather as an eirenicon than as a challenge." These writers are men who deserve to be heard sympathetically by Evangelicals, for they have always been loyal to the Evangelical cause, have never been ashamed to be called Evangelicals. One often hears High Churchmen say—noticably those of intelligence and power—"I was brought up an Evangelical." These men were lost to the Evangelical party from many causes, but among these causes we must recognise suspicion and lack of sympathy on the part of fellow-evangelicals and also the fact that fifty and more years ago the intellectual and theological currents began to set away from the Evangelical position as then stated. But these essayists are not of those who have evolved from Evangelicals into High Churchmen. As one of them, Canon Barnes, says, "The religious life of my forbears was made by the Evangelical Revival. Something in the texture of my mind, which is probably the result partly of heredity and partly of early training, makes me proud to belong to the great Evangelical tradition."

At times one still hears the old, old story of the intellectual poverty of the Evangelicals. If this story ever was more than a myth, a perusal of the qualifications of these writers and still more of the book itself, goes to show that to-day Evangelicals can hold their own intellectually with other members of the Church of England. These twelve men form an interesting group. There are two Bishops—Warman and Linton Smith, Dean Burroughs, five Canons, Barnes and Storrs (Westminster), Wilson (Gloucester), Guy Rogers (Chelmsford), and Davies (Lacknow), three theological tutors, Howard (Birkenhead), Gooding (Wycliffe Hall, Oxford), Hunkin (Cambridge), and last but not least, E. S. Woods, Vicar of Holy Trinity, Cambridge, Simon's old church.

In his Gifford Lectures on "The Knowledge of God," the late Prof. Gwatkin, whose intellectual influence on Evangelicals cannot be over-estimated, expressed the opinion that "Evangelicals and Nonconformists are still the backbone of serious religion in England, and its future chiefly depends on their willingness to receive new truth from the world around them," and in his Open Letter to Bishop Gore upon the Kikuyu question, he pointed out that it was not Anglo-Catholics who were in danger of forgetting principles, "but the charge applies rather to the Evangelicals, who hardly know the strength of their own position, and are not a little over-awed by the loud and confident assertions of the other side." This book is a clear proof that Liberal Evangelicals are not over-awed by the loud and confident assertions of the other side, and that they are willing to receive new truth from the world around them. Now there can be

no doubt that though the Evangelical party still represents the religious convictions of at least 90 per cent. of the Anglican laity who go to church, and of practically all those who don't, yet it has steadily fallen back during the last 80 years. Some of the causes of this lapse are not at all to the discredit of Evangelical doctrine, for a gospel may be a "thought out of season," in times when people will not endure sound doctrine. But other causes are not so creditable. Large numbers of the ablest, and most devoted of the younger clergy, were captured by the Catholic movement, and numbers of the more thoughtful laity drifted into Broad Churchism. The Evangelicals failed to hold both these because they had lost touch with the best elements in the thought of the day. This is the burden of the various essays in this book. To take but one instance, and that perhaps the most keenly debated among us, viz.: Inspiration. Dwight L. Moody once described his attitude towards Biblical difficulties in this way. When a man is enjoying a good meal and his teeth come on a bone, he puts the bone aside and goes on with his meal. So Moody put aside the difficulties of the Bible and partook of the riches it supplied. In devotional reading this is doubtless a safe course to pursue, but it is one no theologian can take, and one that is not very satisfactory even to the ordinary Bible reader. The attempt to apply the methods of historical and literary criticism to the Bible have been opposed by most Evangelicals, and they reject the critical results obtained. Many critics in the past have given justification to this conservative attitude. There were those who a priori rejected the possibility of a divine revelation and whose criticism of the Bible was therefore purely destructive. Then there is the professional scholar who has taken Old Testament or New Testament as his subject, just as another might take the history of Rome or Greek Philosophy. The wild and weird theories of many of such critics as these encouraged people to suspect all criticism. But besides these there have been reverent, devout and devoted Christians who have studied the Bible critically and have arrived at certain conclusions. Canon Storrs, in his essay on "The Bible and its Value," puts the case for these men in a very convincing way. Evangelicals may not accept his conclusions, but they must not class him with the destructive or professional critics. They may not be satisfied with his theory of inspiration; if so, they must set forth a better one, honestly recognising that the various theories of verbal inspiration have broken down before the criticism levelled against them. The treatment of this difficult question and of other similar ones, e.g., Atonement, Authority, Amusements, Worship, and "Liberal Evangelicals" are willing to learn from all types of thought, High and Low, Catholic and Protestant, Churchman and non-Churchman. To their teachers they are grateful, but they retain the core of Evangelical teaching, they are the children of the Reformation and the heirs of the Evangelical tradition. This book has a joyful and comforting note. There is the joy of men who have won freedom from intellectual chains. There is the confidence of those who find that their fears were groundless. The Evangelicals have been too fearful. They have feared the world, Biblical Criticism, Science, and High Churchmen. "Liberal Evangelicals" no longer fear these, but, convinced of the truth they hold, they look forward confidently to the future.

And who can deny that they have reason for their confidence, at least as regards dominant influence in the English Church? Canon Rogers says, "The writers (of this book) believe that there is at the present moment a real controversy for the soul of the Church of England." But this is always so. Protestant and Catholic are permanent attitudes of mind, and while the Church remains a Church, it will never be wholly Catholic or wholly Protestant, but at different periods one side will be more prominent than the other. It would seem that in the future the turn of the Evangelical is about to come again. The latter half of the 19th century was the high-day of materialism, and of the reaction against it, Victorian individualism. To mind unconsciously or unconsciously dominated by materialism some form of an ex opere operato doctrine of the Sacraments, and a rigid mathematical theory of the ministry, were especially enticing, while the Catholic emphasis on the supremacy of the Church over the individual fitted in well with the prevailing socialism. But to-day the old materialism is left to the "moles and the bats" and Dean Burroughs shows that philosophy and politics alike are insisting on personality and freedom. The cry for freedom finds its echo in true Evangelicalism, the keynote of which is "the glorious liberty of the children of God," which insists that the redeemed have free, direct and immediate access to God, and

which denies that we must be fettered by the Church-traditions of the past. That the influence of the opposing school of thought is waning becomes clearer as time goes on. The iron broom of the revived mediæval fancy. Men to-day want reality. One has only to observe how High Churchmen are fumbling with the question of Reunion to see that their former confidence is failing them. Intellectually High Churchmen do not know where they are. They are really in the bewildered state of Low Churchmen after Darwin. Canon Barnes, in his essay, "The Future of the Evangelical Movement," the most interesting essay of all, writes, "The successors of the Tactarian leaders have found their position increasingly difficult. Anxious to avoid the confession of intellectual bankruptcy, they have often turned for fresh credit to some theory of the infallible Church, or the infallible Council, or the infallible creed. Many have returned to the scholasticism which their forefathers repudiated and rest uneasily on the threshold of the Latin Church. Moreover, scholasticism is tough; one of those tough morsels which must be swallowed whole, at the risk of subsequent indigestion. Tyrell died of it." Everything, in short, seems to point to the conclusion that the Catholic movement, despite its strongly entrenched official position, has about run its course. The valuable lessons it had to teach have been appropriated, and it no longer has the charm it used to have. A Catholicism, reduced to the Mass and Confession, will not attract the best young life of the Church, and a movement that fails to do this is doomed. This book on "Liberal Evangelicalism" suggests strongly that it is with such men as the writers and with the views they express, that the future lies, and the perusal of it gives great encouragement to Protestant and Evangelical members of the Church of England not to despair for "the good old cause."

Correspondence.

(The Editor, "Church Record.")

Sir,—In a recent article you refer to a lecture which I delivered in Sydney. According to the published report which you quote, I ascribed to the Privy Council the words of Mr. Bennett who was the defendant before them, and claimed support of the Council for a doctrine which they expressly repudiated. To do this would imply either dishonesty or culpable ignorance on my part. I cannot defend the statement which I am reported to have made, for it is untrue and I did not make it. Nor can I reasonably blame the reporter for the "Church Standard," for he was not present at the lecture and had to do his best to interpret the somewhat meagre notes supplied to him. But I can explain what was actually said, I pointed out that at the Reformation the Church of England did not authoritatively define the Catholic doctrine of the Eucharistic Sacrifice, and for this omission there were good reasons. But the doctrine was never defined by the Church of England and may therefore be held and taught within her borders. As an evidence of this liberty, derived from a quarter whence one would least expect it, I referred to the fact that even the Privy Council (in the case of Shephard v. Bennett) with the somewhat crude language of Mr. Bennett before them, did not venture to convict him of false teaching.

R. NEWCASTLE.

Bishopscourt, Newcastle, 1/10/23.

(We are still puzzled at the ignorance or carelessness that allowed so glaring a mistake to have occurred, and to remain still uncorrected in the columns of "The Church Standard." Surely its readers have a right to the correction.—Editor.)

(The Editor, "Church Record.")

Sir,—As an Anglo-Catholic, I crave the courtesy of your space to make a brief observation in reference to a letter headed "Anglo-Catholicism" and signed "New Presbyterian Worshipper," in your issue of September 28th. In reply to your correspondent who, with the highest sincerity of motive, I am sure, implies that Anglo-Catholicism drives many from the Church, I feel it incumbent on me to observe that the number of such departures is small indeed, as compared with the many earnest souls of equal sincerity who have found the response to their deepest spiritual needs in what we conceive to be the fullest expression of the Catholic Faith. If your correspondent speaks as a former Anglican, I speak as a former Non-conformist, and as one at that who for years has had intimate knowledge of Non-conformity; and who yet has come

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

Scripture Union.

To realise, in however poor and inadequate a degree something of the meaning and spiritual power of the great movement from which he feels it his duty to differ. Being such, I say, all honour to those countless souls in Protestantism who have borne true witness to the Cross of Christ, and have preached with the burning zeal of the Good News of free salvation in the Incarnate Son of God. But it is a grief to me to find that, too often, the feeling of brotherhood which I and my fellow Catholics entertain towards our brethren who do not see eye to eye with us, is not reciprocated; and everything we do is treated with scorn and contumely.

Your correspondent, in referring to a parish known to him, has felt impelled to refer to what he terms "the ritualistic antics and false doctrine of the priest-in-charge" (as he loves to call himself). Now, as regards your correspondent's reference to what he calls "ritualistic antics," I might speak of how, while recognising to the full, the secondary place of ceremonial, such ceremonial is to us an outward expression in which we lift our hearts to God. Or again, as one with some knowledge of Non-conformity, I might speak of the irreverent "antics" which too often are a shock to the devotional mind. But I forbear, because I like to believe that these are not representative of our Protestant brethren. Nor shall I pause long to remark that, despite your correspondent's disapproval, his "priest-in-charge" is in strict accord with the Book of Common Prayer in calling himself a priest—that, under the Prayer Book Ordinal, that same "priest-in-charge" was ordained with the words, "Receive the Holy Ghost for the Office and Work of a Priest in the Church of God." But as an Anglican and a Catholic who is passionately devoted to our ancient Church, as one who believes in her primitive purity and her Catholic heritage, distinctly alike from the corruptions of Rome and the errors of Geneva, above all, as a fellow-seeker after God, looking to-day upon the sore divisions which intolerance has caused within the very Body of Christ itself, for the sake of Him who loved us and gave Himself for us, I would ask your correspondent, however much he may differ from his fellow-Christians, at least to strive in his dealings with them to exercise that Christian charity without which, as St. Paul tells us, our faith itself is nothing worth.

D. A. WHITE.

Ridley College, Parkville, Victoria, 29/9/23.

"Anglicanus."—Your letter is too abusive and strangely unkind in our opinion.—Ed.

CHURCH OF ENGLAND MEN'S SOCIETY

Under the Constitution of the Church of England Men's Society, the Chairman of its Council and Conference is chosen by the Archbishops of Canterbury and York. To fill the vacancy which has been caused by the death of the Bishop of Chelmsford, the Archbishops have now invited the Bishop of Swansea and Brecon to occupy the position, and he has accepted the invitation.

During the 23 years of the history of the Society, there have been only 3 Chairmen—the Bishop of London, the Archbishop of York and the Bishop of Chelmsford. For the first time the Bishop of a sister Church has now been chosen to preside over the destinies of the Society. The bonds of friendship between the Disestablished Church of Wales and the Church of England will be strengthened by the appointment, and the Pan-Anglican character of the Men's Society will be emphasised.

For 20 years the Bishop of Swansea and Brecon has been closely associated with the work of the Society, both as a member of the executive and of the Council, and he has also represented it during visits to India and Egypt. By the Archbishops' appointment the Society has gained the leadership of one who has long been identified with its work, and of one who is filled with belief for its future usefulness.

27th August, 1923.

R.S.P.C.A.

The N.S.W. Council of the Royal Society for the Prevention of Cruelty to Animals has arranged that the 1924 Humane Sunday (March 2nd) shall fall outside the Lenten Season. On some previous occasions—when the date was nearer to Holy Week—it was quite impossible for many of the clergy to find place for due recognition of this celebration of kindness to the dumb creation. The Society's officers hope that the clergy will enter the above date in their calendars, and that a very general recognition of its appeal for the practice of kindness will take place. The Society is not seeking in any wise to share in the offertories for the day, viz., March 2nd.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

Scripture Union.

The annual meeting of the S.U. was held recently in Sydney. The report showed a total membership of about 11,000. The "Bush Branch" had increased to over 100 members. Regret was expressed at the resignation of Miss Currie, who had filled the position of Hon. Secretary with great devotion and ability for two years. The Union will miss her fine advocacy of the aims and advantages of the S.U. Miss Borchard has been appointed to fill the vacancy caused by Miss Currie's resignation.

A Big Forward Movement.

A magnificent gift has recently been made by Mrs. E. Vickery, of Darling Point, to the Committee of the Church of England Homes for Children, in the shape of a magnificent block of land, comprising 36 acres on the heights of Carlingford. An anonymous donor has added a further nine acres with a main frontage to Pennant Hills Road. The entire block of 45 acres was secured at a cost of £3,250.

The site is some 17 miles from the city, and is beautifully situated with glorious views in every direction. From the standpoint of health it is ideal, while the possibilities for development are boundless. It is the purpose of Mrs. Vickery that boys, either orphans or those in needy circumstances, should here have a chance to make good for the future. Plans are in progress for laying out the whole estate, and it is hoped eventually to have eight cottage homes to accommodate fully two hundred and fifty boys. An administrative block will occupy a central position, including a large dining hall and accessories, a superintendent's residence, hospital, boy's workshops, farming and garden areas, piggeries and dairy plant. The chapel, in which the boys may worship and carry away with them into their lives those essential Christian truths which count for so much in the building of strong national life. It is confidently anticipated that the scheme will make a forceful appeal to members of the Church who have it in their power to make a valuable contribution to the welfare of the boy in need by erecting one or other of the buildings mentioned. Surely no greater or more effective memorial could be erected than one of such homes, in which boys are to be trained in all that makes for good citizenship, churchmanship, and strong Christian character. Enquiries should be made to Rev. Robert Rook, the hon. clerical secretary, at the Church Homes, Glebe Point, who will be glad to give any information required.

Church people need to realise that these homes will be kept up by voluntary gifts and constitute a glorious challenge to their Christian love and generosity.

Missions to Seamen.

The annual Seafarers' Service is to be held in Sydney on October 21.

Ladies' Home Mission Union.

A corporate Communion Service of L.H.M.U. branches and members will (D.V.) be held in St. Andrew's Cathedral, on Wednesday, October 31st, at 11 a.m. His Grace the Archbishop is to be the preacher.

It is hoped that the sum of £400 will be presented as a Thankoffering on that occasion, as the usual sale of work is not to be held this year.

Synod.

The Diocesan Synod is in session this week. The synod sermon was preached by Rev. H. N. Baker, M.A., of St. Thomas's, North Sydney, who took as his subject, "The new presentation of the old Gospel." The Archbishop in his charge made sympathetic reference to the deaths of several of the clergy, including Canon King and the Revs. R. Noake and W. J. Ellis, and leading laymen such as Mr. W. R. Beaver and Judge Docker. We have reported the major portion of the charge in other columns. The Archbishop, amongst other subjects, referred at length to the problems of immigration.

Several important ordinances were passed, including the division of St. George's, Hurstville, for the erection of a Mission District. The thorny subject of St. Philip's, Sydney, was not finalised before we went to press. At the missionary hour on Wednesday night, Mr. L. S. Dudley, of Hyderabad, was one of the speakers.

As heretofore, the Archbishop and Mrs. Wright entertained the synod members to tea each night with their usual kind hos-

pitality, and the occasions provided well-used opportunities of friendly intercourse.

Prayer Book Revision.

A well attended conference, arranged by the Anglican Church League, was held on Friday night in the Chapter House to discuss the proposals for Prayer Book Revision. Archdeacon Davies outlined the proposals of the National Assembly Committee known as N.A. 84, and Canon Langley stressed the great Reformation principles that would require to be safeguarded. Revs. W. Greenwell and S. Taylor dealt with the doctrinal basis, commenting chiefly on the proposals to introduce Reservation and Prayers for the Departed, and an arrangement of the Prayer of Consecration which would be patient of an interpretation along the lines of Eucharistic Sacrifice.

It was felt that such conferences should be held at frequent intervals, so as to provide an opportunity for discussion and education in matters germane to the preservation of the Reformation Settlement.

Missionary Service League.

The annual rally and welcome to missionaries will be held on Tuesday, October 23, in the Chapter House.

The sessions are arranged as follows:—4.30 p.m.—Chairman—Rev. P. J. Bazeley. Inspiration and Intercession. Speaker: Rev. S. M. Johnstone, B.A.

6 p.m.—Tea in the Basement.
6.45 p.m.—Miss Owen, F.R.G.S. (Sister Lucie), Palestine War Lady and Worker of the British and Foreign Society, will give her thrilling story of work and travel in Egypt, Palestine and Sudan, illustrated by beautiful lantern views.

7.45 p.m.—Meeting and welcome to Miss Gehring (M.S.L. Own Missionary), Miss Foy (Africa) and Mr. L. S. Dudley (India). Chairman—C. R. Walsh, Esq. Speakers: The Missionaries and Rev. Geoffrey F. Cranwick, B.A.

VICTORIA.

MELBOURNE.

C.M.S. Notes.

Rev. W. J. T. Pay, of Traralgon, has been appointed General Secretary of the Victorian Branch of the Church Missionary Society, and proposes to enter upon his new duties on 1st January next.

Rev. H. J. Howden, M.A., writing from Miensung, Western China, after return from furlough, refers to the ordination of two native catechists and to the need of recruits. He states: "The schools are fuller than

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ever. The hospital and dispensary work is a means of great access to the people. But the staff is as low as it can be."

Miss A. J. Nethercote, M.A., writes on her return to St. John's Girls' School, Agra, after "a delightful holiday" in Shillong, Assam.

Advice has been received from the Church Missionary Society in London that arrangements have been made for Miss G. L. Bendick, M.A., Dip.Ed., of Melbourne, to leave England on 20th October, to return to St. Hilda's Girls' School, Canton.

Miss E. Z. Macfie, of Church Missionary Society, Aurangabad, India, expects to reach Melbourne by the R.M.S. "Narkunda" early in December for furlough.

The Bishop of Carpentaria is paying a visit to the Roper River Mission Station of the Church Missionary Society early in October.

A telegram was received by the Church Missionary Society at the end of September from the Rev. H. E. Warren, Superintendent of the Roper River Mission, stating that all were well at Roper and Groote Island Station.

BENDICO.

Church Union.

A conference was held recently at Kerang, at which ministers of the Anglican, Presbyterian, Methodist and Baptist Churches joined, for the discussion of "Church Union." An interesting paper was read by Rev. E. Wolstenholme, of Koondrook, in which he drew attention to the great need of such concerted effort by Christians for evangelising the unconverted, and fight against social evils. Church union was necessary for economic reasons, for power of witness and for the purposes of discipline in the Christian body. In referring to the basis of union, the speaker instanced the difficulties in the way, but insisted that there should be no thought of absorption, for each Church must bring its own contribution of faith and energy. The discussion that followed was very frank and is calculated to help forward the great movement towards Reunion.

SOME MEMORIALS.

All Saints' Church, Kempsey, recently added a very nice oak reading desk to their chancel furniture. It conforms to the design of the other furniture recently manufactured for the same Church by F. W. Todd & Co., of Sydney, who were also given the order for the desk.

The memorial scheme in honor of the men from the Junea parish who went to the war has been completed by the erection of a very fine oak honor roll, recording their names, of which there are some 150.

The little church of Ingham, at North Queensland, where the Rev. A. H. Adey is Rector, has recently erected a neat little pulpit in memory of Margaret Jane Abbott. It is of maple, having carved tracery, arch panels, brass book rest, and constructed to fit in the North-east corner of the Church. F. W. Todd & Co., of Sydney, designed and executed the work.

Let us be patient! These severe afflictions. Not from the ground arise. But oftentimes celestial benedictions Assume this dark disguise.

—Longfellow.

NEW ZEALAND.

Waiapu Synod.

(From our Special Correspondent.)

The second session of the twenty-second Synod of the Diocese of Waiapu opened at Napier on Friday, 14th September. The Bishop was absent through illness, his place being filled by his Commissary, Archdeacon Williams, who ably presided.

Rev. A. Hodge, who has come to us from the Congregational Ministry, preached the Synod sermon.

The President referred in feeling terms to the deaths of Rev. T. Auson Cato and Rev. Tamate Te Kauapu, both of whom had lately passed away after having done faithful work in the diocese. Kindly mention was also made of Mr. F. Tulton, diocesan auditor, who died suddenly a few months ago.

Through the liberality of a layman the Heretaunga school has come into the possession of the diocese, and Rev. J. G. T. Castle, M.A., has been appointed headmaster.

It was reported that the Maoris of Papi-paki had built a beautiful little stone church, the Bishop of Dornakal, India, being the preacher at the consecration.

During the past year the diocese has exceeded its quota allotted by the Board of Missions, besides contributing over £500 towards missionary work outside the Board's operations.

The President spoke at considerable length on Mr. Hickson's coming mission of healing.

The "Diocesan Gazette" was said to be in a sound financial state, and in order to increase its usefulness it was decided that it should be enlarged from eight to twelve pages. Canon M. W. Butterfield was unanimously re-appointed editor.

Materialistic Ideals.

(From the Bishop of Willechra's Synod Charge.)

The most characteristic mark of the present day is the widespread and pathetic attempt on the part of man to be content without God. Man has very obviously not succeeded in the attempt, and is patently discontented and unhappy, but perhaps it is not altogether his fault that he made the attempt.

Early in the last century, say, roughly a hundred years ago (about the date of the first railway) there began that wonderful outburst of discovery and invention, which so intoxicated men's minds with its vastness and its wonder, that it is not altogether to be wondered at that they forgot that the discovery of laws of nature was not any real explanation of them, and that they got a vague idea that the discoverer of nature was the master of nature, that everything could be explained in terms of physical science, that God was no longer necessary, and that with further knowledge man would gradually grow in reasonableness, unselfishness and goodness, until in time science would succeed in establishing a paradise on earth, which left no need for heaven. It was not altogether an unnatural mistake, and it influenced not only that generation, but the following to a very wide and deep extent, until it began to be accepted that materialism was the only true and honest view of life.

Labour.

Unfortunately this effort to order life and policy without reference to God extends largely also to the greatest and most important movement of modern times, the Labour movement, and a large proportion of those engaged in manual labour, are either indifferent to the Christian Church or actively opposed to it. No doubt this is partly owing to the fact that hard labouring men share to a very large extent the ideas and opinions of other men, and when

To-day the materialism on which this view of life was founded has been shaken to its foundations, but the materialism goes on influencing men's minds by habit long after it has ceased to be intellectually credible. For science did not stand still after the amazing discoveries of the earlier part of the XIX century, it has been delving deeper and deeper into truth, and justifying Bacon's statement that "a little philosophy inclineth man's mind to Atheism, but depth in philosophy bringeth men's minds about to religion." It gradually became clear that there were large regions of truth and reality which could not be fitted into any materialistic theory, and then it began at first to be suspected and then to be proved, that matter itself was as Bishop Butler had long ago said not material, but force, and force subject to order and directed by intelligence. Then came the great war, which demonstrated to all that a materialistic theory of life did not automatically tend to peace and human improvement, but to primitive rage and savagery, while the peace has but made more pressing and more acute the social and economic problems which can no longer be ignored and which cannot be solved on any materialistic theory of life or by any theory which ignores the spiritual and religious basis of life. In a word, present day materialism is like a vast and imposing structure whose foundations have been undermined, but in which people continue to believe because it still seems to stand to those who have either not the opportunity or not the will to investigate the truth. Hence it is, partly because so many people do not really ever think for themselves, and partly because materialism makes no awkward claims in the shape of moral effort or duty, that so many people are trying to live without God to-day. The duty of the Church is to upset this self-complacent materialism, which too often acquiesces under the guise of a nominal and formal churchmanship, and which is doubly repulsive because it adds, often unconsciously, hypocrisy to practical irreligion.

Too often the Church is content only to minister to those who, whether honestly and sincerely, or formally and outwardly, acknowledge her authority, but we need to realise that to-day vast numbers are trying to live without God altogether, and that there is in addition to the foreign field, a great missionary call and opportunity here in our own land, and in our own cities and country districts. It is a call which ought to come home to all who profess and call themselves Christians. We must recognise the fact that most of them are not happy in their isolation from God, but they do not see in us so much earnestness and devotion as to arrest their attention, or such happiness in our faith as to cause them to ask whether it would not be worth while for them to try to share it. Until every member of the Church becomes a missionary, but of the desire to spread the Gospel both at home and abroad, it is futile to hope that the world will pay much regard to it.

these are largely indifferent to religion they are quite ready to imitate them and accept their opinions without enquiry, and it is rather quaint sometimes to see those who are continually denouncing the selfishness and self-indulgence of wealthy profiteers and hard-hearted employers, quietly assume that they are quite right in their belief that there is no God who can and will call them to account for it.

But there is another reason beyond the desire to be on the side of the majority. It cannot be denied that the Christian Church has been on far too good terms with the world, and has forgotten that Christ was poor and that He had an over-powering fear of the effect of money on a man's character. One would have expected that the Church would have shared some of His apprehensions, and that since the poor are in the majority it would have striven to be especially the Church of the greatest number, i.e., of the poor; but the accusation that the Church has thought too much of the rich though there are many and noble exceptions, especially at the present day, is not one that can be altogether denied.

It is that the great aim of Labour, as it is ought to be, to secure for all men and especially for the oppressed and down-trodden, better conditions of life, and more equal opportunities of enjoying the good things as well as the pains and sorrows of this world. So far as it goes, the aim would seem to be a true and laudable one and to coincide with one side at least of the teaching of Christ. It has certainly attracted much devoted and unselfish service. It would be an evil day for the Christian Church if it ever lost sight of or ignored that side of Labour which is true and just and unselfish. I often feel myself deeply drawn and attracted by this higher side of Labour, and as often repelled by the narrowness and one-sidedness, which so often accompany that higher side. That the difficulty is a real one may be seen from a recent statement by Mr. Philip Snowden, M.P., the well known Labour leader. He said that "he did not believe that a Labour Government would experience difficulty in attracting the most competent men to take over the management of nationalized services. The difficulty would most likely begin at the bottom rather than at the top. That had been the experience of the Australian Labour Governments in the running of nationalized undertakings; first there was a disposition on the part of workmen to bring pressure on Labour Governments to secure the gratification of unreasonable concessions. Next the political danger of considerable electorates of public employees using their votes to gain concessions must be resolutely faced. The only effective safeguard was a development of the social spirit among public servants." It is here that the Church can really help Labour, not by being jealous of its legitimate aims, for we are all surely sick and tired of the monstrous inequalities of opportunity and of the shameless greed of organised wealth, such as the revelation by Rear Admiral Consett, of the fact that for the first two years of the war, and until the Government sternly prevented it, Germany was being supplied by British traders through Norway and Sweden, with all that she needed to enable her to maintain the struggle, but by pointing out that the good and great aims of Labour cannot be accomplished by mere organization, that they depend, as Mr. Snowden says, on the development of the spirit of social service, i.e., of unselfishness, and unselfishness is not natural to men, and can be developed only by the power of the spirit of God. I believe that this is realized by the wisest and best of the Labour leaders.

I would urge then, that the Church should not ignore the higher and nobler ideas of Labour, simply because so many of its followers put the narrower and more selfish ideas first. The Church has no right to talk so long as such an enormous proportion of its members are living so far below its own professed ideals, but without patronage on the one hand, or blind subservience on the other, should try to give all

the help it can in promoting, in what it believes to be the only possible way, those ideals of the unselfish pursuit of the good of all mankind which are a large part of the teaching of Jesus Christ.

Returning Faith.

Still in relation to the effort to live without God we may ask ourselves whether there are any signs that the futility of the effort is being more widely recognised, and that more people are turning to God in despair of any earthly hope, or remedy for earth's sorrows.

There is not wanting evidence that to some extent at least this is so and not a few capable and experienced observers have declared boldly that there is a clearly rising tide of faith distinctly visible. I am strongly inclined to believe that they are right.

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Church Recognition of Kindness to the Dumb Creation.

The date for the next R.S.P.C.A.

Humane Sunday

has been fixed for

March 2nd, 1924

So as to be outside the Lenten Season.

Please note in your Calendar.

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The Healing Mission.

The following comments from Episcopal utterances are of general interest—

The Archbishop of Perth.—"This Mission has certainly stirred everyone up, and at least made them think and enquire and admit that there are many powers and forces in the world of which they know very little. The daily Press has been very good in reporting what took place and doing it in a kindly and fair spirit. This makes it unnecessary for me to say much—excepting as your Bishop to express to all who helped in whatever way the deep thanks of all churchpeople for the ready kindness and the unflinching sympathy of everyone connected with the Mission."

"I know that the sick and suffering are very grateful. It is to be hoped that now we have revived our too long neglected duty of prayer for the sick, it will not be forgotten again. We will gradually increase in power as long as there is need to fulfil the command, 'Heal the sick.'"

"I want, too, to acknowledge the ready and ever-helpful acquiescence in our Mission given by leaders, clergy and others of other Communions. A touch of nature for once made us akin. Surely few seeing all the sorrow and suffering which was gathered together could refuse to help—so for once we were united in trying to do good."

The Bishop of Bunbury.—"The Healing Mission from August 6 to 8 will not soon be forgotten. It was a great spiritual outburst which broke through the crust of indifference, unbelief and materialism, and reached to every parish in the Diocese."

"On Wednesday night, when the Mission was finished, we held two Thanksgiving Services, one after the other, and the Cathedral was crowded both times. I charged the clergy at one of these to carry on themselves this work for the sick, remembering Christ's command not only to preach the Gospel, but to lay hands on the sick also. Last Sunday we kept as a Thanksgiving Sunday in the Diocese."

"It may be that some were disappointed at not being healed at once, but few have shown it. Everyone seems conscious of having received a wonderful spiritual blessing which has made the "thorn in the flesh" easy to bear."

"We are deeply indebted to Mr. Hickson for his soul-stirring words and spiritual work for us. He certainly made Christ real to some who had been of weak faith before. They felt Him in their midst, the Good Physician."

"I hope the intercessions for the sick will continue to be held in our Churches, and that all who suffer will be prayed for and will gradually find alleviation of their pains and illnesses."

The Bishop of Kalgoorlie.—"I am afraid that my letter this month will be rather a hurried one. Life has been full of incident this last few days. On Sunday afternoon Mr. Hickson arrived by train from Perth, and on Monday evening preached to a packed congregation in the Cathedral. Yesterday morning at 10 he held the first of the Services of Spiritual Healing, and laid his hands on about 250 patients. In the afternoon we visited the hospitals in Kalgoorlie and some bedridden patients in their own homes. The second of the Services of Healing was over an hour and a half ago, and in an hour's time we are going out to Boulder to minister to patients in their own homes there. It has been and is a very wonderful time for us all—patients, friends and intercessors and workers alike—in fact for everyone who has been privileged to take part in the Mission in any capacity whatever. We have been made to feel the presence and the power and the love of Jesus in a way that we had never experienced it before, and there is in consequence to-day much joy in this city, which was not here the day before yesterday. It is not only that we have experienced the love and power of our Lord manifested in healing. That we have indeed. I myself knelt yesterday as a patient to receive the laying-on of Mr. Hickson's hands. I have suffered from an aching back on and off ever since, as a boy, I fell from a tree when bird-nesting. When his hands were laid on me I felt and knew in myself that a work of healing had begun. I was tired out yesterday after giving the Church's blessing to the patients to whom Mr. Hickson had ministered. To-day I feel absolutely fresh after it, and after the service this morning many people remarked on the difference in my appearance. Then again, this morning I have talked in a natural voice to a woman who was so deaf that yesterday she heard not a word of Mr. Hickson's prayer or of my blessing, but to-day can hear every word that is said to her. I have shaken hands with a man who has been so crippled since he was twelve years old that he could only shuffle painfully along with the help of two crutches, but who to-day is so wonderfully improved that he made his way up to the Altar to receive a renewal of the blessing without the aid of his crutches. Those are just instances of cures that have come under my own personal observation. I have been told of many others. Because of them there is joy and devout thankfulness. But, quite apart from that, everybody is happy in the realisation of a clear and unmistakable call to each one of them to dedicate themselves afresh to our Lord, to rest in Him, and let Him undertake for them, and use them in His service. It has come home to many with a fresh clearness that they can help God in the carrying out of His purpose of love for the world, and all of us have had a new vision and a new experience of the power of prayer. I think a great deal of

the general happiness which is a characteristic of all who have been privileged to take part in this Mission is due to the fact that they have been shown Jesus as the Saviour, who is able to save to the uttermost. They have a new outlook on life. They have had a vision of the living Christ ever present with them, and life will never be the same drab, humdrum, tiresome and difficult existence which it has been for so many, so long as we keep the vision clear. It is because of that vision I believe that there is such general happiness. And this Mission is a call to us to keep that vision clear, that we may work together with our Lord for the redemption of this world of ours from sin and suffering, wherever and however it manifests itself."

A Victorian Conference.

Report of the Inter-Diocesan Clerical Conference convened by the Brotherhood of Hope and held at St. John's, Latrobe St., on Tuesday and Wednesday, September 25th and 26th, 1923.

At the first Session there was an attendance of 47 representatives of every Diocese in Victoria. This average was about sustained, and the total number of clergy who attended one or more sessions was about 65.

The Rev. Roscoe Wilson read the first paper on the "Pulpit." He said that in preaching our Preparation should be Devotional, in order to awaken in the people a desire for good things; our method should be psychological, so as to arouse interest; this was essential because for the first time in history the religious instincts were not functioning; multitudes were going through life without any thought of God; we must find out the things that they were thinking about and introduce our ideas to the ones they already had. And our Presentation must be Sacramental; the pulpit was nearest to the people in Church, but on one side—to lead the people beyond pulpit and preacher to Christ. When we utter the words "In the Name of the Father and of the Son and of the Holy Ghost" we disappeared from sight and God was dealing with the hearts of the people.

The Rev. K. D. Andrews-Baxter, of St. Arnaud, was prevented at the last moment from attending, but sent along his paper, which was read by the Chairman. His paper dealt briefly with six points: (1) The privilege of preaching; (2) Prayer as a preparation for preaching; (3) Preaching to children; (4) Practising what we preach; (5) Preaching positives rather than negatives; (6) The importance of extempore preaching.

Canon Haultain thought there was too much preaching.

Rev. C. L. Crossley emphasised the value of Biographical and Expository series of sermons.

Rev. E. J. Durand had found the value of getting men into the Vicarage after the evening service to discuss the subject of the sermon.

Rev. D. W. Weir suggested an organised plan of exchange of pulpits between the country men and the city men.

Rev. J. H. Raverty thought that we should aim at being suggestive rather than explanatory, so as to give the Holy Spirit a chance to apply the truth in the way best suited to each case. He also suggested the plan of selling the people a Scripture portion (some short epistle for preference) asking them to read it through again and again and then preaching on it.

The Chairman (Rev. T. Smith, of Ballarat) agreed with Canon Haultain that there was too much preaching and in humorous vein suggested that the question that we should face in preparing sermons was "How may we do the least harm."

A Tennis match was played in the afternoon between teams from Melbourne and Gippsland. The Revs. Raverty and Wenzel proved victorious.

The evening subject was "How may we best foster Inter-Diocesan Clerical Life."

The Rev. C. C. MacMichael was unable to be present as a Teaching Mission was being held in his parish. His paper was read by the Chairman. He made the following suggestions: (1) Conferences of this nature to be held annually; (2) An annual retreat for the Province; (3) Exchange of parishes between city and country for short periods; (4) A provincial Church paper; (5)

Correspondence between city and country priests; (6) Hospitality. A priest to encourage other priests to regard his rectory as the natural place for him to come and stay. Perhaps each Diocese should have a Hospitality Secretary with whom intending travelling priests could communicate; (7) Exchange of papers; (8) Discouragement of the spirit which resents any appointment that is not from within the Diocese.

Rev. J. Blundell (of Trafalgar, Gippsland) said that a Diocese ought not to be a water-tight compartment. Diocesan machinery was a necessity but the Church was greater than its machinery. When a man was ordained he was ordained to the priesthood of the whole Church. His ordination was greater than his appointment to a particular parish. He suggested conference of adjacent Dioceses in adjoining Dioceses, with travelling expenses pooled. Also a Mission of Help from the city to the country.

Rev. J. E. Stannage (of Beechworth, Wangaratta) was inclined to favour a Provincial Synod that had a Provincial Patronage Committee. He thought also that a Theological College Union with interchange of teachers would be helpful. There should also be a Central Exchange Bureau on the lines of that run by the "Church Standard." He advocated a great united Summer School of C.M.S. and A.B.M. Lastly he urged the extension of the Brotherhood of Hope to the country Dioceses.

Rev. F. A. Philby (Bendigo) said that some of Bendigo's problems to-day were due to the policy of the original undivided Diocese of Melbourne of pushing its least competent men out into the back-blocks, making it harder for their successors of the present time.

Rev. Hedley Raymond stressed the need of a Provincial Year Book and Paper. He thought that there might be inter-Diocesan Cricket as well as Tennis.

Rev. C. L. Crossley announced that the Archbishop of Melbourne had shown his practical interest in promoting inter-Diocesan clerical life by presenting the Harrington Lees Cup to be contested for by clerical tennis teams from the whole province. This announcement was greeted with applause.

Rev. H. H. Hammond said that the Malvern Rural Deanery had already suggested to headquarters the idea of a Provincial Theological College, but the suggestion had not met with a favourable reception.

Rev. J. E. Stannage said that his suggestion was not a Provincial College but a union of Colleges in the Province.

Rev. F. A. Philby said that the reason why Bendigo had decided to publish its own Year Book was that it was cheaper. It had had to contribute £80 per annum towards the cost of the larger Year Book published in Melbourne.

Canon Haultain stressed the need of a Provincial Paper with a paid editor who could give his whole time to it. He also asked if all members of the Conference were to be regarded as members of the Brotherhood of Hope.

The Secretary of the Brotherhood said that he could not answer that question until the Brotherhood had had a meeting to discuss the point and perhaps make some alteration in its constitution, so as to admit of its extension to other Dioceses.

The Chairman (Rev. E. S. Yeo, of Bendigo) suggested that Tasmania should be invited to the next Conference.

On the motion of the Revs. McCall and Batten a vote of thanks to the writers of the papers was carried.

A vote of thanks to the Archbishop for the gift of the Harrington Lees Cup was carried on the motion of the Rev. Hedley Raymond and H. H. Hammond.

On Wednesday, 26th, the Conference resumed its sitting at 9.30 a.m.

The general subject for the day was "The need of a Spiritual Awakening."

The Rev. J. J. Booth opened with a devotional paper which reached a high level of thought. The main point was that Christ was longing to reach the souls of men, but too often we were unwilling to pay the price of being His instruments for the work. "How often would I, but we would not!" The price was sacrifice of place and profit for service. Consecration, service, sacrifice, and brotherhood were the watchwords of true success.

The Rev. E. Schweizer (of Geelong) on the subject of "Parochial Missions" said that as the Spirit created the sense of need so we must not doubt that He also gives us the power to fulfil the needs. He thought that the spiritual era was being slowly ushered in—as witness the great Healing Mission. He considered that for Parochial Missions the Missioner needed to be a specialist. Much depended on preparation for the Mission. One English clergyman advocated a year's preparation. Singing too was an important instrument in the Hand of the Spirit for reaching the emotions.

Rev. Hedley Raymond read a paper on

"Pastoral work in a Town Parish." He said that from the point of view of Church attendance perhaps it would pay to concentrate one's visiting on likely attendants, but he could not forget that the shepherd had to seek the lost sheep as well as feed the flock. The sick had first claim on one's time, but not the claim to the best time. The very early and very late portions of the afternoon should be given to sick-visiting. He dwelt on five points: (1) Reverence for the flock as entrusted to us by Christ; (2) People are often living nearer to God than we think; (3) We should trust the people more; (4) Readiness to learn our failures, etc.; (5) The need of the three G's—Grace, Grit and Gumption.

Canon Haultain, in speaking of pastoral work in the bush said that the majority of people were indifferent to the claims of Christ. He thought that there was too much overlapping of denominations in the country. We must preach and live the Gospel of friendship, knowing our people and their work. The printed page was important in scattered districts.

Rev. F. E. C. Crotty thought that the Diocese ought to set apart men to conduct missions.

Rev. H. R. Potter spoke of need of being loyal to one's predecessors.

Rev. E. Falconer (who was in the Chair) said that sacrifice was the essential thing and that all men should have a share of the bush work.

Rev. F. Parsons and M'Bryan, both of whom had had experience of Church Army Missions in England, said that there could be too much preparation; when the Missioner arrived the workers were worn out.

Rev. H. D. Campbell described the work of the Metropolitan Mission amongst boys and amongst the delinquents of the city.

Rev. C. L. Crossley spoke of the need of departmentalising the work instead of trying to do it all oneself. He also thought that some people were lost to the Church because clergy did not always send a note to each other telling of removals and arrivals in their parishes.

Rev. L. L. Wenzel on "How may we reach the non-Church goer," said that there was no cheap and easy solution of this problem. We must just do our work as effectively as possible and foster a friendly spirit in the Church. The Church had a case against the working man and the working man had a case against the Church. The Church could save to the non-Church goer "I'll give you a seeking the gifts without the Giver; in that sense you are a black-leg."

(2) You fail in the highest self-respect as a man made in the image of God. (3) You fail in honour in living on the fruits of the Church's toil and doing nothing to help her. (4) You are not doing your bit in maintaining the morals of the community, for they are Christian morals. On the other hand the worker thinks that the Church is against the working man and that the clergy are interested in upholding the capitalistic system.

Rev. A. J. Schofield devoted his paper to the advocacy of the Syllabus of Lessons drawn up by the General Synod Committee for us in all Sunday Schools. He traced the rapid growth in popularity of the monthly publication, "The Trowel," in which these lessons are published.

The Rev. R. C. M. Long on "How to Retain our Young People," said that the root of the trouble lay in the poor quality of the home life, the craze for pleasure, the contagious influence of bad examples in factories, etc., and in the fact that our young people had for the most part received a secular education which aimed at educating the intellect before it educated the heart—a profound mistake. He quoted Mr. H. Archibald as saying that the Church must give her young men something to do; better to make them kindergarten teachers than to try and retain them too long in a Bible Class. He thought that the religious rules of Church Clubs should be tightened up. Finally he strongly advocated the Boy Scout movement which was based on sound psychological study of boy life. The noblest people must be chosen for Scoutmasters.

Rev. Roscoe Wilson said that a clergyman in N.Z. had turned his whole S.S. into a great Scout and Girl Guide parade. In the evening a very good programme of music and conjuring had been arranged by Rev. J. W. Briggs, and those present thoroughly enjoyed the Smoke Social. On Thursday morning there was an at-

tendance of about 48 at the Holy Communion and Breakfast. The Archbishop gave a devotional address at the H.C. on the words "He shall drink of the brook in the way; therefore shall he lift up the head." At the Breakfast the Archbishop was the guest and spoke in eulogistic terms of the Brotherhood of Hope." Speakers from each Diocese joined in thanking the Brotherhood for their invitation and the arrangements for their comfort.

Young People's Corner.

CHOOSE.

In the 24th chapter and the 15th verse of Joshua you will find that he is putting a question to the people of Israel. He is asking them straight out whom they are going to serve. Are they going to choose to serve the true God, or are they going to run after false gods, or worship idols. They must decide, so Joshua says to them "Choose ye this day whom ye will serve." That same question is being put to every girl and boy now. Your future life depends on the answer. It is really a terrible thing to make the wrong choice. With Joshua there were no half measures and it must be the same with each one of us. Choosing means taking one course rather than another; it is not taking both, or neither, it does not mean taking a little of each, first one and then the other. It means choosing one path and leaving all others. It means choosing goodness and leaving badness; it is choosing to please God and not yourself; it is choosing that which will last and bring us good here and hereafter.

This is the kind of choice that we ought to make when we are young. Do it now and it will save you so much. It will save so much of your life and save you many regrets over things that you should have done and did not do.

Every boy and girl was sorry to hear of the death of the late Sir Walter Davidson. He was a good man and was never ashamed to show his colours and let people know that he had enlisted under the banner of Christ. He made his choice, and it was for things that were right and true and everybody knew it, and held him in deep respect, not only as the representative of the King, but for himself. On his coffin were written the words "Alive in God." That was a very beautiful thing to be able to put, and it would be a grand thing if the same could be said of each one of us. The deceased Governor will not soon be forgotten in Australia, because his life helped to make this land which he loved so well, purer and better.

Boys and girls, are you going to leave the world better for your having lived in it? Then do what Joshua did. Say what he said to the people of Israel. "As for me and my house we will serve the Lord." That is the secret of a true and a happy life.

The time for choosing is now, not when you grow up. You may never grow up, and even if you do you will have many valuable years which should have been spent in service to God.

There was once a horse that ran away in the morning and did not return till the evening. When his master spoke to him about it, he said, "But here I am, returned safe and sound; you have your horse." "True," answered the master, "but my field is unploughed." If a man turns to God in old-age, God has the man, but He has been defrauded of the man's work. And the man has been defrauded because he might have left a record behind him that would live and influence others for good.

You are at the beginning of life. Let us always remember that every beginning has an end of some kind. Ask yourselves, "What am I beginning to be and to do?" "What is going to be the end? There is no better life than a fine manly Christian life. When Beecher, the great preacher, lay dying, his son put his mouth down to his ear and said, "Father, if you had your life to live again, what would you do with it?" And the dying man, with almost a holy shout, cried out, "Why, I would enlist again for Jesus." Beecher was a great man, and yet, on looking back on his life, and with another life opening before him, he still chose Christ. Can you do better?

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For Australia and New Zealand.

A Paper issued fortnightly in connection with the Church of England

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Current Topics.

New Zealand is now in the midst of
the wonderful experience through
which Australia has so re-
cently passed, and we ex-
pect the same kind of in-
teresting news of spiritual
revival will be forthcoming. Indeed
our own experience is already being
repeated in the work of preparation.
Auckland is supplying some 3000 patients
and the Bishop has already
noted the wave of spiritual blessing
sweeping over his diocese. The Bishop
writes, "It has been what we always
believed it would be, a great spiri-
tual blessing, and in whatever
way God in His goodness may be
pleased to deal with our physical infir-
mities and sicknesses, we know now He
has dealt with our souls. We have
learnt afresh the blessedness of a
simple faith, of a simple trust, of a
simple love. We have learnt some-
thing of the blessedness of simple and
earnest prayer because we have learnt
to see and understand something of the
real nature of God and of His willing-
ness to save to the uttermost. We
have learnt to believe in Jesus the Life,
Jesus the Healer of the whole nature
of man, Jesus the express image and
power of God to-day, Jesus the same
yesterday to-day and for ever."

**The Healing
Mission.**

We are looking forward to a gener-
ous appreciation from Auckland of Mr.
Hickson's whole ministry and attitude,
for Auckland is supplying so many
patients to the mission and has pro-
vided so much prevalent criticism.

In the current number of the "Sou-
thern Churchman," the Bishop of Goul-
burn has written at length
concerning the evil of gam-
bling, and he attacks princi-
pally the plausible sug-
gestion that betting is
ordinarily only an innocent
indulgence. Dr. Radford writes:—

"Sometimes a man says to me, 'Why
should I not bet? I enjoy the innocent ex-
citement, I know when to stop, I never bet
in big sums, I can afford to lose just for
don't bet for what I can get, but just for
the mutual fun and pleasure with a friend,'
and so on. Now, I say deliberately that a
tremendous responsibility rests on these
decent and nice people who bet and think
there is no harm in their betting. I ask
them to consider a few things which may
open their eyes.

"1. Is the excitement so innocent? If a
man tells me that he finds a bet adds inter-
est to a race or a match, then I do not hesi-
tate to tell him plainly that this extra inter-
est is not interest in the race or the match
—it is interest in the money he stands to
win. If he denies this, then I ask him
whether he would be prepared to substitute
counters for money, or to see all winnings
go to a charitable institution?

"2. Even if his answer to this question is
satisfactory, we have still to face the real
question. He says there is no harm in bet-
ting as he practises it. I ask, harm to
whom? The decent man who bets is doing
two things; he is setting an example which
will be followed by some who would have

fought shy of betting if only disreputable or
doubtful characters betted; and he is helping
to form a public opinion in favour of bet-
ting. If he really wants more people to bet
and everybody to bet more, he is quite justi-
fied in betting himself. But does he want
to make betting more prevalent and popular
—does he want his children and his em-
ployees to bet? If not, then his "innocent"
bet cannot be defended as harmless.

"3. It may be true that in this or that
case a particular bet seems innocent of
harm, but the vital question is not the im-
mediate result, but the ultimate tendency. What
is the tendency of betting? In tendency it
is anti-social. It means that one man's gain
is another's loss; it is not a fair deal. It
fosters a self-regarding and self-seeking
spirit. It is rank selfishness masquerading
as sportsmanship.

"4. As a matter of historical fact, betting
and gambling spread downwards from the
upper classes to the lower classes of society
in the old world. Is it not time that men
with a decent social start or advantage in
life, even more than other decent men,
should ask themselves what they are doing
and what they can do to stop the rot which
has set in throughout all ranks of society?
The public opinion of society has changed
on the subject of drink. It could be changed
on the subject of betting, gambling, or play-
ing for money, if men and women, instead
of enjoying a doubtful pleasure regardless
of what it may mean to others, would cut
out the bet and learn once more to play or
watch the game for the game's sake. Then
the world's play might have a fair chance
to become and stay clean, and the world's
work a fair chance to become and stay
steady and honest."

The Bishop of Gippsland has uttered
a much-needed and useful warning to
parents. In the Bishop's
own words—

"The daughter of a well-known Gippsland
Church family has not only become a per-
vert to the Roman Catholic Church, but has
taken the first step in becoming a nun.
From time to time people are passing to and
fro between our own Church and that of
the Roman obedience, and the gain to each
is about equally balanced. And so the pres-
ent case would not call for comment were
it not for the secret means employed for its
consummation. For a number of weeks
this girl, a recently qualified field nurse,
was going secretly to a priest in Melbourne
to receive instruction, and during that time
not only did she say nothing to her mother
or other relations and friends, but carried
on her life with them as though all were as
usual. Finally, without breaking the sil-
ence, she was re-conformed. A little later
she left her mother on the pretext of going
to nurse a great friend, who was in urgent
need of her. Instead of doing that—al-
though she was expected by her friend—she
went straight to the Bainsdale convent and
was removed from there by motor car to the
Sale convent, where she took her preliminary
vows, and where she now is. When the in-
itiation had been completed and secrecy was
no longer necessary, the poor mother was
informed. She came at once to Sale and saw
her daughter. Instead of the spontaneously
affectionate child she had known, she found
a girl hardened and undemonstrative, and
so in the grip of the unsocial process to
which she had submitted herself that even a
mother's tears and broken heart were un-
availing to restore the old beautiful rela-
tionship."

Bishop Cranswick goes on to say
that this girl was sent from childhood to
a convent school.

There is nothing novel about the in-
cident, this kind of thing is going on
continuously because invertebrate Pro-
testants, for the sake of a cheap edu-

cation with accomplishments (!) send
their daughters to these convent
schools. You cannot blame the Roman
authorities. In spite of all promises
and assurances to the contrary, the
system demands the use of any means
to get hold of perverses. These schools
with their inducements to Protestants,
have only one end in view. Parents
who yield to this temptation are in-
curring a responsibility by no means
light for the errors of Roman teaching
are deadening and deadly.

From time to time the Australian
Church has ill justice done to it in cer-
tain English Church pa-
pers by the too-ready
acceptance of criticism
emanating from irrespon-
sible persons who pose as good church-
men. We congratulate that veteran
churchman, the Venerable Archdeacon
Boyce, of Sydney, for his informative
correction in the "Church Times" of
some such ill-founded criticism. From
the Correspondence columns of the
"Church Times" of August 24, we call
the following:—

Sydney and Church Progress.

"Sir,—In your issue of March 29, you
speak of the 'Daily Telegraph' in Sydney,
Australia, as 'offering some trenchant ar-
ticles on the state of the Church in the di-
ocese.' Permit me to point out that the
opinions are not those of that influential
journal as you appear to have been informed,
but only those of a correspondent and a
writer in its columns who signs himself
'Firmilian.' The journal liberally opens its
pages to writers of diverse lines of thought
without in any way identifying itself with
their opinions.

"I can claim that Sydney in the various
matters that show vitality and energy will
compare favourably with large cities in the
loved mother country. I think of your Man-
chester, Liverpool, and Birmingham. But in
Sydney, which also is purely British with
about half of the people enrolling them-
selves in the Government census as belong-
ing to our Church, there has been the ex-
ceptional difficulty of an extraordinary
growth of population. In this last fifteen
years there has been an increase of about
400,000 people, and now it has all but
reached the million. A city almost as large
as Leeds has been added to it, and not by
any enlargement of boundaries.

"It is surprising what has been done dur-
ing the past few years. There have been
many new churches built, many parish halls,
and many rectories. Scores of new sites have
had to be brought, and some were at a very
high cost. Stipends have been procured
also by voluntary offerings, for the many
extra clergy. The difficulties of the whole
situation have been ably and splendidly
faced and largely met. Instead of criticism
and blame there should be warm commen-
dation.

"F. B. BOYCE,
Archdeacon of West Sydney,
St. Paul's, Sydney, July 7."

We notice that the Rev. J. F. S.
Russell complains bitterly in the
"Church Standard" of
the action of the Synod
of the Diocese of Syd-
ney in carrying, by 100
to 14, the motion
against the interference with the Com-