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## Current Topics.

The cure of the deaf man in Decapolis, which is the subject of the Gospel for the Twelfth Sunday after Trinity (St. Mark vii., 31-37), was effected in a Gentile country, and among Gentile people. It occupies a middle position in the Gospel story between two narratives which have already had place as Sunday Gospels, viz., the healing of the daughter of the Syro-Phenician woman, and the feeding of the four thousand, and like those two events it is very rich in spiritual teaching.

We read of a man who "was deaf and had an impediment in his speech," brought by his friends to Jesus. Two points are remarkable in the Lord's dealing with him: (1) Jesus "took him aside from the multitude." So God took His people Israel unto the Wilderness when He would commune with them and train them for His service. So He takes many people aside by sickness and sorrow and misfortune when He would open their ears to hear His message of love. (2) The Lord used means. He "put His fingers into His ears and spit, and touched his tongue." In many cases He healed the sick with a word, but here He acted differently. So is it to-day. He can cure bodily diseases in answer to prayer alone, and sometimes does so, but more often does He bless the skill and labours of physicians. Yet the cure is no less His. In spiritual things also the Lord can, and does, deal directly with each human soul without any need of minister or outward ordinance, and yet through the ministry of His Church and the use of Sacraments He continually brings blessing to His faithful people.

We learn from this miracle several lessons concerning the spiritual needs of all men everywhere. It is the same Divine Healer, whose "Ephatha" (spoken in His written Word, by His ministers, or in the dispensations of His providence) now opens the ears of those who are spiritually deaf to hear the things which belong unto their peace. His gracious touch unlooses tongues, which have long been dumb, to witness for Him, and to sing His praises. In working these spiritual marvels the Divine Healer still blesses the use of outward means, and although we cannot ourselves work these miracles of spiritual healing, we can, like the friends of the deaf man, help by prayer and effort to bring those who need His aid unto the presence of Christ, the great Physician.

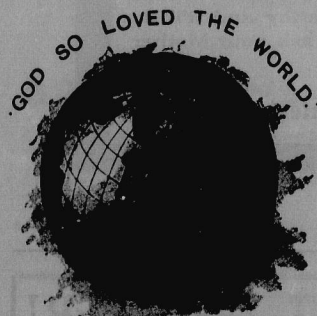
The announcement that the business of General Synod was to be postponed for at least a year (published in last week's issue of the "Church Record") has been received with mixed feelings by Church people. For our own part, while we are sorry for the necessity, we think that the wisest course has been taken. The Synod must meet, for the Constitution makes a session imperative, but the representatives of the Dioceses outside the borders of New South Wales, and even of the more remote Dioceses in the Mother State, will not attend. Bishops and clergy from a distance have been busy during the past week cancelling their engagements to preach and speak in Sydney in October. The General Synod will no doubt have a quorum, the Primate will deliver an address, resolutions with regard to the War will be passed, and necessary formal business transacted. Then in the absence of the majority of Synod Representatives there will be no alternative save to adjourn until a more favourable opportunity.

There is naturally much regret that in this time of national crisis the Church of England in Australia, through her General Synod, could not have spoken with a united voice and given her message to our Commonwealth with regard to the issues arising out of the War. The hearts of our people are touched, and many are ready to follow a spiritual lead. On that ground we are sorry that the Synod cannot meet. But the business which would have been transacted can easily wait for a year or more. Reform of the representation of Dioceses in General Synod, and the question of its autonomy, are important for our Church in Australia, and a new Constitution for the Australian Board of Missions is a worthy subject of discussion, but we have first to settle the more important questions whether the British Empire is to retain its place in the world, and whether Australia is still to be free to develop on lines of liberty and democratic government. To secure these desirable results we need to make great efforts in prayer, self-sacrifice, and service, and with God's blessing the victory will be ours.

For the representatives of distant Dioceses to attend the Synod would have meant not only considerable expense in these hard times, but also an absence of several weeks from their homes. At such a crisis when Bishops are needed to be leaders in their Dioceses, when parochial clergy ought to be at hand to comfort the bereaved, and to minister to the sorrowing, and

when the laity also should be doing all they can to help the Empire in the prosecution of the War, it is not desirable that, save for urgent reasons, they should absent themselves from the place of obvious duty. The great interests of the Kingdom of God, both at home and abroad, must, of course, be maintained with the same determination as we exhibit in the maintenance of our Empire, and Christ's soldiers at the Front must not be allowed to suffer; but the ordinary business of General Synod does not come under this head, and we think that the decision to postpone it has been a wise one.

The condition of the military camps have evidently been most unideal from every point of view. The charges made in the Federal Parliament by Mr. Orchard were unfortunately too true. We are glad to know that immediate steps are being taken to remedy the evils. But even more deplorable than the evils that were thus made manifest are the disclosures concerning the numbers of and arrangements concerning the men who are suffering from what is popularly known as the Red Plague. In one camp the medical officer said that there were 278 patients at one time. As this statement was made before a Parliamentary Committee it may be taken not to overstate the case. As one of the daily papers points out, the matter is very serious; not merely because of the large numbers of escapes from the segregation quarters, but because of the very large number of young men who are gaining experience of the world in the camps for the first time. Large sacrifices are being made at this time for the sake of the Empire's call. Men are placing their lives at their country's disposal, and thousands of parents are giving their consent to their sons' enlistment, and giving it in the majority of cases with very anxious hearts. These lives are put in trust with us as a people, and we have a right to press home upon our representatives in government our expectations and demand that no expense nor care should be spared in order that these men may be sent to the Front in the fittest possible condition physically, morally and spiritually, and with the secure conviction that their country, in accepting their sacrifice, is determined to stand by them in every way possible. Our military camps must not be breeding places for physical and moral disease. If perchance social lepers are enlisted, the utmost care must be taken for their rigid segregation from the clean members of the camp.





Lord Halsbury, the ex-Lord Chancellor of England, made some trenchant remarks anent the calm assumptions of a good many "higher critics." The occasion was the Annual Meeting of the Victoria Institute, at which the noted French Archaeologist, Professor Naville, read a paper on "The Plan and Structure of Genesis." His Lordship said, "I may be treading on the corns of some who are present, but I wish to make a general protest against the notion that a gentleman, who calls himself a 'professor,' should be allowed to make statements without a particle of evidence to support them. When lawyers assert anything in court, they are expected to give some evidence to prove their statement, and if they do not, it is naturally assumed that it is because they cannot. A professor appears to be relieved from any such anxiety. He seems to think that all he has got to do is to say so and so, and, as he is a professor, he cannot be contradicted." Lord Halsbury then referred to the well-known documentary theories regarding the Pentateuch, and closed with the statement, "I think a great deal of it is rubbish." A good many Bible students will agree with his Lordship's utterance, for the ordinary man finds it very hard to give credence to the microscopic dissection of the early books of the Bible. As Professor Na-

vill pointed out, the extreme critics represent Genesis as a kind of Mosaic consisting of 264 fragments drawn from seven distinct sources, these being documents written in different places and at different dates, scattered over a period of 600 years.

It is interesting to note that the Broad Churchmen's Union in England feels that a cloud is resting upon it, in view of the striking attitude of their German confreres toward the War. Nearly all of the seemingly rationalising views of Scripture are of German make or improvement, and it is startling to their English followers to find that the leading German Professors have practically thrown overboard the Christian ethics, and are supporting the cruel methods by which the War is being prosecuted by the Prussians. Evidently all German made articles are obnoxious to the English mind. Let us hope that the wonderful revival of devotional Bible Study that is being manifested in England at any rate, will so re-create the nation's love and reverence for the Sacred Scripture as the Word of God, that the extreme destructive criticism of that Book may never again be able to recover itself in our midst. More and more men have been led to wonder at the extraordinary fineness of dissection these critics were claiming for themselves in their microscopic investiga-

tion of the Bible; but the growing wonder has been leading to a growing incredulity towards their "assured results."

## Our London Letter.

(From Our Own Correspondent.)

London, July 1st, 1915.

The Bishop of Newcastle.

The resignation of the Bishop of Newcastle, Dr. Straton, has been expected for some time and is now officially announced. He followed a succession of High Church Bishops some fifteen years ago, and during that period has worked with great thoroughness and efficiency on proper Prayer Book lines. His lead and ministry, it need hardly be said, have been strongly spiritual, and at the same time thoroughly practical. Whether we regard the number of his ordinands or of confirmation candidates, the numbers are higher than the average, while, like Bishop Ryle he was instrumental in getting that financial support for his Diocese which Dioceses conducted on other lines, find it difficult to obtain.

Of course we Evangelicals are deeply concerned as to who his successor will be. You may know before this letter reaches you, and I hesitate to forecast. The Bishop of Sodor and Man, Dr. Thompson, has indisputably the first claim, and some of us will see that his name is not overlooked; but the Prime Minister, in whose hands the appointment really lies, is subject to considerable influence from the Archbishop of York. Both Balliol men, they were by no means contemporary, but as brilliant men of a brilliant college they have seemed to find much in common in their public life. At all events, the Archbishop's appointment was due to Mr. Asquith, and at the time seemed one of a striking character, as Dr. Lang thought then not yet 40, was appointed straight from a Suffragan Bishopric to succeed the venerable Dr. MacLagan in the Archbishopric of York. He has not as yet made any distinctive mark in the Church, and though he is frequently broad and even fair-minded in what he does and says, yet his bias is strongly against us. We fear, therefore, that any advice and influence he can bring to bear in the matter will not make for a continuance of an Evangelical Episcopate. Hence our hope for Dr. Thompson may come to naught. How-

ever, as a friend writes, "We must pray the Lord to guide."

Kikuyu Again.

Kikuyu is having the effect not only of making right principles and policy prominent, but of drawing out to public gaze a great deal of latent evil. The following is a resolution passed last week at a crowded meeting of Clergy held at Westminster:—

"That since the policy of admitting members of Separatist bodies to Holy Communion, or admitting them to preach from the pulpits of the Church, is contrary to Ecclesiastical order, those present at this meeting pledge themselves before renewing their subscriptions to foreign Missions or Missionary Societies, or making further collections on their behalf, to obtain in every case an assurance that the practices mentioned above will not be permitted within the sphere of the Mission or Missionary Society to be supported."

This doubtless is a polite hint to the S.P.G. to provoke back-stiffening against any sort of conciliation which the Archbishop of Canterbury's statement might otherwise produce. But hot-heads of this character always overdo their part, and in the long run, when for instance the matter comes before the next Lambeth Conference, it will receive its quietus. In the meantime, abhorrence of such a policy should be freely stated. It is of course in keeping with what we know of the practices of such men, but it is very sad indeed, in times such as the present, when Clergy can be found to meet and deliberately decide upon a resolution so bigoted in character.

A Romanising Society.

The leading article of this week's "Record" draws attention to a series of pamphlets published by an organisation calling itself the "Society of S.S. Peter and Paul," which appear to be of a most glaring Roman character, although the Society claims to be "publishers to the Church of England." The writer of the article exposes with cogency, if not ruthlessness, by clear quotation, the extraordinary character of this literature. Its work and production is, of course, well known to the Bishops, who, however, if they do anything to prevent circulation of its publications, do their duty very much in secret, and it must be added, very much without result. There is no

secrecy about the Society itself, which openly states with regard to a service of "Exposition and Benediction of the Sacrament," that it "is frankly borrowed from Prayer Books of Catholics of the Latin Rite," and that "what Rome does to-day, Canterbury will do to-morrow." The same applies to the booklet, "Joy in Heaven," which is taken entirely from Roman sources, though the article does not mention this.

Spiritual Issues of the War.

A gathering of laymen numbering 190 was held last week-end at Balliol College, Oxford, brought together by the National Laymen's Missionary Movement, to confer on the spiritual issues of the great war. The holders of many distinguished names were present, including Sir Robert Williams, the C.M.S. Treasurer, Mr. Victor Buxton, Sir Andrew Wingate, Sir Albert Spicer, and many others. There were a few clerical members, not more than half a dozen, and those included the Rev. E. A. Burroughs, Fellow of Hertford College, and son of Prebendary Burroughs, formerly C.M.S. Secretary; also Canon Waller, Bishop Designate of Tinnevely. In organising this Conference the National Laymen's Missionary Movement have gone somewhat beyond their proper function, and the result of the Conference may not be great. At the same time, the company gave themselves to serious thought on a deeply important topic, with which they were well qualified to deal.

Some Important Meetings.

The Canterbury House of Convocation, the Houses of Laymen, and the Representative Church Council all meet next week, which will be a busy one in ecclesiastical circles. It cannot be said that the Church has yet succeeded in grappling with the spiritual necessities of the war, nor, judging from the subjects which the Upper House of Convocation has upon its Agenda, are they likely to do so upon this occasion. Not that the subjects to be discussed are unimportant. They are only so when compared with the great necessity there is for a lead and a goal which can be followed and aspired to. Our thoughts of late have been very much

directed to the call for Prayer lately made by the Archbishops, and this will be a partial exception to what I have stated. The Lower House of Convocation make itself positively ridiculous by arranging to discuss, at a time of the most serious national danger, the Royal Letters of Business which Convocation began to debate so far back as 1906. Another instance of how the cranks of Ritualism exploit the war for the benefit of their extreme ideas, is shown by a motion put down by the Archdeacon of Oxford:—

"That this House recognises that the Alliance with Russia in the great war affords a unique opportunity for deepening and extending the friendly relations which already exist between ourselves and the orthodox Eastern Church."

How long Evangelical Churchmanship could get on under conditions proposed by this Resolution, it is hard to say, but in the minds of those who have ideas of this kind, that question does not count. I must mention one resolution to be proposed by Professor Beresford Pite at the Session of the Representative Church Council, recording thankfulness to the Archbishops for their Pastoral Letter on the War, and expressing the desire at this time of especial national visitation, to invite the co-operation of other Christian Churches for the common acknowledgment of sins, and of Intercession for the Nation. The resolution is skilfully drawn, and I earnestly trust will be carried, but great efforts will doubtless be made to prevent the Committee being appointed to make arrangements on the lines which Professor Pite proposes.

THE VALUE OF PROTESTANTISM.

The Dean of St. Paul's (Dr. Inge) says that Protestantism has carried out nearly all the social reforms which can fairly be set down to the credit of the Christian religion, such as the abolition of slavery and other philanthropic and humanitarian enterprises.

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### The Prince of Wales' Majority.

(By Sarah A. Tooley, in the "Church Family Newspaper.")

A year ago the Prince of Wales performed the first act of his public life by laying the foundation-stone of St. Ascelm's Church, Kennington, built on land pertaining to his Duchy of Cornwall. He alluded in his speech to the fact that near by had been the palace of the first Duke of Cornwall, Edward the Black Prince.

There was a mettlesome little ring in the voice of the young Prince as he named the ancestor who was the flower of valour and chivalry in mediaeval England. The blood of our fighting race stirred in his veins. But who could then have prophesied that when, a year hence, our modern young knight of chivalry should have attained his majority he would be doing his part at the Front in a great European war, not far removed from the scene of the Black Prince's exploits at Cressy and Poitiers.

The Prince of Wales enters upon manhood under circumstances which have never before surrounded an heir-apparent on such an occasion. The freedom of his country, the solidarity of Empire and the security of his prospective throne are at stake. The celebration of his majority is fittingly postponed until happier times, and, meantime, the Prince stands shoulder to shoulder with gallant comrades of all ranks in the battle-lines of France and Flanders.

#### The Vista of Twenty-one Years.

Through the vista of the twenty-one years we recall his birth, June 23, 1894, at the White Lodge, Richmond Park, the residence of his maternal grand-parents, the Duke and Duchess of Teck. As Prince Edward of York he first endeared himself to the British public. His salute as a small boy was magnificent. He has always shown himself to the manner born. When a little fellow of five he was presented with a toy sword by the officers of his father's ship.

"You must thank the officers for their gift," prompted the then Duke of York, at which Prince Edward, in his sailor suit, mounted a chair and said quite gravely: "I thank you for this beautiful sword which I shall always keep in remembrance of this day."

At thirteen, the Prince entered the Royal Naval College, Osborne, and conformed to the ordinary life of a cadet, taking his place in the foundry, the smithy and the carpentering shop, as well as in the educational classes and the College sports. He also joined the College choir, and occasionally

sang and acted at entertainments. His naval studies were subsequently completed at Dartmouth College. On his sixteenth birthday the King conferred upon him the historic title of Prince of Wales. Immediately afterwards he was confirmed by the Archbishop of Canterbury in the private chapel at Windsor.

In the coronation year we see him installed a Knight of the Garter with all the picturesque ceremonies on Windsor's Royal hill. Again we picture him in his Peer's robes swearing fealty at the coronation of the King, and yet again we see him a still more moving figure at his own investiture as Prince of Wales at Carnarvon Castle, addressing simple and heartfelt words to the cheering multitudes of his Principality.

#### Educational Tours.

Then came educational tours in France, Germany and Norway, and undergraduate life at Oxford, where he was much liked by his associates for his easy, affable yet dignified manner.

As a member of the University Officers' Training Corps, he took part in the route marches under a blazing sun, bivouacked by the roadside in a blanket, with jacket and shirt collar open and cuffs rolled back. There was nothing to mark him out from the rest of the khaki-clad cadets striding along the dusty roads. The Prince was so keen on the soldiers' training that it seemed like a premonition of the future.

When the war broke out the Prince went to the War Office and volunteered for active service. But Lord Kitchener was adamant. He pointed out that His Royal Highness had not yet completed his training. Though disappointed at the rebuff, the Prince returned to his duties with determined enthusiasm, and at length obtained the wish of his heart and joined his regiment, the Grenadiers, at the Front. He was appointed on the staff of Sir John French, and has been the bearer of despatches home.

The lithe, active youth with the blue eyes, fair skin and open countenance has become a familiar figure to the men, for whom he has always a pleasant word and often a good cigarette. He has been under fire in the trenches, and acted as liaison officer on the General Staff at the battle of Neuve Chapelle. "He's one of the right sort, keen as mustard," say the men. He drives his own car, and has more than once placed it at the services of the wounded. He is most solicitous about the comfort of the men and frequently visits the hospitals. The Fund which he started at the outbreak of the war will cause the bereaved and destitute people all over the land to pray, "God bless the Prince of Wales."

### To Our Subscribers.

#### IMPORTANT NOTICE.

The financial position of the "Church Record" having been seriously affected by the War, the Directors, in June last, took the subscribers into their confidence, explained the whole situation, and asked for assistance. They desire to thank many friends for their ready and generous help which makes it possible to continue publishing the paper.

After careful consideration of the position the Directors have decided, for the present, to issue the "Church Record" fortnightly from September 1. The amount of reading matter in each number will be increased by six columns, and the price will be twopence per copy (5/- per annum posted).

The Directors will assume (unless notified to the contrary) that subscribers will continue to take the paper under the new conditions. Subscribers who have paid in advance may, if they so desire it, obtain a refund of the amounts due to them on application to the Manager, but if no such application is received the amounts will be credited to them for the fortnightly issue.

The Directors have every confidence that the subscribers will stand by the "Church Record" in this time of crisis, and hope that all will do their utmost to maintain and extend the usefulness of the paper in its witness for Evangelical Truth within the Church of England in Australasia.

### Personal.

On Thursday, August 12, at Mosman, Sydney, the Rev. Septimus Hungerford completed his 90th year. He is still in excellent health and a regular attendant at the services of his parish Church. Mr. Hungerford's ministerial experience in Australia has been remarkable. Born in England, he came to Sydney in very early life. He was ordained by Bishop Tyrrell of Newcastle in 1853, and in the following year was appointed to the district of New England, with Armidale as his centre. His parish contained practically the whole of the north and north-west of N.S.W., but it was necessary, for obvious reasons, to confine his ministrations to an area 200 miles long by 150 broad, from Tenterfield on the north to Walcha on the south, from Dorrigo on the east to Bundarra on the west. Mr. Hungerford systematically travelled over his great parish, holding services every day. During the 21 years of his incumbency, the parish was frequently divided until there were nine parishes and nine clergy, where formerly he ministered alone. At the

present time over a score of parishes and clergymen occupy the ground. In 1875 Mr. Hungerford became Rector of St. Thomas, Enfield, near Sydney, where he remained for 16 years. In 1895 he retired from active work and settled at Mosman.

Rev. C. W. Sherard, M.A., Vicar of Cosby, England, has been appointed by the Bishop of Kalgoorlie to be Canon Missioner of the Diocese. Mr. Sherard was formerly Vice-Principal of St. Aidan's Theological College, Birkhead; Chaplain to the Bishop of Grahamstown; and in 1911 he was appointed by the Bishop of Peterborough, Vicar of Cosby.

Rev. A. R. Edington, Rector of Boulder, W.A., who is temporarily in charge of the Cathedral Parish of Kalgoorlie, has been appointed to be Rural Dean of East Coolgardie.

Canon Pattinson, Acting Warden of St. Paul's College, Sydney, received a cordial welcome at a council meeting held last week. Archdeacon Gunther moved a resolution offering greetings and good wishes for the success of the future work of the College. The motion was seconded by Judge Backhouse, and carried.

Rev. J. W. Ferrier, Missionary of the N.S.W. Church Missionary Association in Ceylon, appeals for a Headmaster to take charge of the Kotte Boys' English Schools. A keen, capable Christian man is needed, who will be satisfied to go to Ceylon for a remuneration which is just sufficient for a livelihood. Particulars may be obtained from the Secretary, C.M.A., The Strand, Sydney.

Among the chaplains mentioned by Sir John French in his latest despatch for gallant and distinguished service in the field is the Rev. Wilfred Abbot, who was Minor Canon in Brisbane, in 1897, and served on the staff of the New Guinea Mission from 1898 to 1901. Mr. Abbot, who is the son of a former military Chaplain, worked from 1907-10 at a Mission Church in a district near to Aldershot.

Mr. Mappin, of the Melbourne Diocesan Registry, and popular member of St. John's, Camberwell, has enlisted and will go into camp next week.

Rev. J. H. Willcoxson, who is now acting as Locum Tenens at St. Bede's, Drummoyne, Sydney, has been appointed Rector of Lane Cove, in succession to the late Rev. J. H. Hall Best.

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Agent and Attorney.

Rev. Horace Crotty, Rector of St. Thomas', North Sydney, will revisit his old parish of Ivanhoe, Melbourne, in September, where he has been invited to preach sermons in connection with the unveiling of the memorial window to the late Quartermaster-Sergeant Everett, killed in action at the Darnelles.

Mr. James Hancock, eldest son of Canon Hancock, Vicar of St. Thomas', Moonee Ponds, Melbourne, has been accepted for service at the front.

Rev. G. K. Tucker, Curate of St. George's, Malvern, Victoria, son of the late Canon Tucker, has joined the Army Medical Corps.

#### WHAT'S THE MATTER WITH KANSAS?

Few persons realise the wonderful record that Kansas shows at the end of her thirty years' prohibition of the sale of alcoholic liquors. A careful investigator, writing in "The Outlook" recently, showed that—

In 87 of her 105 counties Kansas has no insane.

In 54 of these counties there are no feeble-minded;

96 of her counties have no inebriates;

38 of her county poorhouses are empty;

53 of her jails were recently empty, and

65 counties had no prisoners in the State penitentiary;

The entire number of paupers in the State falls short of 600;

Some counties have not called a Grand Jury to try a criminal case in 10 years;

Not long ago Kansas had 200 millions of dollars in her banks; her farmers owned live stock valued at 225 millions of dollars, and

in one year the people have added 45 millions of dollars to their taxable property;

Only two per cent. of the entire population is illiterate;

The mortality rate has dropped from 17 per 1000 to 7 per 1000.

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## Provincial Synod of West Australia

## THE ARCHBISHOP'S ADDRESS.

We have received the full text of the address delivered by the Archbishop of Perth to the members of the Provincial Synod of West Australia on August 4. The Archbishop spoke at some length upon the War, and of the events which had taken place in the Church in Australia during the past year. He said that there were two questions he hoped to have seen settled before he laid down his office, viz., the completion of the Province of West Australia by the inclusion of the North-West Dioceses, and also the vexed question of the Nexus.

## The Nexus.

Concerning the latter subject, the Archbishop said:

"Ever since I have been in Australia, we have been discussing the Nexus, and I cannot say that we have advanced at all towards a solution of the difficulty, excepting that more people are beginning to understand the awkwardness of the situation, and to study the precedents of other countries. It is often considered that those of us who are interested in this question are only anxious to break away from England in order that we may be able to have our own way out here. Nothing could be further from the thoughts of those with whom I have been working. All we want at first is to know exactly where we are, and what can be done to put the Church in Australia in a lawful and logical position. The very people who object to any change from the present chaos would not permit such a condition to remain if it were the State, instead of the Church, that was in such a position of uncertainty. With regard to the general question, I can only reassert what I said some years ago, that if we are only part of the English Church with no rights of our own, then without intending it, we have done many illegal things in Australia, as for example, holding Synods and electing Bishops, and so on. The Archbishop of Canterbury objected to my phrase that ours was a position of slavery, but I cannot find any other term to use. If we have no right to help in making the laws by which we are governed, and these laws are enforced by a power outside ourselves, then we are only slaves. I cannot, of course, accept the premises upon which all this is founded. Just as I believe one of the greatest principles which the Church of England maintained is that the 'Anglican Church shall be free,' so on the same principle the Church in Australia should be free to manage its own affairs as part of the great Anglican communion. I know there are some who advocate delay in solving this question, because they think that in the near future changes will be taking place in the Prayer Book and in the government of the Church at home, and therefore it is better to wait until this has happened. I myself am not enamoured of changes in the old Church, and I would much rather the question were settled now, while we know where we are, and while we have the old Prayer Book, which has come down to us, rather than wait for unknown changes at home. Believing that the question will have to be settled some day, and believing that the larger the body the more conservative it is, I have now for 20 years raised my voice without very much effect, to have a real government of the Church in Australia rather than persist in the present arrangement, which is practically a splitting up of the Church of Australia into either dioceses or provinces. Perhaps some day a Primate or Bishop may arise with sufficient wisdom and strength of character to compel people to listen to him, and

with such powers of organisation that he may develop a system of government for the Church here which will enable us to retain the faith once for all delivered to the Saints, and to show its adaptation to the needs of the life and thought of the people living in this Southern Hemisphere.

The problem which is to be solved is such a difficult one, and on its solution will depend the failure or the success in a great measure of the Church in Australia, that we must take the opportunity upon every occasion possible of discussing it from every point of view, and of obtaining the views of thoughtful men of all shades of opinion. To my mind the greatness of the Anglican Church has been its comprehensiveness. Within its fold earnest Christians of differing views on non-essentials have found a home and whatever else is done nothing must be done to narrow this comprehensiveness.

## Missionary Organisation.

On the important subject of Missionary Organisation in Australia, the Archbishop spoke as follows:—

"With regard to the missionary work (of the Province), I have always been of the opinion that the Church should be her own missionary society, as is the case in America, and I was glad indeed when I came to Australia to find that the Church here had her Australian Board of Missions, and I desire, at all events in my own Diocese, to work thoroughly in harmony with that board, and not to countenance any outside Society which should be working under that board. Of course it is difficult in an old country like England to amalgamate societies which have been in existence for more than a century. Here we do not want to perpetuate that which I consider to be quite the wrong way of working missions, and from the beginning it is well that a Diocese should take up the attitude that it wants to work through the authorised channels which have been agreed to by the Church as a whole and which are in accordance with the traditions of the Christian Church from the beginning."

## Chaplains for the A.I.F.

The Archbishop gave some interesting information about the provision of Chaplains for Church of England soldiers at the Front. He said:—

"I am, as you are aware, Anglican Chaplain-General, and I have had the privilege of finding chaplains for the Expeditionary Forces. I am glad to say that any number of clergy have offered their services, only a few, of course, I have been able to accept. I tried to persuade the authorities to let me send a Church of England chaplain on every ship, some for permanent service at the Front, and some for the voyage only. I thought that the Roman Catholics would do the same, and that the Council of Churches, which seems to speak for the other denominations, would send one. I did this in the belief that the other denominations would be satisfied, for they seem to adopt the principle of inter-change of pulpits. If this had been done, then all transports would have had three chaplains, and nearly all the men would have been looked after. As the chaplains would only be paid for the voyage, and would have come back on a returning transport, and have looked after the sick then on board, I thought that the cost would have been comparatively little. The Defence Department would not agree, as it thought too many chaplains were asked for. I did not think that three extra men in a ship, with perhaps a thousand troops was too much to grant us. If only one chaplain was on board, then we had arranged a service which was 'not objectionable' to Anglicans, Presbyterians,

and Methodists. It was, however, quite impossible for us to sanction officially on behalf of the Church of England, that, say, a Baptist minister or a Church of Christ minister should be 'officially' in charge of our men, and I am sure that in doing this I had behind me the main body of opinion of our people. The Roman Catholics would not submit to it; why should we? I have been blamed for not looking after our men better. The Department has, however, striven to be strictly fair. Though I regret that more chaplains were not appointed, I cannot complain at the distribution as far as numbers are concerned, which was based on the last census taken in Australia. According to the census the proportions were:—Anglican, 38.40 per cent.; Roman Catholic, 20.08 per cent.; Presbyterian, 12.76 per cent.; Methodists, 12.30 per cent. Other bodies were much smaller. No accurate information is available of the religious beliefs of the men who have enlisted, and so the above has been taken as the basis for the appointment of chaplains. So far, the number of chaplains appointed to the Australian Imperial Forces have been as follows:—For Continuous Service: Anglican 18; Roman Catholic, 12; Presbyterian, 9; Methodist, 9. For Transport only: Anglican, 11; Roman Catholic, 6; Presbyterian, 5; Methodist, 5. Total: Anglican, 29; Roman Catholic, 18; Presbyterian, 14; Methodist, 14."

## The Ideal.

At the close of his address the Archbishop quoted as an ideal for the Church the words of the Bishop of Willochra:—

"By all that have died for men,  
By Christ Who endured the Cross,  
Count nothing but honour gain,  
Count all that is selfish, loss."

Take up with a loyal heart  
The burden upon you laid;  
Who fights on the side of God  
Needs never to be afraid."

Be true to the great good land,  
And rear 'neath the Southern sun  
A race that shall hold its own  
And last till the world be done."

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## Trend of the Catholic Movement.

One of our clergy sends us the following extract from a letter received by him from a doctor at the front, referring to his preliminary experiences in England:—"Next morning we went to All Saints, Margaret Street. It was Choral Eucharist, and I did not know whether I was in a Roman Church or not. They have incense, prayers for the dead (names read out) and vestments. None of the congregation communicated. After that we visited the late Father Stanton's Church in Holborn. By appearances that was even more extreme. In both there are the Stations of the Cross around the Church, and they have the reserved Sacrament. The whole thing on-esses me." Our sacerdotalist friends will tell us that these are among the most "advanced" Churches, but they surely serve to show the trend of the teachings for which the so-called "Catholic" party stands. This kind of thing represents the level up to which our brethren in Australia are quietly and persistently working, and which can only be averted by the arousing of the laity to the sense of the danger to future generations, and most of all by the positive constructive enunciation of those principles for which the Church stood at the Reformation, while we must harbour no bitterness or unbrotherliness, the time has come when we must no longer be deceived by such cant phrases as "sinking our differences" and "not being suspicious." The differences are not superficial, but fundamental, and cannot be sunk. There is no need for suspicion, because it is perfectly clear that with all the honesty of intention in the world, if the "Catholic" party are allowed to develop the line of the Church along their own lines it will lead to such a state of doctrine and practice as is abhorrent to all whose Christian life and outlook are based on Evangelical truth.

## Notes on Books.

**The Clear Call**, by Dorothy Frances McCrae (Mrs. C. E. Perry, author of "Soldier, My Soldier," 1/-). Copy received from George Robertson & Co., Melbourne, Sydney, Adelaide and Brisbane.

These are War Verses of a high order. They are dedicated to the mothers of our soldiers at the front, and are intended especially to bring comfort to them in their time of trial. We quote from "The Choice": "No sheltered path of peace for me,

Give me instead the battle's din,  
The splendid rush of cavalry,  
The bugle's summons, shrill and thin."

The landing at Gaba Tepe on St. Mark's Day is described in thrilling words. We give the two last verses:—

"Thro' fires of hell the ridge was gained,  
Thro' fires of hell the heights were kept;  
Australia's honour was maintained  
As fighting, dying—on they swept."

But ah! those creeping piteous lines  
Of stretchers borne towards the shore,  
Where wounded men made feeble signs,  
And cheered their comrades on once more."

The book is full of patriotic fervour, and doubtless will find many readers.

## REVIEWS AND MAGAZINES.

**C.M.S. Magazines for July.** Copies received from C. M. House, Salisbury Square, London.

In the **C.M. Review**, the Editorial Notes are chiefly concerned with the future action of the Committee in considering whether retrenchment will be necessary or not, and an

earnest call to advance is sounded. The recent Synods of the Church in China and Japan are also reviewed. Dr. Harford gives the second of a series of articles on "Pioneers of Medical Missions," his field being "Africa and the Near East." Professor Carless sums up the results of "Fifty Years of Medical Missions." "The Tiger Year" in Japan, 1914, in which great calamities were expected, and actually took place, is vividly described by Miss Grace Nott, and the Rev. W. S. Hunt gives an interesting account of "Mass Movements in Travancore." The two-page illustration in **The Cleaner** is devoted to the work of the Young People's Union, showing in a striking way how boys and girls can pray, learn, work, and give, for the evangelisation of the world. Among the articles we note that Miss E. Martin, a missionary of our Victorian C.M.A., writes about Turkish Arabia, "under the cloud of war." **Mercy and Truth** contains the report of the Medical Mission Auxiliary for 1914-15. **The Gazette**, Mr. R. Maconachie commences a series of articles on "Helps from History," or "What some Laymen have done in the past for the C.M.S. We have also received **The Awake** and the **Round World**.

## Correspondence.

## The Church's Fallen Heroes.

(The Editor, "Church Record.")

Sir.—You have previously kindly allowed me to bring before your readers the case of one of the heroes of our Church (the Rev. H. Smith, late of Tenterfield), who has fallen disabled in the battle, but for whom, and for similar cases, the Church has made no adequate provision. Mr. Smith did not go to the Dardanelles, but he has assisted in inculcating those eternal principles which have made the character of the men who have gone, and surely he is worthy of treatment similar to that meted out to our wounded soldiers.

By the kindness, and with the endorsement of the Bishops of several Australian Dioceses, over 600 circulars were sent to as many clergy, asking for personal help, and a list of persons to whom an appeal might go. Only six replies have been received, with slightly more donations than the cost of issuing the appeal. Only three of the clergy have sent lists of probable subscribers. To one's amazement, several of our Bishops have not replied, though twice approached. In addition to the 600 circulars sent by Mr. C. R. Blaxland and myself, 400 were sent personally by the Bishop of Armidale and by myself is under £300 towards the scheme for raising £1500 to purchase an annuity for Mr. Smith and his wife. Doubtless Australia Day, etc., will be pleaded as an excuse. But is our brother to be allowed to suffer in dire need because of these admittedly urgent calls? It is to be hoped that further and large contributions will be early forthcoming.

H. F. L. PALMER.

The Rectory, Ingleburn, N.S.W.

## THE KING'S SENSE OF DUTY.

Lord Meath tells the story of how King George, when a young officer, rowed for an hour and a half at Gibraltar in the teeth of a gale to pay his respect to a senior officer, and of how on another occasion the King declined to avail himself of the opportunity to attend the Goodwood Races, although the admiral said he would be pleased to give him leave. The young Prince asked: "How about the officer whose duty it is to run out the torpedo-boat?" and added, "If it is the same to you, sir, I would rather do my duty."

## Sydney Diocesan Conference.

ON CHURCH CONGRESS LINES.  
(Held under Resolution of Synod.)

In the Chapter House, Sydney,  
On Tuesday next, August 24, 3.15 p.m.  
and 7.30 p.m.

President: His Grace the Archbishop.

Subject: THE CHURCH AND WAR.

The matter will be dealt with in four aspects in papers by the Bishop of Bathurst, the Bishop of Grafton, Principal Davies, and Archdeacon Boyce, with (as selected speakers) Rev. Stacy Waddy, M.A., Mr. Justice Pring, Mr. Meredith Atkinson, M.A., and Mr. W. K. Beaver.

Each question will be open afterwards for general discussion.  
Ladies admitted as well as gentlemen.  
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HENRY J. NOBLE,  
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## EDITORIAL NOTES.

All literary matter, news, etc., should be addressed, "The Editor, 'Church Record,' 64 Pitt Street, Sydney." Nothing can be inserted in the current issue, which reaches the Editor later than Tuesday morning.

No. 15. can be returned to the sender, unless accompanied by a stamped, addressed envelope.

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

## BUSINESS NOTICES.

Subscriptions, and all business communications should be sent to the Manager, Mr. L. Leplastrier, 64 Pitt Street, Sydney. Telephone City 1637.

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## Standing Advertisements.

Rates will be quoted by the Manager on application.

## The Church Record.

AUGUST 20, 1915.

## THE CHRISTIAN COMITY OF NATIONS.

## WHAT IS A "NATION"?

Never has the world been so large or so small as it is to-day. The world of knowledge has been enormously enlarged by the development of means of communication; great unknown areas have been explored and their resources developed. But steam and electricity have also made the world smaller by lessening the time distance between its parts.

In these and many other ways the scope of consciousness has been enlarged. The present war is a case in point. Formerly war was the sport of kings, now it is the business of nations. Nothing so forcibly illustrates the enlargement of the content of consciousness as the growth of nations world-wide in their ambitions and outlook and energies. What then is a nation? It is a people existing as an organised body politic. To-day is the age of great nations whose numbers are a hundredfold as large as the peoples of past ages.

## The Elements of Nationality.

1. **Race.**—The first and most obvious element of nationality is race; that is a common stock of physical and temperamental affinities. There are strong marks of likeness in feature and character that distinguish one race from another. A man's nationality is stamped upon his face and manners.

2. **Language.**—But it is when a man opens his mouth to speak that the witness of feature and manner is confirmed. Language is one of the most potent factors of nationality, especially when it is the medium of a powerful and comprehensive literature.

3. **Territory.**—Yet even race and language are most effective when they are rooted in the land. The natural features of a country and the qualities of its soil help to mould the habits and character of its inhabitants.

4. **Government.**—Still people are bound together in one nation by other ties than those of race and speech and soil. A real nationality demands the bond of an organised authority for making and administering laws. Na-

tionality becomes organic when it is embodied in some form of government. The head of a government, whether he be king or president, is the outward and visible symbol of nationality, he is the nation personified. The bond of a common form of government leads us to those moral and spiritual factors which are the least tangible but most effective forces that make for national unity. Law and customs are the outcome of organised public opinion and they reflect the ideals which dominate the life of a nation generally and its individual members in particular.

5. **Religion.**—Here we come to the real springs of life in both individual and nation. It is religion which shapes the ideals of men, and it is by the religious life of the nation that we can judge its real place in history, for it is religion that guides the motives that influence the wills of men, and so determines the general course of a nation's development. The power of religion to mould the character of a nation has always been recognised by governments. Just as there is no man who really has no religion, so, too, no nation has yet appeared in history without some kind of national religion, however vague and unsatisfactory. This is forcibly brought out in the history of our own Church, which is really the history of our own country. The English Church is the foster-mother of the English nation.

## The Growth of Nationality.

To-day is the age of nation states, for nationality as a world-force is quite modern. England was the first modern nation in which it came of age, the effective development of English nationality dates from the Reformation, though the beginnings can be traced much further back. There was national sentiment in England even during the ages before the Norman Conquest, but the Reformation Movement hammered it into definite shape and inspired it with a life and vigour not found elsewhere in Europe until the French Revolution. It was in the throes of the Revolution that France learned the secret of nationality, and it was under the oppressive yoke of Napoleon that Spain and Germany, Russia, and even Italy, learned the power of national self-consciousness.

The idea caught on—Belgium and Greece acquired national independence some eighty-five years ago, Italy forty-five years ago, and later years have seen the growth of new nationalities in the Balkan States. The principle is spreading also to Asia and America. This war is a struggle for the principle of nationality, that each nation has a right to live its own life in its own way and make its own contribution to the world in co-operation with, and not at the expense of, other nations. Such is the power of nationality as an ideal in the world to-day.

## The Comity of Nations.

But just because there are so many distinctive nationalities they must manage to live together and recognise each other's existence and value. "Live and let live" applies to nations as to individuals. For many years past the civilised nations of the world have lived together in more or less of harmony and mutual goodwill. There has been a growth of friendly recognition of each other's laws and customs; that is, there has been a comity of nations. Just as in any social circle there is a set of conventions

which are recognised as "good form," so among nations we have had the growth of international law, disputes settled by arbitration, Geneva and Hague conferences and conventions, mutual agreements as to putting down slavery and piracy, the protection of shipping by lighthouses, etc., and an enormous development of trade. Widest of all has been the comity of scholarship, wherein the students of every nation have freely interchanged their discoveries and inventions, and have welcomed each other at the various seats of learning. In Social Movements, too, a comity of nations has grown, and most significant of all is the world-wide Student Christian Movement which is doing so much to bring about a real Comity of Christian Missions.

For some generations the nations of Europe have formed a kind of family, not always ideally happy and not free from quarrels, but for over forty years not breaking out into open war. At the close of the great Napoleonic Wars in 1815, the Czar Alexander of Russia, a great idealist, proposed a Holy Alliance in the hope of maintaining peace by obtaining from the late combatants mutual pledges to observe Christian principles. It was an attempt to hurry on the millennium. His ideal was excellent, but failed. Still the idea had been born and the "Concert of Europe" was much talked of though never very effective in practical politics. Nevertheless, there was a recognition of the fact that there were many interests in common among civilised nations, and that they might agree and act together accordingly. Thus arose the Hague Conference and the issue of text books of international law, and even the tentative erection of international tribunals. In these various movements we can surely see the working of the Gospel leaven. The Christian ideal of the brotherhood of man and of mutual service and co-operation for the glory of God and the maintenance of righteousness is undoubtedly recognised though not consistently followed. The Christian ideal is unity through variety. Each nation has its own bit to do in the world, and without that bit, even of the smallest nation, the unity of the world is incomplete, just as the Kingdom of God is incomplete if one of us chooses to stay outside. Thus in many ways it can be shown that there is a real comity of nations, and there is also evidence that Christianity has had much to do in bringing it about.

The war has not really destroyed the comity of nations. Germany is practically isolated. The Allies are working closely together as no alliance between peoples has ever worked before. They are also fighting for ideals, they are really fighting to secure the Christian comity of nations. The ideal is the right of all nations to live their own life in their own way in peace and security so long as all do likewise. This is surely a Christian ideal and we must also notice the influence Christianity has exercised towards mitigating the horrors of war, by framing international rules for lessening its hideous brutality. The cry of horror that has been evoked by German atrocities and breaches of these rules is a tribute to the influence of Christianity.

Still we must also recognise the room for improvement. The comity of nations is even yet barely more than an ideal. Nations have groaned for years

under the burden of armaments. There has been peace, but it has often been uneasy and threatened by strained relations and international jealousies. There are also such things as racial antipathies and colour prejudices. We are a very long way still from the brotherhood of man, and we have much to learn from our Lord's divine enthusiasm for man as man. While we thank God for encouragements, for evidences that the Gospel leaven is at work, we must beware of self-satisfaction. We must go back to God's Word and hear again the message of Him Who came as the Prince of Peace to save us from sin, to heal our back-slidings, to establish the Kingdom of God.

The Church in Australasia.  
NEW SOUTH WALES.

## SYDNEY.

## Church Missionary Association.

Miss Annie Jones will be leaving for China by the "Hitachi Maru" on September 24, to take up educational work in West China.

In spite of the many demands made by patriotic and other funds in connection with the war, we are glad to note that the C.M.A. receipts to date show an increase of £300 on the corresponding period of last year. Whilst deeply thankful for this, we feel that in view of the determination to send out at least five new recruits this year a still further increase will be needed.

Rev. G. H. Cranswick, B.A., Rev. F. C. Philip, M.A., and Mr. Broome P. Smith, F.R.G.S., will visit Brisbane on deputation during the month of November.

The C.M.A. Summer School is to be held at Wollongong in January next. Special arrangements are being made to engage the interest of the Church in the Missionary Movement. The services of some of the members of the C.E.M.S. are to be enlisted for a series of special meetings, at which it is hoped that Archdeacon Tress, of the Grafton Diocese, will deliver addresses for men only. While valuing most highly the devotion and interest given to this primary duty of the Church by the women, the committee feel that some very definite steps should be taken to impress the men of the Church with the essential importance of the great Missionary Enterprise.

The C.M.A. regret that, for medical reasons, they have not been able to accept the offer of the Rev. H. M. Blanchard for work amongst the Chinese.

## C.E.M.S.

A meeting of the Provincial Council of C.E.M.S. for New South Wales was held at the Church Welcome Home on Thursday evening, August 12. It was decided that it was desirable to have the Office of the C.E.M.S. in a more central position, and the Executive were requested to take the necessary steps to secure a room near to the Cathedral. Other important business was also discussed.

## Diocesan Conference on the War.

All arrangements are now completed for the Diocesan Conference, which will meet in the Chapter House on the afternoon and evening of Tuesday, August 24. The subject of discussion will be "The Church and the War," and the Archbishop will preside. The programme will be as follows:—3.15 p.m. (1) Is War Justifiable? paper by the Bishop of Grafton. (2) The Duty of the Church in the War; The Bishop of Bathurst. 7.30 p.m., (3) Has Christianity failed? Principal Davies. (4) Problems of the Future; Archdeacon Boyce. In each case a selected speaker will follow the reader of a paper, viz., Rev. P. Stacy Waddy, Mr. Justice Pring, Mr. Meredith Atkinson, and Mr. W. R. Beaver. The subject will then be thrown open for discussion on Church Congress lines. Ladies, as well as gentlemen, are invited to be present. A collection will be taken up to defray expenses.

## The Opportunity of the War.

The Archbishop has invited the clergy of the Diocese to a Conference to be held at the Chapter House to-day (Friday) to consider their duty at the present crisis, and

the best methods of bringing the message of the Gospel home to the people in this day of opportunity. Papers on "The Opportunity of the War in the Work of the Church" are to be read by Canon Martin and the Rev. E. Howard Lea.

## Liverpool Camp Mission.

The Bishop of Bathurst (Dr. Long) began a mission last Friday night in the Camp at Liverpool in the Church of England Tent. The Bishop opened with an excellent discourse on "Reason plus Faith." The subject of the "Prodigal Son, or the Father's Love" was taken on the two following nights. The attendances were good and a reverent and enquiring spirit is manifest, while the singing is hearty.

The Chaplains, Revs. Stacy-Waddy and G. S. Richmond, and also the Revs. A. E. Stoddart (of Manly) and H. J. Noble (Liverpool) are assisting, while Mr. Carrick is indefatigable in arranging for the comfort of the soldiers.

The mission has been continued all this week, and will close on Monday evening next, when the Archbishop will hold a Confirmation.

## Six O'Clock Closing.—Great Meeting.

There was an immense gathering in the Sydney Town Hall last Monday night in favour of six o'clock closing of liquor bars, and intense enthusiasm prevailed. Archdeacon Boyce presided, and the Rev. R. B. S. Hammond, Mrs. Edgworth David, and Dr. Arthur were the speakers. At times the excitement reached a great pitch of intensity, especially when Mr. Hammond rose to speak, and also when the monster petition was unveiled. The latter contained over 143,000 signatures, and was two miles in length. The addresses were of a most stirring and convincing character, and it was felt that any government which resisted so strong a demand from the people for the restriction of the hours of liquor selling in this time of crisis, would lamentably fail in its duty, and would in due time have to give account for its misdeeds. Generous donations were given during the evening to carry on the campaign. The petition was taken to Parliament House on the following day, a great procession accompanying it.

## GOULBURN.

(From a Correspondent.)

## Cathedral Council.

The Council met on August 10, the Vice-Dean presiding. The proposed alterations to St. Saviour's Hall were abandoned on the score of the proximity of the Hall to the Cathedral. A gift of shrubs for the Cathedral grounds was announced and some improvements to the same authorised.

## Lake Bathurst.

A new Holy Table and ornaments will shortly be introduced into the Parish Church. At Tarago and Bront Gredence Tables have recently been furnished. St. Matthew's, Currawong, has been improved by a permanent screen forming a vestry.

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## Moruya.

The following gifts have been made to the Parish Church:—Sanctuary chair, canopy, and hymn boards. The Sunday School children have given the new Sacred Vessels.

## GRAFTON.

## Clerical Conference.

Prior to the Session of the Diocesan Synod, a Clerical Conference will be held at Grafton.

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Matters of urgent practical importance will be considered. The Conference will be opened on the afternoon of Thursday, September 2, when the subject of Religious Education (in the Home, Sunday Schools, and State Schools) will be considered. Rev. G. Watson, Warden of the Brotherhood of our Saviour, will subsequently explain the Clerical Study Scheme. In the evening two important problems will be discussed, viz., the ministrations to the men constructing the North Coast Railway, and at Sea-side Resorts during the holiday seasons. On Friday, September 3, the Holy Communion will be celebrated at 7.30 a.m., followed by a Forenoon Devotion, conducted by the Rev. W. L. Langley, Rector of All Saints' Woolahra. The clergy will be entertained at breakfast and luncheon at Bi-hop's Lodge. In the afternoon the subjects for consideration will be "The Safeguarding of Holy Baptism, and Preparation for Confirmation."

#### The Synod.

The Synod will be opened on the evening of Friday, September 3. There will first be a Welcome Tea, provided by the Mothers' Union and Women's Guild, and at 7.30 p.m. the Bishop will deliver his Presidential Address. On the following day there will be a Corporate Communion at 9 a.m., and in the afternoon the Bishop and Mrs. Drutt will be "At Home" to members of Synod at Bishop's Lodge. Synod Sunday will include an Ordination, and special services for men and women respectively in the Cathedral, at all of which the Rev. W. L. Langley will be the preacher. In the evening the Bishop will preach, and Archdeacon Tress will address the children in the afternoon.

#### VICTORIA.

##### MELBOURNE.

(From Our Own Correspondent.)

#### St. Paul's Cathedral.

##### Service for Wounded Soldiers.

On Friday, August 6, a special Service of Thanksgiving was arranged for such of the returned wounded soldiers as were able to attend. The hour was 11 o'clock in the morning, and the Preacher the Archbishop of Melbourne. A considerable number of the men were present, many of them accompanied by their friends.

After the Service the men were the guests at the Institute adjoining the Cathedral, when morning tea was dispensed while a short musical programme was given, and prominent citizens freely conversed with the soldiers. One fine young fellow quite modestly said that he was among the first to land, and had been ten hours in the trenches at Gallipoli. When in the open he found himself literally dodging shells, and almost abandoned hope of getting back to shelter. He lay down and covered his head as best he could with his hands and the sand, when a shell burst right in front of him, broke both of his arms, blew the top of his cap away, and left 14 bullets in his body. One arm is still under treatment, and may yet have to be amputated.

The work amongst the soldiers in the Institute in the Cathedral grounds is showing very encouraging results, and reflects great credit upon the Chaplain, Rev. D. M. Deasey, of St. Columba's, Hawthorn. Some-what informal services are held each Sunday afternoon at 3.45, which are attended by from 30 to 50 soldiers. The men seem to appreciate the services greatly. A very impressive address was given by Archdeacon Hindley, on Sunday, August 8, which was listened to with rapt attention. The singing of old familiar hymns is joined in lustily by all present.

#### Church Missionary Association.

The C.M.A. Committee has issued a Statement to its supporters. Certain facts are detailed, viz., that the Association has 48 missionaries in the field who are doing excellent work, and three others are ready to go this year if their passages, outfits, and maintenance are provided. On the other

hand the finances are not in a satisfactory position; the year began with a deficiency of £1261, and the receipts for seven months of 1915 are £390 less than in the same period of the previous year. The Committee therefore cannot think of sending out the new workers unless the amount needed for passages and outfits is in hand and all their annual allowances are guaranteed from new income. The Committee believe that there should be no increase of indebtedness, but also that there should be no retrenchment at the front, and that reinforcements should be sent as speedily as possible. They therefore emphasise the necessity for a great volume of prayer and a steadfast purpose to follow the Lord in His life of self-denial. They ask for a united effort to obtain new subscribers. Gifts may be forwarded to the Secretary, Rev. A. R. Ebbs, C.M.A., Cathedral Buildings, Melbourne.

The outstanding feature of the work of the next five months will be the promotion of Intercession, Melbourne and suburbs has been divided into several sections for the purpose of holding group Prayer Meetings on the second and fourth Tuesdays of the month. The first was held last Tuesday at All Saints' Northcote, from 3 to 9 p.m., under the guidance of Rev. A. C. Kellaway. The attendances were good, especially in the evening.

Rev. A. R. Ebbs has just returned from a visit of inspection to the Lake Tyers (Gippsland) Aboriginal Mission Station. He reports that the work there is being satisfactorily maintained. The lay secretary (Mr. G. Doyle) will visit Lake Condah in the Western District next week.

A welcome gift of £100 to the general funds of the C.M.A. is gratefully acknowledged from "Sympathiser." We thank God for such sympathy, and pray that many more friends of the Association may be similarly moved to help us in this time of need. Mr. David Unaipon, son of the Chief of the Narrinyeri Tribe, a full-blooded Aboriginal, is touring the Bendigo Diocese in the interests of Foreign Missions. Mr. Unaipon's own presence is the most powerful witness that could possibly be given to the power of Christ to save. It is another instance of "Seeing the man that was healed standing among them, they could say nothing against it."

#### St. Philip's, Collingwood.

That a militancy of the right kind is existent in the parish of St. Philip's, Collingwood, is demonstrated by the fact that it is possible in such a poor neighbourhood, and at such a time of general financial strain, to undertake the erection of a splendid new Sunday School Building, costing £2900 exclusive of furnishings. The Archbishop, when laying the foundation stone, congratulated the parishioners on having already raised the sum of £1480, and he urged them to complete the work by the addition of a room which had been omitted from the contract in order to save expense. He promised that the Diocese would make a grant of £500 toward the cost.

#### Soldiers' Comforts.

A rather novel innovation was witnessed at St. Barnabas', South Melbourne, recently, when a "Soldiers' Gift Day" was held. A large receptacle, surrounded by Union Jacks and other patriotic emblems, was placed just inside the main door, and every parishioner, young and old, put something in it which would be welcomed by convalescent soldiers. Large numbers of writing pads, pencils, cigarettes, tins of tobacco, packets of chewing gum, games of draughts, packets of soap, bootlaces, etc., etc., were contributed. These were carefully packed and sent to Captain Dexter to be used by him in his work.

#### Essendon.

A Festival of Thanksgiving to mark the twenty-fifth anniversary of the laying of the foundation stone of Christ Church, Essendon, is being held in the parish, and will extend over three weeks. There were crowded congregations on Sunday, August 15. The preacher in the morning was the Vicar (Rev. M. M. Whitton), and in the evening the Rev. J. Good, of St. Jude's, Carlton (a former Vicar). Next Sunday the

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#### GIPPSLAND.

Diocesan Notes.

Rev. J. Compton, of Bruthen, has accepted an appointment to Pyramid Hill, in the Diocese of Bendigo.

Rev. G. W. Blanchard has been appointed to the Ministerial charge of the Parochial District of Bruthen.

Rev. C. L. Crossley is a passenger from England in the R.M.S. Omrah.

Mr. A. Gearing has resigned the Readership of Gunyah Gunyah, having joined the Expeditionary Force.

Rev. G. Pickett has resigned the Parochial District of Lang Lang, having joined the Expeditionary Force.

#### QUEENSLAND.

##### BRISBANE.

(From Our Own Correspondent.)

##### C.E.M.S.

The annual gatherings of the C.E.M.S. were held during the exhibition week. A Corporate Communion Service, the Archbishop being the celebrant, was held in St. Luke's Church, when over 100 members were present, and was followed by breakfast. The annual meeting was held in St. Luke's Hall on the following day, when representatives of about 40 branches of the Society were present. The Archbishop presided, and after the formal business Rev. S. Watkin (Organising Secretary) gave a report of his work, particularly of the mission recently held at Enoggera Camp. The Chairman spoke of the hope engendered by Mr. Watkin's appointment, and gave an earnest address on the war as a call to repentance. He said that the members should begin with themselves, and bring home the need for repentance to all around them. Mr. Watkin has had great experience in work among men in England, and for 12 years in one of the North Staffs pottery towns he conducted a weekly men's service, which was attended by hundreds of coal miners and potters. For eight years he worked as a layman, and then, at the invitation of his congregation, gave up his daily work and studied for Holy Orders. Already, though he only landed in Queensland on March 1, he has traversed almost the whole Diocese of Brisbane for the furtherance of the work of the C.E.M.S.

##### Our Soldiers.

The Brisbane folk are taking the greatest interest in the brave lads from our midst who are leaving for the front. Lt.-Colonel Canon Garland, as Resident Camp Chaplain, is almost ubiquitous (six miles of canvas are under his charge). He is the life and soul of the whole thing, and his energy is contagious, for he has called into being all sorts of organisations for the well-being of the men. Every Sunday at the Cathedral Schools the ladies have banded together as a Soldiers' Help Society to provide an excellent tea. Afterwards it does one good to hear the well-known strains of familiar hymns sung around the piano. Then the men, if they feel disposed, find their way into the Cathedral, where every now and then the ordinary Evensong is sensibly shortened for their benefit, and the Archbishop, or some well-known preacher, gives

an appropriate address. May God bless this good work.

#### NORTH QUEENSLAND.

Diocesan Synod.

The Synod has been in session this week. Last Sunday was Synod Sunday in Townsville, and at Evensong in the Cathedral the Bishop delivered his inaugural address. During the week, in addition to the Synod Business, there was a Conference of Clergy, a Home and Foreign Missions Conversation, and an "At Home" at Bishop's Lodge.

##### Call to Prayer.

The Bishop, writing in the "Northern Churchman," urges the necessity of more earnest prayer in connection with the War. He says—

"Only through strong and constant prayer for those who specially belong to us, it is possible for heart and imagination to put forth the much wider effort that is needed on behalf of the countless thousands whom we do not even know by name."

"Those who do not pray are refusing the help which our soldiers have so often asked of them, also they are putting their trust in mere material force and sinking to a level with the worst among the enemy who have made the 'Will to Power' their sole ideal. Now, I believe that many are praying a great deal more than might be suspected from the extent to which they join in the public prayers of the Church. But giving them credit for that, as I do, the fact remains that the degree of eagerness with which Christians gather together for united prayer is an absolutely unfailing index of the strength and volume of private prayer. On this showing I am bound sorrowfully to recognise that as the anxieties and sorrows and dangers have increased, prayer has not increased. The special opportunities of prayer which were fairly well used at first, have now been left to a very few. It means that we are becoming habituated to a state of world agony, one hour of which at ordinary times would move millions to pray, or else that callousness and selfish indifference to the sufferings and need of others have dulled many hearts. It also means that a vast number are taking no effective part in a conflict which for its issue must depend on spiritual forces."

#### WEST AUSTRALIA.

##### BUNBURY.

Quiet Day for the Clergy.

A Quiet Day for the Clergy will be held at Bunbury on Friday, September 3. The addresses will be given by the Bishop. The services will be held at St. David's, South Bunbury.

##### Good Results from the War.

The evil resulting from the War is only too apparent. We rejoice to see that something may be placed on the other side of the account. We quote from the Bunbury notes in the "W.A. Church News":—

"Usually at this time of the year busy preparations are on foot for the annual dances, the proceeds of which go to pay the interest on the Bishop's Fund. The Guild of Women Workers, which has recently largely increased its membership, unanimously resolved to collect donations instead of organising the dances this year. It was rightly felt that the present is not a time for dancing or festivity."

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## SOUTH AUSTRALIA.

## ADELAIDE.

(From Our Own Correspondent.)

The Annual Retreat for the Clergy of the Diocese will be held on Tuesday and Wednesday, September 14 and 15, at St. Saviour's Church, Glen Osmond. Bishop Wilson will be the conductor.

## Diocesan Synod.

The Synod of the Diocese begins on Tuesday, September 7.

## Diocesan Conferences.

During July an interesting series of conferences, arranged by the Diocesan Social Service Committee, was held at St. Peter's College. The subjects considered were methods of charitable relief, the preservation of infant life, preventive work among young people, and work among the sick and disabled.

## Memorial Service.

The Memorial Service held at St. Peter's Cathedral on Sunday afternoon, August 8, was well attended, many could not gain admission, and the Bishop of Adelaide preached the sermon. Special reference to the War was made in most of the Churches, and special intercessions offered.

## NEW ZEALAND.

## AUCKLAND.

## Memorial Service.

A great service in memory of the soldiers who have fallen in the War was held in St. Mary's Cathedral, Parnell, on Sunday, August 8. The Cathedral was filled with worshippers, and many military officers were present. In the course of his sermon, Bishop Averill said the memorial service was an expression of a deep and universal instinct, namely, a desire to remember before God those who had gone before. The memory of the men who had laid down their lives at the call of duty and higher patriotism would help very considerably to purify the national life and to make it more responsive to the calls made upon it. The fallen were honoured for what they had done as the representatives of those left behind, and for revealing to the world that New Zealand was not indolent to a sense of duty to the Empire.

## Church Missionary Association.

The Depot helpers met in the new rooms in Ellison Chambers for their Annual Meeting, on July 20. Archdeacon MacMurray presided and congratulated the C.M.A. upon their new quarters, which were most suitable for their work. Miss A. L. Wilson read the report, which indicated much steady and devoted work on the part of a large number of lady helpers. Rev. O. Kimberley, General Secretary, said that the War had seriously affected the afternoon tea business, and the question had arisen as to continuing this part of the Depot work, but it had been decided to go on with it in the new rooms as heretofore.

## A TRUMPET CALL.

No easy hopes or lies  
Shall bring us to our goal,  
But iron sacrifice  
Of body, will, and soul.  
There is but one task for all—  
For each one life to give.  
Who stands if freedom fall?  
Who dies if England live?

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## The Missionary Enterprise.

## Faithful Service to Sick and Suffering.

In recognition of his "many years' faithful service to the sick and suffering in Hangchow," the President of the Chinese Republic, on the recommendation of the highest officials in the province of Chekiang, has decorated Dr. Duncan Main (of the C.M.S. Medical Mission) with the fourth order of Chia-ho ("Excellent grain").

## Holy Catholic Church of China.

On April 14 and the eight following days the General Synod of the Church in China met at Shanghai. It was in April, 1912, that the various branches of the Anglican Communion represented by Missions in China were united in a closer fellowship than they had hitherto attained, under the title of the "Chung Hua Sheng Hing Hui" (the Holy Catholic Church of China). There are eleven Dioceses in China, and all the Bishops were present at the Synod. There were sixty-nine delegates, of whom only twenty-two were foreigners, so that Chinese clergy and laity were in the majority in the Synod. A writer in the "C.M.S. Gazette" for July says: "One matter that will have a great influence on the future was the Synod's action about missionary work. This work has been made an integral part of the work of the Church. A Board of Missions has been formed. Each Diocese undertakes to contribute to the general fund, which is to be used to support a new Mission entirely manned by Chinese, and in time, possibly in a few years, a Chinese Bishop will be appointed. The Chinese have taken to the idea enthusiastically. The field which is to be chosen for this new Mission will, in all probability, be the province of Shensi."

## Travancore Christian Congress.

A remarkable gathering of Christians was held at Kottayam, in the Native State of Travancore, South India, on April 20, with the Anglican Bishop of Travancore and Cochin as president, supported on the platform by six Bishops of the Syrian Church. It was the fourth session of the Travancore and Cochin Christian Congress. Some 2000 Christians from all parts of the two Native States attended. The chairman of the reception committee in welcoming the delegates referred to the internal dissensions in the Syrian Church, and suggested an appeal by the parties to the Anglican Bishops of Calcutta, Bombay, Madras, and Travancore for the settlement of religious disputes by arbitration. A resolution of loyalty to the King-Emperor, the Maharajah of Travancore, and the Rajah of Cochin, was carried with acclamation, the whole assembly standing. The subjects on which addresses were given were: (1) "Christians and the Travancore Government." It is interesting that one of the papers on this subject was read by a Christian convert from the "depressed classes." (2) "The present condition of our Women." This paper was read by an Indian lady. (3) "Home Industries."

## Professional Poisoners.

Some time ago a C.M.S. missionary wrote that the chiefs of Mzeri, a town in what is called the Igabo Country, north of the Forcados branch of the Niger, has sent all the town "witches" (professional poisoners) to the Christian Church that they might "learn to love and not to poison other people." (The town has a great name for deaths by poisoning.) "These women," the mission ary now writes, "are still attending voluntarily, and have given up their old profession for the present at least. They were first sent to Church under escort as a result of a lantern meeting when we had shown a picture of the 'Sermon on the Mount.'"

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## Seventh Day Adventism.

(By the Rev. R. Noake, B.A., Rector of  
Christ Church, Enmore, Sydney.)

## II.

## THE SABBATH QUESTION.

It seems fitting that one should at this stage briefly deal with the Sabbath question itself, though, of course, in the limits of a paper like this, one could not hope to present fully all the arguments for and against the subject at issue. What is the Adventist's view? A good authority on this point is one of their own teachers, whose article is published in the Schaff-Herzog "Encyclopedia of Religious knowledge." Concerning the Seventh-Day Adventists, Dr. Maxson writes thus:—"They believe, and conscientiously regulate their practice accordingly, that the seventh day of the week is the Sabbath of the Lord, and that this, at its institution in Eden, and promulgation as part of the Sinaitic code, was made binding upon all men in all times,—that in the nature of its relations to God and to man, it is

irrepealable. In the terms of its constitution and in the reason for its enactment, it is inseparably connected with the seventh, or last day of the week, and that any attempt to connect the Sabbath law and Sabbath obligation with any of the other days of the week is illogical and in its tendency destructive of the whole Sabbatic institution. That the change of the day of the Sabbath to Sunday has no warrant in the Scriptures, is only a human device brought about by such objectionable and unjustifiable means as to give it no claim either to the respect or acceptance of Christendom. That the only stay to the wave of no-sabbathism, now sweeping from Europe to America, is in the impregnable bulwark of the true Sabbath of the Fourth Commandment."

One cannot, of course, help experiencing some degree of sympathy with these people in their expressed desire to preserve a special day of rest and worship in opposition to the growing indifference manifesting itself all the world over towards Sunday Observance. Even if we do not agree with their views as to the particular day to be

kept holy, the principle is right and doubtless binding upon all true Christians. One day in seven is proved necessary for the well-being of mind, body, and soul, and any disregarding that fact and neglecting to consecrate a seventh portion of the week according to divine arrangement, is guilty of folly concerning himself, selfishness concerning the community, and sin concerning his God. Better far to follow the Seventh-Day Adventists, in a consistent observance of the day they defend than to regard no day as sacred whether seventh or first.

## Not Law, but Grace.

The example, however, that earnest Christians do endeavour to follow is that of Jesus Christ and the Apostles of old time. With them it is abundantly clear, the first day of the week was the day set apart—the one which soon after came to be known as the "Lord's Day." The great obstacle that stands in the way of accepting the Adventist's claim for the Seventh day is the legal argument which he uses. He quotes the law in defence of it. He presents it under the conditions of the Old Covenant, and makes it binding upon Christians just as it was binding upon the Jews, overlooking the fact that we as Christians are no longer under the Law, but under Grace.

Here I may be allowed to quote another writer in opposition to the Adventists. He endeavours to show that the Sabbath of the old law has no place in the Gospel system. That it is not possible to patch the two covenants, the old and the new on to or into each other. These are his words.

"1. There is no command to keep the Sabbath in the entire New Testament.

2. There is no penalty for neglecting the Sabbath.

3. There is no blessing promised for keeping the seventh day anywhere in the New Testament.

4. If we Gentile Christians must keep the Sabbath, how shall we keep it? Where are your rules and regulations?

5. There is not a single example where a Gentile Christian ever kept the Sabbath, not even one.

6. Repeatedly long lists of sins are named by Jesus and the Apostles, and all are warned against these, on penalty of death: but Sabbath-breaking is never once mentioned in any one of these lists. See, e.g., St. Mark 7, 20-23; Romans 1, 28-32; Gal. 5, 19-21; 2 Tim. 3, 1-5.

7. The Sabbath law of the Old Testament cannot be kept under present conditions. Sabbatharians try to keep the Sabbath according to the law, but not one of them keeps it."

## The Lord's Day.

Here let me observe however, that though the Seventh Day is no longer binding upon us as Christians, human nature has not changed, and the conditions of our spiritual development have not changed. One day is requisite for bodily rest and soul-culture, and God forbid that we should ever fail to defend its observance, or to recognise the advantages of keeping such a day for worship, for meditation and for communion with our Lord. It is abundantly clear that, though the Apostles and early Christians fully recognised their freedom from the old Mosaic Law, under the new conditions of Grace, they did not regard the liberty

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Alcoholic Persons are specially liable to tuberculosis and all inflammatory disorders.

Evidence was placed before the Committee showing that in Abstinence is to be sought the source of Muscular Vigour and Activity.

The Lunacy figures show a large and increasing number of admissions of both sexes which are due to drink.

The following facts, recognised by the Medical Profession, are published in order to carry out the recommendation of the Committee, and to bring home to men and women the fatal effects of Alcohol on Physical Efficiency:—

1. Alcoholism is a chronic poisoning, resulting from the habitual abuse of alcohol (whether as spirits, wine or beer), which may never go as far as drunkenness.

2. It is a mistake to say that stimulants are necessary for those doing hard work; this can usually be done better without alcohol.

3. Alcohol is really a narcotic, dulling the nerves like laudanum or opium. Its first effect is to weaken a man's self-control while his passions are excited; hence the number of crimes which occur under its influence.

4. For persons in ordinary health, the practice of drinking even the milder alcoholic drinks is most injurious.

5. The habit of drinking to excess leads to the ruin of families, the neglect of social duties, disgust for work, misery, theft and crime. It leads also to the hospital, for alcohol produces the most various and the most fatal diseases, including paralysis, insanity, diseases of the stomach and liver, and dropsy. It also paves the way to consumption, and frequenters of public-houses furnish a large proportion of the victims of this disease.

6. Alcoholic abuse complicates and aggravates all acute diseases. Typhoid Fever, Pneumonia, and Erysipelas are much more fatal in the subject of alcoholism.

7. In short, alcoholism is the most terrible enemy to personal health, to family happiness and to national prosperity.

By Order of the City Council,

J. WRIGHT MASON,

Medical Officer of Health.

Town Hall, Hull,  
January, 1906.



of the Gospel as liberty to abandon this divine Institution altogether. Nay, rather, they seemed to attach more importance to it than ever. And what wonder! Did it not commemorate greater and more glorious things than even the Edenic Sabbath with its memory of Creation, or the Mosaic Sabbath with its memories of Egyptian deliverance. Were not the Christian facts and events, associated with the first day of the week, so unique, so wonderful, so immeasurably and transcendently precious as to make all previous events in the history of our race sink into comparative insignificance? That miracle of miracles, our Lord's resurrection, which occurred on the first day; the initiation of a new and spiritual creation; the shining of a brighter light for a world enshrouded with the darkness of ignorance, hopelessness and despair, made it a memorial day, which a grateful gladdened world as it realised its new life and liberty secured in Jesus the Saviour would henceforth joyfully keep. Yes, by a force, stronger than the compelling power of the Law, Christians, fully appreciating what that first day of the week commemorates, will ever readily keep it as the Lord's Day. Love and gratitude will be the compelling forces to its happy observance.

In a pamphlet written by Morrow on this question, there are seven points noted and elaborated in support of the first day of the week as the one appropriately observed by Christians. Let me just quote them without the elaborations.

1. The first day was foretold in prophecy.
2. It was foreshadowed in the Mosaic institutions.
3. It was the anniversary of Christ's Resurrection.
4. It was the day of Christ's revelation of Himself to his own. Six appearances were on that day.
5. It was the day of Pentecost.
6. It was the day when the early

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Christians assembled for worship; while there is not a single record of any Christian worshipping on the Sabbath.

7. It was the day recognised by all the post-apostolic fathers.

[In our next issue the subject of Adventism will be considered.]

## The Comrade in White.

[A strange story from the Front, from "Life and Work," the Church of Scotland Magazine.]

"Strange tales reached us in the trenches. Rumours raced up and down that 300-mile limit from Switzerland to the sea. We knew neither the source of them nor the truth of them. They came quickly, and they went quickly. Yet somehow I remember the very hour when George Casey turned to me with a queer look in his blue eyes, and asked if I had seen the Friend of the Wounded.

"And then he told me all he knew. After many a hot engagement a man in white had been seen bending over the wounded. Snipers sniped at him. Shells fell all around. Nothing had power to touch him. He was either heroic beyond all heroes, or he was something greater still. This mysterious one, whom the French called the Comrade in White, seemed to be everywhere at once. At Nancy, in the Argonne, at Soissons and Ypres, everywhere men were talking of him with hushed voices.

"But some laughed and said the trenches were telling on men's nerves. I, who was often reckless enough in my talk, exclaimed that for me seeing was believing, and that I didn't expect any help but a German knife if I was found lying out there wounded.

"I was Shot.

"It was the next day that things got lively on this bit of the front. Our big guns roared from sunrise to sunset, and began again in the morning. At noon we got word to take the trenches in front of us. They were 200 yards away, and we weren't well started till we knew that the big guns had failed in their work of preparation. It needed a stout heart to go on, but not a man wavered. We had advanced 150 yards when we found it was no good. Our captain called to us to take cover, and just then I was shot through both legs.

"By God's mercy I fell into a hole of some sort. I suppose I fainted, for when I opened my eyes I was all alone. The pain was horrible, but I didn't dare to move lest the Germans should see me, for they were only fifty yards away, and I did not expect mercy. I was glad when the twilight came. There were men in my own company who would run any risk in the darkness if they thought a comrade was still alive.

"Then night fell, and soon I heard a step, not stealthy, as I expected, but quiet and firm, as if neither darkness nor death could check those untroubled feet. So little did I guess what was coming that, even when I saw the gleam of white in the darkness, I thought it was a peasant in a white smock, or perhaps a woman deranged. Suddenly, with a shiver of joy or of fear, I don't know which, I guessed that it was the Comrade in White. And at that very moment the German rifles began to shoot.

"The bullets could scarcely miss such a target, for he flung out his arms as though in entreaty, and then drew them back till he stood like one of those wayside crosses that we saw so often as we marched through France. And he spoke. The words sounded familiar, but all I remember was the beginning: 'If thou hadst known,' and the ending, 'but now they are hid from thine eyes.' And then he stooped and gathered me into his arms—me, the biggest man in the regi-

ment—and carried me as if I had been a child.

"I must have Fainted."

"I must have fainted again, for I woke to consciousness in a little cave by a stream, and the Comrade in White was washing my wounds and binding them up. It seems foolish to say it, for I was in terrible pain, but I was happier at that moment than ever I remember to have been in all my life before. I can't explain it, but it seemed as if all my days I had been waiting for this without knowing it. As long as that hand touched me and those eyes pitied me I did not seem to care any more about sickness or health, about life or death. And while he swiftly removed every trace of blood and mire I felt as if my whole nature were being washed, as if all the grime and soil of sin were going, and as if I were once more a little child.

"He too had been Wounded."

"I suppose I slept, for when I awoke this feeling was gone. I was a man, and I wanted to know what I could do for my friend to help him or to serve him. He was looking towards the stream, and his hands were clasped in prayer, and then I saw that he too had been wounded. I could see as it were a shot-wound in his hand, and as he prayed a drop of blood gathered and fell to the ground. I cried out. I could not help it, for that wound of his seemed to me a more awful thing than any that bitter war had shown me.

"You are wounded, too," I said faintly. Perhaps he heard me, perhaps it was the look on my face, but he answered gently, 'This is an old wound, but it has troubled me of late.' And then I noticed sorrowfully that the same cruel mark was on his feet. You will wonder that I did not know sooner. I wonder myself. But it was only when I saw His feet that I knew Him.

"He will come for me To-morrow."

"The Living Christ—I had heard the chaplain say it a few weeks before, but now I knew that He had come to me—to me who had put Him out of my life in the hot fever of my youth. I was longing to speak and to thank Him, but no words came. And then He rose swiftly, and said, 'Lie here to-day by the water, I will come for you to-morrow. I have work for you to do, and you will do it for me.'

"In a moment he was gone. And while I wait for Him I write this down that I may not lose the memory of it. I feel weak and lonely, and my pain increases, but I have His promise. I know that He will come for me to-morrow."

## TO THE BIBLE.

(Translated from the Greek, by E. Parry, Ryde.)

The flowers of deathless beauty  
Bloom in thy sacred page,  
And fruits whose taste immortal  
Endures from age to age.

And like the ladder-vision  
To father Israel given,  
Each holy letter formeth  
A stepping-stone to Heaven.

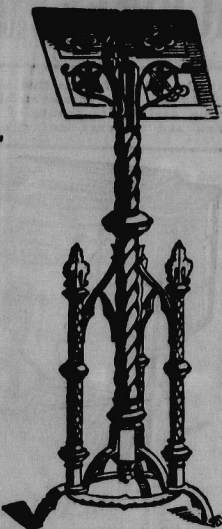
Oh! lovelier than lovely,  
And dearer than divine,  
The bond of ancient promise,  
That makes the Saviour mine.

In every heart that is won from the love of sin to the love of God, that is comforted in sorrow and strengthened in the presence of temptation by the writings of psalmists, prophets, and apostles, I find evidence that 'holy men of old spake as they were moved by the Holy Spirit.'—R. W. Dale.

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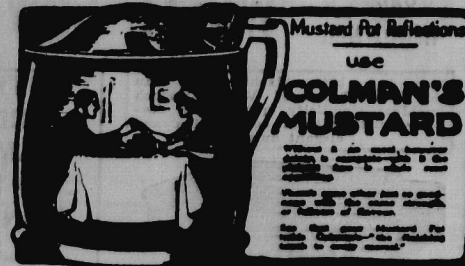
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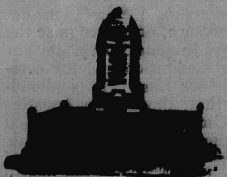
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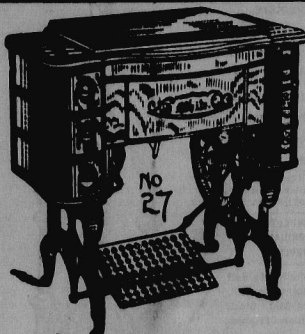
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AUGUST 27, 1915.

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## To Our Subscribers.

### IMPORTANT NOTICE.

The financial position of the "Church Record" having been seriously affected by the War, the Directors, in June last, took the subscribers into their confidence, explained the whole situation, and asked for assistance. They desire to thank many friends for their ready and generous help which makes it possible to continue publishing the paper.

The Directors have every confidence that the subscribers will stand by the "Church Record" in this time of crisis, and hope that all will do their utmost to maintain and extend the usefulness of the paper in its witness for Evangelical Truth within the Church of England in Australasia.

After careful consideration of the position the Directors have decided, for the present, to issue the "Church Record" fortnightly, from September 1. The amount of reading matter in each number will be increased by six columns, and the price will be twopenny per copy (5/- per annum posted).

The Directors will assume (unless notified to the contrary) that subscribers who have paid in advance may, if they so desire it, obtain a refund of the amounts due to them on application to the Manager, but if no such application is received the amounts will be credited to them for the fortnightly issue.

## Current Topics.

The Parable of the Good Samaritan (St. Luke x. 23-37), which is read as the Gospel for the Thirtieth Sunday after Trinity.

Thirtieth Sunday after Trinity.  
August 29.  
Trinity.

A lawyer asked our Lord what he should do to inherit eternal life, and in answer to the Lord's question, "What is written in the Law? How readest thou?" summarised the message of the Law as love—love to God, and also love to our neighbour.

When the Saviour rejoined: "This do and thou shalt live," the lawyer was not quite happy. He thought that he loved God; he knew he loved a few neighbours, but wanted to narrow down the number of those whom he was bound to love. So he asked another question, "Who is my neighbour?" Then followed the parable. A traveller (probably a Jew) on the rocky

road from Jerusalem to Jericho was attacked by robbers, who left him stripped, wounded, and half-dead; Priest and Levite passed by on the other side; then the Samaritan, the Jews' natural enemy, had compassion on him, ministered to him and brought him to a place of safety. That Samaritan is for all time an example of "loving helpfulness," and Jesus said to the lawyer, as He says to us: "Go and do thou likewise." The question should no longer be, "Who is my neighbour?" but "Who can I be neighbour to?" Our duty to others only ceases when we have assisted them to the utmost of our capacity.

The crisis through which we are now passing is doing much to shake us out of the selfishness to which we are prone. We have been called upon to help our Empire, to make great sacrifices of men and money, and the response has been noble. We have heard the cry of the sufferers in Belgium and Poland, and it has not sounded in our ears in vain. Through the Red Cross Society we have also readily given help to the wounded soldiers of the enemy. Even in wartime there has been evinced much of the spirit of "loving helpfulness."

But men have souls as well as bodies. Millions are spiritually sick and suffering, and ready to die at home and abroad. Multitudes in non-Christian lands have never heard of the Saviour. Their own religions cannot help them, for, like the Priest and Levite, they pass by them on the other side. "There is none other name under heaven given among men whereby we must be saved," except the name of Jesus. And in the spirit of "loving helpfulness" all Christians should be banded together in a spiritual Red Cross Society to bring sinners to the great Physician to be healed and saved. The lesson of the Parable of the Good Samaritan is the missionary spirit. Beginning with love to God, we go on so to love our neighbours that we are never satisfied until all the people in the world for whom Christ died are brought to know the glad tidings of His redeeming love.

The Report of the Liverpool Camp Commission made sad reading. It would almost seem that the men at the head of affairs are incompetent, for some of the conditions that have obtained in the past were so bad that if the term incompetent is refused we should have to substitute a stronger term. No one, with any sense of gratitude to the men who are so nobly responding to the Empire's

Call, can do otherwise than feel very distressed at the treatment that they have received at the hands of a grateful (!) country. We, as a community, are under a real obligation to Mr. Orchard for his persistence in working for an enquiry. Unfortunately the Commission's Report abundantly justifies his straight and most alarming statements. The Government, now, will have no shadow of excuse if any further complaints should be justified. It ought not to have been necessary for any Commission to be appointed. Under all the circumstances the fact of its appointment simply emphasises the supineness of a Government that does not seem able to rise to its opportunities and responsibilities.

The public will await with some interest and anxiety the action of the Commonwealth Government in reference to some of the suggestions of Mr. Justice Rich, and perhaps in no direction more than in the matter of the supply of drink to soldiers. The Commissioner's drastic proposals manifest the widespread nature of the evil he seeks to combat. "All public houses throughout the Commonwealth should be closed to soldiers for the sale of liquor." The alternative proposals would make a great difference in the present conditions and are more likely to meet with success at the hands of a Government who have not, hitherto, shown much interest in the reform of the Liquor Traffic. One of the saddest of sad sights, and one that is painfully common in the streets of our cities is the intoxicated soldier. The authorities have the power, as the Commission has indicated, to immediately bring in a reforming regulation and we trust that they will have the common patriotism and common sense to use it. It needs to be said that there is a good deal of anxiety in the mind of the people concerning the whole attitude of some of our responsible leaders in relation of the war, and we trust that such action will now be taken as to set that mind absolutely at rest from all fear as to the wider and truer patriotism of those leaders.

The "War Census" just about to be put into operation, will no doubt meet with a variety of criticism. But the principle of the legislation is correct and a loyal adoration of it by patriotic people is to be expected. The strain on the Empire which is drawing forth the consecration of life, and that the life of our best manhood, may well be expected to