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VOL. VII, No. 20

SEPTEMBER 10, 1920.

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Post Free.**Current Topics.**

The Ministry of healing will always appeal to the sympathetic interest of the Christian Church, because of Him Who, as the Good and Great Physician, went about doing good and healing all manner of diseases.

The medical profession, in Christian times, has always stood for some of the most precious ideals of human life and thought. In its eager search for light, in order to aid suffering humanity, its path is strewn with precious lives of the greatest promise which have been willingly sacrificed in order to achieve discoveries which it was hoped would be potent for the welfare of mankind. More than any other profession, save one, it has kept true to its ideal of service, even through sacrifice.

While in a viciously commercialised age practically every other profession is being prostituted before the god of wealth, this great profession has been wonderfully preserved from such prostitution of its high calling. The wealth of service and largess of skill devoted to the poor of the community, whether through the large amount of time and energy devoted to honorary work in our great medical institutions, or in the poverty-stricken home where painstaking service is done without any consideration of payment—all this is an immediate treading in the steps of Him Who came "not to be ministered unto but to minister."

The community rarely stops to realise how great its obligations is to an association of cultured men and women, who shrink from self-advertisement and yet place themselves unreservedly at practically everybody's beck and call, night and day. A careful consideration of the press reports of the Brisbane Medical Congress will serve to show how the profession is "searching" to give its best of service to every department of human life that may be in need of it; and the authorities of our public life will do well to earnestly lay to heart any of its considered resolutions.

Perhaps one of its most interesting findings is that which concerns very closely the "White Australia" policy, although, no doubt, in passing this special resolution the political question was not necessarily in its mind. It will probably have come with surprise to a great many people to learn that so well-qualified a body of experts have deliberately declared that

"After mature consideration the congress is unable to find anything pointing to the existence of inherent or insuperable obstacles in the way of the permanent occupation of tropical Australia by a healthy indigenous white race. They consider that the whole question of the successful development and settlement of tropical Australia by white races is fundamentally a question of applied public health in the modern sense, such as has been demonstrated and practised with success amongst civil populations,

under far more difficult conditions, by the American authorities in the Philippines, prior to the great war, and throughout the military forces of every Allied Power during that war. They consider that the absence of semi-civilised coloured peoples in Northern Australia simplifies the problem very greatly, but they desire to emphasise in the strongest manner that any considerable extension of population and settlement under the existing loose conditions of sanitary administration and sanitary practice, using these terms in their modern wider sense, which prevail at the present time in tropical Australia, cannot hope for lasting success, and cannot fail to result in ultimate disaster. The congress recognises that a large amount of work still requires to be done in working out the practical details of any scheme of settlement, but they consider it presents no difficulty beyond those of organisation, the staff, time, and money. They realise that a great national question is involved, but they are unable to discern any obstacles which cannot be overcome by earnest and skilful application of the principles of statecraft."

The serious warning involved in this statement will, we trust, receive the attention of the Government or Governments concerned. The conditions of life, endured by men and women who are doing a work highly necessary to the development of our great country, should be made as safe and wholesome as it is practically possible to make them. The special sub-committees which dealt with the matter has given the governing authorities some very sane and seemingly practicable suggestions how to provide those wholesome conditions of living for the dwellers in tropical Australia.

Great crises often hasten the course of enlightenment and help decisions to be made which at other times conservatism very and Women.

It has been thus with the recognition of the place of woman in the work of the Church. Too long she has been kept out of her own and debarred from bringing her full contribution to the life of the Church; and when we should have faced the matter seriously and officially it is hard to say, had the war not given woman such a splendidly-embraced opportunity of showing her value in the public councils and work of the nation. It is gratifying, therefore, to read that the Lambeth Conference has been discussing the question, and the Head of the Deaconess House in Sydney told at the annual meeting of the institution the other day of informal gatherings of representative churchmen recently called to consider the matter. Most of the recommendations made by one of the conferences we heartily endorse, but some of them call for very cautious and careful consideration. The facts of sex, after all, are facts, and each sex is complementary to the other. There will, therefore, naturally be functions which each can discharge much more efficiently than the other and delineations of sphere are not only advisable but necessary. A fuller share in the government of the Church is nothing more than their due, and there are also ministerial acts such as the taking of

baptisms and churchings, which they might very appropriately discharge, but we confess that a mixed ministry in the celebration of the Holy Communion, does not appeal to us, and there are serious problems which call for very cautious consideration in connection with a mixed ministry in a parish at all. We are quite in sympathy with the movement for a fuller recognition of woman's place in the Church, and we hope that it will not be wrecked by an ill-advised attempt to secure for her more than is good for the welfare of the Church.

The Church, of course, should expect to be criticised, and she will be criticised, but we do not plead for sane and generous criticism. A Sydney newspaper last week had it in fine and bold headlines—

**CHURCH CRITICISED.**

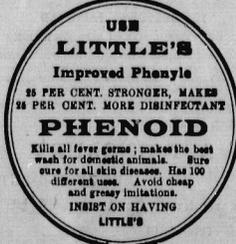
NOT DEMOCRATIC ENOUGH.

Is the Church democratic? This was the subject of a lecture delivered at the Chapter House, George-st., by the Rev. W. G. Hilliard, of Ashfield, last week. The Church, he claimed, was ideally democratic; he would not say that it was actually democratic; its constitution was nearly so, but its practices had often been found unworthy of its ideals. The machinery was there, however, and it was the duty of those who thought it should be more democratic to come in and make it more so; in fact, make it true to itself.

Mr. G. E. Roddis said that since the Reformation the Church seemed to have lost its punch. "Go to an evening wedding," he added, "and you will see whether the Church is democratic! Some of the dresses worn are a disgrace to the Church. That is one reason why the workingmen do not go to Church. The Church is more often a place for the display of fashions, and outrageous fashions at that, than a place of worship. The Church teaches equality, or it should do so."

"It is to our discredit as a Church," observed Dean Tablot, the chairman, "and to our discredit as a people, that we have this division of society into rich and poor." What is "The Church" that is being so roundly criticised and condemned by two of the speakers. We suspect that many who thus criticise "The Church" themselves are to blame for failing to discharge the responsibilities of their membership. The very principles of the Church, which are incongruous with and therefore impatient of the artificial distinctions in human society, are refused expression in the lives of those who condemn her most roundly.

It is a common fault of human nature to "let the other fellow do the work." Lethargy in the discharge of common duties, self-consciousness, laziness, lack of interest, wrong conceptions of duty and privilege, all combine in human life to leave to the few what is really the work and concern of the many. Look, for instance, at the politics of New South Wales. The State is being governed by a ministry representing about 26 per cent. of the voting power of the community. Is the Constitution of N.S.W. democratic?



Look at the Labour Party with its party selection method—a vicious method common to all political parties. What happens? Some few hundred ardent workers decide upon the representative of some ten thousand or more people. All the thousands might have had a say if they had cared enough—but they did not care enough. And so what is by constitution essentially democratic is made most undemocratic by human apathy and laziness.

The truth is that the Church suffers from just the same complaint as other societies of humans, and that complaint makes her chariot wheels drag heavily indeed. What is needed is the revival of her membership by the inflowing of the Divine Spirit and the practical working out of the ruling principles of her Divine Head. The time has long arrived for her earnest children to pray for her, for themselves and their fellow members, and not to assist outsiders to trouble her with stone-throwing. There is needed a humility and contrition in all of us so that we may no longer say, "The Church has failed" but rather "We Christians are failing."

The lecturer gave the right suggestion—the failure of the Church in any direction rests upon the shoulders of those who are not "doing their bit."

The statements of Mr. G. E. Roddis regarding the Reformation we can only hope is due to a mis-report, it is so curiously untrue to history; his other statements may be sectionally true, but are by no means generally, as those who have worked in slum areas know well.

We publish occasionally letters which give delightful illustrations of popular "Anglo-Catholic" methods of controversy. We say "popular" because we do not refer to the accredited leaders of the movement. To qualify as a protagonist of that particular school of thought it is first of all necessary to have had a few years study at an approved college where all theological questions are looked at from a "Catholic" angle and where one learns to breathe the serene atmosphere of a supercilious contempt for everything connected with the Reformation and Evangelicalism. The next thing is a lordly air of supreme omniscience. If this is expressed in a kindly spirit of pitying contempt for the "ignorance" of your opponent, then you may win many a battle without even firing a shot. Then it is an essential that there should not be an over delicate sense of honour in regard to quotations. With practice there apparently comes a highly specialised skill in isolating certain phrases from their context, and giving them a significance entirely foreign to the author's intention. The expert thus finds it just a delightful intellectual exercise to turn any of the Reformation Fathers, however stalwart a Protestant he may have considered himself, into a champion of "Catholicism," and, "hey, presto!" the Prayer Book is transformed into an aggressive Oxford Movement tract.

The paths of the situation is that our "Catholic" controversialist has been so rooted and grounded in the principles of a narrow uncatholic theology that his whole outlook is jaundiced, and he is on the look out for repudiations of Protestantism and acclamations of "Catholicism" in every book he reads.

"Christianity is not a thing to be proved but a life to be lived."

## The Power of the Word of God.

(By Sadhu Sundar Singh, at the Annual Meeting of the B. and F.B.S. in London.)

"I consider it a high privilege to be here at this time to give my testimony to the wonderful power of the Word of God, and to the Bible Society by whom the Word of God is being circulated all over the world. Personally I have experienced by the grace of God that it is the wonderful living word of our Saviour; but I want to say how I used to feel when I was not a Christian. I used to read the Bible, and I felt the power of the Word of God in those days. Of course, I did not like it sometimes. I used to criticise it, and I used to tear up the Bible and burn it in the fire. But even then I must confess that sometimes I felt its wonderful power and attraction. It was a sort of fresh cool breeze—perhaps the illustration does not appeal to you. You prefer fire more than a breeze; but to those who are living in hot countries the cool breeze is refreshing and the breath of life. As a seeker after truth I tried first to be satisfied, to find peace and joy, from Hinduism or wherever I could find it. But the Scriptures of Hinduism, the good teaching of other religions, could not satisfy me. When I used to read the Word of God I felt that it was a refreshing cool breeze, the breath of life. Although I used to tear it up, I felt its power. Many others felt the power of the Word of God. They used to say, 'You must not read the Bible.' 'Why? Because of its magic. You will become Christian. Many of those who used to read the Bible became Christians. You must not read it.' Some of those who were non-Christians and who were opposed to Christianity realised that there was power in it. I used to feel in those days the wonderful power and attraction of the Word of God. I came to know my Saviour. Through the Word of God I was introduced to my Saviour. I knew Jesus Christ through the Bible. When He revealed to me a sort of vision, I became converted, and I felt heaven on earth.

"Many others can bear the same witness. They were brought to Jesus Christ through the Word of God. Through the Bible they were introduced to our Saviour, and they were saved. Some years ago, when I was travelling in the Himalayas, I remember seeing a young girl, the daughter of a very wealthy man, who was going to visit a holy place. She was walking with bare feet. It was very hot in the valley of the river; her feet were cut and bleeding. She said, 'I am a seeker after truth. I want to be saved and to have peace in my heart. I could not find that peace at home in the midst of luxury. There is everything at home; but these things cannot satisfy my heart. I am going to visit a holy place. Perhaps I may be satisfied there.' I said to her: 'You will not be satisfied except in Jesus Christ. That is my experience. Nothing could give me peace, only Jesus Christ. If you believe in Him you will be saved. I will find the same peace in Jesus Christ.' She said, 'I must go there.' I said, 'I am sure that you cannot find peace there.' She said, 'If not, I will not go back to my home. I will commit suicide.' I will draw myself in the river. She was in such a miserable state that she did not like to live, and she said, 'I must put an end to my life.' I gave her the Hindi Testament and I said, 'You will find in that something about the Saviour of the world.' She said, 'First of all, I must go there. Perhaps I may find something there.' But she was not satisfied. She lived there for a few days, and after that she began to read that Testament, and she also was introduced to her Saviour. She found the same peace. After some time I met her again. She had wonderful joy and peace through Jesus Christ. She said, 'I am happy in my Saviour. Nothing in this world can make me so happy and give me such joy as I find in Jesus Christ. I found my Saviour through reading this New Testament.' That was her witness.

"When I was travelling in the Central Provinces, I was talking to some non-Christians about our living Saviour. I finished speaking, and I asked those people if anyone would like to read the Bible to know something more about Jesus Christ. There was a man there, an enemy of Christianity. He took a copy of St. John's Gospel. He read two or three sentences, and afterwards he tore it up into pieces and threw it away. This was in a compartment in the train. After two years I heard a wonderful story. The same day that this man took St. John's Gospel and tore it up into pieces and threw it out of the window, a seeker after truth was going along the railway line. He was a real seeker after truth. For six or seven years he had tried his best to find the truth; but he was not satisfied. As he was going along the railway line thinking over these things, he found the torn pieces of the Gospel, and he took them up and began to read. He saw the words, 'everlasting life.' Ac-

ording to Hinduism it may be true that we are not going to die, and that we can live in transmigration, and that we come back again into this world. But 'everlasting life'! Then in another piece of the Gospel he saw the words, 'the Bread of Life.' He was anxious to know something about it. What was the Bread of Life? He showed the pieces to another man and said to him, 'Can you tell me what this book is? I am sorry that somebody tore it up.' The man said, 'That is Christian. You must not read it. You will be defiled. You must not read such books.' At last he said, 'I must know something more. There is no danger in knowing more about these things.' He went to buy a copy of the New Testament and he began to read it, and he found our Saviour. He was introduced to our Saviour. He found salvation and peace and joy in the Saviour. He is a preacher of the Gospel in the Central Provinces. Really the torn pieces of St. John's Gospel proved to be a piece of the living Bread—the Bread of Life.

"The Word of God is doing wonderful work in different ways. In Tibet the missionaries are not allowed to go inside and preach the Gospel; but I found the Word of God in many places. In one Buddhist temple in Western Tibet when I went to see the library, I was surprised to see a copy of the New Testament. I asked the Buddhist priest, 'Where did you get it?' He said, 'It is a wonderful book. There are many wonderful things in this book. Do you know who is that Jesus Christ in the Bible?' I said, 'I believe in Him. He is my Saviour, and the Saviour of the world.' The priest replied, 'I do not know whether He is the Saviour of the world, but I know that He is an incarnation of Buddha, and Tibet is the roof of the world, and He is coming again and His throne will be in Tibet, and He will rule all over the world.'

"The preachers cannot go to many places; but through pilgrims and traders the Word of God has gone and is working in the hearts of the people.

"In India in many places we have seen how the Word of God is working among the people. The chief Minister in a native State in India, when I met him, told me, 'It is rather difficult for me to confess openly, but I believe in Jesus Christ. I came to know Jesus Christ through the Word of God. He showed me his New Testament. He said: 'By reading this Word of God I came to know my Saviour, and I believe in Him. It is a precious heavenly treasure. I am surprised that this book is so cheap. Such a treasure must be at least a thousand rupees for each copy, or five hundred rupees.' I said, 'The aim of the Bible Society is not to make money, but to save souls.'

"The women in India are kept in seclusion and are not allowed to go outside; but as a Sadhu I could go to see them in some places where even missionaries and Bible-women could not go and bear witness for Him. I found, to my surprise, one woman who, after I had spoken, showed me the New Testament. She said, 'I found my Saviour through this. I cannot go out. I cannot speak to anyone of those who believe in Jesus Christ; but I came to know the Saviour of the world through this New Testament, in the purdah, shut up in the house.' She said, 'We are living in the purdah here, shut up in our houses; but the Saviour has come to save us, and He has set us free—a freedom from sin—and we shall be free for ever in heaven.'

"I remember the night when I was driven out of my home—the first night. When I came to know my Saviour, I told my father and my mother and my other relations. At first they did not take much notice; but afterwards they thought that it was a great dishonour that I should become a Christian, and so I was driven out of my home. The first night I had to spend in cold weather, under a tree. I had had no such experience. I was not used to living in such a place without a shelter. I began to think: 'Yesterday, and before that, I used to live in the midst of luxury at my home; but now I am shivering here, and hungry and thirsty and without shelter, with no warm clothes and no food.' I had to spend the whole night under the tree. But I remember the wonderful joy and peace in my heart, the presence of my Saviour. I held my New Testament in my hand. I remember that night as my first night in heaven. I remember the wonderful joy that made me compare that time with the time when I was living in a luxurious home. In the midst of luxuries and comfort I could not find peace in my heart. The presence of the Saviour changed the suffering into peace. Ever since then I have felt the presence of the Saviour. Many can give the same witness and bear the same testimony. They were brought to our Saviour by the Word of God; by the Word of God they were introduced to their Saviour, and they were saved, and they found in Him life everlasting. Personally, I am thankful to the Bible Society, through which I received the Word of God in my

mother tongue. May the Lord bless his work, and grant that many others who do not yet know our Saviour may find Him through reading the Book, and may be saved."

## Peake's Commentary on the Bible.

Review by Dr. St. Clair Tisdall.

This large volume of over 1000 pages contains in a convenient form the Higher Critical Theory of the origin and meaning of the entire Bible. The contributors all belong to that school, and agree in general in their views, though on minor points certain differences of opinion are expressed. The preface states that the work is "intended in the first instance for the layman, and should prove specially helpful to day and Sunday school teachers, to lay preachers, to leaders of men's societies, brotherhoods, and adult Bible classes, and to Christian workers generally; it should also be of considerable use to clergymen and ministers, and in particular to theological students." It begins, of course, with the claim to put before the reader "the generally accepted results of Biblical criticism, interpretation, history and theology." If we understand these words as referring to the Higher Critical views alone, there is no doubt that the claim is justified, as the long list of names of distinguished contributors shows very clearly. We could not reasonably expect the acknowledgment that some Continental Higher Critics have of late years confessed that their theory has received shattering blows, and that some of them have therefore changed their views very materially. This is, however, the fact, and should be remembered by the sincere student of God's Word. The effect of the acceptance and popularisation of Higher Critical teaching in Germany has not been exactly the production of reverence for the Bible or for genuine Christian doctrine, nor has Christianity been specially noticed in practice in that nation which has led the world in the propagation of Higher Criticism. If it be desired to Germanise our own nation, no better means of attaining that end can be suggested than the use of the present volume by the teachers of the young, and in general by the very classes for whom, as the above quotations show, the book is primarily intended.

The volume before us does not afford its authors an opportunity of proving their critical statements or of laying before the reader any part of the evidence upon which they rely in support of their conclusions. Those of us who are Orientalists as well as students of the Bible have doubtless long ere this examined and tested these conclusions, and are aware of their defects. Not being ready to deny the possibility of the miraculous, the reality of prophecy, and the fact of inspired guidance, and being unable to find any historical foundation for the theory that Eastern nations are accustomed to permit their religious books to be "faked," we are not a priori inclined to accept the Bible at the low valuation of the writers of this commentary. Having made a careful study of the Babylonian and other accounts of Creation and the Flood, we are unable to believe that the Biblical narratives on these subjects are borrowed from Babylon. We fully agree with Professor Griffith-Jones that the "ultimate destiny of the race will be vitally affected by its attitude to the Bible in the ages to come" (p. 1). Hence we cannot welcome this attempt to shake the authority of the Bible by using the terms "myth" and "legend" with regard to its contents in the liberal way in which this commentary does. Such statements as, "In reading the Old Testament we are not dealing with history at all in the modern sense of the term" (p. 10), are very frequent, and are hardly likely to increase reverence for the Book, if we accept them as correct. On the other hand, we are glad to notice that some of the wilder theories of Winckler and E. Meyer, etc., are not maintained in respect of the Patriarchs (pp. 133, 134), while those who support the "Ideal Figure" theory of the Jesus of the evangelists are decidedly opposed (p. 15). The latter "wild and foolish theory" is spoken of as "the most incoherent and incredible ever invented by a group of irresponsible sciolists" (ibid.), and "much of their attitude is due to a desire to naturalistic preconceptions." In our opinion, these latter words apply to the Higher Critical theory in general.

The authors of this commentary claim in different forms to make the Bible a new and living book. In a sense they do the first at least, as anyone will admit who studies, e.g., their explanations of some of the grandest Messianic prophecies.

Were it not for the fatal presence of the Higher Critical views of the commentators, we should give this volume a warm welcome. The many articles with which it begins—on

such subjects as "The Bible and Literature," "The Nations Contemporary with Israel," etc.—are very instructive. The maps are good, and the copious index is a marvel of patient labour.—From C.F.N.

## The Australian Church and Reunion.

In the course of a paper at the Cheltenham Conference, the Rev. J. D. Mullins, D.D., made the following statement:—

"The position of the Church in Australia is wholly different from that in Canada. It claims the nominal adherence of about 40 per cent. of the inhabitants, though the proportion is not uniformly distributed over the Commonwealth. The peculiarity of Australia is the concentration of population in a few great cities while the rest of the continent is most sparsely inhabited. In the older parts of the cities there are cathedrals and stone churches which would grace any town in England, and here and there even an endowed church is to be found. The newer parts of the cities have churches of a more provisional character, and the spiritual care of the vast stretches of the bush is an anxious problem, too great for the unaided efforts of the colonial Church.

The prevailing type of Churchmanship in Australia is rather high. Of the twenty-four bishops not more than five can be called Evangelical, and in only Sydney, Bendigo, and Gippsland is there a preponderance of Evangelical clergy. Formerly it was otherwise. Evangelical bishops have been succeeded in diocese after diocese by men of varying degrees of High Churchism, and they have gradually moulded their dioceses to their views.

"In Australia, as in Canada, the Roman Church is self-assertive, though without the initial advantages it possesses in the Dominion. Of the Protestant Churches, the Presbyterian seems to me the most prominent. Certainly in its splendidly equipped Ormonde College in Melbourne, its vigorous efforts to secure higher education throughout Victoria, and its energetic Australia Inland Mission, it is showing exceptional signs of life and vigour.

"In contrast with Canada, the subject of reunion has long been mooted in Australia, and, contrary to expectation, the chief movers have not been on the Evangelical side. One of the leaders is the Bishop Gilbert White of Willochra, formerly of Carpentaria, a tolerant High Churchman. He has been chosen to represent the Australian Church at the forthcoming Conference on Faith and Order.

"Two important conferences were held last year, one in Queensland, the other in South Australia, at which the two interim reports of the Archbishops' Committee on Faith and Order were considered. The South Australian conference met on January 22 and 23, 1919, when all the Churches were represented except the Roman Catholics, Lutherans and the Salvation Army, who refused, namely, the Church of England, the Methodists, Presbyterians, Congregationalists, Baptists and Church of Christ. After two days' full discussion each clause of the interim reports was put separately and passed nem. con. On one or two points only one or two representatives did not vote: there was no adverse vote on any point.

"The similarly constituted Queensland conference met at Brisbane on May 30, 1919, and on the following days. The same six Churches were represented. Here the proceedings were not unanimous, the non-episcopal brethren objecting to the view that

our Lord established a visible Church. With regard to the continuity of the Historic Episcopate, a rider was passed showing the hesitation with which the majority accepted this condition in any form. Whilst thinking the clause premature, they state:—

"The majority were prepared to approve the clause with the proviso that it does not necessarily imply any acceptance of the position that ministerial authority cannot be otherwise obtained or that Episcopacy is the only channel of Divine Grace, nor as implying that the form of government in the reunited Church would necessarily be episcopal. But the establishment of such a continuity would give the minister of the reunited Church an authority which all its members would recognise."

"Leaving out some other conferences between the Churches, I would refer lastly to the negotiations between the Presbyterian and Anglican Churches in 1906 and 1907, in which a working arrangement between the two Churches was practically agreed upon as a basis of union.

"The conference of committees appointed by the General Synod of the Church of England in Australia and Tasmania and by the General Assembly of the Presbyterian Church of Australia passed a series of resolutions, of which the first three embodied the first three conditions of the Lambeth Quadrilateral. The next four carefully define ordination, the eighth opposes any possible establishment of a State Church in Australia. The crucial resolutions were as follows:—

"That a Union of the Church of England in Australia and Tasmania and the Presbyterian Church of Australia be effected and consummated by a joint Solemn Act under the authority and sanction of both Churches, in which each Church shall confer upon the Presbyters of the other all the rights and privileges necessary for the exercise of their office in the United Church, so that from the moment of such Union all the Presbyters of each Church shall have equal status in the United Church.

"That some form of individual superintendence and government, constitutionally exercised, is expedient for the United Church, and that authority to execute such superintendence and government shall be conferred by a Solemn Act of Consecration duly administered on a Presbyter, with the title of Bishop exclusively attached."

"This conference, while recognising that the authority to perform an act of ordination is inherent in the Church, agrees that as a matter of order in the United Church all ordinations of persons to the office of presbyter as ministers of the Word and Sacraments shall be by a Bishop and three Presbyters at least.

"And further, that in the consecration of every Bishop, three Bishops at least shall take part and such Presbyters as may be appointed for the purpose."

"The rock on which the plan was wrecked was the bond between the Australian and the Home Church, commonly referred to as the nexus. The nexus is an integral part of the constitution of the Australian Church which has by this means bound itself voluntarily but unmistakably to follow the leading and usage of the Church of England. The nexus could not be dropped without a special Act of Parliament, and responsible leaders shrink from taking such a step for fear of other consequences within the Australian Churches. The matter was therefore referred to the Lambeth Conference of 1908, which practically shelved the plan, and reports points to Bishop Gore as its chief opponent.

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"Resolution 75 of the conference possibly has the Australian proposals in mind when it says that—

"in the welcome event of any project of reunion between any Church of the Anglican Communion and any Presbyterian or other non-episcopal Church which, while preserving the Faith in its integrity and purity, has also exhibited care as to the form and intention of ordination to the ministry, reaching the stage of responsible official negotiation, it might be possible to make an approach to reunion on the basis of consecrations to the episcopate on lines suggested by such precedents as those of 1610. Further, in the opinion of the Conference, it might be possible to authorise arrangements (for the period of transition towards full union on the basis of episcopal ordination) which would respect the convictions of those who had not received episcopal Orders, without involving any surrender on our part of the principle of Church order laid down in the preface to the Ordinal attached to the Book of Common Prayer."

"These cautious phrases refrain from facing the issue while speciously commencing as possibilities the very course actually adopted. At any rate, in 1909 the Australian Joint Conference, having the Lambeth Resolutions before it, merely reported the eighteen Resolutions 'as a basis of future negotiations.' The project therefore seems to be in abeyance.

"The writer remembers a saying of the late Bishop Walsham How at the Shrewsbury Church Congress, to the effect that Home Reunion could only take place if, through a special outpouring of the Holy Spirit, the existing Nonconformist ministers were willing to accept episcopal ordination, or if, through a similar outpouring of grace, the episcopal Church became willing to accept such ministers without re-ordination. The Australian resolutions seek to translate that saying into action, and may be commended to the attention of all those who are labouring for reunion.

"Finally I wish to state emphatically that the surest, if not the only, way to secure adequate spiritual ministrations for our own brethren in the pioneer regions of the Empire is by some effective combination with fellow-workers, non non-episcopal. The deplorable overlapping and rivalry which now exist in even out-back towns and villages waste the energies of Christians, are a source of mockery to the non-religious man and to the Roman Catholic, while other areas are left without any ministry of religion. Concordats between the Churches, if not at first organic reunion, are plainly indicated by the facts to be required. Such approaches as those recorded in this paper, coupled with the remarkable movement in South India between the Anglican and the South India United Church and the Kikuyu Federation, are evidence of so widespread a desire for union that surely the Lambeth Conference will be bound to give them countenance, lest haply it be found to be fighting against God."

### Clerical Dress.

(Communicated.)  
(By Vestis.)

In a recent issue of the English "Guardian" there is a review of a book, "The Ornaments of the Ministers." Its author is the Rev. Dr. Percy Dearmer, who is, I understand, a recognised authority on the subject of ecclesiastical vestiture. The reviewer of the book quotes this passage from it as an example of "the author's happy incisive humour"—"What people call 'clerical dress,' or a 'clergyman's collar' are outside our province altogether. They are a mere invention of the 19th century tailors, and are without any authority whatever. They are of interest only as representing the Victorian tailor's idea of a man of God. All we can say in this book about this is that the clerical figure thus created—black, ungainly, sleek—is as remote from all Christian traditions as anything can well be."

If our clergy in their black coats (of which the dust is no respecter), their unhygienic, low-crowned, black hats, and collars turned back to front (not made of celluloid!) are in this 20th century but animated fashion plates designed by tailors of a bygone century, perhaps some learned readers of this paper may tell us simpletons in vestimentary lore, what the Christian tradition is with respect to clerical dress? In other words, when is a parson "correctly dressed" for the street?

I have looked up P.B. Dictionary Article, "Habit of Clergy, Outdoor," written by the Rev. Vernon Staley, an authority like Dr. Dearmer on ecclesiastical garments. In his article Mr. Staley informs us that "the latest regulations concerning the outdoor habit, or everyday dress, of the clergy of the Church of England are contained in

Canon 74" of the Canons of Canterbury issued in 1603-4. We are told further that Canon 74 "from a legal point of view remains the standard of the everyday dress of the English clergy." The title of the Canon is "Decency in Apparel enjoined to Ministers." Now what was thought a suitable outdoor dress for clergy at the close of the specious days of Great Elizabeth? The Canon among other things orders that no ecclesiastical person shall wear any coil or wrought nightcap, but only plain nightcaps of black silk, satin or velvet. . . . In private houses, and in their studies, the said persons ecclesiastical may use any comely or scholar-like apparel, provided that it be not cut or pink; and that in public they go not in their doublet and hose, without coats or cassocks; and also that they wear not any light coloured stockings." Mr. Staley thus summarizes the Canon: "The official outdoor habit of Priests . . . consists of: Cassock (traditionally double-breasted), and devoid of a row of buttons down the front), gown (a certain variety in shape allowed); hood, or tippet (that is scarf), square cap; coil (skull-cap) of black silk, satin, or velvet; and priest's cloak on journeys."

In view of these regulations, the clergy who most nearly comply with them appear to be the Cowley Fathers (the felt hat excepted), and those priests who in the streets wear their cassocks with their academic dress.

I looked up Bingham to see what that learned antiquary had to say about the habit of the clergy in ancient times. In Book IV., chapter 4, he says that "as to the kind of fashion of their apparel, it does not appear for several ages, that there was any other distinction observed therein between them and the laity, save that they were more contented to wear that which was most ancient, and becoming their profession, without being tied to any certain garb or form of clothing." He tells us that Celestine Bishop of Rome wrote reprimanding some in Gaul who were endeavouring to get the clergy to wear a special habit. "It had been the custom of so many bishops for so many years to use the common habit of the people. From whom the clergy were to be distinguished by their doctrine, and not by their garb; by their conversation, not their habit; by the purity of their souls, rather than their dress." Bingham concludes his discussion concerning clerical habit with these words: "That the clergy had their particular habits for ministering in Divine Service, at least in the beginning of the fourth century is not denied . . . but that any such distinction was generally observed extra sacra in their other habits in that age, is what does not appear, but the contrary from what has been discoursed. According to the two respective authorities, Bingham and Staley, the clergy in early times wore no distinctive outdoor dress, while the clergy of the Church of England are directed to wear clothes very dissimilar from ordinary masculine attire to-day. Church people in Australia would gasp in astonishment no doubt if their clergy took it into their heads to obey the canon. The wearing of a cassock in the streets has its advantages from an economical point of view since expensive clothes need not be worn underneath, and many patches can be rendered invisible.

The course of my life has witnessed several changes in clerical habit, indoor as well as outdoor. The full and comely surplice has gradually shrunk from the ankles to the armpits. The cassock which in my youthful days was regarded as a "Babylonish garment" by Evangelical clergy, is now looked upon as a sine qua non for ministering in the congregation by the "straits" follower in the "old paths" of Evangelicalism. The clerical hat is rapidly disappearing before the popularity of the grey "Homburg." Tweed sack suits, in colour and design suited to the tastes and pockets of their wearers, now grace the slender or ample forms of very many junior and senior clergymen. Years ago it was de rigueur for a clergyman to wear black footgear. Now brown boots and shoes commonly encase the clerical feet. Also in my youthful days the now popular "dog collar" was considered a distinctive work of Romanistic tendencies, and the higher the collar, the higher the churchman. The usual neck wear then was a collar with a white linen appendage in front, apparently an adaptation of the once familiar cravat or white tie. It seems more than probable that the "dog collar" with its funereal looking stock sprang from a Roman source, and was "boomed" among Anglican clergy by enterprising outfitters. It is none the worse of course for its origin. Any recidivist taint it may have retained has now been obliterated since, as the Rev. Ronald Knox remarks, "the collar which Lingard repudiated as an innovation now appears without remark on the innocent necks" of Evangelical clergy.

The Necessary Commodities Commission has popularised discussion concerning the clothes people should put on, even in the case of a street-sweeper's wife. Some reader of

the "Record" may like to suggest suitable garb for our clergy in a land where heat and dust reign for months together—a land of which the framers of Canon 74 never knew.

## Personal.

The Bishop of Melanesia is expected to reach Sydney about November 15 on the missionary steamer "Southern Cross." His visit to Sydney is connected with the celebration of the seventieth anniversary of the Australian Board of Missions.

Mr. A. W. Deane, one of the most faithful churchmen of the diocese of Grafton, has removed to Orange. He was a member of Synod and Diocesan Mission Council, a lay canon of the Cathedral, Sunday School, superintendent, etc.

The death is announced, at the age of 75 years, of Mrs. C. E. Archibald, widow of the Rev. J. H. Archibald, late of Moruya, N.S.W., and formerly of Cooma and Taralga.

Rev. V. H. Jenkin has accepted the rectory of Kurrajong (Sydney).

Rev. W. V. H. Gurnett, late C.M.S. Missionary in Travancore, has accepted the curacy of St. Paul's, Chatswood (Sydney).

An event of interest in Sydney C.M.S. circles took place in St. Andrew's Cathedral on Wednesday in the marriage of Miss Draper with the Rev. E. Cameron, of Wentworth Falls. The officiant was Rev. P. J. Bazeley. Miss Gelding, of the C.M.S., was chief bridesmaid and the wedding breakfast took place in the C.M.S. refreshment rooms.

Rev. H. R. Phillpotts arrived in Brisbane last month, and after spending a few days at the deanery he was inducted as rector of the parish of Nanango.

Mr. Colton Smith, lately superintendent of the aboriginal school at Singleton, N.S.W., has volunteered for work at Yarrabah, and is proceeding to his new work next week.

Rev. A. St. J. Heard has left Brisbane for his new work at Chinchilla.

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Phillip, who told of the work of our Australian C.M.S. in Hyderabad, India, especially among the boys and girls of that city. Scenes from India, China and Old Cairo, showing three different phases of C.M.S. work, helped one to understand more vividly how missionary lives are spent. The first given by St. James', Crofton—an Indian Zenana, and then a school for the women—emphasised the need for women workers in the Zenanas of India to-day. In the next scene, a fine tribute was paid to the far-reaching work of Dr. and Mrs. Wilkinson among the blind boys of Foochow, China. We were shown by the Darlington Y.P.U. the different trades the boys are taught, chiefly mat making. Over the gate of the school are written these words, "They shall see His face." The third scene, given by the Enmore Y.P.U., depicted the medical work being carried on by the C.M.S. in Old Cairo, Egypt.

One could not help thinking that the success of the scenes spoke eloquently of the faithful work and interest of secretaries and workers in all the arrangements. One was also impressed by the long line of representatives from the different Bands, as with their banners on high they filed on to the platform to present the self-denial offerings. For all the inspiration and renewed fervour gathered from such a meeting, laus Deo! The children's offerings amounted to £102 15s. 8d.

**NEWCASTLE.**

**Young Women's Hostel.**

On Thursday, August 12, Canon Charlton opened St. Mary's, C. of E. Hostel for Young Women in Bourke St., West Maitland. It was generally regretted that the donor—who has died since—was prevented from attending owing to indisposition.

The hostel is the generous gift of the late Mr. E. P. Capper, whose benefactions in connection with the Church in the diocese in other directions have been very deeply appreciated, but none more so than with action which has made possible "a home from home" for Church of England young women visiting Maitland. Twelve months ago, on the attainment of his 84th birthday, and in thankfulness to Almighty God for multiplied blessings received during the long years of his life, and in recognition of the evangelical principles instilled into his mind by his late father and mother, Mr. Capper made over to trustees the well-known property in Bourke-street, known as "Korcelah," for the purpose of a hostel, to be conducted under the auspices of St. Mary's Church, the present trustees being the Rev. A. Killworth, Dr. E. K. Herring, Messrs. E. E. Capper, R. St. V. Hayes, and H. M. Rourke. He also gave £500 for furnishing the house and making whatever alterations were necessary.

**VICTORIA.**

**MELBOURNE.**

**Ten Days' Mission.**

The Rev. W. T. C. Storrs has just concluded a ten days' mission at St. Hilary's, Kew. This was St. Hilary's share in the Kew inter-Church Movement. The Presbyterian, Independent, Baptist, and Methodist Churches held missions concurrently, and the effort was preceded by a period of visitation and home prayer meetings. Each day at St. Hilary's began with early intercessions, and the afternoons were occupied with Bible readings on various aspects of the prayer life, followed by young people's services. Searching mission addresses were given each evening. Every address from God, and bore evidence of accurate knowledge of the Holy Scripture, deep spirituality and ripe Christian experience. A special address was given to men on Sunday, August 29, on "Sowing Wild Oats." The mission concluded on Monday, August 30, at a thanksgiving service, at which several letters were read witnessing to help and blessing received, and the incumbent spoke of grateful testimonies heard by him.

**Educational Enterprise.**

The Board of Education, which received its new constitution last year from the Synod of the diocese, is addressing itself boldly to the big questions of education, and in particular to the Church schools, their establishment, maintenance and efficiency. Several new schools have recently come into existence as Church of England Grammar Schools, some by purchase from private vendors and some as entirely new foundations.

Realising the great need of tackling this problem and so setting the Church of England in her true position in the educational work of the whole community, the Board of Education is embarking on a very bold forward policy. It aims at providing a fund

of £100,000 for the purposes named. The Board is now engaged in making the arrangements for an appeal next year. It plans to appoint an organiser of the fund, and as a beginning, seeks a guarantee fund of £500, so that it may appoint him at once, that he may be ready for his work when the New Year comes. Five guarantors of £50 have already come forward.

**Study Week for Clergy.**

(From a Correspondent.)

By the kind permission of the Warden, a study week for clergy was held at Trinity College from August 17 to 19, with an enrolment of about 45. The morning sessions, after matins, were devoted to a consideration of the social teaching of the Bible—the prophets being dealt with by Rev. F. Lynch, B.D., the Gospels by the Rev. F. G. Masters, M.A., and St. Paul by the Ven. Archdeacon Aikin, M.A. The best attended were the afternoon lectures, first by the Rt. Rev. Bishop Green on Spiritualism, Theosophy and Christian Science; in each case the lecturer, with characteristic vigour, humour, and insight, gave an historical introduction and then a comparison of the tenets and results of each cult with those of the Faith, the whole series being decidedly helpful and informative. One immediate result was the unanimous carrying of a resolution requesting the inclusion of such "isms" in the course prescribed for Th.L. diploma.

Then came the lectures by the Very Rev. Dean Hart, on the Doctrine of the Atonement, in which the various theories were clearly and fully dealt with in a fresh and interesting manner.

After evening conferences were held on (a) The Church and the Worker, at which the Vicar-General presided. The openers were Revs. J. B. Johnstone, W. C. Hudson, H. L. Cecil, the last named taking up the cudgels vigorously on behalf of the worker. The discussion was general, but erratic and inconclusive. (b) Psychology and Preaching gave the Rev. Roscoe Wilson a well-used opportunity of reminding his hearers of the principles which operate in achieving interest, attention and impression. The speaker enforced his points with much humour and telling illustration, happily combining precept with example. (c) Dr. Floyd (organist of St. Paul's Cathedral) spoke briefly on English church music, and then placed his experience and knowledge at the disposal of many eager questioners who gleaned many practical hints.

Altogether the "Week" was an occasion of mutual stimulus and incentive to private study, and so fulfilled its objective. Not the least appreciated feature was the opportunity of fellowship and discussion between whites. No formal expression of thanks to the lecturers and the energetic secretary (Rev. F. G. Masters, to whom all are much indebted), was made owing to the lateness of the concluding conference, nevertheless appreciation and gratitude were widespread, together with a hope that such a gathering may become an annual event.

**WANCARATTA.**

**Appointments.**

Rev. James Eakins Stannage, rector of Manum, Adelaide, to be rector of Yarrowong; Rev. William Percy Daunt, rector of Murrumbidgee, to be rector of Yackandandah; Rev. Edward Finnie, rector of Bright, to be rector of Kilmore.

**SOUTH AUSTRALIA.**

**ADELAIDE.**

The Adelaide Town Hall was absolutely thronged on Thursday evening, 2nd inst., when His Excellency the Governor officially opened the C.M.S. Missionary Exhibition. His Excellency was welcomed by the committee, and a gaily dressed body-guard, made up of the attendants in costume from the various courts, lined either side of the entrance hall and of the stairway leading to the main hall.

The Dean of Adelaide, who is, in the Bishop's absence, the Administrator of the diocese, read the opening prayer, and in a few hearty words congratulated the workers on the fine display. Sir Archibald Weir said his power of speech was taken away by the display of colour and the variety of the nationality of the body-guard by whom he had been received that evening. However he did find words to warmly commend the

Church Missionary Society and its world-wide work.

It would be impossible to describe that feeling of enthusiasm and earnestness that pervaded the entire proceedings during the evening. Friday was also a good day and the attendance excellent. The Exhibition continues for eight days and has a very full programme. The Lady Mayoress most kindly received a number of ladies to a private view on the afternoon of the opening day, when addresses were given by the Lady Mayoress and by Mrs. Welldon, of Melbourne, and the Rev. T. Law.

**WAKENING.**

This mortal dies,—  
But in the moment when the light fails here,  
The darkness opens and the vision clear  
Breaks on his eyes.  
The veil is rent,—  
On his enraptured gaze heaven's glory  
breaks,  
He was asleep, and in that moment wakes.

**NEW LECTIONARY.**

**Sept. 19, 16th Sunday after Trinity.**  
—M.: Pss. 86, 87; Jeremiah v. 1-19; Luke xi. 1-28 or Titus ii. 1-iii. 7. E.: Pss. 90, 91; Jeremiah v. 20-end or Jeremiah vii. 1-15; John viii. 12-40 or Eph. v. 22-vi. 9.

**Sept. 26—17th Sunday after Trinity.**  
—M.: Pss. 92, 93; Jeremiah xvii. 5-14; Luke xi. 39-end or I Peter i. 1-21. E.: Pss. 100, 101, 102; Jeremiah xviii. 1-17 or Jeremiah xxii. 1-19; John viii. 31-end or Eph. vi. 10-end.

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  2. **The Gift of Sorrow**, by The Lord Bishop of Durham. One penny.
  3. **The Principal Service**, by Rev. Stephen Taylor, B.A. One penny.
  4. **The Sacramental Principle**, by Ven. Archdeacon Davies, M.A., F.R.H.S. Three pence.
  5. **Is the Jewish Sabbath Binding on Christians?** by Rev. A. Killworth, M.A., L.L.B. One penny.
  6. **Evening Communion**, by the Very Rev. A. E. Talbot, M.A., Dean of Sydney. Three pence.
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**A New Book**

(Continued from page 7.)

Skin diseases are referred to several times, particularly under the reading of "zara'ath," from a root meaning to strike or smite. This Hebrew word is rather unfortunately translated "leprosy." The attempt to recognise in the eruption of zara'ath (Leviticus xiii.) the features of modern leprosy (elephantiasis graecorum) is hopeless; the Greek "lepra" used in the LXX., which has suggested the English "leprosy," does not mean this disease, but rather, primarily at any rate, the familiar skin disease psoriasis.

The Talmudic writers state that zara'ath refers to any disease with cutaneous eruption or sores, and, indeed, some of the references appear to demonstrate that the writers considered the disease non-contagious. The extraordinarily exaggerated ideas of the danger of infection from lepers which were entertained in the Middle Ages, indeed down to recent times, were founded on the ideas: that (1) the "leprosy" of modern times was the zara'ath of the Old Testament, and (2) that the zara'ath was an intensely contagious disease requiring the most rigid isolation. The first proposition is generally discredited, and the second is more than doubtful. In addition to this, modern medicine teaches that leprosy (elephantiasis graecorum) is not hereditary, and only in a very mild degree contagious; workers among lepers—medical men, nurses, etc.—run practically no risk if they take the most perfunctory precautions. We are informed that in modern Palestine there are not more than 250 lepers, most of whom are segregated, though our author, from his own observations, considers the above-mentioned figure a little uncertain. In the Holy Land to-day, leprosy is not a common disease we are glad to hear, though it infects all classes—Moslems, Jews and Christians.

With respect to the disease which befel Job, Dr. Masterman thinks that "the type of disease in the writer's mind may have been true leprosy (elephantiasis graecorum), small pox (variola) or, perhaps, most probably, a very extensive erythema."

When he comes to deal with diseases and medicine in the New Testament, our author points out that the information given is much more definite. For one thing, "medical terms used by well-known Greek writers occur, particularly in the works of St. Luke, the beloved physician." Interesting examples might be given of St. Luke's medical language. All classes of medical cases are referred to in the Gospels. Our author renders Matthew iv. 24, "put into modern popular medical phraseology—they brought all the sick to Him, people who were suffering from various diseases and painful affections—the insane, the epileptic, and the paralysed—and He cured them." With this passage may be compared another summary by our Blessed Lord Himself, given in parallel of healing and mercy, Matthew xi. 2-5, parallel to Luke vii. 18-22, "the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, and the dead are raised up." One of a large part of the Gospel story is occupied with accounts of miracles of healing. Says our author, "An important question is, judging the history as it stands, what was the nature of these diseases from the medical point of view? Were they, in any large proportion, of the same class as the neurotic diseases which in modern times furnish such successful results to various classes of quacks and faith healers?" With shell-shock cases during the late war, psycho-therapy achieved remarkable results—the blind recovered their sight, the dumb spake, and the lame walked. But our author's answer to his own question is of great interest—and the more valuable it is on account of his medical experience in Palestine for a quarter of a century. "The writer has seen during many years in Palestine, many thousand cases of disease among just the same class of people, chiefly Jews, living under very similar social and geographical conditions, and he has never seen 'neurotic' or 'hysterical' disease produce morbid symptoms comparable with those described in the Gospels. Indeed, most of the cases reported in these narratives are just those which are the despair of the modern medical man. As far as can be judged from the particulars given, the larger proportion of the cases would be considered too hopeless for admission to any of our hospitals.

Such cases as the imbecile, the paralysed, epileptics, the deaf and the blind, would have to be passed over. In many villages in Galilee the writer has been compelled to leave on one side dozens of such unfortunates to deal with the more hopeful cases of fevers, dysentery, ophthalmia, and surgical affections." In detail, our author examines the cases mentioned in the Gospels, and shows how impossible it is to explain their cure as the result of "mental" or "hypnotic" influences. Such explanations are really too thin. No explanation of the Gospel miracles is so adequate as that given in the New Testament itself—they are the "works" of the Son of God.

"These things are written, that ye might believe that Jesus is the Christ, the Son of God." With Him "the power of the Lord was present to heal." Our imagination can perhaps perceive the pathos of the hopes stirred within the breast of "incurables" when they heard of our Lord's healing power, and the joy that irradiated the formerly lined and suffering faces as His healing "virtue" passed into them.

"Oh, in what divers pains they met!  
Oh, with what joy they went away!"  
We value and respect on account of his missionary labours in Palestine and his extensive medical knowledge, what our author has to say regarding human inability to cure "very hopeless" cases, and our Lord's wonder-working power. What he has to say tends to confirm our faith. But in fact we ourselves have felt the touch of the Great Physician—that touch which "has still its ancient power," for

"None else could heal all our soul's diseases,  
No not one! No not one!"

Part III. of the book consists of two appendices. The first is concerned with the water supply of Jerusalem. The present water supply of the city is a striking example of British energy, enterprise and humanitarianism amid the heavy demands of a big campaign. "What the Turks failed to do over long centuries, officers of our Royal Engineers carried out within six months."

The second appendix gives a list of British Medical Institutions in Palestine before the war, with the names of the medical staff in each in 1914. "Considering how very small was Britain's political influence and ambition in Palestine, it is remarkable how much was being done for the material benefit of the people, and how practically all the large centres were occupied by British hospitals."

There are 14 hospitals in the list, of which four belong to the C.M.S. One of these C.M.S. hospitals was at Gaza, and was built in 1882. It was completely destroyed during the campaign. I took several photographs of its ruins. One picture shows one of our large naval shells, which assisted to batter the place to pieces when occupied by the Turks. Many thousands of pounds will be required to re-build and re-equip the Mission hospitals in Palestine owing to the ravages of war. The C.M.S. Hospital at Jaffa is a splendid building to the south of the town. It has a fine view of the sea, hard by the alleged site of the house of Simon the Tanner. Some shells from a long-range Turkish gun fell comparatively close to the hospital before our advance in September, 1918. In August of that year I paid a visit to the hospital, riding over from our camp 10 miles away. The medical staff, three ladies, were very much interested in watching from the balcony, where we had afternoon tea, an aerial combat a few miles away to the north-east. I also met Miss Fishier, who has laboured for many years in the C.M.S. Hospital at Es Salt, the town which had to be twice abandoned by our troops after capture, in the attempts to secure a foothold in Moab.

Of the medical men mentioned in Dr. Masterman's list—he himself is included in it—"thirteen held commissions in the army during the war, and five laid down their lives while doing war service." One of these five was the Rev. Canon Sterling, M.B., who did such remarkable work at Gaza. Some Syrian refugees I came across in a retired village had lived at Gaza, and they spoke in feeling terms of Dr. Sterling's good works.

Dr. Masterman's book is complete with a special index of three pages relating to Biblical passages referred to in the text.

Years ago there was published by the Religious Tract Society a series of books called "By-Paths of Bible Knowledge." During the campaign in Palestine, in addition to direct devotional study of the Bible, I followed several by-paths—weather conditions, water supply, forestry, camp and march organisation—of study suggested by the experiences of army service. Such studies proved very fascinating, and helped me to have a much fuller understanding of our One Book. In some respects we may consider Dr. Masterman's book a by-path of Bible knowledge. But all who study its pages will feel that it helps them to understand the Bible better, both for their own individual benefit or for that of the children they may teach. I have, of course, only been able to give a very scanty sketch of the interesting information in the volume. I am not competent to examine its specific medical conclusions.

The book, too, will give those who are interested in Medical Missions in the Orient a more adequate knowledge of the urgent need for such missions in Palestine. Dirt and disease are more terrible foes than ever the Turks were. Now that the country is ruled under a British mandate, it is eagerly desired that not only will existing missionary hospitals be re-equipped, but also that more of such valuable institutions may be established. Through such Christ-like efforts sufferers under a Syrian sky will learn of

the Great Physician Who not only said "Be healed," but also, "Thy sins be forgiven thee; go in peace."

[Note.—In the last issue of "The Record," through a printer's error, it was made to say "Book of St. John" instead of "Book of Job."]

**Correspondence****"Sundry Concerns."**

(To the Editor, "Church Record.")

Sir,—I am sorry to ask you to give this letter a space in your paper, but sundry remarks made in it about the Anglo-Catholic Congress and the "Open Letter" do deserve an answer.

(1) First, the reports now coming to us from London of the aims and scope and results of that Congress show now far and deep are the roots of Anglo-Catholicism in the people at home. It was the largest and most enthusiastic congress ever held, and full of deep spirituality, brotherliness and evangelical fervour. The view held by you in your paper as to the unrepresentative character of the procession is proved to be untrue, and even if your figures are the most recent as to the exact number of Anglo-Catholic priests and bishops, surely 1250 priests out of 4000, and 20 bishops out of 35 are representative enough when we know that under 600 gentlemen in Parliament represent the 36 million inhabitants of the United Kingdom. No one yet can plumb the wide reaching results of such a congress, but we can say, "Thank God for it, for it was of Him in its vision and statesmanship and devotion."

(2) Secondly, in regard to the open letter to Sydney Diocese by a parish monthly paper, may I be permitted to traverse some of your criticisms? You state that it is a questionable thing at the best to assert that all who deny the catholicity of the Church of England must go to confession before being received back into communion. You quote in full the canon, No. 3. If you had read it in the Latin text, the word "restore" or "restored" in all the canons dealing with discipline, is the translation of the Latin "absolvere," and in canon 65 there are directions to the parish priests as to the method of dealing with excommunicants who, within the first three months of their sentence, have not reformed themselves and obtained the grace of absolution. On these grounds I do not consider the assertion questionable.

(3) You next state that if Cranmer, Ridley and Latimer did not make their confessions before death, it is an impudent untruth. I agree, but the fact is as was said, and is of recent historical research. Possibly these quotations from them themselves will relieve the minds of the prejudiced against the thought that they were thus compelled. Latimer, in Vol. II. of his sermons, p. 399, Edit. 1824, says, "But to speak of right and true confession, I would to God it were kept in England, for it is a good thing. And those who find themselves grieved in conscience might go to a learned man and there fetch of him comfort of the Word of God, and so come to a quiet conscience. And so it grieveth me much that such confessions are not kept in England."

Ridley in his letter to Martin West (Wordsworth, Ecce. Brog. III., 67), says, "You have known me long indeed to mislike some things. . . . Confession unto the minister which is able to instruct, correct, comfort, inform the weak, wounded and ignorant conscience, indeed I ever thought might do much good to Christ's congregation, and so I assure you I think even at this day."

Cranmer authoritatively recommended the catechism of Justus Jonas, in which is the following, "Wherefore good children, give good ear to this doctrine; and when you sins do make you afraid and sad, then seek and desire absolution and forgiveness of your sins of the ministers which have received a commission and commandment from Christ Himself to forgive men their sins, and then your conscience shall have peace. But he that doth not obey this counsel, but being either blind or proud, doth despise the same, he shall not find forgiveness of his sins. . . . Despise not absolution for it is the commandment and ordinance of God." (Catechism p. 202.)

To say after this that we fought the Papacy on the confessional is, to say the least, an impudent travesty of facts. The quarrel arose, in the first place, with Rome on the fact of Papal supremacy and its canon law. The Protestant invasion made us face the evils of a compulsory confessional system, and we altered it to a voluntary one as in the early Church.

(4) Two other points. You state that Laud was a Protestant. So he was, but in the same sense as the Anglo-Catholics of to-day and the orthodox Church has been since 1054. The Venetian Ambassador, in a despatch to his Republic, sums up well

Laud's churchmanship: "In sum the Anglicans believe all that is taught by the Church, but not, by the court, of Rome (please note commas). Both the Archbishop (Laud) and the Bishop of Chichester had often said that there were but two sorts of persons likely to impeach and hinder reconciliation, to wit, the Puritans among the Protestants, and the Jesuits among Catholics (Somers' Tracts 3rd Collect., Vol. I. pp. 388-9). Laud is known to have used the Sacrament of Penance, and to have been like the saintly Bishop Andrews, a spiritual director of many in the Court.

(5) You state your theory of membership in an invisible Church. It is a theory that has behind it a lofty moral tone, but it has two objections to it. One, it is impossible because, as we are both body and spirit, we need a visible society and a visible system of ceremonies for admission and continuance. Hence comes from God our sacraments as means of grace. Secondly, it is a theory to which our Church has never committed itself, and has continuously denied. The Anglican Church is committed to the Catholic principle of a visible Kingdom of God upon earth with a visible system of sacraments (see Article 19). Those who do not hold this principle, but prefer the other, ought in loyalty, to come out of her and join the Quakers.

In conclusion, I can only say that your writer upon this subject at issue either slumbered or slept, or perhaps the printer's devil dropped the type. If the printer's devil made no mistake, let the writer try again, but remember—

"A little knowledge is a dangerous thing. Drink deep or taste not the Pierian Spring."

E. H. B. COULCHER.

Our correspondent's "omnibus" letter transgresses bounds both of space and pertinence, and is in itself an apt illustration of the well-known tag with which he so courteously concludes. We have ventured to number the various matters to which he wishes to draw our attention.

(1) Of course Mr. Coulcher is welcome to his own view of the brilliant demonstration of disloyalty to the Church of England, but he does not attempt to answer our contention that, in spite of all the energy, etc., employed, it was not representative of the Church of England; nor does he explain why no English diocesan bishop joined in the great procession; nor why only 19 bishops, mainly from obscure dioceses, out of some 250 in England at the time, took part in the proceedings; nor why St. Paul's Cathedral was refused the congress for its great service. We must remind our correspondent that we took our information from the "Church Times."

(2) Yes, we referred to "An Open Letter to the Diocese of Sydney" possibly our correspondent is more interested in it—we mean the "Open Letter"—than we are. Possibly many of our readers will agree with us that it is not an "Open Letter" from the point of view of fair controversy, and we assert again that the inference of the reference to the canons was more than questionable in spite of Mr. Coulcher's lame defence. We must remind him that the canons were promulgated in English and by quite good Latin scholars. At the same time, we are inclined to thank him for the emphasis of the connection of "restore" with "absolve."

(3) Did Cramer, Ridley and Latimer really make their confession before death? It is not fair of Mr. Coulcher to keep us in the dark. Why does he not produce his evidence of "recent historical research," an expression becoming increasingly in favour with "Anglo-Catholics." Instead of doing this we are treated to some interesting extracts which in their proper context give absolutely no support to the system of "Sacramental Confession" which "Anglo-

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Catholics" seek to foist again upon our Church.

(4) Our correspondent displays the same disregard for accuracy of quotation that we complained of in the "Open Letter." He knows full well that Anglo-Catholics are at pains to differentiate the Anglican from the other Protestant Churches by denying her Protestantism. We adduced Laud—a very spiky Anglo-Catholic of his day, and almost canonised by Anglo-Catholics of to-day—as claiming for himself just before his death "adherence to the Church as Protestant." To quote his own words, "I never intended the bringing in of Polish superstition upon the true Protestant religion established by law in this Kingdom."

(5) On this question of invisible and visible Churches, we can only refer our correspondent to a book that he ought to have read—certainly before his ordination to the priesthood—Ecclesiastical Polity, Book V, by the judicious Hooker, commonly acknowledged, before the days of neo-Catholicism, to represent very fairly the teaching of the Church of England. Again we could wish that Mr. Coulcher had quoted the wording of the Article XIX., to which he so airily refers.

"Give Australians a Chance."

(The Editor, "Church Record.")

Sir,—It is very gratifying to learn from the leading article in your issue of August 13 that a number of men and women in England have responded to the call of an Australian Bishop to come to Australia to be trained for the work of the Church in this country. At the same time you have struck the right note when you ask that Australians be given a chance.

Now, the question that comes to my mind is "Who is going to finance the training of our friends from England?" I am confident that far more Australians would offer for the ministry in all parts if the means for their training could be found. I challenge anyone to disprove the fact that Australians will always respond to the roll of duty when it is put to them. But when they know that under our present system of training men for Holy Orders for men without a private income it means years of financial anxiety, always overshadowed with the nightmare of debt, which is absolutely repugnant to the independent spirit of the true Australian, can you wonder that men think twice before making the great decision. Doubtless some will charge such men with lack of faith, but though Christian men, they are still human, and can it be expected that they should rush blindly into a matter of this kind without some guarantee that they will be able to provide all things honest in the sight of God and man.

The question is naturally asked, "Where is the money coming from?" Some will say the opportunity for obtaining financial assistance is given by men doing parish work while in College. This assistance is totally inadequate, and it is also unfair to ask men to do this work to the detriment of their study and health in a calling that needs both perhaps more than any other. I firmly believe that our Church members are not yet awakened to the need otherwise it would not have taken nearly twelve months to raise a comparatively small sum of £15,000 for the Sydney Peace Thankoffering Fund.

STRUGGLING STUDENT.

IF IT IS RIGHT THERE IS NO OTHER WAY.

"If it is right there is no other way!"  
Brave words to speak and braver still to live,

A flag to guide the battle of each day,  
A motto that will peace and courage give.

"If it is right there is no other way!"  
Wise words that clear the tangle from the brain;

Pleasure may whisper, doubt may urge delay,  
And self may argue, but it speaks in vain.

"If it is right there is no other way!"  
This is the voice of God, the call of truth;  
Happy the man who hears it to obey,  
And follows upward, onward from his youth."

—Anon.

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- WHY IS IT? 4000 soldiers out of work in Sydney. Many starving. Many are becoming beaten because they are unemployed.
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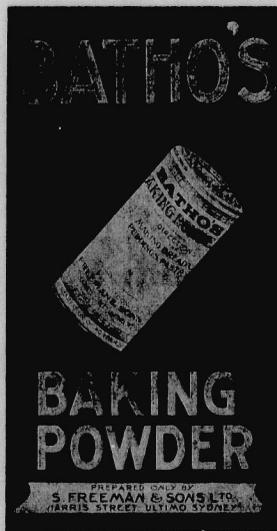
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SEPTEMBER 24, 1920.

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**Current Topics.**

The forward movement of the Church  
of England Men's Society is one which  
claims and deserves the earnest  
sympathy and support of  
every Churchman in Aus-  
tralia. The Church has a man's part  
to play in this new world of to-day,  
and she needs to organise her virility  
if that part is to be worthily played.

There can be no doubt that within the  
old Church there are wonderful re-  
sources of man-power, quite sufficient,  
in the hand of God, to discharge the  
Church's mission and renew the world.  
Neither, in the light of our magnifi-  
cent proportion of enlistments in the  
recent war, can it be a matter of doubt  
that our manhood will respond to the  
call of high enterprise and lofty ideal,  
when it clearly hears them call. Yet  
somehow we don't seem as a Church  
to be getting there. Our men need  
organising and inspiring, and we need  
to find an interpretation of the Gospel  
and an expression of the Church's ideal  
which will be big and imaginative  
enough to win their whole-hearted al-  
legiance as the war did. A very valu-  
able first step towards the realisation  
of this object would be the binding of  
the scattered units into a fellowship  
for prayer and witness and service, and  
such the C.E.M.S. is striving to do.

It comes before us with a frank con-  
fession of failure in the past, and a keen  
determination to do better now in the  
light of that experience and the inspi-  
ration of the present task. We must  
have some such organisation, and here  
is one to hand: shall we not support it  
with all our might and help to make  
it go? A splendid lead has been given  
by the already sadly-overworked Bish-  
op of Bathurst, who, despite his extra-  
ordinarily busy life, has thrown himself  
energetically into the movement. He  
is a brilliant and inspiring leader! Shall  
we all fall in behind him and help the  
effort along?

The Students' Christian Movement is  
in the midst of a week of special  
meetings at the Sydney  
University, the aim of  
which is to emphasise the  
uniqueness of the Person of  
Jesus Christ as God and Man, and to  
seek to imbue students with the ideal  
of service in the practice of the  
varied professions of their after life.

The aim is a great one and should  
have the prayerful sympathy of the  
Christian Church. The title of the effort  
is suggestive—"Religion and Life"—  
for too often the ordinary man looks  
upon life as separable from religion,  
mainly because he has a wrong con-  
ception of both, and because so many  
professing Christians divorce the prac-  
tice of the life from the profession of  
their faith. And yet the pages of the  
Old and New Testaments alike reveal  
a faith that takes for granted a life of  
practical goodness and witness to the

power and love of God in the midst of  
that social environment in which the  
Christian's earthly life is set.

That there is an urgent need for the  
appeal of this movement and the leav-  
ing influence of a band of earnest  
"practising" Christians in the student  
life of the community is sufficiently  
clear as soon as it is stated, but the  
criticism of the Rev. M. Scott Fletcher,  
Principal of Wesley College in the Uni-  
versity of Sydney, makes its urgency  
appallingly clear. In the great admix-  
ture of life and thought of a large secu-  
lar university, with teachers whose re-  
ligious principles may be not merely  
negligible but even antagonistic to the  
Christian Faith, there is of necessity  
a constant danger in the direction of  
lowered ideals of life. The aftermath  
of the Great War accentuates this dan-  
ger, and consequently makes possible a  
scathing criticism upon "conversation  
and jests" heard within the University  
precincts which were "not creditable."

The signs are not altogether so  
hopeful as we imagined they would be.

The figures giving the results  
of the voting by what are  
termed the greater Noncon-  
formist bodies are very unsatisfactory.  
The Presbyterian Church, with its  
41,496 for and 28,389 against, points  
to the present hopelessness of the posi-  
tion. Of course what is termed "The  
Basis of Union" is without doubt caus-  
ing many votes against union which,  
if the basis had been on more conser-  
vative lines, would have been in favour.  
It is to be hoped that the Lambeth  
Report, which will soon be to hand,  
will give such bright prospects of a  
fuller reunion that the various separ-  
ated Churches will be encouraged to  
face the question again. There are  
certainly indications that the bishops  
have decided to give a strong lead in  
the matter, and it will be in the respon-  
sibility of the various sections to fol-  
low that lead as closely as possible in  
order to do away with the present con-  
fusion and scandal of the separation  
from open fellowship of members of  
the same living Lord.

Of course there are bound to be dif-  
ficulties of varying descriptions placed  
in the way of reunion.

The Anglo-  
Catholic  
Attitude.

The voting here in Aus-  
tralia shows how strongly  
prejudices work and how  
hard it is to eradicate  
them. In our own Church we have to  
face a "high and dry" conservatism  
and caution, and also the extreme sec-  
tion of Churchmen who look with more  
desire towards Rome than to their  
Protestant brethren. Quite recently  
an illuminating letter appeared in the  
English "Guardian," the moderately  
High Church paper, criticising the atti-  
tude of the Anglo-Catholic Congress.  
The writer was the Rev. E. A. Mailey,  
rector of Thundersley, Essex. He  
wrote as follows:—

"The Anglo-Catholic Congress seems to  
have done much to show that we are near  
to a great cleavage in the Church of Eng-  
land, unless it is made clear that non-  
essentials should not cut a man off from  
the Christian Church. The vicar of St.  
Alban's, Birmingham, pointed out at the  
Congress that "It is worth while at this  
point to ask ourselves whether for some  
time there has not been a tendency among  
us to regard as essentials some matters  
which are not fundamentals." The sub-  
committee appointed by the Archbishops of  
Canterbury and York's Committee and by  
the representatives of the English Free  
Churches' Commissions, in connection with  
the World Conference on Faith and Order,  
put out a statement as to what they con-  
sidered foundation truths, in February, 1916.  
They also put out "A Statement of Agree-  
ment on Matters Relating to Orders," and  
further, "A Statement of Differences in Re-  
lation to Matters of Order, which require  
Further Study and Discussion."

"The Anglo-Catholic Congress evidently  
does not seek a reunion on the basis of  
fundamentals as put out by the committee;  
it is to be a union on the basis of the non-  
essentials. When the vicar of St. Alban's  
said that none of them wished to be  
separated from their Evangelical brethren,  
the applause was very weak indeed, but  
when the Bishop of Zanzibar drew his  
picture of union with Rome, with a school  
of Cardinals presided over by the Pope of  
Rome, the applause was loud and general.  
This would not matter much, since all men  
must be free to follow that which is best  
for them, were it not for the fact that be-  
fore this union with Rome is brought about  
is disruption of the Church of England  
must be accomplished."

"We have had our lectures to show the  
continuity of the Church of England; we  
have had our apparently misguided attempts  
at securing for ourselves a part in the Apo-  
stolic Succession, but now all this is to go.  
The Anglo-Catholics will swallow the Greek  
Church's attitude towards remarriage after  
divorce in order that they may attain to a  
union which is as shallow as some non-  
essentials, and deny their Order to satisfy  
Rome."

"We seem to be suffering at the present  
time from an attack of Zanzibarism with  
its "insanity of genius" which makes domi-  
nant, forceful assertion to far outweigh the  
truth and "the best to be the enemy of  
the good." Dr. Sanday has done well in  
asking in the "Times" for a suspension of  
judgment on "Christ and His Critics," which  
he is afraid portends serious trouble. Of  
what avail is our Christianity if we are  
not to have the best of scholars on our  
side? You can refuse to argue, as the  
Bishop would in the presentation of Christ  
to the African negro, but for most men you  
must justify to the head what the heart feels  
and loves. Like the Bishop, we all have  
our deep faith, but we cannot leave it stowed  
away in the recesses of feeling. When Canon  
Sparrow Simpson, in his book on "The  
Resurrection," tells us that our Lord did not  
take into heaven the Body with which He  
rose from the dead, which returned again  
to the earth, he removes a difficulty of one  
kind, but brings us face to face with the  
difficulty of believing that it is possible to  
worship in front of the tabernacle. If Bishop  
Gore is right in telling us that the story of  
the Fall is to be regarded as an allegory, he  
removes the scientific objection to the narra-  
tive, but do not difficulties about sin at once  
arise?"

"Of course, there are some still who have  
the same feelings about the Church of Eng-  
land as those expressed by Archbishop  
Holmes at St. Augustine's, Kilburn; but the  
great majority follow at all times the  
revolutionary, and rightly pitch their mov-  
ing tents a day's march nearer Rome, where,  
with Newman, they can shift the responsi-  
bility of being mistaken from themselves,  
although the choice is theirs."

Comment would be superfluous!

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