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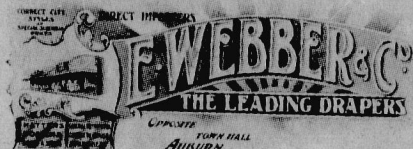
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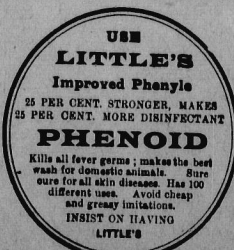
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VOL. V., No. 21

OCTOBER 11, 1918.

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Current Topics.

"Our Boys" again have had the
great privilege of the first victorious
entrance into another city
Damascus.

Damascus is a city of im-
mense antiquity; Josephus hazards the
suggestion that it was built by Az the
son of Shem. He further quotes an
old writer, Nicoleus of Damascus, who
said that "Abraham reigned at Damas-
cus, being a foreigner, who came with
an army out of the land above Babylon,
called the land of the Chaldees." And
Josephus adds, "Now the name of
Abram is even still famous in the coun-
try of Damascus, and there is shown
a village named from him, 'The Hab-
itation of Abram.'" In Genesis (14-
15) we read of Damascus in connection
with the route of the Kings by Abra-
ham, and we also are told that Abra-
ham's trusted steward was Eliezer of
Damascus. Later on we find that
David, in conflict with the Syrians,
took Damascus, their capital city, and
placed a garrison there (2 Sam. viii.
3-6). And so on throughout the story
of Israel Damascus plays a fairly im-
portant part. Coming to New Testa-
ment times, Damascus has a special
interest for the Christian Church, as
being the scene of the conversion of
the great apostle of the Gentiles. Just
outside Damascus he had that wonder-
ful vision of the Church, inside he was
found by Ananias in the street called
"Straight," and led by him to clearer
knowledge of the great Christian facts.
From this city he escaped over the
wall, let down in a basket, from the
hands of Aretas the governor; and to
it returned after his long sojourn in
Arabia.

The great mosque to be seen to-day
possibly occupies the site of the temple
of Rimmon (2 Kings v. 18), since when
it has been successively a spacious
Greek temple, a Christian church, and
finally a Moslem mosque; the only re-
maining evidence of Christian use be-
ing the Greek inscription over the
southern gateway, "Thy kingdom, O
Christ, is an everlasting kingdom, and
Thy dominion endureth for all genera-
tions." The city was conquered in
635 by the Arabs, and in time it be-
came more important than Bagdad.
In 1148 it was besieged, without suc-
cess, by the Crusaders, under Louis
VII. of France and Conrad III., Em-
peror of Germany. In 1516 it was cap-
tured by the Turks, and has since re-
mained under their rule, except for a
short period (1832-40), when it was in
the hands of the Egyptians under
Mehemet Ali.

The population is said to be 140,000,
of whom 105,000 are Moslems, who
have no fewer than 250 mosques and
colleges, 75 being very large. Damas-
cus from the mountain looks dazzling
white in its dark green surroundings
of foliage. Seven rivers, it is said,
run through the city, and the springs
and fountains are innumerable. The
dirty narrow streets reveal nothing

of the marvellous beauty of the gar-
dens and courtyards concealed behind
high walls and closed doors.

The bazaars of Damascus are world-
famous and noted for wondrous car-
pets, rugs, silks, silver, copper and
brass wares.

Damascus was the seaport of the old
city of Damascus, but the excellent
road that existed has totally disap-
peared, and Beyrout with its special
carriage road and good railroad has
taken the place of outlet and is distant
about 90 miles.

And now after 300 years, Turkish
rule has come to an end, and this most
ancient and interesting city is under
Christian control.

One of the best speeches in the
Sydney Synod was made by the new
Treasurer of the Home
Mission Society, Mr.
"Worship the Lord with
your Offerings." Scott Young, during
the special hour as-
signed to the consid-
eration of that Society's work. It was
delightful to listen to an address brim-
ful of sane business suggestions, and
yet from the point of view of the high-
est Christian ideals. Synodsmen will
go back to their parishes inspired by a
deeper sense of the layman's responsi-
bility in the matter of Church finance.
"Worship the Lord with your offer-
ings," was the counsel repeated in or-
der to put giving to the Lord's work
on the highest plane. Too frequently
this point of view is obliterated in the
ordinary man's mind, and thus very
little love of giving is engendered.
Many would sympathise with the sug-
gestion that more real use should be
made of the offertory sentences, which
should be read carefully and distinctly
in order that the Scriptural view of giv-
ing should be clearly set out before the
people. There is far too an apologetic
feeling in manifestation when
appeals have to be made for Church
funds, and too little realisation of, say,
St. Paul's standpoint, who prayed that
the Corinthian Church might abound in
grace of liberality, and suggested that
he had done them a wrong in not per-
mitting them to share with the Philip-
pian Church the privilege of minister-
ing to his needs. If our Blessed Lord
was right—and we shall hardly ven-
ture to doubt Him—then we should be
bold enough to repeat and act upon
His assertion that "It is more blessed
to give than to receive."

We heartily congratulate the Fed-
eral Presbyterian Assembly upon the
unanimous vote in favour of
Reunion. Reunion with the Methodist
and Congregational Churches.
The more the difficulties are set aside
in furtherance of our Lord's ideal of
an outward unity for witness to the
world, the more hope there, of course,
will be for that Reunion. Professor
Macintyre rightly said that the first
consideration must be the evangelisa-
tion of Australia. It will be a true ap-
preciation of the urgency of the task
committed to us as members of

Christ's Body that will be most likely
to convince us that any sacrifice con-
sistent with the truth is worth while,
if only it will make the task more cer-
tain of accomplishment. In this world
conflict with the forces of Germany
and its Allies, it has been the supreme
task of defending the liberties of na-
tions and individuals against a ruth-
less oppressor that has brought about
a most remarkable unity of sentiment,
organisation, and action amongst
peoples otherwise widely diverse.
Surely this great world conflict against
the forces of evil, that challenge our
King and threaten the peoples of the
world with a far worse disaster than
loss of liberty, that is loss of soul,
surely, we repeat, so urgent a cause
should make us Christians determine
to put aside the non-essentials that
separate us in order to offer a united
front against the serried ranks of
sin. The quite general movement for
Reunion is one of the most encourag-
ing fruits of this present world cata-
strophe.

Senator Millen, Minister for Re-
patriation, paid a tribute to the power
of the religious organisa-
tions the other day at the
Federal Assembly of the
Presbyterian Church of
Australia. The Senator was seeking
the help of the Churches in the solu-
tion of the problems of Repatriation,
and he instanced the special diffi-
culties of his department in dealing with
the large number of men on the depart-
ment's books who were unemployed be-
cause, for alcoholic and other reasons
that made men "unsettled," they were
"unemployable." When it was sug-
gested, amidst loud applause, that
Prohibition should be tried, the Senator
said that there must be a sense of
proportion in all things, and he would
say, without discussing the merit of
prohibition, which might help, that
there was no justification for such
statements as had been made, that
without prohibition four out of every
five cases of repatriation would fail.
But the problem, he confessed, was one
that the department alone could not
handle; hence his appeal to the church
and similar moral-organisations, which
might come to the aid of the depart-
ment through the medium of the local
repatriation committees.

It is a well-known fact that the Pro-
testant Churches, including, of course,
our own Church of England,
A Righteous have been very forward in
Demand. sending their sons to the
war. If Conscription had
been enforced the burden of sacrifice
would have been more equably distri-
buted; and the Government of the Com-
monwealth can hardly feel free of re-
sponsibility in this matter. At any
rate, they are to be reminded of this
failure in duty, and urged to make
up for that failure by an extra care for
the men who are returning from the
Front. For the report presented to

The General Assembly of the Presbyterian Church by Dr. Rentoul, C.F., has in it this message for the Federal Government:—

The Assembly cannot but express its deep regret that the failure of the Government and Parliament to make the recruiting for the A.I.F. equitable and fair for all Australia's manhood has cast the burden of sacrifice and death upon the Protestant Churches.

The Assembly urges upon the Government and the authorities the imperative duty of promptly making wise and adequate provision and plan for safeguarding the moral and physical welfare of our returning soldiers, and for restoring them to positions of work in the civil life of our nationhood.

Let us hope that our Government will accept readily the fullest responsibility in this regard.

The disloyal utterances of certain ecclesiastics are not likely to be soon forgotten. In the midst of the stress of war, when the whole force of our resources should have been placed at the disposal of the Empire, there have been subtle forces in our midst making for disunion, and hindering our rendering a due response to our great and common cause. We shall not be able, for a very long time, to rid our minds of suspicions of disloyalty on the part of a Church that set its face against the true inference of democratic government, equal privilege, equal responsibility. Nor is it likely that one ecclesiastic who stood out prominently for disloyalty to the Empire in favour of the sectional interests of Ireland will find any welcome among citizens other than those of his own flock who may think along the same lines with him. Consequently we are not surprised to read the following paragraph from a recent Melbourne newspaper:—

Dr. Mannix Again.

The Prahran Council and Dr. Mannix. Indignation has been aroused among the Roman Catholics of South Yarra by the refusal of the Prahran Council to let the Town Hall to the adherents of St. Joseph's Church on the ground that Dr. Mannix had been invited to the function proposed to be held. A letter was addressed to the Council on the subject yesterday, and a large body of Catholic laymen attended the Council meeting.

The letter, signed by the hon. secretaries of the Prahran Committee, complained that the Town Clerk had not replied to the application for the hall made three weeks ago until he was again communicated with. He then telephoned to Rev. Father Benson inquiring whether Dr. Mannix would be present at the function, and on receiving a reply in the affirmative he intimated that they could not have the hall. Very much hurt by the refusal, the parishioners held an indignation meeting, and addressed another letter to the Council, but it was not read at the last meeting, nor yet was it replied to. They claimed an unalienable right to the use of the hall as reputable citizens, and protested against a gratuitous insult to the Archbishop.

If Thou shouldst take the morning sun away,
And there should be no dawn, nor cheery noon,
Nor glow of sunset clouds at close of day,
Nor, peering through the night, kind stars or moon;

If Thou shouldst strip the leaves from off the trees,
And dull the glinting grass and dancing flowers,
And still the gentle whispering of the breeze,
And murmuring rivulets and pattering showers;

If Thou shouldst raise Thy mighty hand,
And kill
The scampering wood things, and the placid herds,
And sweep away the mountain crags, and fill
The hidden valley-homes of fluttering birds;

If Thou shouldst take from me my friends,
My home,
My dear possessions, all that earth can give;
Yea, take my very life—yet would I come
In spite of death; would come to Thee,
And live.

—L. S. Dudley.

Conquering and to Conquer.

A Sermon preached at Westminster Abbey on the Seventh Sunday after Trinity, by the Most Rev. J. H. Bernard, D.D., Archbishop of Dublin.

"We are more than conquerors." Romans viii. 37.

It was the triumphant claim of Christian men in the days when the mission and the work of Jesus Christ were still a living memory. His victory was their victory. They were more than conquerors henceforth. Look back, and you cannot fail to see how wonderful a claim it was, and how little justified, to all earthly seeming; for the achievement, the victory of Christ as we like to call it, as we ought to call it, was not recognised outside the small company of men and women of little consequence in the world's eyes. The gallant mission of Jesus had ended on the Cross. Those who sought to destroy Him and His teachings had succeeded, or so they thought. He had called Himself King, and He had persuaded a few simple folk that His claim was true, but the world said there was an end of all that, and those who ventured still to call themselves by His name were despised as crazed fanatics. That was the world's verdict upon the Cross and Sepulchre. Yet St. Paul challenges it, and says: "We are more than conquerors."

Again, it is surely a wonderful thing that the most exultant rejoicing that has ever been put into words comes from the darkest hour of the Christian Church. The visions of the Revelation are not imaginary. The man who wrote about the horrors of famine and battle and death had seen them. All this had come upon the world as he knew it, and yet he hears Heavenly voices calling: "Now is come salvation, strength and the kingdom of our God and the power of His Christ." He was one of those who had looked for an earthly kingdom, and his hopes had been destroyed. "How long, O Lord," is his cry. But his thought rises above the present agony and disappointment. Like St. Paul, he would have counted himself more than conqueror, although long centuries were to pass before the Crucified became the Master of the world.

I.

Brethren, we need to remember all this if our religion is to support us, as it ought to support us, in this dark hour. We are grimly determined to stand firm, but, God help us, words of triumph do not readily come to our lips. We had thought of something quite different. Two years ago, as we watched the advance of our legions in France, we had hoped for swift and decisive victory, and we were right in our deep conviction that victory must come, for we believed in God, Who is the God of righteousness and truth, which must prevail at last in the world that is His. But it has not come yet. Were we wrong? Nay, indeed, we were not wrong in our faith that right would finally triumph; but perhaps we had not counted the cost, and in this dark hour we are passing through the passion which must precede the new life for nations as for men, and it has been long drawn out. It is full of torture to aching hearts. "How long, O Lord," is the instinctive, natural cry of everyone among us. And it is no unworthy outburst of impatience, surely! Every hour of delay means blood and tears and broken hearts. We cannot but be impatient. Yet this impatience must not, shall not, cloud our faith in God, Who knows what is best and Who does what is best eternally.

There is a wonderful story in the Gospels, which has just been read in our ears, of Divine intervention long delayed, which is well for us to recall this day. When Lazarus was dying Jesus knew it, and after his death the Jews wondered that Jesus had not hastened to relieve His friend and to dry the tears of Mary and Martha. Could He not "have cured this even this man should not have died?" "Lazarus is sick," the sisters cried; but Jesus did not go to heal him. "If thou hadst been here, my brother had not died." That was a triumph of faith indeed. Is this love which will loved ones to suffer? And the disciples wondered, and were perplexed to be sure. But when all earthly hope has passed and Lazarus was dead and beyond recovery, to all human seeming, the Deliverer came, irresistible, wonderful, compassionate, and the dead came to life. And then some remembered that Jesus had said, to their great perplexity, "I am glad for your sakes I was not there." The delay was for their sakes, that they might be the more greatly assured of the Providence and of the Love of God.

It is a parable of our life and of the way in which God deals with us. Perhaps it is a parable of the way in which He is dealing with us now. Perhaps it is only through this cruel and prolonged trial and sorrow that the nation is to learn how overwhelming is the dominion with which God rules the world, and all its powers. Not yet, it may be, is our darkest hour. I do not know; you do

not know. But Christ knows; God knows; and His love is never in haste; like the best human love, it moves slowly, but when the time has come it moves triumphantly.

II.

How long? We ask it with a certain wistfulness, but not in despair, for the echo of the brave voices of St. Paul and St. John still finds response in Christian hearts. Despite these tears, this anguish, we may be more than conquerors in the strength of the Christian hope. Is it, then, that we are not to pray for a speedy victory in its plainest and most literal meaning, as we think of the struggle in which our splendid legions are engaged? God forbid. What is the use of prayer if it is not to be about the things that fill our hearts? And this is the thing which is in all our thoughts. We have learned more than we ever knew before of the power of prayer, as the war has taught us afresh to pray for the things that interest us. No prayers are more real than the prayers offered for those in need and adversity, when we commend our gallant men to God, that in death or life they may serve Him, when we pray that their victory may bring a little nearer the victory of righteousness. Of course we cannot do otherwise, and, please God, our prayers will be answered.

But, beloved in Christ, do not stop short here, for the real and abiding benediction of Christ is not a promise of earthly satisfaction or ease or victory. Those who claimed to be more than conquerors in the first Christian age knew well that the world counted them heaven men. The truth is that Christ opens the door into a new world of hope and activity and devotion, a larger world than that which is always before men's eyes, and a larger world is being opened to us to-day. The things on which the nations have been accustomed to set store are being swept away: gold, and ease, and the joy of life. The mutterings of revolution are heard all over Europe as the old social order is being threatened with destruction, the social order which has been built up by the long effort of civilisation. We need not make excursions into high politics to observe the signs of readjustment, of the revaluation of our old standards, that are everywhere apparent around us. It is true, not only of our brave men who have dared all for honour and liberty, that the outlook upon life has been changed; it is true of us all, and we are all learning that the new life to which God calls is a life only to be reached through sacrifice and the gates of grief. This is the austere message of the Cross. But for those who will take it for their own the victory of the Cross shall be their portion, for the Cross could not blind Him Who became more than conqueror through its pain.

III.

And is that all? Is it that the true Christian preacher has no message in this hour, save this counsel of the higher life which is unmovable by adverse fortune, which is independent of the changes and chances of the world? It would be a great message even if this were all, although few of us could heartily accept it perhaps. But there is a plainer message in the Christian Gospel, a message which can bring peace and even joy to sad hearts. A large part of the trouble, of the anguish, of the present hour comes from the thought of the tens of thousands of young lives cut short, young lives in whose future the hopes of many homes were centred. And is this the end of all our love and care and striving, that they have passed into nothingness, into the darkness of night? Never! This is not the end. The Cross was not the end. Death is never the end. It is only the beginning. It is the beginning of that larger life which awaits the Christian soul, a life of which we know but little, a life which will certainly be full of surprises, but a larger life with opportunities for service and work beyond our dreams. This is the life into which many splendid men have entered gladly, joyfully, in these last tremendous years.

There is a fine eulogy which has come down to us from the days of Elizabeth. I will read you a verse. It is from Raleigh's poem on the death in battle of Sir Philip Sidney when still a young man.

What hath he lost that such great grace hath won?
Young years for endless years, and hope
ensure
Of fortune's gift for wealth that still
shall dure.

O happy race, with so great praises run!
That is it. That is the Christian hope, the Christian certitude. The loss is less than the gain. They, all the faithful departed, are more than conquerors.

Anchor your souls on this thought, brethren in Christ. So will you see the glory of the Resurrection, even through a mist of tears. Let us say St. Paul's brave words to ourselves once again: "In all these things

we are more than conquerors through Him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

The Primate and Labour.

At the meeting of the Synod of the diocese of Sydney, held on the 30th ult., the Archbishop touched on several questions of general interest to the community. His Grace said:—

"You meet to-day for the first session of the newly-elected Eighteenth Synod of the diocese of Sydney. The large majority of you are old members, to whom the forms and methods of Synodical Government are familiar, but a considerable number of you, so I am informed, are new members whom we welcome heartily. New members are likely to endeavour to save our business from getting too much into a rut; each contributes his own individuality; each shares the joint responsibility of presenting as complete a view as possible on any matter by the help of varied knowledge and experience so that the ultimate decision may approach, as far as we can on earth, to the mind and will of God.

"This diocese has sustained a heavy loss, during the past twelve months, in the death of the Venerable Archbishop W. L. Gunther. He was for 50 years a prominent figure in the life and Councils of the Church. As Administrator, he presided over the Synod in 1909. He held or was offered all our highest offices, and always he brought into our service unstintingly the same love of his Church, the same knowledge of its historical precedents, and keenness to record and apply therein the same diligence in administration, the same high Christian courtesy of demeanour. On more than one occasion he was offered the appointment of Bishop to a See in Australia, but he would not sever his connection with the diocese of Sydney, and as Senior Canon and Retired Archbishop he passed away full of years to the higher service above.

"We have also lost another honoured and active member of Synod in Canon Archdall. Learned, devoted, spiritual, he held the respect even of those who differed most widely from him. He had strong convictions, but he expressed them emphatically, but he never departed from the standard of a keenly sensitive Christian man. He was always jealous for purity of doctrine and practice, and the Synod owes much to his faithful virtues according to his conscience. May men be raised up adequately to fulfil the place of such veterans as they are called away from us.

"Through resignation we shall miss another familiar figure in the Synod, Mr. H. Minton Taylor, who has been a member for 18 years, and by his statesmanlike vision, his industry, his legal and technical knowledge, has done so much to shape the policy of the Church for good. We regret that for reasons of health and business he has been compelled reluctantly to relinquish his place amongst us, at any rate for the present.

"As retrospect of the year I will summarise our diocesan work as a record of consistency. Our finances have been well maintained. There has been much building work done of churches, rectories and parish halls, in spite of the demands of the War.

"Above all, our parochial life, stimulated largely by the Mission of the year before, has shown encouraging vitality and our Church has a place in the hearts of the people greater than ever. There is much ground yet to be possessed; the dead weight of indifference and the antagonism of sin handicap us constantly; but compared with what we see elsewhere, this diocese has much cause for thankfulness in what has been done. The systematic Bible Study promoted in several Rural Deaneries, is full of promise for the future. I should like to add how much we owe to our noble band of Lay Readers, who have so constantly supplemented the ranks of the clergy largely depleted by the War. I hope that more laymen will come forward at this call of their Church.

The War.

"The War stands paramount amongst the subjects of urgency at this time. The loss of life is beyond anything we could ever anticipate in days of peace, and also the financial cost. Yet the necessity of our entry into this conflict as an Empire is brought home to us with each new phase of the struggle. We fight for righteousness, and the decision must be final now that the issue has been raised else the last state is worse than the first. There can be no parley, nor compromise in this war. Each month gives proof that German mentality is such that it can never be permitted to have its

way unchecked without ultimate risk to either the peace or liberties of the rest of the world. Yet each month in which the end of the war becomes a necessity to the German High Command brings nearer the danger of a concerted attempt upon the march of Allied nations where the appeal to arms has failed to produce a German victory. Nowhere is the danger more immediate than in Australia, for we have German agencies carefully planted for this purpose with German forethought in our midst before the war.

"The danger of discussion and weakening will be greatest when we seem to be victorious.

"One of the first acts in this Synod ought to be to reaffirm our resolution to support the cause of the Empire to the very end, in this Holy War with all the resources that we possess. We ought also to urge upon our people the duty of deeper intensity and persistence in prayer, in view of the deliverance given by God from those imminent perils which threatened us in Holy Week and afterwards all along the Western Front, and in which we directly appealed for His aid with an unanimity and earnestness quite unprecedented. For the first time we really humiliated our soul as a people before God. It is easy to forget; but we dare not forget. Nor should we omit to pray for those many families of our Church bereaved in the War and needing God's comfort.

"We ought also to pray for our clergy at the Front. They have done splendid service often at great hardship. We have sent 30 from this diocese in one capacity or other and two have fallen on active service.

"In care for the soldiers our Home Mission Society continues its splendid work of providing Chaplains for camps and hospitals, in maintaining huts and tents in the camps, and in other ministrations. The Soldiers' Welcome in the grounds of the Cathedral, under the able and self-sacrificing administration of the committee of ladies appointed by the Society, is spoken of with appreciation throughout the army. Over a hundred thousand attendances of men are registered for the past year alone. The Overseas Huts Fund, initiated by the energy of Canon Garland, is a most necessary work both in Egypt, Palestine, and Sinai, as well as on the Western Front, and receives grants from the Home Mission Society as funds allow.

"Our old Church, by these many activities, is thus acquiring a new place in the hearts of many Australians. I may add that the new appointment of a General Secretary for this Society approved by the last Synod is amply justifying itself in the hands of Canon Chaghton.

The Church and Labour.

"But while helping in different ways to maintain the morale of our people in the present, and thus defeating the still persistent German that we cannot hold out to the end, our Church must be preparing to face the undoubtedly difficult problems of the readjustment of ordinary life after peace has been finally and victoriously reached. I welcome the work of the Social Problems Committee and consider that it should be placed in the forefront of our activities. It must be considered a duty incumbent upon us all instead of, so too often in the past, the superfluous work of a few enthusiasts.

"The young Church of Christ has set us an example in definitely devoting itself to the study of social problems as a part of its Christian service. The solidarity of the community is so complete a necessity that it deserves our best brain power carefully co-ordinated. What is the Church's attitude to what is technically called Labour? We ought not to ignore our responsibility in this most essential matter. I should like to see us adopt such an attitude that the ideals of our Church may be seen to be not inconsistent with the best aspiration of our industrial classes. There is a spirit of hostility towards us amongst too many sections of our industrial community partly due to misunderstanding, partly to other causes. Many old mistakes must be undone. There is with taking trouble to make our position unmistakable. Very many of the industrial sections amongst us are the most loyal and

whole-hearted sons and daughters of the Church, but they have felt that their misunderstandings seriously handicap their action. It will be a work of time to establish a more satisfactory basis.

"It is not our function to take part in the political movements, but that should be no excuse for inaction. We can and ought to insist upon certain general principles of Christian polity. As such, I advocate recognition of the great importance of the problems connected by the term Labour in its present sense. I should, for example, like to see the institution of a Labour Sunday as I believe is done in America, in order to show sympathy with the intricate problems of human well-being necessarily created by the growth of progressive industry. In all we must seek to hold the set scales of justice fairly.

"But, for example, we cannot ignore the demand that every man and woman has a right to have the opportunity of developing their personality. Modern commercial conditions vitalised by huge schemes of finance tend, if unchecked, to treat workers as mere machines, with their diverse gifts of human personality to be bought and sold as a commodity of the market, with a higher side of their nature deadened by monotonous tasks performed with unremitting toil, and often in grave physical danger, and without the stimulus of achieving an ameliorated life at the end. Many of the conditions belong to the nature of things, but many can and ought to be readjusted to allow proper self-respect and opportunity for sharing the higher side of life. It is surely our duty to support all reasonable efforts to secure these common rights of human beings, so that no individual personality should be exploited to make a dividend. Much has been secured in Australia that is absent elsewhere in the Empire, and the gravest of Empire efficiency, but much yet remains to be done.

Prohibition.

As bearing upon this I advocate fuller control of the Drink Traffic. Speaking only as one individual, I have come to the conclusion that the most happy days for Australia would dawn when the sale of alcoholic liquors is absolutely prohibited as in so many States in America. I should at any rate like to see War-time Prohibition. But I observe that President Wilson advocates waiting until the middle of 1919 before it is applied throughout the United States. We may have to wait longer here. But for one reform, an anti-shouting law should not be withheld from us. We already know the benefit in improved social conditions of the shortened hours for the sale of liquor, and this we must never lose. An anti-shouting law is not only demanded in the interests of our returning soldiers, but it would be an untold blessing to thousands, and would, I believe, be welcomed by the great majority of our people. It will need, however, considerable independence on the part of the average politician to carry it through. But it is time that an end should be put to the enormous profits derived from the good-natured weakness of the people.

"Whatever be our personal preferences as regards this or any other measure of reform, I plead that at any rate we as members of our Church should show that we have a heart that can care. There has been too much apparent hard-heartedness towards the sufferings of those who were the victims of circumstances beyond their own control, but which were yet neither inevitable nor irremovable.

"At the same time we must remind the members of our Church who belong to the industrial sections of life that they must do their part as well.

Individual Responsibility.

"We pay tribute to the splendid patriotism of the great majority of them. They have sacrificed everything they hold dear for the cause of the Empire in this war, not only in the fighting line, but also in the temporary surrender of hard-won rights and regulations. But there are grave points of indictment that must be pressed home. There has been at times a most culpable lack of sense of responsibility on the part of senior and more experienced members of various

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industrial organisations. They have lost sense of proportion. They have forgotten that whilst the spirit of comradeship which suffers much in order to support resolutions carried by their comrades can only command respect even in the eyes of those who dissent from them, yet that it is far more important to take their rightful share in shaping those resolutions. This many of them have not done. They have been most irregular in attendance at their meetings. They have often not insisted on their rights as members. They have allowed important discussions to be initiated and carried through at hours when it was impossible for the majority to be present. They have often abandoned their just right to a ballot conducted in such a way that they could dissent as well as agree. They have frequently been cowed by intimidation. They have often tacitly allowed partisan and sectarian interests an unwise share in control. These evils can be cured, both only at the cost of real self-sacrifice. Yet I have faith enough to believe that the members of our own Church, together with those of several other Churches who unitedly constitute a preponderating element of numbers in all the Unions have enough conviction of duty to carry this righteous reformation through if only their eyes are opened, both to their responsibility and their powers. It should be our function as a Church to help them to fuller vision and to support them in the attainment of their righteous aims.

"These matters are of the first rank incumbent on all true churchmen. Solution is of the most baffling complexity, and yet it is vital to the community, and such a solution can only be found by boldly confronting the questions involved. This task I hope that we shall deliberately undertake, both as patriots and as churchmen."

Education.

"Another fact forced upon us by the War is that as a people we must pay more attention than ever to education, both ordinary and specialised. Also we have cause to distrust education whose whole association and aim is purely material. As a Church we are bound to take account of the matter."

"We must also pay most earnest heed to the education of the young. I strongly support the proposal to establish a Board of Education for the diocese. It is necessary for both concerted counsel and common action, so that we can co-ordinate our present efforts and develop them to meet the needs of to-day."

"President Wilson has truly said that one ultimate aim in this war is to make the world safe for democracy, but it has also been truly said that another essential duty is to make democracy safe for the world, and this rising generation acquire not only knowledge but also the readiness to use it, inspired by the deepest spiritual motive. The present social shipwreck of Russia is an awful warning of the peril of placing untried and untested power in the hands of uneducated and therefore unintelligent masses. I cannot but feel that the present Russian debacle is a serious reflection upon the past attitude of the Russian Church."

"We, of course as a Church, have only limited opportunity in the field of education, but yet our scope is far greater than at times we seem to imagine. In primary education I do not see any disturbance of the splendid Education Act of N.S.W. On the contrary, I urge that we strenuously resist any attempt to undermine it. Loyalty, patriotism and homogeneity of the community are best promoted within the walls of the admirable State schools, and as a patriot I should oppose any proposal to give State subsidy to other schools. But we must organise more fully the Religious Instruction in the Public Schools which we are able to give under the Act. I should like to express our gratitude for the efficient and laborious work done by so many clergy and teachers within the schools already, but we must strengthen their hands."

"But with regard to secondary education the case is different. The field is open and most productive. We have already done much, and I thankfully welcome recent extensions."

Gambling.

"One retrograde feature in the training of our people against which we should protest is the encouragement given to the spirit of gambling, by the permission granted by the Government for lotteries, raffles and such like in various philanthropic efforts connected with the war. To my mind it is a contradiction of some of the most spiritual aims for which we have drawn the sword. It is also a reflection upon the patriotism of our citizens that they are supposed to need such inducements to so noble a cause. On the child mind of the State the influence is disastrous. We congratulate the Government for its decision to forbid all lotteries in connection with the new War Loan. But the State Government seems to have jettisoned its excellent Act which made raffles illegal. We ought to deprecate the habit which is on the increase."

in Parliament of giving power to a Minister of the Crown temporarily to abrogate the provisions of an Act of Parliament."

"The only other extra-diocesan matter to which I will refer, and not for the first time, is the continued opening of the Royal Agricultural Show on Good Friday. We as a Church have surely justification in our complaint that a day which is set apart from others solely on account of its religious associations as recorded by its very name, should be for that reason exploited for purposes which are not far removed from commercial in that financial aspect which is confessedly prominent in the minds of many of the promoters who regard Good Friday as their most lucrative asset, and are prepared to do violence to the consciences of exhibitors in compelling them to treat Good Friday as an ordinary day because it is the rule of the Show. We deprecate this all the more in the case of a great Society whose objects are otherwise wholly admirable. The offence to our Christian sentiment is aggravated in the programme for the coming year, which adds three days to the length of the Show but yet retains Good Friday. It were far preferable if the whole matter were removed out of the religious domain entirely, and if the ordinary calendar of months and weeks and days were allowed to run the date at which this autumnal rest from work was observed, instead of regulating it by Christian association to the special wounding thereby in this respect of Christian sentiment."

Personal.

In connection with the resignation of Mr. H. M. Taylor from his seat in the Sydney Synod, the following motion was passed quite unanimously:—"That this Synod extends to Mr. H. M. Taylor its high appreciation of his faithful and untiring work during a period of 18 years, and regretfully records his resignation as a member of Synod."

Mr. A. L. Campbell, for many years Churchwarden of St. Mary's, Caulfield, died after an attack of influenza on Thursday week last. He was hon. secretary of the Church, a Synod Representative, and Parochial Nominator. He will be greatly missed from the Church he loved and served so well.

Rev. Rupert Shand is leaving Innisfail, where amongst his experiences as rector he counts the recent cyclonic disaster. Mr. Shand, who is well-known in Brisbane, has been invited to accept an appointment in that diocese.

"In recognition of work for God and His Church in the Diocese of Ballarat," the Bishop has offered to the Rev. J. W. Davidson, vicar and rural dean of Colac, the canonry vacant by the retirement of Canon Carmichael, vicar of Portland. Mr. Davidson has accepted the appointment.

The death of Canon W. S. Lucas occurred at Nelson on August 25. From 1891 to 1900 he was vicar of Waikouaiti and Palmerston. He was one of the first six Canons of St. Paul's Cathedral, Dunedin, receiving that appointment in 1895. In 1904 he went to Nelson, where he remained until his death.

Sergt. H. C. Fraser, brother of the Rev. A. G. A. Fraser, of Leura, Blue Mountains, returned to Sydney last week. He enlisted in 1914 and served in Gallipoli and Egypt.

Lieut. Raymond Kershaw, son of Mr. G. W. Kershaw, Synodman, for Wahroonga, has received the Military Cross.

A very general regret in Sydney Church circles is felt at the sad death by accident of Mrs. J. B. Christian. The deceased lady was an earnest churchworker and was an active member of the Mothers' Union and other Church organisations.

Rev. Horace H. Dixon, M.A., of the Church of England School for Boys, Southport, has been appointed to the honorary canonry rendered vacant by the death of the late Rev. Canon T. Jones.

The sympathy of the Church generally will go out to the Venerable Archbishop of Melbourne at the sudden death of Mrs. Lowther Clarke, which took place in Melbourne on Tuesday week.

Mrs. Clarke had presided at a meeting of the committee of the Soldiers' Institute at St. Paul's Cathedral in the morning, and appeared to be in her usual health. In the evening, however, she felt unwell. Serious symptoms soon developed, and Dr. Jeffreys Wood was hastily summoned. But Mrs. Clarke was beyond medical skill, and she passed peacefully away at 10 p.m.

Mrs. Lowther Clarke was the daughter of Canon Kemp, vicar of Kingston-on-Hull, with whom Archbishop Clarke spent his first curacy. Since coming to Melbourne Mrs. Clarke, as president of the Mothers' Union, Girls' Friendly Society, and other diocesan institutions, has been untiring in devotion to duty, winning all hearts by her amiability and evident desire to help forward in every possible the highest interests of the Church.

A message of condolence on behalf of the Victorian Government was communicated to Archbishop Clarke yesterday from the Premier. A motion of sympathy was passed at the Sydney Synod.

As a result of Mrs. Clarke's death, Archbishop Clarke did not preside at the meetings this week of the Synod. Dean Godby and Archdeacon Hindley divided this office between them.

Mr. and Mrs. J. M. Sandy, well-known in Sydney Church and social life, have returned to Sydney after a visit to the East.

The Church in Australia will learn with deep sorrow of the death of Rev. Copland King, for so many years missionary in New Guinea. The deceased clergyman has been for some time in the Sydney Coast Hospital, where he received his "home call." The late Copland King was a son of the late Ven. Archdeacon King, and a brother of Revs. R. R. King, of Gordon, and Cecil King, of Camden.

The sudden death has occurred, from heart failure, at the comparatively early age of fifty, of the Rev. Christopher Lumsden, vicar of Bruny Island, Tasmania.

Rev. J. H. Waters, rector of Gladstone, Queensland, who for some time has been seeking work in New Zealand, in order to be near hot springs for treatment of sciatica, has received the offer of a parish from the Bishop of Christchurch, and will shortly leave for his new work.

Rev. A. H. Storrs is to conduct a mission at Tatura, Ardmuna, and Toolamba, beginning on October 14. The Vestry unanimously expressed the opinion that the vicar should go to conduct this mission in the parish of a former scholar and teacher of St. Matthew's, Prahran, the Rev. W. P. Bainbridge.

Our hearty congratulations to Mr. J. Russell French on his well-merited reception to the honor of K.C.B.E. Sir J. R. French is a stepson of the late Dean Cowper, of Sydney.

According to the W.A. Church News for September, Western Australia has two Archbishops—Perth and Bunbury. How about Kalgoorlie!

Rev. A. P. Elkin, B.A., late acting-rector of Gundy, has been appointed to the parish of Wallsend, in succession to the Rev. A. N. Williamson.

Rev. Carlos Stretch, Th.L., has been appointed Domestic Chaplain to the Bishop of Newcastle.

L.-Corp. Croaker, son of Mr. Henry Croaker, of Woodville, Hon. Treasurer of the Newcastle Diocese, is reported as wounded.

We desire to express sincere sympathy with Mr. J. H. Watson, of North Sydney, upon the death of his wife. Mr. Watson is a well-known churchman, and one to whom the Church in N.S.W. is indebted for interesting historic sketches of the Church in the early days of the Colony.

News has been received in Ballarat of the death of Mrs. Julius, wife of the Bishop of Christchurch, N.Z., formerly Archdeacon of Ballarat. Deceased was very popular among all classes in the Ballarat diocese, in the religious and charitable affairs of which she had been for many years closely associated. It was during the archdeaconry of Dr. Churchill Julius that the first practical step was taken in connection

with the erection of the Ballarat Cathedral.

During the session of the Sydney Synod, the Archbishop unveiled a tablet erected in the Chapter House to the memory of the late Mr. E. H. Rogers, who was chairman of committees in the Synod for 11 years.

Rev. H. S. Begbie, rector of St. Stephen's, Newtown, Sydney, left for a visit to England on October 3. He is to preach and lecture on behalf of the Colonial and Continental Church Society, and assist in the Society's scheme for help to the Church overseas.

Rev. H. V. Hodson, C.F., of North Queensland, has been awarded the Military Cross. The Senior Chaplain has written to his mother a letter describing her son's courageous action, in which he says—

"My reason for writing is that I fear he will not tell you much about the magnificent bit of work he did last week, in which he showed just the conspicuous bravery and devotion which I always know he would show when the occasion arrived. There was a rather bigger operation than we have had for some time, and when it was over, and daylight came it was found that some of our wounded had been left in 'No Man's Land,' of whom three were actually in the enemy's wire. At half-past seven in broad daylight your son went out and managed to get right out to the enemy line, a full 300 yards away, and find these three men. One of them he managed to carry back to our lines on his back though I am sorry to say he died the next day. Then your boy went out again and found one of the two remaining men had since died, so he went on to the third who was so badly hurt that he could not carry him and was only able just to get him off the wire and then go back for help. He got another officer to accompany him with a stretcher and between them they carried the man about 75 yards. By this time the enemy's fire had become severe, and the officer felt compelled to return to our trenches. Your son, however, would not do this, and with magnificent courage stayed with the wounded man all day, dressed his wounds, shielded him from the sun, cheered, comforted and ministered to him. All day they were fired at by snipers, machine guns, trench mortars and even field guns. A shell from one of the latter which most fortunately did not explode actually buried itself in the ground under the stretcher on which the wounded man was lying. Sorry to say he waited with the man for an hour and a half, and as no help arrived he decided to go for some one to help him carry the man to safety. It was by then very dark and raining. He got back to our lines and found a party who went out with him, but to his great distress they were unable to find the man again; the ground being very broken and difficult, and in the end the officer in charge of the party ordered a return, and literally compelled your son, who wished to continue the search, to go back also. It seems likely that during the night the wounded man was found and removed by the Bulgars. As your son passed through the trenches and billets on his way home, the men all turned out and cheered him. Altogether, as a service officer who was able to watch him during the day through a telescope, said, 'It was one of the most splendid acts of courage he had ever heard of.'"

Appointments.

Rev. N. A. McLean, Vicar of Inglewood (Ballarat).

Rev. C. A. Grant, Vicar of Warracknabeal, and Rural Dean of Stawell (Ballarat).

Rev. P. B. Haggitt, Vicar of Merivale, to the Archdeaconry of Christchurch, N.Z.

Rev. E. Stillwell, Vicar of Casterton, and Rural Dean of Hamilton, has accepted the Parish of Portland (Ballarat).

Our Melbourne Letter.

(From our own Correspondent.)

We are sorry to displease the "Messenger." There has been so much for which we thank the Editor that our desire is to help and not to hinder any good scheme he and his helpers approve. Our comments on the proposed finance scheme were intended to be friendly, but they reflected the widespread feelings of caution with which the new scheme is regarded. Though the details are now yet fully known, we have been told a good deal, and what is known leads us to say that the new scheme should not be rushed. Let every aspect of the proposals be enquired into, and the experience available be sifted for what it really proves. Then we will be in a position to say whether the drastic change is in the best interests of the Church. There is a little danger of members of Synod accepting the scheme without adequate enquiries and due forethought. If such counsel as this is prejudicial to the proposals, it looks as though the authorities are willing to take the scheme on faith and wish synodmen to be satisfied with promises. We have quite "an open mind" on this matter, and will rejoice if the scheme is proved to be a satisfactory remedy for our present parlous condition of want of funds.

The movement for men's clubs has started, and the initiative has been taken by evangelical parishes, such as St. Stephen's, Richmond, and St. Thomas', Essendon. Rev. J. T. Baglin headed a strong movement at the latter centre for a Soldiers' Memorial Building, to include a men's club and a kindergarten room. Over £600 was subscribed at the big meeting at which the scheme was launched. Rev. G. E. Lambie has had an encouraging beginning with his scheme. The ground floor of the old Richmond Coffee Palace has been taken. The club will be situated in Swan-st., a busy and crowded thoroughfare, and will be known as St. Stephen's Men's Club for returned soldiers, sailors and civilian members. At a comparatively small meeting £220 was subscribed, the list being headed by Mr. Clements Langford with £100. The fund now stands at £300. The Social Questions' Committee is moving for the establishment of Church Men's Clubs in every crowded centre, in anticipation of national prohibition, with the shutting up of hotels and such drinking shops.

There has been a remarkable closing of the ranks of those opposed to what might be more exactly described as the Romelike movement in the Church. To do them justice, many of the extremists have no truck with Rome and stand out for what they consider to be the Anglican position as against Rome. But what really matters is that their theory of the Church and the method of the Christian life is all on fours with Rome. It is not the Pope we object to, but what the Pope stands for. And we are forced to oppose those who stand for the same doctrines and practices as Rome. The great central body of churchmen are sound on this point. It seems likely that we will have a new federation of churchmen in this diocese on broad, central lines, excluding sacerdotalism and all its works, and promoting sound religion on Bible and Prayer Book lines. Within this federation may continue to exist "High" Churchmen, Evangelicals, "Low" Churchmen, and "Broad" Churchmen. The delightful thing is that they are finding how much they have in common.

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Correspondence.

Holy Baptism.

(The Editor, "Church Record.")

Sir,—A good deal has been said recently with regard to laxity in connection with baptism. My experience is that there is great laxity. I have ministered in many churches where there has been no font. I have had to go to a neighbouring house and borrow a vessel, or use the vestry washhand basin.

Why churches should be opened for use without a font I cannot conceive. The opening would not be sanctioned unless there was a Communion Table.

Rough and ready usage is pardonable in the bush amongst struggling settlers, but surely in rich settled districts such a state of affairs should not obtain.

If a congregation can afford to erect a church, they can afford the few extra pounds necessary to buy a font, and I am sure they would do so if the importance of the matter was brought before them.

HAMILTON A. HASLAM.

Revision and the Communion Service.

(The Editor, "Church Record.")

Sir,—Prayer Book revision in England may yet provide the Australian Church with a very good argument for autonomy. After reading Canon Hart's work, "Spiritual Sacrifices," a book which all interested in liturgiology should read—one thing struck me forcibly. If Convocation decides to place the Prayer of Oblation immediately after the Consecration, we shall have in concrete form—however well-intentioned Convocation might be—the purely Romish doctrine that our Blessed Lord is present on the altar as an oblation to be offered up to the Father in Heaven—a word the sacrifice of the Mass—a doctrine contained neither in the Primitive Liturgies, nor in the Scottish, American, or Eastern Liturgies, and a doctrine most strongly condemned in the XXXI. Article of Religion, whatever is said to the contrary.

Another disastrous result of the proposed innovation would be that the scriptural order of the service would be more completely broken than it is in our present Canon, for the central act of the service—Sacramental Communion—would be separated from the Consecration. Undoubtedly, we do need a revision of the Divine Service; but it must be carried out on sound Catholic lines. I venture to assert that this could be done without violating one atom of scriptural truth, and entirely to the satisfaction of all churchmen—except, perhaps, those on the one hand who want nothing less than "The Mass," and those on the other who are opposed to any changes. For instance, what would be the object of the "Summary of the Law" being substituted for the Ten Commandments, as in the Scottish and American Liturgies? Again, as Dr. Frere suggests, could not the Prayer of Access be placed immediately after the Comfortable Words, and before the Sursum Corda, thus obviating the need in the Great Thanksgiving, which commences with the Sursum Corda, and ends with Prayer of Consecration. Also to bring our service still more into conformity with Scripture and the Primitive Church, the placing of the elements on the Holy Table—symbolising our Lord's act in taking the Bread and the Cup—might well take place immediately before "Lift up your hearts." Then with regard to the Prayer of Consecration—does not its opening sound meagre compared with the beautiful opening of the Prayer of Consecration in the Scottish Liturgy?

Then would come the actual Communion, followed, perhaps, as in the American Church, by a hymn. This would be strictly Scriptural, for the Gospels tell us that our Lord and the Apostles sang a hymn after receiving the Blessed Sacrament. Besides, during the actual reception, most people prefer no music at all, looking at that solemn moment as a time for quiet devotion. After this hymn might come—as Canon Hart suggests, giving excellent reasons—the Intercession, i.e., the Prayer for the Whole State of Christ's Church here and in Paradise. (May we not ask Him to multiply unto those in Paradise the manifold blessings of His love?) Again, this would be in accordance with Scripture, for did not our Blessed Lord probably offer His great Intercessory Prayer after the Supper, when He went out into the Mount of Olives. Then would follow, as in our present order, the Lord's Prayer, concluding the Prayer for the Church, the Prayer of Thanksgiving, "Almighty and everliving God, we most heartily thank Thee, etc., the Gloria in Excelsis (on great festivals perhaps the Te Deum), the concluding collect or prayer—(why not use the much-discussed Prayer of Oblation here; it is such a beautiful prayer to end with)—and the Blessing.

Thus, with very little change, and without adding one word from any Liturgy outside the Anglican Communion, we could have an ideal service. Who would prefer the Latin Mass, or any other Eucharistic Service!

ANGLO-CATHOLIC.

The Principal Service.

(The Editor, "Church Record.")

Dear Sir,—Your correspondent, A. Donnison, quite misunderstands the minds of those who feel that there is a legitimate place for Evening Communion in the Church of England. I venture to say that their position, simply stated, is this, that the Sacrament has no special virtue when administered at one hour more than it has at any other of the twenty-four. Daylight or dark can not surely affect the worth of God's promises to us in the Lord's Supper. If then this is so (and I would hope that Mr. A. Donnison does not believe that the spiritual is wholly conditioned by the temporal) then let me ask him why all this "fuss" against Evening Communion? Even his little piece of special pleading that the original institution may have taken place after midnight hardly affects the situation. May I further ask him—what is the difference between the Sacrament administered five minutes after 12 o'clock midnight and five minutes before? What are the defects of the latter time calculated to be so pernicious to the believing soul?

This, of course, is all dependent on the validity of his special pleading. It would be interesting if Mr. A. Donnison supplied the list of the "authorities" to whom he in such vague and general terms makes reference. The fact, however, remains clear, and all the "authorities" in Christendom cannot deny or explain it away, and it is this—that the institution of and participation in the Lord's Supper was after a meal. It was "after supper."

In the second part of the letter your correspondent expresses his preference for the early morning hour on grounds of its freedom from "worldly abstractions" (sic). All that may be cheerfully granted. Yet what are we to do for people whose honesty and spirituality cannot be doubted, and who find the closing hour of the day a supremely fitting and profitable time for approach to the Table of the Lord? Is the subjectivity of those who think with your correspondent always to be respected, but that of the people just mentioned always to be ignored? This, unfortunately, is the tendency in those churches called "high," where Evening Communion is unknown. I wonder if Mr. A. Donnison is prepared to deputise those offending clergy who withhold from people that which he himself states they have a right to receive, namely, Communion "at whatever hour they may desire?" The remainder of his letter has reference to another though related subject—"Non-communicating attendance"—something which your journal recently showed to be un-scriptural, un-Catholic, and un-Anglican. Mr. A. Donnison's remarks leave your contentions unanswered. The present writer is only puzzled as to the possible meaning of the following quotation from the letter: "If any have not partaken at the earlier hour, surely it would be deemed a lapse of duty if the clergy omitted to admonish their parishioners." For what are the clergy to admonish them?—for remaining at the Choral Communion without partaking? If so, it would appear that there really is an idea lurking in Mr. Donnison's mind that non-communicating attendance is improper. If on the other hand, the clergy are to admonish their parishioners for not coming to Communion at the earlier hour, then such action can only be designated not as a point of duty but as a piece of intemperate pertinence. Surely no Bishop, Priest, or Deacon has the right to determine when or where any layman shall communicate.

Yours,

"VERAX."

Crosses or Kewpies?

To the Editor, "Church Record."

Sir,—In your footnote to the letter of Canon José in your last issue you use expressions which I cannot allow to pass without protest.

You say that men must not be sent to their death "trusting in a piece of metal or even in a sacrament, rather than in the Saviour." Of course, but who does this unthinkable thing? Do you accuse our chaplains of teaching the men to trust in a piece of metal? Such an accusation can only recoil on him who makes it. It is intolerable that men whose methods may differ from your own should be charged with what would amount under the circumstances to a crime. If you will allow me to say so, any mention of a cross seems to excite you even as a red rag does a bull, and you just put down your head and charge blindly. It is almost

incredible that the men who receive a metal cross to wear when they go into action should be supposed to be acting like a lot of uneducated, superstitious peasants, and putting their trust in a piece of metal, and not in the Saviour, of whom the little cross is a constant reminder. Would you suggest that if I write a text—St. John iii., 16, for instance—on a piece of paper and give it to my boy before he goes to the front, that he will be trusting in a piece of paper. Surely when men accept a cross as they fearlessly face death for men, they do it because they are putting their trust in Him who died for men. It surely argues a hopelessly materialistic mind who can see nothing in the cross but a piece of metal. You might just as well say that when a dying boy gazes on the photograph of his mother that he has forgotten his mother and is gazing at a mere scrap of paper. The "piece of metal" is St. John iii., 16, written in such a type that it can be read in the dark by a touch; a kind of Braille writing to men stunned by shell fire or enveloped in poison gas, body and mind strained beyond human bearing. The cross is surely a sensible way of providing our boys with an ever present reminder of the Saviour. I use the word "sensible" advisedly, for when mind and reason totter under the awful horrors of modern war, men fall back on the senses of touch and sight, and are by them led to the Saviour as surely as is the calm and comfortable Christian who, discarding all such "superstitious" aids, can open his Bible and quietly read the "old, old story," and in peaceful solitude bend his knee in prayer. To "a piece of metal" you add "a sacrament." By this you presumably mean the second of the two Sacraments (the Catechism uses the capital S), which we are taught to consider as being "generally necessary to salvation." By means of the Sacrament of the Body and Blood of Christ received in remembrance of His meritorious Cross and Passion men's souls are, we are taught, strengthened. In the hour when men are going to their death are they to be charged with superstition and worse because they seek strength in the Holy Sacrament, and in so doing fulfil their "duty to receive the Communion in remembrance of the sacrifice of His death, as He Himself hath commanded." It surely has not come to this, that chaplains who teach, and the men who accept, the importance of the Holy Sacrament in full accord with the teaching of the Prayer Book are to be charged with putting their trust in the Sacrament, and not in the Saviour who ordained it.

If the honesty of these men is not to be accepted unless there is absolute proof to the contrary, whose honesty can we accept? I have written strongly, Sir, because I feel strongly. When we discuss the different ways that men who are offering their lives for all that the world holds dear express their religion, and the varying methods they adopt of showing forth the faith that is in them, we are on holy ground, and it behoves us to take the shoes from off our feet.—Yours, etc.

CHAS. E. CURTIS.

St. Chad's, Cremorne.

[Mr. Curtis in his letter is beating the air, or else trying "to draw a Nerring over the trail." Both Canon Garland and Canon Jose supply sufficient grounds for fearing that there are some men who may do "this unthinkable thing." If Mr. Curtis will read our note again he must see that we are protesting against superstitious uses.—Editor.]

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

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The Church Record.

OCTOBER 11, 1918.

THE WARS OF EXTERMINATION.

On two public occasions quite recently a Church dignitary has felt called upon to denounce in very strong terms a statement contained in a recent issue of our paper. On one of these occasions a paper was read in support of the criticism, and we have asked for permission to publish it. The righteous indignation, so strongly expressed, would seem to imply that our critic was uttering the veriest truism, and we feel called upon to place before our readers our position in relation to this uncompromising criticism. The question is one of very great interest and importance, so that no apology is due for bringing it into open discussion. We reprint first of all the complete note which called it forth:—

The war has certainly encouraged some deeper thinking and the expression of robust thought in connection with world conditions and God's method of purging them. The Old Testament lessons are being read anew under the fresh light the war and Germanic morals and methods have let in upon us, and consequently some O.T. difficulties are being found no longer difficult to Christian thought. God's ways, as described in O.T. revelation, are being abundantly justified. As an illustration of this we call this extract from a leading article in one of the best of Diocesan organs:—

"No one loves war. God does not, nor does the Bible commend it. The patriotic Christian preacher's intense ardour is not a war-lust. For God's war is a war against war. The extermination of the Canaanites was more than justified, as every Christian ought to admit, for only by their destruction was Israel preserved, and the pure light of Divine revelation enabled to be handed down to us to-day. We owe our Christianity to the Hebrews, and the Hebrews were forced to fight in very self-defence. Are we, of the Australian Commonwealth, certain that this war is of less evil than the corruptions which will assuredly follow a German victory. For God is. He Who destroyed this fair world by the flood on account of the iniquity of mankind, prefers this awful destruction by Fire and Sword to what was, or was about to be, of lax morals and forgetfulness of Heaven. We want no peace by negotiation, unless it bring universal national repentance in its train."

All this is absolutely true, but it is wrong from us by the bitter experiences through which we have been passing these last four years.

Taking our statement just as it stands, we must first emphasise the known facts. The moral condition of the Canaanites was of the very lowest conceivable; their land was thickly strewn with images and religious tokens of the gravest indecency; consequently, even from a purely physical point of view, the diseases of gross immorality may well have demanded their complete destruction, and such destruction by means of some catastrophe of nature would have been generally regarded as completely justifiable in the interests of humanity at large and Israel in particular.

But we believe that the condition of the moral ideas of the time made it possible for God to use as His conscious instruments of destruction the Israelites of that time without any infringement of the sacredness of their conscience. And do not let us forget that to-day, in this 20th century of Christian ideas, men of the highest moral and Christian thought and ideals are making the fields of France, Palestine, etc., run with blood under the conviction of a sacred call of God and country. It may be well, in reply to the scornful criticism that has been hurled against us, to quote the opinion of some teachers of no mean authority, as being of recognised moral, intellectual, and spiritual power in the world of thought of to-day:—

Professor V. H. Stanton, Fellow of Trinity College and Ely Professor of Divinity in the University of Cambridge, in the Cambridge Companion to the Bible, writing on this very subject, says:—

"Some acts of imperfect morality, or such as for us would be highly immoral, are divinely commanded or approved in Scripture. These require a separate notice."

Wars of extermination.—That God should permit a wholesale destruction of life, in which the innocent are involved with the guilty (Deut. xx., 16, 17, 18; 1 Sam. xv., 3) is not a difficulty specially introduced by the O.T. It is what we see in the case of earthquakes, pestilence, and various catastrophes. To hold fast to the belief in the divine love and justice in spite of such facts as these is the great trial of faith. But that men, and not simply forces of nature, should be used as the agents in such a destruction was only possible so long as the act was not against their own conscience. That it was not was due to the lower regard for life, and an absolute sense of each individual's independent right to his own life, and a habit of contemplating the responsibilities and fate of the children as bound up with those of the parents. Hence, also, it was thought natural and fitting to visit punishment not only upon the individual wrongdoers, but upon their families, when it was necessary to make any signal example of retribution. (Josh. vi., 24, 25; Dan. ix., 24.) The abominable wickedness of the nations of Canaan made a terrible punishment just, and the destruction of at least all the adult members necessary for the Israelites might be preserved from corruption. (Lev. xviii., 24-28; Deut. vii., 1-6.) Non-combatants could not be excluded for the women of the land were the chief source of corruption. (Num. xxxi., 1-18.) Nor, horrible as the idea is to us, was there any special cruelty in destroying children. They would be unconscious of their impending fate up to the moment when it overtook them; while if they had been suffered to live, they might have proved a cause of trouble.

Dr. Orr, in his "Problem of the Old Testament," which was quoted from, with seeming approval, in the paper to which we refer, has an illuminating chapter on these O.T. difficulties, in which he says:—

"Shall we betake ourselves, then, to what may be called **The Critical Solution**, viz., the denying outright that God had any implication in the matter, and the ascribing of those laws and statements in the Bible which impute such participation in evil to God to the mistaken notions of the Biblical writers themselves. This method of treatment, no doubt, frees God from responsibility for anything in the record which appears objectionable. Origin of old attained the same end by 'allegorising' all such passages, but the solution has the disadvantage that it is a cutting of the knot, not a loosing of it, for it denies the chief factor in the problem—

the reality of revelation. . . . It is the postulate of the whole Biblical view of history that the world is under moral government, and that individuals, communities, and nations everywhere are judged and punished for wickedness. . . . It was for their vices that the Canaanites were destroyed."

And then in a note on page 539 Dr. Orr quotes with approval some words of the late Dr. A. B. Bruce:—

Destruction of the Canaanites.—On this subject the words of the late liberal-minded Dr. A. B. Bruce are worth reproducing:—"Before adverse judgment is pronounced, it is necessary to bear in mind all the Scripture says on the subject. The Scripture representation is to the effect that while God has destined the descendants of Abraham to inherit the land of Canaan, yet He delayed the fulfilment of the promise for this reason, among others, that the old inhabitants might not be dispossessed or destroyed before their wickedness had reached such a pitch that their destruction would be felt to be a just doom. . . . That story in the ix. Genesis explains what is meant by the iniquity of the Amorite. . . . Here is the partiality of a merely national God befriending His worshippers at the expense of others, without regard to justice; here, rather, is a Power acting with a beneficent regard to the good of humanity, burying a putrefying carcass out of sight lest it should taint the air."

"Orley, who quotes part of the above, adds: 'After all, the Canaanites were put under the ban, "not for a false belief, but for vile actions" (Westcott), a significant circumstance which plainly implies that in the execution of His righteous purpose Almighty God is guided by one supreme aim, namely, the elevation of human character.'

We also adduce the opinions of the late Dr. Mozley, expressed in a book dealing carefully with the whole question, and well worthy of careful study, "Ruling Ideas of the Old Testament." This book, again, was extensively quoted, with seeming approval, by the dignitary referred to, and yet Dr. Mozley will be seen to support the contention of our article. He writes:—

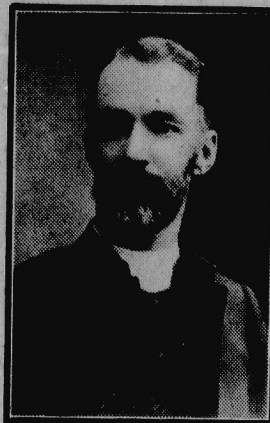
When the Divine command was given to destroy a whole nation on account of the wickedness of the great mass in it, and a whole family on account of the sin of the head, these were, in fact, judicial proceedings natural to the Jewish mind, and in accordance with a received standard of justice. But in Israel the principle did not exist as a part of the regular law, but only as a special and extraordinary supplement to the law, when God Himself commanded it.

We may well close with a quotation from F. W. Robertson, of Brighton, well known as a liberal and robust thinker, and one probably far removed from any charge of obscurantism.

"We have all some method of accounting for the stories we read of destructive wars, but they are often tortuous, confused, immoral methods. . . . All these are either contrivances to escape from the belief in God, or else the trembling, convulsive efforts of shipwrecked men to grasp at that belief. Suppose, now, they dared to say to themselves, 'This was ordained.' God intended this, and appointed the persons who were to carry it out; the blessing came from Him; what they did as His agents they did beneficially, effectually; whatever they did merely to carry out a scheme of their own, to gratify their own lust of vengeance, to build up greatness for themselves, was 'rebellion against Him and led to misery.' If we had courage to use this language, that is to say, if we had courage to follow the letter of the Bible, and to believe that it was giving us a rule for our guidance as to the course of the world—we should, it seems to me, face undoubted facts and series of facts, with far more honesty and with far more hope. For consider what we have gained. We have not merely substituted one name for another. When we speak of God, we mean the Righteous Being, the Defender of Right, the Opposer of Wrong. We mean that there is such a being: One, of whose nature Right is the ground, of whose acts Right is the end. We distinctly affirm that that which contradicts His being, that with which He is at odds, every form of oppression, injustice, falsehood. . . . We affirm that He calls out men to be His agents and fellow-workers: to understand the purposes which He has at heart. We affirm that whenever those instruments of His become self-seekers—and aim at turning the commission which He has given them for their own personal ends—that moment they are punished upon the same principles as all other people, and with greater severity."

A Pioneer Missionary.

The most notable personality in the history of the New Guinea Mission has been removed by the death of the Rev. Copland King, which occurred at the Coast Hospital, Sydney, on Saturday last. It is about 12 months since Mr. King came to Sydney from New Guinea on account of the serious state of his health, but he failed to respond to treatment, and despite every care he grew steadily worse. He was a son of the late Archdeacon King, of Holy Trinity Church, Miller's Point, Sydney, and a great-grandson of Governor King, and was 55 years of age. He was a Master of Arts of the University of Sydney, and recently the degree of Th.Schol. was conferred upon him by the Australian College of Theology, in recognition of his work in New Guinea, and particularly his translations of the Scriptures into native languages.



After his ordination by Bishop Barry, of Sydney, in 1887, he became curate at Castle Hill. But a chance meeting during a railway journey in 1891 with the Rev. Albert Maclaren, a young Englishman, who was lecturing and preaching at different centres in Australia, preparatory to setting out for New Guinea and establishing a mission there, changed the whole course of his career. Mr. King was strongly urged by Mr. Maclaren to accompany him to New Guinea, and this he consented to do. On August 10 of that year the two pioneer missionaries, with their small staff, disembarked from a whale boat at Bartel Bay, where, on the hill of Dogura, the head station of the mission came into being. In its early days the mission was beset with many difficulties, the chief cause being malaria, then little understood, and consequently much more dangerous than it is to-day. Within a year Mr. King and the carpenters, whose work of erecting the mission buildings, was far from finished, had been obliged to return to Sydney, owing to a breakdown in health, and shortly after their departure Mr. Maclaren succumbed to a severe attack of the disease. On recovering some months later Mr. King was appointed head of the Mission by the Primate, and when he returned to Dogura with fresh carpenters he was able to complete the establishment of the mission station there, and shortly afterwards opened the first school, which met with rapid success. In the following year Mr. King devoted himself to translation work, teaching and exploration, and received several much-needed additions to his lay staff.

In 1893 Mr. King had been present at the discovery of the mouth of the Mamba, near the border of German New Guinea, and about 250 miles from Dogura, and in 1897 he issued a statement urging the commencement of work in that district. In 1899 the Rev. E. W. M. Hines and a small staff opened a mission station there. Very shortly afterwards Mr. Hines' health broke down, whereupon Mr. King, in the absence of the bishop, determined to take charge of the new district temporarily, and complete some translations on which he was engaged. But Mr. King never permanently left this part, living there almost continuously for the remaining 17 years or so that he spent in New Guinea. During this time he did some of his most important translations, and was the only white man to obtain a working knowledge of the difficult Binandere dialect, which is spoken there. It will be these remarkable works of translation, perhaps, more than anything else, that will perpetuate the name of Copland King.

The funeral took place at Camden on Tuesday last. A service was held at 9.30

a.m. in St. Andrew's Cathedral, which was attended by a large and representative gathering. The Archbishop in his address said:

A Devoted Servant of God.

We mourn the loss of one whose name will be always treasured as one of the great missionaries of the Australian Church—Copland King. He was missionary in New Guinea for 27 years. He joined the Mission in its infancy in 1891. At the very outset his faith was sorely tried. The Lev. A. A. Maclaren, the heroic pioneer of the Missions, when he induced him to go, he was suddenly cut off by illness, Copland King was left practically alone. He was young and untried. The task presented enormous difficulties; all the ground was new. The tribes in the part of New Guinea were untouched by the Gospel. The languages were strange and unwritten. He put his hand to his plough and never looked back. To his resolute steadfastness, the Mission to-day owes under God more than words can express. He was a centre round whom others gathered, yet he himself always kept his own personality in the background. His one ideal was to serve the Master who had sent him, and well he served Him, as an Evangelist, always seeking to break new ground. No place was too lonely for him, no enterprise too hazardous. But not only was he an Evangelist, he was a marvellous linguist and a diligent student. It was hard to say which was his greatest work—proclaiming the cross or the pondering into written characters the unwritten tongues of the tribes to whom he preached, and the preparation of translations of the Word of God, which could even speak when his voice was silent. His linguistic achievements have been recognised by the outside world. But his mission among the souls recorded in the Lamb's book of Life and the living church in New Guinea to-day is a testimony of those long years of toil of the labourer whom God has now called to Himself. His loss is a serious one, and a personal loss for us all, for none could know him without loving him; his works do follow him. The memory of this humble, yet diligent Christian missionary will ever be an inspiration to other men in other generations that come after, to give themselves to this great field of evangelisation in New Guinea for which Copland King gave his life.

The Church in Australasia.
NEW SOUTH WALES.SYDNEY.
Synod.

The Synod of the diocese met on Monday, the 30th ult. The Rev. S. M. Johnston preached the sermon at the Synod service at 3.30 p.m. Taking for his text Acts vi. 3, 4, and 7, the preacher referred to the striking successes of the past week in the war, and asked, "Shall not our hearts go out in warmer affection to God for these His mercies? For these shall not our wills be more perfectly laid alongside of His? Shall not the fact that national mercies have been vouchsafed to us before national repentance was marked in us, melt us from our coldness and indifference to the Creator, and bring us, with tears of repentance and gratitude, to the feet of His forgiving love?" "Some of us think," said the preacher, "that possibly we are witnessing in this gigantic cataclysm what may well prove to be the last stage in the democratising of the governments of the world, for in the last analysis it is a struggle between the world's democracy energised and inspired by Christian ethics, and the remnant of a militarism whose only morality is the morality of might and whose only religion is self." The preacher went on to insist upon the democratic character of the Church and the need of the life rising to the great responsibility of their position, to emerge in the Body. "Unless the general body of churchpeople, men and women, are ready for service, education, watchfulness and courage, they are hopelessly without a guarantee that many of the things they possess and prize now, will be theirs in the future—distant or near." The Synod then assembled in the Chapter House, where the Archbishop presided his Charge, most of which we have printed elsewhere.

Several votes of sympathy were passed in connection with the deaths of the late Archdeacon Gunther and Canon Archdall, the illness of Revs. G. Brown, Copland King and Bishop Stone Wigg. The usual reports were presented, and the Archbishop introduced petitions for the formation of the districts into parishes, and one for the creation of the Conventional District of Eastwood into a Mission District.

An interesting discussion took place upon Archdeacon Boyce's motion re a League of Nations, which was finally carried in the following form:—"(1) With certain land the suffering, losses and other evils arising from war, and firmly convinced that loyalty to our Lord Jesus Christ as the Prince of Peace requires that His disciples should labour earnestly for the abolition of war as a method of settling disputes between nations, this Synod of the Diocese of Sydney expresses its fervent hope that the outcome of the present conflict a League of Nations may be established on democratic principles, with the object of preventing outbreaks of war by international processes of inquiry, conciliation and arbitration, supported if need be by the sanction of force for the restraint of punishment of recalcitrant disturbers of the peace. (2) That the Most Rev. the President be respectfully asked to forward the foregoing resolution to the Rt. Hon. D. Lloyd George, Prime Minister of Great Britain."

A useful ordinance empowering the Standing Committee to deal with certain land ordinances was passed and should do much to save the time of Synod for more important matters.

A breezy debate took place on the Ordinance providing for the superannuation of the Archbishop of Sydney. A noteworthy contribution was made by the veteran Labour leader, the Hon. J. S. T. McGowen, who had a great reception. The ordinance was passed with only minor amendments, though, at one stage, alterations of serious import were threatening. The committee stage of this and other ordinances, though usually very dry, is occasionally brightened by the entanglement of tyros in committee procedure.

The first hour on the Wednesday and Thursday evenings were devoted to special consideration, at the hands of chosen speakers, of the Foreign and Home Missionary work of the Church.

Foreign Missionary Hour.

The selected speakers were Revs. J. Jones (Chairman of the A.B.M.) and Rev. Hedley White, of the C.M.S. Mr. Jones began with a reference to a recent book entitled "The Church in the Furnace," and most particularly the title of the last chapter, "The Great Adventure." The Church has lost the vision of her work, as "the Great Adventure," he said, by being entangled in machinery; she had been trying to referee the game of civilisation played by the world rather than attempting to revolutionise the game itself. This loss of vision could best be recovered by whole-hearted attention to the missionary work which is, but only the Church's primary obligation, but



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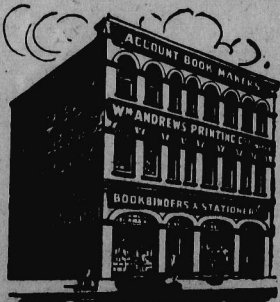
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October 11, 1918.

THE CHURCH RECORD.

The Virgin Mary.

(From the "C. of E. Messenger.")

Our columns have borne witness the last few weeks to the need for a definite and complete statement of the position which the Virgin Mary holds in the thoughts and doctrine of the Church of England. All that is known of her in the New Testament is read in the services and reverently accepted and believed. She was the chosen means of the Incarnation of her Divine Son, and, as such, she is held in an honour expressed by her own words, "All generations shall call me blessed." After the Ascension she passes out of the Gospel story, and the idea of offering prayer to her or assigning divine honour or any kind of worship to her finds no justification in the Bible or in the teaching of the Church for long centuries.

And yet it has come to pass that in the Church of Rome she holds in popular estimation the most prominent place in the religious thoughts of the uneducated, and the people are taught that Christ has entrusted to His mother the whole treasury of grace. If any one doubts this statement let him read Liguori's "Glories of Mary" or ponder over the astonishing words of Cardinal Mercier in the chapter on "Devotion to Mary" in his "Voice of Belgium." We give one or two sentences: "The Mother of Christ, Man-God, is therefore in all truth the Mother of all our spiritual life." "The meditation of our Mother knows no limits to its working."

All this and much more is justified by a quotation from Pope Leo XIII.: "Of all the splendid treasures of grace brought to us by our Lord Jesus Christ, not one fragment can be allotted to us in the divine plan without the mediation of Mary." This is Mariolatry with a vengeance, and it is today the accepted teaching of the Church of Rome. This was not always so even in the Church of Rome. The worship of the Virgin has had in that Church, like many another of their doctrinal errors, a history of development.

In England, Erasmus in the 16th century ridicules the pilgrimages to the shrine of St. Mary of Walsingham and the prayers offered to her. Sir Thomas More in the same century, whilst willing to suffer death for his Roman Catholic faith, in a letter to Erasmus expresses his disgust at the Mariolatry which he witnessed at Coventry, where a preacher declared that "whoever made daily use of the Psalter of the Blessed Virgin could never be damned."

But we need not go so far back into history for condemnation of what is now taught within the Church of Rome. Cardinal Newman, in a letter to Dr. Pusey, writes: "Now at length coming to the statements which offend you in words written in her (Mary's) honour, I will frankly say that I read some of them with grief and almost anger. . . . (These statements) seem to me like a bad dream. I could not have conceived them to have been said. I know not to what authority to go for them, to Scripture or to the Fathers or to the decrees of Councils or to the consent of schools or to the traditions of the faithful or to the Holy See or to reason."

Had Dr. Newman been better informed he could not have excluded so absolutely the Holy See, but the Roman doctrine is always developing, and with such a process Newman more than once found himself in conflict.

It should not be necessary to say in the name of the Church of England that the

adoration of the Virgin, or any claim to her possession of special mediatorial power, is unrecognised and forbidden. If some ill-instructed clergymen stray into these devious paths of heresy they must be rescued, or, in case of obstinacy, silenced.

We think it worth our while to enquire briefly into the underlying causes of teaching such as the above. Idolatry, understood in its widest sense as the worship of the creature rather than the creator, has had a perpetual expression in the history of peoples and nations. That of the Canaanites against which the Mosaic Law was directed was the deification of cruelty and vice and therefore a horrifying worship of devils. Ask any Christian missionary to-day and he will tell you how widely such devil worship haunts the minds which we are seeking to set free through the gospel of Jesus Christ.

The idolatry of Greece was the deification of beauty and intellect, which ended, if we accept the witness of Plato, in refined vice. What have we learnt during the last few years about the practical deification of might and power in its influence upon the life and conduct of Germany? There surely is something wrong in all this or the nations would not be justified in the sacrifices they are making in the cause of honour and right.

The idolatry which has gathered around the Virgin Mary within the limits of the Christian Church is something no less dangerous in its tendencies in that it obscures the true vision of the divine Son of God. The worship of the Virgin Mary is nothing less than the deification of beauty and goodness. This is a better than some other idolatries, but it is none the less an idolatry all the same. No worship which is founded upon mere human invention and traffic upon ill-instructed and unguarded piety, can escape from having evil effects. Mariolatry in its fully developed forms resolves religion into worthless ceremonies which leave the heart and conscience unrepentant. We refer again to Liguori's "Glories of Mary" for our justification in declaring that the repetition of a few prayers, the offering of a few candles, even the presence of a picture of the Virgin, acts as a sort of charm to win her favours even for the vicious and criminal.

Again, there is a subtle and vicious moral consequence which has flowed from much of the worship of the Virgin Mary. The wickedness of sin has been perilously weakened by the fatal error which has separated in men's minds between mercy and justice, assigning the former of these to the Virgin and the latter to her Divine Son. This is almost as mischievous to true Christian faith as the most outrageous misrepresentations of the nature of God which are to be found in the writings of Calvin.

The tendency in human nature to idolatry of one kind or other is perennial. The idols of our own imagination, of power and might, and of beauty and goodness, are, as St. Augustine teaches, things which lurk in human hearts. He adds that they are greatly abhorrent from theology which is the gravity of human wisdom.

We hope that never again shall we hear in the diocese of Melbourne that a single clergyman is even suspected of teaching Mariolatry. Our words will, we hope, result in warning those who have not given to the subject much thought against the danger of departing in the least degree from the true Catholic faith which worships God through Jesus Christ and which teaches Him to be the one mediator between God and Man. No ceremony in public worship can be harmless which detracts from the honour due to Christ alone and no teaching can be

true which places any created being, either with Him or in any position which obscures the soul's vision of His divine compassion. "I am the Way, the Truth and the Life. No man cometh unto the Father but by Me."

Priesthood.

(A reply to an article in the Parish Paper of St. Peter's Church, Warrumbene, Victoria, by Geo. E. Wollaston.)

The writer of this article is evidently labouring under the delusion that there are Church of England people who deny that the word "priest" is used in the Prayer Book. If this is correct, such people must be either blind or unable to read. But the contention is certainly made (and made in controversy) that the title of "priest" in its sacrificial meaning, has no place in the New Testament. To say, as the writer does, "Priest" is simply the N.T. word "elder" or "presbyter," is disingenuous, as he knows perfectly well that he would not accept the pastoral or ministerial title of "presbyter" or "elder," while—as surely—the Presbyterian or Methodist would refuse the sacrificial title of "priest." The evangelical churchman has no quarrel with the Prayer Book's use of the word "priest," because the Reformed Church adopted it as an absolute equivalent for "presbyter." It is the Ritualist who—yearning after Romish doctrine while not prepared to swallow Papal supremacy—reads the O.T. meaning into the word "priest," thereby adopting eventually the principle of the Mass. It is well, therefore, to pin the writer in St. Peter's Parish Paper to this elemental fact, so that readers will not be led away by his special pleading. Later on, he quotes the familiar passage in Rev. i. 6, "Who hath made us kings, and priests unto God and His Father," and, from that, deduces the statement that it means "the sacrificial priesthood of the whole Church." Now I have before me the interpretation of two commentators. One says:—"Ye are kings in that ye have power to prevail with God in prayer, and are heirs of the kingdom; and ye are priests for that ye are sanctified to God's service, and do offer up yourselves and your good works as spiritual sacrifices of gratitude acceptable to God through Jesus Christ."

The other commentator says:—"He hath sanctified us to the service of God, consecrating us a kingdom of priests to give us the privilege of a near approach unto Him, with the assurance of acceptance." I shall probably be told that these views are not "modern." That is quite true. But the objection would come oddly from a man who regards Presbyterians, Methodists, Congregationalists and Baptists as too "modern" (i.e., "springing up since the Reformation") to be included in the Catholic or Universal Church of Christ!

Church of England Australian Fund for Soldiers Overseas.

Canon Garland writes from Jerusalem on July 26:—

"In strolling through the old city of Jerusalem I was struck by the improvement and cleanliness, showing how our advent is making itself felt. The object of my visit this time was to secure premises for our Club. They are three storied, the ground floor being occupied by the military for grain store, and the other storeys are ours, and are in good order, but they will need disinfecting and cleaning. They are not two minutes from the Jaffa Gates, where our Australian boys are always hanging about trying to get into the Holy City. To-day there were over 50 as I came through, nothing to do except to get in. They would have become discontented and some gone to wine shops. Our Club will make a meeting place where they can rest and have a cup of tea. Chaplains look for them to take them into the Holy City. To-day, however, I could not go with this lot, but I got them in under charge of three officers, so they were all happy. Later in the day I took another party myself to the Church of the Holy Sepulchre, where, as is my practice with them, I prayed at the Sepulchre and Calvary, the boys most reverent and appreciating it. Then I went down to St. George's Cathedral to witness an entertainment by the Church Army in honour of the extension of its previous work in Jerusalem, which is very important. At 1 p.m. next day the car arrived for me from the Desert Corps Headquarters, and in an hour I was there, dropped 1000 feet amidst dust, too great for words, ran through

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Bethany, passed the site of the Inn of the Good Samaritan, the well which marked the boundary between Jerusalem and Israel, along the road which our Lord often trod to His loved Bethany, and the road which He followed to Jericho, Jordan and Galilee. I dined at Headquarters with three other Generals; they were all keenly interested in our Jerusalem Club, showed much sympathy and gave practical help. General T. said it was very much needed and would do good work. The sanitation and water supply are big problems. After a conference with General T. I left by car for Jerusalem, and went to a camp in Bethlehem, where I saw one of our marquee in use as a regimental or camp canteen, much appreciated by the boys. Then we drove to St. Simon's, where is an Ambulance Rest Camp, not far from the hospital, but just tired and run down in the lines. Here I saw two marquees of ours, one used as a shade rest tent for the boys to loaf in and the other for entertainment."

The Central Treasurers report having received £12,406 14s 5d., up to September 13, 1918, in addition to about £1500, mostly from Brisbane, sent to the Front before the inauguration of this fund.

The £12,406 14s. 5d., is made up as follows:—Queensland, £4659/9/9; New South Wales, Sydney £2242/11/-, Newcastle £180 6/-, Goulburn £174/3/-, Armidale £401/17/-, Bathurst £296/1/5, Grafton £280/7/-, Riverina £37/10/-, Victoria, Melbourne, £390 3/3, Ballarat £24, Bendigo £4/12/-, Wangaratta £125/8/-, South Australia, Adelaide £1880/5/-, Willochra £188/7/8, West Australia, Perth £1806/0/6, Bunbury £305, Kalgoorlie £32/12/-, Tasmania, £435; interest to date £43/0/10.

Young People's Corner.

Baejun—A Santa Hero.

A great people are Baejun's people. "Fond of hunting, fond of fun; ready to dance all through a moonlight night to the music of drum and flute; able to eat all kinds of food, even snakes and ants, great drinkers of rice beer, full of health and energy; mighty workers in earth, damming streams, and turning the sandy, boulder-strewn beds of torrents into terraced rice fields." Such are the Santals of Santalia in Lower Bengal.

Sixty years ago or more these fearless, freedom-loving folk were oppressed at every turn by the whole horde of Bengali traders, money-lenders, rent-collectors, and officials, and at last the Santals called for the "Hool" or national rising, against the British under whose name the oppressors sheltered.

So it came about that Baejun, a sturdy Santal of about 20 years of age, drew his bow against the white man, and crashed with his furs, or, he-axe, into the Hill Rangers, the regiment sent to put down the rebellion. The British Raj, as usual, conquered, and then set straight all the Santal grievances. But Baejun did not wait for the peace terms. He knew he was a rebel and a prominent one, and he quitted that part of the country. He fled from human justice and was met by divine love.

Somewhere in his exile he came across one of God's pioneers, who spoke to him of his Saviour. "Master," said Baejun to this new friend one day, "Your Christ is a great conqueror and He has conquered me. But my sins have been many; I have shed much blood."

"He has paid the price to God for all that, Baejun."

"Is it farkati (quittance in full)?"

"Yes, Baejun. Quittance in full."

"Then I am His," said Baejun, "and I shall go back to tell my own people what you have taught me." And he meant it.

He returned and found the rebellion almost forgotten, and his people prospering under the new arrangements made by the British. Straightforward, cheerful and plucky, he at once began to bear witness to his new faith. Persecution and threats only seemed to make him bolder.

One day an elephant came with stately pace down the kuki or single lane of the village, bearing on his back a white man who was inquiring of passers-by where Baejun lived. It was Baejun's missionary friend, and while the two had a heart-cheering talk the elephant went on a little tour of his own. Now when a Santal sees a tree he always says, "Here is a tree, let me cut it down"; but here and there a tree is left which is supposed to be specially fancied by evil spirits, and round it are placed large stones, daubed with red paint to represent blood and thereby please the spirits with the suggestion of sacrifice. The elephant came to such a tree and its surrounding stones on the bank of a river, and (being a missionary's elephant!) he quietly rolled these stones into the river and returned to wait for his master. When the visitor had

gone and the villagers discovered the elephant's playful prank, an angry crowd came to Baejun crying: "The spirits will be very angry! We shall have no rice! The cattle will die! Baejun, you are a bringer of evil!"

"What's wrong?" asked Baejun. "The white man's elephant has rolled away the sacred stones. Old man Manjhi and old woman Manjhi will do us harm," cried the priest, referring to the chief evil spirits.

"You must get the stones back, Baejun," said another.

"Yes, make him get them back! Throw him into the river to fetch them out!" The air was full of cries.

But as Baejun straightened himself up, a wholesome respect for the well-known strength of his muscles prevented any one from touching him. "Is that all?" he answered, bursting into a hearty laugh. "There are plenty more stones outside and plenty of red paint in the bazaar, and your spirits cannot tell one stone from another."

Sheepish and silent the villagers moved away. Baejun had scored. But he wanted bigger and better victories, and, led by his heavenly Captain, he gained them. The first was the conversion of his wife; and together they set before the amazed villagers the example of a Christian home where sacrifices were not offered to evil spirits, and one day in seven was kept free from ordinary labour.

One evening on returning home, Baejun found the house-breakers at work, demolishing his home because his wife had refused their demand that she should provide a fowl for a sacrifice to the evil spirits. Baejun set to with such vigour that the house-breakers fled and reported that he had come on them like a roaring lion.

The question of the supply of sacrifices to the spirits was the cause of many acts of persecution. The villagers even requested the magistrate to forbid Baejun to remain in the village, as his presence there was offensive to the evil spirits!

Baejun's reply was: "Prove it."

But Baejun lived the Christian life day in, day out; and at last the time came when his missionary friend was able to come and baptise a little company of men and women who had gathered round Baejun and his wife, and were following their new-found Saviour. With his own money Baejun put up a building bigger and better than any in the village. It was a church. What a joy it was to the Christians to meet there for worship and study!

Year by year this splendid Santal farmer has gone from strength to strength—a mighty hunter and a mighty soldier of the Cross. When we last heard of him he was in his eightieth year, surrounded by men and women won for the Lord by his efforts.

In other villages of the Santal Mission good work has also been done, until there are now some 5000 Christians, having their own church council, with six Santal clergy and 40 delegates, of which Baejun is one. As the grand old patriarch looked round, at a recent council meeting, on the splendid muster of Christians, his heartfelt cry was: "Praise God! Once my land was in darkness, but Christ is giving us light! Praise God!"

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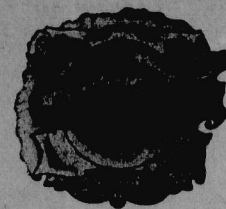
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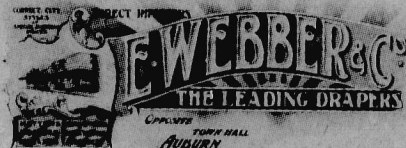
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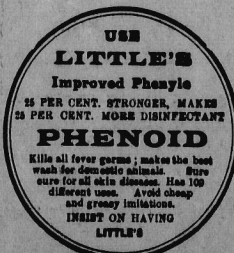
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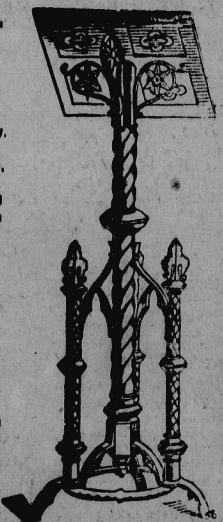
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VOL. V., No. 22

OCTOBER 25, 1918.

Price 2d. (5s. per Year Post Free.)

Current Topics.

Very persistent have been the rumours of Germany's desire for peace.

Of course these have "Is it Peace?" been largely too optimistic in tone; but events are moving so quickly in our favour that there seems great probability of an early cessation of the war. The Allied offensive has been one long series of successes from the middle of July, and hundreds of thousands of French and Belgian people have been relieved of the durance vile of German occupation. Pathetic to a degree are the descriptions of the entry of the victorious armies into towns like Lille, which have lain bruised under the iron heel of the Hun. What an encouragement to continued and earnest prayer those wonderful successes are, for, as one leading English newspaper has pointed out, this series of great successes has synchronised in its beginning with the arrangements for the observance of a National Day of Prayer. How representative and general that observance was we are only just finding out from the graphic accounts in the English papers that are just coming to hand. Only let us keep on lifting up our hearts to God, resisting to the uttermost the temptation that always is near of trusting in numbers and human wisdom rather than upon the Lord God of Hosts.

When America does move, she moves to some purpose. The Americans believe in doing "big" things as well as saying "big" things. She took some time to move in the war, but she is moving with great vigour and wholehearted thoroughness. And in that thoroughness she has gripped by the throat that ghastly traffic that has hindered in more ways than one our own Empire's conduct of the war. She will make no terms with the Liquor Trade. It must get out of her way so that she may not be hindered in her duty in this world-conflict. We ourselves were surprised to find to what lengths this determination carries her. For during the past week we received this notice from the Postmaster-General, "It having come under notice that your newspaper is posted to addresses in the United States of America, I desire to inform you that advice is to hand from the United States that no letter, post card, circular, newspaper, pamphlet or publication of any kind containing any advertisement of spirituous, vinous, malted, fermented, or other intoxicating liquors... shall be deposited in or carried by the mails of the United States." The application of the rule is to a large portion of the States, in some cases partially, but in many cases wholly. By the way, this leaves the "Church Record" in the proud position of being the only Federal Church of England newspaper free to circulate in U.S.A.

We rejoice to note a change in the attitude of public leaders with regard to the gambling vice.

No more un-ideal method of raising money for war loans and patriotic purposes in this time of war could be conceived than that of gambling. To think that men and women, seized with the real gruesomeness of the war, should ask for anything in the nature of a quid pro quo for their contributions is bad enough; but the suggestion that only the excitement of the chance of a big return by means of raffle or art union can make people support these patriotic funds is surely a calumny upon our people. Various Synods have passed strong resolutions against all kinds of gambling methods, and we are glad to note that the Repatriation Committee has definitely forbidden, under pain of fine, any use of such means of money-raising for repatriation funds. We confidently appeal to earnest Churchpeople to respect the Synods' protests, to thoughtfully consider the reason underlying the action of the Repatriation Committee, and to set their face "as a flint" against any encouragement of the gambling mania and vice. Anything that tends to lower the morale of our common life must receive no quarter at the hands of Christian patriots.

The great problem of social unity is insisting upon its right to be considered in order to the discovering some solution which will destroy that "class consciousness" which cannot but develop into oppression and in all likelihood civil war. Too many Christians, clergy and laity alike, are either ignoring the whole question, or, because of its difficulty, dismissing any thought of solution as outside the sphere of "practical politics." In several of the larger cities of the Commonwealth, public lectures have been delivered on some of the various subjects in order to impress the thinking Christian with the gravity of the problem, and at the same time give him a lead in self-education in this regard. The Archbishop of Melbourne, in his Synod Charge, emphasised the need of the study of this problem in order that a thoughtful Christian opinion on the subject might be developed and brought to bear upon its solution. The Archbishop rightly urges that the Church's part is not to ally itself with political parties, but to insist upon the great Christian principles of justice and equity between man and man. His Grace said:—

"Possibly some of you do not know what wild and revolutionary ideas are being promulgated in some sections of society throughout Australia. If the Church stands on one side and says nothing, she is faithless to her message. Experience has taught us that many men deeply interested in the social welfare of the country are willing to listen to what the Church has to say. A proposal is being made to organise the social work of the Church on a larger scale than hitherto, and for this purpose to organise the work of lecturing and preaching on a large and comprehensive scale. As residents of a great city in which these questions are always under consideration, we must take our full share in this new movement, and justify our Church's teaching by presenting it with courage and faithfulness. We can ally the Church with no unions or associations, but we may hope to become a mediating influence by dwelling upon the principles of justice and equity, and insisting upon the observations of these in all the several relationships in which men stand to each other."

For many a year the Chief Pastorate of our beloved Church seems to have almost lost sight of the Pastoral Ideal. The true Pastors are the shepherds of the flock, feeders of the flock of God, and not lords over God's heritage. A Chief Pastor should be a Pastor par excellence, even more intent upon the feeding of the flock of God. And yet sometimes this ideal seems to have been completely overlooked. Of course there always have been the bright exceptions—bishops who have been very fathers-in-God to the Lord's people. But have they not been exceptions? We have rarely seen this ideal so strongly and beautifully expressed as by the Bishop of Gippsland in his recent Synod Address. Dr. Cranswick said:—

"It is a joy to me to realise that I have been called upon in this first year to conduct three really great missions in connection with the effort to produce national repentance and hope throughout our Empire. In the towns of Sale, Traralgon, and Bairnsdale these missions have been attended by results in the lives of hundreds of our people which are pregnant with great possibility for the future. In all my visitations I have given myself almost entirely to the spiritual claims of my high office. I have tried to do the work of an evangelist and teacher. In thus laying stress upon the deeper things in the claims that God makes of us, I believe I have followed sound lines. And yet some might say that I have run a great risk in not using my opportunities to rally the people more in the financial and material duties to the great Church of their fathers. But I read in the old Book of Books that "where there is no vision the people perish," and I believe that in thus seeking everywhere I have gone to give a great vision in spiritual things I have served the diocese in the best possible way. And in doing this I have trusted you and the dear people you represent to see that the financial well-being of the Church shall not suffer. Moreover, I am persuaded that you will not fail me in the trust I have reposed in you."

In our issue of September 27 we noted the chief points of a ritual charge in New Zealand brought against Rev. C. E. Perry, by Archdeacon Gossett. The Bishop of Christchurch has now delivered his reserved judgment. It is rather a remarkable pronouncement. His lordship, at the outset, censured Archdeacon Gossett for moving in the matter. He says, "I feel bound to express my conviction that these proceedings under the canon are wholly without excuse. If Mr. Perry had refused to render due and canonical obedience to his Bishop, something might be said for them." As "Mr. Perry virtually admitted the truth of the facts alleged," it seems to us the