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Current Topics.

Monday will be the Festival of St. Michael and All Angels, which witnesses, year by year, to the Church's belief in the reality of the spiritual and the unseen, and

we are living in an age which particularly needs to lay the message to heart. With its tongue it glibly professes to recognise the supremacy of the spiritual which the experiences of the last five years ought to have taught it, but in its conduct it gives the lie direct to its professions. Men still act as though the material were the real, as though profits and wages were the really important things, as though laws were of more value than the spirit in which they are administered, and the human agents more important than the Holy Spirit. Who alone can give them power. All this needs to be changed if the great tasks before us are to be achieved, and it is the Church's task to lead the world. It is very helpful, therefore, to have such opportunities as those which St. Michael's Day provides, but if the Church is to influence the community in any effective way, her witness will not have to be confined to the observance of a festival which happens once a year: it must be expressed in the conduct of her sons living their daily lives as though the spiritual were for them supreme and the unseen very real. There must be more practical faith in her corporate efforts and in the actions of her individual members. There must be no more epidemic-funk, not nearly so much selfishness, either corporate or individual, and far less timid hesitation with regard to big ventures in the Church. The world needs the message of St. Michael's Day, but it reads its lessons most easily in the lives of those who seek to teach.

The Bishop of Goulburn has written an excellent article in the current issue of the "Southern Churchman," on the problem of Reconstruction. So much Regeneration has been written and said on that topic, and so little accomplished, that there is some danger of the whole question being delegated to the region of the impractical and impossible. The problem of human nature and its variability seems to baulk all efforts for the real betterment of the conditions of life that are most awry. It is only the application of Christian principles that, in the end, will be found to meet with any lasting success. As Dr. Radford so well puts it—

"The task will require the frank and fearless avowal of religious convictions. There is much easy talk in the air about the reconstruction of society. Of course there will have to be a serious attempt made to reconstruct the economic world, or rather to construct something which we have not yet got, something in the way of standing industrial councils in which the representatives of labour, capital and the community will confer and co-operate in the production and

the distribution of wealth. But organisation does not work of itself; it depends upon the way in which it is worked, and that again upon the spirit in which men work together. And when people speak glibly of the reconstruction of society, it is necessary to say right out that the reconstruction of society means the reconciliation of brothers and sisters, and that means the conversion of souls. And this is not going to be effected even by the most admirable reconstruction of anything and everything that needs reconstructing in the working machinery and methods of the church, but only by the Spirit of God working upon and through the spirits of His children.

"The only leaders who last, the only guides who can be trusted, are men who with all their knowledge and ability are moved and led by religious principle. Only such men can move and lead a community. The public conscience is yearning to distrust and some day soon will find a way to depose any the political leader or official whose character is not clean and honest and truthful. But we want something more. We want a brave avowal on the floor of the House or on the platform of the Town Hall that the business of the nation is our Father's business. At least we want to hear the ring of religious conviction, to catch a glimpse of Christian ideals, in the appeal of a political leader to the people whom he is set to lead."

That is just the difficulty. Men of professed Christian life in the midst of the work-a-day world are so slow to make such a public avowal of the beliefs that are at the back of their life. Dr. Radford asks why there should be "this conspiracy of silence on the subject of the deepest motives and highest ideals on the part of Christian laymen when they face an assembly of their fellow citizens." His denunciation of the temper of mind behind that silence is well spoken; he says:—

"The hypocrites of the New Testament pretended to believe a faith which they did not practise. There is a new kind of hypocrisy very common in Christian nations, the respectable man who by silence or secrecy gives the impression that he does not believe the faith by which in a sort of way he is really trying to live. An Australian army chaplain tells a story of an officer who was surprised into an admission of his faith, and then added thoughtfully, "I wonder why we are so keen on making ourselves out to be such damned heathens." Is it a mistaken idea of the danger of cant, or is it a form of moral cowardice, that is responsible for this hiding of a man's faith? In any case, however unconsciously and unwillingly, by this persistent silence men do each other a great injustice and the cause of Christ in the world a still greater injustice. The two keystones of the Christian life in the New Testament are service and witness. There has been for some time, especially during the war and since, an increasing spirit of service. What is wanted most now is the note of witness. "never to be ashamed to confess the faith of Christ crucified,"—never to be afraid to acknowledge that our citizenship in a Christian commonwealth is part of our service in and for the kingdom of God. On any lower ground and with any lower motive the kingdom of God will never get built."

It is a pitiable spirit that is being manifested by strong A.B.M. partisans towards the Church Missionary C.M.S. Society and its home activities, and Why cannot those who are in authority allow the C.M.S. its rights as stated by the Determination of the General Synod, or else simply and openly work for the rescind-

ing of that Determination? In our last issue we published a short manifesto that the Society's officers felt bound to have published. Because the C.M.S. in Australia determined to link on with the Parent Society's great Peace Thankoffering Appeal, at the invitation of the English Committee, and in consequence to keep itself clear from the A.B.M. appeal, there has been flowing quite a river of "crocodile tears." There is in A.B.M. official quarters an almost overpowering "regret," the expression of which tends, intentionally or not, to cause a misunderstanding of the true position. C.M.S. members have a very real cause of complaint against the disingenuous statements that have been widely published. For instance, there is the A.B.M. Appeal, in which occur the following paragraphs:—

"NOTE.—Gifts may be earmarked for any particular work. You may help any missionary work of the Church, Australian or Foreign, by contributing to the Thank-Offering Fund of the A.B.M.

"Gifts not earmarked will be at the disposal of the Board of Missions for such work as is, in its opinion, in special need of help."

The Church public have a right to a much more explicit statement than this. Our impression is that not one single penny of gifts not earmarked will find its way into the coffers of the C.M.S. If our impression is correct, then the above statement is liable to be misunderstood.

The same issue of the A.B.M. Review contains the statement, "The Australian Board of Missions, as the official missionary organisation of the Church in Australia" . . . and the current number of the "Newcastle Churchman" says that "the present constitution recognises C.M.S. as an agency of A.B.M." . . . although the Determination referred to recognises the C.M.S. as "an agency of the Church in her missionary work." Our friends in the other ship seem to be at pains to minimise the real position of the C.M.S. One would think that official recognition of C.M.S. as "an agency of the Church in her missionary work" makes it sufficiently a part of the "official missionary organisation of the Church" to save it from the treatment that is at the present time being dealt out to it by A.B.M. leaders; all the more so when nearly the whole of the Australian Bishops are on the list of President and Vice-Presidents. At the same time we are sure that C.M.S. leaders are not hankering after "the flesh pots of Egypt" in the shape of any official recognition that might in any way limit the operations, through their Society, of the Holy Spirit.

Our friends who deplore the society system will do well to weigh carefully the words of the present Archbishop of York in defence of that system:—"We need," said Dr. C. Lang, "the splendid enthusiasm of the societies." Given a perfect Church, that is to say a Church aflame throughout its mem-

English Church Notes.

Personalia.

bership with love to Christ and possessed by His Spirit, such a Church would indeed be its own missionary society; but in an un-ideal Church, where even her leaders are not always chosen for their evangelistic zeal and enthusiasm for the souls of men, we may well hesitate long and prayerfully before we consent to join with others in the hope "that the day is not far distant when the C.M.S. in Australia will become fully merged into A.B.M."

Meanwhile, may we suggest to those who have this hope, in sincere regard for the Church of God and no narrow section of that Church, that they seek to avoid expressions that are ill defined and disuniting. For instance, we note that in one diocese the Diocesan Missionary Committee, which definitely recognises C.M.S. as having a right to share in the proceeds of its general fund, has passed the following resolution:—

"The Church in Australia having asked for a Missionary Thankoffering for Victory and Peace of £30,000, this committee recommends that a Diocesan Appeal be launched. Each parish to be at liberty to allocate the funds raised within its borders, as it so desires."

This Committee is by no means ignorant of the fact that the C.M.S. of Australia is appealing for £25,000, and yet "The Church in Australia" (sic) is only appealing for what A.B.M. appeals for. Has C.M.S. then no part in "The Church in Australia"? Surely a modicum of humility would at least grant us and also our Non-Conforming brethren some place in "The Church in Australia." We wish that our brethren in Newcastle had said "The Church of England in Australia—£55,000." It would have made their resolution bigger-hearted and accordingly more Catholic.

A warm discussion took place in the Adelaide Synod over the question of the control of the religious teaching in public institutions, and the vote of the laity negatived a motion intended to make such institutions extra parochial. Several speakers drew attention to the fact that this question had now been before the Synod four years in succession, and one clerical speaker said that he would like an explanation of the dogged persistence with which the motion was brought forward year by year. The matter was not as innocent as it looked on the face of it. Synod ought carefully to consider what it was doing before it bartered away its powers.

The rector of St. Luke's voiced strongly the protest he had previously made in his parochial paper. The Bishop made the statement that the motion was really a request to Synod to give official recognition to a custom which had always prevailed in the diocese. The refusal of Synod to give such consent is surely an indication to the Bishop that the custom is against the law, and that he has not any justification for his claim to interfere with the liberty of the parochial clergy. We trust that ere long his lordship will recognise the constitutional limitations of his powers as bishop.

C. E. M. S.

The annual conference will be held at Newcastle on Saturday and Sunday, October 11 and 12. The arrangements made up to the present include:—

- Saturday afternoon: Visit to steel works.
- 5.45 p.m.: Evenson at the Cathedral.
- 6.30 p.m.: Corporate Tea.
- 7.45 p.m.: Conference.
- Sunday, 8 a.m.: Corporate Communion.
- 4 p.m.: Men's Service.

It is a matter for regret that parochial visitations will prevent the attendance of the Bishop of Newcastle.

Rev. J. H. Linton has been appointed to the Bishopric of Persia, vacant since Bishop Sileman's retirement in 1916. Mr. Linton was formerly Principal of the Bishop Stuart Memorial High School for Boys at Ipsahan, and has lately been lecturing to officers and men of the Royal Navy on "Opportunities for service in the Kingdom of God."

Prebendary Eardley-Wilmot, vicar of St. Jude's, South Kensington, London, has been appointed to the vicarage of Broxbourne, Herts.

Prebendary Grose-Hodge has accepted the rectory of Birmingham.

Dr. Griffiths-Thomas is resigning Wycliffe College, Toronto, at the end of this month. The students of the College have presented him with an illuminated address containing high eulogiums of the Principal's work and life.

"The Challenge" announces that Canon Garbett, vicar of Portsea, has been appointed to the Bishopric of Southwark.

Perpetual Diaconate.

In the Lower House of the Canterbury Convocation in July last, Canon Garbett moved "that this House would welcome the extension of the diaconate in the Church of England to include men who may not feel called to go on to the office of priesthood."

There were, he said, some who felt a real vocation to the ministry but for a variety of reasons are not able to look forward to the office of priest. Besides these there are men who have found their life's vocation but also feel called to assist the Church as deacons.

The intention should be that these deacons should continue to earn their living in secular employment. The proposal would greatly assist the reverent administration of the Holy Communion.

Canon A. W. Robinson said the proposal was really the establishment of a real diaconate in the Church of England. Our present system certainly tends to lower the standard of ordination to the priesthood, when it was desirable to raise it.

Dr. Scott Moncrieff supported on grounds of his experience both as a parish priest and as an examining chaplain. The Dean of Ely thought the proposal would greatly assist the solution of the Church's problem in country districts. The motion was carried unanimously.

C. E. Z. M. S.

At a special meeting of the members of the C.E. Zenana Missionary Society, the following resolution was passed nem. con.:

"That, with reference to the suggested amalgamation of the C.E.Z.M.S. with the C.M.S., this meeting, recognising that a sufficient measure of unanimity amongst the members of the C.E.Z.M.S. does not exist such as to justify a definite proposal to the C.M.S., resolves that negotiations with a view to the union of the two societies be not further proceeded with at the present time."

"And that the constituency of the Society throughout the country be urged to continue their whole-hearted support to the work."

A Comprehensive Church!

A dignitary of the Church, who is also a painstaking reader of "The Church Times," has discovered in the advertisements for assistant priests the following varieties:— 1. Moderate Churchman, 2. Moderate non extreme, 3. Catholic Churchman, 4. Evangelical Churchman, 5. Definite Churchman, 6. Prayer Book Churchman, 7. Central Churchman, 8. Central Views, 9. High Churchman, 10. Good Churchman, 11. Army type ceremonial, 12. Vestments, 13. Western Use, 14. Three points, 15. Catholic lines, 16. E.P. The choice is wide, and the discrimination nice.

Liverpool Cathedral.

The Bishop of Liverpool, presiding on July 14 over a meeting of the diocesan committee, expressed the view that Liverpool people would never permit their Cathedral to remain incomplete through lack of finances. The financial statement showed that in consequence of the great increase in cost of labour and materials £130,000 would be required to complete the main part of the building, which, it is hoped, will be consecrated and opened within three years. Towards the amount required a sum of about £75,000 is in hand.

Church Day Schools.

The Bishop of Liverpool, presiding at a meeting on behalf of Liverpool College War Memorial Fund, spoke strongly in favour of great public day schools, and in a most interesting passage gave his own experience. "I kept all my four sons at home," he said, "for the reason that I believed that, if a boy had a good home, it was best to keep

him at home during the most impressionable time of his life, so that parental influence could be strongly brought to bear upon him, and so that a lad could learn, by mixing with his sisters, to honour and reverence womanhood. And I am bound to say that, so far as I am concerned, the experiment has proved successful. I thank God for the training and education my four boys received at Liverpool College. It helped to make them what they became—good sons, useful citizens, and brave men."

A Significant Event.

The following item of news will interest our readers. It shows the remarkable growth of Christianity in Uganda:—

Uganda Ordination. By the Bishop of Uganda, in the Pro Cathedral, Namirembe, Kampala:—

Deacons:—Fesito Birikade Lubovera (Mengo Central School, Buganda); Kezekiya Wanzu Sajib (Kikoma, Buganda); Kamu Kibirigi Mukasa (Butere, Kavirondo); Abimereki Mugenyi Lukyalekere (Masindi Bunyoro).

Priests:—Hulaimi Kato Asane (Rakai, Koki, Buganda); Sira Wavamuno Dongo (Gulu, Northern Province); Nuwa Kajude (Hugere, Buganda).

The sermon was preached by the Bishop, and the Gospel was read by the Rev. Fesito B. Lubovera. All the candidates were trained at the Bishop Tucker Memorial Theological College, Mukono. There are now in the diocese thirty-six English missionary priests, fifty-one African priests, and Seventeen African deacons, or a total of 104 clergy.

Australian Board of Missions.

(From the Secretary.)

The quarterly meeting of the Australian Board of Missions was held at the Church House, Sydney, on September 3 and 4. From the standpoint of numbers, it was the smallest meeting yet held. The Chairman of the A.B.M. was absent in New Zealand, and only two representatives from Victoria were present, and one from Queensland. The Primate presided, and the Bishop of Goulburn undertook the Chairman's work of presenting business to the Board.

Vacancies on the Board due to the resignation of Mrs. J. A. Pattinson and Miss T. Milner Stephen were filled by the co-option of Mrs. R. Stephen (Newcastle) and Miss Macarthur Onslow. It was announced that the C.M.S. had appointed the Rev. P. J. Bazeley to be one of their representatives on the Board in place of the Rev. S. M. Johnson.

The appointment was announced of Mr. W. Channon, late deputy-registrar of the Diocese of Newcastle, as accountant and business manager at the central office of the A.B.M.

Legacies totalling £300 were announced as having been received since the last meeting. A memorandum on the financial position, signed by the Chairman and the hon. treasurer, was considered, and it was decided to make known as widely as possible the seriousness of the situation, which is mainly due to the enormous increase in the cost of stores for the New Guinea Mission. The expenditure on this head is almost double that of two or three years ago, and unless the Australian Church promptly and liberally increases its support to the missionary work which it has pledged itself to maintain, the A.B.M. may have to notify the Bishop and his devoted staff that they must not only refrain from new work, but must withdraw from some of the existing stations. The Board appeals to the Church to prevent the necessity of retreating at the very time when we are called upon to advance. Roughly speaking, the mission needs £300 to lift it clear of the danger now threatening.

The Board gratefully acknowledges an announcement from the Women's Auxiliary that the Women's Lenten Offering for 1919, amounting to £1000, was being handed over for the purpose of providing at the earliest possible date for the sending of a doctor and medical necessities to the A.B.M. mission areas in the tropics.

The report of the Thankoffering Campaign committee was considered, and the committee was empowered to proceed with its work. It hopes at an early date to announce the appointment of three special commissioners for organising the details of the campaign.

Subject to the report of the Chairman on his return from New Zealand, the Board confirmed its previous resolutions in regard to the questions of dividing the present diocese of Melanesia and deferring any final withdrawal from Norfolk Island.

A Call to the Nations.

(Address given at St. Paul's Cathedral on Peace Sunday by the Archbishop of Canterbury.)

We are met at a great hour in the world's life. It is for an intensely solemn purpose. Our service to-day stands out by itself as commemorating what is literally the greatest event in human history. Many a time in our long island story the men and women of England have gathered here to give thanks for victory and peace. The Armada, Blenheim, Waterloo, Schastopol, give example of such occasions. The very first service of the these actual walls, then fresh and white from the mason's chisel, gave echo was the thanksgiving for a tenuous peace. But never never till to-day have King and Queen along with Lords and Commons, with Navy, Army and Airmen, with statesmen and governors from the King's dominions overseas, with kinsmen from the great Republic of the West, with ambassadors from friendly States, and, newest of all, with banded companies of men and women workers enrolled for active ministries of war or peace. That answers to the vastness of the hour. And today this gathered multitude stands together, sings together, kneels together, for what? Not just in order to say how we rejoice that this mightiest of all wars is ended, and that victory is won, but in order, as members of Christ's society on earth, Churchmen and Nonconformists side by side, to give definite, thoughtful, loyal recognition to the Lord God Almighty for what He has done for us in the years of war, and their issue in a victorious peace. The Lord God Omnipotent reigneth. "I was glad when they said unto me, let us go into the house of the Lord."

We need no preacher's words to-day. Our hearts are full. The vision sets them aflame. Look back. Look round. Look onward. On this very day one year ago King and Queen were kneeling where they kneel this morning, and the arches overhead were filled with our chanted thanks to God for twenty-five completed years of wedded life and love and leadership. And while we were kneeling here the guns were thundering on the Western battle-front; armies were rolling up the second Tiber of the Somme, and in Italy the Piave and the Jordan and the Tigris were still alive with war.

Carry your thoughts a year further back to a more local and passing thing. It was on the morrow of this day two years ago that there fell on us the disquiet of the great daylight air-raid on London, in vivid contrast with our jubilant thanks to-day. Back yet another year. It was this opening July week in 1916, three years ago, which has given imperishable fame to woods and villages in what were once the lovely valleys of the Somme; Mametz, Thiépval, Contalmaison, and the rest. Yet one more memory. It was in the third week of an Egean July just four years ago that the world's records of heroism were being enriched by what Gallipoli can tell.

It is by that backward look along the years that we appraise aright the spirit of thanksgiving which is rightly ours to-day. Not merely that it is over. We are proudly thankful not only for the peace which we won for the world, but for the peace which we won for our best in power and promise, whose young, strong, eager lives were unhesitatingly given for our country's honour and for the bettering of the world, is an enduring asset in the treasure-house of what we reverently hold most dear. And not less the offering of those whose buoyant manhood has been scarred and marred by what war has wrought, and whom, present with us still, we reverence for what they too have done for us all.

Our gaze passes from what has happened to what is happening, or is round about us now. What do we see as the guerdon which our brave men have won for us? We call it peace. And peace means, not simply the ending of strife, but the spirit, the conditions in which whatsoever things are just and clean and wholesome can flourish and abound. Is that what we have won? If not, there is something amiss, something which needs fashioning still. But, please God, what we have secured by these years of unutterable stress is and shall be just that. Wholeheartedly we mean it so to be for our land and for other lands as well.

I stand here, I speak here, to-day as one who, believing in our Master's promise, is bold to maintain—despite all our qualms; despite, may I because of our experience—that, in His good time, the ending of war between Christian peoples is a thing attainable. Slow and halting are our steps upon His way, but the victories of Jesus Christ among the sons of men are manifold, are visible, are proven well. The world with all its wrongs is better than it was. Bit by bit its evils wane. May

it perhaps be that in the very horrorfulness of these five hideous years we have seen, as of old, that the evil spirit can tear its victim before it be cast out? "Peace, be still!" To that vision, dim still and hazy and uncertain, our eyes turn as we look forward wistfully into the unborn years. It is still a thing unfashioned. But in our prayers at least it has its firm place. "Thy kingdom come." Does anyone as he offers that prayer—our Master's prayer—mean a kingdom among men wherein war is still to be the arbiter? And, if not? If not, it depends on those who pray "Thy kingdom come"; for "The Kingdom of God is within you."

And so, along with prayer and vision there comes effort—clear, sustained, robust, be as a nation set our hand. A League of Nations must be no mere theory of statesmen. It is to be the people's pact. So far as in us lies we are answerable before God and man that it live and grow; and the people—ye and I, that is—must be worthy to be its artificers. A people of clean life, of sensitive honour between man and man, of ready recognition of "the other man's" side; a people keen at some in mutual service and therefore strong in contribution to the common pact among the nations of the world.

Now all that is not going to come about of a sudden. "If the vision tarry, wait for it." Bethlehem brought a new message to mankind. Beneath the angel-strain have rolled Two thousand years of wrong, but Christendom mayhap is still young as compared with what its life shall be. With chastened and yet eager heart we are thanking God to-day for what these five years have brought us, for the trust of championship on behalf of what is just and of good support for the ready self-offering of our worthiest, and the dauntless valour of their gift, for the integrity and resource of our high command. For the victory that has been won.

And for the achievement of civilian leaders too. The noble persistent toil of statesmen who, through tangled dense enough to daunt the stoutest heart, have wrought and tramped and even hewed their way to an outlet, or towards an outlet, a pathway of permanent peace. The pathway may be rugged still. It may want, I think it will want, consideration and adjustment here and there as the months or years run on. But it is achieved, and we can go forward in thankfulness and hope to the tasks which lie immediately ahead. Outstanding, surely, among these is the staying, throughout Europe, if we may, of one of the darkest ravages of war, the scourge and spectre of impending famine. Great tracts, we are told, are in want of daily bread. The obligation rests upon us all, as a nation and as men.

We start with the new joy of a fellowship widened and deepened by the stern discipline of these strenuous years. The bonds are strong. Some of them are new. We shall need them all if we are to stand together aright.

To find, to fashion and fulfil The cleaner life, the sterner code.

We have won the peace for which we strove. We thank God for it here and now. May He give us, as He only can, the grace to use it worthily. We kneel together to-day, King and people, in first dedication of ourselves, as a Nation, to the service of the Lord Christ. It is not mere aspiration, mere feeling, that we want, but firm unflinching will.

We know the paths wherein our feet should press.

Across our hearts are written Thy decrees: Yet now, O Lord, be merciful to bless With more than these. Knowledge we ask not—knowledge Thou hast lent. But, Lord, the will—there lies our bitter need. Give us to build above the deep intent The deed, the deed.

Enthronement of the Bishop of Tasmania.

(From our own Correspondent.)

Bishop Hay, the seventh Bishop of Tasmania, was (to use the technical terms) "inducted, installed, and enthroned" in the Cathedral on September 9, the service beginning at 11 a.m. The influenza epidemic, of course, materially affected the congregation, and also the attendance of clergy, to say nothing of the choir. It was noticeable, however, that the attendance was thoroughly representative, thus affording further proof of the satisfaction with which the appointment of Dean Hay as Bishop has been received by all sections of the community. His Excellency the Governor (Sir Francis Kerr-Pearce) was present, attended by Major, the State Treasurer (Sir Elliott Lewis) and Lady Lewis were also present.

The first portion of the ceremony, that of admitting the Bishop to his Cathedral, was witnessed at the west door. A procession of lay members of Synod and the Cathedral Board, surpliced clergy and members of the Cathedral Chapter, was formed in the precincts of the Cathedral, and entered the building by the south-west door. It included the Ven. Archdeacon F. T. Whittington (Administrator of the Diocese), Archdeacon Berosford (Launceston), the Church Advocate (Mr. W. F. D. Butler) in wig and gown, the Registrar of the Diocese (Mr. G. H. Bailey), all the city clergy, and some from the country and other centres.

The Bishop, attended by his chaplains, Canon Shoobridge and Rev. F. B. Shatland, passed through the close to the west door of the Cathedral in Murray Street, where he knocked three times on the door, and demanded admission to his Cathedral, in accordance with the custom of the diocese. Usually, on these occasions, admission is given by the Dean, but as the Bishop was himself the Dean before he became Bishop, his duty devolved upon Archdeacon Whittington, as the Administrator. Having admitted the Bishop, the Archdeacon declared him in the name of the Lord, and declared that he and the Chapter were willing to proceed immediately with the installation and enthronement. The procession, with the Bishop and his chaplains bringing up the rear, moved up the nave as the hymn, "Thy Hand, O God, has guided Thy flock from age to age" was sung. The clergy took in their seats in the chancel below the communion rails, while the higher dignitaries took up their positions within the sanctuary. The Bishop delivered to the Administrator the official documents of his recent consecration at Sydney, and Archdeacon Whittington, in his turn, handed them to the Church Advocate, by whom they were read. The Bishop next made a declaration promising to "respect, maintain, and defend the rights, privileges and liberties of this Church and diocese, and to rule therein with truth, justice and charity, not lording it over God's heritage, but endeavouring to show myself in all things an example to the flock, and in this I will do, the Lord being my helper."

The Administrator instructed the Bishop into "the occupation of the Diocese of Tasmania, and into the possession, authority, and jurisdiction which pertain to the Bishop of this diocese, in accordance with the acts and resolutions of Synod." Special prayers were offered, and the Administrator, taking the Bishop by the right hand, conducted him to his seat on the throne in the choir, and presented him with the pastoral staff.

The enthronement over, the remainder of the service comprised prayers, the in-tron, collects, Scripture readings by Archdeacon Berosford and Archdeacon Whittington, the Nicene Creed, hymns, and the Holy

THE KING'S SCHOOL PARRAMATTA.

FOUNDED 1831. President of Council and Visitor: The Most Rev. The Lord Archbishop of Sydney. Council: His Grace The Lord Archbishop of Sydney (Chairman), Rev. Canon H. Wallace Mori, M.A., Rev. Canon Hey Sharp, M.A., Rev. W. J. Cokerhead, B.A., Ven. Archdeacon Boyce, Rev. S. M. Johnston, B.A., Sir Russell French, Sir Charles Wade, B.A., Mr. John A. L. Perry (Hon. Secretary), Mr. M. W. Beaver (Hon. Treasurer), Mr. Justice Fring. Headmaster: The Rev. E. M. Baker, M.A. (Oxford), assisted by a Staff of Masters, Graduates of Australian Universities. There are a number of Scholarships attached to the School. A Junior School, with Resident Master, Matron, etc. has been established for the special care of boys from 8 to 12 years old. All particulars may be obtained from the Headmaster or from Mr. G. S. Lewis, Clerk to the Council, Ocean House, Moore Street, Sydney.

Communion, with the Bishop as celebrant. The first communicants were the clergy present, followed by Mrs. Hay, wife of the Bishop, and Corporal A. S. L. Hay, his son, a member of the 40th Battalion of the A.I.F., who was present in khaki.

There was no sermon. When Bishop Stephen was enthroned just five years ago, we had an evening service on the day of the enthronement (in that case also it was a week-day), and the new Bishop preached, but now, of course, we are not allowed to hold any big services nor any meetings, of more than 15 persons.

But though there was no sermon, when the service was all over the Bishop came to the clergy and choir in the open air, and said a few words, the gist of which was that while a Bishop was generally styled a Father-in-God, he would like also to be a Brother-in-God. Tasmania indeed may well feel thankful that the Divine guidance has given us such a Bishop.

Bishop of Adelaide's Address.

(Concluded.)

National Characteristics.

The last principle to which I draw your attention is the preservation of national characteristics. It has been suggested that this principle is opposed to true Catholicism, but this is to ignore the fact that God has given to each people, as we believe, some contribution to make to the Body of Christ, and that the Body of Christ will not be completed until each nation with its own special characteristics has been brought in. As each person has his own individuality so has each nation; and we wish neither to crush nor to absorb it, but to preserve it, and let it contribute to the endowment of the whole Church.

Thus India, China, Japan, Africa, America, and other countries, all have their contributions to make—and Australia too. But what is to be Australia's contribution? Australia is only beginning, but she is beginning, to develop a type of physique, and a type of character, of her own. And as in the life of the individual the years of childhood, especially the early years, are the most impressionable, so it is in the life of a nation. The years of war have been moulding this young nation more rapidly than long periods in the past, and the next few years will be at least as important. We start with a great type—the British ideal is that of "a serious-minded, resolute, independent man loving justice, making for righteousness, strong in the fear of God." Can we add length and breadth of vision, joyfulness, brotherliness, such as this country of far horizons, bright sunshine, and bush fellowship ought to induce? And can we add these without surrendering any of the sterling qualities of our forefathers? Much depends on the courage and the strength and the personal of the Church in these times. A divided Church necessarily loses its effectiveness; and here is an urgent plea not only for unity in our own body, but for reunion with those who are still separated from us for closing ranks, for buying up our great opportunity, and for working together in the cause of God's Truth on the basis of a frank and loyal acceptance of the principles which I have tried to set before you—principles which have guided our Church in the past, which have stood the test of time and have lost none of their ancient virtue.

Think out Your Principles.

Think out your principles then; think out your position. This is the burden of my appeal. It has been said that the perils of the Church of England are due to a refusal to think clearly about principles. But we have no right to impair the Church. Clear thinking is the preliminary to sound action.

Practical Conclusions.

I promised certain practical conclusions; I give them now, in the hope that they may help in the carrying out of the great principles on which I have dwelt.

1. Our soldiers are returning, and all sorts of strange demands are made for new services, and new treatment of old services. There is a real danger in taking popular demands as a guide. It is not new services that are needed, but a new spirit. New services with the old spirit will be useless: the old services with a new spirit will draw men to the Lord.

2. Let there be tenderness and sympathy and forbearance for the sincere convictions of men of different views. A limit can be reached, but we do right to extend it to the uttermost.

3. Let there be avoidance of all provocative terms which alienate sympathy unnecessarily,

and induce resentment without any compensating advantage.

4. Where as in a country place Churches have only one Church to go to, the temptations, needs, and predilections of all should be sympathetically considered, as far as is reasonable and possible.

5. Avoid fault finding. Seek not to pull down but to build up. Be chary of negotiations, but aim at setting forth the Truth.

6. Let there be acceptance of the Prayer Book form all round. It is possible to offend by defect as well as by excess. We have all promised this obedience, and if we carry it honestly into effect, it will bring us all closer together, and it will mean a spiritual uplifting of the whole Church. It is worth trying.

7. Finally, repress all indignant feelings. It is hard to give the soft answer which turneth away wrath. It is often harder still to give no answer at all. But remember Him "Who, when he was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to him that judgeth righteously; Who His own self bore our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness; by Whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the shepherd and Bishop of your souls."

Correspondence

Archdeacons.

We have been asked to re-publish the following letter which appeared in the "Australian Record" of September 22, 1894:—

(Copy.)

(To the Editor, "Australian Record.") Sir,—Letters have been written to you for the purpose of suggesting a proper qualifying word to place before "Archdeacon." "Visiting" Archdeacon has been suggested, and "Working" Archdeacon. It has, doubtless, however, appeared to many, and that not of late only, that what we want is to be able to substitute Archdeacons for titular Archdeacons.

In addition to the Archdeacon of Sydney we have had for years past two (titular) Archdeacons, viz., the Archdeacon of Cumberland and the Archdeacon of Camden, of these two one was for years the incumbent of a burdensome and trying city parish, the other the incumbent of the important parish of St. John, Parramatta.

It is no reproach to the honoured men who have possessed archidiaconal titles that though wonderful workers—they have for the most part been neither "visiting" nor, as such, "working" archdeacons.

How would it have been possible for the holders of these offices to have visited the parishes and fostered the organisation of the diocese without the neglect of their more immediate and multifarious duties?

That they have been able to do all that they have done for the diocese at large, while at the same time remaining "in touch" with their parishioners, is a marvel to many, and tends to show how wonderful a being is a strong man.

"The archdeacon has no parochial cure," so says Dr. Hook in his Church Dictionary; but what is the Church in the Diocese of Sydney to do to obtain active archdeacons having no parochial cure? So far as I know, we have at present no funds that can be applied for the purpose, and the Church cannot have archdeacons unless she enable them to live.

Our beloved Bishop, on being interviewed lately, said that the members of the Church

wanted more self-sacrifice to enable them to give.

It is well known how good an example our Chief Pastor sets in this respect; the clergy, too, as a whole, are not lacking in this grace, some giving a tenth of their income back to God, and some more than that. Among the laity there are also to be found those who give to God and His Church with liberality, but those who, being able, to their shame, do not, are on every hand.

Yet it is too much to hope that if the diocese, clergy and laity, commit itself—for the sake of the manifold advantages of the institution—to the obtaining of archdeacons having no parochial cure, the understanding will issue in success.

The spiritual and material results of the ministry and jurisdiction of such officers would be an immense gain to the diocese.

I am, yours, etc.,

(Signed) GERARD D'ARCY-IRVINE. Bowral, 18th September, 1894.

"Episcopal Despotism."

(The Editor, "Church Record.")

Sir,—Mr. C. F. Hancock, in a letter on the above subject in your issue of September 12 inst., refers to church services, and says that "the two leading parishes in the City of Sydney" have, amongst other services, "daily celebration of Holy Communion or Lord's Supper, commonly called the Mass." I have nothing to say, in this letter, as to the two parishes concerned, whichever they may be, but I wish to draw attention to the inaccurate and misleading expression used by Mr. C. F. Hancock that the Holy Communion or Lord's Supper is "commonly called the Mass." The Holy Communion or Lord's Supper is not commonly called the Mass by the Church of England. That the "Holy Communion or Lord's Supper" is not "commonly called the Mass" by the Church of England is known by all churchmen who are well instructed in the definite teaching of the Church. The matter is so well put by Deyson Hague in "The Protestantism of the Prayer Book" that I cannot do better than quote his words, "In the 1912 edition, at pp. 50 and 51, says:—'In 1549, the whole Prayer Book, in English, came forth, and the Communion Service in it was arranged very much like that in our present Prayer Book. There were, however, various terms employed, and various practices sanctioned, in this First Book of Edward, which were intentionally avoided and omitted in the revised Prayer Book of Edward of 1552, which is, as must again and again be emphasised, substantially the Prayer Book as we now have it. I have said, intentionally, for there can be no doubt that Cranmer and Ridley, the chief agents in the work of revision, with growing spiritual enlightenment, were determined to eradicate that which could nourish superstition or countenance Popery. That the omissions they made, and the changes they introduced, were the result, neither of chance, oversight, or caprice, but were the careful, judicious, and designed alterations of men who clearly understood how even minute expressions and outward gestures may be produced as intentional endorsements of doctrinal teaching, will be seen from a comparison of the service, as issued in 1549, with that to be found in our reformed and perfected service. The following differences deserve careful and grateful consideration:—First: In the Prayer Book of 1549, the title of the Communion Service was as follows:—'The Supper of the Lord, and the Holy Communion, commonly called the Mass.' In the second Prayer Book, the words 'commonly called the Mass' were omitted, this simple change removing from the popular mind all connection of our

Personal.

Rev. E. B. Coulcher, of Rockhampton, who has been a chaplain at the Front for the last couple of years, recently returned to Rockhampton.

Rev. F. Quirk, lately assistant minister at St. Luke's, Toowoomba, left for England by the Orsova on the 13th inst. Mr. Quirk was given a cordial send-off by the people of St. Luke's, amongst whom he has been exceedingly popular, and he was presented with a substantial cheque.

Rev. T. Quigley, M.A., has accepted the charge of Austimur (Sydney).

Mr. L. S. Dudley, B.A., sailed for India on Saturday. Mr. Dudley is proceeding to Hyderabad to engage in the educational mission of the N.S.W. Church Missionary Society in that city.

Rev. D. Haultain, of Nairobi, is expected to arrive early next month. He has accepted the position of canon residentiary of Sale Cathedral.

A cablegram has been received from the London Committee of the Missions to Seamen appointing Rev. H. C. Lepplaster Senior Chaplain for the Sydney Station.

Rev. Clement Allen, B.A., will, on September 30, resign the incumbency of Kempton parish, in consequence of the health of Mrs. Allen and himself requiring rest and change.

Rev. Chas. Dunn, assistant-curate of All Saints', Hobart, resigns his post, having accepted work in the diocese of Brisbane.

Driver J. Brinton Good, son of the Rev. J. Good, vicar of St. Jude's, Carlton, Victoria, returned by the Prinz Ludwig, which arrived in Melbourne about September 4. He was attached to the Headquarters Company, 3rd Division, Army Service Corps. He left in the transport Persia in June, 1916.

Rev. B. A. Rowell has been appointed to the charge of Natimuk (Balarat).

Rev. J. Stephen Hart, M.A., has been elected to the Deanery of St. Paul's Cathedral, Melbourne.

Rev. O. F. Snell has accepted the charge of Renmark, S.A.

Rev. P. E. Demult has accepted the parish of Barcardine (Rockhampton).

We regret to hear that Deaconess Cheffins, of St. Matthew's, Prahran, is still unable to resume her duties.

Miss F. Smith, of Stockton, Newcastle, has been accepted for missionary service at Mitchell River.

In the diocese of Adelaide, Rev. E. C. W. H. Lambert has been appointed to Tatiara, Rev. W. H. Sage, Th.L., to Angaston, and Rev. W. A. Moore, Th.L., to Koolunga.

Miss Nellie Williams, who is at present in Australia on sick furlough, hopes to return to her work in the New Hebrides next year.

Miss Holloway has arrived in Melbourne from Ping Yin, on furlough.

Miss Irene Cobb has been accepted by the A.B.M. for work in Fiji, and leaves for Delhi next month for special training.

The death of Mr. H. L. Crowther, formerly a stipendiary magistrate of Tasmania, deprives the Church of a zealous worker in its great cause.

The Ven. H. A. Wood, Archdeacon of Durham, has been appointed Archdeacon of the Hunter, and Stanton Chaplain, as from November 1.

Rev. G. N. McDonnell, who has finished his term as Naval Chaplain on the H.M.A.S. "Tingira," Rose Bay, Sydney, has been selected by the nominators of St. Chad's, Cremorne, Sydney.

Rev. S. J. Kirkby, of Ryde (Sydney), has been appointed organising secretary of the new Bush Church Aid Society. Mr. Kirkby was ordained in 1905 by the Bishop of Bendigo, and is a graduate of Durham (B.A. and L.Th.). He was formerly the Acting-Principal of Moore College.

Rev. D. W. Weir, of Heidelberg, has been appointed to the incumbency of Maffra (Gippsland), in succession to the late Archdeacon Pelletier, whose Archdeaconry was conferred on the Rev. A. E. Young, of Bainsdale. Mr. Weir was trained and ordained in Sydney, and served as Chaplain A.

Rev. Thomas J. Heffernan, rector of Mount Victoria, and rural dean of the Blue Mountain District, has been appointed a Justice of the Peace for New South Wales.

Social Unrest.

The Bishop of Willochra opened the third Session of the Second Synod of Willochra at Port Lincoln, S.A., on Saturday last. In his Presidential Address his lordship dealt with several live questions, such as the revelations of the war, Reunion, Prohibition, Purity, and the Social Unrest. Concerning the last of these, Dr. White said:—

"Turning to our own affairs, the most notable fact is the wave of social unrest that has been sweeping over the land.

"The root of social unrest in Australia may perhaps be described as the dissatisfaction of the weekly or fortnightly paid worker with the conditions of his employment. It is not simply a question of wages, for wages have enormously increased with an accentuation rather than a diminution of dissatisfaction. It is rather discontent with the fact that the manual worker, who considers himself, rightly or wrongly, to be as worthy of his reward as the brain worker, or the man who does no work at all, finds himself not only receiving lower wages, but working on a job in the conduct of which he has absolutely no voice, and in the resulting profit of which he has no share.

"The more thoughtful at least recognise that capital is needed for and contributes to

Communion Service with that of the Roman Mass. A decided Protestant mark."

The expression "commonly called the Mass" is not used in the present "The Book of Common Prayer and Administration of the Sacraments," etc.

It is to be regretted that Mr. Hancock has used the above expression, as it occurs in a letter in which he upbraids you, Mr. Editor, on what he terms a "party question." One is inclined to ask whether Mr. Hancock has any sense of humour.

MALCOLM D'ARCY-IRVINE, B.A., LL.B.

The Week of Prayer for Unity.

(The Editor, "Church Record.")

Sir,—I have received from the Secretary of the World Conference on Faith and Order an appeal for the observation of the week beginning on Sunday, January 19, and ending on Sunday, January 25, 1920, as a time of prayer for Unity. Christians of every name and in every land are again asked to fill those eight days with ardent prayer for the fulfilment of our Lord's prayer for the visible unity of His disciples. A small pamphlet with notes of prayer for each day of the week can be obtained free in any numbers on application to Robert H. Gardiner, 174 Water Street, Gardiner, Maine, U.S.A., but if a number are required a small sum should be enclosed to cover postage. I am often asked how the beautiful "Manual of Prayers for Unity" can be obtained. It can be had from Mr. Gardiner, the Secretary of the World Conference at the above address; one copy free, and more copies 2/6 each. There is plenty of time to obtain these pamphlets from America before the end of the year if application be made at once.

The Conference has now been accepted generally by Churches throughout the world which find their hope in God in three persons, with the exception of the Church of Rome, for the Pope, in the words of the American Commission, has found himself unable to accept the opportunity to make clear the faith and claims of the Church of Rome, and to try to appreciate the position of other communions. The place and date of the Conference are still undetermined. As the Australian Delegate and Secretary to the Australian Commission, I would earnestly appeal to all the clergy, whatever their point of view, to unite in the observation of this week of prayer, especially in view of the approach of the Lambeth Conference and the probability of its taking action in the matter, and to send at once for the manual and notes of prayer. Pamphlets explaining the object and methods of the Conference may also be had free from the Secretary, GILBERT, Bishop of Willochra.

A Hymn of Peace.

O Thou who makest wars to cease,
To Thee our grateful songs we raise;
And thank Thee for Thy gift of Peace,
That fills our hearts with joy and praise.

We hail the victory of Right,
Which Thou hast wrought before our eyes,
Wrung from the reeking hands of Might
And won at costly sacrifice.

We thank Thee for the races freed
From cruel thrall the wide world o'er,
O Saviour make them "free indeed"
By Thy soul-liberating power!

Grant us the reign of peace at home,
Love for the brethren, mutual trust,
In every heart "Thy Kingdom come!"
And lay hell's empire in the dust.

Bind all mankind in brotherhood,
And make the happy nations one—
One in the common love of good—
One in the faith of Thy dear Son.

So shall our Peace be true and deep,
Broad-based in loyalty to Thy throne;
A peace that Thou thyself shalt keep
Inviolable as Thine own.

—W. Hay M. H. Aitken.
The Close, Norwich, 19/7/1919.

NEW LECTINARY.

October 5, 16th Sunday after Trinity.
—M.: Pss. 86, 87; Jer. v. 1-19; Luke xi. 1-28 or Titus ii. 1-iii. 7. E.: Pss. 90, 91; Jer. v. 20 or vii. 1-15; John viii. 12-30 or Eph. v. 22-vi. 9.

October 12, 17th Sunday after Trinity.
—M.: Pss. 92, 93; Jer. xvii. 5-14; Luke xi. 29 or I Pet. i. 1-21. E.: Pss. 100, 101, 102; Jer. xviii. 1-17 or xxii. 1-19; John viii. 31 or Eph. vi. 10.

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TEA Delicious TEA

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66 ELIZABETH STREET MELBOURNE

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production as well as labour, and do not grudge it its fair share of the profits, but they allege that the profits of capital are out of all proportion to what it contributes, and that labour should have not only a fair and equal share with capital in the whole of the profit which their labour has made possible, but should also, as the persons most concerned, have some controlling voice in the management of the industry and in the conditions of work.

"Now it seems to me impossible for the Christian Church to say that progress towards greater equality of wealth and social conditions is a bad thing; on the contrary, it is a good and desirable thing, and the Church ought to welcome and aid all such developments; for the Church is not the Church of the few but of all, and it is especially bound to care for the interests of the greater number rather than of the few, should these interests at any time be in opposition to each other.

"The position is not an easy one on either side. It is difficult for those who, either by their own industry or by that of their fathers, have acquired more wealth than their fellows not to feel that injustice is being done to them by movements which tend to limit their profits, or to tax away their inherited capital, and on the other hand it is difficult for the wage-earners to dissociate the idea of injustice if not of crime from the possession by any one of wealth greater than their own.

"If we set up the common good as the criterion of justice, it is not very difficult to see in which direction the balance tends to incline, but the remedies are not so self-evident or so easily applied as some people hastily imagine. Greater prosperity can only come from greater efficiency and greater production. The idea that there is a vast permanent store of wealth out of which the poor can be permanently enriched at the expense of the rich is for the most part an illusion: the rich are already being taxed to a point which makes much of their income merely nominal, while their taxation relieves the burden which the poorer would otherwise have to pay, and if the whole of their remaining income were equally shared it would make a very few shillings a week difference to the wage-earner.

"For my own part I should like to see wealth far more evenly distributed than it is, and I believe that at the present moment it is rapidly becoming so, but no good purpose can possibly be accomplished by sudden hampering of commerce and dislocation of industry, the main result of which is a loss to the wage-earner and also a loss to capital, reducing by so much the amount by which it is able to diminish the burden of the wage-earner's taxation. It is an elementary, but constantly forgotten truth, that higher wages do not benefit the wage-earner (except to some extent the unmarried man at the cost of the married man) if prices rise proportionately, and there is a necessary ratio between the two. The Church ought, in my judgment, to sympathise with and support every wise and well-considered effort to equalise wealth, but it must claim the right to refuse its sympathy to any hasty and ill-considered action which appears to it to be in danger not of helping but of injuring the interests of the great mass of the community for which it is especially bound to care.

"I wish here to earnestly commend to your careful study the Archbishop's Fifth Report on 'Christianity and Industrial Problems,' S.P.C.K., 1/6. It is a most illuminating document, and no one after reading it can say that the Church as represented by its best thought on the subject, is a champion of wealth or unsympathetic with the claims of Labour."

WHAT DO I OWE?

What do I owe?

Nay, Lord, what do I not?

All that I am

And all that I have got;

All that I am

And that how small a thing

Compared with all

Thy goodness fostering!

What do I owe

To all the world around?

To set Thee first

That Thy grace may more abound;

To set Thee first

To hold Thee all in all,

And come what may

To follow Thy high call.

What do I owe

To Christ my Lord, my King?

That all my life

Be one sweet offering;

That all my life

To noblest heights aspire,

That all I do

Be touched with holy fire.

—J. Oxenham.

Dr. Mullins in Melbourne.

About twenty clergy met at the Bible House on September 19, to welcome the Rev. J. D. Mullins, D.D., Secretary of the Colonial and Continental Church Society, on his arrival in Melbourne. The Rev. W. T. C. Storrs presided, and he and Canon Langley, on behalf of those present, extended a hearty welcome to Dr. Mullins, who in replying said that the principles of the Society were evangelical, and gave some account of its working.

On the following evening, at the invitation of Mr. W. M. Buntine, President of the C.M.S., a large number of clergy and laity met at high tea at the Wattle Tea Rooms, to meet Dr. Mullins. Mr. Buntine said that Dr. Mullins was deserving of the warmest welcome, and this was extended to him by members of the C.M.S. and others who were present.

Archdeacon Hindley referred to the valuable aid afforded by the C. and C.C.S. to Canada and other parts of the British Empire, including Australia. The Warden of Trinity College said that Dr. Mullins' visit was well timed. In consequence of the general upheaval caused by the war and the changed mental outlook, clerical education, fitting men to deal with fresh difficulties, was of great importance. He welcomed Dr. Mullins, who had made clerical training one of his cares. The Rev. A. C. Kellaway, Chairman of Ridley College Council, said that from the first the College had received help from the C. and C.C.S.

Dr. Mullins said that for 17 years he had been in receipt of letters and visits from bishops and others from Australia, from whom he had gained much information, but he had come to see things for himself. Another object he had in view was to get the people here to organise for themselves for those beyond the borders. He pleaded for the "Bush Church Aid Society," which had been started before his arrival.

Some new members were then nominated to the Victorian Committee of the "Bush Church Aid Society," the following being the complete list:—Revs. Canon Langley, G. F. Lambie, W. T. C. Storrs, A. C. Kellaway, Messrs. W. M. Buntine and T. J. Raw, Revs. B. N. White, E. J. Wade, L. L. Wenzel, C. L. Crossley, A. E. A. Britten, C. H. Raymond, A. R. Mace (Wangaratta), A. H. Constable (Bendigo), and Pay (Gippsland), Messrs. J. Carter, F. L. D. Homan, and T. Woodward; Hon. Treasurer, Mr. W. H. Garrard; Hon. Secretary, Rev. A. P. Chase.

A public meeting was held in the evening at the Chapter House, Archdeacon Hindley presided. A letter was read from the Archbishop, who was unable to be present. Dr. Mullins said that it was left for the war to demonstrate the value of the Continental work of the Society, and he gave an account of the thrilling experiences of the four Chaplains who were in Germany when war broke out, and of their sufferings and faithful work. He also gave a touching account of the ministrations of one of their Chaplains to Nurse Cavell before her execution. He said that the Society existed for those of our own race in the four corners of the empire. In Canada they had followed the tide of population westward. Their policy was to help people who could not help themselves, and then pass on. They had given much assistance to Australia. He did not know whether the people here realised the state of things. A bishop had told him that he knew of places where there were grown men and women who had never entered a place of worship and knew nothing of God and Christ, except in an oath. The C. and C.C.S. was not a wealthy body, but was comprised of earnest people who often gave out of their penury, denying themselves from the feeling of brotherhood; although there were some well-to-do contributors. The Church in Canada contributed £13,000 a year for their own population, but in Australia there was no trace of organised effort for the back dioceses. Ought they not to combine to remedy the defect? "I appeal to you," said Dr. Mullins, "to do your best to support the Bush Aid Church Society." The people in the back-blocks belong to you more than to us. See that these your brethren after the flesh may be with you in the faith."

A motion, proposed by Canon Langley, and seconded by Mr. Buntine, was unanimously carried in support of the "Bush Aid Church Society."

C.M.S. THANKOFFERING.

The Commissioner reports receipts to date,

£2000.

Bis dat qui cito dat.

Y.P.U. Annual Demonstration.

(By One Who Was Present.)

To those who were fortunate enough to be present at the Y.P.U. gathering in the Town Hall, Sydney, on September 13th, the scene was one never to be forgotten, and if there had been any thought in our minds that perhaps this year, owing to the influenza epidemic, the demonstration might not be quite up to the usual, it was very quickly dispelled. The great hall was packed in every part, a sight which inspired one with the spirit of hopefulness for the future of our missionary work. It was good to have the Y.P.U. President, Rev. H. S. Begbie, back again from his trip to England, and to hear him say that he had not seen such a large gathering of young people in one place whilst he was away. To Miss Smith, the Secretary of the Y.P.U., we offer our hearty congratulations, and it must indeed have cheered and encouraged her to see such a splendid finale to all her labours during the year. The presentation of the Peace Offerings from the children was the great feature of the gathering, and as one watched that long procession, which took half an hour to pass from the vestibule to the platform, one marvelled, and it was not surprising that one felt too overcome to speak. First came the Peace Pageant, bearing a banner with the words, "The Children Share in the Victory and Peace Thankoffering," followed by representatives from every Branch, carrying their banners, and as they passed across the platform their bags containing the offerings were handed in. Then came the Grand Pageant; hundreds of children, dressed to represent all the various countries where the C.M.S. is working, and bearing in baskets on their heads offerings of fruit, vegetables, etc. This was most picturesque, and the greatest credit is due to those Secretaries and helpers who carried out so splendidly the various costumes. Mr. Begbie gave a short address on the word Peace, followed by Rev. P. J. Bazeley, who told of some of the things he had seen in the East during his tour. The Y.P.U. report, read by Miss Smith, was most encouraging, and the balance sheet, a statement from which was made by Miss Harper, Hon. Treasurer, showed that a record had been reached, no less a sum than £1003 11s. 11d. being received from the Y.P.U. We wish we could describe fully the scenes. The Chinese wedding, by the Dulwich Hill and Campsie G.M.B.; Ceylon, by the Roseville and Wahroonga Band, and the Medical Scene of the My Teh Hospital, by the Hurstvale Park and Marrickville Bands. One needed to see them to realise how splendidly they were carried out. As one little girl was heard to say at the conclusion: "It makes you understand more about the heathen when you see it like that, and you want to help more and more."

We thank God for the great success which He gave, and to Him be all the glory.

When we say, "Lord, bring us near to thyself," we pray for many things, which, when they come, will be bitter to our taste. At such times it is well to remember our forerunner; He asked to be glorified, but before heaven was opened to Him and He received therein. He had to pass through the garden of Gethsemane, and on the cross to cry, "My God, my God, why hast Thou forsaken me?"

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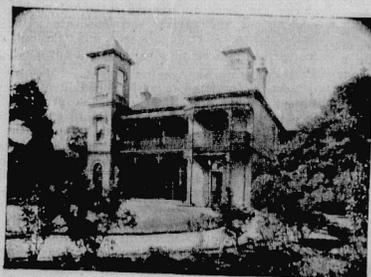
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The Church Record.

SEPTEMBER 26, 1919.

THE CHURCH'S TASK.

(Being Extracts from the Synod Address of His Grace the Archbishop of Sydney.)

A New Era.

I need not remind you of how momentous is the day of opportunity at which we stand, it is the beginning of a new era, but whether it be for the better or for the worse depends largely upon the fidelity with which those who name the name of Christ discharge their duty, and amongst them the members of our historical traditions in the life of the people from which we spring.

Uppermost in our thoughts is thanksgiving to Almighty God that he has brought us out victorious at the close of the most tremendous and desperate war in all history. We can use the superlatives without hesitation. The conflict has been of unexampled magnitude, and the issues involved the well-being of the human race as a whole. The aftermath of the war shows how it touched the most distant and apparently disconnected peoples. We thank God for deliverance from peril that caused ghastly terror to those who realized, as many did not realize, the narrow margin that lay between our dearest liberties and the hopeless slavery with which they were menaced. We thank Him for lifting the dark cloud which hung over so many of our families, who during four years, saw their sons, and daughters, too, sail from our shores to face the unknown hazards of war across the seas. I had special opportunities to which I could not refer before, for knowing better the care courage with which soldiers and nurses alike set out on their voyage and the brave self-restraint with which their relatives saw them go. From June, 1915, to October, 1918, it was my privilege to stand on the deck of troopships, leaving our harbour, most often in the early dawn of winter and summer, and speak individual words of farewell for some hours whilst the great ship lay in the stream after leaving the wharf. I undertook this mission gladly in the name of the Church, and as my own small personal share in this great effort of the Empire.

But as I recall those mornings, the memory of which will be an abiding recollection of my Ministry, I am full of sadness, as we all are, to think of those many brave hearts who shall never return. Yet, wherever their grave may be, they have a lasting resting-place in the grateful heart of Australia, and though dead, they yet speak, and may we never be too selfishly pre-occupied to hear their call to make our rescued land worthy of their great sacrifice. This is our responsibility, and it is this sense of momentous responsibility that I seek to impress upon you at this outset of the Synod, so as to arouse you to undertake with resolution as well as vision the task of directing by good government the forces of our Church. We have to take our part as a Church in restoring the ordered life of our community after the abnormalities of war. Part of our task must be advocacy of the Peace War Loan as preparation for the new era. But this resetting of things is made all the more complicated by the fact that the outlook of many minds has been changed by

their experiences and also that the strain undergone has left behind in the reaction a restlessness which needs judicious handling if the best is to be achieved. Also the world is a depleted, impoverished world. It is for these reasons that special demand is made upon us as a Church, since as such we are Trustees of the revelation of the living God made through the Gospel which alone points to the final solution of these and other problems of human life.

The occasion must be seized. A new mould of society will be set before long, and new conventions will have become stereotyped, and men will not be so ready to listen, as they are now. We are bound by loyalty to our Heavenly Master to take up the challenge now and establish His Kingdom as the new rule that will meet these fresh and often unexpected cravings of the human heart.

League of Nations.

To this end in our public utterances we ought to lay the fullest stress upon the creation of the League of Nations. Admittedly it is an experiment. But it is an experiment that is the child of the loftiest spiritual idealism, although it be the first fruits of a bloody war. Those countless lives sacrificed on battlefields rise again radiant from the flames if the League of Nations becomes, as is quite possible, an active factor of human society. But it will remain only a dead clause in a Treaty unless public opinion stands in its strength behind it, resolute that by this thing men shall live. The idealism that designed it is Christian, and nothing but a sanguine, dominant, pure Christianity can give it force. Will the Church of Jesus Christ accept its call for propaganda regardless of all counter-philosophy and its often-interested forbodings?

Missionary Activity.

One chief line of propaganda must be missionary activities. For it is in the mission field that we see at work the first great principle of the League of Nations that we are all alike children of one Father, with a common destiny, based on the common heritage of men for whom Christ died. Therefore I commend the great missionary appeals for thanksgiving made by our two chief missionary organizations of the Church, the Australian Board of Missions for £30,000 primarily for the missionary work for which it has made itself responsible, the Church Missionary Society for £25,000 for its own missionary work. There is here a large field of choice, so that none should hold themselves excused for lack of opportunity.

The Layman's Opportunity.

For laymen the work of the Church offers many possibilities. It is our boast that we have set an example to the Mother Church in England of how to allow the laymen of the Church full and responsible share in her activities. Laymen have openings for Ministry. Those laymen who have accepted office as lay readers have placed the diocese under a heavy obligation to them for their voluntary service. I appeal to other laymen to bring their education and experience and spiritual knowledge to the same service.

The Church needs their assistance. The Clergy cannot cope with the work adequately unless they give their aid. The knowledge of what has been done by those who help us now makes us long for the day when there may be more of them. The harvest is plentiful, but the labourers are few; yet there are many who might come forward into the market place if only they thought of it.

We also need the business gifts of laymen devoted to the service of the Church—initiative, foresight, enterprise, resource, knowledge of finance, knowledge of human nature. For all these gifts the Church has a place and a claim, in parish and in diocese, in committee, and in synod. The right to share the government of the Church, which laymen possess in our Church, and which can be a glorious heritage if it is used, involves the corresponding duty of devoting their faculties as keenly to the business of the Church as they are accustomed to do to the business of secular life. We are grateful to those laymen who do serve the Church in this manner, year in and year out, but their numbers ought to be greater in so strong a diocese as our own. I appeal to all members of Synod to give as serious attention to its functions and legislation as some do. The failure of many of its best laymen to realize that they are intimately concerned in its welfare, and that the most constructive thought is requisite if it is to put forth its full strength. When we think of the

intellectual power, the business acumen, the wealth, the zeal, belonging to men within its borders, we have to confess that it would be a great day when all these resources are harnessed in spiritual fervour for the extension of the Kingdom of Jesus Christ, the one and only object for which we exist as a Church, and by which standard the men outside measure our professions.

A Working Policy.

May I now detail as my last section some of the topics that seem to me uppermost in a working policy for the Church.

I would put first of all, ministrations to the souls of men where men live in their masses. I do not think that our present efforts through the Home Mission Society and Mission Zone Fund, excellent though they be, are as yet adequate. The crowded parishes are apt to be underpaid and understaffed. Their incomes are as a rule poor, and it is difficult to finance them; yet we ought to have our best intellectual strength concentrated on these districts where are such keen brains puzzled by complicated issues often misunderstanding the Church. The only solution that I can see lies in such a finance scheme as I have named by which clergy can have an assured income less dependent on the parish, commensurate with their ability and experience, and through which they can be supplied with an adequate staff.

Next in importance is the question of religious education. I welcome the proposal that at last we should have a Board of Education properly constituted, and I hope with some power to take action. It will keep Synod advised, and will bring careful thought to the development on lines of true progress of religious training in both secondary and primary schools. We have come to recognize that we need a policy in many departments rather than to trust so much to detached initiative. For what has been done in the past we cannot be grateful enough. Without it we could not stand where we are to-day. But we shall lose opportunity in the future unless we have some instrument of concerted and official action.

Social Needs.

We ought also to give ever increased attention as a Church to the various social needs of the community. It goes without saying that we take no political action as a Church in the direction of partisan political action. The Church is above politics, narrowly interpreted. The Church embraces and welcomes men of all political parties. But this rightful abstinence from political partisanship should never be an excuse for adopting the laissez-faire attitude of the Priest and Levite of the parable towards those who lie suffering alongside the road of life. We have done that too often in the past, although by no means to the extent at times unfairly laid to our charge. It is our business to declare to politicians of every colour that, for example, intolerable housing conditions must not be continued, but that public bodies entrusted with that charge must be freed from the domination of all selfish interests. We must insist that sailors on ships have healthy and reasonable quarters; that children have proper playgrounds within reach of their homes. We must urge that proper measures are taken to save the people from the impoverishment and degradation of bad drinking habits. It is for us to state the principles. It is for others to define the methods. It is for us to maintain emphatically that the great responsibilities for legislation through which the spiritual side of men is affected should be entrusted only to legislators of conscience and purity of life. We should also urge upon all those who either in Union or State or Commonwealth exercise a vote, the duty of thinking for themselves and refusing to be led by any minority, however eloquent, unless their own conscience approves the cry.

Re-Union.

I cannot, however, look forward hopefully to interpretation of such Christian ideals in the affairs of men until Christians men have found great re-union among themselves than exists at present. Still, there are signs on the horizon that a better day is dawning. Marvellous approach has been made of recent years between widely separated Christian Churches. We have met each other more; we have joined in work and prayer together, as we never used to do; as a result, we understand each other better. We ought here to record as an example of the great hearted spirit which

IS IT PEACE?

The Synod of the Diocese of Auckland was held from July 25 to 30. The Bishop's address dealt largely with local concerns, showing the practical work the Church is engaged in. In his concluding remarks Dr. Averill referred to the more general portion of peace problems. His lordship said:—

We are more than thankful for peace after the horrors, losses, and disorganisation of war, and are convinced that the peace terms were promulgated in a spirit of justice and not revenge, with the primary object of securing peace in the future, making reparation to the sorely-tried nations, and placing the financial burden, as far as possible, on the unworthy ends, forced on the war. There is, however, a very decided limit to our jubilation, as apart from our thankfulness, inasmuch as we cannot escape from considerable anxiety as to the future settlement and peace of the world on account of the spirit of unrest which seems to pervade the whole world. In spite of the obvious failure of a materialistic basis of civilisation which culminated in the war, in spite of the exalted and spiritual ideals for which we professed to be fighting, are the signs of the times hopeful for the permanence of those spiritual ideals as a basis of society in the future? Is the proposed League of Nations likely to be a bond of goodwill and a guarantee for peace in the future? Is the League of Nations to be anything more than a scheme of trade preference? Is it calculated to be a moral force in the world and a real deterrent of war by emphasising the great fact, "Sirs, ye are brethren?" Will the nations recognise and obey an international tribunal instead of resorting to arms? A League of Nations on a purely materialistic basis will have little chance of surviving its first great shock. The spirit abroad in the world at the present time would wreck any League of Nations, and the substitution of class hatred for national hatred would mean a more disastrous war than the one which has just closed, and paralyse the progress of the world. Are we making any real attempt in civil life to translate into action the great principles for which we have been pouring out oceans of blood and treasure? It has been well said, "We have bought our peace at the cost of blood and agony, and it will be no peace if our lives do not bear stamped on them the price that has been paid for them." We have been fighting for the supremacy of Christian principles in the world, for justice and righteousness as against the supremacy of force. Now that we have satisfied our honour, are we going to repudiate the other great principles for which we have travelled in pain. Are we going to sink back into a state of peace such as existed before August, 1914, when the world was fiddling on the very edge of a volcano? Are we going to allow thousands and tens of thousands of men and women to die in vain simply because we will not make any real general effort to face the great industrial problem which stands between the peace of the world and chaos and anarchy? Are we, ostrich-like, to bury our heads in the sand of a crumbling world and wait eventually? Are we to be always assuming a Micawber-like attitude, and waiting till something turns up? Are we, like the Sadducees, to shut our eyes to the new light which is dawning, because the old order meant comfort and ease? Are we to go on talking till the time for action has passed? Can we say that God has any real place in the corporate life of nations to-day—even in the corporate life of our own nation? Can we say that Christian people generally are striving to bring Christian principles to bear upon the problems which are distracting the world to-day? Christianity is the only solution of the world's impasse, and until the nominal Christian becomes the real and strives to put his religious into action, there can only be clouds and darkness ahead. The old idea that Christianity is concerned only with the spiritual welfare of the individual is merely a caricature, and so also is the idea of churches in competition, secretly, if not openly, contending amongst themselves instead of fighting as one united body against the devil and all his works.

The Church and Social Problems.

The Church's duty is to put into practice its prayer, "Thy kingdom come," in social and everyday life, and apply the principles for which the Church stands to national, political, international, and industrial life. The world is waiting for the manifestation of the corporate Christian conscience, speaking through an undivided Church which shall be unhampered by national or racial limitations. A divided Church is powerless to help the world in its quest for a new social order, and until organised religion is prepared to "go over the top," facing the sacrifice, and determined to put no obstacle in the way of the fulfilment of God's great purpose, it will never gain a

real footing in what may truly be described to-day as "No Man's Land." Until Christianity has its programme—and its programme must, of course, consist of the principles of Christ applied to social and economic questions on their moral side—what constructive answer can we give to Bolshevist propaganda? As Christians we are convinced, I presume, that the present social and industrial order is wrong and largely anti-Christian, and as Dr. D. S. Cairns said in an article entitled "World Mission after the War," we have to counter the appeal to force as the supreme arbiter in our new social and industrial life by realising and maintaining in speech and in life that the aim of all industry and commerce is not the production of wealth, but of men."

Surely Christianity supports strongly the moral aspects of the Board of Trade's recent report upon the coal industry, and desires to see in all industrial concerns the status of the worker raised to a representative share in all industrial concerns in which Labour is an essential part. Surely, also Christianity stands for personality, for manhood, for a just share of profits, for security of tenure of the employed, for reasonable hours of work and recreation, for judgment by character and not by wealth, for responsibility of stewardship and for honest work. Labour surely has a right to represent on all industrial boards of management which determine conditions of work and distribution of profits.

The Archbishop of York, in a recent letter to his Diocese on this subject, says: "(1) There is immediate and urgent need of increased production if the mass of our people are to have employment and the means of living assured to them; (2) The workers are entitled to claim that there can be no return to pre-war conditions, that they must have in return for increased effort increased share of the product of their toil, increased leisure for the satisfaction of human needs, increased control over the conditions of their work, and some responsible share in the management of the industry in which they are partners; (3) These two requirements, which really depend on one another, can only be met by conciliation and co-operation between employer, employed, and the State representing the whole community."

I would that all Church people and all industrial Reformers could read the Report on the English Archbishop's Fifth Committee of Enquiry upon "Christianity and Social Problems," for it would at least give them food for serious thought. I will quote only three of its conclusions:—(1) The teaching of Christianity is binding upon men not only in their personal and domestic conduct, but in their economic activity and industrial organisation. It is the duty of the Christian Church to take that considerations of Christian morality must be applied to all such social relationships. (2) The fundamental evil of modern industrialism is that it encourages competition for private gain instead of co-operation for public service. This perversion of motive fosters (a) an organisation of industry which treats the workers as hands rather than as persons, and which deprives them of the control which they may reasonably claim to exercise over the conditions under which they earn their livelihood. (b) The absence of responsibility on the part of those employed for the permanent results of their industry, and of human interest in the work which they do; evils which are intensified by the mechanical and monotonous character of many of the processes and duties required; (c) a disposition on the part of those engaged in industry to seek their own advantage at the expense of the community by unduly limiting the output, raising the prices or deteriorating the quality of the work which they perform; (d) conditions of poverty which do not arise from individual defects or from natural scarcity, but which exist side by side with excessive riches; (e) an organisation of industry which creates a condition of insecurity amongst the workers and which makes their livelihood precarious and uncertain (f) an attitude of mutual antagonism and suspicion between the different parties engaged in industry. (3) The conception of industry as a selfish competitive struggle is un-Christian. Industry ought to be regarded primarily as a social service based on the effort of every individual to discharge his duty to his neighbour and to the community.

Thank God there are plenty of good Christian men among employers and employed, but so long as they continue in separate camps there is little hope of the Christian standpoint being ever honestly discussed and tested. We stand between two alternatives, and certainly the present system cannot continue, viz., either moralisation and Christianisation of industrialism, or some form of Bolshevism which will destroy any possible hope of reconstruction on a true and firm basis. "Bolshevism," says a writer in the "Australasian Collegian," "is really only an inverted Prussianism. It takes as its own the very prin-

ciples on which the Prussian worked out his policy, only in this case it is a class and not a nation which is to be regarded as the superman. Its gospel is the Prussian Gospel of hate; its weapon the Prussian weapon of force, and its result will be the same—a soulless grinding tyranny."

I would again urge upon the Church the duty of studying this industrial problem without prejudice and with a real desire to make some contribution to a pressing and difficult problem which threatens to rob the world of the blessing of peace.

May God the Holy Ghost give us vision to see what things we ought to do, and grace and power faithfully to fulfil the same!

CHINESE MISSION OF THE EPIPHANY.

The 21st annual meeting of the above (which was postponed twice on account of the recent strike) was held in the Independent Hall, Collins-street, Melbourne, on Monday, September 8, 1919. There was a very good attendance of Chinese, and also of English friends of the Mission.

Sir Robert Best presided, and addresses were given by the Ven. Archbishops Hindley and Hayman, Hon. R. B. Rees, M.L.C., and Mr. C. H. Cheong, the Superintendent of the Mission. Mr. Li Shu Kwai, Mr. Cheong's colleague, spoke a few words in Chinese.

The annual meeting was preceded by a tea meeting at 6.15 p.m., at which about 350 were present.

The report of the Board of Management was read by the Hon. Secretary, who also read the Sunday-school Report, in the absence of the Superintendent (Mr. P. C. Havorth). Mr. C. H. Cheong read the balance-sheet for the Hon. Treasurer Mr. P. Ng Hong Nam.

Archdeacon Hayman has acted as chaplain of the Mission for the last five years, and Mr. Cheong has now completed his twentieth year of service in an honorary capacity, as superintendent of the same.

A determined effort is being made to remove the mortgage on the Mission's property. This, for a number of years, has stood at £1,500, and has proved a great hindrance to the work of the Mission. If this debt were removed, it would make a sum of about £90 annually available towards Mr. Li Shu Kwai's stipend, which, at present, owing to the high cost of living, is altogether below the standard for the proper maintenance of a married missionary. A sum of £368 has been given by the Chinese themselves, thus showing that they are doing their utmost to free the Mission from debt; and it is hoped that friends of the Mission will rally to their support.

THE N.Z. PRIMATE'S RESIGNATION.

The Primate of New Zealand (Dr. Nevill, Bishop of Dunedin), in concluding his address to the Dunedin Diocesan Synod, said:—"There are many who have known no time when I was not their Bishop, and I thank those clergy and laity who have so warmly expressed the wish that I would complete my half-century of service; but it is sufficient that I am now the Senior Bishop of the Anglican Episcopate throughout the world, and much as I should like to attend the Lambeth Conference to be held next year, which, I believe, will be an occasion of great significance, I do not want my failing strength to become a hindrance to that more vigorous and enterprising conduct of the Church's work among ourselves which the circumstances of the day so loudly call for. I therefore close this address, dear brethren, with the announcement of my intention to notify the 'Senior Bishop' of my resignation, accompanied by the proposal that it should take effect on the 31st day of December next, if it should please God that I live so long. So soon as I have the consent of the provincial Bishops shall have been given to this intended resignation it will be competent for the commissary whom I have appointed—viz., the Very Rev. Dean Fitchett—to convene a meeting of Synod for the purpose of electing my successor."

INDUSTRIAL UNREST IN ADELAIDE.

Important Conference of Churches.

At the conference of Labour Unrest, held under the auspices of the Social Reform Bureau at the Wool Exchange, Brookman Buildings this month, and attended by representatives of various churches, the following resolutions were submitted by the committee appointed at the last meeting to formulate a definite scheme:—

1. We invite representatives of capital (Employers' Association, Chamber of Commerce, and the Chamber of Manufacturers), and of labour (Trades Hall) to meet at a round-table conference for an amicable discussion of their

differences and difficulties with a view to adopt some means whereby more cordial relations may be established.

2. Realising that, broadly speaking, the parties concerned in all industry are—(a) capital, (b) management, (c) workers, (d) consumers, and being desirous that for the common weal, both justice and cordial co-operation should prevail among all these parties, we recommend the careful consideration and, where practicable, the adoption of the principles of—(a) co-partnership of capital, management and workers; (b) representation of the workers on the board of management; (c) sharing of the profits by capital, management and workers; (d) co-operation with the customer (purchaser of the product); (e) encouragement of initiative; (f) reward of merit, loyalty, and industry; (g) some form of the Whitley Councils.

3. We recognise that there are difficulties in the way of adoption of some of these principles in such undertakings as Government and municipal services (which are not carried on for financial profit), and in some developmental enterprises, where, for long periods, profits are not to be expected; also in some temporary engagements, such as construction contracts, which terminate, and in which employment is temporary. To all concerned in such, we urgently request that they do all in their power to develop such methods of relationships as will tend to encourage cordial co-operation and better feeling between management and staff.

4. That each denomination be asked to receive at an early representative gathering a deputation from this conference to appeal for the development of a stronger Christian conscience on civic and social responsibilities.

5. We urge all Christian ministers—(a) to study closely the relations existing between employer and employed, and from the pulpit to advocate more cordial co-operation between them; and (b) to affirm the need for the recognition of the Christian principle of stewardship as the basis of social service. With this in view, we suggest that October 5th (being the Sunday immediately prior to Labour Day) be set apart by all the churches for special appeals for more harmonious relations between employer and employed.

6. We earnestly recommend to all churches' societies and welfare committees that they carefully consider the relations of capital and labour (with a view to develop a happier spirit in the community).

All the resolutions were passed except the second part of number 2.

"The Lord and Giver of Life."

[A sermon preached at the opening service of the Sydney Diocesan Synod by the Rev. A. H. Garnsey, M.A., Warden of St. Paul's College, Sydney.]

But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.—Acts i, 8.

We are met together this afternoon in virtue of our fellowship in the Holy Catholic Church, the undying organ of God the Holy Spirit. Though halting our service, imperfect our witness, we yet believe that by historical continuity, and by unity of faith with the Church of the New Testament, we have both a claim and a commission to represent the will of God, to be specially entrusted with the honour of our Lord Jesus Christ, in the face of the present generation of mankind, and in this land lying at the ends of the earth from the city where the Church of Christ had its beginning.

Meditate with me this afternoon upon those beginnings. It may be that by God's grace we shall find refreshment for drooping spirits, light upon intellectual perplexities, and power to face practical difficulties.

(1) How tremendous was the work that lay before the infant Church! And how slender its resources! Here was a tiny sect arising—as many sects had arisen before it—within the entrenched borders of the ancient and firmly-established religion of Judaism. Entrenched, as I have said, behind the twin fortifications of a privileged priesthood and a superstitious type of popular religion. The work of the Church was to burst these bonds asunder by the explosive force of a new unwelcome truth, the truth, namely, that the Teacher Jesus, whom the rulers had condemned and the people howled at, had been set up as King upon the holy hill of Sion by God Himself. Him, declared to be the Son of God, with power by the resurrection from the dead, they were to proclaim as King and Lord, not only in Jerusalem and in Judaea, but unto the uttermost parts of the earth. Carrying the Gospel of the Kingdom they were to advance in battle order against the masses of heathenism weltering in superstition, ignorance and moral corruption, against the intellectual pride which ac-

companied the otherwise beneficent influence of Hellenic culture, and the moral arrogance and pride which marred the often advantageous advance of the civilising power of Rome. All this is implied in the words of the Risen Lord to the handful of simple-minded, lowly Galilean folk "whom He had chosen." And the power by which they were to accomplish all this was as yet carefully concealed from the world. To none outside of the infant Church was the Power of the Resurrection as yet manifested. As the rationalist critic of to-day congratulates mankind on having shaken off the fetters of allegiance to a superstitious and lying Church, so the enemies of Christ were still at that time flattering themselves that they had rid themselves and the people of a dangerous impostor. No doubt it would seem to them as if by a happy alliance between the Spiritual and civil powers the events of Good Friday had successfully vindicated the good order of the Established Church against the pestilential menace of a schismatical and fanatical movement. "But," says the Risen Lord to His little band of believers, "you shall receive power when the Holy Spirit shall have descended upon you, and shall be witnesses for Me not only in Jerusalem, but throughout Judaea and Samaria and to the ends of the earth." And how marvelously that promise has been fulfilled, let all history testify. At the end of the first century it was possible for the seer of Patmos to hear the heavenly voices crying "The Kingdom of the world has become the Kingdom of our Lord and of His Christ, and He will reign for ever and ever." (Rev. ii, 15). A hundred years later a Tertullian was scornfully taunting the imperial authorities with the utter failure of their oppressive measures to check the peaceful spread of the Church and Kingdom of Christ. Another century goes by and Caesar himself bows in submission before the Cross. Barbarian tribes overrun the Empire, and the Church overthrows barbarism. The Church becomes corrupt, and out of the Church springs reformation. In a period like the 18th century, Protestantism and Catholicism alike seem to have slipped back into a fatal condition of comfortable worldliness; and lo, out of the dullness and deadness there arise new movements, evangelistic, mystical, sacramental, missionary and social, until, as to-day, we have the Name of the Lord Christ at least proclaimed in every continent of the globe, and new movements of burning hope and world-wide range arousing and calling upon the Church to renew her youth in missionary zeal, in social witness, and in striving for reunion.

A Manifested Power.

(2) The Book of the Acts is the classical record of the power of the Holy Ghost in operation upon the field of humanity through the body of believers. The earliest manual of Church History, it has rightly been regarded as the Gospel of the Holy Spirit. The Acts of the Apostles is perhaps an inaccurate and certainly a misleading translation of its title. The volume records not merely what Apostles did, but far more truly what they experienced of the inspiring, guiding, controlling, sustaining power of the Spirit of God. It records the victories of Jerusalem, Samaria, Syria, Asia Minor, Greece, on to the Imperial City itself. And what the Church of Christ could do then it may do now, if God wills. If Jesus Christ, though dead, and passed from this earth, could wield a potent influence in human history, ten, twenty, or thirty years after His death, what reason is there, except, maybe, our own lack of faith, to suppose He cannot exert a similar influence to-day. Nay, if we are inclined to think that the influence of the Christian Church in the world of the 20th century is not as powerful as it should be, let us neither denounce our critics nor find fault with those who seem indifferent. Let us rather find fault with ourselves. Let us turn with painful self-distrust, but with eager reliance on the Promised Guide to a fresh examination of the early records to see what qualifies the Christians of those powerful and glorious days showed, and consider whether we, by a timely catching of their spirit, may not in our turn catch also something of the power of the same mighty strengthener who taught them to practise, to the glory of God, religion of Christ in action.

A Known and Trusted Power.

To one who makes a fresh study of the Book of the Acts in this spirit two tremendous facts seem to stand out clearly:—(1) The first Christians knew the Holy Spirit. (2) They trusted His guidance and acted upon it. Consider:—(1) their knowledge of the Holy Spirit.—The Lord told them they would receive the gift. They believed, expected and prepared for the gift by staying in Jerusalem and by meditation on the Scriptures. Had they not so meditated, assuredly the prophecy of Joel would not have sprung so readily to the lips of St. Peter on the day of Pentecost.

Again, the Spirit is closely associated with their prayers. The fellowship of the Holy Spirit is to them so real a thing that it cannot be hid, it must needs out and be manifested in (1) their community of eating, whether of ordinary food or sacramental; (2) their common work and suffering for the common faith; and (3) their joint and common possession of their goods. Signs of the Holy Spirit's presence and power accompanied their preaching and their baptisms. Again and again we read of their leaders, a Peter, a John, a Stephen, a Barnabas, a Paul, as being filled with the Holy Ghost, a sure sign that the prayers of the whole body, as well as of these great ones, were intensely real, their faith sincere and strong. When associated together in Council or in missionary enterprise they asked for His guidance and got it. In a word they must have been able habitually to say with full-orbed sincerity what we so often repeat with listless apathy: "I believe in the Holy Ghost, the Lord and Giver of Life." How very real He was to them is shown in the case of Ananias and Sapphira, who merely committed what many people would describe as an excusable evasion of the complete truth. Yet to St. Peter and the Church it seemed a direct affront to the Spirit of Truth, and as such a sin unpardonable in this life. (2) Next I ask you to notice the effect which their intense belief in the nearness of the Holy Spirit had upon the Church's policy and enterprise. Read the history attentively and you will see that the Church of the Acts is so daring in its ventures, so ready to set out into new and unexpected paths, that its spirit can only be described as revolutionary. I use the word advisedly. The preaching of Jesus as Lord and Christ in those days assuredly meant revolution—by peaceful means, no doubt, but none the less a change so astonishing, so drastic, in men's ideas, beliefs and customs, that it was bound to issue in the long run in a complete reconstitution of the outward forms of religion (and in due case, of civic society also). What else can we make of the preaching first of Peter and John, and later of Stephen, to the religious leaders of the nation. "Ye stiff-necked and uncircumcised, ye do always resist the Holy Ghost." In those classic pieces of English literature, "Adam Bede" and "Janet's Repentance," George Eliot has described from the life the usual attitude of conservative churchmen to the new forces stirring in the English religious life of her day. As we read we grow indignant at the faithless unchristian conduct of men who called themselves "good churchmen." Yet who doubts to-day the power of the Holy Spirit was behind the Methodist and Evangelical movements, the Oxford and other movements?

Earnest men and women who found the religious life of their time in sore danger of becoming corrupted by good customs and, therefore, strove with all their might to arouse the Church to a more spiritual faith, and a more real and vital expression of that faith, found themselves denounced as dangerous enthusiasts, unnatural sons rending the bosom of the mother who bore them, traitors to their Mother Church. We may be quite sure that similar denunciations were hurled against the disciples of our Lord Jesus Christ when, in simple reliance on the promise of the Comforter, they strove to infuse fresh life into the venerable form of their ancient religion. Is not the lesson plain to read? Is not the danger just as great now as it was in those early days, that when churchmen are started out of their self-complacency by some new movement in thought, some fresh or it may be strange tendency in religious life, they may prefer to adopt either the line of furious denunciation—the line of Saul the persecutor, or the spineless opportunism of Gamaliel, or the supercilious coolness of the Athenian Areopagites, and close their eyes to the almost self-evident fact that wherever you find an unworshiped devotion to truth, beauty and righteousness, and earnest and self-forgetting love to the Lord Jesus Christ, an earnest effort to set men free from the tyranny of sin, selfishness or superstition, there you have infallible signs of the presence and influence of the Living, Holy Comforter, the Spirit Himself?

(ii) See again how wide a view the early Christians took of the capacity of the Brotherhood of the Church. The Ethiopian Church, representative of the once-despised children of Ham, is now admitted to the fellowship of the true sons of Abraham. The schismatics of Samaria, once by enthusiastic disciples deemed worthy only of Heaven's vengeful fire, are now seen to be worthy shrines for the celestial fire of the Spirit of God. Service under the Roman Eagle—hated symbol of the idolatry of world power, is seen to be no bar to the possession of a centurion's heart by the Holy Dove. (iii) Once again see how readily the Church at Antioch responds as a body to the call of the Holy Spirit bidding it embark on a missionary enterprise of the widest possible range among Gentiles. "Separate me Barnabas and Saul"

is the call, and with good-will the Church in Antioch gives of its best, to an undertaking which involved the most determined attacks on the enormous forces of heathendom, of Greek civilisation, and of Roman imperial power. With such ardour did the little band of Christ's men fling themselves into this adventurous warfare, recking nought of personal safety, reputation, property, or family ties, that in a few years they made themselves notorious throughout the Hellenic world as "men who have turned the world upside down." Exploiters of human superstition at Salamis and Philippi learn to dread their power, vested interests at Ephesus are shattered by their attack; fear of the truth which they proclaim quickly drives Jewish prejudice into excretion and outrage. Neither the academic dignity of the Areopagus, nor the self-importance of municipal authorities of Philippi, nor the world-compelling authority of Rome, embodied in a Felix, a Festus, or even in the purple-robed Caesar himself, has any terrors for the intrepid Apostle, who knows himself to be the servant and instrument of the Spirit of Christ, and who can pray that "the God of hope" may "fill" the little band of Roman Christians (many of them slaves) "with all joy and peace in believing," that they "may abound in hope, in the power of the Holy Ghost."

(iv) And we shall grievously err if we suppose or imagine, as perhaps we are sometimes inclined to do, that the men who accomplished these things were in some miraculous way preserved from the evil effects of human weaknesses, perversity, party spirit, narrowness of vision, or stubbornness of self will. Nay, the narrative makes it abundantly clear that the Church which was then, as now, the Body of Christ, the organ of the Divine Spirit, was then, as now, in constant danger of being rent asunder by such evil forces. Neither conversion nor conviction rendered Apostles infallible then any more than they do now. Were there not divisions among them? Was it not necessary for Paul to convert a Peter of timorous time-serving and a Barnabas of a temporary yielding to hypocrisy? Were not the beloved Barnabas and Saul, who had hazarded their lives together in the services of Christ, afterwards separated by a dissension? Were not St. Paul's footsteps dogged by a set of persistent mischief-makers, concealing their in-

veterate hatred of liberty under the mask of a respectable ecclesiastical conservatism.

And yet, brothers, though these things were so, though the warfare of the infant Church was hampered and imperilled by the same kind of difficulties that hinder and weaken it to-day, yet its feeling of God-given responsibility was so keen, its sense of the new life coursing through its body so real and strong, that its first Synod, after grappling with the difficult problems connected with the admission of Gentile converts into the Church, could declare, in words which combine a matchless simplicity with a tremendous degree of self-assertion, "it seemed good to the Holy Ghost and to us"—and with that declaration they decided upon what seems to us a very prudent and commonplace solution of a practical difficulty.

An Abiding Power.

(3) Such is the picture of the youthful Church of Christ, drawn for us by St. Luke, the artist-historian—a picture of a new organisation, or organism, in human history, a new grasp-centre, pulsing and throbbing with a strange and powerful vitality, pushing its way into the main currents of human activity, enthusiastic, bold, adventurous, yet never fanatical, eccentric or irrational; always seeking to mould the ways of men according to the heart's desire of God, yet never failing in healthy sympathy with every honest human tendency, glorious in the ardour of its attack upon the fortresses of sin, most glorious of all its triumph over the evil forces of division, unfaith, dishonesty, uncharitableness within itself.

Were a modern St. Luke to take in hand the task of writing the Acts of the Church of the 20th century, what kind of picture would he draw? A gloomy one would be the answer of many among us to-day. Warfare, revolution, social and political unrest, the soulless greed and heartless selfishness which so largely characterise the common life of the nations, the materialism and indifference which so often seem to mock the Church's efforts, do not these things point to a terrible failure, and the utter uselessness of trying to do anything more than just to save a soul here and there like a brand plucked from the burning? Fellow-churchmen, the true answer to all these gloomy questions is to be found in a re-collec-

tion of the power of the Holy Spirit. He never dies, but is ever working, pouring forth His life and power as abundantly now as ever. Ours, ours is the fault, ours the spiritual blindness, the lack of faith, the loss of hope, the want of love. Ours is the decrease, His the increase of faith, hope and charity. His the life by which the Church lives, ours the faint-heartedness which fears to walk by Him alone. Look round about and observe the high-souled idealism, the human kindness which are striving so earnestly to bring forth fruit in political industrial and economic movements, in education, in art and science, and in social life, and ask yourselves the reason why these movements have so often sprung up outside the organised Church. Is it not because Christians have so often been wilfully blind to the fulness and richness of the Creator Spirit, and that we have neglected to study this aspect of our faith? That we have been afraid to follow Him where He would have led us into fresh fields of truth? That we have preferred the cramped life of custom and convention rather than the freedom with which He would have made us free?

There is life in the Church. To deny or minimise it would be to commit the very sin of which I have been complaining. And one of the most hopeful signs is the increasing emphasis among theological writers on the need and the value of a fresh study of the person and work of the Holy Spirit. So Dr. Swete thought that modern life, in escaping from the control of a crude materialism, might be led to seek the solution of its perplexities in the Christian doctrine of a Divine Spirit working in the world and in man; and that the Christian doctrine, on the other hand, might gain by contact with modern thought, as in the early centuries it gained by contact with Greek philosophy.

Fervently would I commend to you the hope that all our perplexities from the reunion of Christendom to the revival of religion in the smallest parish, may be solved by those who set themselves more deeply to appreciate the work of that Holy Guide. May He Himself vouchsafe so to control and guide our deliberations as to bring forth a fruitful harvest of love, joy, peace, forbearance, kindness, generosity, truthfulness, gentleness, self-control, against which there is no law.

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looks beyond the borders of our Church, whilst yet faithful to it, the munificence of the late Sir S. McCaughey, who, though a loyal Presbyterian, bequeathed £10,000 each to three Church schools in this diocese.

Corporate reunion and nothing less is undoubtedly the ideal, but a long road has to be traversed before that is reached. I deprecate such temporary expedients as interchange of pulpits at this present. They do not touch root principles, and might easily retard progress in the very desire to promote it.

We need to reach first a fuller understanding of what Ministry means, and what is a Church. Thought on those subjects is at present in a state of flux. Many old prejudices are going or gone. Many new theories are in the field. Many men are willing to reconsider what they used to call their fundamentals. But it would be fatal surely to hurry them precipitately to conclusions. We do believe in the guidance of the Holy Spirit of God, but He ever imparts truth as men are able to bear it. The utmost that we should ask just now, from my point of view, is that men should be willing to learn, and that steps should be taken by conference, both amongst ourselves, and also with those who differ from us to attempt to see truth in all its various aspects. One request on this subject that I make to the members of this Synod is for earnest and concerted prayer on behalf of the Lambeth Conference, to which I go next year at the request of the Standing Committee, and at which the subject of re-union stands first on the programme.

In conclusion I would sound a note of unflinching hope. Let us follow the example of our Master. Although He felt the pathos of what "might have been," and the sadness of "too late" again and again, yet He never despaired of this world. He set his face to do the work of co-operation with His Father, and to bring in His Kingdom here. He calls us to follow. A golden age of the past, a dark age of the future belongs to the Pagan creed, not the Christian. No doubt there were "great men before Agamemnon," and at times we sigh that we are "not better than our fathers." But surely the Christian faith always looks ahead. The best is yet to be, and it is our privilege to help to bring it in. Never must we be content with an indifferent present on the excuse that the best seems so far away. Aet, act in the living present. "Learn to labour and to wait."

"Not of our own might shall this tribulation Pass and peace on earth amongst all men appear.

Not till we turn in solemn consecration Wholly to Him, our one and Sovereign Lord, Till unto Him we turn, in deep soul sorrow, For all the past that was so stained and dim.

For all the present ills, and for a morrow Founded and built and consecrate to Him."

The Church in Australasia

NEW SOUTH WALES.

SYDNEY.

DIOCESAN THANKOFFERING.

The Commissioner reports that the Fund now stands at £10,000.

Synod.

The second session of the 18th Synod opened on Monday last. The Rev. A. H. Garnsey, M.A., Warden of St. Paul's College, preached at the opening service. The Archbishop delivered a very able charge in a full Synod at 4.45 p.m. His Grace made sympathetic reference to the very long obituary list of synod members and other clergy of the diocese. A number of motions of sympathy were passed with the relatives of the deceased members. There was also a motion of sympathy sent to the revered Bishop Pain, whose illness prevented him from being present. His wise counsel will be very much missed this session.

An amendment was made to the Standing Orders which will, we trust, save Synod's time and save important motions from being slaughtered among the innocents at the tail-end of Synod. Two new parishes were created, Roseville and Eastwood, whose rectors are to be congratulated upon the very healthy signs of progress reported to Synod. Rev. A. J. H. Priest (formerly Editor of the "Church Record") will receive a very warm

welcome to a place in our Church parliament.

A good debate took place on the report of the Clergy Provident Fund. Mr. W. J. G. Mann's speech aroused a great deal of interest and focussed the mind of members upon the potentialities of the fund.

On Tuesday morning there was a celebration of the Holy Communion at 11 a.m. for members of Synod.

The discussion on the C.P.F. Report lasted throughout Tuesday afternoon and half the evening session. Some exception was taken to the application of the benefits of the Fund outside the limits of the diocese. One of the best speeches was that of Mr. W. C. Clegg, whose amendment was carried, under which a select committee was appointed to consider the whole question and bring before the next session of Synod a concrete scheme. A long discussion took place on Mr. Mann's amending ordinance for an increase in the number of the Board of Directors of the Clergy Provident Fund.

The synodsmen were entertained at tea by the Archbishop and Mrs. Wright each evening.

Centenary of St. Luke's Church, Liverpool.

A service of thanksgiving will be held at St. Luke's Church, Liverpool, on Saturday, October 18th, at 3 p.m.

His Grace the Archbishop has consented to preach the sermon, and Sir Walter Davidson, K.C.M.G., and Lady Davidson have signified their intention of being present. The Rector (Rev. E. C. Robinson) and the church wardens extend a cordial invitation to the clergy to be present and to bring robes with them that they may take part in the procession.

Victory and Peace.

At All Souls', Leichhardt, a movement was inaugurated on Sunday, 14th inst. for a special thankoffering to God of £1000, to be expended in the supply of several urgent church needs, including an honour roll and the Foreign Missionary work of the Church. The special preachers for the day were Rev. W. L. Langley and Rev. H. S. Begbie. The offertory amounted to £213, a wonderful response manifesting the strong feelings of praise in a parish which is composed mainly of those belonging to the working classes.

Missionary Sale.

The Australian Board of Missions (Women's Auxiliary) held a sale of work on behalf of the New Guinea, Melanesian, and Aboriginal missionary work, in the Oxford Hall, Sydney, on Tuesday, September 16, 1919. The gross proceeds amounted to over £300.

Children's Homes.

The Church of England Committee for Homes and Hostels for Children, has further extended its scope of influence by the purchase of a fine house with 16 acres at Northmead, to be utilised as a boys' home. At a meeting held in the Town Hall on Thursday, with Mr. Edward Knox in the chair, Mr. James Ashton and Mr. Albert Littlejohn appealed for help in furnishing the home. A wonderfully generous response was the result, and the furnishings of five wards were immediately promised—two from eastern suburbs, two from Turramurra, and one from Wahroonga, as well as several donations of coats. Mr. T. Harrison, the previous owner of the property, donated the blinds, linoleums, and a mangle. Miss French also spoke most feelingly. To meet the insistent demand the committee hopes to erect a Babies' Home on the same property, and would be glad to hear from anyone desirous of building a ward. It is anticipated the boys' home will be ready for occupation early in March. The furnishings for the matron's and helpers' rooms are still required. The committee are to be congratulated upon their enterprise in this matter and the Church of England public should give the scheme their strongest practical support. We understand that the institution will be run under the direction of the matron of the C.E. Homes at Glebe Point.

Memorial to the late Wilfrid Law Docker.

A committee, representing the Standing Committee of the Synod, the Cathedral Chapter, and the Home Mission Society, has been appointed to raise a fund for the erection of a suitable memorial to the late Wilfrid Law Docker, who rendered faithful service in many important offices in the Church for a great number of years. The exact form of the memorial has not been finally decided, but the committee is of the opinion that it should include a brass tablet in the Chapter House.

Canon Charlton and Mr. J. Barre Johnston have been appointed honorary treasurers of the fund, and contributions may be forwarded to them at the Diocesan Church House or may be handed to any member of the committee.

A Workman's Testimony.

The following letter was received by the rector of St. Paul's, Lithgow, from one of the employees at the Small Arms Factory. Weekly lunch-hour meetings are held for the men, when hymns are sung and a gospel address given. Needless to say the letter is an encouragement to those responsible for the work:

"I think that it is only right and fair for me to write and tell you that I feel that your meetings at the Small Arms Factory are an excellent thing. Speaking personally, I have found the meetings very helpful, and I may add, that sometimes now I hear little remarks about God and the Bible when at work that previously one never heard; and I do not hear half the 'language' that was used prior to the meetings. Mind, the signs are few, but still they are there, and I feel that God will bless your work. Although not one of your flock, I am writing this in hopes it may be some encouragement in your glorious work. Hoping you are well, and with a big 'God bless!'"

Second Advent Convention.

The seventh annual convention dealing with the Second Coming of our Lord will be held at St. Stephen's, Newtown, on Monday, 6th October, 1919 (Eight-Hour Day). Chairman, Rev. H. S. Begbie. The speakers will include Revs. Canon S. E. Langford Smith, S. J. Kirkby, B.A., D. H. Dillon, W. Lamb, R. Sale Harrison, B.D., J. D. Mill, C. Benson Barnett, H. G. J. Howe. Hours of meeting: Holy Communion 9.15 a.m., 10.30 a.m. to 12.30 p.m., 2 p.m. to 3.30, 4.15 p.m. to 5.30; 7 p.m. to 9.

Guildford and Merrylands.

(From a Correspondent.)
On Saturday, September 20, Brigadier-General Charles Cox, C.B., C.M.G., D.S.O., V.D., performed the opening ceremony of St. Ann's Soldiers' Honor Plantation at Merrylands, when some 40 palms and shrubs (sent from the State Nursery) were planted in memory of those soldiers who fell, and in honor of those who are living, whose names are inscribed on the Honor Roll. A new park fence is being erected. Then on October 3, Commander Courtney Boyle, V.C., R.N., Officer Com. Submarines, Aust. Station—who performed one of the most daring feats in naval history, by diving his vessel under the enemy minefields at the Dardanelles and sinking over 70 vessels—will perform the opening ceremony of the Navy and Army Session of the Peace Commemoration Fete and Pageant in Guildford. A number of sailors and soldiers will be entertained on this occasion by Rev. W. H. Croft, Minister-in-charge.

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St. Saviour's Cathedral.

Canon Carver, Vice-Dean of St. Saviour's Cathedral, and the Ven. Archdeacon Ward, Archdeacon of Monaro, are exchanging pulpits for Sundays, September 21 and 28.

The installation of electric light in St. Saviour's Cathedral is approaching completion. It was to be in use for the first time on Sunday, 21st September.

Diocesan Board of Education.

The Board met in the diocesan library on Wednesday, September 16, the Bishop presiding. Archdeacon Pike reported the purchase of a suitable house at Wagga for a Church of England Hostel for girls attending the High School, and received the assurance of the Board that a grant in aid of the purchase would be forthcoming. He also reported progress in the matter of a boys' hostel at Wagga. A number of other matters were advanced a stage. The Rev. Canon Champion, M.A., rector of Bungendore, was appointed secretary of the Religious Instruction Committee and the registrar was appointed secretary of the Board.

Religious Instruction in State Schools.

Miss Barbara Jones has been appointed temporary organising visitor in the diocese for the purpose of organising the religious instruction in State Schools and will take up her duties in October. Her work will be under the direction of the bishop and the Diocesan Board of Education, and will be confined for the present to the town parishes of the diocese and to members of the Church of England. The primary purpose of her work will be the organisation of special religious instruction, definitely aiming at the enlistment of persons to teach the Church's faith in public schools, and will include the giving or arranging for the giving of such preparatory training to such teachers as may be found practicable.

Cathedral and Diocesan War Memorial.

To a joint meeting of the cathedral and diocesan councils on Thursday, September 18, the bishop conveyed the ideas and resolutions of the chapter in respect to a war memorial in St. Saviour's Cathedral, and a diocesan thankoffering for victory and peace. The two are united and yet separate, the memorial portion of the scheme being more particularly embodied in the idea of a memorial chapel in the south transept. After a full and fruitful discussion it was moved by the Archdeacon of Wagga, for the diocesan council, and seconded by Mr. A. M. Betts, for the cathedral council, "that this joint meeting of the cathedral and diocesan councils endorse the chapter's recommendation with regard to a memorial chapel in the south transept." Mr. Betts, the "father" of the cathedral council, with a wealth of reminiscence of the building of the cathedral, expressed his hearty support and full approval of the idea of the chapter. The bishop explained that it was intended to place in that chapel as an integral part of whatever was contemplated a complete honour roll of all soldier sons of the Church in the diocese who had fallen in the Great War.

The meeting also endorsed the chapter's recommendation for the building of the cathedral tower and spire on the distinct understanding that the scheme is carried through continuously to a finish, but that the memorial chapel portion of the thankoffering be completed before launching any appeal for the tower. This will mean that immediate steps will be taken to complete the memorial and preparations made for the larger scheme probably on the return of the bishop from the Lambeth Conference next year.

The cathedral and diocesan councils were constituted the war-memorial and thank-offering committee with power to add to their number, and to appoint local executive committees throughout the diocese. The central executive committee will consist of the Archdeacons of the diocese, Messrs. A. M. Betts, G. R. Williams, W. R. Costley, F. Webb, and A. E. Sendall, the Bishop and the Registrar ex officio.

Church of England Property Trust.

The corporate trustees of the diocese met on Thursday, September 18, Bishop Hoppe presiding, North Goulburn, and June 6th matters were dealt with, and a committee consisting of the Archdeacon of Wagga, the registrar, and Mr. Charles Hardy, of Wagga, appointed to visit certain diocesan proper-

ties and report on their future development. The quarterly investigation and review of the investments was completed. Some further improvements were suggested for the Goulburn cemetery, and a committee consisting of the Bishop, the Vice-Dean and the registrar was appointed to further the project. It has always been the ambition of the trustees to make the Church of England portion of the general cemetery at Goulburn a pattern in every way for the diocese. Since the publication of their handbook on cemetery management a good number of enquiries and visits from different parts of the diocese have ensued.

Council of the Diocese.

The council met in the diocesan library on Thursday, September 18. A scheme for the entire reorganisation of the financial administration expenses of the diocese was determined upon for submission to Synod in January next. This involves amongst other reforms the abolition of the tax on marriage fees which now falls on the clergy alone, and from which the bulk of the administrative revenue is derived and the substitution thereof of an equitable assessment on the parishes throughout the diocese.

Barnedman.

The refurbishing of the churches in the country centres has been taken in hand. An organ has been purchased for St. Luke's, Trunkey, and the school-church at Keefton has been re-seated. In the parish church there has been unveiled an honour roll recording the names of 37 soldier sons of the parish who volunteered, nine of whom did not return. A new centre, Fairfield, is now being worked.

CRAFTON.

The first sale of produce of Sowers' Band at Frederickton (Parish Lower Macleay) was held in the Church grounds and realised £21 nett. Smithtown sent a good contingent, and the Presbyterians of Kempsey also assisted. Miss Smith, of the P. Mis. Ass., Kempsey, delivered an interesting and effective speech.

VICTORIA.**MELBOURNE.**

The Late Dean Macartney.

(From a Correspondent.)

On Wednesday, October 8 (in Synod week) Dean Macartney will have been deceased exactly a quarter of a century. It has been decided, therefore, with the willing approval of his Grace the Archbishop of Melbourne, to hold a special Evensong in memory of the Dean in St. Paul's Cathedral, Melbourne, on that day, and the Archdeacon of Melbourne (the Ven. W. G. Hindley) has kindly promised to give an address.

Church Missionary Society Notes.

Miss A. B. Nisbet, of the Birds' Nest, Kutien, Fukien, China, writing on July 4, concerning the state of affairs in her district, says:—"We came down from Kutien last week, and I hope to go to Kuliang tomorrow. This last week I have been staying at 'The Olives' with Miss Kate Nicholson, who is in charge here, as Miss Gardner has gone on furlough. I am sorry to say that cholera seems very bad in some parts of Foochow just now, and there are a few cases of plague. The brigands are still very bad in Kutien district, and just a few nights before we came away they set fire to a house in a village about 5 minutes away from our house. Some of them stood on the hill near-by, and as the flames shot up into the air the people in the Birds' Nest heard them saying, 'That's right, that's right, good!' They seem to be getting more bold and daring as time goes on, and the North soldiers seem unable to cope with them."

The Rev. Stephen Wicks, of the Church Missionary Society, expects to return to China, with Mrs. Wicks, towards the end of October.

The Rev. Harold P. Young, formerly of Melbourne, has been appointed Principal of the Church Missionary Society's College and High School at Tinnevely, South India. Mr. Young was a student at Moore College, Sydney, before going to England. He took his B.A. and B.Lit. degrees at Durham University. Later he was attached to Emmanuel College, Cambridge, obtained a

second in the Theological Tripos, and took his M.A. degree at Cambridge in the same year. Mr. Young, who is at present in England, hopes to visit Melbourne about the end of the year before taking up his new duties.

"Are Missions Worth While?"—The Rev. H. E. C. Graham, the C.M.S. missionary who was murdered by Chinese Pirates, gives "a definite answer to anyone asking, 'Are Missions worth while?'" Some of his work was among boat people, and he wrote: "In a place where I had the joy a year ago of opening a new church, erected entirely by the boat people themselves, almost the whole fleet of fishing boat people became desirous of learning of Christ. It is with great gratitude I am able to record a year's faithful work there. About a hundred have been regular in their attendance at their new worship house."

Recognition of the Share of Missions in the Development of Canada.—The Archbishop of Rupert's Land writes that the Canadian Government desires to have a figure of the most outstanding missionary to Canada placed at the entrance of the new Government buildings, which are being erected at Ottawa, and Archdeacon W. Cockran, of the C.M.S., who worked at La Prairie, Red River, and Grand Rapids, from 1825-65, has been selected as the one to be represented.

BENDIGO.

Farewell to Bishop Langley.

On Thursday, 21st inst., a large assemblage of church people gathered at the Town Hall, Bendigo, to say farewell to the right Rev. D. Langley on his retirement. A large number of clergy were on the platform. Archdeacon Haynes (Vicar-General) presided, and in his introductory speech said that if the Election Board could repeat its last choice it would, for having known their beloved Bishop, they felt they could never choose another better than he.

The Archbishop of Melbourne then spoke in a reminiscent vein, pleading the privilege of age. Twelve years and a half ago he consecrated Bishop Langley, who was then at an age when most bishops thought of retiring. Bishop Langley had character, force and energy to justify acceptance of the call. He spoke feelingly of sharing similar domestic loss with Bishop Langley. If it were thought desirable that each diocese in the province should have a voice in the choice of the Archbishop, then the metropolitan diocese should influence the selection of others. But the Bendigo election committee were to bear their own responsibilities, and not to mind outside opinions.

Dean Percival referred to his first association with Bishop Langley as his assistant-curate, 33 years ago, since when their intercourse has shown every mark of real friendship.

Other speakers included Canon Vanston, Mr. Oliphant, and Mr. Young, and the Rev. Mr. Crookson, representing the Presbyterians. The last speaker, claimed Bishop Langley as not only the Church of England Bishop, but as his Bishop, and referred to the advantage which a business training had given the Bishop. The chairman then presented the Bishop with a wallet of £150 in notes. Bishop Langley, in responding, spoke of the very real brotherliness and unity of spirit pervading the diocese. The public farewell took place a week later. C. E. Messenger.

QUEENSLAND.

BRISBANE.

"Crowning" the Foundation.

Archbishop Donaldson, on Monday fortnight, crowned the foundation block of a new church to be built at Myrton. It is anticipated that the church will cost about £300, provision being made for future enlargement. In the course of a brief address the Archbishop referred to the striking material development of the district, but pointed out that the residents were only laying up confusion for themselves if there was not an accompanying spiritual development. In launching their scheme for a new church they were bearing testimony to the need for religion, and the supremacy of the Unseen in their lives. No arrangement had been made for a collection, but £50 was offered on the foundation block.

"A Relic."

"An extremely interesting relic has come into the custody of the Cathedral," says "Cathedral Notes" for September, "in the shape of the communion vessels used by the late Archdeacon Glennie in the course of his apostolic labours on the Darling Downs in the early days of what is now Queensland. They have been presented to Minor Canon Simmons by Mrs. E. M. A. Holmes, a niece of Archdeacon Glennie, whose father, the late Rev. Alfred Glennie, acquired them on his brother's death."

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**Synod of North Queensland.**

The strike and the influenza made attendance rather difficult and in some cases impossible. However a useful session is reported, and the President's Address made a fine contribution to at least one burning question of the day. Of course it was impossible, especially being in Queensland, for the father-in-God of a large portion of the land to ignore one of the main concerns of the life of the whole community: The Bishop's address was largely devoted to the Industrial Question. His lordship said:—

"In viewing the very acute problems of to-day and considering the attitude of the Church towards them, it is well that we should first remind ourselves that human society has a continuous life, that its present condition is the result of the whole of its past history, that we inherit from the ages countless good gifts secured by the patient, and for the most part unrecorded labours of many generations, but that there has come to us also, bound up with this good inheritance, the legacy of their sins.

"Society has got to reckon with the whole of its past in the attempt for reform throw into darker relief the shame of its abuses. "A social conscience comes into existence as a result of the heart-searchings of its best members. It is they who in the first instance experience grief and compunction over social wrongs while as yet the voices of the suffering members are scarcely heard. The clearer moral perceptions of the shared reformers begin to be more widely shared when the dangers arising from social injustice grow more insistent, and the sufferers more articulate. Social reform then begins to be possible, though some of the motives are not the loftiest. Still, even as individual repentances lead men to make amends to their neighbours, so Society when repentant, endeavours to make amends to itself in the persons of its oppressed members. No sooner does the process begin than its tremendous difficulty becomes apparent. It becomes involved in all those wearisome political complications which arise from the mistrustfulness of those who have suffered in the past, from the meretricious schemes of the demagogue seeking popular credit, from the stolid opposition of those whose consciences are still unmoved, each of them in turn with their accusations and attacks harassing the path of the real reformer, and increasing the difficulty of real reform.

"The social conscience in regard to some of the worst blots on social life has only become active within the last few generations. Two of these blots are the exploitation of Labour by Capital, and the withholding of the opportunities of education—the higher opportunities, at least, from all but the most fortunate members of society, each of these involving grave injustice and corresponding resentment, and laying up an inheritance of trouble for succeeding generations. In regard to both, the nineteenth century witnessed the beginnings of real reform, but the debt of society to its weaker members which has been accumulating at compound interest is not easily discharged, and the evils that have so long and so deeply afflicted the body politic are not quickly cured.

"The main characteristic of all the tyrannies that have arisen in history, is that they have exploited human life in the mass for the benefit of the few, and none of them more decidedly than that which appeared latest on the scene—capitalistic enterprise rearing itself on the competitive industrial system. Against this tyranny those who suffered were for many generations allowed to protest in vain.

"We must not, however, be surprised that Society here, as elsewhere, is suffering the nemesis of its past neglect, now, most severely, when its mind has been most seriously set towards reform, and the due recognition of the rights of all its members. As a whole it has never before been so thoroughly aroused to the evils inherent in this system, and that, too, for reasons far less selfish and far more really disinterested than at any other period to which we could point. Its conscience is genuinely at work. It wishes to be both generous and just. And there is no doubt that this is the occasion in history when there is real hope of arriving at a downright honest understanding between the mutually dependent sections which compose it, and that in spite of the trouble and annoyance of the present situation which—unless we are careful—perplex the issue and interfere with calm thinking."

"The Bishop then went on to refer to the Whitley Report and also to the Report of the Archbishops' Committee of Enquiry dealing with "Christianity and Industrial Problems."

Several interesting items of business were transacted. An amendment of the Parochial Council Ordinance has given to women the right to a place on those councils. The Synod recorded its thankfulness to God for peace and the good hope given to the world through the formation of the League of Nations.

Temperance reformers, in the main, will view with some alarm the carrying of a motion to the effect "that this Synod, while recognising the sincere motives of the strength of Empire movement in the endeavour to purify public morals, disapproves of its policy of prohibition, including its attack on viticulture," while the social reformers will welcome a resolution sympathetic with the aims of Christian Socialism.

A clever article in "The N. Churchman" has a good humoured and humorous tilt at the idea that Synod time is a "clerical holiday." The writer says:—

"In this article I intend to tell all and sundry the truth. The truth is—we go for rides in busses. That is the extent of our annual achievement. We come from our little bush villages and spend ten days in a bigger and more glorified village on the coast. We leave our wood and iron tabernacles, our Lysacht churches, and our simple services to absorb into our souls the atmosphere of a bigger and more glorified Church, where the iron is camouflaged, and the services more glorified. We bid fond farewell to our faithful little parochial councils in order to take part in the deliberations of a bigger and more glorified Diocesan assembly. We cease to lament the decrease of our local missionary association, and rush to swell the numbers of a big and more glorified missionary demonstration in your see, only painted more grandly and slightly larger in structure. The latter constitutes the real attraction, perhaps. It isn't every day that a busman gets a chance to ride in a super-bus.

"That is our holiday—a holiday which isn't a holiday, and yet which produces the identical results which ought to follow on a rational sort of holiday. The clerical busman returns home, North, South, or West, quite happy, full of new life and purpose, and incidentally knowing more about busses than he ever did before.

"On Thursday evening we all assembled in the Synod Hall to receive the charge of the Bishop, suffice it to say here that the event convinced the assembled busmen that there was a super-busman on the seat of the super-bus."

The Story of a Hymn.

Rather more than fifty years ago a clergyman sat at the window of a house in Lower Brixham. His body looked bent and frail, and yet he was by no means an elderly man. Tears were in his great eyes as he gazed away over the harbour, to where an autumnal sun was setting in fiery splendour. It was a beautiful scene, but those sad eyes hardly saw it.

Francis Lyte had been preaching to his beloved flock for the last time that evening. To-morrow he was to take his journey to the south of Europe, in the hope of renewing strength. But his heart was in Brixham.

"Help me, my God," was his prayer as he bent there, with the setting sun shining on his bowed head, "and grant me to write something which will live in Thy glory, now that I can no longer speak for Thee."

His prayer was heard. From the pencil which he took up streamed words which have been, surely, as much blessed as those of any hymn:

"Abide with me, fast falls the eventide; The darkness deepens; Lord, with me abide; When other helpers fail and comforts flee, Help of the helpless, oh, abide with me."

From that darkened room and darkened heart went out the wonderful prayer, Francis Lyte died a month afterwards, but the hymn remains.

How far-reaching are the beautiful words has frequently been seen. The favourite hymn of a dying Emperor, the comfort of a sick room, the stay of the dying. To both black and white the words have come with power. Only the other day a monarch of one of the largest cotton-growing districts in Africa stood in Westminster Abbey, and was asked what he would like played on the grand organ.

Perhaps with the remembrance of the Bible presented by Queen Victoria to his father, with the words, "This is the secret of England's greatness," the Alake asked that "Abide with Me" might be sung.

Standing there in his scarlet robes, richly embroidered with gold thread, his brilliant cap encircled by three shining silver lizzards

—symbols of sovereignty—the black king listened, with tears running down his face, to words penned fifty years ago in that little rectory room at Lower Brixham.

"Beautiful! beautiful!" he murmured in his own Yoruba tongue. "Most beautiful!" So the hymn, written for God's glory, makes its way. Let us also ask for power to do something for Him. He will answer us as surely and fully as He did Francis Lyte, if we ask Him as earnestly and humbly as he did.—Lina Orman Cooper.

The Building of an Evangelical Church.

(By Canon H. T. Langley, M.A., Vicar of St. Mary's, Caulfield, Vic.)

(Concluded.)

This is our part of the plan, to reach the individual and to bring him into the kingdom in such wise that he has no doubt as to his standing in Christ. We want that "distinctness of outline" in our membership of which the Report speaks. To get that we must win through with every convert. Leave no affection or interest unconverted or untouched. How is this to be accomplished? Only by matching our appeals for a radical conversion to God by an insistence on the need in every case of the miracle of the new birth. We will best overcome the false security of those who trust in baptismal regeneration and the ex opere operato conveyance of the gift of the Holy Ghost by Confirmation by plain scriptural teaching and the appeal to genuine experience—"That which is born of flesh is flesh, and that which is born of spirit is spirit. And that not that I said unto you, ye must be born again." Souls must be well born into the kingdom. In many cases they are only able to breathe, they go on crutches all their days, and their funeral hymn is—

"Only not a wreck."

Begin with the Children.

(2) Now the fruit of thorough work with the individual—whether in preparation for confirmation, in pastoral visitation, or in preaching and teaching—is that we are able to build up a witnessing Church. In the chapter on Re-Evangelisation, the Report puts first the value and necessity of individual witness on the part of every member of the body of Christ. Preaching has lost its power with many. The majority of men never hear our sermons, but the converting influence of a life lived in the spirit of Christ and of an earnest personal testimony is unlimited.

A nonconformist leader's words are quoted in this connection:—"If we could focus all the Christian forces in Great Britain upon getting a saint in every factory, and then put a saint in each room of the factory, we should see the great turning of the world."

"The conversion of England" will be brought about mainly through a Christian life whose life in Christ is their principal argument, but who have in reserve a readiness at all times to speak for their Master. Do we teach personal witness as a duty and a privilege? Do we seek to train our young Christians in methods of soul-winning? Have we always clear ideals ourselves on the way to do this grandest of all work—personal dealing?

(3) A further stage in the plan is the building up of a real fellowship in our Christian life. A revival of a sense of fellowship and comradeship has come to us from the A.I.F., and "at a time when men everywhere are finding escape from a narrowly individualistic outlook upon life into a new sense of corporate solidarity." The power of the Holy Ghost to unite believers into one body was demonstrated at Petercost, and the unity and love of a Christian congregation still retains its converting and attractive force. The A.I.F. may teach us the secret of comradeship. It is a practical product, not merely a doctrinal ideal—though we may note that our N.T. is full of the doctrine of the oneness of believers in Christ. Our soldiers found unity by each man putting his all into a common task and enduring all things for its accomplishment. The times when the Church has been most united have been when it has come together for work. Reunion will come most likely from the mission field, because all the Christians there are out to do one thing. It is only consecration to the one great task of winning the world for Christ which will weld our congregations into armies of the Living God. Let us rescue the clause "I believe in the communion of saints" from among the tombs. Spell the "saints" with a small s, so as to include the Christians who are here; and

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while claiming the widest scope for communion with the living and departed, apply it to the congregations of living saints under our care. It is a great thing to be able to train people in the fine art of living together for a great purpose. It is a work of interlocking lives, and binding men in bundles to make them strong.

Now before metals can be welded they must be heated. Something more than a great common ideal is needed to produce solidarity in the Church. We must have an atmosphere, a warm Christian environment both for the sake of our message and the people who hear it. It has been observed, "A Church will believe what it ought to believe when it is in the right mood." The psychological influence of a united congregation is only now being understood. But we have long known that it is a mighty influence and we must use it, if the message of the pulpit is to win.

The question here is, how are we to produce this atmosphere? I know no better means than by exalting worship to its true place in the life of the Church. *Leviticus* is a much neglected book, but we ought to study it to get its great idea—that the worship of God was intended to be the basis of national unity. Everything centred round the Tabernacle, and sacrifice and offering had their chief meaning in enabling the worshipper to draw near. It is a question whether evangelical Churchmen have realised the social meaning and application of the Holy Communion. None have given a more exalted meaning to the sacrament in regard to the individual. But this is the family feast for the Lord's people, in which they had communion one with another. It must be given a central place in our worship if it is to be the rallying place of spiritual fellowship.

Lord's Own Service for Lord's Own Day.

The section of the Report on the witness of worship should be deeply pondered by us. Very striking is the evangelistic value attributed to worship, as bringing home a sense of the majesty and the present reality of God. It is the most eloquent preaching in many of our congregations. Here Catholicism has outtrivalled Protestantism in gaining an atmosphere of awe and reverence. But the evangelical worshipper may have just as real a benefit from worship without the dangers and snares of externalism. The Report says—Worship which is in the spirit and in truth has greater power to convince of God than the most eloquent preaching. It is the silent witness of a corporate body of many souls, and is a weekly illustration to the members of the Church of the power of corporate action when exercised for the benefit of the world around.

What is it which gives to worship its spell? Surely it is the power of united prayer. And so we come to the old, old condition of revival. When the disciples had met for prayer and persevering, united, expectant intercession was offered, the Holy Ghost fell and numbers were added unto the Church. Do we believe that united prayer is the final and all-pervading prevailing condition of successful evangelism? Of course we do! But do we? How much time is being given to it? What are we willing to put aside in order that prayer may be given first place? Dr. Mott from his world-wide observation was led to speak of the hurried talent of intercession. We must use this talent if no other. Without it all our efforts will fail, for prayer alone ensures the operation of God.

It is quite time I drew my survey to a conclusion. I have started with the individual in my exposition of the plan, and I have sought to build up the idea of a worshipping and a praying Church. Like Pilgrim at the House Beautiful, before we leave let us lift up our eyes over the far-stretching distances and view the delectable mountains. We must have vision if we are to pray and preach for the winning of souls. And the vision is of a Throne and Him that sitteth upon it, to whom all authority has been committed in heaven and on earth. He must reign till He hath put all enemies under His feet. The end will be the delivering up of the Kingdom to His Father that God may be all in all. And because all authority is His on earth as well as in heaven, we must preach Jesus Christ as Lord. The authority is here—operating in the world—for destruction if men refuse, for salvation if they yield and obey. "Therefore," because the authority is His and is now in exercise, "go ye into all the world and make disciples of all the nations."

So give us grace, dear Lord,
To look right on and see
All things redeemed, restored,
And perfected in Thee;
So make us strong to do thy will,
Rejoicing still in work and song.

Notes on Books.

The Bible.—Its contents, History, Inspiration and Permanent Value, together with a short Introduction to the Study of the Revelation of St. John Divine, by Rev. L. W. Parry, M.A. (published in Perth, 36 pp. Our copy from Messrs. Angus and Robertson, Sydney. Price 6d.).

The pamphlet consists of lectures delivered to S.S. teachers and afterwards printed in the "West Australian Church News." The lecturer adopts "the modern method" throughout, and from that point of view gives a useful summary of facts and theories concerning the Bible. We cannot help wondering when he tells us that the gain of the modern method is that it "brings into prominence the relation of the Old and the New Testament." Nor can we read without some amusement his guileless confession of the inconsistencies of "modern" critics. In the discussion of the authorship of the Revelation of St. John, he says, "(1) Ancient critics gave up the Revelation as not by St. John, because of the misuse made of it; (2) First modern critics say Revelation by St. John, therefore Gospel is not by St. John; (3) Very modern critics say Gospel, Epistles, and Revelation can be all by same author. It only shows how clever men can convince themselves of almost anything they like by the use of argument."

Exactly so! Meanwhile we must wait for the dictum of the very, very modern critics.

Miracles.—A short paper on, by Rev. L. W. Barry, M.A. (published in Perth. Our copy from Messrs. Angus and Robertson, Sydney, price 3d.).

The case for the Christian position is well outlined.

Under the auspices of the **Anglican Literature Society**, of which the Primate is President, and the Archbishop of Melbourne Chairman, two pamphlets have been issued by the Archbishop of Melbourne, **The English Reformation, on its constitutional side**, and **The English Reformation on the side of Worship and Doctrine**. The Archbishop is of opinion that he knows well, and has given two useful utterances, setting out the position of the Church of England in a way that will be of great interest and instruction to the laity of the Church. We trust that all future issues of these pamphlets will display the same loyal regard for the doctrine and practice of the *Ecclesia Anglicana*. Our copies from Diocesan Book Society, Melbourne, price 3d.). These two will be followed shortly by, No. 3 Baptism (ad clerum), by the Archbishop of Melbourne; No. 4 Confirmation, with special reference to its connection with Baptism (ad clerum), by the Bishop of Gippsland; No. 5 Christian Marriage, by the Bishop of Bathurst; No. 6 Theosophy, by Canon Batty; No. 7 The Kingdom of God, by the Bishop of Goulburn.

Christian Ethics and Peace Problems, by W. L. Paige Cox, M.A., B.D., Archdeacon of Chester; being "A defence of the Christian use of force both in home and foreign matters." (Published by S.P.C.K. Our copy from Messrs. Angus and Robertson, Sydney, price 2/3.) This book would have been more helpful four years ago, when so many Christian minds were in dubiety as to the correct attitude of the disciple of Christ towards war and many dogmatic utterances condemned completely the general position assumed by the Christian Church in regard to the Great War. Archdeacon Cox has dealt usefully and trenchantly with the whole question. In his discussion of "Retribution and Revenge" he shows how the *lex talionis* is not only an O.T. enactment, but a N.T. principle. "In the general course of His teaching, Christ re-affirmed the principle and gave it the most exact and far-reaching application." "because most evidently it underlies the whole of the Divine government of man." The state is an instrument of the Divine vengeance and the state needs "stout-hearted and strong-handed men to wield its sword for the avenging of evil-doers." The writer justly claims that "it is no slight proof of the consistency of the vocation of the soldier with the moral requirements of Christianity that among the most notable Christians of our time we involuntarily think of some of our famous soldiers—men like Havelock, Gordon and Roberts."

There is an illuminating chapter dealing with "The Love of Enemies," in which the Archdeacon points out the fundamental distinction between natural affections (*philia*) and that strong Christian virtue of reasoned "self-giving" (*agape*) which is of the essential nature of God. This latter is the love with which we are bidden to love our enemies. We cordially commend the book as a real contribution to our understanding of a difficult subject.

Young People's Corner.

They Get Back Their Dead.

The household of the missionary in Korea was a happy one. There were four children, Grace, Ted, Dot and "Boy." They had all been born in the hermit kingdom and were the solace of their parents in the midst of trying labours. Then death came suddenly and took the mother. It was a crushing blow to the missionary, but he bore it bravely. Four months later Boy became very sick. It was soon evident that there was no hope. "I want to go, daddy," he said; "I'll come back for you folks; I'll get mother and we'll come back some day, and then—" It was his last word. The father was heartbroken. Already worn out with the care of the churches, he gave way to his grief. For the time his faith failed him. "O God," he groaned, "where are you? Two in four months, I cannot find you in this." The sympathy of kind friends who came to arrange the funeral brought no relief.

Crowds of curious natives prevented rapid progress on the four-mile walk to the cemetery. The mourners were borne along in travelling chairs. The missionary was suddenly aroused by voices in the crowd. Through a slit in the curtain of his covered chair he saw two women.

One said to the other, "What's that white thing going along over there, Kismi?"

"Why, de'tt you know?" answered the other. "That's a box covered with white stuff. It's got in it the body of the foreigner's little son. What are you crying about?"

"Why, I'm crying for the foreigner, because he lost a boy."

"Don't cry for the foreigner; he doesn't need your tears. Let me tell you," said Kismi, "don't you know that these foreigners have a way by which they get their dead back again? That foreigner will get his wife and boy back some day. But, what about us? I lost a boy and you lost a boy, didn't you? I'll never get my boy back. Cry for yourself and for me—we are only Koreans. We don't know how to get our dead back. That's only for foreigners. I wish we had such a hope."

"She's heard but half the truth," thought the man. As the meaning of it all dawned upon him, he began to sob, "My heavenly Father," he prayed, chokingly, "forgive me. Take my boy, he's yours. Take his mother. Keep them safely for me till my time has passed. That's what Boy said, 'You'll get me back again, daddy.' I will O thank God I will! Foreigners get back their dead. So do Koreans, but they do not know it. Help me to live a long time until I and the children have told the whole of Korea that they, too, get back their dead."

At the cemetery, the missionary's mourners were amazed to see a man with firm step advance to the edge of the grave, and say with a clear voice, as he dropped in an Easter lily, "Thou art the resurrection and the life. As I give my boy to Thee, Father, I claim at Thy hands the resurrection of every Korean. I'll help Thee to bring it to pass, Lord, for Thou art their Resurrection and their Life."

All wondered at the man's face, for it shone with a radiance, not of earth.

"He's had a vision," they said; and they were right. His vision was of a heart-hungry, Easterless land, made radiant with the knowledge of the man Christ Jesus, the Koreans' Resurrection and their Life.

And, behold, his former prayer was answered; his God was found.—Selected.

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If thou the truth wouldst teach;

Thy soul must overflow, if thou

Another's soul wouldst reach!

It needs the overflow of heart

To give the lips full speech.

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Our secret sins and our unrighteousness,
Thy proffered pardon humbly to receive,
Promised to all who on Thy Son believe.

To own our guilt, acknowledge our offence
On bended knee, in lowly penitence,
That we like wandering sheep have gone
astray.

And turned aside each one to his own way;
To thank Thee for the mercies of past days,
To lift our hearts in grateful songs of praise,
To hear the word which makes the sinner
whole.

To ask Thy help for body and for soul—
For these we come, Lord, we Thy promise
claim,

Spoken to all who gather in Thy name:
Let this glad hour the plainest proof afford,
That in our worship we have seen the Lord.
Amen.

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The School is run on the lines of a Swiss pensionnat, and offers advantages of city, country and seaside. Pupils prepared for intermediate and Leaving Certificates.

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Children's Scripture and Picture Toy Books a speciality. Xmas Cards and Calendars for 1920 expected in November.

NEW BOOKS—Missionary Pie Is, Christina Forth of Fingoland 5s. 9d., Paul the Intercessor 4d., Little Master 2s., From's Partners 6d., Dr. Isabel Mitchell of Man ohria 4s. 6d.

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For Australia and New Zealand.

A Paper issued fortnightly in connection with the Church of England.

With which is incorporated "The Victorian Churchman."

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Current Topics.

It was a happy thought on the part of the B. and F.B.S. in Victoria to celebrate the signing of Peace by the presentation of what the State Governor of Victoria called "The Book of Peace" to both the Federal Parliament of Australia and the State Parliament of Victoria. The sympathetic handling of the presentation by the State Governor in the latter place will be remembered with gratitude by lovers of the Bible. His Excellency, in the course of his speech, said:—

"To what creed or domination we may belong, we must all join in our reverence of this Book, which is the common possession of the whole civilised world and of the whole Christian world."

"I know that in this Parliament, whatever may be one's religious denomination, whatever one's political views, whether a member of one of the various parties that go to make up the Liberal party, or a member of the Labour Party, formed out of older and more historical parties, whatever political creed one may hold, every honorable member will justly claim that the propositions advanced by his party aim at the improvement and the uplifting of the masses of the people, and that these aspirations are founded on the Book to which we all appeal, on the Book which has twenty centuries of tradition behind it, on the Book which has been studied by generation upon generation of our forebears. Surely that is a Book of value!—surely that is a possession of which we may be proud. This Book has behind it the tradition of service, the tradition of love, the tradition of reverence. You, gentlemen, have the task of forming the public opinion of this State, and of directing it along the path of Christian, brotherly, lives, and I ask you not to look upon this merely as an old Book. Because it is old, well-known and familiar, do not look upon it as of less value. The old teachings and the old traditions are worthy of presentation as long as the foundation of the State is Christian—I use the word "Christian" in the widest possible sense—we must require the Old Book, because it is a Book which teaches us our place, and a Book which has been the consolation of us all, and of our fathers and mothers, and of our grand-parents, and of those before them. I ask you to look upon this Book as a valuable possession."

What finer tribute could have been paid to the memory of the late Mrs. A Fine Tribute. Lower Clarke than that contained in a tablet placed on the walls of the new C.E. Kindergarten in Fitzroy, Melbourne. The tablet, which is placed on the right hand wall of the building, as one enters, and above which is a photo, of the late Mrs. Clarke, bears the following inscription:—

"ALICE LOVEL CLARKE KINDERGARTEN."

"This School is named after Mrs. Lower Clarke, of Bishopscourt, Melbourne, who loved little children and taught them the love of Jesus.—1919."

What an inspiration to loving service of Christ's little ones!

In view of the Industrial strife that prevails so widely in the world, and especially in the nations who were allied against Germany, some recent remarks by Mr. G. H. Rob-

erts, the British Food Controller, and a member of the Labour Party, should arrest our attention. To quote from an English Church paper:—

Speaking at the London Commercial Club last July, he declared that our present industrial troubles are caused by men who handicapped the nation during the war, and possibly have behind them German influence. He condemned the folly of demanding a reduced cost of living and at the same time preventing economies. Above all, he pointed out that the effect of checking exports would be to transfer to our competitors our share in the world's markets.

Coming from such a source, this striking statement demands the attention of men of all shades of political thought, for these seemingly interminable disputes between employers and employees are causing much waste and great hardship in the community, and at the same time are suicidal in the way of national destruction.

Dean Welldon, writing in the leading columns of an English Church paper on "Democracy on its trial," quotes with approval the following words of Sir Henry Maine, written in 1885 in his treatise on Popular Government:—

"If any Government should be tempted to neglect, even for a moment, its function of compelling obedience to law—if a Democracy, for example, were to allow a portion of the multitude of which it consists to set at defiance some law which it happens to dislike—it would be guilty of a crime which hardly any other virtue could redeem, and which century after century might fail to repair."

"If," said the Dean, "Democracy cannot govern it can do nothing else." Here in Australia, we are governed ostensibly on most democratic lines. Yet we are always suffering from industrial warfare because classes of men in the community flout the law. The situation is very grave and demands a strong line of action in order to avoid this abuse of government and practical revolution. Dean Welldon suggestively asks:—

"Is it not possible, that, as the League of Nations aims at putting an end to international war, so there should be a League of Classes which similarly aims at putting an end to industrial war? Great Britain is threatened to-day by a peril scarcely less ominous than the bugbear of German militarism. The nation was at peace in time of war; it is now at war in time of peace. But war in the realm of industry may easily beget the clash of arms. There is need of common sense, nay, of Christian charity, or there may be civil war."

"Unless, therefore, the spirit of Christ shall so far rule the heart of the nation that no one class will consent for its own sake to offend against other classes, the only hope of social healing seems to lie in curbing the selfishness or the shortsightedness of classes by the collective force of the nation as a whole; in other words, by a League of Classes corresponding with the League of Nations in the international world."

The Dean goes on to appeal for such mutual conference, in a spirit of conciliation, as shall issue in the maintenance of peace and the safety and dignity of the national life.

The "Citizen's Rights and Liquor Reform Association" say "Yes" to this question. We fear

Are Prohibitionists that their arguments do not as yet impress us. The

writer of the first pamphlet, when he gets to work, charges Prohibitionists with attempting "to promote a law which is repugnant to the teaching of the Bible and the Church, and which is, moreover, immoral, in that it interferes with the freedom of the will." We are wondering whether the

he defends the law against suicide and murder, and a hundred other laws that interfere with the freedom of man's will. This new Association has got to convince us that it stands for the rights of all citizens, including the wretched wife and children of "The finished article" of our present liquor traffic. The opening of its campaign, by the issue of anti-prohibition pamphlets, give rise to the unpleasant suspicion that the Association is more anti-prohibition than anti-liquor. As we scan the personnel of the executive committee, we note no name of outstanding zeal in the direction of restraining a trade that has an unenviable record of lawlessness and destruction of the bodies and souls of men.

We cannot refrain from a word of congratulation to the person responsible for the latest advertisement

In Which notice of the N.S.W. Home Book? for Incubables. The majority of people are so accustomed to good or fair health that too often they take it for granted, and do not sufficiently sympathise with and help those who are not so fortunate. The advertisement we refer to puts the case in a hard and striking "nutshell." It runs:—

In Which Book. There are Two Books in the office of this Home:—

(1) The Book containing the names of all the Incubable Sufferers who are receiving a home for life; and

(2) The Book containing the Names of all the Subscribers who have made this great benefit possible.

YOU would prefer your name to appear in the LATTER book, would you not? Among those who have the wondrous ability to give help, hope and home to those who, for the remainder of their days, must be numbered among the "Incubables"?

May we enter your name in the latter book? We have a pathetic "Waiting List," and are in great need of increased financial support. There are too many people on the other "Waiting List." They should get off it as soon as possible for the sake of those who are suffering and in need, as well as for the sake of their own spiritual health. We advise our readers to give a little sympathetic thought to institutions of this character, with a view to more earnest and fruitful support.

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