

hopes that the splendid visions of service that have compelled men to exceed in self-giving for the sake of Empire and righteousness, would, when peace should come, cause a great influx of offers of service in the sacred ministry. Consequently far-sighted leaders in the Church have not been neglecting the opportunities afforded to bring that sphere of service before the minds and hearts of men who have been forced to review their values of life and its opportunities. It has been recently stated that over 1600 offers of such service have already been received by the Church in England, and we need to pray earnestly that our own Australian Church may be a partaker in the benefit. We are glad to know that the four Metropolitans of the Commonwealth have already issued a letter in which they voice the Church's invitation to returning soldiers, and we trust that it will be issued to the clergy very freely and made careful use of by them. The letter referred to is as follows:—

"We are led to address this letter to you partly by our own knowledge of the situation here in Australia, and partly by the fact that many enquirers have reached us from returning soldiers, in reply to which we are anxious to give full and public information, and a word of explanation is needed first."

"Your experiences on active service are unique in our generation, and we at home shall never probably be able to realise all you have been through."

"Such experiences are bound to leave their mark and there will undoubtedly be many who will desire to dedicate the life which has been spared to them to some worthy life purpose. We are sure of this both from our own reasoning and also from the many evidences of it among returned soldiers which we see on all sides. It is to men who will return home solemnised by their experiences that we address this letter."

"If the Australia of the future is to fulfil the promise of to-day, we must have in our midst a strong, persistent, enlightened witness for the Unseen. Australia will be great only in so far as she is inspired by a strong definite faith. Our Church exists to inspire that faith, but in order that it may do its work we have the need of the very best of Australia's sons. The ministry of our Church in this land has hitherto been partly derived from England; but great as is our debt to our English-trained clergy we see clearly that the future witness of our Church must depend mainly upon the native born and native trained ministry."

"To many of those who return from their great venture at the end of duty in the war, there will come a no less great invitation to a spiritual venture the invitation to succour the country which they have saved from hostile invasion in its great spiritual warfare against materialism and selfishness. Thus much it seems worth while to say in reply to enquiries which reach us concerning the ministry of the Church. 'Is there a need of such work?' those enquirers seem to say. 'There is a great need,' we answer, and a noble life career in the work of spiritual reconstruction in Australia. We write on behalf of our Church and of all the Bishops to say that we shall most cordially welcome any inquiries about Holy Orders and intend to do our best to smooth the way for those who are conscious of a vocation. You will understand that in no sense would we suggest that we offer you an easy career. You yourselves will not be seeking that. Nor must we lightly welcome all comers. We must not 'take in suddenly' on any man. There will have to be preparation and study, but we want you to know that an eager welcome awaits every man who is fitted by character and devotion and belief to the calling of a priest of the Church."

"A certain standard of education has always been required of candidates for Holy Orders, and you would not expect this to be abolished, even in view of the present exceptional circumstances, but the Bishops are agreed that some modification must be made in the requirements, and we would like to know the conditions we propose to lay down will not be prohibitive or even discouraging to any man whom God is really calling to this high office. It is unnecessary to say more in this letter, but we refer you to a leaflet which we issue with this letter. That leaflet will give you some information as to details and will show what immediate steps should be taken by anyone who desires to be committing himself, to consider the matter further."

The Honorary Secretary of the Rationalist Association of one of the States takes exception to our note under the above title in our issue of January 17. He points to the open admissions on all sides of "the failure of the Church," and thinks it pertinent to ask, "Is it unbelief or belief which is bankrupt?" Our critic—the friendly tone of whose letter we appreciate—makes the common mistake of confounding Christianity and the Church, and if he were to read more carefully the admission of failure on the part of the Church he would find that not the Church's faith but her weakness of faith or her practical unbelief is the cause assigned for her weakness in action and influence. Our rationalist (!) friend must make no mistake about what was the theme of our note, that amidst the stress, the anxiety, the fear and sorrows of these last few years organised unbelief has practically kept a severe silence, while organised "belief" has more and more realised the power of the Christ in Whom we believe to comfort and strengthen souls that were otherwise in bitter anguish. The gospel of the love of God in Jesus Christ, and the power of the Holy Spirit have, we say it without any fear of sober criticism, again and again in our experience proved a potent solvent for the mental and spiritual woes of men; and until the so-called Rationalism can replace that Gospel with something at least equally good, it had better remain in the rational seclusion it has been enjoying during the years of the war.

A most remarkable utterance appears in the Rockhampton Church Gazette as coming from the responsible Church official of St. Mary's, Mount Morgan. The passage, which we print in extenso, reveals a delicious inconsistency and an atrocious lack of knowledge or fairness. The writer evidently belongs to what he terms "the Catholic wing of the Church," and (consequently!) seems to be incapable of grasping whole views of the history and position of that Church to which he has pledged his loyalty. Referring to the Archbishop's Report on the failure of the Church, he writes:—

"The failure is patent to all the world. It is not only that the Church has lost more than half the English speaking people to one or another of the hundreds of fancy religions; but that of those who still call themselves Church of England only a very small percentage care a damn for their mother church. A Belgian Roman Catholic in this country, disgusted at Irish disloyalty of the Mannix variety, after boiling over with indignation, put her hand upon her heart exclaiming: 'Oh, but it hurts me here to say a word against my church.' What Romanist could allow an outsider to run down his church to his face? Yet English Church people allow it and do not realise it as an insult landed at their mother. Ask again; when English Church people arrive at Mount Morgan what pains do they take to find their church, to make themselves known to the Family of the Faithful, to join in worship, to take their share in the forward work, to frequent the sacraments? I could tell of one family who, after six weeks, thought they would go to church on Sunday night; they got as far as the Salvation Army, stopped till too late, and went home. We know there are hundreds like that."

The cursed thing that has produced all this came from Germany. It was the Protestantism that utterly wrecked the church in Prussia and made the conditions out of which the World War was born. The great militarist, General Bernhardi, wrote: "The greatness of our nation is rooted exclusively on Protestantism." Would to God that that Protestantism might go the way her greatness has gone! It is not of course the calm, false protest against the unhistorical and solid claims of the Papacy that we refer to. The English Church and the Orthodox Eastern Church are living protests against Romanism; and the only ones that Rome fears. The reason why their protest is so formidable is precisely because their religion is Cath-

olic. If Romanism vanished from the earth to-morrow I don't know what Protestantism would do, presumably it would vanish likewise, there being nothing left to protest against; but I do not know that the religion of the English Church would be altered in one syllable, being wholly Catholic.

"Though this is true, it is, alas! also the fact that the English Church has not been true to her Catholic character in many ways. Foreign protestantism infected her like Spanish influenza, and although it did not destroy the Church it came near to doing so and left her weak and emaciated. Ever since the Oxford movement life has been returning, and to-day the Church is more vigorous than at any time since the Reformation. But her losses and failure in the interval have been colossal and will take generations to make good. The great hope of the future lies in the fact that the Church has never abandoned true principles. The whole world waits to see a great Christian church catholic and free."

"If the Church of England stood out before the world evidently as catholic as the Roman Church, and as free from foreign domination as the Congregationalists, who would willingly bind the papal yoke upon his neck, or wander longer in the endless labyrinths of protestantism?"

Such vapourings disclose an appalling ignorance of the etymology and original use of the term he so dislikes. Let us assure our critic that "Protestantism" is no mere negative but a mighty positive that has conditioned the wonderful progress of the European nations for the last 300 years.

Some time ago we received from one of our subscribers some suggestions for increasing the circulation of the "Church Record." One of these is so practical that we pass it on to our readers. Our correspondent writes:—"I am sure each copy is not used to the extent it might be, and there are many folks who cannot afford it and yet would be glad to read it." And thus the suggestion is made that each reader should be asked to pass on his or her copy to someone else. Some indeed are already acting along the lines of this suggestion. Only last week we received a kind word of encouragement from Queensland, in which the writer said: "I make good use of the paper, sending my copies far and wide, some even to India; and I make use of it in the Sunday School by reading out to the children some of its stories." We commend to our sympathising readers the suggestion and the example, in order that others may be encouraged to help in extending the usefulness of the "Church Record."

NEW LECTONARY.

March 5, Ash Wednesday.—M.: Ps. 6, 32, 38; Isaiah lviii; Mark ii, 13-22. **E.:** Ps. 102, 130, 143; Jonah iii; Heb. iii, 12-iv, 13.

March 9, 1st Sunday in Lent.—M.: Ps. 51; Genesis xviii, or Eccles. ii; Matthew iii, or Heb. vi. **E.:** Ps. 6, 32, 143; Genesis xxi, 1-21 or xxii, 1-19 or Baruch iii, 1-14; Mark xiv, 1-26 or 2 Cor. iv.

March 16, 2nd Sunday in Lent.—M.: Ps. cxix, 1-32; Genesis xxvii, 1-40 or Eccles. iv, 11-28; Matthew ix, 1-17 or Heb. ix, 11-end. **E.:** Ps. cxix, 33-72; Genesis xxviii, 10-end or xxxii, 3-30 or Eccles. v, 1-14; Mark xiv, 27-52 or 2 Cor. v.

March 23, 3rd Sunday in Lent.—M.: Ps. cxix, 73-104; Genesis xxxvii, or Eccles. x, 12-24; Matthew xvii, 1-14 or Heb. x, 19-end. **E.:** Ps. cxix, 105-144; Genesis xxxix or xlii, or Eccles. xvii, 1-26; Mark xiv, 53-end or 2 Cor. v, 20-vii, 1.

March 30, 4th Sunday in Lent.—M.: Ps. cxix, 145-176; Genesis 43 or Eccles. xxvii, 30-xxviii, 9; Luke xv, or Heb. xii. **E.:** Ps. 39, 40; Genesis xiv, 1-14, 8 or xlv, 16-xlvi, 7 or Eccles. xxiv, 13-end; Mark xv, 1-21 or 2 Cor. ix.

The Experience of the Burning Bush.

(By J. G. Simpson, M.A., D.D., Canon of St. Paul's.)

"The bush burned with fire, and the bush was not consumed."—Exodus iii, 2.

It burned, and was not consumed, because the flame which enveloped it was the living God. The agony of the Church is the presence of its Lord. Calvary's tree is redemptive, because it carries and enthrones the eternal Son. The whole story of the world, as it is summed up in the Passion of Christ, and moves through suffering to an eternal goal, is expressed in the "Burning Bush."

The historic muse, from age to age, Through many a waste, heart-sicken- ing page,

Hath traced the works of man;

But a celestial call to-day

Stays her, like Moses, on her way,

The works of God to scan.

When he who was called the son of Pharaoh's daughter, and who was learned in all the culture of the Egyptians, saw an official of the dominant race beating one of the poor slaves, who were his own kith and kin, and in whose sorrowed the material greatness of that mighty empire was being built, he slew the Egyptian and hid him in the sand. All the insight he had gained into the great civilisation, of which the system of forced labour imposed upon the Hebrews formed a part, had taught him no better method of opposing evil than to batter himself against it. He murdered the problem of his day, studied the perplexing problem of his people's misery to no little advantage that he could hope to solve it by encouraging them to hurl their feeble bodies against the resources of an organised Empire? Had he even gauged rightly the condition of the people who he was eager to liberate?

These are two great questions that might well have occurred to him if, as is often the case, the sovereignty of the reason had had not been overthrown in the moment of trial by the primeval savagery of human nature. Fierce indignation is the worst atmosphere in which to envisage either our own miseries or the sufferings of others. Moses, who in his true character as the Bible presents it, was the meekest of men, and who to his fundamental reasonableness added a trained intelligence and a high constructive genius, was overwhelmed by primitive passions, and displayed the temper of the wild cat. He slew the Egyptian. His failure was soon driven home. He went out the second day, and behold, two men of the Hebrews strove together. He essays an earnest remonstrance, "Wherefore smitest thou thy brother?" What deliverance could be wrought on behalf of a distressed people if, in their relations with one another, they imitated the tyrannical spirit of their oppressors? What chance even for a rebellion if those who were united by the common adversity could not stand shoulder to shoulder in a common cause? And at once the answer convinced him how hopeless was the task to which he had begun to set his hand. The slave whose gratitude he might have hoped to earn by the swift and unexpected deliverance yesterday, who it may be had helped to cover the traces of a heinous crime beneath the fatal sand, had talked in no friendly spirit with his suspicious mind of the stranger's interference? What did he mean by an act which was like to involve them in fresh disaster? What did a man who, Hebrew as he was, yet wore the livery of the dominant class, expect to gain by mixing himself with the concerns of his suffering kinsmen? Why this officious interference in the quarrels of his poorer neighbours? What ambitions did he expect to serve by putting himself forward as the champion of a class in whose troubles he had no share? It was the perennial distrust of a man whose real interests could never be different from those of his class, which is rarely absent from the mind of the peasant. "Who made thee a prince and a judge over us? Thinkest thou to kill me, as thou killest the Egyptian?" The impetuous zeal with which loyalty had sought to relieve the afflictions of his people had but one result, the murder was out; the liberator must flee the country.

God in the Wilderness.

There are some lessons which we cannot learn, either in the schools, or in the marketplace. The real meaning of life, the spiritual value of experience is taught elsewhere. A man does not achieve his destiny when he becomes prosperous, nor a nation when it is victorious, nor a Church when it is dominant. A man must be filled with the Spirit, a nation must know the discipline of suffering, a Church must become in fact, as well as in name, the body of her crucified Redeemer. Moses understood neither himself nor his people, nor the real needs of either when he essayed to be their

leader and their law-giver, but had not yet seen God. And so he was driven into the wilderness.

The experience of the "Burning Bush" is one of those supreme moments in which eternity is revealed in time. The Bible expresses what passed upon the awakened spirit of Moses by saying that he heard a voice out of the midst of the fire which proclaimed the name of God. That is only the Hebrew way of saying that the man became not only vividly aware that the Eternal was entering into living fellowship with him, that the Living One was active towards him, and in that fellowship and through that activity He was disclosing His personality and His purpose. The bush, burning but not consumed, became for him the symbol of the real and redemptive presence which finds its sacramental expression in the changes and chances of a suffering world. There was Israel, that kindred race which he had yearned to save, groaning and travelling in the bondage of Egypt. Like the bush in Horeb, they were wrapped in the devouring flame. To the outward eye the sons of Jacob and Joseph might seem to be in their death agony men of sorrows, and acquainted with grief, of whom the best that could be hoped was that they would sink into forgetfulness and dreamless sleep. But no, they were not consumed. To the eye of faith it was the fire of God's presence, the spirit of everlasting burning, that dwelt within them. God knew their sorrows, because He was crucified in their midst. Those people had a future, because the Lord God dwelt among them for ever. The meaning of that great name which was revealed, as scholars tell us, not only "I am that I am," but, "I will be that I will be." The iron of the world might enter into the very soul of the Eternal, but He was the arbiter of His own destiny. To be near Him was to be near the fire—the fire at once of an earthly passion and of a redeeming love. God never joins issue with the world but He suffers and He saves. Through our experience of pain He leads forth His own into the land of righteousness.

It was when God was thus revealed in the "Burning Bush" that Moses found his true vocation as a prophet of his father's God rather than as the vanquisher of his people's foes. He was to lead his flock through cloud and sea, not to dip his footsteps in the blood of his enemies. "What is that in thine hand?" The symbol of his mission was to be, not the soldier's sword, but the shepherd's rod. He was first of all to go to his own people. To them he was to be a prophet and not a prince. The word in his mouth was to be the pledge of his authority. He was to restore their faith, to give them a new assurance of the spiritual presence, to show them that the only fetters which could bind the soul of the people of God was delight in the flesh-spots of Egypt. He was to stand before them in the strength of a spiritual leadership. When they had learned to know that their strong deliverer was their fellow-sufferer, and to endure as seeing Him who is invisible, then, and not till then, would sorrow reach its true issue in full and complete redemption. Not one blow would they strike for freedom, but through the grave and the gate of death they would pass to a joyful resurrection. And the God who had chosen them in the furnace of affliction would win for Himself the name which is above every name.

Love Paying Sin's Price.

Does it surprise us that the accomplishment of God's work in the world is bound up in the history of a people that was never

successful, that won no victories, and that acquired no Empire? Should we not rather have been surprised if the most prosperous, and, as the phrase goes, the most favoured nations had become the organ of a universal and spiritual religion? Or, given a God whose nature and whose name is love, could such a being enter into relations with a world like ours without enduring the contradiction of sinners? Could His appearance amongst us have any object but to reconcile and to restore?

Sin is hostility to eternal love. Sorrow is the inevitable penalty which life exacts from those who love, and the power of love lies in the fact not that it escapes but that it endures suffering; that, burning in the flame which its witness kindles, it is not consumed, but brings forth its redeeming purpose unto victory. The passion of Israel, like the Passion of Jesus Christ, of which it is the overtone, is an abiding testimony to the truth that it is not the men who fail, or the nations that are crushed, or the Churches whose witness is unheeded, that pass out of the succession of the eternal purpose. It is only loss of faith that removes the candlestick. It is only when the voice of the prophet fades out of the land that the people perish. God dwells among the afflicted and the poor; He inhabits the humble and the contrite heart. Untravelled youth conceives of God as a bold knight-errant who girds Himself with shining armour and rides forth with sure promise of conquest to slay all evil customs everywhere. But as our experience of life grows, and we learn by our own bitter sorrows what it costs to redeem our souls, we again become as little children, and think of the strong Friend of man as the Divine shepherd who goes forth upon the darkling hills and Himself descends into the valley of the shadow of death.

It requires no great exercise of faith to believe in God. Can we even dignify such an acknowledgment as faith at all? Some name we must needs use to express the force that lies behind the universe, that maketh the light and the darkness, and binds the waves of the sea; that in its strength setteth fast the mountains, being girded about with power. That name may as well be God as any other. Pharaoh believed God—of course he did. When the colour of the Nile became red, when the land brought frogs, when flies and vermin cursed the earth, when the cattle died of murrain, when the heavens grew dark at midday, and when families were bereaved of their children, he had no difficulty in ascribing those calamities to the visitation of God. When he saw further that Goshen, where Israel dwelt, had not been afflicted by similar disasters, the fears excited by the coincidence between the threatening of Moses and their nerve-shattering sequel of misfortunes were needed to avert the wrath of an unpropitious heaven; but he remained just the same hard Pharaoh that he had ever been, and the ground was scarce cold from the retreating feet of the Israelites than he called for his chariots and called for his men and damned himself for a superstitious fool. No. The message of the Scriptures is not that the heavens do rule, but that the Lord is His name; Jehovah of the Burning Bush, the Eternal God who is thy Father and Thy Redeemer, thy Refuge, the gentle Shepherd who shall gather the lambs in His arm and carry them in His bosom; who in all thy affliction is Himself afflicted, whose Spirit dwells with the weary and heavy laden. This is the great affliction which transforms the whole attitude towards life of those who receive it.

BARKER COLLEGE, HORNSBY

This School is governed by a Council under the auspices of the Church of England, under my direct personal control as Headmaster.

Arrangements are being made for the erection of new dormitories.

Particulars upon application.

W. C. CARTER, Headmaster.

THE KING'S SCHOOL

PARRAMATTA.

FOUNDED 1831.

President of Council and Visitor: The Most Rev. The Lord Archbishop of Sydney.

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Headmaster: Rev. J. A. Pattinson, M.A. (Cambridge), assisted by a staff of Masters, Graduates of English and Australian Universities.

The School provides Classical, Mathematical, Scientific and General Education of the highest order, with religious teaching in accordance with the principles of the Church of England, unless otherwise desired by the parents.

There are Classical and Modern sides, and all facilities for the preparation of boys for either a profession or mercantile career.

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All particulars may be obtained from the Headmaster, or from Mr. G. S. Lewis, Clerk to the Council, Ocean House, Moon Street, Sydney.

Our Sons and War.

which makes them sons of God and prophets. Thy Maker is thy Redeemer, the friend of sinners, who keeps trust with thee in thy sorrows, who tastes death for thee, is He who telleth the number of the stars. The Man who staggers up the road to Calvary is He whose ways are in the sea and whose footsteps are not known. The limbs outstretched upon the cross the none other than the Everlasting Arms. The Voice that is mighty in operation is the same that cries to thy forlorn and shivering soul "When thou passest through the waters I will be with thee," and "To-day shalt thou be with Me in Paradise."

The Continuing Cross.

The cross is no isolated event in the history of the world to which Christians indeed attach supreme importance as an act which God chose to accept in satisfaction for the sins of men, but which stands in no intelligible relation to the whole sum of human experience. No. The cross is the interpretation of all life. It is the fact which alone brings permanent and eternal values into this welter of existence, this passion of the passing years, this unending influx which will seem the only reality whether in the lives of men, in the rise and fall of nations, or the history of an unstable and dying world. Success is but the veneer of failure, and victory but deferred defeat. It is in the cross that the time process, with all that it brings of pain and agony and death to mortal men, is brought into contact with the living and eternal God. Because the world is God's Calvary, and time His Passion-tide, the children of men walk in no vain show; but they may turn aside and see a great sight. Suffering is our chance of beholding God. For He knows our sorrows and has come down to deliver. The bush burns with fire, but the bush is not consumed.

But the suffering of which we speak is not passivity. It is not the lot of those who are laid aside from active service. Suffering is not defined by contrast with action, just as peace is a nobler conception than the antithesis of war. The peace for which good men pray is not the exchange of the crown of wild olive for the chaplet of vine-leaves. Its hours will be crowded with glorious light. We hail, not the shadows of the still night, in which no man can work, but

The advent of that moon divine, When nations may as forests grow, Wherein the oak hates not the pine, Nor beeches wish the cedars wo, But all in their unlikeness blend Confederate to one golden end.

Nor is suffering a name for the painful inactivity of those who are laid aside from the splendid toils which make the world. The afflictions of God's people built the Pyramids. No. Suffering is the name by which we may rightly describe the intercourse of the living God with this wayward earth, and it is the birthright of all those who are fellow-workers with Him. "What shall he do, Lord?" "I have shown him how great things he must suffer for My name's sake."

Forward, then, ye that are the people of God and the sheep of His pasture. Be not afraid, for the Lamb is your Shepherd. Follow Him in the paths of pain, and He will prepare a table before you in the presence of your enemies. If He fill your cup with sorrow it is sweetened by His own experience. Yea, though you walk through the valley of the shadow of death, you shall fear no evil; for He is with you, His rod and His staff, they comfort you.

AN EMPIRE MOVEMENT.

At different periods in the history of the world great movements come to the birth, fraught with far-reaching consequences to the spiritual progress of mankind, proving afresh that the government of God is sleeplessly active in the control of the destinies of man. Of such a character are the mass movements towards Christianity now in progress within the British Empire. There are six millions in Africa, fellow-subjects of ours, who desire to be fellow-Christians.

In India the Church Missionary Society and other Protestant missions are baptizing people (chiefly outcastes) at the rate of 350 converts a day, or more than 10,000 a month. The great need in India is for the means to support teachers for the work of training and supervision. The plans prepared by the C.M.S. for helping the outcastes involve an expenditure of £20,000 for buildings and £10,000 a year for pastors and teachers. One proposal is to invite areas at home (e.g., associations and archdeacons) to "adopt" selected mass movement areas in India and Africa, finding the money for the support of catechists, teachers, and school children, and for the erection of buildings.

The following poem will come close to all who have sons "over there." Edwin Markham published a little poem entitled, "I did not raise my boy to be a soldier." This poem is an answer to Mr. Markham, and was written by Dr. Hughes, for more than 40 years Toronto's Superintendent of Education, whose son was killed in battle and lies to-day beneath the soil of Belgium. The poem was first published in the "Christian Guardian," of Toronto, and after slight changes by the author was republished in the "Manufacturers' Record."

God gave my son in trust to me; Christ died for him, and he should be A man for Christ. He is his own And God's and man's—not mine alone. He was not mine to "give." He gave Himself that he might help to save All that a Christian should revere, All that enlightened men hold dear.

"To feed the guns"! Oh, torpid soul Awake, and see life as a whole; When freedom, honour, justice, right Were threatened by the despot's might, He bravely went for God to fight Against base savages whose pride The laws of God and man defied. Who slew the mother and her child, Who maidens pure and sweet defiled. He did not go to "feed the guns"; He went to save from ruthless Huns The home and country, and to be A guardian of democracy.

"What if he does not come?" you say. Ah, well! my sky would be more gray, But through the clouds that sun would shine, And vital memories be mine. God's test of manhood is, I know, Not "will he come?" but "did he go?" My own knew well that he might die, And yet he went, with purpose high, To fight for peace and overthrow The plans of Christ's relentless foe.

He dreaded not the battle field; He went to make fierce vandals yield. I shall be not again to me, And yet he went, but not that he Went like a man—a hero true— His part unselfishly to do. My heart will feel exultant pride That for humanity he died.

"Forgotten grave!" This selfish plea Awakes no deep response in me, For, though his grave I may not see, My boy will ne'er forgotten be; My real son can never die; 'Tis but his body that may lie In foreign land, and I shall keep Remembrance fond, for ever, deep Within my heart of my true son Because of triumphs that he won; It matters not where anyone May lie and sleep when work is done.

It matters not where some men live; If my dear son his life must give, Hosannahs I will sing for him, E'en though my eyes with tears be dim, And when the war is over, when His gallant comrades come again, I'll cheer them as they're marching by, Rejoicing that they did not die. And when his vacant place I see, My heart will vibrate with joy that he Was mine so long—my fair young son, And cheer for him whose work is done.

"The liberty of the Gospel is the silver side of the same shield whose side of gold is an unconditional vassalage to the liberating Lord."—Moule.

Our Men and the Greater Service.

One of the problems confronting the Christian thinker with some urgency at the present time is that of enlisting our men in the Greater Service of our Greater King. "God bless our splendid men, send them safe home again," we have sung with tense earnestness, and, thank God, they are coming home, many of them in the vigour of health, with their power of sturdy courage and magnificent self-sacrifice proved by years of service on the battlefield, and with far larger visions than when they left these shores.

They have met men of other races, European, Asiatic, African, and have found them to be brothers in all the essentials of life. They have seen the world to be greater than they supposed, and have come back with widened interests and increased sympathies.

Magazines which have reached us lately tell us that the problem has been realised and faced by Christian leaders in England, and steps have been taken both in the army and navy to arouse an active interest in foreign missionary work. The Hon. Secretary for Missions in the Royal Navy, on assuming office last March, spent time at the C.M.S. and also at the S.P.G. office finding out what was available for his purpose—as the result, study circles have been begun in sea-going ships, and an important step has been taken in securing the services of the Rev. J. N. Linton, of the C.M.S. Persia Mission, who has also worked on the Afghan Frontier and in Nigeria.

Mr. Linton has an equipment of cinema plant, lantern slides and a few curios, and is now organising a small monthly missionary exhibition. He moves about among the various naval bases in England and Scotland, visiting seamen's institutes, wireless and signal clubs, as well as the ships of the fleet as opportunity offers, and thousands of men are being reached.

The plan of a small missionary exhibition has been successfully tried also for some months with the army in France. The Rev. L. G. Buchanan has been for four months in charge of one at Rouen consisting of several courts and supplemented with lantern slides and supplies of suitable literature.

He adopted the plan of placing a "pocket edition" of the exhibition on the station platform, and in spite of the many counter-attractions of Rouen the exhibition was thronged. It was estimated that in one week 20,000 soldiers visited it, and results have been so encouraging that the Y.M.C.A., who had provided facilities in its huts for this purpose of the exhibition, have applied for five more such exhibitions for use in France and occupied Germany.

It is as a result of his experience among these thousands of soldiers that Mr. Buchanan contributes to the "Review" of December, 1918, his article entitled "Everybody's World," which endeavours to face the causes of failure in the past and suggests right lines of appeal.

"Experience with the soldiers," he tells us, "leaves one in no doubt that the old Gospel appeals when nothing else is worth offering. And, further, that soldiers of all ranks recognise this in their quiet moments as the bed-rock fact of life." But, "the really urgent fact is that the method of presenting our message requires grave alteration." Next to the message itself, there is nothing more important than the method of presenting that message to the man you want to reach. "The soldier is quite clear as to failure in the past. He says 'religion has been too much isolated from other phases of life.' Religious people have not had a conception of the Church 'big enough to represent the divine appeal of universal love.'"

They have never been for generations "human enough in their religion to touch the common heart of humanity," such has

been the common-places of criticism by the men. "Quite frankly the officers, chaplains and hut workers told me that the scheme would fail to catch the soldier if I showed only one side of Indian or Chinese life—there were other sides worth showing and the soldiers ought to be shown these." "But," said some one, "it is a missionary exhibition." Quick as lightning was the retort, "Are the missionaries then to tell only half the truth?"

From incidents such as these, Mr. Buchanan suggests certain principles of policy for the future. He who would gain men for the Higher Service must show an "appreciation of other ideals." "Again and again Indian Christian lecturers in France held the soldiers spell-bound as they showed the glories of ancient India, the beauty of Indian ideals in practical life," and so led up to the fact which made the point of appeal that Christianity alone supplies ideals grand enough for a soul that God has created, and Christianity alone has the power to realise them.

A most momentous principle of policy for the future is the placing of the emphasis on the fact that these peoples must be saved, not because they are so bad, but because they are so well worth winning. Here lies the need for study of comparative religion. Again, he who would gain the men for a Higher Service must realise that religion in daily life must not be limited to a category of "the things you would not do if only you were converted." There must be a "new synthesis of life." "The greatest lever we had in the exhibition was the fact that each lecturer gave a sympathetic view of the racial, social, industrial and religious problems of the country he spoke of. This is what brought the soldiers in touch."

Chinese labour under-cutting the market of the future found the sympathetic chord that led him to see that a China on non-Christian principles would be worse than an industrial difficulty; it would be a moral menace that might endanger righteousness on the earth altogether. And the point is that this is not mere diplomacy; it is truth. Chinese labour conditions do affect world problems; Chinese slums do affect Chinese morality; Chinese morals do affect the saving of Chinese souls, and the extension of Christ's Kingdom among 430,000,000 people.

From this at once follows a new comprehensiveness of call. "Every Christian is wanted to evangelise the world—not everybody technically to be a preacher—but every one to live Christ where he is and in whatever calling he works."

One of the special items of literature used in France was a large cardboard poster with these words:—

China Needs

- PREACHERS
SCHOOLMASTERS
BANKERS
ENGINEERS,

And everybody who will live a consistent Christian life.

"How often," says Mr. Buchanan, "I have watched soldiers and W.A.A.C.'s stand before that poster and obviously take in its significance. Who shall say when and how largely that idea may fructify later on? How much we have lost because splendid men and women have not realised this and have kept mentally isolated, failing to see that their attitude is an entire misconception of the meaning of Christ's mission to earth."

A great difficulty among the soldiers is that of religious differences. "If we join up in this business, have we to become sectional and narrow-minded?" Or, "Are we to spend most of our energy fighting among ourselves, and 'on the make' for our own section? So there is a demand for 'a new unanimity of appeal.'"

This matter is engaging the attention of our scholars, and also a bureau of service is already at work. "Now is the time for every missionary-hearted person belonging to every missionary society to back up this double work in the strongest possible manner."

Then finally there is the urging of the present imperative need of the world, not only, as has so far been the only means used, in religious periodicals, but also in the daily articles brightly written and having no theological basis or axe to grind.

Posters, judiciously planned, in France drew hundreds of people who had never been to a missionary meeting in their lives. And again in the appeal that is made for service-definiteness—a clear statement of how many are needed in each country, and how much money is required to finance them.

"No one can doubt," says Mr. Buchanan, "that the soldier is ripe for world enterprise." "The demobilisation period is going to be the Church's greatest chance." The appeal should be made at once. Hearts that have been touched by war may become hardened by peace. In the world at large, China, India, Africa will not wait upon our dilatoriness. "In God's Name let us see to it, that it be now."

Personal.

By the death of Mrs. Gilchrist Watt, of Hildern, New Town, the Church in Tasmania has lost one who in the most unobtrusive way supplied a notable example of Christian piety and benevolence.

Rev. J. Tryon-Wilson, rector of B-nie, Tasmania, will resign the parish at the end of April after a twenty-two years' incumbency, and the bishop has appointed the Rev. W. G. Thomas, Th.L., of Queenstown, to be his successor.

Miss Julia Adams has resigned her position of diocesan woman worker in Tasmania, and Mrs. C. G. Wilkinson of Launceston, has undertaken part of her work.

The Archbishop of Brisbane is still in Tasmania, and his return may be delayed by the restrictions on travelling imposed by the health authorities.

The Sub-Dean, Canon Batty who has recently conducted a Quiet Day for the Junior Clergy, in Sydney, is also held up.

The Rev. Edward Rooke, Th.L., who for the past few years has done excellent work for the Diocese of Brisbane as a Mission Chaplain, passed away on the morning of Friday, February 7th. He was in his 68th year. At the time of his decease he was Vicar of St. Paul's, Cleveland, where he was much beloved. Bishop Le Fanu officiated at the funeral which was largely attended.

The Church in New Zealand has sustained a great loss in the death of the Rev. Thomas Gardner, vicar of Pongaroa. When the influenza epidemic broke out, he did splendid work ministering to the sick and dying, until he fell a victim himself. After a week's illness he seemed well on the way to recovery when he had a relapse. Pneumonia supervened, and he passed away on Monday, December 8th.

Latest advices report the Bishop of Nelson as being very well, and ab-

sorbed in the work of ministering to the troops in various ways. He accompanied the force that marched into Cologne and since then has been devoting a great deal of time and energy to the educational schemes organised for the benefit of the men. At a Church parade at which his Lordship preached, His Majesty the King, the Prince of Wales, and Prince Albert were present.

The Dean of Nelson and Mrs. Weeks celebrated their "Silver Wedding" on January 9th. The Cathedral congregation presenting them with a gift of silver plate.

Canon Chatterton in leaving Gisborne for his new work in Rotorua was presented with a cheque for £150 by his Gisborne parishioners.

Dr. W. A. Reid, of Sale, a leading member of the Cathedral Chapter and of the Council of the Diocese, died on January 31, after a short illness.

Rev. Walter Sage has been compelled to relinquish his work in the islands temporarily owing to ill-health, and is now in Melbourne.

Miss Ounlan has been appointed by the Queensland Government to take charge of the school at Yam Island, Torres Straits.

A window, in memory of the late Archdeacon Walsh, is to be placed in St. Mary's Church, New Plymouth, N.Z.

The Primate and Mrs. Wright arrived in Sydney from Tasmania on Saturday last.

Rev. and Mrs. G. A. Chambers are due in Sydney by the "Osterley" tomorrow.

Rev. F. C. Phillips and Misses S. A. Wade and Devenish Meares, are sailing on March 15, by the "Osterley." The two former are proceeding to Hyderabad to take up Educational under the new scheme of the C.M.S. of India. Mrs. Philip will proceed to N.S.W. as soon as the hot season is over.

Rev. P. J. Bazeley, General Secretary of the N.S.W. C.M.S., who has been for the last few months visiting some of the Eastern Mission Fields, has arrived in Melbourne and is due in Sydney tomorrow.

Rev. P. Stacy Waddy, canon-residential elect of St. George's Collegiate Church, Jerusalem, left Sydney for Palestine on 12th inst.

The news of the death of Mrs. Charles Palmer from pneumonic influenza, on 30th December, has been received with sorrow. She was Bishop Selwyn's youngest daughter, born at Norfolk Island in 1891, shortly before he had to resign on account of ill health. Two years ago she married the Rev. C. Palmer, son of Archdeacon Palmer, and went with him to New Zealand, first to Sharmon, in the Wellington Diocese, and lately to Opanuke, on the West Coast, an isolated place, 27 miles from the railway. She wrote on December 14 that they had had a most strenuous month fighting pneumonic influenza. At first they had no doctor, but one was sent to them and he organised local hospitals; the three trained nurses fell ill, and Mrs. Palmer, writing from the hospital, where she and her husband were working under the doctor's directions, said she was anything from bottle-washer to matron, and was thankful that they had only one death amongst the Euro-

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peans, although 12 Maoris had died. She was hopeful that the epidemic was nearly over; they had only six patients in the hospital, instead of 32. A fortnight later a cable came telling of her death.

The Rev. S. O. Seward, of Wangaratta, is about to relinquish his charge of Holy Trinity parish, where his services have been greatly appreciated.

The Rev. Canon Morris, who died on 18th inst., was one of the oldest of the clergy in Victoria. He was within a few days of his 82nd birthday, and had been in Holy Orders for over 50 years. He leaves a widow and grown-up family. Mrs. McLennan, wife of the Registrar of the diocese, is a daughter of the late canon. Prior to interment in the Brighton Cemetery a short service was conducted by the Rev. J. T. Baglin, at St. Thomas', Essendon.

The death is announced of Mrs. Slade wife of the sub-dean, of All Saints' Cathedral, Thursday Island, on 31st ult.

Appointments.

Rev. A. O. V. Knight, Rector of Donnybrook, has been appointed to All Saints', Collicie.

Rev. A. L. Marshall, Rector of St. John's, Northam, has been appointed Rector of St. Andrew's, Subiaco.

Rev. Canon W. R. Burns, Rector of Collicie, has been offered and accepted the living of Pinjarra, as from February 1st.

Rev. F. C. Robinson, Rector of Liverpool (Sydney).

Notes on Books.

An Australian Protest against False Catholicity, by the Rev. A. Law, B.D., Th. Schol., incumbent of St. John's, Toorak, Melbourne (sold at the Diocesan Book Depot, Melbourne and Ballarat, price 3d.). This is a timely digest, in pamphlet form, of the recent Melbourne controversy on Mariolatry and kindred false teaching, in which Mr. Law, as editor of the "C.E. Messenger," ably and courageously championed true Anglican teaching against teachings utterly unscriptural.

The C.M.S. Quarterly Bulletin for Clergy, No. 7. This pamphlet consists of brief up-to-date information of the missions in Palestine and Syria, and an outline sermon, full of suggestive matter, on the Holy Land and the Holy City. It is supplied free to clergy who are willing to preach a missionary sermon once a quarter, without a collection. Any clergyman desirous of having a copy on that condition may have one by applying to Bishop Pain, Hon. Secretary of the C.M.S. of Australia and Tasmania, "Felmersham," Beecroft, N.S.W.

The Church Missionary Review, for December, maintains the usual high standard of articles. Rev. Roland Allen writes on "The Christian Education of Native Churches," and pleads for more earnest and practical consideration of native conditions. "Everybody's World," by Rev. L. G. Buchanan, is an article inspired by the writer's work amongst soldiers in France, and is referred to in another column. An interesting paper on "The Power of the Pen in Japan," really showing the necessity of a wise use of the Press, may give suggestions to missionaries in other lands, and certainly has a message for the home land. Other articles deal with Constitutional Reform in India and the work of 100 years in Ceylon. Our copy from C.M.S., 51 Elizabeth-st., Sydney, price 1/6 post free.

Mothers in Australia for March, the journal of the Mothers' Union in Australia. A good article by M. I. Radford discusses plans for "When the Boys Come Home." The environment they are to come to needs a good deal of careful reconstruction, and the boys will need very much patient and friendly help in re-adapting themselves to their old surroundings. Quite rightly the claims of the ministry of the Church are emphasised. Miss Pallister contributes a helpful Bible Study on "Family Religion." "Fathers' letter in the last issue has drawn out some lively discussion on the question of sex teaching for the young. One letter does not seem to see that discrimination is absolutely necessary—the special cases adduced in no way justify the wholesale "slaughter of the innocents" as suggested by the pamphlet that has caused all the discussion.

"The Central Event of Universal History," by Joseph Palmer, published by the Australian Christian World, Sydney, price 5/- This is a very readable, nicely printed and beautifully illustrated "attempt to construct an account of the proceedings of the Resurrection morn." We cannot follow Mr. Palmer in his theory as to the origin of the Gospel records of the Resurrection, but we are very thankful to him for many suggestive thoughts and for his really stimulating account of the events of the first great Easter Day. The way in which he presses the topography of Jerusalem into the service of his argument is also very ingenious. Our copy from the publishers.

"Helps for Students of History." These are a number of pamphlets written by experts under the joint editorship of C. Johnson, M.A., and J. P. Whitney, B.D., D.C.L., to encourage the study of history by providing students with some knowledge of the previous work done in the field which they have chosen, and of the materials with which they have to deal. The manuals aim at providing in some degree for the student less favourably placed that kind of help which can be got by conversation with acknowledged experts at the great centres of learning. The four pamphlets which we have dealt respectively with, "Mediaeval Reckonings of Time," "The Public Record Office," "Municipal Records," and "Episcopal Registers of England and Wales." Their price is 9d. each, and our copies are from Messrs. Angus and Robertson.

"Caudeamus." A collection of Christmas and other verses by Agnes Aubrey Hilton, published by S.P.C.K. The verses are of uneven merit, some of them being mere jingle and others, very jerky, whilst some have the true pastoral atmosphere. "Christmas Gifts" is very fine, and the first three carols breathe a spirit of old English poetic; the Easter-tide carol is also very good. Some of the theological assumptions underlying some of the verses, however, we cannot accept, as for example, when we are told that the Virgin Mary was "as undefiled as Eve before the Fall," or when the author speaks of an "Altar throne" at the eucharist. One charming feature of these verses is the great sympathy with the child mind which Miss Hilton displays. We should add that the book is very nicely got up. Price 2/-. Our copy from Messrs. Angus and Robertson.

C.M.S. Pocket Book for 1919. A multum in parvo of information, missionary and otherwise, with a pocket diary, bound in leather. Reduced price 2/-. C.M.S. Book Room, Elizabeth-st., Sydney.

White Australia.—The article on page 13 of this issue is a reprint of the leading article of the current issue of the A.B.M. Review.—Ed.

Correspondence.

Pneumonic Influenza and Holy Communion.

(The Editor, "Church Record.")

Sir,—In face of the Government's plague—and "plaguey"—restrictions, the usual method of administering the Holy Communion inevitably ceased; and the question had to be faced—How both the restrictions and the Lord's command could be obeyed. Must the Holy Communion cease for the time being? Or, should some new method of administering the wine be adopted? In this connection four possible ways suggest themselves:—

(1) The Roman way, in which the priest alone partakes of the wine—the cup being denied to the laity.

(2) The method known as "Intinction" (i.e., the Bread is dipped into the Wine and then given to the communicant).

(3) The "Spiritual" as is provided in the Communion of the Sick (see rubric 3 in that office).

(4) Individual cups.

With regard to these, No. 1 is illegal and unscriptural. So also is No. 2, with the added objection that it entirely destroys that fundamental aspect of the sacrament, in which the wine separate from the bread represents the blood as being shed—poured out—for us. No. 3 may be objected to on the ground that there is no actual celebration of Holy Communion at all—and that the circumstances of our present case are not analogous to those anticipated in rubric 3, especially when read in connection with the direction at the head of that Service—"the curates shall diligently from time to time (but especially in the time of pestilence or other infectious sickness) exhort their parishioners to the often receiving of the holy communion of the Body and Blood of our Saviour Christ, when it shall be publicly ministered in the church." No. 4 remains to be considered—"separate or individual cups."

This seems to afford a fair solution of the difficulty; though against its adoption lies strong prejudice in official and other quarters. Yet it does seem to be a commonsense provision, at any rate for a time like the present.

In the absence of definite directions each priest has had to act on his own judgment, the result being that some have used (as per advertisements) methods 2 and 3, whilst others have felt it wiser to forego the Holy Communion for the present. And in either case real distress of mind has been given to many earnest communicants.

Is there any way out of the difficulty which apparently presents itself? Is there any real clashing of the Law of Christ, the Law of the Church, and the Law of the State in this most important matter? Perhaps you, Mr. Editor, or some of your readers, may be able to solve the problems raised above, which are troubling so many at this time.

H. G. J. HOWE.
All Souls', Leichhardt, Feb. 24.

[In reply to our correspondent's query, we hold strongly that no administration of the Lord's Supper is possible without contravening the spirit and letter of the Government regulations, and, under the present circumstances, no persons should be more conspicuously loyal to those regulations than Christian people, and especially Christian leaders. There is no need to enter into the merits or demerits of suggestions 1, 2, and 4. The provisions of the Prayer Book mentioned in 3 give the guidance we need under the present restrictions. We regret that some of our clergy by their indiscretion in this and other particulars are causing an unjustified criticism of some of their law-abiding brethren.—Editor.]

Intinction.

(The Editor, "Church Record.")

Sir,—It would be interesting to learn under what or whose authority the method of Intinction in the service of Holy Communion has been practised in parishes in Sydney Diocese during the influenza outbreak. I can find no authority for the practice in the Book of Common Prayer. And I have yet to learn that Par. Liturgicum invests the bishops and parish priests with any power to alter or make fresh Rubrics. Indeed, I maintain that the practice is contrary to the spirit of our Prayer Book and does away with a very central principle, the sacrament of Lord's Supper having reference to the broken body and poured-out blood.

No doubt some will argue that the exceptional circumstances of the time demand exceptional practices. But does not our Prayer Book allow for "spiritual communion"?—see Rubric, Communion for the Sick. This does not mean that the priest must celebrate, but it refers to an act of faith on the part of the believer. Then the fact of adopting intinction suggests fear of contagion. Is not this playing into the hands of those who advocate the separate cups? Then there is the question of anarchy. Is every rector going to be a law unto himself? But apart from all this, it appears to me that many clergy, acting as they have with regard to Holy Communion during the time of this epidemic, are flouting in a most glaring fashion the regulations of our Health Authorities.

THE GADFLY.

Bishop Broughton.

(The Editor, "Church Record.")

Sir,—I see it stated in your issue of January 17 that Rev. John Molesworth, D.D., was offered the Bishopric of Australia in 1836. This is a little piece of news as to Australian Church history that I do not think can be substantiated. Archdeacon Broughton went home from Sydney having done most useful and effective work in his distant land. His biographer says that he aroused in England deep interest in work here and collected about £13,000 for it. He also says that "arrangements were made for establishing a bishopric with the aid of the income of the archdeaconry," which, I believe, was £2000 per annum. One cannot imagine Dr. Broughton having been even temporarily passed over. It would have appeared a reflection on him. He was consecrated on February 14, 1836, and Dr. Molesworth preached the sermon on the occasion. If there is any definite evidence that the new See was first offered to Molesworth it would be interesting to have it produced.

St. Paul's, Sydney.

F. B. BOYCE.

O. D. Whitehead.—The advt. you refer to is not overtly opposed to Church of England teaching.

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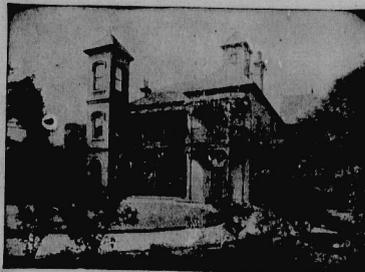
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The Editor does not necessarily endorse opinions which are expressed in signed articles, or in the letters of Correspondents, or in articles marked "Communicated."

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The Church Record.

FEBRUARY 28, 1919.

THE CALL AND OPPORTUNITY OF LENT.

"Welcome, deare feast of Lent! Who loves not thee,
He loves not temperance or authority,
But is composed of passion."

How many of our readers can take these beautiful words of the sweet singer of the Restoration Church, George Herbert, and make them their own greeting to the sacred season which begins next week? Too often in these modern days the attitude towards Lent is either one of stolid endurance of restrictions irksome to the borne, or one of contemptuous indifference to a survival of mediæval practice smacking of the errors of Rome. But the due observance of Lent is not so much a mediæval as a primitive custom, for from the earliest days of the Christian Church a fast of varying duration was kept before Easter, settling down to its present form during the Fourth Century and the earnest use of the season has been to many an occasion of great blessing in their spiritual life. The poet is the spokesman of the many who look forward to its advent year by year with affectionate welcome and fond desire. And why? Because the opportunities which it provides for self-discipline, for clearer vision and more intimate communion with their Lord, and for feeding the spiritual life. Let us think of these three opportunities in turn, and begin with—

(1) **Self-Discipline.**—This is a spiritual exercise which to the average Australian is as necessary as it is irksome, and we shall never be a great nation until it is a prominent feature of our character and life. Perhaps, the most frequent criticism by outsiders of the Australian's shortcomings is that he is conspicuously lacking in this virtue of self-discipline. The story of his bravery and initiative upon the battlefield has thrilled the imagination of the world, he has written the tale of his glory on the blood-bathed heights of Gallipoli and the throbbing fields of France, in letters which can never fade, but he has also impressed the world as one who is impatient of restraint and defiant of all discipline. Now the man of such force and courage will go far, but whither will he go? And if he have to march in company with others, how can the body advance unless there be cohesion born of self-discipline among its members? The path to nationhood is not made up of purple patches but of long drab stretches with a bright spot here and there along the way, and so we need

not only brilliant stunts, but patient plodding and restraint, if our feet are ever to arrive at the summit of the hill. Self-discipline we must have, history shows us that in the long process of social evolution it has been the absolute necessity,—and we in Australia scarcely seem to recognise the fact. Lent is an annual call to us in Australia to practice this most necessary exercise, and there are special reasons why at this present time we should do well to hearken to the call. We have just emerged from a conflict which has loosened the primitive passions within us and they must needs be caged again; we are passing, too, through times of industrial unrest and social reconstruction, when the unruly wills and affections of sinful men may easily plunge us into chaos. God send us, then, self-discipline and its sister exercise, self-examination. It is good for us from time to time to withdraw apart and look—not morbidly but earnestly—into our spiritual condition, and it is particularly necessary just now as we lay aside our victorious arms. We had taken it upon ourselves to unsheathe the sword of justice, to champion the oppressed, and to vindicate the things of God—and we have overcome our foes; let us beware lest in the intoxication of success, we overcome ourselves, and lest in our contemplation of the enemy's wickedness we overlook our own. We need to come before God with the words of the Psalmist on our lips: "Search me, O God, and know my heart; try me, and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting."

The season of Lent may also be an occasion of—
(2) **Clearer Vision and More Intimate Communion with the Lord.**—This advantage follows naturally as the result of the exercise which we have just considered, for it was the Lord Himself Who said: "Blessed are the pure in heart for they shall see God." This clearer vision, this more intimate communion, are our object every day, but just as the life which is lived in conscious dependence upon God and aspiration after Him is itself one long prayer, and yet requires for its healthy development the hours when prayer becomes articulate, so the vision and communion will be better realised by times of special concentration such as this. Well may we rise more early in the mornings during Lent and study on our knees the portraits of the Saviour in the Gospels and strive to catch the accents of His Voice! Well may we gather together to realise in corporate worship the special promise of His presence, whether in the family or in the great congregation: Well may we take more frequently than usual those pledges of His love, the bread and wine of that service wherein we realise most fully our communion with one another and with Him. We shall also be helped to this vision and communion by striving to be like Him Whom we seek, by "following the blessed steps of His most holy life."

"Who goeth in the way that Christ hath gone
Is much more sure to meet with Him than one
That travelleth by-ways;
Perhaps my God, though He be farre before,
May turn, and take me by the hand,
and more,
May strengthen my decaves."

The words are Herbert's again and they bring us to our lost topic of meditation.

(3) **The Feeding of the Spiritual Life,** but our space has about run out and we have only room to quote the

concluding stanza of George Herbert's poem drawing special attention to the suggestive thought contained in the last two lines:

"Yet, Lord instruct us to improve our fast
By starving sinne, and taking such repast
As may our faults controll;
That ev'ry man may reveall at his doore,
Not in his parlour—banqueting the poore,
And among those, his soul."

The Church and the Plague.

We desire to give a more general publication to the wise advice given by the Archbishop of Melbourne to Church-people of the Diocese of Melbourne.

The Archbishop writes:—"The pestilence which has visited us at the end of four years of war is an illustration of the extent to which the lives of all of us are in the hands of God. As we have borne the war patiently and bravely, so now we are called upon to face in faith and confidence this dire pestilence. Our foremost duty is to recognise that the regulations of the Board of Health are put forth in the interests of the whole community, and to obey these without murmuring or complaint.

"The conditions under which services in the Church are permitted have resulted in practically limiting for the present the habit of Church-going. Every parish will have its own anxieties and cares. In very many parishes open-air services are being held, but the pestilence and the responsibility incurred by everyone in connection with it are a call upon our religious faith. The vestries of the several parishes are already placed in positions of anxiety, but I have every confidence that our Church-people will recognise the difficulties caused by the present distress, and will see that the vestries are able to meet their responsibility without discharging anyone from office or seeking to limit the payments made to them. Our prayers to God must be redoubled, both for our own protection from danger and for the speedy removal of the causes of so many deaths. This world is God's and not ours, and our happiness lies in submission to the Divine Will and in the exercising of all the wisdom and prudence which are part of that Will, and without which we cannot hope for a blessing upon our lives. Everything will be done by those in authority in the Church to assist the State in its measures of prevention and cure, and already a very large number of our churchmen and churchwomen have offered their services in different capacities, and are bravely seeking to do their duty as they have done during the four years of war."

The Archbishop also wrote to the Minister of Public Health, as follows:—

"Dear Mr. Bowser,—I am sending to the public press to-day a copy of a letter which I am addressing to the parishes in the diocese of Melbourne, and I desire to say, in the name of the Church of England in Victoria, that everything will be done by us to co-operate with you in such regulations and restrictions as you may deem necessary for the health of the whole community. If you should desire to occupy any vacant spaces, or even rooms, which belong to the Church of England, I shall be glad to hear what your needs are."

May we venture to hope that, if the present restrictions are still in force, the advertisements for next Sunday's services will not justify any suspicion that the Government regulations are not being loyally observed.

SUNDAY.

The Sundays of man's life,
Threaded together on time's string,
Make bracelets to adorn the wife
Of the Eternal, Glorious King.
On Sunday, heaven's gate stands open;
Blessings are plentiful and rife;
More plentiful than hope.

This day my Saviour rose,
And did inclose this light for His:
That, as each beast his manger knows,
Man might not of his fodder miss.
Christ hath took in this piece of ground,
And made a garden there, for those
Who want herbs for their wound.
—George Herbert.

The Church of China and the Church of Australia.

I have been asked to write upon the question of the appeal of the Chung Hua Sheng Kung Hwei as representing the Anglican Church in China, to the Australian Church, for co-operation in the great task of the complete evangelisation of that land. It has been truly stated that "the proper aim of Foreign Missions is to establish in non-Christian lands an indigenous self-supporting Church as a means to their evangelisation." This means of course their complete evangelisation, as I have stated above. I have had the opportunity during the past few months of speaking in different parts of New South Wales and Victoria upon this subject, and as further opportunity is denied me by the outbreak of the influenza epidemic, I wish by this means to direct the attention of the Australian Church to the claims of China upon its sympathy and interest in this new time of world reconstruction and renewal. I am convinced that there is in the minds of Australian churchmen, both clergy and laity, a wide-spread sense of a new call to greater and unprecedented effort to respond in the fullest measure to the command and mission of Christ to all the nations. The words of John Mott apply to the Australian Church to-day in reference to the yet unexplored powers of its people. "There is latent in the Christians of our day capacities for vision, for adventure, for heroism, for statesmanship, for vicariousness, which with the co-operation of God make it possible to meet the situation" now created by the war and its effects upon Asiatic peoples.

It is for this, the bishops and clergy of the Australian Church to call into fullest exercise those powers latent in the hearts and faith of its people, and to rescue them from contentment with the position to which they attained to-day. The progress of the Anglican Communion in China towards its ultimate aim of "an indigenous self-supporting Church" has been well described by Bishop Scott, formerly Bishop in North China, in an article in "East and West" for October, 1918. From the earliest meeting of the five Bishops, including Bishop Corie, of Corea, in 1897, when, as Bishop Scott says, "the vision of one body of churchmen of different nationalities, various missionary agencies, and divergent schools of thought" enabled them to take the first step in the pathway of unity, to the memorable April 18, 1912, when the vision became a reality, was a period of 15 years.

In that period the number of Bishops had increased to 11, representing 11 dioceses, ministering in the things of God to the Chinese in 14 out of the 18 Provinces of China, and three years later the first Chinese Bishop of our Communion was consecrated in Shanghai, in the person of Archdeacon Sing, of Chekiang. The place of his consecration was significant. It was in the Church of Our Saviour in Shanghai, dedicated the previous day, by Bishop Graves, the American Bishop of Shanghai, and Presiding Bishop of the Church of China. It was built entirely by the Chinese congregation, which supports its own clergy and schools and is a self-supporting parish in all its activities. The interval between 1912 and 1915, the date of the Second Synod of the C.H.S.K.H., was also marked by the establishment of the Board of Missions of the Chinese Church, and the sending forth of its first missionaries, two well-educated Chinese priests, to begin a mission of our Church in the Province of Shensi, in the ancient city of Sian Fu, the home of the early Nestorian Mission to China, where the first converts have just been baptised.

The Anglican Church in China is, of course, only one section of the Church of God, but it has its contribution to make to the fuller fellowship of the city and communion of "All Saints," and we may well thank God and take courage, that the jointed efforts of past years are now unified and combined in an organised body, based on the ancient creeds, and catholic order, forming an indigenous Church with a wide outlook, and aspirations towards greater achievements on behalf of the Kingdom of God.

The strength of the Church is indicated by the following facts of our present position. There are 12 bishops directing the work of the Church in 14 provinces, from Kwangtung in the south to Manchuria in the north, and from the Yellow Sea to the borders of Tibet.

There are over 600 stations and centres of spiritual activity, there are 684 foreign men and women, of various gifts and powers, and there are 140 Chinese clergy ministering to congregations of different classes of Chinese, some in country towns, and some in great centres of Chinese life in the cities and provincial capitals.

In addition to these there are 2748 Chinese workers of humbler powers who yet fill an important place in the ministries of the

Church, and help to shepherd and instruct the 50,000 baptised members and welcome and guide the numerous inquirers.

That the roots of the Church are going down into the soil of Chinese life, in all the wide-spread spheres of its activity is indicated by the fact that the purely Chinese gifts for the support of its ministries in 1917 amounted to 50,000 dollars, more than £5000. And its influence upon the life of China, outside the Church through its educational work, from institutions of higher learning to the primary school, is indicated by the fact that contributions from fees and subscriptions entrusted to the Church in 1917 amounted to no less a sum than 367,735 dollars, or £40,000, while in return for the ministries of healing in the hospitals and medical missions of the Church, the Chinese paid 136,319 dollars, or about £14,000, a total from Chinese sources of at least £65,000 in support of the various forms of service which the Church seeks to render to the Chinese people.

In this intimacy the Churches of England, of America, and Canada participate. The American Church is responsible for the work in the Yang Tze Valley, the Canadian Church for the Province of Honan, the C.M.S. for South China in five provinces, and it shares with the C.I.M. responsibility for the Province of Sz-Chuen, while the two dioceses of North China and Shantung are the outcome of the work of the S.P.G. The Church of Australia is represented by two men and some 25 or 30 women.

This condition of things to-day is a strong vindication of the faith and devotion of the long roll of consecrated men and women who have given their lives to service in the greatest mission field in the world. It is a challenge and a call to the Australian Church to have some corporate share in the building of the City of God in the homeland of the greatest race in Asia.

There can be no doubt that the Chinese people are capable of making a great and worthy contribution to the life of the new world of the fellowship of races, which is being inaugurated by the League of Nations. A contribution worthy of its great past, its ancient language and literature, and its great intellectual history. There are Chinese writers to-day who are maintaining the ancient standards of scholarship and philosophic thought which in past centuries made China the leading intellectual force in Eastern Asia, and one far seeing observer said only a short time ago, "In all Chinese history there never was a time when so many books were printed, and so much reading indulged in by the people as now."

It must be remembered that the books here referred to are available for the intellectual life of one-fourth of the human family and to dwellers in the remotest corners of China. China is, indeed, in its potentialities, the greatest mission field in the world.

Sherwood Eddy, an Indian missionary, who knows both fields intimately, and who has rendered great service to China in recent years in the new evangelism amongst the cultured classes, appeals in the International Review of Missions for October, 1918, for this view of the future, as he says, "In view of the impressive sight of these 400 millions, representing one-fourth of the human race, beginning to move in solid phalanx from the ancient or mediæval into the modern world, turning from the darkness of superstition towards the light of Christian truth, from economic poverty to the development of their vast resources, from a political autocracy to the ideal of Republican democracy, and from their changeless past to the unknown future."

A greater personality than Sherwood Eddy, Sir Robert Hart, who served China for 40 years in the organisation of the Chinese Maritime Customs, has pointed out the dangers of failure on the part of the Christian Churches to respond to China's appeal. He says, "The fear of China's well-wishers is that Western science will simply supply strength without principle, and bring in materialism without higher teaching, higher aims and higher guidance. If China accepts Western civilisation and knowledge apart from Christianity it will prove the greatest materialistic force the world has ever known." It was Sir Robert Hart's conviction that nothing could save China but the adoption of Christianity.

In view, therefore, of these great facts, (1) of the actual achievements of the Church in China as seen to-day, with its promise of still greater progress, and (2) of the potentialities and the dangers of the future, as China takes her place in the Commonwealth of the World, I invite Australian Churchmen, bishops, clergy, and laity, to consider the appeal of China and its people for some adequate co-operation by the Australian Church, in this great hour of reconstruction, when God is calling us to take wider views and seek broader vision of our responsibilities towards the rest of the world.

(Signed) WILLIAM BANISTER,
Bishop in Kwangsi and Hunan.
February 24, 1919.

The Church in Australasia.

VICTORIA.

GIPPSLAND.

(From our own Correspondent.)

The vacancy in the Cathedral, Sale, has been filled by the appointment of the Rev. Donald Haultain, a C.M.S. missionary in East Africa. The Rev. R. G. Nicholls, M.A., Warden of the Hostel, will still continue to act as locum tenens till the new canon arrives in September.

The Bishop and family are enjoying a well earned rest at Lakes Entrance. They have the use of the residence of the Hon. William Pearson.

The Hostels in Sale for boys and girls attending the High School will soon be an established fact. Mrs. Flowerday will act as matron of the Girls' Hostel.

The recent controversy between Bishop Cranwick and Bishop Pielan, R.C. Bishop of Sale is being published in book form, by the D.B.S., Melbourne, and will be ready at an early date.

Mary Harvard Cranwick, the latest arrival at Bishops Court, was baptised at the Cathedral, Sale, by Archdeacon Pelletier, at morning service on January 20th.

Buchan (of cave fame) for the first time in its history, now has an ordained man in charge of its wide area and scattered settlements. The Rev. Basil Gadsden is the deacon in charge.

In connection with the Diocesan Financial Scheme, three new rural deaneries have been created, viz., at Warragul, Bairnsdale, and Leongatta. Archdeacon Pelletier has started work in the Omeco parish in connection with the scheme, and there is every prospect of success.

The fund for the erection of a new church at Korumburra has now reached £140, and at Orbus £1600 is in view for the same purpose.

Leongatta carried off the honor flag for 1918, presented each year by the Sunday School Board, with 9 first class, 8 second, and 3 to pass. Lakes Entrance was a close second. Louis Purves Bruniey, of the former school, won the Bishop's prize in the Boy's Division, and Phyllis Beyer, of the latter school, was the successful scholar in the Girl's Division.

Summer School.

The second Missionary Summer School in connection with the diocese was held at Lakes Entrance from January 25 to 30, and was in every way a pronounced success. The



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The Adelaide Church Scandal

For some time the Church in Adelaide has been troubled with the vagaries of a Romanising priest; his excesses have become so notorious that the Bishop of Adelaide has felt constrained to take action. We reprint the following from the Adelaide daily press:

Bishop and Priest.**CANON WISE AND HIS MASS BOOK.**

The Bishop of Adelaide (Right Rev. Dr. Thomas), in the latest issue of The Adelaide Church Guardian discloses interesting correspondence between him and the Rev. Canon Wise (of St. George's, Goodwood). The Bishop says:—"Having regard to the importance of the diocese and to the Church of the matters dealt with in this letter, I have felt it to be my duty to publish it, together with the reply which I have received. It is the outcome of a correspondence extending over nearly two months." He wrote to Canon Wise on January 21 last as follows:—"My dear Wise,—I have received your letter of January 14 in which you tell me that 'St. George's Mass Book for Lay Folk' was published by yourself last month, that it is on sale at St. George's, and that you recommend its use; also your letter of January 13, admitting that the service of the Veneration of the Cross was held on last Good Friday in your letter of December 3 you asked me to ignore certain things that you are doing at St. George's, a request which I presume extends to other matters contained in the 'Mass Book' which has now come into my hands. This I cannot do; and, while recognising your zeal in the past, I write now in all kindness and with all goodwill to request that all these practices shall immediately cease, and, the 'Mass Book' be disowned and withdrawn. In order that you may the more fully understand my own position and the way in which I regard your practices at St. George's—I draw attention first to your promise made at the time of your licensing.—In public prayer and administration of the sacraments I will use the form in the said book (i.e., the Prayer Book) prescribed and none other except so far as shall be ordered by lawful authority." In face of this you have the service of 'Evening Praises' openly called 'Benediction,' in your Mass Book. I am opposed to exposition and benediction on three grounds:—(1) I think it is a further use of the Sacrament beyond communion of the sick. (2) I read it as a bar to reunion with the Greek Church when the great reunion of Christendom comes. They dread and dislike these modern Roman devotions. (3) It tends to take our minds from the great truth of indwelling of Christ.

The Holy Mass.

"Your Holy Mass is a service possibly based upon and incorporating considerable parts of our Holy Communion, but which contains several variations from the Prayer Book service, and also most closely resembles from beginning to end the Roman Ordinary of the Mass. Whether the priest incorporates the Roman canon of the Mass or not, does not appear, but space and opportunity are provided for him to do so; and the fact that he speaks in a low tone leaves the worshipper in ignorance upon this point.

Altogether this service, as set forth in your Mass Book, seems to me absolutely to contravene your promise to use the form prescribed in the Prayer Book, and none other. The services provided in your Mass Book for Good Friday, viz., the Veneration of the Cross and Mass of the Presanctified, are not forms to be found in the Prayer Book, nor have they been authorised by myself or any other lawful authority in the Church of England. There are also other services and ceremonies provided in your book—such as the Litanies and Tenebrae, recommended for public use, the stripping and washing of the altars, which is to all appearance a public service, and the blessing of the Paschal Candle—which have received no authorisation from me, and for which I can find no lawful authority in the Church of England.

Roman Services.

"I now draw your attention to the promise you made, when ordained to the priesthood, that you would 'minister the doctrine and sacraments, and the discipline of Christ, as the Lord hath commanded and as this Church and Realm hath received the same.' It is clear that 'this Church' means here distinctly the Church of England, yet your 'Mass Book' follows Roman Catholic devotional books closely throughout in its services, its methods, and its teaching. I do not say, or even suggest for one moment, that prayers or doctrines are bad or wrong because they are used or taught by Roman Catholics, or have a Roman origin. But I do say emphatically that the doctrine and sacra-

ments and the discipline of Christ as set forth in his book are not such as this Church and Realm hath received, nor in accordance with the Church of England's interpretation of Our Lord's commands. And I do not see how you can possibly reconcile your rendering of 'the Mass,' your use of the other services, and the promulgation of this book with your ordination promise. I draw your attention lastly to your promise that you would 'endeavour to banish and drive away all erroneous and strange doctrines contrary to God's Word.' With regret I feel constrained to say that there is in my opinion much erroneous teaching in the book I have referred to, and for which I must hold you responsible.

"I have written at length because of the importance of the matters with which this letter is concerned to yourself, to your own congregation, and to the diocese at large. Regarding the matter as a whole, while I desire to give you credit for personal sincerity, it is quite incomprehensible to me how you can reconcile your action and teaching with the teaching and the spirit of the Church of England; nor does it seem to me right for you, on your own individual judgment, however honest and convinced you may be, to adopt a course so inconsistent with the teaching of our Church. I wish you to understand that it is with real pain I bring under your notice what appear to me to be such grave errors of teaching and practice on the part of one of the priests of this diocese. You know quite well that legal proceedings are from almost every point of view undesirable, and it is my earnest desire to avoid them. I therefore ask you in all earnestness, sincerity, and kindness to desist from all that I have taken exception to in this letter, and to put yourself in the right by submitting for the authorisation of your bishop all that you desire to use in the way of services that is not covered by the Prayer Book or authorised by long use and general acceptance in the Church of England. If you should express yourself as unable to do what I ask, I must reserve to myself the right of publishing this letter, and of taking any further action that I may deem necessary. But in the hope that you will follow this godly admonition with a glad mind and will, I subscribe myself with all good will.—Your faithful Pastor in Christ, A. NUTTER ADELAIDE."

The Canon's Reply.

"My Lord Bishop,—I am in receipt of your registered letter of the 21st inst., and beg to say in connection with the many charges of unfaithfulness to my ordination vows, brought against me in that letter, that I must respectfully decline to withdraw the S. George's Mass Book, as you direct me to do, or to give up myself, or to teach my people to do so, any of the practices contained therein which I do not think have followed in the past or are following now. I am very sorry that the matter is so great a burden to you and withhold my defence until such time as your Lordship may see fit to make the matter public.—Yours faithfully, PERCY W. WISE."

A HYMN FOR LENT.

(By the Rev. F. W. Orde Ward, B.A.)

In Thy temple, Lord, I pray,
Humbly for the brighter day,
Pleading but the promise told,
By Thy prophets from of old,
And the blessed things to be,
God be merciful to me.

I am just a sinner frail,
And would often fall and fail,
Did I not to Pity fly
And with nothing save the cry,
Casting every care on Thee,
God be merciful to me!

Might or merit have I none,
All by Thee alone was done
Through the shame and bitter loss
Suffered for us on the Cross;
And Thy bondage made us free,
God be merciful to me!

Blind and helpless, yet I may
Walk with Thee the better way,
Broadening till each step is bright
In the pure and perfect Light,
And the love whereby we see,
God be merciful to me! Amen.

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**Church in Australasia (cont.)**

COULBURN.

A Message from the Bishop.

"I wish to send you a message of comfort and encouragement for these days of visitation. Forbear complaint and criticism, and set yourselves by the help of God to do your part in the fighting of the peril which menaces the homes of our land. You can all help. The Christian faith has a splendid opportunity now of proving that it can carry people calmly and cheerfully through a grave crisis, and every brave and faithful soul can do good work by radiating hope and courage all round. There is no room or excuse for fatalism or selfishness; both carelessness and panic are sins against love as well as against faith. So say your prayers, take all precautions urged by civil or medical authority, and go trustfully and brightly about your daily work. Some of you can help in special ways. Offer your services willingly and unreservedly to the authorities for voluntary work to be trained and organised. A medical officer told me to-day that the war has made plague-fighting a far easier task for the authorities; they are finding a spirit of obedience and sacrifice unknown in previous cases of dangerous epidemics. Above all, if necessary, restrictions deprive you of some of the opportunities of common worship, make all the more of your private devotions; and if the family cannot go to church, make a church of your home, and let father or mother or son or daughter read the prayers and lessons and the rest of the family join in the psalms and hymns. And the Lord be with you all."

CIPPSLAND.

A Beloved Physician.

"In our See town we have had a grievous loss. On January 31 Dr. W. A. Reid was called home to God after a short illness. Not only was he the best loved man in Sale, but he was a recognised parochial and diocesan leader—a member of the Cathedral Chapter and of the Council of the Diocese; he not only served his church as a matter of duty, but found his greatest joy and happiness in so doing. He was rarely absent from the 8 a.m. service of Holy Communion. That open and regular testimony to his love for his Master, added to his beautiful and unobtrusive Christian life, has been a mighty inspiration to us all. We thank our Heavenly Father for what he was, and for what he is now in the Paradise of God. He literally lived for others. No service large or small, that he could render to those about him was ever irksome. He manifested his sacred profession in all its innate beauty. To us who enjoyed the privilege of his friendship he was indeed "the beloved physician." In all this he was devotedly and enthusiastically supported by Mrs. Reid. To her we respectfully tender our loving sympathy. We ask her to remember that she is and always must be part of us, and we trust she will permit us to serve her in every possible way, thus giving us an outlet for showing our love to him who is "with Christ, which is far better."—Bishop's Letter.

A Strange Coincidence.

A strange coincidence happened at the Summer School held last month at Lakes Entrance. Bishop Cecil Wood, of Melanesia, was speaking of the good fellowship that prevailed between the various missionaries in the islands. As an example he told of how some time ago a child was born to a wife of one of his own missionaries, which needed special nourishment. The Bishop heard that a Presbyterian missionary on another island had promised to give his brother Anglican a Jersey cow. The Bishop immediately set out in the "Southern Cross" and obtained the precious gift. The friend in need was the Rev. M. Fraser, who happened to be sitting in the hall when the Bishop told the story.

Hostels at Sale.

"The establishment of these Hostels is now assured. To date £485 has been raised, and in addition we have a £100 grant from the Walter and Eliza Hall Fund in Sydney.

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White Australia.

(By the Bishop of Willochra.)

conditional on £900 being provided locally. That means we have another £115 to find in order to reach £700. For this we thank God and take courage."

"The Hostels for Girls will be opened immediately the High School resumes. We are renting a building in the meantime. Mrs. Flowerday has been appointed matron, and already seven girls are coming into residence.

"As soon as a suitable building can be obtained we will open the Hostel for Boys. In the meantime six boys will be taken at the Divinity Hostel."—Church News.

ADELAIDE.

The Church and Social Questions.

The following letter has been sent to the Attorney-General by the Mothers' Union, the Girls' Friendly Society, the Adelaide Diocesan Social Union, the Young Men's Christian Association, the Women's Christian Temperance Union, Salvation Army, the Adelaide Rescue Society, the Anti-Gambling and National Welfare League, the Sunday School Union, and the Women's Non-Party Association:—Sir,—At a conference of various societies interested in the welfare of young people, recently held on the subject of gambling among children in connection with patriotic funds, it was decided to ask that the law against lotteries should be more strictly enforced, even when they are for patriotic purposes. Many of the more thoughtful members of the community strongly deprecated the whole attitude towards patriotic money raising adopted by the general public, and feel that for the sake of the children a higher tone should, if possible, be set in this matter. Not only is it an insult to our men, who offer their lives so freely for us, that our efforts to alleviate their hardships and facilitate their return to civil life should be the result of anything but direct and generous giving, but our children are being gradually and insidiously taught that money may be raised in any way whatever, if only the object be a good one. Lotteries and other forms of gambling are countenanced if for patriotic funds, and a spirit of restless excitement taints the whole atmosphere of patriotic giving. The result of this will persist in the minds and habits of our coming citizens long after the necessity for these funds has passed away. For these reasons we ask you that the law against all lotteries, whether patriotic or not, be more strictly enforced.

PERTH.

The Peace Conference.

"The all-important event of the present month is the Peace Conference sitting in Paris. There are so many difficult questions to solve—so many different peoples to consider, so much knowledge and so much foresight required, and withal so much patience is necessary that it behoves all good Christians to pray that wisdom and understanding may be given to the delegates. We hope, of course, that such punishment may be dealt out to the guilty that it may be a deterrent in the future to any nation seeking self-aggrandisement at the expense of others. We do not want to be vindictive, in fact, no punishment that we can think of would exactly 'fit the crime,' but we must see that a warning is given which will prevent men in the future dreaming of world power."—The Archbishop's Letter.

The Sisters of the Church.

Sister Vera, of Perth College, has recently received word from the Mother Superior of the Community that in response to an urgent request from the Bishop of Melanesia the Community has undertaken to train postulants with a special call to work in the Melanesian Mission with a hope that in three years' time it may be possible for a House of the Community to be opened on the islands.

"The Scripture and Word of God is truly to every Christian man of like worthiness and authority in what language so ever the Holy Ghost speaketh it."—Miles Coverdale.

There is much to be said on practical grounds for the White Australia policy. It has suffered more from the arrogance and false argument of many of its advocates than from any inherent weakness in its ideals. It is difficult to see how Australia is to be preserved from a general lowering of the standard of living, a general hardening of the more struggle to live, if the coloured races were allowed to compete with the white man in his own country, to say nothing of the problems of inter-marriage or concubinage, and it is not clear that such a lowering of Australian standards would be in accordance with the will of God or be really for the good of the world, including even the coloured races themselves.

But if the policy of a White Australia be accepted as compatible with Christian ideals it can only be on certain conditions, and these conditions ought to be clearly and widely understood throughout Australia. 1. The policy of privilege which the White Australia policy implies, must carry with it a corresponding acceptance of duties and responsibilities. Our right to exclude Asiatics from our country, while we claim the right to settle in theirs, rests only on the theory that our higher civilisation is not a purely selfish thing but that it aims at being for their good as well as for our own.

2. The true principle of democracy rests on the rights of man. We cannot draw an arbitrary line between man and man. The message of democracy carried out to its logical conclusion is coincident in its extension with the missionary message.

3. We must not forget that "whiteness" may be a privileged and arbitrary class distinction just in the same way as aristocracy or capitalism. We ask why a man should be privileged because he happens to be the son of a certain family or because he is the son of a millionaire, and the only answer is that the only shadow of a right to such privileges is the fact that he makes use of them freely for the good of the whole community. So when we ask why a man should be privileged because he happens to be born white, rather than black, brown or yellow, we can only answer that the only excuse for his privileges is that he is using them freely for the common good of mankind.

4. If Australia is to have a right outlook it is essential that its outlook should be a world outlook and if its outlook is a world outlook it is an outlook which in very many ways should, and indeed must, coincide with the missionary outlook.

5. True and lasting peace for the world can only be secured when all people have this world outlook, when they take into consideration not only their own rights and privileges, but the rights and privileges of other peoples also. The only hope is the recognition of the fact that the world is one great family in which some nations are older and some are younger, some are more instructed and others less, some have one gift and some have another, but that all the different ages and conditions are bound by the common ties of brotherhood, and can only be happy individually so long as the family as a whole is happy and content.

7. It must be recognised that oppression and exploiting of native races does as least as much harm to the oppressor as to the oppressed, that it reacts disastrously on the whole family and is as foolish as it is unjust. Only world justice can bring about world peace. Only the realisation for the world of the ideals of the Kingdom of God on earth can bring to the world a lasting peace.

8. Australia must realise that it has exceptional opportunities for missionary work in its highest and widest aspect as contributing more than any other agency to world peace; and if the White Australia policy is to justify itself to the conscience of the world it can only be because it is recognised as subordinate to the accomplishment of these higher world issues.

9. European Christianity, such as is ours in Australia, must always remember how much it has to learn from the coloured races even as they are, and how much these races when Christianised will have to contribute! Australia from its nearness to the East can learn industry and respect for parents from the Chinese; the idea of God's greatness, of submission to His Will and unashamedness in prayer from the Mohammedan; simple faith from the Melanesian; the relative importance of the spiritual as contrasted with the material from India, and so on.

10. The White Australia policy properly understood and fitted into our world relations is not a thing to be ashamed of. It

may be an instrument of working out God's Will in the world. The White Australia policy as too often preached is a thing of selfish pride, selfish exclusiveness, and race hatred. When we say that we believe in a White Australia we need to be clear as to what kind of a White Australia we mean.

The Gift of the War to Kikuyu Ideals.

At the Kikuyu Conference held in East Africa last July, an interesting account of the work and influence of the Kikuyu Missions Volunteers (K.M.V.) was given by Dr. Arthur of the Church of Scotland Mission, Officer Commanding the 1900 mission boys from the various societies. He spoke of the wonderful spirit of fellowship that had prevailed amongst these lads from so many different centres. The spiritual movement had drawn them to a wider outlook on Christian life, and a clearer understanding of their relationship to others outside their own mission. During the time they were doing their "bit" they had carried 105,000 loads, equivalent to about five and a quarter million pounds of stuff. Their casualties, compared to the ordinary Carrier Corps, were light, the death rate being just over 5 per cent. Amongst the eleven officers and N.C.O.'s were eight missionaries in sympathy with the corps. In the places of leadership, such as the positions of superheadman and headmen, were the leading men, teachers and others of the various missions concerned; they were the leaders of the young native Church and the ministers and elders of the United Church to be. Who can estimate the value of the close fellowship and constant touch of these months of service? Mutual problems and difficulties were discussed by them, and a common desire for the Church and work fostered. Common morning devotions, and separate evening prayers were held throughout the time, and a Sunday did not pass without a common service, when the form outlined by the Allied Societies for a common worship was used. It was a time of heart-searching and deepening of spiritual life; many were the references made during that time to the wanderings of the children of Israel, in comparison with their own lives and experiences. On Sunday the 3rd of October, the memorable Sunday of the nine months, God gave to all in the service a vision of the United Church, and the hearts of the men were stirred to determine that, God willing, the day would come when they might be united in a common Church and Communion. The united religious effort among them had borne real fruit, and they had come back to their various centres with a broader spirit of Christian brotherhood, that promised well for the closer unity of the various sections of religious life in the native community."

A SEASIDE THOUGHT.

By F.M.N.

We only see a little of the Ocean,
A few miles' distance from the rocky shore;
But oh! out there, beyond—beyond our eyes' horizon,
There's more! there's more!
We only see a little of God's Loving-
A few sweet treasures from his mighty store;
But oh! out there, beyond—beyond our life's horizon,
There's more! there's more!

Young People's Corner.

The Wizard's Web, and how its Spell was Broken.

Away down in the West Country where Somersetshire rubs its northern shoulders with Devonshire, there is a large and lonesome moor stretching for miles along the top of the hills. The name of the moor is given in the geography book. It is called Exmoor, because the river Ex rises there. But the geography book does not tell us an old story about that moor, a story which has been told by father to son and handed down from generation to generation for more hundreds of years that I can tell. The story is this. Once upon a time there lived in this wild spot a sorcerer, "a dealer in magic and spells," whose great joy in life was to do harm to other people. He had succeeded pretty well in this form of enjoyment, and at last settled down on this high mountain tableland to see what hurt he could do the simple country folk that lived there, and any helpless travellers that might be passing that way. So he picked out one of the highest hills on the moor and set to and built there a strong high castle. He built it as nearly as he could in the shape

of a spider's web, with eight sides to it, facing severally towards the eight points of the compass. And in each side he had a window so that he could look out far and wide across the moor, and no man or beast could cross it without being seen by him. So there he sat in the middle of his castle, like a spider in the middle of his web, and he waited for his victims. He had a large book full of sorcery; it was called A Book of the Black Art, because it taught him all sorts of curses by which he was able to bring ruin and blight and disease on living creatures, flowers or fruits, animals or men. And so strong was the power of this book of the Black Art that if he pointed it at any horse or ox, or any shepherd or traveller on the moor, they could not resist its evil attraction; they lost all their own will and came straight to the wizard's palace; they were drawn into his net and were never heard of again.

This sad state of things lasted for many years, and all the country groaned under it. At last there came by one day a poor pilgrim, wending his way from the shrine of Glastonbury and leaning heavily on his staff, for he was weary and full of thought. "Ha! ha!" said the sorcerer, "a pilgrim, as I guess from his long habit and his bent head. He's too thin for me to eat him and he looks poor enough; but they are sly dogs, those pilgrims, and I'll warrant he has something good in that satchel, money belike, or jewelled rosary or tasty wine." And he pointed his Book of the Black Art at the pilgrim. The pilgrim felt a sort of twitch and for a minute he stopped and hesitated. Then the sorcerer laughed with a bitter, scornful laugh. "I have got him," he said, "sure enough; no holy man so holy but my black book can find out his weakness out." The pilgrim heard the bitter, scornful laugh, and he knew it was the laugh of the Evil One. And he said: "I will teach this unholy mocker a lesson. I will go and confront him in his den of villainy." And with that he turned and made straight for the sorcerer's castle. The sorcerer chuckled over his latest victory, as he thought. "Come in, good sir, come in!" he said, as he always did to everyone.

"Bad sir, I will not come in!" replied the pilgrim, "neither shalt thou ever come forth from this den where thou sittest with all the bones of all thy victims littered round thee!" And the wizard was staggered, for he had never met anyone before who could withstand him face to face. He tried to save himself, he tried to put questions to the pilgrim which would puzzle and confound his enemy; but none of his questioning and none of his wriggling or writhing was of any use. The pilgrim could answer all his questions and all the time he kept his dark, piercing eyes fixed on the wizard's face.

"Now," said the pilgrim, "you have tried me with your ungodly questions. Now answer me my question, for on your answer depends your life. Is there anyone on this earth—man, woman, or child—to whom you have ever done any good?" The wizard writhed again, he thought and thought, but could think of none.

"Is there even one?" said the pilgrim. "Name but one truly and this cross that I hold in my hand will save you." And now the great castle was beginning to sink into the ground, and a black darkness, like a thunderstorm, was coming over the sky.

"Yes, one," said the wizard, "there is one, but it is myself." "That cannot help you," said the pilgrim. And, as he spoke, the palace and all that it contained, and the wizard and his book with it, sank bodily into the ground and was seen no more. And now when you pass the place where it stood you can see nothing except a black bog with dark, dirty, noisome water, and here and there a cluster of reeds rustling as the wind blows over the gloomy scene. Yes, you say, but there aren't any sorcerers nowadays, with their black arts and spider webs. No, there are not, I am glad to say; but there are dangers in our life just as real and just as threatening to us as that spider web castle on Exmoor. We are all pilgrims, and there are some very dangerous places we have to pass in our pilgrimage. There are always temptations at school, however carefully father and mother may choose for us; and there are temptations still stronger and far more frequent coming across our path as we grow up. Some people pass quite safely through them, and some are caught and ruined, perhaps for ever. What is the reason? It can't be anything in the temptations themselves; they are as strong for one as another; the same black bog is pointed at us all alike. Why do some perish and others go bravely and strongly on their way? The answer is in ourselves. It depends on what we think about hour by hour, day by day, as we go to and fro in life. What sort of things do we let our mind run on? What sort of thoughts do we fill our mind with? Most of the people who came over that bewitched moor

were thinking of worldly things; many of them, perhaps, over deceitful things, or dirty, impure things, or unkind and spiteful things about their neighbour, or selfish things about their own advantage. And once could not resist the spell; they were drawn into the net and they perished. The pilgrim's mind was full of holy things; it was full of worship, of thankful blessedness, and the fresh vows he had made at God's shrine, vows of pure and holy life. And the spell had no power on him. He was not in armour, but those thoughts that filled his mind were proof against all "the fiery darts of the Evil One."

You cannot be too careful what sort of thoughts you allow to fill your mind. If you fill your mind with thoughts that are false, or proud, or unkind, or impure, you will be sure to fall into temptation. It is waiting for you at every turn. Clothe yourself in the armour of pure and humble, true and loving thoughts, and, God helping you, you will pass through safely.

The old chronicler, speaking of Queen Margaret of Scotland, says:—"Her life was full of gentleness and moderation, her speech contained the very salt of wisdom; even her silence was full of good thoughts." It is these thoughts of the silence which make the difference between a good and evil life. And don't forget what the question was by which the sorcerer was condemned: "Is there anyone on earth—man, woman, or child—to whom you have done good?" That is the question by which we all shall be judged. It will not help us to say that we have done good to ourselves.

We cannot do good to others without doing good to ourselves. The great philanthropist, who spent all his life in abolishing the slave-trade, was once asked whether in labouring so hard to save others he had not neglected the saving of his own soul. "I did not think about my own soul," I have no time to think about myself." And we cannot begin too early to learn this lesson. In the smallest things of life we begin to help others—to help mother at home, to help our brothers and sisters, to help anyone who needs our help. If we do that, we need not think about our own soul. We can leave that to God. We are doing His work and He will not forget to help those who don't forget to help others.

Compliments to prison chaplains sometimes take a doubtful turn. The chaplain of Pentonville Prison tells the "Evening Standard's" "Londoner" that one of the prisoners said to him the other day: "Nobody who comes into this place and hears you preach, sir, can ever want to come here again."

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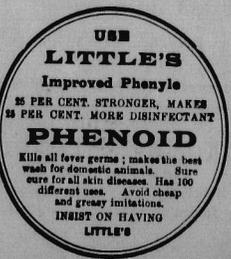
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Current Topics.

We venture to suggest that every opportunity should be made this Lent to bring before people the seriousness and the consequences of sin—whether individual, social or national. It may be said that the present sorry situation both in national and international affairs, is in part largely due to the past lack of emphasis on the gravity of sin. Sin has many sides and phases. But in a sentence it is the discord of man's will with the pure and perfect will of God. Thus, when that attitude or temper of man comes to predominate in his outlook on life and its responsibilities to God and man, it is not long before a crop of grave and fearful tendencies and doings is everywhere in evidence. We are told that modern people do not worry about their sins—that they do not treat the question of sin or their sins as grave and pressing. More then is there reason for preaching and teaching on the subject. There is far too much laxity, too much moral indolence about us in these times. Surely the horrors of war and the story of the deeds of the Central Powers during the last four years have opened men's eyes. Treachery, lust, greed, and cruelty are evidences of evil within. In this connection we recommend Bishop Moule's "Call of Lent" as most helpful.

"Attempt great things for God." "Expect great things from God." This is the true missionary policy, and one that has proved true in experience! It was the big-hearted policy with which Carey startled the Christian world of his day. The man realised the bigness of the opportunity, and urged a corresponding policy. "A large field opens on every side, and millions of perishing heathens are pleading with every heart that loves God, and with all the churches of the living God." God give us big hearts and a big trust to-day, faced as we are with big opportunities! The Church of Christ never had more wonderful openings for the preaching of the gospel; of course there are adversaries, but the worst of them is the failure of the Church in her faith in the living God. She won't attempt great things for God because she has not the faith to expect great things from God. But there is movement, thank God. Our missionary societies are getting more and more urgent for a great increase of offerings, lives and money, for the work. We need to "take God at His word" and open our mouths wide in order that He may fill them. The most enterprising policy that we have yet seen is being entered upon in Canada. There the General Board of Missions of the Methodist Church is talking about an army of 50000 doctors for China. They feel that they are responsible for 10 millions of Chinese. To meet their responsibility

in China and other mission responsibilities they propose, during the next five years, to raise a total budget of eight million dollars (gold). The Women's Board of this Church has also covenanted to send 30 missionaries to China within the next five years. This is a great lead for the Christian Church throughout the world.

The European situation is not distinctly encouraging. Conflicting theories and interests make their appearance from time to time so as to give rise to some anxiety concerning the possibility of a final settlement. Then the internal unrest and turmoil in Germany, Russia and Austria to a great degree and most other countries in a lesser degree, add to our grave anxiety. The Bishop of Goulburn does well in calling attention to the dangers that threaten to disturb the peace of the world very seriously if not averted. Dr. Radford, in "The Southern Churchman" writes:

"The real trouble is that there seems to have been a grave moral breakdown all round. We began by mistaking the armistice for peace, when all the time it was only the clinching of the fact of victory,—bluntly, the gaining of the whip hand for the purpose of insisting upon the things for which we had been fighting. Now we are beginning to realise that though we have won the war, we may lose the peace, and that through our own fault. We seem for the present to have ceased to be the peoples that fought together for victory and safety. At all events we seem unable to realise that we must work together now for settlement and vindication,—the vindication of the principles to which we have been appealing all through the war,—the settlement of the problems out of which the war arose and of the problems which have arisen during and through the war.

"But the removal of the danger appears to have thrown us back. Selfishness in its two forms,—dispute over our rights, and disinclination to service and sacrifice,—seems to have broken loose again. And the perseverance that plugged and plodded on, whether cheerfully or grimly, seems to be ready to quarrel with things for not settling themselves promptly and simply without making any further demands on any efforts of ours. The air is full of complaint and criticism, nervousness and irritability. We scarcely seem to be the same people that we were during the war. We seem unable to keep going "for the duration of the war."

The majority of our Australian bishops have issued a prayer for the Peace Conference; but perhaps they have hardly emphasised the dire need of earnest and insistent prayer in this regard. "Prayer changes things." We learnt that lesson afresh in the German collapse. We must not forget to profit by that experience and keep on praying as a people for our representatives who do need the utmost wisdom and patience for the unravelling of a very tangled skein.

Evidences are not wanting to lead to the conclusion that the Church problem of "repatriation" has its own elements of extreme delicacy and difficulty, as has that of the Commonwealth. We have been compelled by the logic of

facts to give up our fond hope of a great "revival" amongst those who have been faced for so long with the grim issues of life and death. Doubtless there have been in many cases wonderful spiritual experiences and a very deep and real conversion. But it is perhaps not wide of the mark to say that for the most part they return with the same general outlook on religion as characterised them before, only deepened, intensified in that direction.

It is happily true that numbers of them have been brought into closer touch with the Church than ever in their lives before by the ministrations of the "padre." Such men are susceptible to the influences of the parochial clergy if effort is made to get into sympathetic personal touch with them. And in this connection the familiar quotation, "bis dat qui cito dat" may be freely translated—"He visits twice who visits promptly."

A happy arrangement exists in the Diocese of Sydney, whereby a returned chaplain (Rev. R. H. Pitt-Owen) informs the clergy of the names and addresses of returned men in their parishes. What is being done in other dioceses we are not aware, but would be well if some such provision could be arranged for in every part of the Commonwealth.

The correspondence between the Bishop of Adelaide and Canon Wise is an eye-opener to hosts of Extremists in Churchmen and others. But, after all, it is only what has frequently been pointed out, that there almost are no limits to the extremes to which these men will go. They have only one end in view, and that is the restoration of the Mass—the very thing St. George's, Adelaide, seems to boast of. The whole thing is treachery to the life and formularies of the Church of England. May be it is the final step before submission to the Church of Rome.

Shall it be said that Bishops are largely to blame! They are expected in their episcopal office to uphold and maintain the law with regard to teaching and doctrine in the Church. Yet there is, generally speaking, that easy toleration which gives way before all sorts of specious pleas, so that one innovation after another becomes the order of the day. "First it was E.P., then altar lights, then wafer bread, then vestments, then incense, then reservation, then interpolation from the Canon of the Mass, then crossings and genuflections, and when all the outward accompaniments have been achieved, it only remains to alter the Prayer Book so as to make its wordings adaptable to the doctrines that they wish to teach," says a contemporary, and we echo the words. Without doubt a busy propaganda is going on within our Church, and it behoves all loyal Churchmen to be on the watch and do all they can in maintaining the principles of our Church and Prayer Book.

The Church and the Returned Soldiers.