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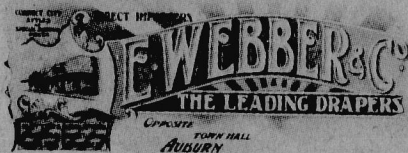
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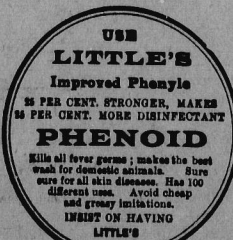
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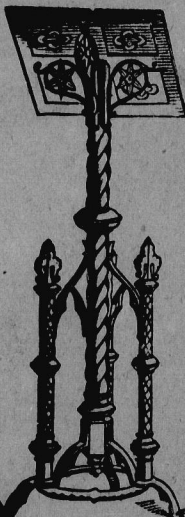
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For Australia and New Zealand.

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

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DECEMBER 6, 1918.

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Current Topics.

A great Forward Movement is taking place in the diocese of Melbourne in connection with this useful C.E.M.S. organisation. The aim of the movement is set out as follows:—

WHAT THE MOVEMENT SEEKS TO ACCOMPLISH IN 1918-19.

1. To increase the membership by 1000 before August, 1919, so as to fit the Society to deal with the special work connected with the Demobilisation and Repatriation periods, the Church Roll Organisation and the extension and running of Church Clubs.
2. To raise £600 so as to guarantee the salary of an Organising Secretary for 1919-21.
3. To revitalise Branches by (a) Improved Syllabuses; (b) an Annual Convention, and (c) Systematic discussions.
4. To deepen the spiritual life of the laity by a Special Men's Mission in 1919.

Already over 100 new members have joined since September 1, and seven dormant branches have been revived.

We are glad to note that emphasis is being laid upon the two-fold Rule of the Society, "**To pray to God every day and to do something to help forward the work of the Church.**" It is prayer alone that can bring true success, as Rev. H. S. Woolcombe used to say, "**Prayer releases the springs of God's power for the work.**" We cordially welcome this enterprising movement, and trust that it will spread throughout the whole Commonwealth. There can be no doubt that the C.E.M.S., working along its own stated lines, has in it wonderful potentialities for good.

We hope that the "Church Times" will prove to have been unduly optimistic as to the progress of the acceptance in the Church of England of

"Catholic teaching and ceremonial." In the issue of Sept. 20, there is an article on "The Licensing of duly qualified Confessors," in which is contrasted the opposition of 45 years ago to the introduction of that teaching with the complacency and toleration of the present day. The writer says:—

"Controversy was then the order of the day; four years later (1877) it reached its height—with regard to sacramental confession—when Lord Redesdale introduced a debate in the House of Lords upon the Rev. J. C. Chambers' ill-fated book, 'The Priest in Absolution.' Events have moved quickly since then; the bitter controversial spirit has grown senile and decrepit, it has lost its force and vigor; a new generation, moreover, has sprung up accustomed to Catholic teaching and ceremonial, and, even if not accepting the Faith in its entirety, prepared at least to tolerate it, and to see some good in it for others if not for itself.

We welcome this frank suggestion as likely to keep Evangelicals on the alert against an attitude of "toleration" that may prove, too late, one of disloyalty to truth. The Evangelical is pre-eminently a man of peace and dislikes entirely any conflict among

Christians as being sure to weaken the Church's witness to the outside world. But, at the same time, he will remember that "**the wisdom that is from above is first pure then peaceable**; and that to invert the order may save him trouble, misunderstanding and calumny," but will ultimately bring him heartfelt sorrow as being such a betrayal of a sacred trust as will prove a grave stumbling block for generations to come.

The writer of the article referred to shows a Roman subtlety in his suggestion of policy for the gaining of the special object which he was discussing. He said:

"And still the need for duly licensed confessors remains, nay, has grown more imperative in direct proportion to the increase of penitents within the Church. Have we any reason to hope that the bishops would be prepared to appoint such licensed confessors, and, if so, what steps ought to be taken in order to obtain their co-operation?"

"There remains for us to consider the means to be adopted in order to secure the co-operation of the episcopate. We should no doubt all agree that a signed petition to Convocation would be worse than useless; it is, in fact, a matter which does not concern Convocation at all, but rests with each individual diocesan bishop. The most practical mode of procedure seems to be that the clergy who recognise the need expressed in this article should meet together in their respective dioceses, and after careful deliberation should place their appeal before their bishop. He might be asked to grant an interview to two or three priests chosen by the rest, who could put the case clearly before him. The writer may be unduly optimistic, but he believes that if this were done, there would not be wanting certain of our more Catholic-minded bishops who would see the reasonableness and practical utility of appointing special priests to deal with exceptional cases. Once this discipline was restored, if only in a few dioceses, its good effect would soon become apparent, and other bishops would be led to adopt the same method of procedure."

We do not doubt the reasonableness of his expectation, for there are a few men like Bishop Gore who may well be expected to favor this new departure, and there are others, unfortunately, who seem to have no power of self-determination. However, there is a healthy lay opinion on the matter which few bishops would care to provoke into prominent expression.

A correspondent sends us a newspaper from Tasmania, asking for light to be thrown upon an advertisement of the Thanksgiving Services at the Cathedral. We deplore the studied attempt to bring in Roman practices at a time when the whole of Protestant Christendom is yearning and crying out for Reunion, because such practices tend to delay the movement. The advertisement referred to is as follows:—

ST. DAVID'S CATHEDRAL.
11—SPECIAL THANKSGIVING EUCHARIST.

Preacher: Ven. ARCHDEACON WHITINGTON, Senior Anglican Chaplain.
N.B.—All the congregation are specially

requested to remain until the close of the Service.

We notice just below another advertisement, St. John Baptist's, Goulburn Street, Hobart, which runs:—

THANKSGIVING FOR PEACE.

Holy Eucharist, 7.30. Matins, 10. Holy Eucharist, Choral, 11. Children's Thanksgiving Service, 3. Special Evening Service and Te Deum, 7.

NOTE.—The Holy Eucharist is the highest act of Thanksgiving (Eucharist means Thanksgiving) we can offer on earth.

Evidently these gentlemen will make use of any opportunity to foist upon their Church a practice which such a strong Churchman as the late Bishop Gott, of Truro, described as "**corruption.**" The same Bishop also wrote:—"The whole service is cast for the sole use of those who receive and you must alter almost every prayer before you can make it an office for non-partakers. Read it carefully, and you will see that it resents those who come only to see and pray."

There will need to be a cleaning up of the Church after the War. The men who are exploiting the sentiments of a people, war sick and war sad, by the erection of idolatrous Calvaries, the bringing in of masses and prayer for the dead, the cult of the Virgin, confession and such life, will have a heavy account to pay by and bye.

It will be noticed that the second of the above advertisements is at pains to define the term **Eucharist**, and seems to give the idea that the sacrament itself is an Act of Thanksgiving.

Just the same idea seems to be in the mind of a correspondent in a contemporary church paper who in finding (the usual) fault with the Form of Thanksgiving issued for use in the Sydney diocese, said, "There is not one reference in this precious 'Service of Thanksgiving' to the Holy Eucharist, the Church's chief act of Thanksgiving."

The crudity of thought here manifested is alarming, coming as it does in the one case from a clergyman, and in the other case from one who signs himself a "Churchman." We can understand the outburst of thanksgiving for which our Church makes due provision, at a time when we are remembering in the partaking of the sacrament, the Lord Jesus and His dying for us. It is for this wondrous gift that our Eucharist, our thanksgiving, goes up from hearts that love to our Heavenly Father. But to talk of offering "the Holy Eucharist" as our highest Act of Thanksgiving to God for the blessing of peace, seems to us the greatest confusion of ideas and terms and doctrine. Our Thanksgiving is the fruits of lips giving praise to His Name, coming from hearts that are glad by reason of His mercies, and the consequent thanksgiving is the offering of ourselves to His holy service.

December 6, 1918.

There is, perhaps, no subject so talked of in the Christian world as that of the Second Advent of our Lord. The subject is being emphasised by the Church's season, by the catastrophe of the War and kindred events. Naturally a lot is being said and written which can only be called "fantastic," but it is not fair to class all believers in "the nearness of Christ's Advent" in the same category so as to charge them all with foolishness and selfishness. The Bishop of Tasmania recently preached on the subject and his sermon has been reprinted in other States. In that sermon, as it seems to us, he is guilty of an uncharitable judgment on very many earnest Christians, whose lives and eagerness for the salvation of others are beyond praise. Dr. Stephen's remark was as follows:—

"There is an immense practical difference between the belief that Christ is at hand to end the world and the belief that He is repeatedly coming to improve it. You will find one tendency of the first belief is a selfish one. Those who look forward to the speedy coming of their Judge are inclined to concentrate their thoughts on their own salvation. They are driven to prayer and penitence; they meet for mutual exhortation and instruction; but the fundamental thought is, How can I be prepared to meet the coming Christ? No doubt it is terrible to think of my many neighbours who are blind and dead to the approaching day of judgment, but it is too late to deal with them. What is the use of far-reaching schemes for education or missions; or even preaching the Gospel at home? The time is at hand, and I must think how I can secure myself. The flood is threatening; I must get into the ark of safety, even if the door has to be closed behind me. And possibly with this overmastering impulse to be on the safe side, there is a little selfish satisfaction and pride in being numbered amongst the elect."

While we do not deny that there are some people who quite justify the description, as there are to be found selfish Christians (!) in all sections of Christianity, yet we deplore the statement as untrue to our own experience of many whose views we cannot quite follow. As a matter of fact, so far from this "terror" of the Lord's Coming, more than hinted at by the bishop, there seems to us rather the eager expectation of Christ's approach and desire for others to know and prepare for it.

A Plague Stricken City.

Rev. C. P. Brown, C.F., on board the S.S. Marathón, sends us the following account of the frightful condition of Sierra Leone:—

Lord Forrest's Death.

As the troopship Marathón drew nearer to Sierra Leone it was plain that the days of a great Australian were numbered. Day after day he had fought with his old determination, but slowly he got weaker, and soon it was but a question of hours. At 12.30 a.m. on Tuesday, 3rd September, he passed away, and at 5 a.m. the ship anchored, and all anxiously waited to know whether his body could be embalmed for the return to the land he loved and served so well.

The sorrow all felt was increased when it was known that Sierra Leone was plague stricken, and barely able to attend to its own dead, and, therefore, he must be committed to alien soil, without any Australians present to pay last honors to him.

In the afternoon his body was taken off in a launch to the shore, tenderly handled by the members of the sea transport staff, and the last we saw was the coffin covered by the Union Jack being taken ashore for burial, for none of the ship's company were allowed to land. The deep sympathy of all on board was conveyed to Lady Forrest by Major General Stanley, O.C. Troops.

A Plague Stricken Town.

The plague experiences, of which we read in history books, were re-enacted at Sierra Leone in September, 1918. Though anchored a mile from the town it was quite plain that something was wrong, for a deadly stillness brooded over everything. Through the glasses it could be seen that the streets were deserted, and the railway train stood still for days at the station. Sailing boats laden

with black people, their stock, and belongings, were passing continually, taking people from the stricken city.

Soon stories of the happenings ashore reached the ship. People were dying at the rate of 100 a day; yellow fever and Spanish influenza were raging; shops were deserted by their owners, and people helped themselves to what they needed, leaving what they considered right in payment for the goods taken. A request for doctors for the garrison soon reached us, and two were sent ashore. When they returned they gave us more definite information of how when anyone got sick the other natives in the house fled and left them to die; of dying men climbing the cemetery walls to die there; of leopards emboldened coming close up to the city to get chickens and goats; of food becoming scarce. Other rumors that had reached us, which contradicted, notably one, that the Christian negroes had relapsed into heathenism and cannibalism.

The sickness reached the crews of the cruisers, whose men had been sent ashore as burial parties. No less than 600 men were sick at the time of our visit, and the units on board that had any comfort funds left in a fine spirit of comradeship shared these funds with the sick. So the visit of the Marathón brought help to the sick ashore and comfort to the sick, both afloat and ashore.

English Church Notes.

Personalia.

The King has approved the appointment of the Rev. Canon Martin Linton Smith, Rector of Winwick, Warrington, as Bishop Suffragan of the new See of Warrington.

Rev. Evan H. Hopkins, the beloved veteran Keswick leader, had a serious fall while going up stairs and was, according to latest news, lying in a serious condition at his home at Adlestree.

The Bishop of Exeter, who previously lost his eldest and youngest sons in the war, has received news that his third son, Captain John Gascoyne-Cecil, has been killed in action.

Bishop Mitchinson, D.C.L., D.D., Master of Pembroke College, Oxford, and Canon of Gloucester, died on Wednesday in his eighty-sixth year. After attending a chapter meeting he went home and expired before the arrival of a medical man, death being due to angina pectoris. In 1873 Bishop Mitchinson was consecrated Bishop of Barbadoes and the Windward Isles, going back to England in 1881 as Assistant Bishop in the Peterborough Diocese, and becoming Master of Pembroke in 1899. He was a man of profound learning and an eloquent preacher.

Lieut. Geoffrey Fyson, son of Bishop Fyson, rector of Elmley Lovett, was killed in action on September 4, aged 33 years. His twin brother Oliver (Canadian infantry) was killed at Ypres in April, 1915.

Bishop MacInnes, the Bishop of Jerusalem, has returned to England for a few weeks on urgent business connected with his diocese, and was to be a speaker at the annual meeting of the Jerusalem and the East Mission at the Church House on Wednesday, October 30, when the Archbishop of Canterbury and Lord Robert Cecil had also promised to speak.

The Religion of the Psalms.

The following letter from the saintly Bishop of Durham, under the above heading, will explain itself.

Sir,—I notice with interest a letter on the above subject, signed "J. J. A.," in the Record of August 29. The writer has quoted accurately my statement of the moral difficulty raised by the stern denunciations and anathemas of the Psalmists. I venture meantime to hope that some at least of your readers will take the trouble to look in the small pamphlet quoted, at the whole of my discussion. I was particularly anxious, while avowing my conviction (with its reasons), that for public worship some passages of the Psalms are unsuitable, still to affirm that they have their true place in the Scriptural revelation of God's will.

—Handley Dunelm.

The Ministry of Women.

On September 19th, a notable precedent was set at St. Botolph's, Bishopsgate, London, when Miss Maude Roydon, in cassock and surplice, gave an address on "The League of Nations from the Christian Standpoint." The Rev. W. Hudson Shaw, rector of the Church, stated, after the address, that St. Botolph's would henceforth support the claim of women to serve the Christian Church on equal terms with men. A large congregation was present.

The Challenge has the following comment on the incident:—

"Miss Maude Roydon has given an ad-

dress in St. Botolph's Church, Bishopsgate. We rejoice to hear of it. We do not know under what authority this was done, and if the occurrence was an act of defiance, that is in itself to be deplored. But we have always held that the chief blame for her irregular position at the City Temple must rest with the authorities of the Church of England, which refused to make room for the exercise of great gifts which ought to be fully utilised, as they only can be within the church, for the benefit of souls and the glory of God. We hope that the event to which we refer is the beginning of better things."

The Kalgoorlie Diocese.

An Association to aid the diocese of Kalgoorlie, Western Australia, has been formed in England with the Dean of Westminster as its chairman. It has undertaken to raise £350 per annum in order to help the Bishop in his work.

On a recent Sunday, by permission of the Dean, and at the request of the Association, the Rev. E. Gordon Saville, formerly rector of Kalgoorlie, preached in Westminster Abbey on behalf of the Church in the diocese of Kalgoorlie.

Armageddon.

The following interesting letter appeared in a recent issue of the Record:—

The news of the remarkable victory of General Allenby over the Turks in the Plain of Esdraelon is of the deepest interest to the student of prophecy, and to my mind of even deeper interest that the capture of Jerusalem. This plain, from its position, has been the great battlefield of the Jewish people, and later days, from the proconsul Gaius and the Emperor Vespasian to the time of Napoleon, the Plain of Esdraelon has been the scene of many a deadly struggle. The name "Esdraelon" is the Greek corruption of the Biblical name, the plain or "valley of Jezreel." The chief point of interest to the student of prophecy is its third name, the "Plain of Megiddo" (Zech. xii. 11), so called from the fortress city of Megiddo situated on a "har" or hill. Remembering that this Plain of Megiddo has so often been the scene of conflict between the Jews and the enemies of God's people, we can understand why St. John in prophetic vision gathers the opposing forces of good and evil to "a place called in the Hebrew tongue Armageddon"—i.e., the "Hill of Megiddo" (Rev. xvi. 16). May it not be that this dramatic victory over the Turks is a step in the final deliverance of the Jews, and that the bow of Antichrist is literally being broken to-day in the Plain of Armageddon?

"My Litany Boots."

A correspondent in the C.F.M. vouches for the truth of this amusing incident:—

"A well-to-do and kindly parishioner once gave his vicar, who was a poor man, a pair of boots. A short time after the two men met, and the layman, happening to remember the boots, looked down at the parson's feet, and was surprised to see only the old and should-be-discarded boots still in evidence. 'Why, where are the boots I gave you?' said he. 'No, indeed, but they are my 'Litany boots.' 'Litany boots, man! What do you mean?' The Vicar smiled. 'Well, you see, when I kneel at the Litany my feet are pretty visible to the congregation, so I keep the boots you kindly gave me to wear when I say the Litany, hence they are my Litany boots.'"

Australian College of Theology.

Class Lists for 1918.

I.—Scholar in Theology (Th. Schol.).

Class II.—North, Rev. Rupert, the Th.L., Armidale.

The following candidates have satisfied the Examiners in Part II.—Campbell, Rev. W. A. M. Reay, Th.L., Newcastle; Isherwood, Rev. Rowland, Th.L., Wangaratta.

II.—Licentiate in Theology (Th.L.).

Class I.—Harwood, Leonard J., B.A., St. John's College, Armidale; Bathurst: Overy, Grace E., Brisbane; King, Cyril R., Moore College, Sydney; Newcastle: Conran, Rev. Wallace J., St. John's College, Armidale, Bathurst.

Class II.—Mortyn, Stuart M., St. Wilfrid's College, Cressy, Tasmania; Slade, Rev. Leonard W., B.A., St. Columba's Hall, Wangaratta; Weston, Rev. Frank, St. John's College, Armidale, Bathurst.

Pass—Fisher, Alfred J., Ridley College, Melbourne; Gipsland: Gadsden, Basil C., Ridley College, Melbourne; Gipsland: Wright, T. W. Menzies, Ridley College, Melbourne; Gipsland: Hughes, Frederic G. (St. Aidan's College, Ballarat), Armidale;

December 6, 1918.

McKenzie, Robert L., Ridley College, Melbourne; Bendigo: Halliday, Rev. Sydney L., St. Columba's Hall, Wangaratta; Fulford, Rev. Reginald M., Bendigo; Hawkins, Reginald R., Moore College, Sydney; Warr, Rev. Walter (Moore College), Newcastle; Rowe, Arthur S., St. John's College, Armidale, Bathurst; Robinson, Edward E., St. John's College, Melbourne; Briggs, Rev. Joseph W., St. John's College, Melbourne; Robinson, Rev. Percy W. (Ridley College), Melbourne; Brown, Rev. W. Robert, Bendigo; Knight, Rev. Albert O. V. (St. Columba's Hall, Wangaratta), Bunbury.

III.—Associate in Theology (Th.A.). (Two failed.)

Class I.—Scrutton, Osmond, Adelaide; Sedsmar, Arthur, Adelaide; Rodgers, Frances A., Adelaide; Bath, Clarence, Adelaide; Marvin, Florence M., Melbourne; Sloper, Olive, Adelaide.

Class II.—Crabb, Alice M., Melbourne; Duffy, Hannah, Melbourne; Stowe, Ruby M., Melbourne; Gilbert, Victor N., Wangaratta. Pass—Hillman, Harry O., Bendigo; Baker, Gerrard A., Armidale; Carr, Alberta M., Gipsland; Knapley, Eva M. E., Sydney; Mankey, Amy H., Adelaide.

IV.—Licentiate in Theology: Parts I. and II.

The following have satisfied the Examiners in Part I. or Part II., but will not be classified till their Examination has been completed:—

Part I.—(Thirteen failed.)

Brady, Oliver J., B.A., Trinity College, Melbourne; Magarey, Mildred K., Adelaide; Thomas, H. Howard, Grafton; Quirk, Arthur R., Trinity College, Melbourne; Noon, Cedric W., Adelaide; Fulford, J. Horsley, Grafton; Gidley, Eric N., Moore College, Sydney; Langmaid, W. Pasco, Tasmania; Johnston, R. Clarence, Ridley College, Melbourne; Bendigo: Bamford, Alfred J., Bendigo; Perriman, Albert H., Bendigo; Johnson, Ernest E., St. Wilfrid's College, Cressy, Tasmania; Crigan, Robert C. H., St. Columba's Hall, Wangaratta; Freeman, W. Cuthbert, St. John's College, Perth; Bramhall, Ernest, St. Columba's Hall, Wangaratta.

Part II. (Seven failed.)

Holmes, A. Roydon, St. John's College, Armidale; Dicker, Percy H., Trinity College, Melbourne; Powell, W. W. Leslie, St. Aidan's College, Ballarat; Butler, W. Edgar, St. John's College, Armidale, Bathurst; Lines, V. W. Nelson, St. Aidan's College, Ballarat; Freeman, Alfred E., St. Aidan's College, Ballarat.

*To take Latin with Part I.

On behalf of the Council of Delegates,

W. HEY SHARP, M.A., Th.Soc.,

Registrar,
Shirley-road Wolstonecraft, Sydney.
November, 1918.

"Sursum Corda."

A sermon preached by the Most Reverend the Archbishop of Sydney, at St. Andrew's Cathedral, Sydney, on the morning of Sunday, November 24, 1918.

"Let them give thanks whom the Lord hath redeemed, and delivered out of the hand of the enemy."—Psalm cvii. 2.

It is a day of thanksgiving for deliverance that we keep to-day. The day of peace may not be yet present with us, but the day of deliverance is here. The surrender of that vaunted German fleet, of which we heard yesterday, meant for us deliverance. Sullen, powerless any more for evil, they passed in silence between the silent guns of our gallant seamen whom they had vainly hoped to crush. Gone now is their threat upon the personal security of our coasts. Gone is the dastard menace beneath the waters even to women and children traversing the seas. For this deliverance we thank God. But also with us, land after land takes up the chorus of thanks, "delivered from the hand of the enemy." The cities and villages and fertile lands of noble, cured France are free once more. Belgium, daughter of sorrows, but never accepting defeat, possesses her life once more. Luxembourg, small but independent, is herself again. In Eastern Europe the bond are free once more, delivered out of the hand of the enemy. It is a great deliverance, unheard of on such a scale in history; never was there so black and ambitious a threat; never was there so complete and far-reaching a deliverance. For this we thank God in the hour when the power of the enemy is broken.

We thank Him for the creation and preservation of the Great Alliance of free and independent nations who found a common brotherhood and a united soul. The world had never seen the like. We thank God for the leaders raised up, in the time of need; leaders often unknown and un-

likely, but doing the work for which they were sent, co-ordinating, inspiring, leading. But above all, we thank God for the millions of brave men who have fought, those who have died, and those who live. God enabled them to give their utmost, often unconscious of the fullness of their service; but through them we, to-day, are "delivered out of the hand of the enemy."

What is it that they have achieved, and for which we thank God to-day?

I. They averted an awful danger, awful both in its overwhelming volume, and in its terrific possibilities. We tremble to-day even to think how great the danger was, and especially how lightly we thought of it in those early days.

Those were mighty armies, unheard-of stores of munitions, a web of treachery and deceit spread everywhere to ensnare our feet, and all the while this was accumulating and were guilelessly pursuing our easy ways. When the storm burst upon us, it was only a fraction of our nation who understood. It needed stern teaching to wake us up—the sight of cruelties that we hardly thought existed in the world. From the fate of some we saw what the fate of all might easily be. We tremble to think how nearly that was our fate. Only a thin barrier held the peril back, not once nor twice. But, thank God, the barrier was there; thank God the barrier held. And what was that barrier? Those gallant men who came forward to give their all to stem the tide. More and more of them came as the conviction grew how much there was at stake. They came, to use the words of Clemenceau, the lion-hearted Premier of France, "because there could be no compromise between crime and right; because the nations had to be liberated from the sword of barbarism."

They came to say with one voice that the law of the God of righteousness should rule human lives and not the law of diabolical force. And, thank God, they came in time, and averted the danger. For them we thank God—for those that live, the gallant and the free; for the wounded and the shattered; remember our debt to them—it must be paid; but yet most of all we thank God for those who died. We must put the "gallant army of the dead" first in the long list of those for whom we thank our God and to whom we owe eternal debt. O noble souls! we enshrine you in our hearts to-day, and if you had not died, we could not have lived.

Think of how great is our debt to those who died. (1) They inspired by their self-giving—I like the phrase "self-giving" better than "self-sacrifice," it is more positive, less negative. They never hesitated where hesitation would have stopped impulse. They went forward, and going forward led on others with them, even though they went on numbers to die. So we honour the dead. So (2) they became the steps by which others climbed. Again and again the positions that they won even in their moments of death, others consolidated who could not have seized them but for the strength of the men who died.

It has happened once and again that the dead have given the victory to the living. And such glorious dead, some of our brightest intellects; some who might have led us in art, or literature, or science, or statesmanship—what we shall hold in the future is only ours because they stepped down to give us the place. We thank God for those honoured dead.

(3) And all the future of our race finds new greatness from those who died for them. O, gallant dead! you fought for the unborn generations, and they will ever thank you for it. It is the making of the race as it has been before time:—"Why do the people of this country count for so much all the world over? It is not because of their dreams, it is because thousands of them are lying at the bottom of the sea." As Julian Grenfell wrote:—

BARKER COLLEGE, HORNSBY

From 1st January next this School will be 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. Limited number of vacancies are still available for Boarders, and under the new constitution provision will be made for a strictly limited number of Day Boys.

Particulars upon application. Next Term:—Thursday, January 30th, 1919. W. C. CAIKER, Headmaster.

Sydney Church of England Grammar School for Girls

Forbes Street, Darlinghurst

Under a Council appointed by Synod. Founded July, 1895.

The School stands in its own grounds on the heights of Darlinghurst. Religious Instruction throughout the School. Chaplain, the Rev. Canon Beck. Matriculation, Art and Music Courses. Conversation Classes in Modern Languages.

Tennis, Basket Ball, Swimming and Rowing.

PRINCIPAL - - MISS BADHAM.

Branch Schools at Bowral, North Sydney and Hunters Hill. For Prospectus, etc., apply to the Principal.



December 6, 1918.

Croatia and others, see freedom theirs again to serve their God according to their own lights. The noble race of the Poles sees Poland revived once more.

I cannot end the list, there are too many. But they march in front of us, new free people in the day of deliverance, peoples whose soul could never be killed by violence from outside. It is the suffering of war that freed them—in no other way could their freedom have been won.

Surely it gives us a new and holy vision of pain—pain that purifies—pain that elevates—pain that triumphs. It reveals the old truth, that that which is best in the world has always been and ever will be the daughter of pain. The world has suffered such pain as never before in history. The world has witnessed such a revival of life out of pain and by pain as the human race has never known.

God save us from ever deifying comfort again as we used to do. God keep ever in front of us as our lodestone, duty and righteousness, even if attended with pain, in following the road of the cross of God.

2. For this reminds us of the corollary truth with which I close:—It is possible to kill the soul of the race from the inside.

God enable us to hear the awful warning of the downfall of Germany,—the race that killed its soul—killed it by materialism, killed it by indulgence in the sins of the flesh and the pride of unregenerate intellect. Its soul is dead.

But God can raise even the dead soul. It is right for us to pray for the resurrection of a penitent, purified Germany, which yet has gifts that it can contribute to the world's good. But for ourselves we must take warning against all that can kill our soul even now, all the more because of this hour of victory.

Says our Master, "take heed and beware of covetousness," beware of the unholy love of riches and of success and of mere earthly comfort that forgets its God. Beware of the sins of the flesh. We know too much of their dominance. Beware of the fallacy that because they seem inherent in human nature, therefore they are invincible. We believe in God.

Put first in our life the things that belong to the soul. Re-dedicate ourselves to God. Patriotism is not enough, said that saint and martyr, Edith Cavell, in her last moments. Patriotism is not enough. It is Christ that we need. Is it too much to say, let us give ourselves to Christ, it is the only hope for the future.

"Our vows, our prayers, we now present. Before Thy throne of Grace: God of our fathers—be the God Of their succeeding race."

Glimpses in the Philippine Islands

(By Rev. P. J. Bazeley, General Secretary of C.M.S. of N.S.W.)

It may be of interest if I tell you of my rambles in the two parts at which we called in the Philippine Group en route for Japan. The first, Zamboanga, was of particular interest since it represented my first contact with the Orient. After recklessly throwing two or three silver coins into the water in a vain endeavour to wreck the happiness of about 40 boys and girls who had set out in sampans to clamour for "bakseesh," two of us put off to "de" the place. One was struck with the constant reminder given of the Spaniards' long rule of the islands—the plaza here and the Chinese Spaniardised elsewhere, whilst some of the inhabitants speak the language. But the new regime is in evidence everywhere is the American Filipino soldier or policeman, and American ideas are expressed in sanitation and dress. In charge of a ghari driver, we started for the Woro village, 10 minutes from the centre of the town, as I was anxious to see this outpost of the Mohammedan world. I learned that throughout the Mindanao Archipelago some thousands of virile Woros have perpetuated their faith in the False Prophet. I was not, however, impressed with the appearance of the mosque nor the place it holds in the affections of the people. A peep into their school, taught by American teachers, permitted us to see two of the young women weaving, by the use of the hand loom, some gorgeous cloth of a good texture; next to the "Catholic" hospital, under the charge of Spanish sisters, and a brief attendance at service in their chapel, after which the market was inspected and some nice bananas bought; then to the Roman Catholic Cathedral in the centre of the town—large, but sadly needing a clean up inside and out. Later, in order, an old Spanish Fort, stoutly built to protect the colonists from the natives, in the "good old days," and now used for the garrison forces of U.S.A. Our driver, a Filipino, was most anxious to show us something with which he strongly dis-

agreed, so we were taken to the west wall of the Fort, and saw there a shrine which is used by the native "Catholic" population of Zamboanga to rever "Nuestra Señora del Pilar, the legend concerning whom runs thus: A Spanish soldier on night guard, without the walls of the Fort, challenged a figure which appeared before him, and on being unheeded, fired upon it, without appreciable effect. The soldier was found dead the following morning without wound or disfigurement, and "Nuestra Señora del Pilar" took her station on the wall, where her image is now venerated (superstitiously, I should say). We saw many of the people buying candles, lighting and fixing them in sockets before the figure painted on the wall. It was a sorry sight, and surely was a sad testimony to Rome's unhampered sway over a people. Asked why he objected the driver said that it was a money making dodge, because the candles were sold by an agent at exorbitant prices and the proceeds sent to the Pope. Naturally we were influenced by his Protestantism, and the fact that he claimed to be a Presbyterian, which we did not doubt when later, with his tongue in his cheek, he charged us double fares to the keen delight of his fellow drivers.

Manilla, the second port of call, lies at the head of a great bay, much resembling Port Philip, and made historic as the scene of Admiral Dewey's victory over the Spanish Fleet in the face of German opposition, which was restrained because of the presence of several British warships, and the sympathy of Commander Chichester, with the American effort.

Passing by Conregedor, at the entrance, one concludes from the size of the military stations there Uncle Sam does not intend to allow Manilla to be wrested from him without a bitter struggle. In the city itself there is a blending of east and west. Houses of Spanish architecture, inhabited by Filipinos, an oriental with a shop full of American merchandise, a native as driver of a motor car or tram. Narrow footpaths everywhere, but orderliness on every side. Trams filled with passengers in white dull tints, not a single coloured gown being visible, often flash by.

The Government has done much, yet one wonders whether if they had had the splendid British asset at Hongkong, the Chinese, the result might not have been vastly different. The quiet crowds and the warm summer evening made one think of ideal conditions for Evangelistic work. There can be little doubt many of the people are impressionable, as large crowds have lately been attending Evangelistic addresses given by a laymen in one of the theatres.

The churches are massive, and several of them have imposing towers. I was not able to ascertain the amount of European work done, and unfortunately could not use my camera.

MISSIONARIES AND WAR WORK.

In all the lands within the War Zone our missionaries are rendering all the help possible in war work. A letter from Rev. T. Law, of C.M.S. Aligarh, India, shows how seriously our missionaries' work is being affected. Mr. Law writes under date September 11:—"You will have seen by my last letter that I have been kept away on sick leave for six months. I am glad to say I am much better and hope to go to take up new work in the Gorakhpur district next month. A 'Quarterly Letter' I have in the press now will tell you all about this change of stations. Igram is just going off to take up war work. He is to be stationed at Allahabad, from which place, with Mrs. Igram's great help, he will continue the Mass Movement Quarterly. The war is taking a large number of our men. Five C.M.S. missionaries are just going from the Panjab Mission to take up war work."

World's Conference on Faith and Order.

We have received the following information from the secretary of the conference:—
September 23, 1918.

Bulletin No. 18.

In August, 1917, the Right Rev. Dr. Anderson, President of the World Conference Commission of the American Episcopal Church, cabled greetings to the Council of the Holy Orthodox Church of Russia, sitting for the first time for centuries as a free and democratic church. At that council, Tikhon, formerly the Russian Archbishop in New York, was elected Patriarch of All the Russians, and sent the following reply:—
To His Eminence, Right Reverend C. P. Anderson, Bishop of Chicago, President of the World's Conference Commission of the American Episcopal Church.

December 11, 1917.
No. 1762.

Dear and Right Reverend Sir:—
On behalf of the Council of the Holy Orthodox Church of Russia, we beg to express once more our gratitude to the World Conference Commission presided by you for its friendly greetings that were presented through Mr. Charles R. Crane on the opening day of Russian Church. Council's sessions in Moscow, August the twenty-eighth, and received here with deep appreciation and unanimous vote of thanks.

May the Holy Spirit lead all Christendom to the final victory of the Cross and Gospel and to the Kingdom of Love over spiritual darkness and hatred that nowadays—as never before—attempt to hurt and destroy the precious work of our Saviour. Let all Christians unite in earnest prayers for Russian Church in her struggles against the enemies of Christ and religion!

As soon as the results of sessions of the Council of the Holy Orthodox Church of Russia are systematized, we will feel our pleasure to communicate them to your friendliness and to the sympathy of the American Episcopal Church.

Please accept our best wishes to the coming day of the Blessed Christmas and kindly convey the same to the World Conference Commission, to Mr. R. H. Gardiner, and to our good friends—the American Episcopal Church.

Our blessings to all!
(Signed) Tikhon, Patriarch of All the Russians.

Chairman of the Council of the Holy Orthodox Russian Church,
V. Beneshevich, Secretary.

To this letter Bishop Anderson replied as follows:
The Most Reverend Tikhon,
Patriarch of All the Russians,
Chairman of the Council of the Holy Orthodox Russian Church,
Moscow, Russia.

Your Holiness:—
The kind letter which your Holiness sent to me, and through me to the World Conference Commission of the American Episcopal Church, in acknowledgment of our greetings to the Council of the Holy Orthodox Church of Russia, has been received with deep gratitude and affection. Owing, however, to the vicissitudes and difficulties of travel, the letter did not reach me until the month of April. It was read at a meeting of our Commission in New York in April, and immediately upon its reading the Commission joined in earnest prayer for your Holiness and for the church and people of Russia. We associated ourselves with your church and people and prayed that God would deliver us from our common enemies and from the enemies of Christ.

There is still urgent need of Food in the Old Country.

With Winter conditions prevailing and Europe on the verge of famine, you cannot do better than send your friends and relatives

SPECIAL FOOD PARCELS

Containing Cocoa, Sugar, Butter, Tea, &c., packed according to Post Office Regulations. Parcel A—10/-, B—18/-, C—20/-, 22/-, including postage. Send money and full address—we do the rest. Detailed price list on application.

GRIFFITHS BROS.

88 ELIZABETH STREET MELBOURNE

December 6, 1918.

and religion, and that He would draw us together into a united allegiance to Christ and His church and the welfare of the world.

The American Episcopal Church, as your Holiness well knows, has an abiding affection and admiration for the Russian church, and especially in these days of common peril; and the American people long to join hands with the great Russian people in the fierce struggle for liberty and right that is going on in the world to-day.

With assurance of the profoundest interest in the performance of the great tasks which have fallen upon your Holiness in your exalted position, and with the further assurance of our constant sympathy and prayers, I am, on behalf of the World Conference Commission of the American Episcopal Church,

Yours sincerely and faithfully,
(Sgd.) C. P. ANDERSON,
President of the Commission.

The Episcopal Commission had hoped to send a deputation to attend the council, and invite the co-operation of the Russian church in the World Conference, having been assured by many eminent Russians that the invitation would be cordially accepted. That deputation will be sent as soon as conditions permit.

Personal.

Rev. A. H. Garnsey, M.A., Warden of St. Paul's College, has been elected to the vacancy in the Senate of the University caused by the death of Sir Philip Sydney Jones.

Dr. C. A. Jarman, organist of St. Saviour's Cathedral, Goulburn, has accepted the post of Organist and Choir-master of All Saints', Singleton, from January 1.

Rev. R. V. King, who held various appointments in the diocese of Newcastle from 1897 to 1911, has died in England. He was at Merriwa for the first three years of his ministry, and subsequently at Coopernook, Muswellbrook, Merewether and Dungog. Mr. King was trained at St. Augustine's, Canterbury.

A very general regret will be felt by a large circle of friends in the Newcastle diocese and elsewhere at the death of Mr. C. H. Dight, of Singleton. Mr. Dight was for some years M.L.A. for Singleton district, a constant attendant at Synod as member for Singleton, and a man of consistent and robust Christian character.

Rev. A. Neild has been appointed Principal of Te Rau College, N.Z.

Second-Lieut. L. C. L. Averill, son of the Bishop of Auckland, has been awarded the Military Cross.

Rev. F. Hart, of Coff's Harbour, is in Sydney on holiday.

Sincere sympathy of Sydney church people will be extended to Mr. W. R. Beaver in his recent bereavement of his wife, who passed away recently after a long illness patiently borne. Mr. Beaver has held the position of Lay Secretary of Synod for some years, is a Lay Canon of the Cathedral, and also a member of the Diocesan Presentation Board.

Our Melbourne Letter.

(From our own correspondent.)

Truly unique celebrations have followed the news of the signing of the armistice. Melbourne broke out into spontaneous demonstrations of joy and gratitude—the news became known at about half-past seven on the night of Monday, 11th November, by 8 o'clock church bells were ringing in most of the suburbs. The first impulse of many was to repair to the House of God, there to sing praise to the mighty deliverer who wondrous things hath done, in whom His world rejoiceth. In Caulfield, Armadale, and many other centres, the church doors were soon open and impromptu congregations gathered from all around, including various denominations, for prayer and praise. In one church nearly every member of the congregation had a part at the peace bell. The city was soon crowded, and, although there was little supervision, and the crowd was out till late at night, there was little to regret, and much to rejoice over, in the way Melbourne celebrated the victory. Deep thankfulness and humble gratitude to God seemed to be the dominating emotion of the great concourse. Tuesday was largely a day of worship and Wednesday also was largely given up to thanksgiving services in the churches, but Sunday last was the great thanksgiving day. It would be safe to say that congregations in all the churches were nearly doubled, while civic services in Town Halls and Public Parks were attended by multitudes in the afternoon.

The remarkable comments in the "Age" on Thursday may be quoted:—
Throughout Australia yesterday, hundreds of thousands of people gathered in the innumerable churches of all denominations, and rendered solemn and reverent thanks to the Almighty for the lifting of the terrible peril that has overhung civilisation for over four years, and for the removal of the great load of anxiety in regard to the hourly peril of death of relatives and friends at the front. The dead were not forgotten. The reconciliation of life and death—the death that conquers one form of life and endows it with another, was the brightening theme with which many a thoughtful preacher sought to dry the tears of bereavement, whose agony was stirred afresh at the sight of so much rejoicing. Preachers and others taking part speak with glowing eyes of the inspiration of these great thanksgiving services. There has been nothing quite like it, they say, in the history of this blood-baptised nation of Australia. No revival within memory of living man ever held out such hopes. A world of unexpressed desire, of long inarticulate thought, of pent up doubts, anxieties, hopes, and fears, seem at last to be breaking forth in a seething, tumultuous pouring of the soul. For the first time in many years the churches are filled to overflowing. The great multitudes include a large proportion of people whose minds with natural instinct turn to God, and with whom the things of faith are always a reality. But among the multitudes there are unquestionably thousands who, like the woman in the gospel, "have suffered many things from many physicians"—including the awful physician of war—"and were nothing the better, but rather the worse for it," until recently, but who, in the eyes of earnest churchmen, are at last being driven—

Only when we find in earth and air
And heaven and hell that refuge nowhere
That we can fly from Thee not anywhere,
We fly to Thee.
In almost every service the note of hope was struck—the hope that out of all the horrors and the anguish of war would come spiritual good. Anglicans, Methodists, Presbyterians, Roman Catholics, Congregationalists, Baptists, members of the churches of Christ and Y.M.C.A., and fathers of soldiers and sailors, rejoiced in the greatness of the day that had come.

THE HOLY NAME OF JESUS.

No word is sung more sweet than this
No sound is heard more full of bliss,
No thought brings sweeter comfort nigh.
Than Jesus, Son of God most High.

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make shabby tan boots like new

Obtainable in Black, Tan, Light Tan, Dark Tan, Ox Blood, Brown and Patent Leather

Church of England Australian Fund for Soldiers Overseas.

The following, just received, explain themselves—

Rev. Canon Garland.
On behalf of the officers and men of this regiment, I wish to express to you our thanks for your so prompt response to our request for a tent. The tent arrived, and is in the centre of our lines as a recreation tent for the men. As you probably know, we are back from the line for a time, and as our training programme leaves the afternoon free, the need for a place where men could write their letters in comfort or play cards, games, or otherwise spend their spare time without getting into mischief was realised. Officers' and Sergeants' messes have been started, but it was on behalf of the men that we needed the assistance that you rendered so readily. All ranks are pleased to think that we have in you a friend who takes such kindly interest in our welfare.

Yours sincerely,
(Sgd.) Major,
C.O., 10th A.L.H. Regt.
Moascar

In the Field, 29/1918.

28th August, 1918.

Dear Canon Garland,—
I am very grateful for the large supplies of writing material that you have sent me since I have been on duty as Chaplain to C. of E. troops in this large training centre. I have personally distributed the paper, visiting, first all isolated units, e.g., the contact camp, at the central training depot, where men have very little opportunity of getting supplies of paper, and you would feel fully rewarded for your splendid efforts in organising the C. of E. Fund for Soldiers Overseas if you could only hear the hearty expressions of gratitude that come from the men, and their high praise of the excellent quality of the paper and envelopes. When the men say, "Thank you, Padre, for bringing the paper," I always say, "Don't thank me, boys, thank the church people of Australia for their generosity, and don't forget to write to your mother and your girl."

Some of the men at the Central Training Depot said to me at the church parade the other day: "We would like to have some music to help the singing of the hymns at our church parade," so I said, "Well, I'll put the matter before Canon Garland." Since then I have approached you, and now to my great delight I have the splendid little portable organ, for which many thanks. It is a great encouragement to the C. of E. chaplain to know that he has the corporate support of the church in his work. Until you arrived in Egypt I felt rather "up in the air," and cut off from the church at home, but now I can do my work with greater enthusiasm, because I have the practical support of the church through the Church of England Australian Fund, and I know that when my requests are within reason they will be readily accepted.

In a month's time the church will be built at the Central Training Depot at Moascar, and it did my heart good to see the bricks being made.

With all good wishes,
Yours sincerely,
(Sgd.) NIGEL BACKHOUSE, C.F.

Senior-Chaplain Wray wrote on 30th August, 1918, to Canon Jose: "On the morning of August 21st a cable arrived from Bishop Le Fanu, of Brisbane, saying that £1000 was being cabled. An hour or two later a letter was delivered from Chaplain Sexton, of the 3rd Australian General Hospital at Abbeville, saying they were not to be moved, and the C.O. was keen on the erection of a chapel, 60 x 25, larger than we had originally intended. As Sexton is from the Adelaide diocese, I enclose his letter, to which I immediately replied authorising him to go ahead with the building. No estimate of cost had yet reached me, but it will absorb a good part of the £1000, and his letter will surely be sufficient justification for the building. Enclosed is a circular being issued to all chaplains. One has already asked for ten thousand sheets a fortnight, so you see it will be a big thing. It is very encouraging to find your Board so sympathetic and helpful, and the Church rising to its responsibilities, as no other church in Australia is doing."

In the letter referred to Chaplain Sexton stated: "You will see the need of a somewhat large building when I tell you that yesterday we had 97 communicants for the day (two celebrations), and the attendance at Matins and Evensong was 380 and 327 respectively, all voluntary."

Notes on Books.

The *Intercollegian*, for November, is to hand. An article by Henry Watson sets out some Labor realities and ideals. "Changes," says the writer, "great, radical, and fundamental, are inevitable and indispensable in our social and industrial organisation. But these changes will be best accomplished by the gradual evolutionary methods, which have characterised the historic advance of our Anglo-Saxon institutions."

But we must beware of any ultra-conservative and hostile attitude towards the natural progress of labor towards a true economic interdependence. In "Current Comment," D. K. Picken, M.A., gives a third and final compilation of extracts from Dr. Forsyth's book, "The Church's Ethic of War." It was only to be expected that some of these quotations should invoke a correspondence challenging the doctor's argument in defence of war.

C. M. Review, for September. The article that appeals most is a further contribution from Canon E. A. Burroughs, on Evangelisation. He says: "Reconstruction alone can justify the war in the eyes of the future; and without 'evangelisation,' in the sense we are considering reconstruction, simply cannot be. But evangelisation in this case means no mere 'take it or leave it' presentation of 'The Old Gospel.' It means the persuasive offer of a whole philosophy of life, which is so obviously what men need that they cannot but try it." Canon Burroughs pleads for a very practical Christianity. "One central function of every Christian is to be available for friendship, with any one at a moment's notice." Canon Burroughs is a man with a message and deserves to be studied. Other interesting articles deal with the mass movements, and missionary comity. In the "Eastern Notes" there is an intensely interesting note on Social Service by Chinese Girls, showing how practical Christianity is in its working. We cordially recommend this "Review" to our readers. It is published quarterly, and always has been full of good things. The price is 5/- per annum, post free, from the C.M.S. Bookroom, Sydney or Melbourne.

Kikuyu, 1918.—The report of the united conference of Missionary Societies, B.E. Africa. This pamphlet gives an interesting account of the proceedings of the conference, made all the more interesting by the presence of the Bishop of Zanzibar with his own scheme of re-union, which, needless to say, the conference was not disposed to accept. All who are interested in missionary comity and reunion will find the report of value. (Copies to be obtained from C.M.S., 51 Elizabeth-st., Sydney, price sixpence.)

Christmas Dainties.—From Messrs. Angus and Robertson, publishers, there came a shower of dainty calendars and cards for Christmas and the New Year. They are mostly little gems of art, beautifully conceived and executed, to the credit of artist and publishers alike. The May Gibbs *Cum Blossom and Cum-Nut* Baby calendars, four varieties, two varieties of the *Sentimental Bloke* calendar, Xmas and New Year cards designed by Olive Crane, consisting of sketches on war items; "Opened by the Base Comco," is especially good. There are also three booklets, *Wattle Babies*, by May Gibbs, which will get a warm welcome with its pretty conceptions of the wonderful antics of the babies.

The City of Riddle-Me-Ree, by Zora Cross, dedicated to a gallant brother who died in the Great War, aged 19, will delight the child mind, and children of older growth will recognise childhood's friends in the pleasing jingles.

The Charm of Sydney, by Sydney Ure Smith, well illustrated with many of the well-known places of interest and beauty in that city. Apt quotations from various writers have been collected by Berbain Stevens.

These various booklets, calendars, etc., are to be obtained from Messrs. Angus and Robertson, Castlereagh-st., Sydney, 1/- each.

The Gosford School for Girls

MONA VALE



Correspondence.

A Xmas Appeal.

(The Editor, "Church Record.")

Dear Sir,—May I crave space in your columns to make a Christmas appeal for the Deaconess Children's Home, Harrison-st., Marrickville. This is one of the oldest Homes in Australia, and was moved four years ago from Balmain. The children number 45 and are carefully selected cases all from sad circumstances, some of them are the orphans of "Anzac Heroes." The Home is a branch work of the Deaconess Institution, under the able superintendence of Miss Pallister, with a good matron—Miss Hillard—in charge. The children are given a happy home life and fitted to take their places as good citizens of the future.

Some residents of Sydney may still remember that Mrs. Scott (wife of Captain D. C. F. Scott), opened a home for children in 1876. This home, "Lisgar," was handed over to the trustees of the Deaconess Children's Home in 1899, when the two works amalgamated and have since then cared for very many children.

A special gift afternoon will be held at the Home in Harrison-st., Marrickville, on Wednesday next.

W. A. CHARLTON, Chaplain.

[Other correspondence held over owing to lack of space.—Ed.]

CHATSWOOD CHURCH OF ENGLAND GRAMMAR SCHOOL FOR GIRLS.

Applications are invited for the position of HEADMISTRESS of this School, at a salary of £200 p.a. and capitation fees. Applicants must be members of the Church of England, and preference will be given to graduates of a recognised University. Applications close on December 31.

Apply, in first instance, to
The Teachers' Central Registry,
Twynford House, 17 Castlereagh-st., Sydney.

WANTED—A CATECHIST, for St. Matthew's, Botany. Apply to the Rector, Rev. W. T. Price.

CATECHIST WANTED—St. Peter's, Cook's River. Ample time for study. Duties commence January 1. Apply, Rev. Walter Ellis, Rector.

VICAR, GRAFTON DIOCESE, Income £280, invites correspondence re exchange. "Gamma," "Church Record."

ST. JOHN'S, PARRAMATTA—CURATE WANTED. Stipend £225. Apply, Rev. S. M. Johnstone, B.A., The Rectory, Parramatta.

CURATE WANTED AT ONCE.—Wahroonga. £200. Apply, Rev. S. Taylor.

OPENING FOR YOUNG MEN TO STUDY FOR ORDERS while serving as Catechist in country parish, 150 miles from Sydney. Beautiful parish church with outlying farming centres. Furnished bachelor quarters, shared with curate. Light Sunday duty. Mid-week work chiefly religious instruction in public schools. Used to horses and cycle. Salary £100 p.a. Apply, with clergy reference, to "Rector," c/o "Church Record."

Gosford—Terrigal—Woy Woy
The Beauty Spots of New South Wales.

Furnished Cottages To Let
Break, Butter and General Mercandise delivered daily throughout the district.

Chapman & Sons
UNIVERSAL PROVIDERS—GOSFORD.

MRS. M. E. MACCABE, Principals,
MISS A. MACCABE.

The School will Prepare Girls for—

1. COURSES AT THE UNIVERSITY.
2. COURSES AT THE CONSERVATORIUM OF MUSIC.—Professors at the Conservatorium of Music, Sydney, supervise the Music and Elocution of the School.
3. COURSES AT BUSINESS COLLEGES.

French is spoken at two meals every school day. Vegetables and fruit are grown. Poultry and doves are kept to supply the school. Prospectus on application. Sydney personal reference.

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The Church Record.

DECEMBER 6, 1918.

THE CALL OF ADVENT.

Without doubt the times we live in are full of portent. The collapse of Germany and her Allies has closed a war altogether without precedent in the history of our race. The whole world has been deeply involved in the catastrophe, and the future is fraught with problems and opportunities which may well baffle the unaided mind and temper of man for their solution. War and rumors of war—the Armageddon of Nations—earthquakes and pestilences, these may well appear to the student of prophecy to be full of omen. Add to them the wonderful happenings in the East where Jerusalem has, after hundreds of years of frightful regime come under the protection of the flag emblazoned with the threefold cross; where the plain of Esdraelon bordering on Armageddon—the hill of Megiddo—the well worn battlefield of Israel, has witnessed the deciding battle for the occupation of the Holy Land. All these epoch-making events may well cause wonderings concerning the fulfilment of prophecies that seem to border closely on the return of our blessed Lord to judgment.

No wonder Christian men and women are alert with the hope that the night is well-nigh spent and the Day is at hand. And so there has come a quickening of the study of prophecy by men who want to recognise the Divine leadings and understand the Divine plans. At the same time there is also apparent an excited and unbalanced straining after programmes of events in connection with the Coming of Christ that seem to have but slender, if any, relation to that practical Christian life to which God calls us. These are feverish days in which the heart needs more than ever to be fixed on God and in which the Christian should have careful regard to the Apostles' description of "the last days" in which men should "heap to themselves teachers, having itching ears." "On no topic," says the saintly Bishop Moule of Durham, "on no topic of revelation should believing students be more watchful against premature conclusions and unloving mutual criticisms than on that of the details of the prediction of our Blessed Lord's most certain, literal, glorious, and desirable return.

For, after all, in spite of all theories, the great truth remains, "The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of

God." No truth is surer if we take the clear leading of Holy Writ, and a second great truth also remains that "of that day and hour knoweth no man."

The first great truth gives inspiration and basis to all the hopes and yearning of the Christian Church, and guarantees the triumph of Jesus, the Christ of God, upon that plane of earthly life in which He suffered at the hands of men. The second great truth constitutes a solemn sanction for faithfulness and devotion to duty in all the veriest details of our earthly life. We know He is coming. We know not when. We are exhorted to be always ready, like faithful servants, discharging the sacred stewardship over which the Lord hath appointed us: "occupying," doing business and trading with the rare talents and opportunities with which our Divine Master has endowed us. At the same time, it is the Master's command and will that we should be "expectant," and, by His own teaching, we should manifest that attitude of expectancy by the most scrupulous attention to the every part of our Christian duty. Our one desire should be to be found faithful in the discharge of our stewardship when the Great Master comes and knocks at the door. Meanwhile, we cannot afford to neglect our study of that Word of life, "which is able to make us wise unto salvation and is profitable for correction and instruction in righteousness."

We must not be led off into the following of unpractical theories that do violence to the plain meaning of Holy Writ. On the one hand we must avoid the plausible modernist who points to St. Paul's error in supposing that he was to be alive when Christ came—utterly forgetful of the surer and patent fact that St. Paul shared the hope of every Christian man and appreciated the uncertainty of time asserted by his Master's own words: "of that day and that hour knoweth no man." "Be ye, therefore, ready also." On the other hand we must avoid the easy dogmatism of the thorough-going literalist who posits a time when David shall reign again in Jerusalem and refuses to allow any "spiritualising" of the prophecies concerning God's ancient people. Between these extremes there are other theorists who have been able to satisfy themselves and their followers that a certain programme is going to be followed in the last times and that our Lord will come not once, but twice. We have not always been able to follow their exegesis of the New Testament Scriptures. A recent book on "The Lord's Coming and the World's End," by a well-known Evangelical clergyman in England has come to our hand, and seems to us a very sane contribution to the unravelling of an admittedly difficult question. The author practically tells us that his book is a criticism of the views of certain of the brethren "whose earnestness, devotion, and sincerity none would question, but who do appear to have 'pressed on in advance' of what is stated in Scripture in their assertions regarding the future." It is the programme that he discusses, and he does it with careful reference to Biblical references. What his conclusions are can be best shown by a quotation from his last chapter on "the Creed of the Church."

After quoting from the official statement of the Greater Protestant Churches, excepting the Baptists, Mr. Sheppard says: "These statements declare, with

(The Lord's Coming and the World's End, by Rev. W. J. L. Sheppard, M.A., Rector of St. Thomas', Birmingham, published by S.P.C.K. Our copy from Messrs. Angus and Robertson, Sydney, price, 2/-.)

one voice, that there is One and only One advent of our Lord, One and only One Resurrection of the dead, One and only One judgment for all men; of a Secret Rapture of the Saints, of a first resurrection long before a second, or of a millennium, there is no trace whatever." We recommend our readers to get this book, it will certainly act as a good corrective of very much strained and strange interpretation of certain passages of the New Testament. At the same time the extravagances of this kind of teaching may well recall the Church to a humble confession of failure to keep this Great Christian hope ever uppermost in the Christian expectation. And yet this hope is one that gives a sound basis to an enheartening optimism, provides a needed corrective to the materialising tendencies of our earthly sojourn and is itself the greatest inspiration to loyal and steadfast service for Christ and our fellow men.

We believe that Thou shall come to be our judge. We therefore pray Thee help Thy servants whom Thou hast redeemed with Thy precious blood.

The Bishops' Conference.

After over a month's delay information is trickling through concerning the important deliberations of the conference of 14 Bishops who met in Sydney on October 29-31. The Grafton Diocesan "Chronicle" breaks the silence. From what Bishop Druitt writes, Reconstruction problems were considered. The question of linking up soldier candidates for the ministry, the important matter of Holy Baptism and the present unideal methods were also under discussion; also the foundation of an Anglican Literature Society. We have the promise of more detail in the near future.

The Bishops are contemplating a Pastoral on the subject of Holy Baptism, but meanwhile the pronouncements of the Victorian Episcopate are to be made available for the use of the clergy.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

Fete at Bishops' Court.

On Saturday week a garden fete in aid of the work of the Deaconess' Institution, Newtown, was held at Bishops' Court, Darling Point.

Prior to the official opening by Lady Barton, a short service of thanks was conducted by Canon Charlton, the first verse of the National Anthem and the Doxology being sung. Then Canon Martin spoke briefly, and after Lady Barton had declared the sale open, and wished it all success, a vote of thanks was proposed by Mr. Sandy. The scene was delightfully pretty, the surrounding gardens adding materially to the charming outlook. Lady Barton was received by Miss Pallister, the head of the institution, and was presented with a posy of flowers by a tiny inmate of the children's home—a little war orphan. The work of the deaconesses includes the Deaconess' House, at St. Paul's-road, Newtown; the Children's Home, Lisgar, Harrison-street, Marrickville; and the Home of Peace for the Dying, Addison-road, Petersham. It was to help these institutions that the sale was devised. An interesting programme assisted towards the success of the afternoon. The fete was arranged by the junior associates of the institution, Mrs. B. T. R. Bull acting as president, Miss E. A. Allen was hon. secretary, and Mrs. McDougall, hon. treasurer. The total takings were £105.

Bible Study Convention.

A Convention will be held at St. Peter's, Hornsby, on Saturday, December 14, from 3 p.m. to 8.30 p.m. Subject, St. Paul's Second Epistle to the Thessalonians. The speakers will be Revs. W. G. Hilliard, C. Hughesdon, S. Taylor, J. Young, and F. C. Philip.

Moore College.

The council of the College have received several liberal donations towards the college funds, which are in such need of assistance. Miss Edith Walker, £80 per year for three

years, and donations from Mr. J. H. Hedger and Mrs. E. J. V. Bowden.

British and Foreign Bible Society.

The prize distribution in connection with the essay competition on "The Bible and its Mission," was held in the Chapter House on Saturday afternoon, November 24. The policy of withholding the names of prize winners was responsible for a good attendance of competitors and friends. Really keen interest was evidenced in the whole proceedings.

Mr. J. B. Nicholson, vice-president of the Society, occupied the chair. Mrs. Nicholson presented the prizes. Handsome Bibles and various cash amounts constituted the prizes in both junior and senior divisions. The competition was open to all young people under the age of 18 throughout the Commonwealth, but the bulk of the entries were in N.S.W. The third and seventh prizes in the senior division went to South Australia. The seventh prize in the junior division found its way to Tasmania. Prior to the prize-giving, Mr. G. Ernest Jackson (Deputation Agent) delivered an interesting address to the young folks. His remarks were eagerly followed and should have a beneficial result. Dealing with three types of boys he had met, viz., 1, the idle boy, 2, the idle boy, and 3, the ideal boy, Mr. Jackson pressed home many lessons and inculcated gospel truth.

The thanks of the Society (under whose auspices the competition was conducted) is due to the generous friend who for the past two years has defrayed all the expenses of the competition.

It was announced that another competition would be held in 1919, the subject being, "The testimony of the Bible concerning Christ."

Mission Work among the Aborigines.

There was a large attendance at the annual meeting of the Aborigines Inland Mission held in the Pitt Street Congregational School Hall, Sydney, on the 21st ult.

The annual reports were of a most encouraging nature. Four new mission stations were opened during the year—Gayndah, Q., Tweed Heads, Bulandramin, and Walgett, N.S.W.—and three more missionaries accepted, making a total of ten mission stations and 21 out-stations, with 17 missionaries ministering to 1400 aborigines. The report drew attention to the large number yet unreached by the Gospel—probably about 70,000. This constitutes an urgent call to the Churches of Australia. A number of the aborigines are on active service. The receipts for the year amounted to over £925, including £60 subscribed by the aborigines themselves. A large number of donations in kind were also received.

During the meeting addresses were delivered by Miss M. Brown, Missionary of Condoabin, and Mr. H. G. Harward, of the City Temple. Of special interest was the testimony given by the aboriginal King of Port Stephens. The Director of the Mission (Mr. L. W. Long) presided over the meeting.

St. Catherine's Clergy Daughters' School.

The annual service was held in St. Andrew's Cathedral on the eve of St. Catherine's Day, Sunday, November 24, at 3.30 p.m. The preacher was the Right Rev. Bishop Pain. The scholars were nearly all in attendance at the service.

Jubilee Celebration.

Last Friday St. Andrew's Cathedral celebrated its jubilee.

As the Dean said, it was a happy circumstance that the event should fall at a time when the community was rejoicing over the cessation of the hostilities which had disturbed the peace of the world for over four years.

There was a celebration of Holy Communion at 11 a.m. The Archbishop outlined the history of the Cathedral, and brought to mind such distinguished figures as Bishops Broughton, Barker, Barry, and Samuel Smith.

After the service there was a Jubilee Luncheon in the Chapter House. Among those present, in addition to the Primate, were the Governor (Sir Walter Davidson), the Chief Justice (Sir William Gullen), the Premier (Mr. Holman), Mr. Justice Rich, Judge Backhouse, Bishop Pain, Sir John Russell French, Sir Albert Gould (Chancellor), Captain Glossop, Canon deaconess Boyce and D'Arcy-Irvine, Canon deaconess Wiltan (Bathurst), and Charlton, the Moderator-General of the Presbyterian Assembly, and a goodly company of churchmen.

The Archbishop, in proposing the toast of the King, said that right through the darkest days his Majesty had struck the true note.

The toast of the Governor was given by the Archbishop. He said that right through the story of the Cathedral there had been linked in different ways the Governor of the State. Governor Macquarie laid the first foundation stone; Governor Bourke the second

and foundation stone; and Governor Hammond presided at a meeting at Government House, at which steps were taken to remove the debt of nearly £8000 which in 1898 rested upon the Cathedral. Since Sir Walter Davidson arrived in New South Wales he had found a very warm place in the hearts of the people. Sir Walter Davidson, who was accorded an ovation, said it was a very happy inspiration that it should have been decided to copy the internal structure from the beautiful Church of St. Mary the Virgin at Oxford. At the close of 50 years it was somewhat of a tribute to the life of the Church that it should be found that the Cathedral was, on State occasions, too small for the congregation. He had noticed recently the spirit in which the people of Australia had received the unexpected joy of a victorious peace. On all occasions the religious note had been struck very clearly. Under the wise and benign presidency of the Primate, the Churches had been drawn together on a common platform, so as to render to God the thanks of the whole community.

The Venerable Bishop Pain, who was present at the consecration of the Cathedral 50 years ago, gave the toast of "The Jubilee of the Cathedral." He said that he was a passenger with Governor Belmore in the good ship Solbrann, now the Timgia. Fifty years ago, when they had the task of raising £60,000 to build the Cathedral, the population of Sydney was less than a quarter of what it was at present; the railway station at Redfern consisted of one platform, the Post Office was a wooden building, and the postage on a letter to England was 10d., and on one to Melbourne 1d. The late Bishop Barker had done wonderful work for the Church of England. When they thought of the greatness of the task which confronted Bishop Barker they should be full of admiration for the way in which he executed it. When the Cathedral was consecrated the "Sydney Morning Herald" devoted almost a page to a report of the proceedings.

Archdeacon Boyce, Mr. C. R. Walsh, Mr. Holman, Professor MacIntyre, and others, also were amongst the speakers.

A Festival Service was also held in the Cathedral at night, at which the Archbishop preached. The music was very kindly rendered by combined choirs. The Hallelujah Chorus was sung at the close of the service.

NEWCASTLE.

News in Brief.

The Summer School for clergy is to be held at Norville during January 27-31. A good programme has been arranged on the general subject of "Spiritual Leadership."

A Guild of Sacred Study has been formed in order to encourage systematic study amongst the clergy. Rev. A. P. Elkin is the Hon. Secretary.

"Go to Church" Sunday.—The council of the C.E.M.S., with the approval of the Bishop, has asked the rectors of the various parishes in the diocese to organise a "Go to Church Sunday," for Sunday next.

The late Mr. Joseph Sowerby's work as superintendent for 28 years of the Merewether Sunday School, has been commemorated by the unveiling of a Tablet, erected by the children and teachers of the School. The deceased gentleman was a humble-minded and zealous Christian worker, and deeply respected by all who knew him.

BATHURST.

The "Diggers" in France.

The Bishop of Bathurst writes thus from France in his monthly letter to his diocese: "It is cheering to find that everyone at the hospital is enthusiastically in love with the Australian boys. Every member of the staff is eager to tell one how much they love them. The O.C. told me they were the most mentally alert class of men he had ever encountered. It is a pleasure, he assured me, to go round the wards, for they can give one such an intelligent account of either the politics, history, or resources of their own country, or of the military operations in which they have been engaged. Then every one dilated on their wonderful courage and cheerfulness. The 'diggers' had a great joke the day I was there. An enthusiastic American Sister had just come out of a ward, and seeing the Matron, exclaimed: 'I just love these dear, clean, sweet Australians.' Unhappily for her peace of mind, a 'digger' sitting in the vestibule overheard her. In a few minutes the expression was all round the wards. The 'diggers' fastened on to the hapless word 'sweet.' They badgered the life out of the poor Sister. They were sure they were not 'sweet' no 'digger' was. They tried to put up dreadful stories about Australians; they were terrible and awful persons. That again is typical of the 'diggers.' They obstinately try to make themselves out to be worse than they are. The padre of this hospital was a most delightful man. An

Englishman, or rather a reformed Scotchman, seeing that he was Church of England (is it perilous to joke about things Scotch?). The boys confided to me that they called him the 'Jockey Padre,' which apparently had reference to his small stature and jaunty manner. They all loved him, as he loved them, and worked ceaselessly for their comfort and help, night and day. He could never speak of the 'diggers' without emotion—"wonderful boys! wonderful boys!" punctuated his descriptions of their pluck and goodness. He took me to see the cemetery near by where, in French soil, rest the bodies of our English dead, beneath the shadow of the ancient Norman church of the village. We have bought the adjoining fields, and there are the rows of graves beautifully kept, with flowers growing upon each of them and clean white gravel borders to them, with a simple cross at the head of each, recording name, rank, and unit. The grave-yard is beautifully situated upon the slope that looks out upon the sea that leads to and leaves their distant homes, where they so greatly longed to be. The padre can tell one a simple, touching story of heroism about almost all of them. He brings one to the latest Australian grave, that of Colonel Wallach. "There lies the body of a brave man, if ever there was one," says the padre. "He made a great fight for life, and when he died, he died with a glad spirit. He was a great friend of mine in the hospital, and the doctor asked me to break it to him that they must take away a leg in order to try and save him. When I told him he looked up with a bright smile and said, 'That's all right, padre, tell them to go straight ahead.' Later the doctor came again to let him know that the other must go. Once again, he did not flinch, and when at the end, all that skill and care could do was unavailing, and I had to prepare him for the end, he never quailed nor blenched, he was still able to give that smile that cuts to the quick more than anything in life and say, 'Padre, I am glad I have lived my life like this, and I would not have missed it for anything. It is well worth it.'"

GRAFTON.

War Memorial.

Archdeacon Tress has written to the diocesan "Chronicle" urging the raising of £10,000 for a worthy war memorial, to be used in the establishment and conduct of schools and hostels to benefit every family in the diocese.

An Unfortunate Error.

"No words can express our heartfelt regret at the prospect of PEACE! We have

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not got Peace yet, but something next door to it. No words can scarcely be framed in which to utter our abounding thanksgivings to Almighty God. But we turned, of course, to our Prayer Book and there found exactly what we wanted. On the night when the good news reached us I endeavoured to frame a few suggestions for immediate use, awaiting an authorised form of service, which the Metropolitan was asked to draw up at the time of the Bishops' Conference in Sydney. There was a most extraordinary error in the typewritten document that I sent out. One hymn proposed for the occasion was 398. I tried to rectify the mistake the next day as far as I could by phone and letter, but many must have been sorely perplexed to find "Day of Wrath! O Day of Mourning" set down for such an occasion. Of course, it was a typist's error for 378, "Rejoice to-day with one Accord!" But oh! the bitter irony of it remains upon my soul. I could only pray that nobody would use 398 and that many may have said, as one actually did, "Of course, I knew it was a mistake for 298, 'Praise my soul, the King of Heaven.'"—The Bishop's Letter.

VICTORIA.

MELBOURNE. Educational Progress.

The Council of the Melbourne Church of England Girls' Grammar School has purchased Adamsdown, Alma Road, Malvern, and will conduct it as a girls' school in connection with the Girls' Grammar School (Merton Hall) under the name, "Lovell House."

Mothers' Union.

A special meeting of the council of the Mothers' Union was held in the Archbishop's vestry on Monday, 18th November. The Archbishop presided. On the motion of Mrs. Hindley, seconded by Mrs. Turner, Lady Allen was unanimously elected president of the Mothers' Union for the Diocese of Melbourne.

An Outgoing Missionary.

Miss May Crossley left Melbourne for India on November 2nd. She has been transferred to Bharatpur Rajputana. Before leaving she was presented with £10/1/6 for the Christmas Box, most of which was contributed by Geelong friends. A number of gifts in hand were also sent in. She would like to thank all who so generously contributed.

Miss Crossley, during her visit to Geelong, was the guest of Mrs. W. H. Hernot, "Rochford."

Memorial to the late Mrs. Clarke.

Rev. W. Newport White, chairman of the Memorial Committee, writes that the clergy of the diocese are being asked to help in making known the appeal for funds for this object. The intention is to erect a three-story window in the Cathedral, and a strong executive has been formed to carry the matter through.

News in Brief.

The City of Prahran Band held their annual parade at St. Matthew's on November 3. The mayor and other civic representatives were present. Rev. W. T. C. Storrs preached from the text, "Render to all their dues."

A Second-Advent Convention is announced at Prahran for January 1, 1919.

The mid-day service for intercession and thanksgiving on Monday week in the Melbourne Town Hall drew a large gathering, and a profound sense of gratitude for the marvellous intervention of God Almighty in confounding and scattering our enemies found full expression in the appropriate Bible readings and fervent prayers of Bishop Langley, ministers and laymen of all Protestant denominations.

St. George's Church, West Footscray, a wooden structure with iron roof, was destroyed by fire on Tuesday week. On the previous evening a social had been held in the club room, and the fire apparently started in that portion of the building. The organ, the piano, and pulpit were saved, but the firemen were unable to save the building, owing to the absence of water, which had been cut off for the purpose of cleaning the mains. The building and contents were insured in the Yorkshire Insurance Co. for £825.

Geelong Grammar School Scholarships.

The following scholarships have been allotted:—Resident Scholarships.—(a) Ninety guineas per annum limited to sons of the clergy.—A. W. Bennett, High School, Warrnambool. (b) Forty-five guineas per annum.—P. Radford, Trinity House School, Moss Vale; K. W. Mackinnon, Geelong Grammar School. (c) Thomas Gerald Grace Scholarship (limited to the sons of commissioned officers who have been killed in or died on active service in the present war).—A. I. Chapman, Geelong Grammar School. Non-resident Scholarship.—A. W. Longden, Flinders School, Geelong. The Bertie Manifold Scholarship is not awarded.

Our Adelaide Letter.

(From our Special Correspondent.)

QUEENSLAND.

BRISBANE.

C.M.S. Deputation.

On November 1, a deputation, consisting of the Misses Harper, A. Phillips, Pownall, Devenish-Meares, and Mr. Broome Smith, left Sydney for a month's work in the diocese. Four missionary Exhibitions were held at Warwick, Dalby, Ipswich and Brisbane. Some 40 addresses were delivered in addition to the Exhibition talks, and over 3400 children attended the Exhibitions. All the members of the party were kept busily occupied in addressing meetings and services on the Sunday, and all the State and private schools in the district traversed were visited. The Archbishop opened the Brisbane Exhibition, and later expressed his gratitude to the C.M.S. for the very efficient way they carried out the deputation, and also for the splendid impact which had been given to missions through the Exhibitions. His Grace further said that he was quite willing that the C.M.S. should in future visit any of the A.B.M. organisations, such as the Women's Auxiliary, which was about to be formed in the diocese, and to receive any support which, as a result of the visit, the organisation might wish to give to C.M.S. work.

The Warwick correspondent of the Brisbane "Church Chronicle" writes: "We had the C.M.S. Missionary Exhibition with us in November. It created a great deal of interest and enthusiasm. We are hoping that it will kindle anew the missionary enthusiasm in the people of this parish." The party returned to Sydney on November 28.

The Divine Part.

In most of the metropolitan and suburban churches special services of thanksgiving for the victorious conclusion of the war were held.

At St. John's Cathedral there was Holy Communion at 7.15 a.m. The celebrant was the Archbishop, and he was assisted by Canon Batty and Canon Simmons. The simple service struck a note of thanksgiving, that a more elaborate ceremony would have left unsatisfied. Throughout the service sincerity was the dominant and exclusive current.

SOUTH AUSTRALIA.

ADELAIDE.

(From our own Correspondent.)

Special services were held in St. Peter's Cathedral on Friday, November 29, when intercessions were offered for missions. In the evening the preacher was the Rev. I. Middleton McDonald, Organising Secretary of the Bishop's Home Mission Society.

C.M.S.

The Bishop of Gippsland arrived in Adelaide on Saturday, November 30. He was met at the Railway Station by the President and Secretary and several members of the committee. The Bishop is the chairman of the C.M.S. Summer School which is now in progress, and will preach at the Cathedral and also will speak at a meeting arranged for in the Adelaide Town Hall.

NEW ZEALAND.

CHRISTCHURCH.

Liquor Question.

The Christchurch Synod carried a resolution in support of the Labour petition on the Liquor question, viz., four issues with preferential voting.

WAIAPU.

C.F.S.

The sixteenth annual meeting of the Girls' Friendly Society was held in St. John's Schoolroom on Wednesday, October 23. The Very Rev. the Dean of Waiapu was in the chair.

The attendance was disappointing in view of the importance of the meeting.

The Diocesan, Lodge and Literature reports, also the balance sheets, were read and adopted.

The Dean paid a warm tribute to the work of the Lodge, which he said had bravely battled with its difficulties and was doing an excellent work for girls.

A glaring illustration of the lawlessness which marks the conduct of certain priests of the Church of England is to be found in the November number of the Parish Paper of one of our Adelaide churches. The parish priest responsible for its production is evidently very much astounded of the fact that he is an Anglican. By not so much as a single word does he betray the fact. Some faint pretence to Catholicism appears, but on the whole the document is candidly and distinctly Roman. The parish priest's letter opens with an expression of joy that at the Dedication Festival "the church was quite full at the High Mass." The assisting priests are given the prefix "Father." Reference is made to the death of a soldier. Parishioners are informed that "the solemn Requiem Mass for his soul will be sung at 11 a.m. on November 7, which will be the 'Month's Mind'; they are invited to 'come and help his brave soul and add comfort to his mother by hearing the Mass and bringing flowers for the Shrine in his memory.'"

The remainder of the letter is devoted to a defence of the doctrine of "Invocation of Saints." The writer is much perturbed by the pronouncement of the Archbishop of Melbourne. The argument is that private invocation of the Blessed Saints is loyal to the Christian religion, and, therefore, public invocation cannot be disloyal. To deny the former would be to condemn every English sovereign who, when taking the Oath at Coronation, prayed, "So help me God and the Holy Evangelists." Further, such denial would condemn every Christian child in Christendom, for have they not all invoked Santa Claus, who is St. Nicholas? Thus, by the simple process of building his doctrinal pyramid upon its apex rather than upon its base, does the writer prove to his own satisfaction that the truth is as he would love to have it.

Amongst the receipts for the month may be found the following items:—Shrine candles 7/1. Benediction lights 3/-. for prayers for four brethren at the Front 12/1/1. for prayer for one who has discontinued Catholic practice 5/-.

Attention is drawn to the confirmation classes being held in the parish. Again, let us quote this non-conforming priest, "I hope that all will realise that in my opinion the Sacrament of Penance, i.e., Confession, is essential before communion, and especially before first communion, when it is impossible to suppose that any soul is free from mortal sin since baptism. Those unwilling to use the Sacrament of Penance should get some other priest to prepare them for their first communion." The loyal churchman may ask, "Is this disloyal, Romanising priest, who is evidently bound by nomenclature only to the Church of England, subject to no law the administration of which will restrain him from flaunting his Romanism in the face of the Church, or drive him to his true spiritual home, the Church of Rome?" Probably the loyal churchman, especially if he be a layman, will go to the heart of the matter in simpler fashion and ask, "What is this man's bishop doing in the case?" The bishop expresses his disapproval of some practices indulged in by this priest by refusing to visit his church; but as the episcopal displeasure is expressed in the same way in the case of another church in the city because the Lord's Supper is administered in the evening, one cannot be surprised to learn that in neither case is the mute protest regarded with anything but an indifference through which there runs a strong strain of contempt.

We trust that the recent action of the Melbourne Synod will act as a stern reminder that while our church people prize freedom, they are quite prepared to punish lawlessness.

Who dwelleth in the secret place,
Where tumult enters not,
Is never cold with terror base,
Never with anger hot;
For if an evil host should dare
His very heart invest,
God is his deeper heart, and there
He enters in to rest.

—G. Macdonald.

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**The Men who Won Jerusalem**

By the late Agnes E. Weston.

The British flag floats over Jerusalem! We seem scarcely able to credit it, and all that it means. General Sir Edmund Allenby's despatch, giving the account of the brilliant campaign from Gaza to Jerusalem, is reading indeed to glad the eyes and joy the heart of every Briton, commencing with the successful attack upon the Gaza defences at the end of October, and culminating on December 9th, in the surrender of Jerusalem.

For dash and bravery our troops were splendid: the London Regiment, the Scots, the Welsh, while the charges of the Australian Light Horse over and over again drove the Turks before them. They rode over two deep trenches held by the enemy just outside the town of Tel-el-Saba, and then straight at the town, which they captured, taking numbers of prisoners. And so on, despite heat, drought, dust, and torrential rains, to Jerusalem the great objective; and our Christmas was brightened by the joyful news that Jerusalem had surrendered; and a shot or a shell was fired against her or from her. God's time had come, and the flag with the waning crescent slid down to make room for the British Ensign, which was to float proudly in its place before the sun set on December 10th.

"The Deliverance of Jerusalem,"

the "Times" says, "is an outstanding event in the history of Christendom. Wherever the Gospel has been preached, it has been in all ages the most sacred spot on earth to countless millions. There the Divine Author of our faith taught the great truths which are the well-spring of all that is holiest and best in civilisation, and there He suffered and died." With inexpressible joy the British people have learned that Bethlehem and Jerusalem have been committed to our care.

We are living in tremendous times, and prophecy is fulfilling before our eyes in a startling manner. The year 1917 has been long looked forward to by prophetic students as likely to be very remarkable. Bagdad has been captured, and the British flag floats over the house of the Caliphs. The great Mohammedan calendar, dating from the Hegira 622, was formally renounced by the Turks in February, 1917, after having been followed for exactly 1355 years. In an admirable book, called "Light for the Last Days," by the late Dr. Gratian Guinness, the year 1917 was shown to be the ending of the "Seven Times," or 2520 solar years of the four Gentile Empires—Babylon, Medo-Persia, Greece, and Rome—Daniel, 2nd chapter; and also of the 1335 lunar years of Mohammedanism.

Dr. Guinness, as an astronomical expert, has calculated these points on a "year for a day" system, and his conclusions, some years ago brought out the fact that in the year 1917 most probably Turkish influence and power would wane. Jerusalem would be delivered, because the time of her being trodden down by the Gentiles would come to an end.

We turn our attention for a moment to Jerusalem. The date, strange to say, December 10th, 1917, coincides, General Allenby and his Staff made their entry into the conquered city. Crowds await them, Eastern crowds, to whom military show and jingling accoutrements mean a great deal; but the British General discards all this and enters on foot! At the Tower of David the proclamation of peace and goodwill is read, and the British flag is hoisted.

Another remarkable fact is that the British capture of Jerusalem reached the Jews in this Country as they were celebrating their

Maccabean Festival;

the very day, 2070 years ago, when the Maccabees freed the city from the hated foreign rule of Antiochus Epiphanes. The joy of the Jews all over the world has been greatly enhanced by the decision of the British Cabinet to support and assist all Jews wishing to return to their ancient country. They recognise that with the promise of the British Government and the occupation of the Holy City, everything has taken a new aspect, and they are anxious to further a movement which has struck their spiritual imagination as nothing has done for hundreds of years.

The Chief Rabbi speaks of the occupation as one of the principal historic events in history, and orders that a special service of praise and thanksgiving shall be recited in

every synagogue. The glorious 10th December, 1917, when the British General entered Jerusalem, not as a destroyer, but as a deliverer, will never be forgotten.

I do ask everyone to study the prophecies. A considerable portion, as every well-read person knows, can be found in history, which is prophecy fulfilled. A great deal, as we have just seen in 1917, is being fulfilled before our eyes, as our newspapers can tell us. A great deal more will probably unfold before us as the year 1918 passes on its course.

The Restoration of the Jews

to their own land, it will be partial—Isaiah xxvii. 12, Jeremiah iii. 14; and also, if we may say so, wholesale—Isaiah xiv. 1-2, Isaiah xlix. 22; and we must remember that the prophets tell us that not only Palestine shall be occupied, but "from the Nile to the Euphrates." What a magnificent Empire this will be; the finest land, the finest climate, the centre of the world!

One thing that is absolutely certain is that our Lord will return. He will not come to bring the world to an end, but to bring sorrow, sin, trouble, and all that belongs to the kingdom of darkness to a close, and to rule and reign from the river to the ends of the earth, King of kings and Lord of Lords. And how soon? Dates are running out. Probably many living now will witness it, although blood, fighting, and misery will continue as never before, until the "Sun of Righteousness shall rise with healing in his wings."

But, meanwhile, there is a glorious promise which awaits fulfilment, see I. Thessalonians iv. 17, which undoubtedly refers to all those who have taken the Lord Jesus Christ to be their Saviour, who are resting on His atonement, and His finished work for them, and loving His appearing. Thank God, there are multitudes in the world who are leading this life. It is a joy to read of very many men in the Army who testify and sign their names to it, that they have accepted Christ, and in the Navy as well. These people, whoever they are, all the wide world over, form the true Church of Christ. Denomination, colour, creed, race, profession, matter nothing with the life of union with the Son of God!

All one in Christ Jesus.

The day is coming, and it is probably close at hand, when our Lord will return for His people. It may be dawn, noon, or evening; it may be night. It may be very quiet, the world may not know it; but, whether alive or in the grave, Christ by His compelling magnetic power will draw all His people unto Him. The world may be astonished for awhile at the many old friends missing, but will go on all the same as usual.

It is a blessed and glorious thought, something to cheer and joy the hearts of those that love the Lord, that very soon He may come for His people, who will meet Him in the air, and possibly not be seen again until He comes to take up His power and reign. There is a vast deal in the prophecies as to the Millennial reign of Christ on this earth, which it is well to study in these days. The books of Daniel and Revelation, of Isaiah, Jeremiah, Ezekiel, and so on; all that has to be fulfilled will take place exactly at the time and in the manner in which God has said. These promises bring us round to Jerusalem again, which will rise from its ashes and become not only

"Beautiful for situation,"

but "the joy of the whole earth, the city of the Great King."

A writer in one of our magazines tells us much that is interesting round the camp fires in Palestine. He says: "From the moment that the troops left the Suez Canal they entered upon Biblical lands. They followed the old caravan route across the desert, often parched with thirst and, as they said, the Bible stories of Hagar, Abraham, the journey of Joseph and Mary with the infant Saviour, would crowd into their minds. Prayer meetings were held in the Sinai desert, and many heart to heart talks.

"Round the camp fires in the chilly evening, our troops would listen as some good orator would read the story of Samson and his exploits. The New Zealanders tell of the plains of Sharon, the whole plain was covered with

red and white anemones

as we passed over it on our way to Jerusalem. It is spread before you like a painted map, and is extremely beautiful, especially in the evening, when the last rays of the setting sun gild the distant mountain tops. At the last bayonet charge of our troops across

this plain, the Turks broke and fled, and early on the following day, Ramleh, Lydda, and Jaffa (or Joppa) fell into our hands, and so on to Jerusalem."

There stands the Mount of Olives, and there is "The green hill far away, Outside the city wall, Where the dear Lord was crucified, Who died to save us all." "Fidei Coticula Crux." "The Cross is the touchstone of Faith." "The Cross is the Key of Paradise."

Something must be done quickly to stem the flood of teaching, not only in the world, but in the churches, which seems to aim to do away with Christ's great Atonement, "Running the Kingdom without the Cross," says Dr. Forsyth.

Do we know the power of the Cross in our own hearts and lives? Then let us declare it. This apostasy has been foretold as a sign of the last days. People nowadays do not call themselves sinners, hence there is no need of a Saviour. The Cross of Christ is the basis of unity, and the life in Christ which springs from the Cross is the uniting life-giving power. To omit the Cross, or to displace it from the centre where God has placed it, is to make a fatal mistake, with awful consequences. There is no life for any man apart from the atoning death of Christ. At the Cross not only pardon, but the new life is born; here the Holy Spirit communicates the risen life of the ascended Lord.

"We would all draw near and unite at Calvary, and in full view of that tragedy of tragedies, before which all the tragedies of the Great War pale, give out our testimony of salvation only through the blood of the Lamb." So says a leading writer, and we go with every word. God help us ever to proclaim that the "Cross is the foundation of our Faith."

Yours very sincerely,

AGNES E. WESTON.

Royal Sailors' Rest, Portsmouth.

Impressions of Tokyo.

From Rev. P. J. Bazeley's Diary.

Resuming my journey to Tokyo at midday, we were soon surrounded through the everlasting rice field, and over broad and rapid rivers. As one neared Yokohama one found factories going up in every side, and saw those indications of Japan's commercial prosperity. Two elderly Japanese compelled my attention as we journeyed—they had a quick glance out of the window every few minutes, obviously looking for Fuji—soon it burst into view, and what a sight—of noble proportions, with the clouds severing the top from the base it seemed to reach to Heaven, towering 12,500ft. above the train. No wonder it is engraven on the Japanese mind, as revealed in their works of art—and what an illustration of character building—now quiescent. For many centuries it was active and threw up its very foundations to space with miraculous results. On one side, by its action beautiful lakes have been formed, on the south good agricultural land has been made up, and the mountain has grown taller by its sacrifice. Though dead it yet speaks, and is a monument to the glory of the sacrificial life.

Tokyo at 8.30, to be met by the Rev. F. A. Buncombe, Secretary of the C.M.S. Central Mission, from him I was to learn that Bishop Cecil Bouthflower, of South Tokyo, was to be my host, for which I am grateful, as the Bishop has shown a fine missionary spirit in his life in England and Japan. Living in a Japanese house, the Bishop and his hospitable sister maintain an open door to those who are in need. It was refreshing to have his thanksgiving offered for travelling mercies granted to me in my wanderings.

Much rain—long drawn-out streets, and crowded tramcars might have been my impression of Tokyo to-day had it not been for my host's kindly arrangements. First we called at the first C.M.S. church in Tokyo, a small red brick church in what was the centre of the city, a self-supporting congregation with the Rev. Alastair as pastor, as the result of his labors. Lunch with Dr. Wainwright, whom I was privileged to meet, and opportunity to discuss missionary work with the good Doctor, who has thirty years of life spent in the country in Christian effort. Present were four young American doctors, who are required to graduate in medicine at the Tokyo University. Informed that the population of Australia was 5,000,000 and nearly one-fifth of

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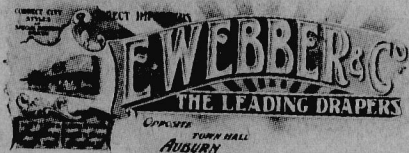
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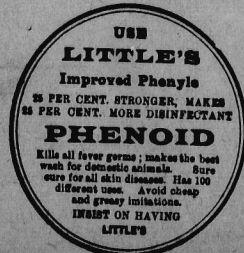
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VOL. V., No. 26.

DECEMBER 20, 1918.

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God so loved the world that He gave His only begotten Son, that whosoever
believeth in Him should not perish but have everlasting life.

Thanks be to God for His unspeakable gift.

Current Topics.

We remember having put before us
in our school days the old motto of
"Business before pleasure."

Greetings. but this time we would beg
indulgence to invert the
order, and take our pleasure before we
proceed to business. So we hasten to
greet our readers with the old, old
wish of a Happy Christmas, and a
Bright and Prosperous New Year. This
year as perhaps never before in our
experience the Angelic salutation will
fall upon our ears as the very voice of
God and find a deep response in our
unburdened hearts. "Glory to God in
the highest, and on earth peace." Let
us not separate the two clauses for
they are indeed complementary: there
can only be a lasting peace on earth
when men generally rule their lives so
that by them glory is given to God. If
men and women will but tread the path
of the new year with this thought prom-
inently before them, their own lives
will be flooded with a real happiness,
and the day of universal peace be
brought much nearer to a suffering
world.

We draw the special and urgent at-
tention of our readers to the week of
prayer for Christian Unity—
January 18-25, 1919. Chris-
tians of every name in every
land have been asked again
by the leaders of the World

Conference on Faith and Order to fill
the above eight days with earnest in-
tercession that our Lord's prayer for
unity—"that they all may be one"—
may be realised. It is a grievous and
uninspiring thing to look upon the
hard divisions of Christendom. Sects
and groups of Christians in every land
live in "water-tight compartments"—
as far apart from each other as the
poles, and yet all claim one common
Lord and Master, purporting to be en-
ergised by His redeeming love. It is a
sorry spectacle and causes the world
to both ridicule and blaspheme. No
wonder that our Lord prayed in His
great high priestly prayer "that they
all may be one—that the world may be-
lieve." And now once again the world
wide opportunity is afforded all Chris-
tians to join in prayer for the fulfilment
of our Lord's our Divine longing. Let
us pray, not that we might have unity
in outward church organisation, but for
unity of will and love so that Christ's
ideal of life may fill the earth and thus
establish that lasting peace and right-
eousness between nations and classes,
individuals and churches, within Chris-
tendom, which will at once show to the
non-Christian world that Christians,
after all are energised and swayed by

one Divine Life. The Bishops in Aus-
tralia have issued suggestions for the
above octave of prayer, which can be
obtained from the Registrars of the
several dioceses.

The resignation of the members of
the N.S.W. Public Service Board fol-
lowing on the drastic re-

In the Rut. port of the Royal Com-

mission as to the work-
ings of the Board, and now the outcry
for water in many of Sydney's most im-
portant suburbs, through the lack of
farsighted vision and thoroughness on
the part of our Water Board, are an
evidence of the sad tendency of so
many of our human institutions to get
into a rut. There is the dead hand of
officialdom, then the circumlocution of
office, which, together with political
wire-pulling and the absence of the
genuine appreciation of public respon-
sibility on the part of many public of-
ficers, have the grave tendency of pro-
ducing ineptitude and consequent in-
efficiency.

Public bodies, instituted for the pur-
pose of acting as public utilities, should
be of the most efficient character. They
should be marked by far-seeing and
statesmanlike policies and by an en-
ergy and enthusiasm for service which
at once suggest an onerous sense of
obligation besides which amongst all
their officials, there should be that
esprit-de-corps without which no body
will render true and laudable service.
It is good, therefore, to take stock from
time to time—to pass our institutions
and their services under severe scruti-
ny, so that the bad and inefficient may
be scrapped and the highest and best
called out for the public good.

Can it be said that the Church, whether
in its diocesan or parochial life, is
altogether free from the rut—of mere routine and
convention. To err is
human, and it is so easy
to get into a mere cold mechanical way
of working. Church committees are
too prone to go along in the same old
way, parochial organisations, year in
and year out, jog along in the "as it
was in the beginning, is now and ever
shall be" attitude. Thus blockage and
inefficiency and rule of thumb kill the
Church's great witness.

Thank God in some places there is a
shaking of the dry bones, there is a
divine dissatisfaction. In England the
results of the several commissions into
the Church's life and witness are now
being made known. And while we
cannot by any means fall in line with
many of the recommendations made,
yet the reports are full of food for
thought and thus call loudly for action.
Is the Church in Australia rising at

all to meet the many urgent voices
calling in these days? Can we say
that an all-mastering passion and a
dominating purpose have gripped the
rank and file of the Church, as she
stands on the threshold of grave mo-
mentous days ahead? We have spoken
about the world being put through the
crucible, also public institutions and
methods of government are being put
through the test—so that great
changes are in the air. But what
about the Church? She is being test-
ed. With what result—in face of the
needs of to-day?

For a long time now the air in Aus-
tralia has been filled with rumour and
conjecture and statements of
Jobbery. all sorts of political jobbery
and public scandal. Years
ago we had the land scandals in New
South Wales, and then came the state-
ments of the land purchases along the
Transcontinental Railway. We all know
of the iniquitous land booms and the
buying up by certain men in "the
know," and now we have the Naval
scandals. The Report of the Commis-
sion on the subject has been before
the Federal House, with the result that
one Minister has been relieved of his
portfolio.

We are not inclined now to enter into
a discussion of this matter, but we can-
not refrain from saying that this un-
savory condition of things in our pub-
lic life in the way of alleged graft and
manipulation must have a most harm-
ful effect on the young minds of our
land. People nowadays take it for
granted that "money making" goes
on and it is looked upon as the usual
thing in many minds. Surely such a
conception of the doings in public life
must have a most deleterious effect
upon young people in the most forma-
tive periods of their life.

Where, however, is the Church's
voice in all this? Has she no voice to
cry aloud and spare not?

Has she not, in no uncer-
tain or equivocal way, to
sound out those great
and eternal truths of honour and right-
eousness? Is it not her work to mould
and elevate into the noblest and purest
channels the conscience of people?
The making of money should be a
Christian affair. The conscience of
our land wants to be tender, not hard-
ened. And thus the challenge comes
to the Church to go out through her
laymen on the greatest campaign which
the mind of man ever conceived or the
conscience of man ever faced—the
campaign to re-organise our political
business and industrial life on the prin-
ciples of truth, honour, brotherhood
and self-sacrifice.