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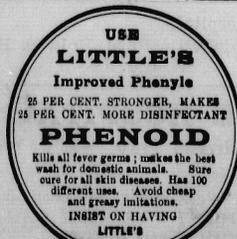
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A Paper issued fortnightly in connection with the Church of England.

With which is incorporated "The Victorian Churchman."

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Current Topics.

Once again we rejoice in the privilege of wishing all of our readers the truest Christmas joys. A Happy Christmas. We know by experience that the Christian message is one for times like these, when hearts are anxious and sore, and the clouds are heavy and lowering. The mission of the Son of Man was to broken and bruised hearts, that He might bind up their wounds and give the oil of joy for mourning and the garment of praise for the spirit of heaviness. Consequently while others are making the most of the Christmas-tide for mirth and festivity, those whose hearts are too sad for that may be understanding better the "power" of the Incarnation, in experiencing the nearness and comforting sympathy of the "Brother born for adversity." Whose presence and help is always real though sometimes the cloud obscures Him. Our prayer for you all is that whether in the gladness or the sadness the Christmas message may be so real to you all that you may be able to sing the angels' song, "Glory to God in the Highest."

Perhaps the best piece of news that has come to us of late is that of the capture of Jerusalem by The Holy City. Our armies without, apparently, any great bombardment, and consequently without any great destruction of life and property in that ancient and beloved city. It has had an eventful and sad history, not unmixed with glory and renown. Strikingly enough that city, which is in Holy Writ the type of the City of God, is seen in its earliest mention under the rule of one who is ever mysteriously typical of our Lord, Melchisedec, king of Salem (Peace), king of righteousness. In later years the city, in spite of its proverbial strength, is taken by David, and thenceforth becomes the capital of the nation of Israel, the centre of its political and religious life. The Psalms reveal the intense regard that patriotic Jews always had for the Holy City, the city in which dwelt for so many hundreds of years the "Ark of the Lord." And then what sad and varying fortunes befell it in the Babylonian captivity and restoration. In 332 B.C. Palestine passed into the kingdom of Alexander the Great, and after his death the city of Jerusalem suffered intensely in the great struggles between the Ptolemies in Egypt and the Seleucidae in Antioch. Then it passed through the frightful experiences of the Maccabean period into the more peaceful times of the Roman occupation, when "Shiloh came," unrecognised and unwelcome. That was a pathetic scene indeed when the greater Son of David—the rightful King—despised and rejected by His own, wept over the sinning city and pronounced its doom. And now that prophecy of doom fulfilled, for nearly 1900 years trodden down of the Ger-

Jerusalem seems at length to be at the opening of a brighter page in its long history. Without doubt the Christian with the Word of God open at a significant prophetic saying of our Lord, stands expectant in wonder as to the next line upon the unwritten page of the nation's story. Almost he is asking the question of those first disciples, "Lord, wilt Thou at this time restore again the kingdom to Israel?" But doubtless the answer for him will be as for them, "It is not for you to know the times," but "ye shall be witnesses of Me." Not in gazing with abstracted mind and heart at the clouds which once received Him and one day shall unveil Him, but in attending with whole-hearted interest to the task He has set him will the Christian be found in the best expectant attitude for His Parousia.

The King has again signified his desire that the Empire should observe the first Sunday in the New Year as a special Day of Prayer. Day of Prayer for the blessing of God upon our arms. There is no doubt that the Empire will respond throughout its religious membership, for there is every incentive to prayer for those who believe that "the Lord God ruleth in the kingdoms of men," and that He is a God that heareth prayer. But the great majority of earnest and thoughtful people will only regret that the British Government is still without sufficient vision of the overpowering reality of God to enable it to cast to the four winds fear of possible misunderstanding on the part of foes in its assuming a right attitude in relation to God. As a nation we must get right with God, that is the only matter that we should be worrying about. Our naval and military leaders have insisted upon the need of the nation getting to its knees, and it is inexplicable that our political leaders refuse to give the call to prayer. However, we shall be loyal to our King's command and true to our own convictions in making Sunday, January 6th, the Feast of the Epiphany, a day of unceasing prayer to Almighty God.

Every earnest patriot will heartily endorse the stirring words of Mr. Lloyd George when speaking at a dinner given recently to heads of the Air Service in London. The Prime Minister soundly castigated those feeble-minded peace-at-any-prices who are tired of treading the high paths of duty and sacrifice and wish to seek the lowland levels of personal comfort and ease. The burglar having despoiled the homes of their defenceless neighbours and worked cruel havoc in their own, reproducing all the horrors of a barbarous age and sparing neither woman nor child, these gentle pacifists would gladly grasp his bloody hand in friendship and beg for his assistance in keeping order in the street—till he

had sufficiently recovered from his strenuous efforts to repudiate the bond and launch another attack upon his unsuspecting neighbours, whose conduct on this occasion had encouraged him in the belief that he only had to be beastly and bloody long enough to wear their opposition down. Of course, it is the height of folly to imagine that there can ever be a satisfactory peace established with an unpenitent Germany. For our own material welfare even we must fight on till penitence has come. But there is a more serious side to the matter than this. Have the objects with which we entered the war and for which we profess to be fighting been forgotten? Are we to confess ourselves a people who have got tired of their high cause and given up because the cost of being faithful to our duty, seeing the business through, has been too high. Surely this is not the spirit which would immortal expression on the wind-swept heights of Gallipoli or on the blood-drenched fields of Bullecourt and Bapaume. Surely, too, it isn't playing the game to go back on those who have so nobly given their lives for these ideals. If we carry not on to a successful issue the work which they began, then all their blood so freely given, and all the self-sacrifice of noble women at home will have been a splendid waste. Having gone into this conflict in obedience to the principle of Christ, let us have courage to endure unto the end, as seeing Him Who is invisible. To quote the words of the Prime Minister, "There is nothing so fatal to character as half-finished tasks."

A Week of Prayer is called for, from January 18 to 25, by the American Commission of the World Conference on Christendom. Faith and Order. The Note that has been issued in this connection states—

"The Commission hopes for an outpouring, by Christians of every communion and in every part of the world, of prayer that God, through the Holy Spirit, will fill our hearts and minds with the desire for the visible manifestation of our unity in Christ Jesus our Lord, and will so turn our wills to obedience to Him that, in oneness of faith and purpose, we may labour for the establishment of His Kingdom of peace and righteousness and love. . . . The Commission, therefore, requests all who have been baptised into the name of Christ to begin to prepare now for the observance of the eight days beginning with January 18 through January 25, 1918 (January 5-12 in the calendar of the Holy Orthodox Eastern Churches), as a season of special prayer for the reunion of Christendom and for the blessing and guidance of all efforts for that end, including especially the attempt to be made in the World Conference on Faith and Order to bring Christians to such an understanding and appreciation of each other that the way may be open for increased effort in the way of constructive work for re-union. This period has been observed by an increasing number of Christians, and is not far from a week which has for many years been observed by many others. It is hoped that it will be found convenient to all, and that no preference for another time will be allowed to impair the spiritual value of simultaneous prayer throughout the world."

We commend to the notice of parish clergy and church-officers generally the following resolution recently passed at the Synod of the Diocese of Christchurch, N.Z.:

The Parish and the New-comer.

That this Synod, desiring to suggest a practical way of promoting Church Fellowship, accepts the following propositions, and recommends them to the careful consideration of Church people in the Diocese:

- That the laity should share with the clergy the responsibility of welcoming newcomers, and in other ways maintaining Church Fellowship.
- That lonely people (especially boys and girls away from home), should be more freely invited to share the home life of Christian families.
- That Church people moving from one parish to another should report themselves at the earliest possible opportunity to the Vicar of the parish to which they go, bringing with them a letter of introduction from their former Vicar.

In a land where the "floating population" problem is so largely with us, too much emphasis cannot be placed upon such considerations. "The hand of welcome" given not in formality but from a heart of welcome is of incalculable value to the lonely stranger, and is of sacramental significance and power in the life of the Church.

It is with regret that we refer to such a subject in our Christmas issue.

But our attention has been drawn to a condition of things in the Diocese of Adelaide which seems to call for protest and an appeal to fair-mindedness.

A member of Synod who brought up a motion making a very reasonable request—"the concession of a monthly plain celebration of Holy Communion, in favour of members of the laity who could not reconcile themselves to the more elaborate form of ritual, which exists in some of the churches"—now writes an open letter to members of Synod pointing out that the reason for the defeat of the motion was probably an impression that such concession had been granted in his parish just prior to Synod. He then goes on to give as the reason for the open-letter the fact that the columns of the "Church Guardian" are closed against correspondence on matters of ritual.

Now it is against this embargo on the freedom of expression of opinion that we wish to protest. Seeing that the great majority of the churches in Adelaide Diocese are what are popularly termed "ritualistic," this means that the door is slammed in the face of the evangelical minority. There can be little room for doubt that the rule in question was framed to suppress criticism of ritualistic practices. This is censorship with a vengeance; "mutatis mutandis" if such a state of affairs obtained in an evangelical diocese, preferably the diocese of Sydney, it would be pointed to as another glaring illustration of party tyranny, and an unrighteous disregard for the rights of minorities. At least we may claim that the Evangelical eye has not the monopoly of "beams."

With this issue we complete another year of the "Church Record's" career. We have very much to make ourselves feel grateful to our God in the way of encouragement and other assistance that we have received from so many of our supporters. We gladly take this opportunity of saying "Thank you" to our kind friends. And we are especially grateful for much kind forbearance. We are quite conscious that sometimes we get perilously near somebody's "corns," and yet the complaints have been remarkably few and

gentle. It seems to be candidly recognised that even an Editorial has some convictions and a conscience, and consequently at times will run counter to the pet theories and convictions of readers. At the same time let us assure our kind supporters and our critics that we ever seek to practise a thoughtful self-restraint so that we may discharge aright what we regard as a very great and solemn responsibility. And it was the sense of that responsibility that has caused the expression sometimes of sentiments that will not always have gained an universal approval amongst our readers. We are grateful, then, for the recognition of and respect for our right to a freedom of conscience at such times and in such matters. In our latest venture we, speaking quite frankly, were bound to expect that some of our supporters would not agree with us on the question of the Referendum; but we, in common with all our Church leaders, felt that the Church could not be silent as regards the duty of all loyal members to support the Government, in the face of the disloyalty so openly preached by a strong minority in our midst. We are not therefore surprised to receive a protest, and we respect the conscience of those that make it; at the same time we feel that a difference of conviction on what we may well term an "accidental" part of our policy is no reason sufficient for withdrawal of support from the great general policy of the paper. We are claiming no infallibility of utterance or policy, we make mistakes, editorial and typographical (pace an esteemed correspondent whose words were marred in our last issue by quite an abnormal oversight), but someone says that the man who makes no mistakes makes nothing, and we honestly try to make something and to avoid mistakes.

So, our good reader, we still will ask your kind attention and your kindlier patience and support. The many words of cheer that we receive show that the "Church Record" is appreciated for its helpfulness in various ways. May we venture, then, to ask of you a favour? We are anxious, and so are you, to increase its usefulness and power. Will you then recommend it to someone else who does not yet read it. Our next issue marks our fifth birthday. Will each subscriber send us along the name of a new subscriber as a birthday gift? Please take this request seriously, for every reader gained means the strengthening of the great cause that is so dear to our hearts.

"FOR HIS SAKE."

Let us ne'er since He was poor,
Turn the needy from our door—
Poverty is holy:
For His sake at Christmas-tide,
Gladly will we all provide
For the poor and lowly.

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English Church Notes.

Personalia.

Alice and Claude Askew, who have been drowned in a torpedoed vessel in the Mediterranean, were among the comparatively few popular novelists of the day. Recently they had been engaged in connection with the Serbian Red Cross.

Rev. J. Aikman Wilson, M.Litt., has been appointed an Assistant Secretary of the Church Missionary Society in the editorial department.

Captain E. V. Knox (Lincolnshire Regiment), eldest son of the Bishop of Manchester and son-in-law of the Bishop of Lincoln, has been wounded in the chest during the fighting in Flanders.

Rev. K. J. Campbell has accepted the Vicarage of Christ Church, Victoria Street, London, offered him by Canon Carnegie, of St. Margaret's, Westminster, on behalf of the Chapter of Westminster.

Rev. Alan H. Watts, late Vicar of Lenton, Nottingham, has been instituted and inducted as Vicar of Holy Trinity, Brighton.

Great regret will be felt at the death of Archdeacon Chadwick from blackwater fever, at Dar-es-Salaam, on October 2. A son of Bishop G. A. Chadwick (late of Derry), he was educated at Trinity College, Dublin, and in 1900 was accepted as a missionary of the C.M.S. He first went to the Congo, and most of his service of sixteen years was spent in the eastern portion of the Mission, Bishop Willis appointing him Archdeacon of Kavirondo in 1915. He was essentially a pioneer, and was never happier than when engaged in translational work into a language in which no literature had previously been issued. Hearing of the need of chaplains among African labour battalions in German East Africa, he responded to what he felt to be the call of duty, and thus laid down his life in the service of Africa and of the Empire.

Mrs. Bickersteth, who has passed away at the age of 87, was the second wife of Bishop Edward Henry Bickersteth, formerly Bishop of Exeter, and author of "Peace, Perfect Peace," and many other hymns.

The Metropolitan of India has appointed the Rev. Norman Tubbs, of Agra, to be Principal of Bishop's College, Calcutta.

The late Professor Hull, who died in October, at the age of 78, was a scientist who during his long life took the keenest interest in Church work. His last public appearance was at a meeting of the Victoria Institute, where he made a short speech, saying that the recent course of scientific discovery had in no way weakened the evidence for our faith. Few men were able to speak with more authority than the veteran geologist, who had been head of the Irish Geological Survey and was an expert on the coal supplies of the United Kingdom.

The marriage took place at St. Paul's Church, Lincoln, on September 6th, of the Rev. Edgar W. T. Greenshield, lately missionary to the Eskimos, and Miss Jane Marion Kaye fifth daughter of the late Archdeacon Kaye, of Lincoln, and granddaughter of the late Bishop Kaye, of Lincoln, and of the late Bishop Jackson, of London. The bridegroom for twelve years was missionary to the Eskimos of Blacklead Island, of Baffin's Land. The Queen of the Netherlands conferred upon him the Order of Orange-Nassau for having succoured and supported the crew of the "Jantina Agatha," a Dutch ship, which was wrecked in the Arctic.

Southwark Evangelical Conference.

This gathering of Evangelical Churchmen in the Diocese of Southwark, which may now be regarded as an annual event, met in October last at St. Andrew's Hall, New Kent Road. Despite the unsettled state of the weather there was a good attendance from all parts of the diocese. The Bishop of Southwark had put to the diocese two

familiar questions, and it was felt that although the replies had been sent in to the Bishop from the various Deaneries they might be profitably considered by the Conference. The questions were:

(1) What do you consider the chief causes which hinder the Church of England from being a greater spiritual force, and giving a more courageous moral witness in the country?

(2) What immediate changes seem to you to be necessary in the Church of England and in the diocese to enable it to fulfil its mission?

The Rev. G. F. Irwin, B.D., said that among the causes of weakness was individual failure—a small minority of churchmen were really whole-hearted and enthusiastic in their witness. There must be a definite choice between God and the world, and we must not ignore the extent to which worldliness has affected the Church standards. The Christian value of a man was his moral worth, his value in the sight of God. It would revolutionise the Church if all that is implied in materialistic standards of value were rooted out and men valued one another simply as brethren in Christ.

Lessons of the War.

The Archbishop of York preached in Selby Abbey in October. At the close of his sermon Dr. Lang alluded to the lessons which the war had taught us. Among other things it had, he said, revealed to us how insecure the fabric of our old English life had become. It had shown us how far already the ravages had gone of the flame of party passion, class antagonism, the soul corrosion of selfishness and materialism. It showed how much had been lost of the old foundations—the faith and fear of God. We had in the air manifold schemes of rebuilding and reconstruction, but the whole chance of success depended upon whether we would have after the war a new heart and a new spirit. Plainly it must be a new spirit of fellowship, a spirit which in spite of many difficulties would substitute the selfishness and competition for private advantage and profit, which was at once the stimulus and bane of the nineteenth century, substituting for that a new spirit of mutual service and co-operation for the common good.

Australian War Memorial.

The Bishop of Salisbury unveiled, recently, an imposing memorial to the men of the First Training Battalion, Australian Imperial Forces, which has been erected at Durrington near Amesbury, Salisbury. It takes the form of a massive obelisk and bases, in the rugged red Scotch granite, standing altogether 15 feet high. Below the inscription is the text—"Greater love hath no man than this, that a man lay down his life for his friends." The arms of the Australian Commonwealth are finely modelled and cast in bronze.

Divorce Proposals.

The Bishop of Chelmsford, in his Conference Address, speaking of the divorce proposals, said: "A most active propaganda is now being waged by a powerful body on behalf of proposals which, if adopted, will practically destroy marriage and instal concubinage as its substitute. This effort is being largely advertised as being on behalf of the working classes. Personally, I am totally opposed to one law for the rich and another for the poor. If the law provides for the rich to obtain divorce it ought in justice to give equal facilities to the poor. But on this question we Church people cannot go beyond the Law of God and the teaching of our Lord. To grant divorce for insanity, imprisonment, desertion, paralysis, and a dozen other causes can never be acquiesced in by Church people, and if the State should so decide to extend the grounds of divorce, the Church must resolutely refuse to have anything to do with such so-called marriage—as may result from such legislation, even if, by doing so, it should lead to a rupture with the State and ultimately to disestablishment and disendowment. Far better so than that the Church should for ever be covered with shame for having sold her birthright for a mess of pottage. In fact, it is high time that the question was raised as to how far we are justified in reading such a Service as ours in connection with marriages other than those of the divorced—such as men drunk the night before, women pregnant and unrepentant, and the unbaptised. I trust that we all shall insist that in all legislation on this question there shall not be one standard for the man and another for the woman. There must be one standard for both. The words of Ex-President Roosevelt must be emphasised again and again. He says: 'The census (in America) of divorce is appalling. Easy divorce is a bane to any nation. It is a curse to Society and a menace to the home, an incitement to married unhappiness, an evil thing for men, and a still more hideous evil for women.' I strongly press upon the Clergy the supreme importance of letting their people realise the perils of this insidious agitation."

Labour's Supreme Issue.

Bishop Frodsham, speaking in Stroud (Gloucester) at a parade of the Woking Men's Conservative Benefit Society, said that the supreme issue before the working men to-day was the spirit in which they proposed to use the power now passing into their hands. Before the war the Labour movement was chiefly concerned with improving the social and industrial conditions of a section of the community. Now it sought to dictate terms of peace, and to settle for the whole community conditions of life, political and social, national and international. Those who had fought for their own rights were now claiming to be custodians of the rights of others. There was no doubt as to the reality of that power. Without the whole-hearted support of Labour this war might still be lost, or, if not lost, made sterile of good results. Without the hearty co-operation of the working men with employers, what hope was there of readjusting the industrial machinery of this country, or of carrying into effect the best laid plans for national reconstruction? The matter was one of supreme urgency.

The whole question had been raised with brutal frankness by the Industrial Workers of the World. In their Fifty Point programme their legal code the maxims that "Labour is entitled to all it can get and eventually the earth," and must "win by any means, but win." Their morality was, "What hurts the boss is moral, and must be fought." Their great weapon was "sabotage, which means doing anything on the job to lessen the master's profits or impede his business." Could the supreme issue have been raised in a less equivocal fashion? These new exponents of the duty of Labour, by their own confession, were prepared to sacrifice everyone and everything to the sectional interests of Labour. They were prepared to create a tyranny as selfish and cruel as any German tyranny. What answer would the Trade Unionists of England make to siren voices like these, tempting them to the rocks of devotism? He (the Bishop) was not pessimistic as to the answer the working men would make, but he was under no misapprehension as to its urgency and importance. By their answer Labour would be judged at the bar of history.

C.L.B. and the War.

It is now generally recognised how splendidly the C.L.B. has stood the test of war on the military side, but still more on the religious side. No fewer than thirteen Victoria Crosses stand to the credit of the Brigade.

Christian Unity.

The "Methodist Recorder" gives the following quotation from a letter of a Wesleyan Chaplain:

"This morning I had an almost unique experience. I was sufficiently well to attend a service, and, as there was no Methodist service, I went to one conducted by the Church of England Chaplain. He had met me in the hospital, and after giving me particulars of the service had invited me to assist him at the Holy Communion by administering the wine. This I agreed to do. The service was held in a room set apart for religious worship. There was a good attendance of nurses, officers, and men. I read the Lesson and the Chaplain preached on 'The Cross.' The service was very similar to that in our own churches where the Liturgy is used. It was followed by the Holy Communion. After I had partaken, the Chaplain handed the cup to me, and, while he gave the waters to the communicants, I gave the wine. At the close the Commanding Officer expressed to me the delight it had given him to partake of the Sacrament

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BETHLEHEM.

St. Jerome, to whose translation of the Bible we owe so much, is said to have lived for thirty years at Bethlehem. When he was offered high earthly honours, he exclaimed, with child-like simplicity of faith:—

"Take me not away from Bethlehem, the cradle where my Lord was laid. Nowhere can I be happier than there. Where God gave me His Son from heaven, there will I resign to Him my soul for heaven." "And there," he wrote in his old age, "do I often hold converse with Him, and say to Him, 'Ah, Lord Jesus, how can I repay Thee?' And He answers, 'how can I repay Thee? Thou, Glory to God in the highest, and on earth peace, goodwill towards men.' And when I say, 'Nay, but I must yield Thee something,' He replies, 'Thy silver and gold I need not, for the heaven and the earth are Mine; give them, if thou wilt, to the poor; but if thou must give something unto Me, give Me thy sins, thy evil conscience, thy final condemnation.'" "And then," he writes, "do I begin to weep bitterly, and to say, 'Oh, Thou beloved Jesus, how hast Thou moved my heart! I thought that Thou wouldst some gift of price, but Thou willest what I possess of evil. Oh, take what is mine, and give me what is Thine; so shall I be set free from sin, and secure of everlasting life.'"

JERUSALEM.

Jerusalem!
Thy King at length has come,
Life up thy voice in song;
No more be dumb.
Happy Jerusalem!
Thy widowhood is done;
Thy mourning days are past,
Thy joy begun.

Zion, rejoice!
Thy glory now returns;
Thy God has come, no more
His anger burns.
City of cities, thou!
What beauty shall be thine;
Joy of the blessed earth,
Arise and shine!

Peace, Salem, peace!
Be now within thy gates;
To thee earth crowds; on thee
It's grandeur waits.
Thou Holy Mount of God!
From thee once more ascends
The incense-cloud, the song
That never ends. Bonar.

A CHRISTMAS MESSAGE.

"Unto you is born this Day a Saviour, which is Christ the Lord."

Best of wishes, and a whisper—
There is a bright Star in the sky;
Shall we pass it by unheeding,
You and I?

Jesus Christ is come from Heaven,
Come to live and come to die—
Shall we praise His love exceeding,
You and I?

"Bright and Morning Star" is Jesus,
Guide to all humanity;
Shall we be like stars in leading,
You and I?

"On Earth Peace."

A Christmas Message.

(By the Right Rev. Bishop Welldon,
Dean of Manchester.)

In the humble grotto known as the Chapel of the Nativity at Bethlehem there is on the floor a slab of marble, and in the heart of it a silver star, and around it are inscribed in Latin words which tell that "Here Jesus Christ was born of the Virgin Mary."

A Christian cannot enter that grotto without deep feelings. He ponders upon the immemorial Messianic hope which alone had made and kept the Jews, in their uniquely chequered destiny, and keeps them still a people. He reflects how that hope was, as Christians believe, divinely realised in the Incarnation of Him who is at once the Son of Man and the Son of God.

For the birth of Jesus Christ is the dividing line of human history, as the conventional dates B.C. and A.D. attest. It was then, and then alone, that "the herald angels" proclaimed to mortal ears their twofold message "glory to God in the highest, and on earth peace, goodwill towards men," or "on earth peace to men of good will."

It is not, perhaps, always remembered that the two parts of the angelic message are complementary each to the other; there can be no "glory to God" without the assurance of "peace on earth," nor any true "peace on earth" without the recognition of God's glory. But he who considers all that the Nativity of Jesus Christ has meant to the world will needs ask himself, on Christmas day especially, "Has the peace which was the message of His Incarnation been fulfilled?"

Is Christmas a Failure?

It seems almost ironic to ask the question at a time when practically all the Great Powers are at war. It may well happen that to some sensitive Christian consciences Christmas Day speaks not so much of victory as of failure.

Yet the birthday of the Divine Child cannot but be fraught with a lesson of hope. For every child that is born into the world brings hope with it. As Wordsworth says, in the poetical passage chosen for the motto of "Silas Marner":

"A child more than all other gifts
That earth can offer to deducing man,
Brings hope with it, and forward-looking thoughts."

A child is so pure, so innocent, so beautiful, so free from all stain of the troubled world. But this virtue of childhood attains its supreme example in the Divine Child. In the vision of Isaiah, when he foresaw the world in which righteousness and fidelity should reign supreme, in which the hostile forces of Nature should be reconciled, and the oppressor and the oppressed, as the young lion and the fawning, should lie down together, he discerned the climax of peaceful felicity in the thought that "a little child should lead them."

Jesus Christ as Reconciler.

It is worth while, then, to estimate what Jesus Christ has already achieved as the reconciler of divergencies in human society. He has not yet done all that He shall one day accomplish; yet He has done much. Not in one instance only, but in many, is it true of His influence that He has done together, what classes that He has, as St. Paul says, "made both one."

There was a division between Jew and Gentile. No such formidable division has ever existed in the Christian Church. To harmonise Jews and Gentiles at the foot of the Cross was a task which might well have seemed as impossible as it would seem to-day to harmonise Protestant and Roman Catholics among Christians. Yet at the first Council of the Christian Church that harmony was effected, and the Church entered upon her campaign of evangelising the nations with her Jewish and her Gentile members united in the cause of Jesus Christ.

There was the division between the Greek and the Roman and the barbarian. It was intensified by long-standing pride and prejudice. Yet when the barbarian armies overran the Roman Empire and therein the Greek-speaking peoples of the world, it was Christianity that proved in the end to be the bond of union between the conquerors and the peoples who they conquered.

There was the division between master and slave, a gulf so impassable that modern society now scarcely dreams what it meant to the ancient world. Yet slowly but surely the message of the Gospel that in Christ Jesus "there is neither bond nor free" worked its way in the hearts of men and of nations, and there is not the scandal of "good will on earth" as of "glory to God in the highest" was not, as history shows, made in vain. Much remains to be learnt, much to be done,

ere the time shall come when "the earth shall be full of the knowledge of the Lord as the waters cover the sea"; yet year by year Christmas Day brings its promise or its hope of peace.

Peace in the family. For Christmastide is primarily a domestic festival. It shows Joseph and the Virgin Mother looking with wondering eyes upon—

"the Child
Whose tender winning arts
Have to His little arms beguiled
So many wounded hearts."

It is at Christmastide that families reunite. Old memories come to life again; old joys return. For it is Christ who has created the Christian family. The sanctity of the relation between husband and wife, father and child, master and servant, springs from His homeless home in Bethlehem. Christians are not true to the spirit of Christmastide unless on the birthday of the Child Jesus angry feelings die away, discordant words are stilled, and for the while all is only peace and goodwill in the family.

Peace in the nation too. It is only too sad a truth that the severance of classes has become a predominant feature of modern society. Half the trouble of social antagonism, of strikes and lock-outs in industrial life, is caused by mutual ignorance. The rich and the poor, the employers and the employed, do not meet as of old; they live at distances one from the other; they are too often estranged in thought and embittered in heart. Whoever increases this moral distance, whoever whoever mitigates it is the friend of his country. It was an encouraging sign to see how the outbreak of war brought together so many who had been before divided, and how, in so many cases, there was the practical display of helpfulness and sympathy.

Laws, however wisely ordered, are impotent to create the good understanding which holds society together. Time will, perhaps, reveal that the true benefactors and harmonisers of a modern state have been above all others the cultivated men and refined women who have spent their leisure in ministering by personal service to the needs of the poor and outcast and suffering in the dark, crowded slums and alleys of great cities. For it is easy to dislike and resist law; but in the end there is no possibility of resisting love.

Peace Among the Nations.

Finally, the peace of Him who is the Prince of Peace shall descend not only upon one nation, but upon all the nations; for all are in truth one state and one family. Democracy deserves and demands the presence of Christ. It is so far as the people are loyal to His law that they shall be worthy of their sovereign authority. They, at least, will be clamorous not for war, but for peace. It is not they who are the gainers by bloodshed. The glory of warfare, such as it is, has ever belonged to the few; for the many has been reserved the suffering, the misery, the desolation. Whatever may be the faults of democracy, yet it will make, as it even now is making, for international peace. Sad as the fact is that the so-called Christian nations of Europe are wasting in war the money which is so sorely required for the elevation and regeneration of society, yet at least Jesus Christ has achieved so much that peace and not war is now the normal state of Christian nations, and kings and statesmen are more and more withheld by the forces of public opinion from declaring war. Nor is it doubtful that the remedy, as for social discords, so for international jealousies and suspicions, lies in the Gospel of Jesus Christ.

A Hundred Years of Peace.

It would have been natural to think of international peace at this Christmastide. For just over a hundred years ago, on

Christmas Eve, 1814, Admiral Lord Gambier signed on behalf of Great Britain the Treaty of Ghent with the United States of America. During those hundred years the great English-speaking nations on both sides of the Atlantic Ocean have lived in peace. That war should break out again between them nobody in either nation fears, nobody dreams. The example which they have set should be potent upon all nations, for upon it the blessing of the Highest rests, and shall ever rest.

How sad a contrast with this reflection is the war now raging, not only over a great part of Europe, but in most regions of the civilised world! That such a war should be due to the spirit of one man or one people is a bitter satire upon civilisation, and as it seems, upon Christianity. It had been hoped, as, indeed, some sanguine writers had declared, that "the passing of war" was imminent—that war had been shown to "the great illusion." Christians found a difficulty in believing that the doctrines preached in Germany by Nietzsche and Treitschke, and still more openly by General von Bernhardi, were more than vague ebullitions of patriotic or military sentiment. These doctrines are now known to reflect the deliberate policy of the ruling class in the German nation. It is no wonder that men's hearts are "failing them for fear," and even for despair, at the spectacle of such teaching issuing in such results.

Yet it may be that the Battle of Armageddon, as it is the greatest, will be the last of all great battles. For warfare has now been seen, upon a scale unexampled before, in all its horrible atrocity. It is possible to pray, and even to hope, that the ending of the war may be the ending of the militarism which has brooded like a nightmare over Europe. There must no more be left to any man, of any nation of men, the power of plunging the world into an ocean of bloodshed. It were well that the Great Powers of Europe should form themselves into an organised federation as custodians of the public peace. Whatever form of government is most pacific is the government best suited to Germany and to all states. For the flames of the war which is now raging have not been kindled by the peoples of Europe; they have arisen from false principles and practices which pay little or no regard to the public good; they are utterly hostile to the Gospel of Jesus Christ. But Christmastide brings back the memory of His Incarnation; for it is only when the world shall bow itself in humble reverence before Him who is the Prince of Peace that the peace of the world can and will remain inviolate.

Once again, then, Christmas comes with its message of hope. It touches all hearts, it renews all lives. Christians all the world over gaze upon the Child lying in the manger at Bethlehem, and as they gaze they consecrate themselves afresh to the accomplishment of that high and holy end for which He willed to be born as a Child. "On earth peace, goodwill towards men."

The birthday of Jesus Christ is the promise of a new birth everywhere—in the individual soul, in the social system, in the economy of nations. It is a light shining in a dark place. It is the assurance that human society shall approximate, surely if slowly, to the City of God.

Let us, then, as we wish each other "A happy Christmas," recollect what true happiness is. "Glory to God in the highest, and on earth peace, goodwill toward men." For happiness, which is so different from mere pleasure, is fully attainable only when God's will is done on earth as it is in heaven, and when He who alone unites heaven and earth in His own Person, He who is Son of God and the Son of Man, is the Author, the Governor, and the Reconciler of the hopes and the aims by which the children of earth assert and evince their citizenship in heaven.—From the "Quiver."

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Personal.

Rev. Clement Houchen, who has been wounded for the second time, left New Zealand in October, 1915, as a chaplain to the Rifle Brigade. He had been in the ministry in the Auckland district for about ten years. He was awarded the Military Cross about a year ago.

Rev. C. J. H. Dobson, Vicar of the Sounds, who left with the Main Body in 1914, has been wounded for the second time, and is now in hospital. During the first year of the war Mr. Dobson suffered considerably from illness, and it was thought at one time that he would have to return to New Zealand. After reaching England he made rapid recovery, and has done valiant service as a Chaplain during the past two years.

Rev. W. V. Thompson, of Nyngan, has been appointed to the parish of Rylstone from February 1, 1918.

The Bishop of Bathurst, on November 9, ordained as **Deacons**, Messrs. H. W. Carr, W. J. Conran and Frank Weston, and as **Priests** the Revs. A. D. Bromhead, R. J. Bothwell, and T. W. Barry.

Rev. C. W. Leavers, Th.L., Rector of Molong (Bathurst), has passed the first part of the examination for the B.D. degree, Toronto.

We notice in the August C.M.S. Review, just to hand, that Chaplain the Rev. E. H. Brewer, who was recently in Australia on furlough, after his strenuous time in the "German" East African Campaign with Congo Carrier Corps, has been mentioned in despatches for meritorious services.

Mrs. Knox, of Westmead, has received information that her second son, Pte. Charles Knox, has been missing since October. Her eldest son is also at the front. It will be remembered that their father, the late Rev. William Knox, died last Christmas Day.

Rev. Dr. W. H. Griffith Thomas has written to the English "Record" concerning the recent election to the bishopric of Gippsland. He says: "The news of the election of the Rev. G. H. Cranswick to the Bishopric of Gippsland is a great delight to me, for Mr. Cranswick was one of the students at Wycliffe Hall in my time (1905-1910), and is the first of them to reach the Episcopal dignity. During his year at Wycliffe he was one of the most faithful of workers, and from the first I was much drawn to him. Since his ordination I have followed his career in England, India, and Australia with the deepest and most thankful interest, and we have been kept in pretty close touch by correspondence and the regular receipt of his "Parish Magazine."

I look forward to his new life and work with the greatest possible satisfaction, feeling confident that in him our Church in Australia will have as a Bishop one who will prove himself a

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worthy successor to the honoured and beloved Bishop Pain."

The N.Z. Military Affairs Committee has agreed to the appointment of the Rev. J. R. Burgin as chaplain to returned soldiers and organiser for the Diocese of Auckland for a period of twelve months, and is becoming responsible for his salary.

The Wellington Dominion Conference has appointed Rev. D. G. Macpherson, M.A., as Organising Secretary for the C.E.M.S. in New Zealand for two years.

The Ven. Harold Edward Ensor, Archdeacon of Akaroa, has been instituted to the Parochial District of Hororata by the Right Rev. the Lord Bishop of Christchurch.

Rev. L. B. D. Riley, of the Adelaide Diocese, has offered himself for temporary work at the Forest River Mission, in order to allow of one of the staff taking a much-needed furlough. His offer has been accepted, and it is hoped that he will proceed to the Mission early in 1918.

The administrator of the Diocese of Bunbury has received word from the Bishop Elect of Bunbury, that he will come west by the Katoomba, leaving Adelaide probably on December 28th.

Rev. H. G. Hyde, of Cobargo, N.S.W., has taken charge of St. John's, Fremantle, during the absence of the Rector, Canon Moore, who has gone as Chaplain to the Forces in Egypt.

Rev. E. Robinson, formerly Curate of Gladstone, has been appointed Assistant Curate of St. Paul's, Rockhampton.

The Rev. H. P. Finnis, M.A., four years vicar of Meredith and late assistant minister at St. John's, Toorak, Victoria, has been unanimously offered, and has accepted, the incumbency of St. John's Church, Adelaide. Mr. Finnis is a graduate of Melbourne. He was ordained deacon in 1907, and priest in 1908, in which year he was appointed curate of St. John's, Toorak. In 1911 he accepted the incumbency of Meredith, and held it until 1915, when he returned to Toorak as assistant minister.

We understand that Canon Charlton, rector of St. Barnabas', Sydney, has been elected Organising Secretary of the Home Mission Society, Diocese of Sydney.

Rev. A. J. H. Priest, late rector of Berry, N.S.W., was instituted to the cure of souls in the parish of Roseville, Sydney, last Friday.

Miss Rose Bachlor, of the China Mission, has returned to Sydney from a deputation tour in New Zealand.

For the information of his many correspondents, Bishop Pain's new address is "Felmersham," Beecroft, N.S.W.

Rev. H. A. Brewer is leaving immediately for military service under the National Committee of the Y.M.C.A. He expects to be away for 12 months before returning to Uganda. He was entertained by a large number of his friends at the rooms of the Church Missionary Society, Cathedral Buildings, Melbourne, on Monday, December 17.

Boarders receive special care—a limited number only being received. Pupils are trained thoroughly—mentally, morally and physically—and much attention is given to individual development. Musical Exams. are a special feature of the course. Fees mod. Prospectus forwarded.

Miss F. E. Copleston, of Fukien, China, arrived in Melbourne on furlough on December 11.

Rev. R. A. Blackham, of Blackburn (Melbourne), has been appointed to the parish of Donald, in the Ballarat Diocese.

Our Melbourne Letter.

(From Our Own Correspondent.)

The first series of missions in connection with the Diocesan Mission of Repentance and Hope, is over. Most of the city and suburban parishes have participated with the happiest results. Souls have been won, and the life of the Church deepened and strengthened. The next series of missions will be in the country districts. Some have already been arranged, and with longer time for preparation there should be good results from the preaching of the mission. Bendigo Diocese also is to have a general mission movement in 1918. Rev. W. H. Prior, a man on fire for evangelism in the church, has been appointed the Bendigo Secretary. Given the right men as missionaries, the new year should witness a great revival of spiritual life in the northern diocese. The Mission Council of Melbourne met last week to receive the report of the Finance Committee. The expenses have been heavy, both for printing and travelling. Hence it is pleasant to record that the most expensive stage of this mission has left the committee with a balance in hand, after paying all expenses, of over £55. The total receipts came to £1088, and expenditure totalled £1030. The mission conducted by Bishop Cranswick at Canterbury resulted in a thank-offering of £48, that at Holy Advent, Malvern, is £33, and a minimum of expenses. Again the Church has proved that if first things are put first, the means will not be lacking.

Ember Season in December is a very solemn time for the Church. The choice, training and ordination of men for the sacred ministry is of vital importance to the whole Church. Do even the clergy give the December ordinations a passing thought? Do they always remember to use the ember-tide prayer? We need to pray earnestly that God would thrust forth more labourers into His harvest. Seven men are to be ordained to the priesthood at St. Paul's on St. Thomas' Day, and one to the diaconate. We wish them God's blessing and success in their great vocation. Among the priests will be Rev. R. H. Potter, a son of Archdeacon Potter, of Beechworth, Rev. W. Rymer (formerly of Gippsland diocese), Rev. R. H. Henderson, who has been doing yeoman service at St. Stephen's, Richmond, and Rev. H. Vickey, lately returned from service with the A.I.F.

Ridley College is appealing for funds for additional furniture for the college. Attention is drawn to the appeal given in another column.

Oh, Thou who camest once of old—
Whilst midnight flashed with royal gold—
In mortal arms to find a fold
For Thy first slumber-rest!
Thou King, whose infant footsteps trod
With little ones that eastern sod—
We know Thee as the Children's God—
Their Friend, the closest, best!
Now, Saviour, clasp them near Thy side,
Now let them "neath Thy shadow hide;
Behold our flock this Christmas-tide,
And let the lambs be blest.

THE PARENT'S CHRISTMAS PRAYER.

—Margaret Haycraft.

The King's Proclamation.

DAY OF PRAYER.

His Majesty the King has issued the following proclamation:—

"To my People.—The world-wide struggle for the triumph of liberty is entering on its last and most difficult phase. The enemy is striving by desperate assault and by subtle intrigue to perpetuate wrongs already committed. To stem the tide and free civilisation, we yet have to complete the great task to which we dedicated ourselves. I would call upon you to devote a special day to prayer that we may have the clear-sightedness and strength necessary to the victory of our cause. This victory will be gained only if we steadfastly remember the responsibility resting upon us, and in a spirit of reverent obedience ask the blessing of Almighty God upon our endeavours. Let us seek to be enlightened in our understanding, fortified in our courage in facing the sacrifices we may yet have to make. I therefore appoint January 6, the first Sunday in the New Year, to be set aside as a special day of prayer and thanksgiving in all churches throughout my Dominions."

With our Men at the Front.

Out of the Mud.

A medical officer, who returned from the front lately, speaks of the large number of cases of trench feet which occur amongst our Australian lads. He says that, on the whole, they stand the cold better than the mud. Even on the higher land, which, in many places, we now occupy, as against the swamps of last winter, the ground is generally thoroughly ploughed up by the shell fire, and consequently turned into acres of mud for many miles behind the trenches. It is significant that so many men, writing of the huts, express their appreciation of them, because they enable them to get out of the mud.

Soldiers Confirmed.

Bishop MacInnes, who in normal times resides in Jerusalem, and has been conducting confirmations among the troops on the Egyptian front for just over two years, has during that time confirmed 2613 men (exclusive of civilians), 2000 of them being British, 363 Australian, 81 New Zealand and Tasmanian, two Canadian, 17 South African, 141 West Indian, and nine Maori. These figures do not include some 200 men who were confirmed in Egypt by the Archbishop of Perth, the Bishop of Buckingham, and Bishop Price.

Blessed are the Peacemakers.

The Church of England Australian Fund for Soldiers Overseas is the only fund supported by our Church in Australia as a body for our men at the front. This Christmas season, when we commemorate the birthday of Him who said, "Blessed are the peacemakers," comes to us with a challenge to do all in our power to help the "peacemakers," those lads of ours far away from home, who are giving their all to win peace in God's world in the only way that it can be won under present conditions. Remember them at Christmastide in your prayers and with your gifts.

G. H. JOSE,

Organising Director, Church of England Australian Fund for Soldiers Overseas.

Notes on Books.

What is Catholicity? A pamphlet containing articles and letters from the "Church Times" and "The Tablet" on the Criterion of Catholicity. Our copy from Messrs. Angus and Robertson, Castlereagh-st., Sydney, price 1/3.

The re-print of these statements makes some interesting reading. The R.C. controversialist gets in some good points against the extreme High Anglican, while the Anglican exhibits the R.C., on his own arguments, as somewhere in the position of un-dominationalism.

Prohibition: A National Remedy for a National Evil. By Rev. T. Davies, V.P.,

Aust. Nat. Prohibition League. Price 2d. or 7/4 per 100, or 4/- 50, 1/- per doz. To be obtained from J. W. J. Green, Angel-rd., Strathfield, N.S.W., or Rev. T. Davies, Morpeth, N.S.W.

The writer says, "For over 30 years the vision of a saloonless Australia has been before me, a passion of desire has held my soul," and in his pamphlet Mr. Davies marshals well arguments and facts in furtherance of the great cause he has taken in hand.

Xmas Calendar. Messrs. D. Mitchell and Co. have issued a beautifully toned "Gibson Girl" calendar advertisement, which may be obtained by "Record" readers from their office, 153 Clarence Street, Sydney, or by post on receipt of one penny stamp.

The Black Prophet, by Guy Fitch Phelps, published by the Standard Publishing Co., Cincinnati, U.S.A. Our copy from The Speciality Press Pty. Ltd., Caxton Buildings, 189 Little Collins-st., Melbourne.

Speaking quite frankly, we are not impressed with this kind of novel. The author's design is to unveil the enormities of the Roman Church, and his description of what he believes to be Roman "frightfulness" leaves very little to the imagination of his readers. Consequently the production of such facts in the form of a novel has resulted in a most undesirable kind of book. If the author's facts are really facts he would have accomplished his object in their incorporation in a work of straightforward indictment much better and healthier than in the form of a novel with its air of unreality and its indiscriminate appeal.

Reservation. Addresses by the Bishop of Oxford and the Bishop of Chelmsford to the clergy of the Diocese of Chelmsford, together with a series of questions and answers. Published by Robert Scott. Our copy from Messrs. Angus and Robertson, Sydney; price 2/9.

At the invitation of the Bishop of Chelmsford, Dr. Gore addressed some 400 clergy of the diocese of Chelmsford on the subject of "Access to the Reserved Sacrament for Prayer and Adoration." Opportunity was given for asking the Bishop of Oxford questions on the subject at issue, and closing address was given by Dr. Watts-Ditchfield. The occasion of this gathering was the controversy stirred up by the one thousand rebellious clergy who signed the notorious petition, and the address was severely limited to the one aspect of the subject. In his address Bishop Gore showed how up to the 8th century, the corporate character of communion was fundamental and essential in the Eucharist, and how in the Roman rite today that aspect has been altogether obscured. Then, passing on to the theory of "ferrous" of transubstantiation in its relation to "reservation," the bishop quotes, with approval, the finding of Dr. Freestone, "the original purpose of official Reservation (i.e., Reservation in Church) was purely practical (for Communion). The development of any cultus of the Reserved Eucharist was the direct outcome of the acceptance of the doctrine of transubstantiation as the orthodox belief." Consequently, the Bishop feels constrained to resist the development at the beginning. Some of the queries put to Dr. Gore were interesting, especially the one concerning the relation of the bishop's assumption of the real presence of the glorified humanity of our Lord in the Sacrament to the first institution in the Upper Room. The bishop candidly confessed his inability to deal with it; we can not quite allow that the bishop was correct in saying that it was not relevant to the discussion, it seems to us a most pertinent question—the first celebration can hardly be held to have been devoid of the richness of blessing of which all succeeding Eucharists have been full.

We commend the book to the careful consideration of clergy and laity alike, for in this time of crisis the churchman should cultivate an instructed interest in the matters under review.

Courage and Comfort in Time of War, by Professor R. G. MacIntyre, B.D., Moderator-General of the Presbyterian Church of Australia. Published by Messrs. Angus and Robertson, Sydney, price 9d.

This pamphlet contains two sermons, entitled "God in the Midst," and "The Voice of Gladness behind Prison Bars," which exude comfort because full of the optimism of a man who believes in God. "The only hope I have for our world through the welter of War is because I believe that God's hand is on the helm of the universe." We are glad that Professor MacIntyre has given them a permanent form.

Australia A.D. 2000 or the Great Referendum, by Rev. S. G. Fielding, of all booksellers, price 1/-. A series of visions concerning the future of Australia, showing the futility and sadness of man's struggle against God.

Correspondence.

Ridley College.

(The Editor, "Church Record.")

Sir,—Kindly allow me to make known among the friends of Ridley College its needs in view of the re-opening in March under the new Principal Rev. Eustace Wade, B.D. (1) About £150 is needed at once to purchase furniture. At a meeting of ladies and members of Council held last week £20 was promised in this room, and a conditional offer of 10/- for every £1 subscriber up to £100. It ought not to be difficult for others to make up the sum of £150. (2) The College needs help for its maintenance. Owing to the War the roll of students has been considerably reduced, and the receipts from fees are correspondingly less. Hence the need for a number of annual subscribers to the maintenance fund. (3) For permanent work the College needs to be endowed with money which will produce annual scholarships. Promising men could be obtained for training if more help could be given for the payment of fees in the shape of scholarships. What better object could evangelical people give or will their money to, than to enable the College to send forth an increasing number of men trained on the evangelical lines for the ministry of the Church. We ask all who can to help in these ways, and those who cannot give largely to try and interest others in the College. The Hon. Treasurer is Mr. H. J. Hannah, E.S.A. Bank, Collins St., Melbourne.

I am, on behalf of the College Council, Yours, etc., H. T. LANGLEY.

The Appeal of Christmas and Missions.

The Editor "The Church Record."

Dear Sir,—May I be allowed to remind church people everywhere throughout Australia that the Festival of Christmas should be marked especially by giving to missionary work. For the coming of the Lord Jesus reveals the Father's Love for mankind; and as the Word was made flesh and dwelt among us, so to-day divine truth can only be revealed through human life. A second reason is that to the Christian the season of giving should be marked by his belief in the word of the Lord, "It is more blessed to give than to receive." It is also, I think, worth emphasising that few of the children of God have had less of the good things of this world or "of the life of the world to come" than the aboriginals of Australia. The Aboriginal Missions at Yarrabah, the Mitchell River, the Roper River, the Forrest River, and Torres Straits have barely received "the crumbs from the rich man's table." May many kind friends keep them in mind when we thank God for "His unspeakable gift."

J. JONES,
Chairman A.B.M.

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Christmas gifts from the King of Love, Brought from His Royal Home above; Brought to thee in the far-off land, Brought to thee by His own dear Hand. Promises held by Christ for thee, Peace as a river flowing free, Joy that in His own joy must live, And love that Infinite Love can give. Surely thy heart of hearts uplifts Carols of praise for such Christmas gifts! —Frances Ridley Havergal.

ACETYLENE GAS PLANT for sale, cheap. Apply, Rev. F. J. Dillon, Richmond.

WANTED—CURATE for St. Paul's, Chatswood, from 1st March, 1918. Single man preferred. Apply Rev. E. Walker.

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The Church Record.

DECEMBER 21, 1917.

THE MESSAGE OF THE INCARNATION.

For the fourth year in succession the Christmas Season will come to a world of bloodshed, and its attendant woes, pain, sorrow and want. Few of us anticipated that the war would be so protracted, and the anxiety and suffering so prolonged. The day of Peace and Goodwill ill accords with the sight of men and brothers engaged in a bitter internecine struggle in which the worst things imaginable have been proved only too possible, and human nature has been shewn to be bankrupt indeed, apart from the purifying and restraining influence of the Spirit of Christ. From all parts of the lands engaged in the war there goes up to the throne of grace prayer unceasing from hearts lacerated with dread foreboding and lonely sorrow. The long delay in the coming of the much wished for peace is causing many a heart to be sick because of hopes deferred. It is indeed a sad and sore world upon which the coming Christmas Day is going to break.

And yet that Day of days with its sacred and blessed memories is to us a harbinger of dawn. It speaks to us of the Sun of Righteousness arising with healing in His wings—healing for sadness and healing for suffering. We little understand the true significance of Christmas Day, if we suppose for one moment that the noisy festivity that so frequently has monopolised the day is really expressive of its real meaning.

We have but to follow the Christ Child's footsteps as He lived His earthly life to know that He was found more often in the house of sorrow and suffering than in the house of mirth. "Himself took our infirmities and bore our sicknesses." Curiously enough, when we contemplate His presence, we have to remind ourselves that He was sometimes found in the house of mirth, for too often we are prone to seek that presence only in the darker passages of life. And so for us to-day "The Man of Sorrows and acquainted with grief" will be with us all in His gracious and comforting presence.

We may still wish one another Christmas joys, and for our brave soldiers in all the agony of conflict we may pray that the Christmas joy may be theirs. It is in the highest degree congruous with the purpose of the Incarnation, that the Saviour's presence should be sought to assuage human grief and strengthen human weakness on Christmas Day. But the message of the In-

carnation goes wider than that. "One touch of nature makes the whole world akin," and the touch of a common sorrow and a common suffering has benefited the varied conditions of our social life, many mother hearts have realised a community of nature in a common grief, and many brother hearts, in common hardship and common foe, have realised their essential brotherhood. The Incarnation surely emphasises all this. He touched our nature, cleansed it by His touch and bound it together in His wondrous person. In Him there is no room for the artificial distinctions of earth life. He consecrated by His touch the lowliest of human conditions of life, that He might hallow human nature throughout, and prepare the way for a realisation of the most wonderful ideal of brotherhood. And Christmas Day echoes in our hearts those words of God to the Apostle Peter. "What God hath cleansed that make not thou common."

We are face to face with difficult problems in our own land—problems that may be easily accentuated after the war if we lay not to heart the lessons God is teaching in this war, and has been seeking to impress upon us all the past years. Who can doubt that the Social Problem would have been far less acute, if not non-existent, if the message of the Incarnation had been realised and acted upon in our social life? Is it not too true that long years of peace and prosperity have not been making any easier in our social life those inequalities that hinder the due expression of a Christian brotherhood? The separation of class from class has grown and intensified. In varying watertight compartments men and women have been shutting up their lives. Forgetful of Christ's ideal of a life of service for our fellow men, we have been making use of the increase of wealth to make our conditions of life more comfortable and luxurious; and for that purpose we have sought to withdraw "far from the madding crowd." We have been fast forgetting our brother and his needs and woes, because our ideal of life has kept us far distant from and so completely ignorant of the condition of his life, and he condemned by his own fault or misfortune to live his life in drab, crowded and unwholesome circumstances, has, perhaps not unaturally, allowed in his heart a deep resentment to grow against those who enjoy the good things denied to him and in many cases provided by the sweat of his brow.

Out there in the trenches men have been learning what brotherhood means; and it belongs to us to learn and live out in our daily life the same lesson taught us in more appealing forcefulness by the Incarnation of our blessed Lord. And it must not be forgotten that the whole of humankind has been hallowed by that rare event; hallowed in spite of the hopelessness of the human circumstance of that birth at Bethlehem. And yet that erring humanity was deemed worthy of the love of God. God sought to draw it to Himself by the "lifting up" of His own dear Son. The lesson is hard to learn for us in our human infirmity and shortsightedness; but it is there for us to learn and He is seeking to teach us. The climax of His love is evidenced by that prayer from the Cross. "Father forgive them." And there surely is much in our attitude to those in opposition which is spoiling a glorious cause of right against wrong. There is always the danger that an anger that is of righteousness may be permitted to degenerate into a passion of resentment that would militate against the loving purposes of God.

For good or ill our lives are bound up in the same sacred bundle of life; and it belongs to our care and privilege not to destroy but in every way by loving service to save and make powerful for good the lives of those who belong to us because they belong to that wide human life consecrated and claimed for God by the Incarnation of the Son of God as on that first Christmas Day.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

Christmas Services at the Cathedral.

During Advent special courses of sermons have been preached on "Advent Calls" and "Visions of the Last Days in Isaiah," by the Archbishop, the Dean, Canon Beck, and the Principal of Moore College.

Christmas Carols will be sung on Christmas Eve at 7.45 p.m., and also on Christmas night, and on Christmas Day the Archbishop and the Dean will preach at the morning and evening services respectively.

The Choir School are to have the Annual Distribution of Prizes to-night at 7.45.

St. Clement's, Mosman.

A very large congregation gathered in the above church on Wednesday, December 5, to listen to the organ and vocal recital arranged by Mr. Geo. F. King, A.R.C.O. It being the anniversary of the Church, the Rector delivered a short address on the Church and what it stood for. Mr. King's organ solos were of a very comprehensive character and gave great pleasure to those fortunate enough to be present. Those assisting vocally were Miss Lili Sharp, Miss Eva LeCotes, Messrs. W. H. Parkinson, A. B. Sedgley, and St. Clement's Choir.

Fine Ideals.

In the past week the numerous schools have been engaged in their "Breaking-up" functions, and some good things have been said concerning the true ideals of sound educationalists. In her report for the year, the Principal of Abbotsleigh, Wahroonga, on Tuesday of last week, voiced some of those ideals. After referring to the War and the splendid way in which the girls of that school have sought to make a worthy contribution to the various war funds, Miss Murray went on to say: "One of the most urgent needs of the present day is for the girls still at school to fit themselves for the many and varied professions and occupations they will be called upon to enter when they leave school, and so our work and other activities are never allowed to interfere in the slightest with our school work. We are going to need our girls more and more every year. They have shown us already what they are capable of both in voluntary work and in sacred posts, but I would remind those girls who sometimes find school dull, and long to be out in the world, and doing something that an educated girl with a trained, alert and capable mind is a far more valuable asset to the community than her sister who leaves school before she is really capable of reaping the full benefits of her training there. . . . Latin and mathematics and all the other lessons which make for strength of character in the overcoming of difficulties, and for efficiency and accuracy in the mental training they give, are the foundations on which the girls of to-day are building the capable responsible women of to-morrow. Sometimes parents say to me, 'My girl need not learn Latin. . . . True, she may never need the little bit of Latin or Botany in the sense that she will never actually transmute it into terms of £ s. d., but can anyone say that she will not need through her life the strength that comes from doing a difficult or distasteful thing, the real spiritual joy and uplift that lies in the bit of hard work well done, the keenness of perception and accuracy of observation and judgment to be gained in scientific training of any kind? . . . We cannot smooth every difficulty from the path of our girls in after life, and we do them no true service when we do not teach them in their school days that it is only the hard things that are worth doing, and that the woman who counts is the woman who quietly accepts and does them as they come in her way."

Rural Deanery of South Sydney.

(From a Correspondent.)

The personnel of the Rural Deanery of South Sydney consists of some twenty or more clergymen apart from lay representatives. The Chapter meets regularly every

quarter according to an arrangement which enables the brethren to visit every parish in the Rural Deanery in order. The Rural Dean is the Rev. H. T. Holliday, and the last rural-deanery chapter was held under his direction at Cook's River on St. Andrew's Day.

The Rural Dean opened the meeting with devotional exercises and the brethren settled down to business. Matters of very important character are discussed from time to time by this chapter, such as Sunday work, Church Schools, Offices of Laymen, Pensions, Public Funds, Ordinances. These matters are not dealt with in the abstract, but in a definite manner when need causes them to be brought before the Chapter. A very definite matter at present being considered is the unsatisfactory state of affairs—as far as the Church of England is concerned—at Woronora Cemetery, and there is little doubt that an alteration will soon be made.

In addition to definite business at the Chapter meetings, a general subject is discussed. The Ven. Archdeacon D. J. Davies, M.A., Principal of Moore College, opened the discussion on this occasion with a lecture on "The Church and Labour," which the brethren took up with interest.

After tea, the business of the day was resumed and continued until 7.30, when the Rural Dean conducted a missionary intercession service in the Church, and the Rector (Rev. P. J. Evans, L.Th.) preached a missionary sermon.

The Late Canon Archdall.

Memorial services were held last week at St. Barnabas' Church, Glebe, and St. Stephen's, Penrith, in connection with the death of the late Canon Archdall. Canon Boyce preached at the former service, and the Rev. A. H. Venn at Penrith.

Educational Enterprise.

The promoters of the new Boys' School at Cranbrook, Darling Point, are to be congratulated on their enterprise. The well-known property was bought in by Mr. Sam. Holdren, who is financing the scheme, and very shortly a Church School, with Preparatory and Secondary divisions, is to be opened. A provisional directorate has been formed.

Mission Zone Appeal.

Rev. A. A. Yeates, hon. organising secretary of the Mission Zone Fund, says there are about two thousand poor children in Woolloomooloo, Surry Hills, Ultimo, Waterloo, and Erskineville, who as Christmas comes round, look forward to the treats provided for them by the agents of the Mission Zone Fund and their band of lady helpers from the L.H.M.U. The Secretary is asking for funds to enable the Zone workers to brighten the lives of unfortunates at Christmas time. Those desirous of helping may send donations to the organising secretary of the Mission Zone Fund, Diocesan Church House.

Anniversary Services.

St. Barnabas' Church, Mill Hill, celebrated its 16th anniversary on Sunday week. The Dean of Sydney preached an impressive sermon to a good congregation. Canon Cranswick, of St. John's, Glebe Point, preached in the evening. The choir rendered its long programme of music very creditably. On Monday night there was a tea-meeting and concert, and the Rev. George Mashman, of Rockdale, was the speaker.

St. John's, Glebe Point.

In connection with the Ladies' Union and Young People's Union, a Missionary Sale of Work was held in the Rectory garden on Saturday, December 1. There was a large attendance of parishioners present, and the sum of £22 was realised. After paying expenses, £8 was sent to the Young People's Union and £13 to the general fund of C.M.S.

Induction at Roseville.

The choice of the Rev. A. J. Priest, rector of Berry, to fill the position of Minister-in-Charge of the recently-created district of Roseville, was a decidedly happy one, and his "exhoration" has been welcomed by a large circle of friends, particularly amongst the clergy with whom Mr. Priest is deservedly popular.

The induction service was held on Friday, December 14, and in the presence of a large congregation the Ven. Archdeacon D'Arcy-Irvine duly instituted Mr. Priest. A welcome social was subsequently held in the School of Arts, when addresses of a suitable character were delivered. We predict a happy future for the good people of Roseville.—Communicated.

Speech Day—Trinity Grammar School.

The School held its prize presentation and speech-day last Thursday. The Acting-Warden, Rev. F. C. Phipps, presided, and in his introductory remarks stated that prior to coming to the School he had no idea of

the really fine work that was being done at Trinity. The unconscious quest of the day was for Reality—and this was the word he would use to express his outstanding expression of the work done at the School. It was largely due to the unreality of religion in school life that we had an expression of religion to-day that was divorced from practice. In Trinity religion was made to pervade all aspects of a boy's life. In fact, one could not do better than say the School motto summed up their ideal admirably—"Deus gloria soli Deo." He believed this was the note struck throughout—whether in class, sport or chapel.

The Headmaster, in his report, sketched the growth of the School, and incidentally referred to the growth of a new spirit among the boys. After all, the criterion was not the exams passed, though these were necessary, but the attitude to his work adopted by the boys. As a result of his training, this was the all-important thing—as it was in this attitude a boy would subsequently face his future life work. Parents would do well to bear this fact in mind in estimating their boy's progress.

Mr. Walsh made a fine speech, which greatly interested the boys—the keynote of it being "We are safer doing our duty than neglecting it." The Rev. W. Hilliard, a former headmaster, also spoke and at the conclusion a presentation was made to Rev. H. W. Barden, who was leaving the School.

Christmas Relief.

The editor of "The Deaconess," Deacons House, Newtown, Sydney, writes:— There are many poor, aged, sick, and lonely in our districts, who are greatly cheered by gifts at Christmas. We shall be very glad of donations to our Relief Fund for this purpose. To give relief through organised work is the best, it saves over-lapping, and the neediest cases are those who never beg. The Deaconesses always know the cases personally to whom they give relief. Gifts of clothing, old or new, are also most useful to us. Our regular Jumble Sales are a great help to many of the mothers in our districts.

The Deaconess' work in Sydney has also a children's home under its care. It is one of the oldest homes in Australia, and was removed three years ago from Balmain to Harrison-street, Marrickville. There are 45 children there at present from 2 to 14 years, among them 7 little boys. These are carefully selected cases, all from sad circumstances. Some of them are the children of Anzac and other heroes of this war. Gifts for Christmas would be gratefully received.

St. Clement's, Marrickville, and Pew Rests.

(Communicated.)

At a special meeting of St. Clement's Church's congregation, held in the School Hall, on December 12th, after evening prayer and war intercession, in church, the question of pew rests was considered.

At the present time 25 per cent. only of the seats are let, the remainder being free. After some animated discussion, it was decided to abolish pew rests altogether, but to do it gradually. No more seats will be let; as the present occupants of the rented pews leave the seats will become free. Further, five minutes before the commencement of the service every seat will be free and open to all-comers. As the church is open every day for private devotion, St. Clement's, Marrickville, will be numbered in due time amongst the churches which are "free and open," an ideal desired by an ever-increasing number of churchmen.

Parochial Corporate Communion.

At 11 a.m. on Advent Sunday a special corporate parochial communion was held at St. Clement's Church, Marrickville. The church was filled with earnest worshippers. Archdeacon Martin took as the keynote of the service that grand, old text St. John iii., 16, and the choir sang the words as an anthem.

One prominent idea of the service was that the communicants of the parish might draw near to the Holy Table of their Lord, as one great Christian family at the beginning of the church's year. The sight and presence of 500 communicants inspired and cheered all present.—From a correspondent.

Ordination.

The Archbishop will hold an Ordination of Deacons and Priests in the Cathedral to-day, Friday, at 10.30 a.m., when the following gentlemen will be ordained to the Diaconate:—Messrs. W. V. Fisher and S. A. Turner, and the following to the Priesthood:—Revs. F. G. Alexander, R. Harley-Jones, W. E. Maltby, H. A. Powys, C. H. Tomlinson, H. W. A. Barden. The preacher will be the Ven. Archdeacon Davies, and the gospeller Mr. S. A. Turner. Afterwards Mr. Fisher will be licensed to the curacy of All Souls', Leichhardt, and Mr. Turner to that of St. John's, Glebe.

NEWCASTLE.

The Hamilton Mission.

(Communicated.)

A most successful evangelistic mission lasting nine days concluded on the 10th inst., the missionaries being the Rev. P. J. Bazeley, of the C.M.S., and the Rev. Harold Mullens, of Eastwood. The daily programme was 7 a.m. intercession, 3 p.m. Bible exposition, 4 p.m. children's meeting, 7.30 p.m. singing, 8 p.m. mission service. In addition to these open air meetings were conducted on each Saturday night on either side of the parish. Some large workshops were visited in the luncheon hour, and suitable addresses given to the men who gathered round. On the Sunday's special meetings were held for women only, and also for men only. Mr. Bazeley spoke on the "need of democracy" and several useful questions were asked and answered. Owing to the weather conditions, the mission being in small things. And perhaps expectations were timid. But the message soon began to make headway. An atmosphere was created, a glow set in, souls were kindled at it, a light sprang up. People began to see visions of their insecure position, their sins, their guilt—yea, and their Saviour too. The quickening grace of the Holy Spirit brought to many newness of life. Hungering and thirsting after righteousness they were filled. God became more a living bright reality than ever before.

The time allotted passed all too quickly, but the closing services will never be forgotten. The spirit of God brooded over us. Large numbers of people gathered into the House of Prayer and said, surely the Lord is in this place. So he was. The free solemnity made it easy to surrender and dedicate to the present Lord. Nearly a hundred were constrained to witness a good confession by going to the communion rails and in the sight of God, and the congregation, receive a memorial card to put God first.

The final mission communion on Tuesday morning at half-past six was a foretaste of bliss.

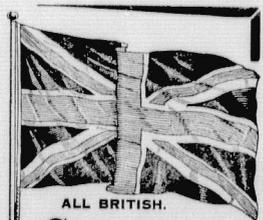
God is not dead. Christianity is not a failure. It is still possible to see strange things to-day.

The rector, Canon Ramin, took a most sympathetic part in all that was done, and shared in the great joy of his time-honored parishioners.

ARMIDALE.

News in Brief.

"This month I was glad to welcome the Rev. F. Ballance and Mrs. Ballance at Tamworth, where he is assisting Canon Fair-



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brother. Much to my regret I find that the Rev. H. E. Taylor has broken down in health, and his doctor recommends him a long holiday. He is seeking work in a town parish, I believe, where distances and travelling are less strenuous. Many of his parishioners will remember his work with gratitude in Tamworth, and we all hope he may soon be restored to strength again. At Tamworth I took five confirmations, which were largely attended. In two churches I was struck by the number of adults, who in this year of war, came bravely forward and gave their witness for their faith. Canon Fairbrother has only had his car a few months. Already it has borne good fruit, if one may judge from the numerous country candidates whom he was able to present. Similarly large confirmations were held at Glen Innes and West Tamworth. Canon Kemmis worked well in spite of his hard work. He hopes in the near future to bring his Sunday School close to the Parish Church, and to put up a larger and more serviceable building. From several sources one heard how much the Intercession Services on Wednesday, November 21, were appreciated in Glen Innes and elsewhere. I should like to express my grateful thanks to the clergy who kindly arranged special collections for the Church of England Soldiers' Huts. Archdeacon Johnstone gathered in some £35. Gunnedah responded liberally. I hope that many other parishes have followed suit.—Bishop's Letter.

CRAFTON.

Farewell to Archdeacon Tress.

On Friday week last Archdeacon, Mrs. and Miss Tress, of Alstonville, who are leaving for Grandison, were entertained at a farewell. The hall was nicely decorated with greenery and flags. All over the hall were little tables set out with beautiful napery, silverware and flowers, and the scene was indeed pretty. The attendance was very large, country centres being well represented. The Archdeacon and his wife and daughter, during their stay in Alstonville over two years, have, by their many kind acts and keen interest in church, charitable and public affairs, endeared themselves to a very large circle of friends, both inside and outside their own church. Archdeacon Tress was presented with a wallet containing £56 in notes.

A Thoughtful Churchman.

Two parishes in the diocese have recently benefited by the generosity of a churchman, who bequeathed a sum of £600 each for the endowment of the parish.

It is almost incomprehensible that more Churchmen, when arranging for the disposition of their property after their decease, do not remember that they are but "stewards" of Him into whose more immediate presence they enter at death, and that the power to dispose of their estate comes from Him.

VICTORIA.

Referendum Pastoral.

Last Sunday a Pastoral from the Archbishop and Bishops of the Province, and dealing with the Referendum question, was read in all the Churches of the Province. After speaking of our special duty in Australia, the Bishops went on to say:—

"The whole world is being visited and tested by God. The greatest principles underlying our Christian faith and our civilisation are being tried as by fire. Fire purifies as well as consumes, and as gold is tried in the fire so nations are purified by suffering.

"We dare not contemplate an Australia shamed by a cowardly refusal of duty or dishonoured by broken promises. This war was not of our seeking, but the wrongs of Belgium and France and other suffering nations caused every true heart three years ago to burn with indignation. We have lavished our gifts upon the sufferers, but they need our help on the field of battle to deliver their countries from the power of their enemies.

"The Church of England stands, as always, for duty to God and country, and no individual hostility must detract us from proclaiming our duty at this time of supreme national crisis.

"The fate of Russia to-day shows us how a country can lose its soul when internal strife destroys its moral power.

"We make the words of President Wilson, spoken to America, our own:—"Right is more precious than peace, and we shall fight for the things which we have always carried

near our hearts—for democracy, for the right of those who submit to authority to have a voice in their own governments, for the rights and liberties of small nations, for a universal dominion of right by such a consoling of the peoples as shall bring peace and safety to all nations, and make the world itself at last free."

C.M.S.

Annual Reunion of Workers.—Mr. and Mrs. James Griffiths were kind enough to invite some 250 C.M.S. workers to tea and an evening on Tuesday last. The Bishop of Bendigo, the Bishop of Wangaratta and Mrs. Armstrong were present. The Rev. E. V. Wade, B.D., the new Principal of Ridley College, was given a most hearty reception. The Hon. W. H. Edgar gave the concluding address, which was an inspiring utterance. The whole society, and the evangelical cause in general, is greatly indebted to Mr. and Mrs. Griffiths for bringing together so many people, who have the same interests, at the close of the year. The gathering was one of the most important that has been held in evangelical circles during recent years. The warmest appreciation of the unflinching kindness and generosity of Mr. and Mrs. Griffiths was spoken of by Mr. Wade and by others.

C.M.S. Finances.—Every possible effort is being made to enter upon 1918 without any indebtedness. Contributions towards the society's work will be gratefully received by the secretary, Rev. A. R. Ebbs, Cathedral Buildings, Melbourne.

C.M.S. Protest.

At the last meeting of the Victorian C.M.S. the following motion was passed:—"The Committee of the Victorian Branch of the C.M.S. protests strongly against the partisan character of the first report, under the new constitution, of the chairman of 'the A.B.M.'"

MELBOURNE.

A.B.M. Chairman Welcomed.

In response to an invitation issued by the Archbishop a number of clergymen and laymen gathered in the Chapter House on Friday afternoon, November 30, to meet the recently appointed Chairman of the Australian Board of Missions. His Grace, who presided, outlined the circumstances which led up to the creation of the office of Chairman of the Board, and made flattering reference to the qualifications and claims of the first occupant, the Rev. J. Jones. After a brief "address in reply" the visitor was introduced by His Grace personally to each of those present. The Ven. Archdeacon Hayman represented the Home Missions, the A.M.S. was represented by the secretary (Rev. A. M. Levick), and the C.M.S. by the President (Rev. A. C. Kellaway), and the Secretary (Rev. A. R. Ebbs).

Farewell to Bishop Long.

Bishop G. M. Long, of Bathurst, formerly head master of Holy Trinity Grammar School, Kew, who is about to proceed on active service abroad, was entertained at afternoon tea in the Melbourne C.E.M.S. rooms by the members of the Church of England Men's Society, and many other Anglican clergymen and laymen. During a formal interval Archdeacon Hayman, Mr. L. V. Biggs, chairman of the war work committee of the society, and Mr. E. C. Rigby, spoke in appreciation of Bishop Long, and conveyed to him the good wishes of the Anglican community of Melbourne.

Bishop Long, in response, said that the most important diocese of the Australian Church at the present time was in France and England. It was two years since he had offered to the Chaplain-General to go to the front in any capacity. It was due that the Australian work amongst the troops should be done by an Australian bishop, and it had been very distressing to hear of the hopeless difficulty of the work of the Australian chaplains abroad, because of the lack of a bishop's services. The chaplains prepared numbers of men for confirmation, but it was impossible to get them confirmed at the time required, and the men returned to the firing line unconfirmed and greatly disappointed. He was going out only as a

fourth-class chaplain, with no military authority whatever, and he rejoiced in that because he wanted to get near to the men. It was a difficulty of the chaplains' work that they were classified as officers; if they could go without military rank it would remove many difficulties. They should break down the "officer caste business." There were about 66 Anglican chaplains, and more than 100,000 Anglican soldiers. His diocese had given him £450 for use for the benefit of the men.

Preparing for a Diamond Jubilee.

St. Mary's, Caulfield, will attain its 60th anniversary in August, 1918. The congregation has adopted a scheme for raising a jubilee fund of £200, providing for the paying off of all liabilities on the church property, and a missionary thank-offering of £100. It is felt that St. Mary's owes so much as a parish to its connection with the missionary work of the church that the jubilee ought to be the occasion of a missionary thank-offering. Last Sunday night the choir, under the control of Mr. W. H. Smithers, gave a fine rendering of Spohr's oratorio, "The Last Judgment." Mr. Smithers' brilliant work on the organ did much to make the rendering of this difficult work a success.

In Memoriam.

At St. Luke's Church, South Melbourne, on Sunday evening, a service was held in memory of the late Colonel W. W. Hearne, D.S.O., A.A.M.C., who was killed in action in France. The congregation, which filled the Church, included the Consul for Italy, Cavaliere Eles, Colonel Bryant, A.A.M.C., and a number of other military officers. Mr. Oswald Hearne represented the family. The late Dr. Hearne was a member of St. Luke's Vestry.

WANGARATTA.

Ruridical Chapter.

The Ruridical Chapter of Wangaratta met at St. Columba's Hall, Wangaratta, on November 13 and 14.

A well thought-out paper on the Epistle for the 23rd Sunday after Trinity, Phil. iii, 17-21, written by Rev. F. Grist, was read by the Rev. A. E. Preece. The Rev. F. H. Peake read a paper on the Collect, Epistle and Gospel for the 24th Sunday after Trinity, in place of the Rev. W. A. Williams. An interesting paper was contributed by the Rev. G. Nelson, on the subject, "What is a Christian?" The Rural Dean dealt very fully with the practical difficulties in connection with a Mission, in a paper on that subject. On Sunday evening, November 13, the Bishop delivered an instructive lecture on "The Case for Liquor Reform," and at the morning meeting on November 14 the Rev. A. R. Mace read an excellent paper on "The Church and International Peace." Several other matters of interest were brought forward and discussed.

QUEENSLAND.

BRISBANE.

(From Our Own Correspondent.)

Church Schools.

As usual, at the close of the year, the Archbishop has been busy distributing the awards and prizes gained at the various Church Schools. These are gradually increasing in numbers and prestige. Southport School ranks with the best. It is splendidly situated by the sea, has an excellent staff, and its old boys, upwards of 200 in number, are proving their loyalty and self-sacrifice at the front. The Sisters' School (St. Margaret's) has a fine record of good work for the past year. It is a matter of sincere regret that the School is losing Miss Lyon's services, who is leaving after ten years' work, for Armidale, but the change of climate will be beneficial, and she will always take the greatest interest in her old school that she made so great a success.

St. Luke's, Toowoomba.

Canon Oakeley has been instrumental in presenting to St. Luke's congregation some "Bethlehem Tableaux." There were 13 tableaux, with 40 scenes, depicting i

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Christmas story from the appearance of the angel to the Virgin Mother down to the closing scenes of the boy Christ in the carpenter's shop at Nazareth, and ending with a scene of the Last Supper. The whole series was reverently staged, and made a deep impression.

WEST AUSTRALIA.

PERTH.

Transcontinental Railway.

The opening of the Transcontinental Railway marks an epoch in the history of Australia. Hitherto West Australia has been to all intents and purposes an island. We could only go away and return by sea. We are not all explorers like Sir John Forrest. The opening ceremonies were shown of their splendour by being divided into two. The division of functions, however, enabled Sir John Forrest to have a triumphal progress. Let us hope that this new railway will be the means of bringing together Australia—East and West—in one great fellowship of men striving for the uplifting of the lives of our people in this beautiful and freedom-loving country—Archbishop's Letter.

The Memorial Hall.

The stone of the new Memorial Hall, which has been given to the Diocese by the Hon. Septimus Burt, in memory of his son, was set in its place with the due order, form and ceremony by Sir John Forrest, on Friday, October 26. The inscription reads:—"This Hall is being erected by his Sorrowing Parents, in Loving Memory of their Youngest Son, Lieutenant Theodore Charles Arthur Burt (Bob), R.F.A., who left Perth in January, 1915, and having obtained a commission in the Royal Field Artillery, joined his Battery at the Front in the Great War in May, 1915, and fell in action near the village of Montauban, in France, in the battle of the Somme, on the 15th day of July, 1916, aged 23 years.

"The Lord gave and the Lord hath taken away; Blessed be the Name of the Lord."

SOUTH AUSTRALIA.

ADELAIDE.

Reunion.

The Bishop has drawn the attention of the clergy to the appeal made by the Committee of the World's Conference on Faith, and Order for the observance of January 18 to 25, 1918, as a season of special prayer for reunion.

Farewell.

A farewell social was tendered to the Right Rev. Dr. Wilson, Bishop-elect of Bunbury, by the parishioners of St. Andrew's, Walkerville. A large gathering was presided over by Mr. W. H. Selway (minister's warden). The Bishop of Adelaide said that Bishop Wilson had been a great help to him during his six years of service in Adelaide, and Bunbury was fortunate in getting a man of ripe experience and great activity. Dr. Wilson's chief characteristics were his large fund of sympathy, his accessibility, and tolerance. On behalf of the parishioners he presented him with an illuminated address and a cheque for £110.

C.M.S.

A very interesting and varied programme has been arranged for the Summer School to be held at Glenelg, December 26 to January 1. The Bishop of Adelaide is taking part in the welcome meeting.

TASMANIA.

Clerical Reading Union.

At the last meeting of the Northern Clerical Reading Union in Launceston, Archdeacon Bersted was given an opportunity of advocating his proposal, made at synod, to abolish inductions. As was only to be expected, it aroused much discussion—in fact the matter was felt to be so important that for further debate it was adjourned to a future date. It was agreed that in many cases induction had been fruitful of trouble, but the general opinion seemed to be that the suggested remedy would be worse than the disease. There seems to be no doubt that the proposal would have to be substantially modified to find acceptance, but our thanks are due to the Archdeacon for trying to bring the matter to a head.—Church News.

NEW ZEALAND.

CHRISTCHURCH.

Maori Troops.

At the request of the Diocese of Waipatu,

the Military Affairs Committee approached the Defence authorities pointing out the urgent need of a native Chaplain being sent to England to minister to the Maori soldiers in camps and hospitals there.

We are pleased to announce that the Hon. Minister for Defence has appointed the Rev. Pene Hakawai as Chaplain to the Maori troops in England. Mr. Hakawai has already sailed for his new sphere of labour, and we feel sure that his work amongst his brethren at Home will be greatly blessed.

NELSON.

Bishop Miles' Jubilee.

A representative deputation of churchmen and the general public waited on Bishop Miles at his residence on the 12th of November last in order to congratulate him upon the jubilee of his ministry in the diocese of Nelson, and to present him with a handsomely framed photograph of the clergy of the diocese. Bishop Sadlier made the presentation.

REVISED LECTIONARY.

Dec. 23, 4th Sunday in Advent.—M.:

Pss. 94, 96; Isa. xxxii. 1-7; Mark i. 1-15 or Jas. v. 7. E.: Pss. 97, 98, 111; Isa. xxxiii. 2-22 or xxxv.; Matt. xxv. 31 or 2 Tim. iii. 14-iv. 8.

Dec. 25, Christmas Day.—M.:

Pss. 19, 85; Isa. ix. 1-7; Luke i. 1-20. E.: Pss. 113, 132; Zech. ii. 10 or Isa. vii. 10-14; Titus ii. 11-14 or 1 Jno. vi. 7-14.

Dec. 30, Sunday after Christmas.—

M.: Pss. 45, 110; Isa. xl. 1-9; Mark x. 13-16 or Rom. xii. E.: Pss. 90, 91; Isa. xl. 1-11 or xl. 12; John x. 1-16 or Phil. ii. 1-13.

Jan. 6, Feast of the Epiphany.—M.:

Pss. 46, 72; Isa. lx. Jno. i. 29-34. E.: Pss. 96, 97, 117; Isa. lxi-lxii 2; Jno. ii. 1-11.

A NEW YEAR'S WISH.

For the weariest day
May Christ be thy Stay;
For the darkest night
May Christ be thy Light.

For the weakest hour
May Christ be thy Power;
For each moment's fall
May Christ be thy All.

—F. R. Havergal.

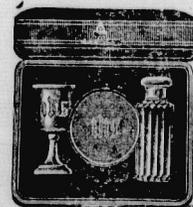
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CHRISTCHURCH.

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The Bishop and Reservation.

The following interesting letter appears in a recent issue of the English "Guardian":
"Sir,—I deeply sympathise with those who feel that the time of pangs in a world-wide war is not the time for the discussion or settlement of such questions as that of Reservation. In the anguish of a great rebirth for humanity, as we trust this war will prove to be, the Christian Church is surely bound to grant priority to other questions of more importance and higher value than this, unless it is prepared to forfeit its proper function as guide and leader of the people in the paths of truth, liberty, and righteousness. But if there is to be, as there ought to be, a cessation of controversy on ecclesiastical questions till the end of the war, then, in simple justice, it should be a cessation all round. It is obviously unfair to suffer such a question as Reservation to drift into a settlement in one direction, and at the same time to appeal to those whose convictions carry them in an opposite direction to keep quiet and say nothing. As there ought to be no more discussions on the question for the present, neither ought there to be any more concessions. The status quo before the war should be honourably maintained till the war is ended, and no advantage taken of the pre-occupation of men's thoughts with weightier matters to push this question into a settled practice before it has been calmly and carefully examined in all its bearings.

The question is by no means a merely historic or purely theological question to be decided by an appeal to ancient usages or ecclesiastical traditions. These usages and traditions have their value in supplying information as to what was thought and done centuries ago; but they are not necessarily binding on our thoughts and practices today. The Church cannot live and grow by looking backward only and scrupulously copying ancient rules. It is often the Church's duty, in only means indeed, of survival, to forget and forsake the things that are behind and to press forward to the prize of understanding things as they really are, and not as some of the ancients supposed them to be.

In this matter of Reservation we can only get at the truth by getting at the root. The root of the Holy Communion is the Lord's Last Supper. Obviously no Reservation can be found here, nor in the breaking of bread from house to house. The practice sprang up gradually here and there in response to local circumstances and needs, especially the needs of the sick, and perhaps of slaves. In early days the use arose not out of theoretical presuppositions, but out of pressing necessities, and in modern times it will be the need, not the theory, which among practical men will decide the settlement when the time for wise and judicious settlement comes.

As I have already said, now is not the time for debating the theory, but I may perhaps, and in no spirit of controversy, suggest some of the questions which will demand an answer, whenever the debate is rightly ready to begin. If the consecrated elements of the Sacrament may be reserved, why not that of the other Sacrament? Is not Reservation for purposes of worship historically and inseparably connected with belief in Transubstantiation, or at least with an objective Real Presence in the consecrated elements apart from, and independent of, the faith of the recipient—that is, an actual and localised Presence in the bread and wine, without respect to the condition of heart in which they are received?

Laying aside, however, all theological theories for the passing hour, a very practical and urgent question emerges for immediate solution out of existing circumstances. Are individual Bishops to settle the permissive usage, each in his own Diocese, according to their individual proclivities? Is there to be one set of regulations in the Diocese of Rutland and another in that of Blechley? Or if the Bishop of Blechley is translated to Rutland and he to carry his own regulations with him and impose them on Rutland, where quite contrary regulations have previously been in force, without consulting either his new Diocese or his fellow-Bishops? Has an individual Bishop any better right to settle such things himself alone in his Diocese than an Incumbent in his parish? Do we not hear more than enough both of my parish and my Diocese? Is not every parish an integral part of its Diocese, and every Diocese an integral part of its Church? And if a parochial Incumbent has no right to make regulations for his parish in matters such as Reservation without consulting his Ordinary, why should it be supposed that a Diocesan Incumbent has a right to make them for his Diocese without con-

sulting the Episcopate as a whole? Yet what is more common than to hear Bishops say, "In my Diocese I allow this, or forbid that," as if he and his Diocese constituted the whole Catholic Church, and was not a single member so organically incorporated with the whole body that if one member is lax the whole body suffers from its laxity, and if one member is stark, the whole body suffers from its starkness? Every man can understand, at least to some extent, the authority residing in the entire Episcopate; but an authority to bind or loose in individual Bishops in matters such as Reservation is not readily intelligible to the Catholic mind. Is not such Episcopal administration fundamentally sectional, and has it not been the source and cause of much of the present distress in the widening spread of Reservation for purposes of worship? Without, therefore, embarking on any abstract debate on the matter of Reservation, might it not greatly conduce to the quietness and welfare of the Anglican Church if every Bishop were to resolve that he would make no regulations concerning it which he would separately without consulting his fellow-Bishops, and agreeing to abide by the collective decisions of the entire body? In secondary and subsidiary matters, let us have a large and generous elasticity; but in matters primary and fundamental, such as Reservation, we sorely need unity. Autocracy, whether in Church or State, inevitably leads to despotism and consequent revolt. As the day of the Divine right of kings to govern wrong has already gone, so must the day of Bishops as governors according to their individual notions also, or else the whirlwinds of chaos will assuredly play sad havoc with the English Church.

Of course, particular Reservations for such immediate needs as those of hospital wards and sick chambers after general administrations stand on a footing of their own, and would appear not only desirable in themselves, but also for the sake of conferring on their recipients the sense of corporate Communion with their brethren outside.

ANGLICANUS.

The Bishop of Auckland on After-War Problems.

At the Synod of the Diocese of Auckland on October 19, the Bishop, in a masterly address, dealt with some of the difficult problems of Reconstruction after the War. Speaking of the war-weariness that is the inevitable consequence of the long duration of the War, and the criticisms of present institutions and suggested changes in our Imperial Constitution, that are a further consequence of the war-weariness, the Bishop said: "As members of the historic Church of England, which is so interwoven with the whole course of English History, which has crowned and consecrated so many English Kings and Queens and which has made intercession for the reigning Sovereign so prominent a part of our services, we shall, I am sure, heartily welcome and support the words of General Smuts when he says, 'I think that this is the fundamental fact which we have to bear in mind—that the British Empire does not stand for unity, standardisation, assimilation or denationalisation, but it stands for a fuller, richer and more various life among all the nations that compose it.'

Hereditary Kingship Secure.

The question arises, how are we going to keep this world together if there is going to be all this enormous development towards a more varied and richer life among all its parts? It seems to me that the first potent factor that you must rely on for the future is your hereditary kingship. I have seen some speculations recently in the papers of this country (i.e., England) upon the position of the kingship of this country—speculations by people who, I am sure, have never thought of the wider issues that are at stake. You cannot make a Republic in this country. You cannot make a Republic of the British Commonwealth, because if you have to elect a President, not only in these islands,

but all over the British Empire, who will be the Ruler and Representative of all these peoples, you are facing an absolutely insoluble problem. Now you know the theory of our Constitution is that the King is not merely your King, but he is the King of us all. He represents every part of the whole Commonwealth of Nations. If his place is to be taken by anybody else, then that somebody will have to be elected by a process which, I think, will pass the wit of man to devise. Therefore, let us be thankful for the mercies we have. We have a kingship here which is really not very different from a hereditary Republic, and I am sure that more and more in the future the trend will be in that direction, and I shall not be surprised to see the time when our Royal Princes, instead of getting their Consorts among the princelings of Central Europe, will go to the Dominions and outlying portions of the Empire."

"All forms of Government, monarchical and otherwise, have come to their day of testing in the present war, and though changes have taken place, and greater changes will take place in the near future, yet the crown will rest more securely upon the head of King George V. than it has ever done before, and if God is pleased to spare him, his upright, God-fearing life will continue to be an inspiration to his still greater Empire, as well as the truest and most effective bond of union which can possibly unite a Commonwealth of Nations, so varied, so scattered, so vulnerable in isolation, so powerful in combination as the great developing nations which are commonly known as the British Empire. I believe I am right in saying that the greatest and most potent factors in India which have contributed to the splendid response and loyalty of that great country are the personality and godly character of King George which so impressed themselves upon his Indian subjects at the time of the Durbar; and what is true of India is true also of the many and powerful native races of the world which have come under British rule. Whatever changes in the constitution of other countries and Empires may result as the direct or indirect outcome of this war, the unity, security and real spiritual power of our Empire depend upon the bonds of love, devotion and loyalty binding the many parts of the great whole more firmly and securely to the person of our King. Self-government will have to be extended in some directions, and a more democratic principle applied to diplomacy, but the keystone of the great arch which supports the massive building of the Empire is the One King, respected and loved.

The Cause of Failure.

"While we are convinced that our present duty is to win the war and to face courageously the sacrifices involved, because only by a decisive victory for the Allies can the future happiness and peace of the world be reasonably secured, yet we are bound to take note of the problems which have forced themselves into prominence during the war, and study how best we can prevent future international, national and social upheavals. It is doubtless a comfort to many to find a convenient scapegoat, and then lay the flattering unction to their souls that they themselves are guiltless, yet we are bound to take note of the problems which have forced themselves into prominence during the war, and study how best we can prevent future international, national and social upheavals. 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more departing from the only sure foundation for the stability of nations and kingdoms, viz., the acknowledgment of Almighty God and the ethics of the Gospel of Christ, and consequently have built up modern civilisation upon the sand. The inevitable result has taken place and the world awaits a new basis of civilisation. If our politics and ideals are to continue after the war what they were before, there is nothing to look forward to but world chaos. Like the Empires of old, we shall gradually become a carcase, a prey for the vultures.

Basis of National Life.

"The causes which lead to international war are but an exaggeration of the causes which lead to industrial unrest and wars, and if we could go some way towards the solution of the industrial problem, we should undoubtedly make some real advance in the solution of the international problem. On every side men of every class are longing for a new and better basis of national life than that provided by an almost universal self-interest, says a modern writer. Can we not find some better way of living together than that of aloofness, distrust or even enmity? Must there always be war between class and class? Are the hideous extremes of gross luxury and grinding poverty really inevitable? Are the evils of drink and vice too strong to be grappled with and overthrown? Is it really impossible to find any means of co-operation and common interest between employer and employed? Such co-operation would mean at least that the employed have some say in the conditions of their labour and a proportionate share of the profits. But the real crux of the matter is that there should be throughout the whole of our industry a due recognition of the personality of the worker and his human aspirations and needs; that he should be treated not as a 'hand,' but a person. The 'social problem' only exists because large numbers of people, some of whom are perhaps in their private life, in their business and industrial and official relations are thoughtless and selfish."

Aspirations of Labour.

"The Church has undoubtedly failed in the past to lend a sympathetic ear to the just claims and aspirations of the great wage-earning class which has done so much to produce the wealth of this and other countries. If the Labour Movement has to some extent developed a corporate spirit and sense of brotherhood apart from the great brotherhood of the Church, does the fault lie altogether on the side of the Labour Movement? It is easy to conjure up visions of the actions of extremists, fanatics and iconoclasts when the appeal of the genuine Labour Movement sounds in our ears, and to pass by on the other side, but it is not Christian. The great bulk of the workers are not extremists, fanatics or iconoclasts, but the real backbone of our and every other Empire—and have they not fully justified their claim to such a position by their readiness to sacrifice all in order that the Empire may live? The comradeship of all classes at the Front, the readiness of officers to die for their men and men for their officers, will, we hope, break down the foolish artificial distinction between man and man, and develop a new sense of mutual respect when the men return to civil life. Dr. T. G. Bonney, one of the writers of 'Religious Reconstruction after the War,' says: 'The war, while emphasising the necessity of discipline and the distinctions between those who can lead and those who must be led, has broken down, among those fighting for a common cause, such conventional distinctions as have no better foundation than the accident of birth or the inheritance of wealth. To share hardships and face dangers is the strongest bond of union, and I believe it will be long before those who have fought side by side in the trenches or encountered the perils of the sea will distract or despise one another, as was often done in the wantonness which was a fungus growth of peace and prosperity.'

The Church's Opportunity.

"We need no new machinery to create the right spirit between class and class, but merely an application of the religion which we profess. The Church, with the great social sacraments of Baptism and Holy Communion, is not intended to be merely a spiritual hothouse, but a great Society, in which each has rights and responsibilities, and each has the welfare of each at heart. If Christians lived their religion, there would be neither industrial nor international wars, but we have overlooked the brotherhood of Christians in God's family. 'Have You Understood Christianity?' is not only the name of a suggestive little book by W. J. Carey, but a suggestive question to ask at the present time.

"We talk about 'Social Work' as if it was something outside the range of the Church's duties, whereas there can be no real Christianity without social work, for what is social work but the Church applying her religion

to daily life and daily conditions of life, and what more important work can the Church do than help to bring the Gospel to bear upon the conditions of labour, and emphasise the fact that every human being has a right to live, and a right to live under such conditions that he can make the best of himself, a right to some security of tenure in his work, and a right to a fair and equitable return for the fruits and from the fruits of his labours? Dr. Frank Ballard, in his 'Christianity After the War,' says: 'We are bound in loyalty to our Lord to protest and insist that every human being, as a child of God, shall have both the right and the opportunity to live. This will, of course, include everything that is necessary for life as distinguished from mere existence.' It is certainly the Church's duty to fight against the exploitation of labour, and also against the commonly accepted theory that there is of necessity a conflict of interests between employers and employed, as well as against what the English 'Times' described as 'the lack of desire for any kind of excellence,' the spirit which is 'content to be, without being anything.' It is not the duty of the Church to take sides, but to make one side by the inculcation of the teaching and principles of the Lord Jesus without fear or favour.

"... We know that democracy has come to stay and to rule, and it is of vital importance that the forces of law and order should be more closely allied in order to counteract the baneful influence of the forces making for disintegration. The claims and ideals of the true Labour Movement are in accordance with the teaching of Christ, and so long as the Movement works along the lines of that teaching it is bound to succeed. Mr. Peile, in his great Bamington Lectures for 1907 entitled 'The Reproach of the Gospel,' a book which the clergy would do well to study at the present time, says: 'And now the day of power has dawned for the labouring classes, and with power comes danger. If they return evil for evil, and in their turn exact more than is their due, if they use their strength for oppression and injustice, if they try to outlaw the capitalist and the employer and their own uncovenanted brethren, they will not only fail of their purpose, but they will fall hopeless and unregretted, like other tyrannies before them. But if they resolve to carry out the law of co-operation with justice and mercy, they have a better hope than King and Priest have ever had; they are nearer to Christ because they have been poor and despised and oppressed. But it is the Spirit of Christ alone that can bring this great work to accomplishment. Self-interest has proved itself too weak and short-sighted a motive to make men work together for good. There is nothing but a belief in the Fatherhood of God, and the oneness of men with Him and in Him, that can make us think of others and treat them as brothers, seeing our good in their good.'

Young People's Corner.

The New Year.

"A smile in kindly eyes I see,
And kindly arms are pressed round me,
And kindly voices now I hear,
That wish me many a happy year."

But there is yet a kinder Eye
That gazes on me from on high;
The gracious Lord my prayer will hear,
As I begin this bright New Year.

Almighty Friend! Thy grace bestow;
Teach Thy weak child Thy will to know;
And guide me in Thy faith and fear;
Oh, make me wiser this New Year!

Take pride and folly from my heart;
Bid sloth and selfishness depart;
Let me be humble, meek, sincere;
Oh, make me holier this New Year!

If more and more I prize Thy Word,
If more and more I love my Lord;
If more and more I feel Thee near,
I shall be happier this New Year!"

—A.L.O.E.

An Answered Prayer.

The service was over, the congregation streamed down the wide aisles of the old church and out into the wintry sunshine, till there was no one left but Madame Rostrine and her young son, who still knelt on, and seemed both of them to be wrapt in most earnest prayer.

Very still were they, almost as quiet as the stone effigy of the old Crusader who had lain for many centuries under the painted-glass window, with clasped hands and the crossed legs, which told of his long ago pilgrimage to the Holy Land.

"They look sad, both mother and son," said the old sacristan to himself as he dusted the choir stalls. "I wonder what

sorrow brings them here day after day? Well, God grant their prayers may be answered," went on the kind old man, "and may happier times come to both of them."

It was indeed a terrible sorrow which had stricken down that mother and her young son, and at first it seemed as if it must crush them to the ground.

A much-loved son, serving in the French army, was in custody on a charge of stealing money entrusted to him to pay his men, and was about to be tried by court-martial.

"Stealing! Our Jules a thief! It is not true! It is impossible!" was the passionate exclamation of Alphonse, the younger boy, when the dreadful news was brought them.

"No, no! It is, as you say, impossible," said the poor mother; "our Jules was ever the soul of honour, but it is most bewildering."

So it was; and Jules's explanation of the matter was the most bewildering part of all.

"I had the money right enough," wrote the young officer, "and I buttoned it carefully inside my tunic, till I should pay the men the next morning. It was a big sum, and I was so afraid of anything happening to it that when I went to bed I put the money under my pillow, shut the window, locked the door, and put a heavy box against it, so that no one could come into the room without my hearing them. When I awoke in the morning the room was as I had arranged it—no one could have got in—but the money was gone! I cannot account for this, or even understand it; but it is true, mother, and you will believe me, and know that I could not do anything to disgrace our name. Only I do not know what to do to prove my innocence."

"But I know!" exclaimed Madame Rostrine firmly, on reading these words. "We will pray, Alphonse, for the power that moves the world, and our prayers will clear Jules."

So day after day mother and son crept into the old church to pray for Jules; and such fervent prayers could not be in vain.

It was with a trembling hand that Madame Rostrine opened the next letter that came from Jules, whilst Alphonse, who was a sheet, fixed his big eyes on his mother's face, for he knew that would tell him as much as the written page.

"Oh, thank God!" was Madame Rostrine's exclamation as the first words caught her eye.

"It is all right, darling mother, and the whole regiment knows now that your Jules's name is still un tarnished!"

Then the writer went on to tell the strange story, how that, being under arrest, he was confined to his room until the court-martial could take place, and a sentry stood night and day outside his door. About 3 o'clock one morning this sentry was roused by seeing the young officer come out of his room in his night-shirt, and, with wide-open, senseless eyes, walk softly down the passage.

"He can't get out that way. Let's see what he's after; it is my belief he is walking in his sleep," said the man to himself; and, coming quietly behind, he saw the young officer lift a board in the attic and pull out a bag of gold.

The sentry hastily called for the sergeant of the guard, and both men watched whilst the officer replaced the bag, and then, still in his sleep, returned to his room.

The end of the story needs no telling. The sergeant's evidence cleared the young officer at the court-martial, his sword was handed back to him, and he received the congratulations of his brother-officers, and now wrote, full of thankfulness, to tell his mother the good news.

"Did I not tell you, Alphonse?" said the happy mother as she at last laid down the closely-written sheets. "Did I not say our prayers must be answered? It is God Himself who has cleared our Jules!" E.A.B.

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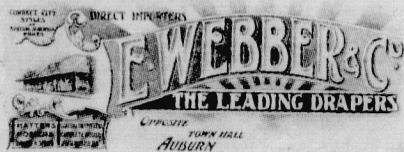
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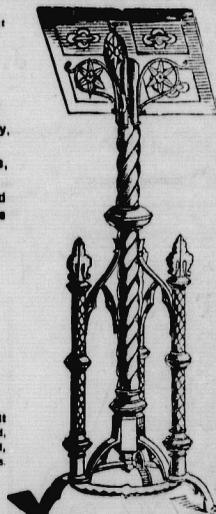
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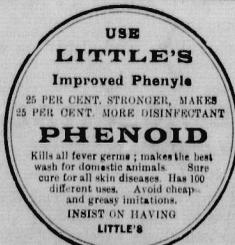
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