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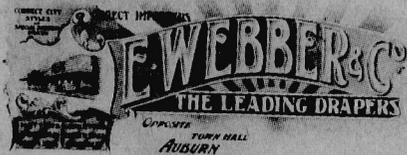
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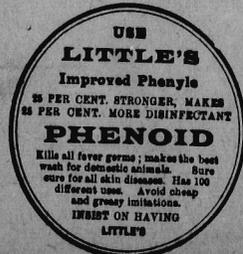


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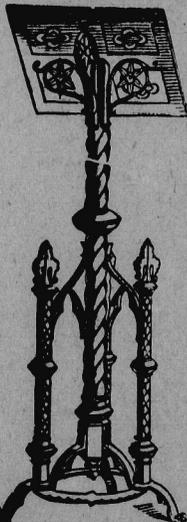
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For Australia and New Zealand.

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

With which is incorporated "The Victorian Churchman."

Registered at the General Post Office, Sydney, for transmission by post as a Newspaper.

VOL. V., No. 26.

DECEMBER 20, 1918.

Price 2d. (6s. per Year)  
Post Free.

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

Thanks be to God for His unspeakable gift.

**Current Topics.**

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

We draw the special and urgent at-  
tention of our readers to the week of  
prayer for Christian Unity—  
January 18-25, 1919. Chris-  
tians of every name in every  
land have been asked again  
by the leaders of the World  
Conference on Faith and Order to fill  
the above eight days with earnest in-  
tercession that our Lord's prayer for  
unity—"that they all may be one"—  
may be realised. It is a grievous and  
uninspiring thing to look upon the  
hard divisions of Christendom. Sects  
and groups of Christians in every land  
live in "water-tight compartments"—  
as far apart from each other as the  
poles, and yet all claim one common  
Lord and Master, purporting to be en-  
ergised by His redeeming love. It is a  
sorry spectacle and causes the world  
to both ridicule and blaspheme. No  
wonder that our Lord prayed in His  
great high priestly prayer "that they  
all may be one—that the world may be-  
lieve." And now once again the world  
wide opportunity is afforded all Chris-  
tians to join in prayer for the fulfilment  
of our Lord's our Divine longing. Let  
us pray, not that we might have unity  
in outward church organisation, but for  
unity of will and love so that Christ's  
ideal of life may fill the earth and thus  
establish that lasting peace and right-  
eousness between nations and classes,  
individuals and churches, within Christ-  
endom, which will at once show to the  
non-Christian world that Christians,  
after all are energised and swayed by

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

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

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

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

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

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

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

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

Where, however, is the Church's  
voice in all this? Has she no voice to  
cry aloud and spare not?  
Has she not, in no uncer-  
tain or equivocal way, to  
sound out those great  
and eternal truths of honour and right-  
eousness? Is it not her work to mould  
and elevate into the noblest and purest  
channels the conscience of people?

The making of money should be a  
Christian affair. The conscience of  
our land wants to be tender, not hard-  
ened. And thus the challenge comes  
to the Church to go out through her  
laymen on the greatest campaign which  
the mind of man ever conceived or the  
conscience of man ever faced—the  
campaign to re-organise our political  
business and industrial life on the prin-  
ciples of truth, honour, brotherhood  
and self-sacrifice.

## Bethlehem Voices.

(By the Rev. Walter Senior, M.A.)

Christmas Day demands the noblest exercise of imagination. Happy chimes ring out until they awake us, as it were, to a transfigured world. God's Christ is born in it, and heaven lies all about us. Imagination, with the eye of faith, turns towards the splendours and the glories of the Day of God. It is ready to start on a pilgrimage to gaze on "His Unspeakable Gift."

There can be no doubt that the Government has been confronted with a very difficult problem in regard to the admission of Chaplains to minister to plague patients, and is very cautious attitude has given rise to a very much adverse criticism. The wild statements of Roman priests have probably caused a great misunderstanding of the position of the medical authorities. In almost the same issues of the newspapers we have the eccentric statement that the Government had been guilty of "spiritual murder"; the contract is made that the Germans in the case of another nurse were guilty of "physical murder"; then we are assured by, we think, Archbishop Kelly himself, that all is well with Nurse Egan. No doubt the Romans intend to exploit the occurrence against the Government as much as ever they can.

Meanwhile we note our own Prime Minister's quiet yet just as effective action in the following correspondence, sent to us for publication:—

## Re Chaplains at Quarantine.

The Most Reverend the Archbishop of Sydney on the 5th inst., addressed the following letter to the Acting-Prime Minister:—

(Copy.)  
Bishoprick,  
Edgecliff,  
5th December, 1918.

Dear Mr. Watt,  
I desire to draw your attention to the strong feeling that is aroused by the impossibility of ministering to our people at the Quarantine Station. At this moment one of my clergy is actually in the military section of the Quarantine Station, but he is not allowed to visit the civilian section by the medical authorities. I believe that I am right in saying that the best medical opinion to-day holds that ministrations to the spirit assist rather than retard ministrations to the body. We feel that our people in illness have a right to spiritual ministrations subject to reasonable precautions which the medical authorities have the right to prescribe. I trust that you may draw the attention of the Cabinet to the subject. If the refusal is maintained I submit that reasons ought to be publicly stated.

Yours faithfully,  
(Signed) JOHN CHARLES SYDNEY,  
To the Acting Prime Minister,  
Prime Ministers' Office,  
Melbourne.

His Grace has now received a telegram in reply as follows:—  
His Grace Anglican Archbishop of Sydney,  
Bishoprick Edgecliff.

Your letter fifth Government has arranged for admission clergymen all denominations into Quarantine Stations under conditions emergency and with adequate safeguards details will be communicated to official heads your Church.

(Signed) W. A. WATT  
Acting Prime Minister.

We know our readers will wonder what this strange legend means. No amount of unaided thought will, we fear, **US RAGS KIS JO TIC!** throw any light upon it. It has not even a humorous allusion like the old sign post of our childhood, with its quaint inscription, "FORAS SESTOR UBON." The elucidation of the mystery is to be found in a serious letter printed in the current issue of the Tasmanian "Church News" over the nom de plume "Xerxes," in which the writer suggests:—

"Most people have a difficulty in repeating the Ten Commandments, either in order or accurately. Nor could many state precisely the positive duties they represent. I have B.: The duty of Submission to rightful authority, the duty of Kindness, the duty of Self-control, the duty of Justice, the duty of Truthfulness, the duty of Contentment. The catch sentence for this is **US RAGS KIS JO TIC.** Cross out all the vowels except the first and you have—**U S R G S K S J T C.** which are the initials of the above duties. This may seem very ridiculous, but therein lies its value, and it appeals to children."

Christmas Day demands the noblest exercise of imagination. Happy chimes ring out until they awake us, as it were, to a transfigured world. God's Christ is born in it, and heaven lies all about us. Imagination, with the eye of faith, turns towards the splendours and the glories of the Day of God. It is ready to start on a pilgrimage to gaze on "His Unspeakable Gift."

I would advise you fathers and mothers to seek Bethlehem with your children on Christmas Day. You can find it on your own hearth. It will enrich some life all the year through to fill the minds of your little ones with God's Christmas. Unfold the story in pictures, live it all over again with them in suggestive details, and you yourselves will catch a glimpse of its angelic beauty.

I want to help you. "Let us now go even unto Bethlehem." There is the Birthplace of God's Son, on yonder ridge of hills. Its one line of white houses glistens in the evening sun. On these mountain sides roamed the shepherd boy, the glorious King whose name is for ever linked with Bethlehem. Because it was David's city, David's greater Son, who should sit upon His throne for ever, must be born there in the fulness of time.

The shepherds are watching their flocks by night. They talk deeply, for they have read much and thought much in the quiet times of their shepherd days, and they cherish the hope, which takes us back to Eden's promise, and sweeps onwards to a golden age of truth and right—a kingdom of heaven on earth, and which had been God's light all through the ages of evil—into the hope which Abraham, and Moses, and David, and Isaiah, and all the prophets had cherished and handed down, till the last of them stood saying distinctly, "He shall come." These humble men are really great. There is a life of plain living and high thinking indeed! Being such they shall be blessed.

Suddenly the glory of the Lord shines round about them, and the angel of the Lord grows clear in the mist of the glory. "And they were sore afraid." Sore afraid of Divine light! Can you explain it? Because it was so sudden and so dazzling? But why should we not be ravished instead of terrified at the sight of glory? Why should it be instinctive to shrink from spirit light instead of rejoicing in it? Ah! the deepest secret of human nature is fear; for we should have no fear, not even of death, if we had no sin. Oh, how much we need the refuge of God's love and mercy for startled conscience to flee to! Even the "glory of the Lord" serves to show fearful men that there must be an Atoning Saviour.

"Fear not," says the angel, smiling into their souls a calm assurance of good. "Fear not" is God's own message to every child of man on Christmas Day. "Fear not" any more, but "rejoice always." "Fear not" begins and ends the earthly life of Jesus. The angel said it on Christmas Day; the angel said it on Easter Day. Over the manger, over Calvary, the God of love and holiness cries to a trembling world, "Fear not, only believe."

And the shepherds grey calm beneath the angel's smile, and heard the wonderful words, "Unto you is born this day in the City of David a Saviour, which is Christ the Lord." The long-expected Messiah had come amongst men. The glory dazzled their eyes, and the message thrilled their souls. And then they heard the singing of the angel-host which gleamed into sight. God's Christmas carol! O happy shepherds who heard the song of angels! Never will its music die out of the world's heart. It is the Benediction of God with His Unspeakable Gift. It is the response which He asks from a redeemed world to which He had given All—All His love, all it needed. Let it be sung on the Christmas hearth, and let the heart swell with joyfulness and a sense of glory.

The Church has a hymn, let us realise, which angels brought us from the ineffable Presence—"Glory to God in the Highest, and on earth Peace, good-will towards men."

The shepherds stood and wondered at Bethlehem with dazzled eyes—and well they might. We can stand and think with dazzled thoughts. We can see the union of Suffering and Glory which reveals the Divine and Human Nature of Jesus the Saviour. The manger stands for the suffering side; the angel light and the angel song for the glory side. And these two sides are always present together in every distinguishing event of the future life of God's Holy Child. Read your New Testament to see them, and you will always find them. Do His Apostles confess His Divinity? He speaks of His coming suffering. Is He transfigured on the Mount? He speaks of death before reaching

the valley. It is involved in the Incarnation. He is the Son of Man to carry Sin's burden. He is the Son of God to be the Giver of life and glory. He is the perfect union of power and weakness. He is helpless, He is omnipotent. He is greater than Death, yet the victim of Sin. He has become as poor as poverty, yet He gives unsearchable riches. He represents a sinful world, but He is purer than the light of Heaven. And so while He wins us to repentance and its bitter tears, He fills us with the joy of salvation; and while He enjoins self-sacrifice, He makes it yield the crown of life which fadeth not away.

Christmas Day has deep lessons, and yet they are very simple. See, we are never so noble as when we are childlike towards God; never so dear to Him as when we are humble; never so like Him as when we are cherishing the spirit of kindness and love. But it is impossible to say all we can think gazing on that babe.

Only one more thought—God has stooped to conquer. He has left glory for shame to win our love. Not as an angel did He come, nor as a great one of earth, because He did not want our admiration. He wants our love; and so He came as a helpless babe, homeless and outcast, that as a babe He might creep into our hearts. He moves our pity to save our souls. Wonderful God! And the angel glory tells us where His love would lead us, and what He would make of us in His Son. There is another world—a perfect life. There is a temple of perfect worship, perfect song, and perfect peace; where the redeemed are the equals of the angels, where the glory of the Lord shines round about them, and they are not afraid.

Let us think of God's seeking love in the manger babe, with the glory light in our heart, and the glory song in our ears. And when we turn away from Bethlehem and from Christmas Day, let us pray to the Divine Spirit that not only may the Son of God be revealed to us, but that we may go on to know the fellowship of His sufferings and the power of His Resurrection.

## "Emmanuel—God with us."

There is a Christmas legend that Christ once came in the guise of a little homeless boy seeking a night's lodging.

It is a commonplace to say that the Festival of the Incarnation is the Festival of the revealed Love of God. But do we sufficiently realise that by no other way except the Incarnation could the fact of that Love have ever been made known? Man, reaching out in search of God, could and did discern certain of His attributes—the Infinite Greatness of the Power which sustains the Universe; the Infinite Wisdom of the Mind which designed it; the Oneness of that Mind and Personality; the Justice of the Almighty One, inasmuch as Nemesis surely at last tracked down the evil doer. But by no effort on Man's part to penetrate the eternal mystery—by no process of "discovery" could the Divine secret of God's Love have been disclosed. We may sometimes deem that we read it in the open book of Nature, as we lose ourselves in admiration of the exceeding beauty of the world. But there is much in Nature which apparently contradicts the Law of Love: relentless forces, savage instincts naught can tame. Except God had met Man half-way, by a separate revelation, no human parent could ever have taken his little child within his arms and taught him that Divine truth that God is Love. This is the Christmas Gift for which we bless the Eternal Father, the Revelation which has transformed for all time the face of Life and Death.

"What a joy it is to welcome One Who can sympathise with us in the deepest sorrows of our heart, Who even has identified Himself with our burden, takes it on His own shoulders that He may lift it off! Contrast the contemptuous indifference of the gods of Elysium, as the Epicurean poet has depicted them, as he speaks of gods who of necessity must enjoy an immortality of supreme peace, removed and separated far from all human things, who secure from all grief, secure from danger, secure from pain, in their own might, and in no need of us, are neither touched by our troubles nor moved by anger. Compare this lofty scorn of imperial self-sufficiency with the tender words which burst through almost every page of the Bible: 'I have heard their cry, for I knew their sorrow.'"

"Napoleon in his humiliation is not the only person who has been taught the lesson which his pride had hid from his eyes. When chained down to the rock of St. Helena, he said, 'Alexander, Caesar, Charlemagne, and I myself have founded great empires but upon what did those creations of our genius depend? Upon force. Jesus alone founded His Empire upon love, and to this very day millions would die for Him.'—Selected.

## A Christmas Carol.

Here we come a-carolling!  
Carolling for joy!  
Mary Maid hath borne a King,  
Christ, the heavenly Boy!  
Wherefore let creation sing  
Hymns of praise to this our King,  
Who, with grace and pardon bring,  
Bliss without alloy!

Tears and sighing now may cease  
Since dark shadows flee;  
Now ensues the reign of peace,  
(Carol lustily!)  
All the world with praise shall ring,  
Prophets, saints and angels sing  
"Zion, now behold thy King  
Cometh unto thee!"

Perfect love, high here is shown,  
Shall for aye endure;  
This world's prince now finds his throne  
Is no more secure.  
Powers of darkness, make your moan!  
God hath made our cause His own!  
For our sins doth Christ atone,  
Liberty is sure!

Christian people, great or small,  
Be no more downcast:  
Let not sin your souls enthrall,  
We are free at last!  
Evil powers no more appal:  
Wherefore carol, one and all,  
Christ is with us, fear no fall,  
Tyranny is past.

—Oakley Gummer.

## Home Missions.

We all rejoice to know that the tidings of the Gospel are being carried to the uttermost parts of the earth, and that those who hear are receiving the word with gladness. But while this is so, are not the fields nearer home being overlooked? While not neglecting all the help we can give to Foreign Missions, we do not want it said of us, "This ought ye to have done, and not to have left the other undone."

It is a sad fact that in this sunny land of Australia there are still some who have never heard the Name that is dearer to us than any other. A missionary who spoke that Name to someone while travelling in the backblocks was asked "Who's He?" At another house the mother of a family said to the missionary, "I have not any religion myself, but I would like the children to have some." In this very district it is an appalling fact that there are families professing to belong to our Church whose children are sent to bed prayerless. Those in the backblocks are to be pitied most, for we know that their opportunities of hearing the Gospel are limited. Men cannot always be spared to go to these scattered districts, but there is another way which has been very much neglected, and which would reach hundreds where the missionary could only hope to reach the few. I refer to the written Word. I do not mean that Bibles should be scattered broadcast, because I do not believe they would be read, at any rate, until the way was prepared. But bright little tracts and Church papers would be acceptable and eagerly read, I am sure.

I would like to tell you a true story, showing how a little religious paper was used in the salvation of not only one family but a dozen. Some miles out of Bathurst, on the other side of the mountains, is a little hamlet or valley, whose population numbered about a dozen families. The family whom this story most concerns consisted of father, mother, two sons and two daughters. One Saturday afternoon as the elder son was walking along the foot of the mountain, he came across a little paper, which he eagerly picked up and commenced to read. How the paper got to that lonely spot was a mystery, for very few ever set foot in that lonely place, in fact it was scarcely known. The only solution apparently was that the little white-winged messenger had been blown over the mountain by the wind. The boy read on till he had devoured the whole contents of the paper, even to the name of the editor and printer. "What struck him most was an article on "The Love of God." He took the paper home and it was just as eagerly read by the rest of the family, until the contents were almost known by heart. And such a hold had it taken on the hearts of these primitive people that they longed to know more of the Love of which it spoke. It was at last decided to write to the editor of the paper and ask that other papers should be sent. This was done, and the elder boy tramped the long journey into Bathurst to receive the bundle of papers and to buy some Bibles. The papers were read and discussed and then passed on to the scattered neighbours. But that first paper was kept as something sacred, although it was almost falling to pieces.

## Correspondence.

## The Holy Communion.

(The Editor, "Church Record.")

Sir,—I would like to express our sense of indebtedness to you for your careful article, although to me it seemed not to give the full deep teaching of the Prayer Book itself. Like all other boys, I used to wonder at the words of the catechism, "the strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the Bread and wine," but none seemed to have the gift of imparting the deep meaning to these words. Later on Archdeacon Bartlett preached, and after explaining transubstantiation, consubstantiation, and similar doctrines of other sects, set before us the teaching of the Church of England in the spirituality of its communion. It was a revelation to me, giving me a new insight thereto, and inciting me to study the writings of others, confirming this teaching. But, after all, one comes back to the Scriptures and the Prayer Book. The words are plain and simple, and need only to be taken in their natural sense. We know from the catechism that we must come to the communion with all our heart, with all our mind, with all our soul, with all our strength. That is, with every faculty—nothing perfunctory avails the communicant. He must have Christ's words before him, "As thou Father art in Me and I in thee, that they also may be one in us; that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one." We all believe the words of Christ; we believe they were meant to be fulfilled in the lifetime of each one of us who may reach the sacramental age, and we believe, therefore, they are fulfilled at each communion. The teaching requires the absolute concentration of one's whole soul and spirit at the communion. As the Bishop of Auckland puts it, "My Lord is there, I must will to seek Him there; and surely when the communicant so wills, Christ keeps His promise. We know that Christ is not present in His natural body, which is in heaven, but our Prayer Book, the Lord and Giver of life, who proceedeth from the Father and the Son," and there is the assurance that the Father giveth the Spirit to them that ask Him. The Spirit is God, and therefore comes to us in communion, but only if we be "faithful," that is, full of faith. This is the actual teaching of the Church of England, as we read it in the Prayer Book, for it does not intend its words in the Communion Service to be figurative, inasmuch as Christ's words are very plain; and if we do approach and yet, not full of faith and full of resolve, then is communion but simply a memorial and remembrance, as the article in question declares. We know the Prayer Book expressly condemns the doctrine of transubstantiation, and if any clergy declare as to its truth, it can only be assumed they are members of another Church, who are ordered to remain in the Church of England for the purpose of securing converts. We need not, therefore, concern ourselves about them.

A. DONINSON.

## The Call of Advent.

(The Editor, "Church Record.")

"Tis something that we kneel and pray  
For loved ones near or far away;  
One Lord, one Faith, one Hope, one Care,  
One form of words, one Common Prayer."

Sir,—Whilst agreeing in the main with your leader on the above subject, I join issue with you in your recommendation of Rev. W. J. L. Sheppard's book, "The Lord's

## BARKER COLLEGE, HORNSBY

From 1st January next this School will be governed by a Council, under the auspices of the Church of England, under my direct personal control as Headmaster. Arrangements are being made for the erection of new dormitories. A few vacancies are still available for Boarders, and under the new constitution provision will be made for a strictly limited number of Day Boys.

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

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PRESIDENT OF COUNCIL AND VISITOR: The Most Rev. the Lord Archbishop of Sydney.

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Coming and the World's End," as being "a very sane contribution to the unravelling of an admittedly difficult question."

The writer of the book commits the very error you say ought to be avoided, viz., that of "doing violence to the plain meaning of Holy Writ"; for Mr. Sheppard ignores the plain literal meaning of many passages, and spiritualises them into meaning something entirely different. The opposite error of "the through-going literalist" may be fraught with some danger; but at any rate it takes Scripture at its face value and does just what it says, unless it obviously requires some other meaning.

I am not a "through-going literalist" if by that phrase you imply one who accepts the entire Bible literally but I cannot pretend to understand the exegesis of Old Testament Prophetic Scriptures which denies a final and complete national restoration of the Jews to the land given them by God for a perpetual possession, or doubts that the Son of David shall once more sit upon the throne of David in Jerusalem, and I certainly believe that our Lord literally meant that some day Jerusalem would cease to be trodden down by the Gentiles. To deny these things their literal fulfilment is to deny the axiom laid down by our Blessed Lord—the Scriptures must be fulfilled—and to deprive the prophets of the predictive element in their ministry; and to distort entirely the message of God to Abraham and to David, and by the Angel Gabriel to Mary at the Annunciation.

You will get over the force of these by asserting they were spiritual truths; very well, you are welcome to that view, but that does not satisfy either the national aspiration of Jewry or the plain common-sense Christian who dares to believe—spite of all critics—that the Christ is coming when Jesus Christ shall be not merely King of the Jews, but earth's universal King—whose kingdom shall have no end. And, anyway, who is to determine what is to be taken spiritually and what literally in the Scriptures? Mr. Sheppard is entitled certainly to his own views, but I object to the imputation your recommendation of it casts upon those who, like myself, hold to the literal as against the spiritual interpretation of certain Scriptures dealing with definite phases of the Second Advent of Christ (vide Mr. Sheppard's book).

In view of the literalness with which were fulfilled the prophecies concerning Christ's First Coming—His Person, Birth, Life Ministry, Crucifixion, Death and Burial—I cannot understand the spiritualising process applied to prophecies concerning His Second Advent; and which deprives ordinary language of its meaning. For the Scriptures are not all symbol or metaphor; and in any case the function of these is to bring out more vividly and emphatically the truths therein portrayed, notwithstanding Mr. Sheppard's appendix, viz., that "a symbol stands always for something else."

Mr. Sheppard may be satisfied that this present age is "the millennium." But to most of us untutored in the spiritualising school of Origen and Augustine, the present world conditions do not enable us to see in any way an approximation to those conditions of peace, truth and righteousness which universally are to be the characteristics of Christ's millennial kingdom and reign.

Want of space forbids my dealing further with the book you recommend, or even to quote a title of the names of the great men of God who held and hold the view discredited in that book. But I felt I had to enter my emphatic protest against your imputation being given to an undoubtedly prejudiced treatment of what is known as the pre-millennial view of Christ's Second Coming.

H. G. J. HOWE.

All Souls', Leichhardt.

#### C.E. Soldiers' Fund.

(The Editor, "Church Record.")

Sir,—It was a pleasure to read in your issue dated yesterday two letters of appreciation of the work Canon Garland is doing in Palestine with the fund he administers. I know it has been of the greatest value to both chaplains and those whom they strive to help, but I had better confine myself to my own first-hand experience of the value of the fund. Soon after Canon Garland's arrival he provided the brigade to which I was attached with a marquee for church services and other purposes. Before its advent I had been obliged more than once to abandon services on account of rain or dust, but in fixed camps it gave us a shelter from these, and was most useful to the men as a comfortable place for reading and writing. Similar marquees were supplied to other brigades, whilst he replaced a very hot marquee at No. 14 A.G.H., Port Said, by a fine cool church made of mud bricks with tiled roof. The writing paper and envelopes were often the only material of the kind available in the front line, and many a letter has been received by relatives in Australia written immediately after hard fighting, which would have had to be delayed indefinitely had it

not been for Canon Garland's fund. Club rooms providing meals and sleeping accommodation were, and I expect still are, provided in Cairo, Jerusalem, and (I think) Jaffa. I spent a few days in the Cairo club house, and can fully endorse the fact that the best thing of its kind in Cairo. Only those who know the conditions prevailing there with regard to the accommodation available for N.C.O.s and men can fully appreciate the value of such clubs for men on leave. Canon Garland's fund was most useful in other directions, but I have spoken of those best known to myself. It is due not only to the Canon but to subscribers to the fund, that these things should be known.

D. WEIR.

Late Chaplain 4th A.L.H. Bge.  
Heidelberg, Victoria, 7/12/18.

#### Church Unity.

(The Editor, "Church Record.")

Sir,—In your number of the "Church Record" of last month you rightly devote two of your printed columns at this time of Heaven-given peace to the unity of the church and its desirability. By "the Church," however, I take it that you mean the Church of England only and its factions, High and Low Church. I therefore hope that you will excuse my suggestions, made for the benefit of all Christian people, "that not only by the Church of England, but all peoples Christian everywhere, at this time of Heaven-given peace to the world peace should be advocated between all Christian Churches everywhere!" The time is ripe for such a blessed and good movement to be advocated by all truly Christian people, particularly between Roman Catholics and Protestants where it is most needed. The French, a Roman Catholic people, have been gallantly and successfully assisted by our men, for the most part British Protestants, and the chaplains of either denominations have fraternised, and a better and a more liberal spirit has been generated thereby. Why should not that blessed and good feeling be generated and kept by all of us? If, at their congratulatory meeting in Paris recently, King George, instead of making the loving and kindly speech he did make to President Poincaré, had said to him, "Though your men have not only fought with us most gallantly for their country, but for the liberty and happiness of the world, still our friendship must be limited—you are Roman Catholics and we are Protestants," imagine the terrible mischief such conduct would cause! Yet this base and bad feeling is not only tolerated but fostered amongst professing Christians! My fervent desire on this point is to do away with this bad state of feeling between professedly Christian denominations, and is, I believe strictly in accord with the feeling and desire of my Lord and Saviour. Let all Christian denominations keep loyally to their own churches and go on their own way—spiritual, without bickering and quarrelling, but rather with a feeling of Christian kindness towards each other. Especially at this time approaching Christmas, should we not listen to the joyful song of the Heavenly Host, "Glorious to God in the highest—on earth peace and goodwill towards men!" Remember the last part of the angelic song.

FREDK. TAYLER.

#### Early Fasting Communion.

(The Editor, "Church Record.")

Sir,—In asking you to insert in your paper the views of the late Bishop Samuel Wilberforce, one of the old High Church school, as per enclosed, I would like to point out how all human ideas and usages as to the proper

time of holding Holy Communion have failed to prevent abuses.

It has been said (for what purpose and by whom is, of course, open to discussion) that the evening communion service was changed to the morning hour, because it was alleged having the communion service in the evening was responsible to a great extent for some of the participants attending in an utterly unbecoming manner. St. Paul touches upon this point.

Now, sir, sometime ago I was in a country Church of England where a leaflet was placed asking communicants to partake in the early morning and fasting. Shortly after I saw the rector and said, "Are you not aware that a number of those who come to early communion spend the rest of the Sunday picnicing, etc.?" He admitted that he was personally aware of it. Does not this therefore make it incumbent upon every evangelical minister (and especially when preparing candidates for confirmation) to caution the members of his flock, not only in the words of Bishop Wilberforce, but also to condemn in unmeasured terms the behaviour of those who seem to think that the early morning partaking of Holy Communion, especially if taken fasting, can atone for their flagrant breaking of the fourth commandment, i.e., Sunday desecration, and also cover over evil habits, such as impure talk and profane language, taking God's name in vain, etc., which, we not being ministers, hear far too much of from communicants of the present day, and which I feel bound at times to rebuke. Thus we must perceive that it is not the time, but the spirit in which Holy Communion is received that makes all the difference.

A REGULAR COMMUNICANT.  
December 3, 1918.

"It is not," said Bishop Wilberforce, "in a light sense that I say this new doctrine of fasting communion is dangerous. The practice is not advocated because a man comes in a clearer spirit, and less disturbed body and mind, able to give himself entirely to prayer and communion with His God, but in a miserable degraded notion that the consecrated elements will meet with other food in the stomach. It is a detestable materialism. Philosophically, it is a contradiction, because when the celebration is over you may hurry away to a meal, and the process about which you were so scrupulous immediately follows. The whole notion is simply disgusting. The patristic quotations by which the custom is supported are misquotations."

#### Ritualistic Sisterhoods.

(The Editor, "Church Record.")

Sir,—As no other avenue for dealing with matters affecting Church doctrine and practice which appear in Parish Papers or Magazines is open to a critic than a diocesan publication, such as "The Church Record," may I ask room for the following?

GEO. E. WOLLASTON.

Hon. Sec. C. of E. Protestant Assn.,  
Murrumbidgee, Victoria.  
(From December issue of St. Peter's Parish Paper, Murrumbidgee, Victoria.)

#### "Our Sisterhoods."

"In the middle ages the Church of England had many communities living under the threefold vow of Poverty, Chastity, and Obedience. That rapacious King, Henry VIII, confiscated their property, and for the most part gave it to his greedy courtiers. So, for 300 years, the dedicated life was stamped out of the Church of England, not by any action of the Church, but by the sacrilegious act of a tyrannous King. One of the most glorious results of the "Oxford Movement" has been to regain for the Church that of which she had been so wick-

edly robbed." The "religious" life was revived since, till there are now hundreds of men and thousands of women living under the threefold vow. Their work lies all over the world."

(From Walsh's "Secret History of the Oxford Movement.")

#### "Ritualistic Sisterhoods."

"At the Reformation this system of ritualistic sisterhoods was entirely ejected, root and branch, out of the Reformed Church of England. The so-called 'Religious Life' in these Sisterhoods to-day is an exact reproduction of that system which the Church of England abolished in the 16th century; and its spread is witnessed with serious and reasonable alarm by many of the wisest of Churchmen and Churchwomen. Every Ritualistic Sisterhood is a secret society; and what passes within convent walls is known only to the initiated, or by means of revelations made by Sisters who have forsaken the so-called 'Religious Life.' The convents founded by Dr. Pusey, one of the leaders of the Oxford Movement, had the following rules:—Each Sister shall, on the day of her entrance, renounce not only the possession, but the use and disposition of everything which is hers or shall be given to her, all being under the entire regulation of the Mother Superior. Every Sister shall promptly obey the Spiritual Mother, banishing every question as to the wisdom of command given. In taking the vow of obedience, the Sister must obey her Superiors for God's sake, yielding herself as wax to be moulded unresistingly."

#### Rolls of Honour.

(The Editor, "Church Record.")

Dear Sir,—Now that the long-prayed-for victory has been given to our Empire, many thoughts will be centred on permanent Rolls of Honour. One fact must be faced in connection with the names thereon; that many names of men who have never even entered a church are enrolled as members of that church, who have volunteered for service.

This seems altogether out of place. Would it not be very much better from every point of view, if only the names of men who have been actually worshippers in any church were inscribed on these Honor Rolls? My own view is that the names of those who have never shown any sympathy with the church should appear on public Honor Boards, in Schools of Arts, etc.

I shall be glad to know what is the generally accepted view. Perhaps others will help with their opinions.

Yours, etc.,

QUANDONG.

(The Editor, "Church Record.")

Sir,—Your correspondent, Mr. A. Donnison, has favoured us with the requested catalogue of "authorities" concerning the incidents of the Betrayal night. They prove to be but two in number. One is the late Canon Farrar. But clearly his testimony only touches the question at issue in a manner favourable to the contention of reasoner people, namely, that the Sacrament was instituted in the evening and after a meal. So clear is this, that Mr. Donnison is constrained to resort to imagination and to conjecture another and a later "supper" (apparently at midnight or thereabouts), after which the Institution took place. Surely this playing with truth, and unfortunately in this case the truth of Scripture, carries its own condemnation. Thank God, the covenants of His mercies and of our Redemption, don't depend upon the inferences which men may draw from the writings even of pious yet fallible men.

The other "authority" adduced by your correspondent is "General Wallace." The world of Biblical scholarship does not seem to know this personage. Perhaps Mr. Donnison has in mind an almost forgotten American writer of fiction whose books had some vogue about thirty years ago. We are surprised to find him quoted as a "critic" and an "authority." But even in this case the question is left untouched, for his judg-

ment, if worth anything, only relates to the arrest of Jesus.

Mr. Donnison, in his second letter, has introduced the subject of John vi., and its possible illuminative teaching concerning the Holy Supper. Granted some people do interpret the passage as communion affected thereby? In what way does his view of the verses preclude so helpful a practice as communion at the closing service on Sunday? To questions such as these I would invite Mr. Donnison's attention. He might also address himself to one raised in my earlier letter, and which he so far has left unanswered, viz., What is the difference between Communion at 8 a.m. and 8 p.m.?

I rejoice to see that he joins with me in emphatic approval of the Australian Church booklet dealing with the practice of "non-communicating attendance," and express the kindly hope that he will yet share the view that the celebration of the Sacrament of our redemption in the evening is something in perfect keeping with the New Testament and the best Anglican Church teaching.

VERAX.

## Personal.

The Bishop of Bathurst has lately, almost synchronously with remembrance of his birthday, been honoured by Oxford University, as Director of Education appointed at the instance of British Generals, with the degree of LL.B.

Ven. Archdeacon Calder, of Auckland, retired from regular duty on October 31 last.

In the death of Miss Janet Hancock, Auckland has lost one of its well known and loved social workers. From the time Miss Hancock, who was a trained hospital nurse, took over the work of St. Mary's Homes till she died in the execution of her duty, her every thought has been devoted to the welfare of the unfortunate girls who came under her charge. The Church can ill spare such devoted workers.

Mr. W. T. Charge, after fifteen years of devoted service, will sever his connection with the Registry of the Diocese of Melbourne, at the end of January.

A new parish having been formed of the district between St. John's and Holy Trinity, Hobart, the Bishop has appointed the Rev. T. J. Gibson, assistant-Curate of All Saints', Hobart, as its first incumbent.

The Ven. Archdeacon Richard, C.F., will return to his work as Archdeacon of Darwin about the middle of December.

The Bishop of Tasmania has appointed the Rev. A. E. Hutchinson, rector of Hamilton, to be rural dean of the central deanery.

Rev. Pitt Owen, of Sydney, who recently returned from the front, has been appointed chaplain to the returned soldiers. His duties will be to meet returning soldiers and visit bereaved parents.

Rev. F. W. Harvey, chaplain at Liverpool Camp for over a year, has been appointed curate of St. Luke's,

Birwood, Mission Church. The Rev. H. W. A. Barder, also a chaplain at Liverpool, has been appointed to visit the concentration camp and Randwick Hospital.

Mr. F. Spark, who for many years was actively associated with Church work in Sydney, has resigned his seat on the council of the Home Mission Society owing to ill-health.

Rev. Thomas Verrier Alkin, licentiate of the College of Preceptors, one of the oldest clergymen in the diocese of Sydney, attained his 80th birthday last Saturday. He was ordained deacon by Bishop Tuffnell, of Brisbane, in 1868, and priest by the same ecclesiastic in 1869. In 1874 he was transferred to New South Wales, where he has carried out his ministerial duties in a great many country and city centres. In 1870 Mr. Alkin married Miss Adelaide Tozer, a daughter of Mr. Horace Tozer, of Port Macquarie.

Rev. R. H. Pitt Owen, senior chaplain of the 3rd Division A.I.F., who, after four years' service, recently returned from France on furlough, has been notified by the military authorities that owing to the cessation of hostilities, he will not be required to return to the front.

Mrs. A. V. Green, wife of Bishop Green, has been consented to be President of the Women's Auxiliary to A.B.M. in the Diocese of Melbourne.

Canon Marshall, rector of St. John's, Penrith, entered upon his jubilee year of Orders on St. Thomas' Day (December 21), having been ordained by Bishop Short.

By cablegram, news has reached Sydney of the marriage of Rev. G. A. Chambers, M.A., of Dulwich Hill, Sydney, with Miss Winifred Mariam, eldest daughter of Canon the Hon. Talbot Rice, vicar of Swansea. Mr. and Mrs. Chambers are due to arrive in Sydney towards the end of February next.

Miss Annie Barling and Miss Gelding, of the N.S.W. C.M.S., are proceeding to what was G.E. Africa in January by the s.s. Marathon.

Rev. F. C. Philip, M.A., and his wife, have offered and been accepted for missionary service by the C.M.S. of N.S.W.

Miss S. A. Wade has been finally accepted for missionary service, and will probably go to Hyderabad under the new educational scheme under the auspices of the C.M.S. of N.S.W.

The death occurred suddenly on Saturday morning of Mr. Edward King, organist of the Newcastle Cathedral, and one of the best known musicians in Newcastle. The immediate cause of death was cerebral hemorrhage.

News has been received by cable that Lieut. Claude Cameron, M.C., has been awarded a bar to his Military Cross. Lieut. Cameron is the eldest son of the Rev. and Mrs. Ronald Cameron, of Turramurra, Sydney.

#### Appointments.

The following appointments have been made in the diocese of Bendigo:—  
Rev. W. M. Madgwick to Kangaroo Flat, Rev. H. W. R. Lopp to Eaglehawk, Rev. F. A. Philbey to Elmore, Rev. H. J. M. Bryan to Trentham, Rev. W. H. Hillard to Golden Square.  
Canon Alldis, L.T. of Seven Hills, diocese of Sydney.  
Rev. G. E. Downton, Organising Secretary A.B.M. for Victoria.

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

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

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## English Church Notes.

## Personalia.

News has been received of the death, at eighty-five, of Bishop Mitchinson, Master of Pembroke College, Oxford, and Canon of Gloucester. He was headmaster of the King's School, Canterbury, for fourteen years, and later became Bishop of Barbados. In 1881 he became assistant Bishop of Peterborough, and in 1888 Canon of Gloucester and Master of Pembroke.

Miss Maude Royden, after preaching at the City Temple and St. Botolph's Bishopsgate, on September 29, was taken ill, and on the Monday went into a nursing home for a minor operation. All her engagements for October were cancelled, but she hoped to resume public work in November.

General Allenby was brought up at Kenwick Hall, in the parish of Leighton, in Lincolnshire, and at the thanksgiving service for the overthrow of the Turk in Palestine, on September 29, a member of the congregation desired to give, "as a thank-offering to Almighty God," the sum of £1,000 for the great victory achieved under his guidance.

The Bishop of Llandaff has received an intimation from the War Office that his son, Captain Norman Hughes, is missing, and believed killed.

## The Welsh Church.

In September last the governing body of the Church in Wales met for a four days' session in Cardiff. Of its 400 members, only 220 were in attendance. The four questions discussed were (1) The position of women; (2) The basis of franchise; (3) Patronage and tenure; (4) The mode of election of Bishops. The Convention was held in view of the impending dis-establishment of the Welsh church in order to provide a constitution.

**Lectures on the Church of England.**  
At King's College, London, a course of five public lectures were recently given on "The Church of England, its Nature and its Future." The arrangements were as follows:—

October 10.—"The Continuity of the Church of England as a Guide to its Future Development." The Rev. E. W. Watson, Regius Professor of Ecclesiastical History in the University of Oxford.  
October 17.—"The Anglican Version of Christianity." The Bishop of Hereford.  
October 24.—"The Distinctive Features of the Church of England." The Rev. A. C. Headlam, D.D., Regius Professor of Divinity in the University of Oxford.  
October 31.—"The Duty of a National Church." The Rev. H. L. Gouge, D.D., Principal of Ely Theological College.  
November 7.—"The Church's Part in the Preparation for the New Age." The Bishop of Peterborough.

## Islington Conference.

The arrangements for the next Islington Clerical Meeting give promise of a most interesting and possibly momentous occasion. The general subject for the day will be, "Evangelicals and the Reports of the Archbishops' Committees" on (1) The Evangelistic Work of the Church; (2) The Teaching Office of the Church; (3) The Worship of the Church. There will be two speakers on each of the above topics, and the Vicar of Islington has already secured promises of help from the following: Bishop M. Linton-Smith, D.D., D.S.O., whose consecration to the new bishopric of Warrington has just taken place. Prebendary Stone, the Rev. Harrington C. Lees, the Rev. T. Guy Rogers, M.C., and the Rev. H. A. Wilson, the Rector of Cheltenham. The place of meeting will once again be the Islington Parish church, and the date will be Tuesday, January 14, 1919.

## Towards Unity.

A series of Conferences has been recently held in London and at Oxford between a number of Evangelical clerics of the Church of England and representative Free Church ministers. The proceedings were devoted chiefly to examining the questions of inter-communication and of episcopacy. A Continuation Committee was formed, and has held a meeting in London, presided over by the Archdeacon of Norfolk, Ven. C. Lisle Carr. It is suggested that the cause of Christian unity would be greatly furthered if local Conferences could be held during the ensuing months between clergy and Free Church ministers.

## Proposed Changes in Prayer-Book.

The proposal of the Canterbury Convocation to change the Holy Communion service of the Prayer Book has aroused the Evangelicals in the North of England more than any event for the last fifty years. After a preliminary meeting in Leeds on July 9,

when representative Evangelicals from all the northern dioceses met in council, it was decided to form a working federation of all Evangelical Societies in the York province for defence and instruction. Accordingly a meeting is being held on October 20 at the Leeds Church Institute, when delegates from all these organisations are meeting to discuss the crisis and form a strong Federation. The Bishop of Manchester has been invited to address the meeting at 3 p.m., and the public will be admitted. C.F.N.

## Legacy for C.M.S.

The late Mr. J. D. Tremlett left estate valued at £28,610 gross, with net personality £24,005. The residue of his property (by his will) is left in trust for the testator's adopted daughter, for life, and then to the C.M.S. for the benefit of the outcast tribes (known as the depressed classes) of the Punjab, or, if the Society decline the bequest, then in equal shares to the C.C.C.S. and the C.P.A.S.

## Hands Across the Sea.

An engagement is announced, which will doubtless rouse interest in Swansea. I notice that the marriage is expected to take place shortly of the Rev. G. A. Chambers, Rector of Holy Trinity, Dulwich Hill, Sydney, N.S.W., and Winifred Mariani, the eldest daughter of Canon the Hon. W. Talbot Rice, Vicar of Swansea, Mr. Chambers was ordained at Sydney in 1901, and is B.D. of London University. From 1904 to 1911 he was Vice-Principal of Moore College, Sydney.—C.F.N.

## Marshall Foch and the Bible.

"The Bible is certainly the best preparation that you can give to an American soldier going into battle, to sustain his magnificent ideals and faith," writes Marshal Foch, in a letter to the American Bible Society. This is truly a significant tribute to the Scriptures from the brilliant Roman Catholic Marshal who commands the greatest army the world has ever known.

## Athanasian Creed.

At the General Synod of the Anglican Church in Canada a resolution was adopted last September making optional the use of the Athanasian Creed in the services of the Church. The revised translation of the Creed, known as the Lambeth revision, is to be inserted in the revised Prayer-book. This translation was drawn up by the Archbishops' Committee in accordance with the Lambeth Conference resolution.

Another significant and important step was taken by the Synod, who sent greetings to the "Canadian Trades' Labor Congress" expressing great appreciation of the war services of Labour men and the deep sympathy of the church for all movements seeking for better industrial and social conditions.

## INDIA'S OUTCASTES.

Heavily o'er the boundless plain  
Broodeth the night;  
Quivering, glimmering, tenderly  
Dawneth the light.  
Fatefully o'er the heathen world  
Flangeth the night,  
Piercing the gloom with a crimson ray  
Breaketh the light.  
India's Outcastes sore distressed  
Groan in the night;  
Yet are they turning, turning now,  
Greeting the light.  
Ignorant, helpless millions cry,  
Lost in the night,  
Christ Who has died for them summons you  
Dwellers in light!  
Calls you to follow where He shall lead  
Into the night,  
Seeking and saving and bringing them home  
Into His light.  
Gladys L. Mather.  
Aurangabad, Western India.

## The Gosford School for Girls



NORTHERN FACADE AND PART OF GROUNDS

## REVISED LECTONARY.

**December 29, Sunday after Christmas Day.**—M.: Pss. 49, 110; Is. xi. 1-9; Mark x. 13-16 or Rom. xii. E.: Pss. 90, 91; Is. xl. 1-11 or 12-end; John x. 1-16 or Phil. ii. 1-13.

**January 5, 2nd Sunday after Christmas, Epiphany Eve.**—M.: Ps. 103; Is. xli. 1-20; Luke xii. 13-21 or Col. i. 1-20. E.: Ps. 104; Is. xlix. 1-13; Romans xv. 8-21.

**January 6, Epiphany of our Lord.**—M.: Pss. 46, 72; Is. lx. i. 29-34; E.: Pss. 96, 97, 117; Is. lxi. to lxvii. 2; John ii. 1-11.

Grant me, above all things that can be desired, to rest in Thee, and in Thee to have my heart at peace! Thou art the true peace of the heart; Thou art my only rest out of Thee all things are full of trouble and unrest.—A Kempis.

## Woodcourt, Dulwich Hill

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REV. DONALD BAKER—HOBART

## CHURCH OF ENGLAND GRAMMAR SCHOOL FOR GIRLS, CHATSWOOD.

The Girls' School at Chatswood, so long and favourably known as "Astraea College," has been acquired from Miss Keays with the object of its being conducted in future as a Church of England Grammar School for Girls.

From the 1st January next the School will be under the control of the following Council:—The Rev. Edward Walker, St. Paul's Rectory (Warden), E. A. Studdwick, F.I.A.A., 3 Spring-st., Sydney (Hon. Bursar), Mrs. Eric Fitzharding, B.A., Miss G. Harriott, B.A., the Rev. Ainslie Yeates, M.A., G. W. Ash, D. J. Brownhill, H. J. Carter, B.A., Professor the Hon. J. B. Peden, M.L.C., Dr. Clarence Read and H. L. Taylor.

A highly qualified teaching staff is being engaged, and a sound education, combined with religious instruction in conformity with the principles of the Church of England, will be provided.

Further information is obtainable from the Warden or the Bursar.

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- COURSES AT BUSINESS COLLEGES.

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

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

## The late Canon Vaughan.

Rev. Canon John Vaughan died on 12th inst., after a long and strenuous life devoted to the service of his Master, Christ. "The Sydney Morning Herald" said of him:—"A striking figure, and a definite link with the vigorous development which this State knew half a century ago, passed away at this residence in Mosman. He was 77 years of age. The immediate cause of death was heart failure, though he had been in poor health for some time."

The funeral was the next day. At 1.15 p.m. the service was held in St. Andrew's, Summer Hill, the splendid church erected during the Canon's ministry in that parish. There was a very large attendance. The chief mourners were Messrs. H. Graham Vaughan and Gordon Vaughan (grandson). The Archbishop was unavoidably absent.

The following clergymen were present, in addition to the Vicar-General and Bishop:—Canon Archdeacon Martin, Archdeacon Davies (Moore College), Canons Bellingham and Clavdon, Revs. W. H. H. Yarrington, C. T. L. Yarrington, J. Hargrave, C. C. Dunstan, H. G. J. Howe, A. C. Mosley, C. Hughesdon, Alan Pain, Marshman, F. Lloyd, F. Kellott, J. E. Chapple, E. H. Alderton, W. Harvey, H. W. Mull, ns, Newby Fraser, Croft, R. O. Todd, W. McGowan (Presbyterian), R. O. Thompson (Congregationalist), Mr. J. M. Sandy, a trustee of Moore College, was also present. The late Canon Vaughan was a fellow trustee. Among others present were Messrs. W. E. Shaw (trustee of St. Andrew's), G. H. Slater, A. R. Bowie, W. Simmons (churchwardens), Mr. Justice Pring, Messrs. J. Hopper, J. Barre Johnston (lay canons), T. W. Bremner, J. Clayton, T. Wise, J. Turner, C. E. Tate, W. J. G. Mann, Jethro Foster, T. Lloyd, A. Peake, P. C. Monk, and Dr. Beck.

The Rev. S. E. Langford Smith, the rector of the parish, and Canon Bellingham conducted the service. At the desire of the deceased, the Vicar-General, Archdeacon D'Arcy-Irvine, delivered the address. At the grave at Rookwood the rector officiated.

Canon Vaughan ever loved the teaching of the Prayer Book, holding that it contained the principles of the Reformation. He was a Protestant and an evangelist, and while he was kindly and tolerant of other schools of thought he never hesitated to show his colours. He tenaciously held the doctrines of the New Testament. Christ and Him crucified was a constant theme.

He should, as others, be judged by what he was in his prime rather than in the advanced years when powers were weakened. He never spared himself. His energy, his enterprise, his powers of initiative were remarkable. The last great day will alone show the rich fruit of his long ministry.

His ministry was wonderfully successful in each of his three parishes, O'Connell, Penrith, and Summer Hill. Of the latter he was the pioneer and when he took charge in 1881 the church had not even a foot of land. He was there 35 years. There were only 15 persons in his first congregation, and six children in the Sunday School. How great the change now!

He loved to work for missions to the heathen, and was one of the leaders here of the Church Missionary Society.

## Notes on Books.

**The Year Book of the Diocese of Crafon**, from the Registrar of the Diocese. The publication contains the Bishop's Pastoral Charge, "The Breath of Heaven" (which was published in our own columns), and a full account of the recent synod, together with reports of all the diocesan activities. There is also a full list of the clergy and their records and valuable parochial statistics and information.

**Mothers in Australia** for December. The Mothers' Union and the editress (1) in particular are to be congratulated upon the high tone and interest of their quarterly journal. It contains a variety of short articles on moral and practical subjects that are of special interest to mothers. The Letter from Headquarters contains an item of news from the English "Times" (not from an Australian paper) which will make every Australian mother's heart glow with pride. The correspondent says:

"I wonder if you saw the paragraph I venture to copy from 'The Times' of August 21? It is taken from the special correspondent's account of the Enemy's Flanders Retreat. It pleased me so much that I want to be sure that the mothers of those gallant 'stalkers' do not miss it.

"Since the Germans adopted their present methods of holding their forward positions only with scattered posts, which are often a very long distance in advance of the main line of resistance, we have consistently made

it very uncomfortable for those advanced posts.

"Instead of being a buffer to give the Germans warning, these poor posts have only been hostages to fortune. The stalking of them has been a game at which the Australians have been the star performers, and they striking figure, and a definite link with the vigorous development which this State knew half a century ago, passed away at this residence in Mosman. He was 77 years of age. The immediate cause of death was heart failure, though he had been in poor health for some time."

"We have come into possession of a series of orders addressed to the German troops there during those unhappy weeks, reprimanding them again and again for permitting the Australians to outwit them, and warning them that this was the kind of fighting for which the Australians were particularly fitted by their training 'in wriggling' through the bush when at home. The orders, as a whole, throw a brilliant light on the completeness of the terrorism which the Australians had established over the enemy confronting them."

This will interest others besides mothers. We note a good article on "Nerves," an unfortunately up-to-date subject in these days of trial and excitement. A Bible Study on "The Prince of Peace" is timely and inspiring for Christmas-tide. May we say the gem of the issue is "The Bereaved Mother"—a poem by the saintly "Gilbert, Bishop of Willochra." It is full of sympathy and inspiring suggestions for many a mother who is feeling that earth is very empty because of the death of a brave son.

"Oh, do not grieve—thy tears but do him wrong,

He is thy son, and all his glory thine,  
The piercing sword should only make thee strong.

For duty done, and joy of life Divine.

"Thank God, Who honoured thee with Mary's part

To give a son, to die, a world to save;  
Ah! never dream this pang can break thy heart.

Whilst thou canst say, 'I did not lose,  
I gave.'"

## The Holy Communion.

In a former article on the above subject it was pointed out that after the Prayer of Consecration there is no change whatever in the elements—i.e., in the bread and wine—themselves. They remain still in their natural condition, God's creatures as the Prayer of Consecration calls them. There is a Rubric at the end of the Communion Service which is commonly called the Black Rubric since it is printed in black type. The word Rubric really means a direction printed in red letters, so that the expression Black Rubric is in one sense a contradiction of terms. The object of this Rubric, or note, is to prevent any idea that the communicants when kneeling to partake of the elements are in any sense adoring the bread and wine. No truly instructed Church of England people ever think of adoring the elements as if they had the idea that Christ was really objectively present in the consecrated elements. The Rubric referred to says distinctly that its object is that "lest the same kneeling should by any persons either out of ignorance and infirmity or out of malice and obstinacy be misconstrued and depraved; it is hereby declared, That thereby no Adoration is intended, or ought to be done either unto the Sacramental Bread or Wine there bodily received, or unto any Corporal Presence of Christ's natural Flesh and Blood. For the Sacramental Bread and wine remain still in their natural substances, and therefore may not be adored (for that were Idolatry, to be abhorred of all Faithful Christians); and the natural Body and Blood of our Saviour Jesus Christ are in Heaven, and not here, as being against the truth of Christ's natural Body to be at one time in more places than one."

Such are the plain and unmistakable words of our Prayer Book, in which the dangerous doctrine of Transubstantiation, which has wrought such havoc in the World and in the Church, is so strongly and emphatically condemned. (See Article 28.)

In the Black Rubric of 1552, the words "real and essential" presence of Christ's natural Flesh and Blood in the elements was denied, but in 1662 these adjectives (real and essential) were altered to the present form "Any Corporal Presence." "Any" meaning of any kind whatever, and the change was made to emphasise the true teaching. The words "real and essential," which were altered, might by some have been thought to deny any spiritual presence whatever of Christ in the service, which of course, is never denied. Christ is spiritually present, as Hooker says in his ever memorable passage

"The Real (i.e. true, but not material or corporal) Presence of Christ's most blessed Body and Blood is not therefore to be sought in the Sacrament, but in the worthy receiver

of the Sacrament" and, again, Hooker repudiates "that strong conceit which some have embraced as touching a literal, corporal and oral manducation of the very substance of his Flesh and Blood—which is surely an opinion no where delivered in Holy Scripture." Yet for all the careful teaching of the Reformers to whom we are so deeply indebted, there has been ever since the Oxford Movement, especially, a great tendency of some in our Church to return to the mediaeval teaching of Rome in regard to the Real Objective Presence—so called, of the actual Body and Blood under the veil of the elements, which really means Transubstantiation, or what is almost the same, the Lutheran Doctrine of Consubstantiation—for Luther seems never to have been able to get quite free of the doctrine of a Presence in the elements themselves. From this tendency to a material doctrine of the Presence comes Reservation and Ritualism in its many forms and erroneous ceremonies. The origin of all this tendency is the priestly ambition to rival the Sacerdotalism of the Jewish Church in the offering of sacrifices to do away with sin, which indeed never took place in the true sense. The Sacrifice of the Mass is the intent to offer a propitiatory sacrifice thereby derogating from the honor of the Sacrifice of the Cross, the only true Altar and Sacrifice which the Christian needs. In order that this false substitute of the so-called Sacrifice may be offered by the Roman, the erroneous doctrine is taught that the consecrated wafer is the true Body which should be adored, the Reserved Host, the Idol of the Romanist and Ritualist, in effect the Corpus Christi—the true Corporal Presence. There is a desire on the part of the unenlightened to worship what can be "seen," that is the Idol; the origin of which word is that which is "visible." Hence the declaration of a Ritualist, who said that he could always say his prayers better when he could see the Reserved Host. Space forbids illustrations of the sinister results of this erroneous teaching of an objective presence. It is the origin of Fasting Communion which is taught by many, because the consecrated elements being the actual Body and Blood, ought not, it is said, to be received into the system and so come into contact with any other food. This leads to many inconsistencies. It is the fact that this doctrine has caused much unnecessary distress to the minds of good people in cases of sickness.

It is a well-known fact that the Vicar of one of the principal Churches in England and a good and holy man—was on one occasion administered by a dying lady parishioner to administer the Holy Communion, at ten o'clock one morning, but as he had already partaken of food he was unable to comply with the request. In great distress he sent for his curate, but unfortunately he too was precluded by the same cause. This is only a concrete instance of what might occur at any time. The only way suggested was to send to London for the Reserved Host; whether this was actually done is uncertain, but it only shows the difficulty. What need there is of firmness and strength on the part of true members of the Catholic, Apostolic, Reformed and Protestant Church of England to uphold her doctrines and banish all such erroneous, sacerdotal teaching!

## The Industrial Question.

(By the Lord Bishop of Auckland, in his Synod Charge.)

I make no apology for referring again to what is called the "Industrial Question," for it lies at the root of the future peace and happiness of the world. It is easy to save our consciences and say that it is a question of political economy, and so outside the direct province of the Church, but we know that the real problem is one which concerns the status of man as man, as a child of God, and not merely an insignificant pawn in the great conscienceless industrial machine. It is untrue to say that the only ideals of Labor are merely higher pay and less work.

The industrial question is on all fours with the international question. Are we fighting merely for material ends, for the increase or diversion of trade? No doubt our enemies might say so, but our ideals should be better known to us than to our enemies, and we know that we are fighting for an ideal of civilisation which spells freedom, justice, happiness. We shall remain misunderstood, however, until in the Providence of God our present enemies come to understand us better and realise the truth. We look forward, after the war to a deeper sense of fellowship between the nations with whom we have been allied in the war, because we shall be in a position to understand each other better. Isolation is always the fruitful cause of misunderstanding. We believe, and have good reasons for believing, that it will be much more possible in the future to settle our international disputes or difficulties by means of

some form of international arbitration than has been possible in the past, just because we have learnt to understand and know one another in the great fellowship of suffering for a common cause, and are more prepared to trust one another. We believe that war will cease in proportion as knowledge, friendship, and trust increase.

The same principle, mutatis mutandis, apply to the industrial question, and when Capital and Labor exhibit the same spirit in their dealings with one another, which, we believe, nation will exhibit in dealing with nation, we may hope for the cessation of industrial wars and the reign of peace. Dr. Orchard, in speaking of "The Necessity of Christ to Society," says: "It is certain that in the future society must find its way to a more equitable distribution of the fruits of labor, and there is no final solution of that until Labor shares not only in the reward, but in the responsibility. But at present Labor has not the leadership, or the loyalty, or the capacity for responsibility and as a secular movement never can have. The Church has the spiritual power, but has suffered it to be surrendered, apparently on the theory that economics belongs to the devil. Somehow we must bring together the economic and the devotional, find how to seek the mind of Christ, not only for drawing up creeds, but for distributing work and wages. When the Church can display the Spirit of Christ, thus ruling and directing these practical affairs in which the world has so terribly failed, the world will listen to her spiritual message with a little more attention and respect."

The Church is not the creature of any party or class, but has a plain duty to forward and support any movement for the real welfare of any part of the community. It is certainly the duty of the Church to study sympathetically the aspirations of Labor and condemn social or economic conditions which tend to deprive human beings of their legitimate right to self-realisation. In the chapter on "Fellowship in Industrial Life" in "The Church in the Furnace," the aspirations of Labor are fairly expressed. "The wage-earners are filled with a vague but profound sentiment that the industrial system, as it is now, denies to them the liberties, opportunities, and responsibilities of free men. The heart of the difficulty is not wages or hours of work, but the general status of labor, its insecurity and its lack of freedom in its ordering of its own life."

If the "brotherhood of the trenches" could be transferred to the workshops, factories, counting houses, and offices, a good deal of the industrial problem would be solved. The secret of the good fellowship between officers and men (of course, there are always exceptions) is largely due to the fact that they are fighting for a common cause, and a cause worth fighting for; that they have opportunities in common service, common suffering, and common joys of realising the true worth of the man behind the temporary differences of rank, and of discovering unexpected virtues in one another which are largely hidden and suppressed in times of peace on account of the barrier which has existed hitherto between employers and employed. But why should that barrier exist? Capital and Labor are having the truth brought home to them that they are complementary to each other, and that in their co-operation and fellowship lies the hope of the world's well-being in the future. Judged by their best exponents Labor and Capital are both out for the same end, "the happiness of the whole." The root desire of Labor is for opportunity, and opportunity of the noblest kind, viz., the "lifting of millions out of material misery to a manner of life satisfying to themselves and worthy of human beings, the opening to millions and millions a door to the highest values of life."

If it is worth while making a supreme effort to obtain a permanent peace among the nations of the earth, and a supreme effort after the war to maintain that peace, is it not worth while to make a supreme effort to obtain and retain industrial peace, for without industrial peace the fruits of our hard-won victory in Europe will be dissipated, and the lives of our noble sons sacrificed in vain? The present impasse between Capital and Labor arose largely through neglecting the human and moral sides of the question. When employers took a paternal interest in the well-being of their employees and remembered that men and women were something more than "hands," there was, generally speaking, goodwill and mutual respect on both sides; out with the advent of companies, syndicates, shares, dividends, etc., the relationship between employers and employed was considerably altered, and the personal touch largely disappeared. Capital and Labor have drifted into separate camps and become two bands. Compulsory education has naturally opened out before the mind of Labor a vista of life which once seemed impossible of attainment, and greater opportunity for making the best of himself, and his potential powers has naturally in many cases brought the representative of Labor up against social and industrial conditions which

tend to hamper and hinder his true development. His place in the great industrial world needs to be more clearly defined and appreciated, the dignity of labor needs to be more fully recognised, and the acknowledgment of partnership between Capital and Labor more ungrudgingly made. A simple illustration will make my meaning clear. An organist who depended upon the faithfulness of his assistant in duly manipulating the bellows blown by hand grievously hurt the feelings of his assistant by always referring to his performances on the organ in the first person singular. One day when the organist was giving a brilliant display on the instrument, the organ-blower suddenly presented himself before the astonished organist and said, "Well! is it I or we?" The question was settled.

It is quite true, I believe, that "there are many at the top as well as at the bottom who hate the non-human conditions of our present industrial system, and long to find a way out. And, assuredly, there are multitudes of ordinary people, of the general public, who desire eagerly, pathetically, and some better way of common life than that imposed by self-interest, distrust, or greed."

Donald Hankey points out one of the strange ways in which we act in a strangely inconsistent and illogical manner. "We are willing to do things for the poor, but we are not willing, we are shocked and grieved when the poor try to do something for themselves. We will not admit the right of the laborer to freedom and opportunity and self-respect, though we are willing to give him instalments by way of charity."

In spite of the hard things which are said on both sides, in spite of the unjust judgments, in spite of the lack of knowledge with regard to motives and ideals, in spite of the utterances of extremists, in spite of the existence of apostles of disintegration and disruption, who, like the Prussian militarists, glory in war, there now exist an ever-increasing body of men of goodwill who are really trying to find some reasonable modus vivendi which will remove many of the present grievances of the workers, and not be unjust to Capital. Labor knows perfectly well that the visionary Utopia is not to be brought to earth by Socialism, or Syndicalism, or political action; and the movement is held up for lack of real driving power, whereas, on the other hand, Capital merely remains behind its fortifications, awaiting Labor's next move.

Things cannot go on as they are, and just as the conditions of society in pre-war days prepared the way for the war, so the world is drifting towards an industrial upheaval of considerable magnitude after the war unless Capital and Labor can arrive at some better understanding in the meantime. Both Houses of Canterbury Convocation recently passed resolutions dealing with the future relation between Capital and Labor. The Bishops unanimously declared that it is the Church's duty "to second the efforts now being made in many quarters to inaugurate a truer fellowship, both in spirit and in organisation, between all who are engaged in the industries of the nation."

Here, again, comes in "the necessity for Christ." There can be no real solution of the industrial question until the principles of the Incarnation permeate society, until love and service and sacrifice are accepted as the true principles of life, until the stewardship of wealth and talents is recognised, until fellowship and brotherhood in the family of the one Father are accepted as the only basis of stable society, until men look for the good and not the bad in one another, and until mutual trust supplants mutual suspicion.

We are told by Mr. H. G. Wells, in "God, the Invisible King," that "all mankind is seeking God. There's not a nation nor a city in the globe where men are not being urged at this moment by the Spirit of God in them towards the discovery of God. . . . The Kingdom of God on earth is not a metaphor, not a mere spiritual state, not a dream, not an uncertain project; it is the thing before us, it is the close and inevitable destiny of mankind." Glover, in his "Jesus of History," especially in the chapter on "Christian Church in the Roman Empire," shows how the Christian out-lived, out-died, and out-thought the pagan; and, surely, it is only by applying Christianity to social and industrial life, spheres from which He is too often excluded, and accepting His standard of values, that we shall out-live, out-die, and out-think the recedescence of the principles of pagan force which threaten society to-day.

Mr. George Lansbury writes in the "Religious Doubts of Democracy":—"After active work in the Labor Movement for twenty-five years, I am convinced that there is only one solid foundation on which that movement can rest, and that is the foundation fact which Christ laid down that 'he who would gain his life must lose it.'"

Unless Capital and Labor can find some higher ground as a basis on which to seek

for co-operation in the future, unless the great principles of equity, justice, service, brotherhood, and the "good of all" are accepted as that basis, the war will never make "the world safe for democracy," because democracy will lack the very principles which make it safe for the world.

### A Great Man.

Many of our readers will be interested in the following extract from the Rev. P. J. Bazeley's journal under date November 4:—

#### "A Red-Letter Day."

"All capitals and well underlined. A day to be remembered above most other days. Du Sung population has unanimously agreed that I am a great man—GREAT MAN—more capitals—proof of which might have been witnessed at 11 o'clock this morning when I entered the city in state, banners, cymbals, 4-man sedan chair, crackers, the population kow-towing, and beside me, humbly walking, Dr. G. Wilkinson, whose work in this province is so widely known. My difficulty to-night is how did this people discern my greatness—did they discern it? If not, why have I been elevated to a position to-day quite equalling that occupied by one of our State Governors on tour. It is all beyond me, so I am content to simply acquiesce in their enlightened and doubtless correct judgment. Of all people I have met, the Du Sungers surely are the nicest, the most appreciative, and the most intelligent. Up to the time of writing these words, I have given myself up completely to their estimate of me, and am escaping to slumberland with the glory of my greatness upon me, no contradictions have yet come, no criticisms, no aftermath. I am a "great man," and I am content, desiring nothing so much as another trip to Du Sung. Some papers please copy." Precisely at 7 this morning I set out to accept the invitation to Miss Kendall and Miss Burton to visit their station. Two hours on the way Dr. Wilkinson met me and together we proceeded the remainder of the journey. At the Min River crossing Dr. Wilkinson pointed out a temple building erected right in the stream, here it was that he nursed and treated 40 men at one time seeking to help them in their fight against the opium craving; many thrilling moments he spent with men, often frenzied in the desire to break bounds to secure opium. About a mile from Du Sung there is a village. Here the fun commenced by the firing of crackers, and soon a procession was started, school children nicely dressed with "sackbuts, psalteries, dulcimers, and all kinds of music" led the way. Near Du Sung the crowd increased, and a well organised band of bangers with their drums took charge. By this time the "great man's" position was established, and he gracefully acknowledged the villagers' stare. Now the quick-firers gave place to "heavies," and a deluge of gas, mustard, weeping, and high explosive bangers were let go, all the while my stocks were rising, until in the midst of a perfect tornado of fire we arrived at the state of the dispensary and church, there to receive a hearty welcome from the two ladies whose faithful work had been so recognised by Christian and heathen alike, that they had outdone themselves to welcome their guests. Just now the people are jubilant, their purses are safe from the bandits, and they feel they owe much of their safety to the tireless efforts of Misses Kendall and Burton. Over and over again the Dr. and I were told that everybody knew the hearts of the missionaries were "warm" to them, and they owed them much.

"How I regretted that no cinema photographer was near—he could have secured many yards of excellent matter. Failing him, Miss Kendall and I snapped the crowd, and later, at their request, we adjourned to the Confucian hall for further snapshots. Here I forgot for a moment, and lost face" by climbing up on a wall to get a better shot; it was undignified, and my first mistake, however, I quickly regained my sober mien and was careful thereafter. At 2 p.m. the church was packed with as many heathens as Christians; outside were more, the opportunity was good, so by Dr. Wilkinson's kind help I exhorted them to embrace the gospel of Christ; this was followed by another word from the Dr. Himself. More handshaking, more kow-towing crackers, cymbals, "sackbuts, psalteries, dulcimers, and all kinds of music," and we left on our return journey, arriving at Foo Chow at 9 p.m.

"It is gratifying, as an Australian, to learn that the Australian missionaries are highly estimated by their fellows; Miss Seale's systematic evangelistic itineraries, Miss Kendall's influence exercised at the dispensary, Mrs. Wilkinson's remarkable blind school for boys, Miss Marshall's untiring zeal in medical work, calling forth many comments of praise, also many generous words are spoken about the others from our land."

## Commonwealth Bank Australia

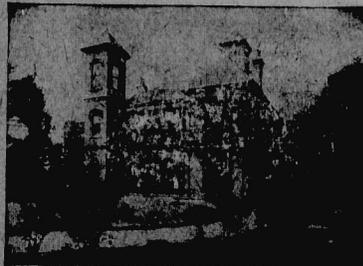
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## The Church Record.

DECEMBER 20, 1918.

## THE PHILOSOPHY OF PEACE.

The fifth Christmas since the commencement of the Great War finds us in the possession of a temporary cessation of hostilities and awaiting the mature arrangements for the permanent peace of the world. Could anything be more suitable for such an occasion than the remembrance with full hearts and the uplifting with glad voices of the holy anthem with which the heavenly host heralded the advent of the Prince of Peace into the chaos of human sin, shame, sorrow and suffering—"Glory to God in the highest, and on earth . . . !"/>

Whatever the appearance may be, the reality remains that four years of unparalleled strife have neither dimmed that glory nor destroyed that peace! For in the struggle God has vindicated Himself as the righteous ruler of the universe, and the Omnipotent Master of the destinies of mankind; and He has taught us once again what are the things which really belong to our peace. He has shown us that in the affairs of men He is not on the side of those who profanely claim with their lips His mighty presence, while at the same time they repudiate in their hearts the principles of His righteous rule. He has demonstrated that His power is not with the self-evolving supermen, but with His self-effacing servants who win and save their lives by losing their wills in His. And today the voice of the angels is ringing out not only the old sweet story of the Saviour's birth, but the strong message of His Incarnate Life that "Glory to God" as the conscious, ultimate aim of all human life, and the regulating first principle of all human conduct is the one and only foundation and guarantee of peace upon earth. By this latest chapter in history God has once more taught us that the heart of His universe is essentially ethical, and that to the ethical the material however vast and splendidly organised, the aesthetic however profound, the intellectual however highly developed, are each and all subsidiary in real place and power. Has He not shown us Germany, for instance, with its mighty war-material—men, money, and munitions—its lofty position in the world of intellect, its notable contributions to art—has He not shown us all this brought to wreckage and confusion, when and because the nation, at a critical moral juncture in its history, gave practical expression to the immoral belief that science was of more moment than conscience, that the law of force mattered more than the force of

law, that might was more rational than right? And by the same weapon as the nation chose He is teaching it anew to respect the truths which it ignored and despised. The hand that grasped the sword for the sake of the sword and trusting only in the sword by the sword has been paralysed!

Again, how beautifully is the great principle of the Christmas message illustrated in one of the Christmas psalms. "Righteousness and peace," says the psalmist, "have kissed each other." The connection between them is perceived to be so intimate that the writer can fittingly symbolise it only by the Eastern sign and seal of the closest friendship between man and man. Righteousness and peace are to each other as David and Jonathan. There is a bond between them which whose eye cannot see the spiritual foundations of the whole security and serenity of human life in all its departments, and of those whose "interests" do not include the ethical elements by which the real progress of man is conditioned and the institutions of civilisation stabilised.

The world to-day is weary of war. But though international peace is on the eve of being once more secured; though we as an Empire are—thank God—at peace within ourselves, it would be idle to think that our world is free from strife. If international conflict is for the time at end, and the strata of the nations are settled and at rest, who can fail to recognise the rumblings of a volcanic eruption which threatens to produce, like some geological "fault," not a split between nation and nation, but a rending of humanity right through all nations and peoples creating new groups or combinations gathered out and welded together, some by the thought of past and present wrongs, some by the fear of wrongs to be inflicted, some by the storm of their passions, some by the soul-binding power of their prejudices? Who can fail to detect, as one of the signs of our times, the existence, the wide extension and the organisation of forces which lead men to forget or ignore their differences in speech or ancient institutions, the limitations of geographical boundaries and those other national or patriotic considerations which were the main causes of the grouping of humanity in the ways most usually seen in history? What, for instance, has Bolshevism to do with nationalism or patriotism as generally understood? And the followers of the Prince of Peace cannot but regard all such symptoms with the deepest interest and concern. We long for peace and labour for it, but we must inevitably fail to secure it permanently for the world unless we labour first for the real antecedent of peace—righteousness. Courts of arbitration, universal disarmament, leagues of nations, these when tried and at the best have proved but temporary expedients in the past; and in the nature of things they are destined to be no better in the present or the future unless and only so long as they give expression to the Spirit of righteousness working in human institutions for the welfare of man and the glory of God.

At the same time we cannot but recognise and welcome at this Christmastide the drawing together in the last few years of great nations, united for the realisation of high ideals by a bond sealed by the sacrifices they have been called upon to make and the sorrows they have had to endure. French, Italians, Americans and British have forgotten old quarrels in a new friendship and have sunk very largely national individualism in the interests of a common humanity. The cause of

righteousness has cemented them in the bond of peace. That, we believe, is the ethical reason which lies behind whatever measure of unity characterises at present the allied peoples. And the future of their harmony—and because of their present strength the future of the harmony of the world depend upon that reason.

But we are reminded that the Prince of Peace on one occasion declared that He came "not to send peace on the earth but a sword," and we are at some difficulty to understand such a paradoxical position until we remember that universal peace depends upon universal righteousness. The individual, the nation, or the alliance which would "seek peace and ensue" it must not only act righteously itself but, in the interests of its own peace, if for no higher reason, must seek the realisation of righteous ideals in all others. While some men, but not all, are righteous, he that is still "after the flesh" will persecute him that is "of the spirit." And this is no more than stating from another point of view our responsibility in the interests of human peace to "go into all the world and make disciples of all peoples."

## CHURCH OF ENGLAND AUSTRALIAN FUND FOR SOLDIERS OVERSEAS.

The Central Treasurers report having received £13,741/3/11 up to November 14, 1918, in addition to about £1500, mostly from Brisbane, sent to the Front before the inauguration of this Fund.

The £13,741/3/11 is made up as follows:—  
Queensland, £4050/9/0; New South Wales, Sydney £2352/13/9, Newcastle £180/16/0, Goulburn £189/0/3, Armidale £101/17/0, Bathurst £296/1/5, Grafton £970/7/0, Riverina £45; Victoria, Melbourne £390/3/3, Ballarat £24, Bendigo £4/12/0, Gippsland £112; Warrigatta £155/8/8, South Australia, Adelaide £229/3/5, Willochra £193/15/2; West Australia, Perth £1008/0/6, Bunbury £340, Kalgoorlie £32/12/0, Flanagan £325; interest to 30th June, 1918, £43/0/10.

In addition to the above, the Queensland Soldiers' Help Society has promised to give our fund £7500, part proceeds of their Lavender Day effort in July.

Canon Garland, in letters dated September last, writes:—

"Everything here is in a state of uncertainty. No one knows what is going to happen, that is being decided in London. We may be moved in a body to some other country, or may be demobilised. If the latter happens there will be greater need than ever for every kind of good influence to be brought to bear upon the men when they have neither training nor fighting to occupy them, yet every temptation of Oriental life assailing them. For the present I am undertaking no new ventures, and such expenditure as I had undertaken and which had not been begun I have suspended. My bank balance is now low, and the probability is that before you receive this I shall cable for more money, as I have yet to pay for the chapel at No. 14 A.G.H."

Our first six weeks of the Australian Soldiers' Club at the Part Said Rest Camp resulted in taking over the counter three hundred and twenty-two pounds (Egyptian), the cost to us being three hundred and fifty-seven pounds (Egyptian) for food and restaurant wages, the difference, twenty-five pounds (Egyptian) is equivalent to about £25/15/- sterling. Of course this is over and above the building, furnishing and maintenance. The question of profit is one which should not concern us; we ought to be very glad to bear this expense for the sake of boys who have endured and suffered so much for us. A cup of tea or a cake supplied to a boy on which he knows there is no profit tastes sweeter to him because he feels that while he is paying something for it, and indeed he wishes to do so, yet there is a great deal to him in the fact that those he left behind in Australia are showing some care for him."

## THE FIRST CHRISTMAS CAROL.

The word Carol is from an Italian word meaning a song of joyous devotion. To a great extent the Carol music now played is secular; it ought to be sacred. The custom evidently originated in imitation of the hymn of the angels on Bethlehem's plain. Jeremy Taylor says: "As soon as these blessed choristers had sung their Christmas Carol, and taught the Church a hymn to put into her offices for ever on the anniversary of this festival, the angels returned into heaven."

## The Land of the Rivers.

(By Rev. A. R. Noake, M.A., C.F.)

While it is true that Queen Elizabeth had her envoys in Mesopotamia, and Great Britain has had a sort of general oversight in the Persian Gulf since about the 17th century, yet the country, though most interesting, has up to the present been one of the least known of all countries. Yet it is a part of the world which, both from an agricultural and an archaeological point of view, is well worth study.

As one travels up the Tigris River from Basra the first impression is that of emptiness and desolation, nothing but desert everywhere, with the exception of oases where the vegetation consists for the most part of the date palm. Wherever the eyes are turned, and especially round the bigger towns like Basra, Awara, Baghdad, the ubiquitous date is in evidence until one gets very tired indeed of them, and yet no more beautiful sight could be wished for than the date palm in its season covered with its golden store of fruit; a very profitable source of revenue both to Turk and Arab, for the former has in the past levied a tax of one rupee (about 1/4) on every tree, and the latter makes enough in three months to keep him well supplied with all the necessities of life for the year. This to a certain extent accounts for the extremely lazy habits of the local people. They are on the whole well-built, well-set-up men, but will only work if compelled and under constant supervision. Judged from out moral standpoint they are born thieves, and one has to be very watchful indeed to avoid loss. The desert Arab especially is ever on the watch for anything in the nature of a firearm, and our soldiers had always to be on the qui vive to prevent their rifles disappearing. Even though the men received instructions to dig a trench under their blankets and practically bury their rifles, it was no uncommon experience to wake up in the morning to find the trench empty. So much for the modern Arab as a whole. Space will not allow one to say more. He is hospitable if it is true, when it pays him, but experience does not give one the impression of genuineness.

But Mesopotamia was not ever desolate, for there is all the evidence of a past prosperity. Leaving outside for the present the question of the ruins of what must at one time have been large cities, and of which we shall say something later, there is outlined over the face of the country a vast system of irrigation. For the greater part through neglect, it has become inoperative, but it does give the traveller some idea of the ancient fertility of the country, which in olden days was described as "the granary of the world," and which no longer ago than 1817 a traveller could describe as possessing, besides vast stretches of jungle country extending for miles on both banks of the river, great fields of cereals and cucumbers, tobacco and various fruits. This water system was incorporated in Sir William Willcock's larger scheme, especially for the environs of Baghdad: To give the Turk any credit due, small as it is, he had commenced to carry into effect some of the suggested improvements of that engineer, the Hindiah Barrage on the Euphrates, is part of the scheme carried out by the erstwhile rulers of Mesopotamia. There is the nucleus of a resurrection, for evidences of a somewhat primitive agricultural knowledge meet the eye; flocks of sheep of poor breed are still to be seen, and occasionally small crops, as well as horses. To the layman in such matters, the "Arab steed" is a disappointment, fast he undoubtedly is, but weedy and poor looking, and in no way to be compared with a good Australian beast.

Nature, too, shows that she needs but the hand of man to work a transformation. In the cool of the rainy season, which lasts for about six months of the year, the grass bursts out in company with a wealth of flowers, such flowers as we see growing in our gardens. It is impossible to walk about without treading on blossoms, anemones of all shades predominating, as well as the red ranunculus, which covers the face of the country with a sheet of vivid colour, and which, by the way, is generally considered to be the lily of the valley of which the Lord spoke when He compared their brightness with the glory of Solomon. Mignonette, too, stocks and lilies of all kinds are plentiful. Birdlife is abundant, animals, however, being more conspicuous by their scantiness, with the exception of the jackal, which is very prevalent and forms a natural scavenger. Were it not for this animal, no power on earth, under present conditions, could prevent the outbreak of widespread disease in the country, the people not being at all of a sanitary habit of life.

However, this is sufficient evidence of the capacity of the country. The late General Maude proved the practicability of producing enough corn not only for home consumption, but for export. He laid himself out to make

the army self-supporting, and he succeeded, although he himself did not live to see the result of his work. Well may we hope that a few years of British occupation will see that transformation complete.

But not only is the old irrigation system a proof of what the country was once like, the ruins of ancient cities tell the same tale. One's mind immediately goes to Babylon, which lies close to the little village of Hilleh, above forty miles from Baghdad. No doubt in a short time that city will be much more of a rendezvous for travellers than has been possible up till lately, because of the difficulty of transport. Now, however, with a broad gauge railway all the way from Basra to Baghdad, the journey is a comparatively easy and safe one. Excavations, as is well known, have been going on for many years past under the superintendence of the Germans, who had a large museum in working order in Hilleh, itself full of curiosities dug from the old ruins. Speaking from memory, there are no less than three ancient cities of Babylon, one below the other, the hill raised by the destruction of the one being the site for the next. As the Turk was not at all favourable to anything in the nature of foreign research in the countries under his control, and consequently work being hindered in every way, it is probable now that that obstacle is removed excavations will go on more rapidly and more light be thrown on the Biblical records. Much the same may be said about the old site of Nineveh, on the opposite side of the bank of the Tigris, to Mosul, where comparatively nothing has been done.

Not the least interesting relics of pagan history are the old ruins which lie along the course of the Tigris near Baghdad and the River Diale.

Just south of the city stands the great arch of Ctesiphon, a lonely sentinel away out in the desert. Who built the palace to which it formed the main entrance is a matter of uncertain history. It is supposed to stand on the site of Calneh mentioned in Genesis x. 10, but whatever may be its history it comes into more prominence, and one can be more certain of one's ground, during the time of the Roman Emperor Julian the Apostate, who, after a more or less disastrous campaign in Mesopotamia, met his death and was buried at Samarra, about 70 miles north of Baghdad, where his traditional tomb is shown to this day. Some miles to the north-east, and more in Kurdistan than in Mesopotamia, lies the town of Qasr-i-shir, or Palace of Shirin, and nearby the ruins of the building which gives its name to the town. This palace and the palace of Ctesiphon have a close association. It is generally agreed that the place called in old writings, Dastagerd, is no other than Qasr-i-Shirin, the favourite residence of Chosroes Parviz about 616 A.D. The description given by Gibbons in his "Decline and Fall" is of an immense building surrounded by pastures covered with flocks and herds of all descriptions. The work of the palace was performed by 12,000 slaves, and in the vaults were kept priceless riches. Nearby is a smaller palace, with a domed roof, most of which is still standing. Tradition has it that forty thousand columns of silver supported the roof, a thousand globes of gold being suspended in the dome imitating the motions of the planets and the Zodiac, while thirty thousand rich hangings adorned the walls. The walls of the court are still there, being built of huge blocks of stone. Of the kings who lived in this palace Chosroes Parviz is the most interesting. He was deprived of his throne but re-established thereon by the Emperor Maurice of Rome. He asked for the hand of Maurice's daughter in marriage, but the Emperor made it conditional on his becoming a Christian, which he did. Later he attacked Jerusalem, from which city he is reported to have taken a part of the true Cross, which Mary, Queen of Persia, his wife, who was herself a Christian, obtained from him and kept with great care. On his deposition a second time, Chosroes fled with this relic to Ctesiphon, where he was eventually killed.

Stories just as interesting, and many of them having the colour of historicity surround the other ancient ruins which dot the plains of this region, and no doubt as time goes on research will reveal much more that is interesting and instructive. Their present history, little as we know of it, does throw a sidelight on Christianity, revealing some of its failures, because it was there totally eradicated by Mohammedanism; thus it does reveal the power of the religion of Mahomet, which the religion of Christ is out to combat. But what of our opportunities. Leaving outside the political aspect of the question with which operations are now showing the British capability of dealing, there comes one clear call of the Church to go hand in hand with the civil power. There are, it is true, some few of various denominations trying to carry on the work of Christ, but one does not realise the necessary meagreness of their efforts till one has been actually in the country. They can hardly touch the fringe of the

work to be done. There is a wonderful opportunity. These people have seen from the conduct of the army what a Christian nation stands for, they have likewise learnt by experience what a Mohammedan army is capable of, and seem to exist for, and there is certainly that, given the material to work with, the Christian religion would progress with every advantage in its favour.

## The Advent Call.

Light of men, that left the Skies,  
Light that looked through human eyes,  
And died in darkness as man dies,  
Come to us: Come.

Light that stopped to rise and raise,  
Soared to God above our gaze,  
And still art with us all the days,  
Come to us: Come.

Light that maketh manifest,  
Beautifullest, lowliest,  
Light in Thy joyous strength at rest,  
Come to us: Come.

All our good is Thine alone;  
All our evil is our own;  
Oh, drive it from before Thy throne,  
Come to us: Come.

Works of darkness put away;  
With Thy harness us array  
To walk in light and wait for day,  
And Thee to come.

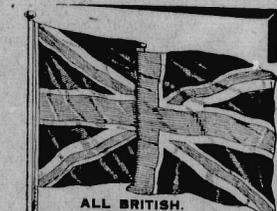
We have done great wrong to Thee,  
Yet we do belong to Thee;  
Oh, make our life one song to Thee,  
Come to us: Come.

Come in all the majesty  
Of Thy great humility;  
Come, the whole world cries to Thee,  
Come to us: Come.

E. B. Birks.

## THE ONLY CHRISTMAS DEBT.

"Owe no man anything but Love." Let Love be our Christmas debt. We shall never pay that debt in this wide world, so long as we feel the debt of Christian love, and duty too, is to "love our neighbour as ourselves."—much less shall we ever pay it in the Home, where affection creates new links and obligations. But let it be the only debt.—C.B.



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both for you and ourselves. Principals: GEORGE Z. DUPAIN, C. MAX. DUTTON, B.Sc.

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Mission Zone Area, Deaconesses, Lay Workers	1250
Work amongst our Soldiers	550
	£6000

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Robertson Street, GANTERBURY

St. Bartholomew's, Pyrmont.

At the morning service on Sunday, 8th

instant, the Ven. Archdeacon Davies, M.A.,

acting rector, dedicated three brass vases,

one donated by Mrs. W. Gillespie and two

by Mrs. E. C. Madgwick. These were

previously donated by the church choir

members. At the evening service the Rev.

A. Yarnold, rector of the parish 40 years

ago, was the preacher. During the course

of his sermon he referred to his residence

here, and to the fact that just prior to his

retiring from the parish he had the extension

made to the church, which is a very pleasing

structure in a prominent position, overlook-

ing a great portion of the city. Just prior

to Mr. E. C. Madgwick taking up residence

in the parish the church authorities raised

and expended the sum of £70 on interior

renovations to the rectory. The parishioners

are looking forward to making further im-

provements in the shape of erecting a retain-

ing wall in front of the S.S. property, repair-

ing the fences, and installing electric light

into the church and Sunday school. It is

anticipated these improvements will cost

£200, beside which there is need to paint

the outside of the rectory. Owing to the

generosity of a Christian gentleman it has

been made possible to provide more

social life in the parish. To make the ser-

vices brighter the church has secured a

choirmaster, and already there are signs of

increased interest.

The Western Suburbs C. of E. Grammar

School, Dulwich Hill, met for its prize-giv-

ing on December 12. Archdeacon Martin

presided, and Mr. Justice Street gave a most

interesting address to the girls. There was

a large gathering of parents and friends.

Lady Cullen had promised to give the prizes,

but she was unable to fulfil her engagement

owing to sickness, and Mrs. Earp, after

speaking in the girls, gave the prizes. The

chief prize-winners were: Dux of the school,

R. Ainsworth; Form V., G. Buckland; Form

IV., E. Atkinson; Form III., J. Skene; Form

II., G. Dolph; Divinity I. prize, M. West;

Mathematics first prize, B. Gardner; Latin,

R. Ainsworth; French, G. Buckland. A

council of churchmen acquired this school

three years ago, and it has made good pro-

gress. There are now 117 pupils on the roll.

**The Church in Australasia.****NEW SOUTH WALES.****SYDNEY.****Headfort School.**A large and influential gathering was held  
at Killara on Thursday week for the first  
annual prize distribution of Headfort School.  
E. J. Loxton, Esq., K.C. presided, and Sir  
William Cullen, C.J., presented the prizes.  
The headmaster, Rev. R. T. Wade, in his  
annual report showed beyond doubt that his  
new venture had been amply justified. The  
school was started last February with 28  
boys, and the year closed with 76, and the  
new year promises to open with an enrol-  
ment of 100 pupils.The buildings have already demanded en-  
largement, and a further addition is in-  
dicated in the near future. The chairman,  
who is the father of the first scholar, gave a  
strong testimony to the organising and edu-  
cating powers of the headmaster and Mrs.  
Wade, and opined that Headfort School was  
going to become one of the leading educa-  
tional establishments of the State.The Chief Justice, in presenting the prizes,  
won the boys' constant applause by his light  
and sympathetic touch with which he refer-  
red to some of the deepest truths of life.The report showed that every side of the  
boy's life is being cared for, scholastic, ath-  
letic, moral and religious. The headmaster  
indicated this in outlining the principles that  
governed him in the conduct of the school.  
In reference to the religious side of the  
boy's life he said, "If a boy is to live his  
fullest and do his best work, he can only do  
so if his life reaches back to what is deepest  
and noblest. His conduct must, in short,  
be based in living contact with the Great  
God and Father of us all."**The Guild of Protestant Women.**The object of this Guild is to aid the  
churches in the work of "reconstruction."  
The members are proposing to build mem-  
orial hostels to teachers who have fallen in  
the war, and are now inviting donations for  
that purpose. The need for such hostels is  
very apparent in view of the numerous coun-  
try boys and girls who hold bursaries to  
city schools. Subscriptions may be sent to  
Mrs. E. Vickery, "Berachah," Darling Point;  
Mrs. Russell Sinclair, Ellumang-avenue, Kir-  
rilli; Mrs. Edwin Rice, Hunter's Hill; Mrs.  
Newby Fraser, 38 Carabella-street, Milson's  
Point.**St. Bartholomew's, Pyrmont.**At the morning service on Sunday, 8th  
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in the parish the church authorities raised

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ing on December 12. Archdeacon Martin  
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interesting address to the girls. There was  
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Lady Cullen had promised to give the prizes,  
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Mathematics first prize, B. Gardner; Latin,

R. Ainsworth; French, G. Buckland. A

council of churchmen acquired this school

three years ago, and it has made good pro-

gress. There are now 117 pupils on the roll.

Last year two of the girls passed the leav-  
ing certificate. The headmistress is Mrs.  
Harold Hunt.**A New Church Foundation.**Another school has been acquired as a  
Church School, for "Astraea," the well-  
known and successful girls' school of Chats-  
wood, enters upon a new phase of existence  
in the new year. A council, composed  
mainly of local churchmen, has been formed  
and the names, as advertised, will command  
the confidence of the public generally.We congratulate the Chatswood church-  
people upon their enterprise in this matter,  
and trust that their example will be follow-  
ed in other suburbs. By this means our be-  
loved Church will gain fresh spheres of influ-  
ence in the formation of that Christian char-  
acter in the youth of her flock which is at  
the foundation of her very life and work in  
the interests of humanity generally.**Trinity Grammar School.**The Annual Speech night of Trinity Gram-  
mar School, Dulwich Hill, took place on  
Thursday, December 12th, the Acting Warden,  
the Rev. F. C. Philip, M.A., was in the  
chair. The prizes were to have been pre-  
sented by C. R. Walsh, Prothonotary of the  
Supreme Court, but he was prevented by ill-  
ness from being present. The Rev. A. H.  
Garnsey, M.A., Warden of St. Paul's Col-  
lege within the University was the principal  
speaker. At the chairman's opening re-  
marks the report of the headmaster was  
presented. It was pointed out that during  
the war period 230 boys had been enrolled  
and some thousands of pounds spent on  
extensions. During the present year there  
were 65 new boys, and nearly one-third of  
the school were new boarders. In examina-  
tions the results had been satisfactory.The report showed that every side of the  
boy's life is being cared for, scholastic, ath-  
letic, moral and religious. The headmaster  
indicated this in outlining the principles that  
governed him in the conduct of the school.  
In reference to the religious side of the  
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God and Father of us all."The object of this Guild is to aid the  
churches in the work of "reconstruction."  
The members are proposing to build mem-  
orial hostels to teachers who have fallen in  
the war, and are now inviting donations for  
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port of the Department would always be relied upon. He looked forward to a very considerable extension of the work.

The following is a list of the prize winners for 1918:

#### Senior Division.

##### Dangar Memorial Prizes.

May Merrick, Wollongong High School.  
Albert Hogbin, Fort St. (Petersham) High School.

##### Committee's Silver Medals.

Hazel Matthews, Petersham Intermediate High School.  
Maurice Stack, Petersham Commercial High School.

##### Other Candidates, who obtained 3 Possible Marks.

Victoria Thorpe, Cleveland St. High School.  
Essie Stubbin, Wollongong Domestic High School.  
Beryl Milson, Fort St. (Sydney) High School.

##### Special Subjects—Highest Marks.

Old Test: Nellie Meares, Petersham Sup. Public School.  
New Test: Leonore Schickanz, Camperdown Public School.  
Ch. Cat.: Isabel Lackenby, Fort St. (Sydney) High School.

##### In the Junior Division.

Grace Dunning, Darlington.  
Arthur Chapman, Bexley.  
Elsie Mitchell, Arncliffe.  
Andrew Stradford, Crystal St., Petersham.  
Gwen Ferrier, Burwood.  
Betty Alley, Mortdale.

742 Certificates were awarded as follows: 1st Class (66 2/3 per cent. of marks) Seniors 32, Juniors 55, 2nd Class (50 per cent. of marks) Seniors 80, Intermediate 20, Juniors 112, 3rd Class (below 50 per cent.) Seniors 219, Intermediate 140, Juniors 51, Infants 134.

#### GOULBURN.

##### Young.

The missionary exhibition was much enjoyed by all those who attended. The deputation consisted of Revs. H. M. Kupp and Woodger, Mrs. Jones, Mrs. Marshall, and Miss Wilton. The lantern lectures given by Mr. Kupp were much appreciated, and the only thing at which one could grumble was that the sessions were not long enough for the lecturers to tell all that they and the audiences would have liked. Crowds of children from the district school attended each morning.

#### BATHURST.

##### The Bishop's Letter.

"It was a great disappointment to me that I was kept in London on work that had to be done there during the first great days of the splendid advance. I was only able to get back in time for its later phases. The whole face of things is changed. The foe has suffered his greatest defeats, and is given no time to recover himself. I have lately been able to travel along the greater part of the British line from North to South and everywhere there is a quiet confidence, and success, and those who know best say that at no period since 1914 has the fighting spirit of British troops been so superb as it is at the present. I have had the honour of meeting Sir Herbert Plummer, the incomparable General of the Northern Army, who possesses the admiration and complete confidence of the whole British force and then right down the line I have met many British Generals, and everywhere it is the same story of progress and forcing our strategy upon the enemy. To-day I have been through many of the shattered villages of the battle area, and seen the latest marks of the destructive lust of the enemy.

"Nothing has ever been able to say about the prowess of the Australian troops can be excessive. This wonderful five months on the Amiens front makes all old time legendary exploits pall in comparison. I am not gushing and enthusiastic. I simply state in bald words what is unimaginable to any one but those who have known and heard of it day by day throughout these months.

"Not till the whole records of the war are published will it be truly seen and appreciated, and even then few will truly grasp the infinite multiplicity of intrepid actions that has produced such an extraordinary corporate spirit of fearlessness and enterprise."

##### The Bishop at St. Paul's Cathedral.

A lady correspondent, well known in Bathurst, writing to Mr. C. L. Kendall, says: "Just a line to say you would have been a proud man had you heard our Bishop at St. Paul's Cathedral, London. He was magnificent. His text was: 'Let not your heart be troubled.' He really was fine, and could

be heard all over that enormous place, which was crowded. I felt so proud of him. He wore the Bishop of London's robes, as he were in France; they looked all right. He had his head well back as usual, and looked to the manner born."

#### Orange Notes.

The British and Foreign Bible Society is a splendid Missionary Society, and has found a most enthusiastic exponent of its work in Mr. Jackson, who holds the Bishop's license. At the last meeting the Rector was chosen President, Mr. F. Satchell and Miss Idens, Hon. Secs., and Mr. E. Martin, Hon. Treas., with a representative committee. When it is remembered that all denominations rely upon the London printing office, of this great undenominational Catholic Society, which spreads the Holy written Word in 511 different languages, and dialects, into every accessible part of the globe, and bears testimony to its wonderful civilising and Christianising influence, even in places where no missionary has yet been able to go, we Anglicans are unable to express our gratitude for the operations and blessings of such a magnificent spiritual organisation—one which reflects the greatest glory upon the British race and our common Christianity. Its chief officers in the Home-land, as well as in this Commonwealth, belong to our own historic communion.

#### CRAFTON.

##### Lower Macleay.

A well attended and representative meeting of Anglicans of Gladstone was held on the 6th December to consider the question of building a Church. A workable scheme was put forward and a strong Committee was formed for carrying the project through. Promises of support have been received.

#### VICTORIA.

##### MELBOURNE.

##### Reunion at St. John's College.

(From a Correspondent.)

Determined that the achievements of St. John's Theological College, Melbourne, shall not be lost in the limbo of forgotten things, old collegians assembled in force at St. John's, Camberwell, on December 9, to enjoy the spiritual and social refreshment of a reunion. It is hoped that each of these quarterly gatherings will be as successful as the first one, when many men who are now in Orders, and who first became acquainted during their courses at St. John's, joined in worship at the Holy Communion at 11 a.m., and afterwards proceeded to discussions on two papers of great practical worth. The morning discussion on the subject of "Instruction and Worship in the Sunday School," was introduced by Rev. A. R. Wilson, who is an acknowledged expert of such matters, and was only equalled in keenness by the discussion in the afternoon upon the subject of "Work among boys," introduced in a paper read by Rev. G. K. Tucker.

This association aims at uniting the past members of the college in the bonds of sympathy and friendship that together they may come to a clearer understanding of the truth for which the members in their various vocation stand. As it is by no means a party organisation all can freely join it and benefit by a frank exchange of their differing opinions; and it has this further benefit that members are all on an equality in as much as each possesses that undisputed right of membership by reason of his having shared in the common life of the college.

St. John's men who have been ordained are working in nearly every diocese in Australia, some in the mission field, and many amongst the Commonwealth troops. Still there are left about 25 in number who remain to work in the diocese of Melbourne. It was a happy co-incidence that the date of the first quarterly meeting should fall upon the birthday of the Bishop of Tasmania, who, as first Warden, left an indelible mark upon the character of the College, and won the true affection of all who therein enjoyed his rule of justice and of wisdom.

##### St. Paul's War Memorial.

The Archbishop reported, at a recent meeting of St. Paul's Cathedral Chapter, that he had been approached by a number of influential members, who expressed the desire that a suitable memorial should be erected by the Church as a thanksgiving when Peace is declared. After discussion the chapter resolved that a fund be initiated for the purpose of completing the towers of the Cathedral as a memorial to fallen sailors, soldiers, and nurses, and to commemorate the signing of Peace.

##### Twenty-Six Priests.

It was slim business to get 26 priests brought to Australia as free passengers, by

having them made chaplains for the purpose. These were men who had not zoned with our troops, nor served with them. Indeed, their Archbishop did what he could to prevent men from enlisting. And yet his subordinates are recognised in this way, and the very army of Australia is used as a convenience to serve this class. Mr. A. C. Palmer, M.P., did well in calling attention to the fact, and preventing a repetition of it. But the amazing thing is that the authorities ever allowed so wretched and characteristic a bit of Roman audacity to be carried out.—"The Spectator."

#### Church Missionary Society.

The Twelfth Annual Summer School will be held at Sorrento, January 4-11, 1919. Chairman: The Right Rev. W. Banister, Bishop in Kwangsi and Hunan. Information and Enrollment Forms obtainable from the Secretaries, C.M.S. Summer School, Cathedral Buildings, Swanston Street, Melbourne. Come! The Summer School provides an opportunity for Spiritual, Mental and Physical Refreshment.

#### Days of Prayer.

(From a Correspondent.)

The final meeting of the "Days of Prayer" was held in the Melbourne Town Hall on Tuesday, 10th December, from 12 until 2. It was a fitting climax to the series of gatherings held for over a year. There was an attendance of possibly 3000 people. Mr. Lee Neil presided at the grand organ, and the hymn singing was most inspiring. Several letters were read, bearing testimony to the blessing and stimulus these gatherings have been to so many.

Mr. C. F. Crosby, who has acted as treasurer, mentioned that the meetings had cost over £1,000, all of which had been donated. The Town Hall had been granted free by the Lord Mayor. The chief expense incurred was in the weekly advertisement, appearing in the daily papers, which had so greatly impressed the community.

On behalf of the Days of Prayer Council, Dr. J. J. Kitchen presented the chairman with a bible, mentioning that during the sixty sessions some 400 or 500 portions of scripture had been read, and it was thought fitting to present Mr. Edgar with what thus seemed a suitable memento of these gatherings, which had been some of the most remarkable meetings.

The inscription ran as follows:—"To the Hon. W. K. Edgar, M.L.C., from his fellow-members of the Days of Prayer Council," which by the way, also came into being during the Great War, and of which he became the honored chairman on its inception in August, 1917, and who by his most admirable, eloquent and God-endowed leadership, won the affectionate esteem of all associated with him, and the profound gratitude of the devout thousands who, for fourteen memorable months, met in the Melbourne Town Hall for war-time intercession and praise.

"To God be the glory, and to our friend and brother in Christ, an ever-increasing measure and experience of the love, grace, and fellowship of Father, Son, and Holy Spirit." This was signed by Messrs. Buntine, Crosby, Denniston, Howat, Wootton, Lee, Neil, and Dr. Kitchen.

It is estimated that the total attendance at these gatherings amounted to 143,000. Earnest request had been made for the continuance of the meetings in some form, and this is now under the consideration of the Council.

The following are samples of testimonies received:—

"I am writing this for an old lady, who has just lost her husband after a short illness and intense suffering. She wishes to express to the Council his great appreciation of the meetings. He used to say he had never been at such meetings in his life (he was 75) he had never heard the scriptures read with more spiritual emphasis, never heard more beautiful prayers, and the singing was just a delight; he never missed a meeting, they were a real joy and comfort to him, and to be there was the event of the week, and may I add for myself a like appreciation."

"I wonder if you or the 'Days of Prayer' Council have any idea of what those Tuesday midday services have been to women, and to me personally. I wish I had words to tell you a little of the help and comfort I have gained. How once again prayer has come back to my life, and the Bible has again become the most wonderful of all

Books. Through all these heart-breaking years of war, the agony of women has gone through an anguish that only God Himself can understand, because only He has seen it. From the bottom of my heart I thank God for sending the Christian men of the "Days of Prayer Council" to help me, just when I needed help most."

"I feel I cannot let to-day pass without thanking you for all the happy hours I have had in the Melbourne Town Hall. I have only missed one meeting. Last year when you started these meetings, I heard there was to be a day of prayer, and I went without food that day, so that I could spare the tram fare, I stayed there all day. I was not only poor and old, but I was bowed down with sorrow, but God knew all about it, and that day to me will ever be like a day I spent in Heaven; the prayers I have offered up to God have been answered in a most wonderful manner. I do not know how I am going to live without our meetings."

#### C.M.S. Notes.

Miss A. J. Nethercote, M.A., writes from C.M.S. Zenana Mission, Agra, under date of 7th October last:—"The New Year brought me to a new place, new work, in a new language, among new people; that is, new to me, I arrived on New Year's Day at Agra, and since then my work has been in the Zenana Mission. It was a great chance to me, as from 1906, I had been in High School work among Christian girls in Bengal. However, there has been a link with the past, as my fellow-worker here, who is supported by the New Zealand C.M.A., Mrs. Maitre, was one of the first pupils of the Christ Church School, Calcutta, where I worked for ten years. So one sees how the Christian boarding schools provide workers among non-Christians. I have found the change of work most interesting. The better class women of Agra are astonishingly keen to learn English, and therein lay my opportunity. Having only just begun Hindi, and knowing no Urdu, I yet found something to do as a Zenana teacher of English. The aim has been, in some small way, to co-operate with the men's work in College and School by teaching English free to the women-folk in the homes of St. John's students. Why they are so eager for English is not very clear. Their men know it, so they are curious to learn. They would like to be able to read and write English letters, and when a telegram comes which no one can read, it is very awkward. Of course, the English must be accompanied by some Scripture teaching, so in Mohammedan homes I have taught English texts by heart, telling them the Urdu meaning, but not knowing Urdu I was quite unable to give a Bible lesson. In Hindu houses it has been easier, as I had learned to read Hindi on the voyage, so my Hindu pupils always read some gospel story to me. Now that I am learning the language a little we get some talk too. Until coming here, Agra meant to me the Taj. I had never pictured its drab dust-heaps, its narrow lanes, with room for just one buff, alo, its over-driven donkeys, its shabby camels, or its beautiful gateways, which surprise one in some sordid lane. Its warm red stone, which lends itself so readily to carving, was a revelation to me. I had never seen such color in stone. Agra's women, so fair and beautiful, so loving and so intelligent, are also a revelation, and the children are darlings. But their dirt is an unpleasant revelation. Baths seem unpopular, even in the hottest weather. Gramophones and grime, riches and rags in one house shock one at first. The variety of the work is fascinating. One never knows what new interest the day may hold. The people soon get to regard one as a friend, and tell one their troubles. The language variety is confusing at times. I have been teaching "This is a cat" in three languages, and when one does it in the first house in Hindi, in the second in Bengali, and in the opposite one in English, one sometimes gets a trifle mixed up to what one is talking. My chief work has been teaching English, but I have had some beginners in Hindi, and Bengali. I have also been giving two English lessons a week in one of the Hindu day-schools. All my pupils have now been beginners; but of these two, one was far enough advanced to be a delightful contrast to my "This is a cat" pupils. She spoke English well, and read anything from Ruskin to Kipling, with intelligence and interest. She had never seen a bible before, bought one, and learnt many chapters by heart, and read it with discernment. She was a paying pupil. She is now away from Agra, but I hope we may meet again. The Agra Zenana seem to be a ripening harvest-field. But reapers are indeed few. Poor Agra has had a bad time this year with plague, and now famine is beginning, for we have had hardly any rain. Any help one can give the people when they are all, with their undying gratitude, and makes their attitude to one's weekly visits very different from

the time when one seemed just as intruding stranger."

#### GIPPSLAND.

##### "Of One Blood."

"True men and women have sunk individual interests, and have given themselves for the common-weal. The same spirit must prevail at all costs now. From India, Japan, China, South Africa, and from all parts of the European and Anglo-Saxon world—as well as from among the rich and poor, the educated and uneducated, the capitalists and labourers—our brothers and sisters have flocked to our side to stand by us. Thousands whom we have never seen have literally taken our lives and property in trust, have gone out cheerfully to die that we might sleep secure, and that the principle of freedom might be secured. Brothers and sisters, trust me, and henceforth they must remain. Our Indian fellow subjects CANNOT be regarded again as aliens. Workers' problems must be OUR problems. Racial and social inequalities (falsely so-called) CANNOT be recognised by us, Class consciousness and feuds CANNOT be tolerated by us. Instead, it has become a DUTY, laid in solemn obligation upon every man, woman and child, to help in the bringing of mankind to industrial peace and class and racial understanding and fellowship. Thus only can we prove that our loud protestations of love are not a mockery."—The Bishop's Letter.

##### Vindicating the Truth.

No doubt our readers are following with a lively interest the discussion between our own Bishop and the Roman Catholic Bishop of Sale over a number of subjects ranging from the conditions of unhappy Ireland to the imperial despotism and exclusive claims of the Papacy. Any comment just here is wholly unnecessary; suffice it to say that so far, the Bishop's lectures have been an eye-opener to the Anglicans of Gippsland as to the Apostolicity and historicity of their own church, and at the same time an exposure of the flimsy foundations of the papal claims. We certainly have no need to apologise for our existence, but much rather should we glory in our rich heritage. We are glad to see that all loyal church people stand behind the Bishop in his vindication of the truth, and we have reason for knowing that their mind on the matter is faithfully reflected in the motion passed at the last meeting of the Diocesan Council:—"That the Council thanks his Lordship the Bishop for his recent able vindication of truth, and records his pride and satisfaction that he has in his published utterances set out with such courage, clearness, and dignity the Scriptural and historic continuity of the Church of England, and as the body representing the members of that Church in Gippsland, expresses its entire confidence in his gift of spiritual and intellectual leadership."—"The Church News."

#### QUEENSLAND.

##### BRISBANE.

##### Christmas.

And now Christmas, 1918 is nearly upon us. How we look forward to it. No frozen or water-logged trenches, filled with weary watching men. No dropping bombs, or wave of poisonous gas. The big guns will be silent. The prisoners will be at home. Our glorious navy will be standing by. Merchantmen will post no submarine watch. The crews of the trawlers will be sitting at ease by the fires of the white-washed cottages in many a fishing village on the British coast. The fears and tumults of anxious hearts will be stilled. And the bereaved, those who can expect no home-coming, will mingle their sorrow with thankfulness that their loved ones have not laid down their lives in vain. The world's cross of suffering has begun to bear blossom and fruit. The dawning day of the Nativity will show no clouds of reproach and shame that those to whom Christ came to bring life are killing and destroying one another. The dreaded necessity that man shall lift hand against his brother is no longer with us. The Angel's song "Glory to God in the Highest, and on earth peace among men of goodwill," will be sweeter this year, because it is truer in fact. Our Christmas Communion will be received, our sacrifice of praise and thanksgiving offered, with the world at peace. God grant that through faith and repentance our own hearts may be at peace as we celebrate the happiest Christmas of our lives.—The Northern Churchman.

#### NORTH QUEENSLAND.

##### Educational Progress at Charters Towers.

"The Methodists and Presbyterians combined have purchased a large house here ("Thornborough") for the purpose of a

Boys' School. It is not only good news for Charters Towers, but it is good news altogether to find people keen on providing a religious atmosphere for to-morrow's men. This new world requires to be peopled with men and women who have high principles, and this purchase by the two denominations named is an earnest of their keen desire to do all in their power to build wisely in the future. The purchase price of "Thornborough" is said to have been £3000. Charters Towers will soon be known as an educational centre. For a long time it has attracted much attention on account of the splendid school of the Christian Brothers, and its High School has given a very good account of itself. Now, with "Thornborough" entering the lists, and the C.E. Girls School (in the air) things educational are indeed looking brisk."

#### ROCKHAMPTON.

##### Mt. Larcum.

A Church Building Committee has been formed in Mt. Larcum, and judging by the interest shown it should be possible to begin a definite plan of work, and shortly, as the result of our efforts, see erected the long delayed church building.

The envelope system in the parish is making headway, and has been the means of greatly increasing our revenue. But we need more subscribers. There are still numbers of people who don't use the envelopes, but who come regularly to service. We want people to give a regular weekly offering to God's work, according to their means; no matter how small that offering may be, make it regularly as your offering to God and as your part in His great work of a world's salvation, make it through the means of the severe heat envelope system, and come and offer it to God at one of His Services, especially when you come to the Holy Eucharist.

The service on Sunday afternoon, October 27, arranged to take place at Bracewell, could not be held owing to a bush fire blocking the road near Machine Creek. To have ventured into the severe heat with a motor cycle would have been to court disaster, besides running the attendant risks of falling timber. The Vicar very much regrets that he could not fulfil his engagement.—Church Gazette.

#### TASMANIA.

(From our own Correspondent.)

We are having some changes in Hobart church life; in the first place two new parishes are being formed—one with its own church of St. James, being cut off from St. John's, Newtown, and another being made from the same parent parish, together with part from Holy Trinity and part from St. John the Baptist. In the second case one almost doubts whether it is ripe to be created a parish yet, as there is no church, no Sunday school, and no rectory; however its newly-appointed rector, the Rev. Thomas Gibson, is making an energetic beginning—as indeed we all knew he would.

The Rev. C. W. Wilson, at present rector of Scotsdale, will be the rector of the other new parish. In addition to these changes, St. George's has lost its curate, the Rev. F. H. Horden having returned to Sydney. His place will be filled early in the new year by the Rev. Thomas King, at present in Jamberoo, N.S.W.

We hear a mission is being planned for St. Peter's, and that a well-known mainland clergyman is coming to conduct it.

#### NEW ZEALAND.

##### WAIAPU.

##### Summer School.

A Summer School for Sunday-school teachers will be held in Napier commencing on the evening of Wednesday, January 8, and ending on the following Tuesday. Last year's school was a great success, and was attended by several teachers from outside the Waiapu Diocese, and it is hoped that this year's may also attract teachers from Auckland.

#### THE THORNLESS ROSE.

Our Saviour Christ was born That we might have the Rose without the thorn; The cruel crown was placed upon the brow That smiles upon us from His glory now. And so He won—to make them ours— Sweet, thornless, everlasting flowers; Then praise the Lord, who came on Christ-mas Day, To give the Rose and take the thorns away. —Frances Ridley Havergal.

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**The Ministry of the Word.**

(By the Lord Bishop of Oxford, being an Appendix to the Report on "The Teaching Office of the Church.")

1. The clergy are appointed to be ministers of the Word and sacraments. On the relative importance of these two related functions will quote the words of Estius: W. Van Est, Professor at Douai, died 1613; the wise Roman Catholic Commentator on St. Paul's Epistles. Commenting upon 1 Tim. iii. 13 he writes—

"It may be asked why, among the other things which the apostle requires from the bishop and deacons, he makes no mention of the administration of sacraments, of the altar, and of the sacrifice which the bishop should offer and at which the deacon should assist. . . . But there is a ready reply. The apostle gives no injunction on these subjects—first, because they are easier, and therefore of less importance, if the office of bishop and deacon be regarded as a whole. For it is not the case, as the mass of men think, that the episcopal or pastoral care consists chiefly in the conferring of Holy Orders at their proper seasons, the consecration of churches, the confirming of the baptised, and the administration of the other sacraments at the right times, and to the proper persons, and the offering of the sacrifice of the mass for the living and the dead; but the chief function of the bishop and of any shepherd of souls is the preaching of the Word of God."

This is the plain implication of the New Testament. God has really revealed Himself in a continuous process culminating in Christ. This self-revelation of God has had a practical object. God has taken action for the redemption of man. But in redeeming man He discloses both Himself and also the human nature which He is redeeming, according to the reality of the Divine intention for it. Thus by God's positive revelation a whole body of truth, not otherwise accessible to man, is made available for him, of which his intellect must take account. This is the "Word of God," and in the Epistles of the New Testament we see how this "Word of God" took shape from the very earliest days of the Church's life in a closely coherent body of doctrine about God, and about man, about his eternal destiny, about sin, about God's redemption of man in Jesus Christ, about the person and office of Christ, about the Holy Spirit, about the Church and the sacraments. This constitutes the body of truth which it is the function of the ministry of the Church to maintain. This we must say is the function of the apostolic ministry on which in the New Testament and in the patristic age the most emphasis is laid. Later it was different. The function of those sacred mental actions which they and they only could validly perform. The priest was defined by his relations to the eucharist and to absolution, the bishop by his relation to ordination. And thought followed along the lines of these definitions. This constituted a grave peril by throwing the function of teaching into a subordinate place. It was the desire of all the wisest minds in the sixteenth century to restore the teaching office of the ministry to its primary position of importance. Certainly this was the intention of those who remodelled the ancient offices for our Prayer Book. Thus in our ordinal the teaching office is given all its ancient prominence. Thereby, as well as by the giving back to the people of the "open Bible," the Church in England was to become pre-eminently a well-instructed Church. Ignorance and superstition were to be banished. But the outcome of all this effort of the Reformation has been profoundly disappointing. It is irresistibly borne in upon our minds to-day that the ordinary member of the Church of England knows less about his religion than the Presbyterian from Scotland or the Roman Catholic from Ireland. Thus we are all agreed that a fresh beginning had to be made in realising the teaching office of the ministry.

2. The function of the minister is to preach the Word of God, the message of salvation, as the apostles first delivered it. That is the sacred tradition, the deposit of the faith. The minister may be a prophet, but at least he is to be a teacher of "the faith once for all delivered" for the maintenance of which the Church stands. The original idea of the apostolic succession centred upon the maintaining of the tradition. But the tradition of any society—and history shows that the Divine society, the Catholic Church, is no exception—always tends towards deterioration. It becomes stereotyped, hardened, corrupted. The warning is upon all Churches—"Thus have ye made the Word of God of none effect by your tradition." For the Christian Church the chief remedy for this natural defect of tradition is the constant recourse to Scripture. The original inspiration of prophets and apostles, and evangelists is to be the constant source of renewal for the teaching of the Church all down the ages. It is to be kept true by constant recurrence to the original type. But also God is still at work in the hearts and minds of men. The spirit of the age has always in it, even if overlaid with error or distorted by exaggeration, a message of God. The teacher must assimilate the current trends of men, and the current teaching of science, philosophy, poetry, romance, the mind of the time as well as the ancient and unchanging message. He must preach the old message in terms of the changing wants, discoveries and aspirations of the age. . . . Thus he is to study and form his mind upon (a) the tradition of the Church, (b) Scripture, (c) the mind of his own time.

(a) The tradition of the Church is no mere series of dogmatic propositions. It can be expressed in creeds and articles. But an "article" means a little limb of a body. The creed of the Church is an articulated whole: one intelligible principle. The various propositions about God and man, about sin and redemption are indissoluble and coherent elements, which follow one from the other as inevitable consequences of the central faith about God and man, which is the teaching of Christ. There have, been times when the Church has made too much of its dogmatic authority and been too content to ask for passive acceptance of what "the Church teaches." That is not the spirit of the New Testament or of the greater Christian teachers. What they ask is that the teacher shall himself feel the rational unity of all the articles of the faith and shall impart to those who are taught the sense that our Lord has given us a principle—a central belief about God and man—from which as from a central point of view we see the whole of life in a true perspective. Each Christian teacher must meditate on the Creed till to him too all the articles of faith are one indissoluble body of which the "mind of Christ" is the sole animating principle.

(b) He is pledged to life-long study of the Bible. It is an old saying that we should plan our life as men who will live to be eighty and live it as men who will die to-day. Every priest at every stage of his career ought to have in front of him a deliberate plan of Bible study for a lifetime. He ought to be putting himself to school at every one of the books of the Old and New Testaments in turn: for every one of them has its own message. But in order to do this he must be prepared, in days of criticism, to trust his judgment on questions in dispute and make up his own mind. Vast numbers of the clergy are frightened by biblical criticism and lose all real power of teaching the Bible because they shrink from decisions. They never really make up their minds. For instance, whether or not they regard the opening chapters of Genesis as giving a history of primitive times or as "doctrines in the form of a story" (to use St. Gregory's phrase), and without such a decision they cannot really teach. Nor can they really teach the New Testament until they have gained a reasonable conviction about the historical truth of the New Testament records. It is not necessary to be a great scholar in order to do this, and without doing it no man really preaches with conviction or sincerity.

(c) Every priest ought to be a good listener: he must learn to know what people are thinking about. He can learn this partly from contemporary literature, but at least as much by cultivating the art of getting people of all classes and kinds to talk or express their minds. Opinions and statements may be crude, but they are none the less worth listening to, if they are genuine. They help us to understand what is going on in people's minds. And the art of the Christian teacher must always be the art of keeping his eye both on the ancient faith and on the thoughts and temptations and mental needs of those to whom he is preaching. His function is that of an interpreter from one language to another who must know both languages thoroughly. He must interpret the language of the Christian tradition into the language of to-day. The clergy are very commonly avoiding unpopular subjects—such as Hell, Original Sin, Atonement by the Blood of Christ—simply because they are difficult. But they are there as conspicuous elements in the New Testament doctrine. What anyone who aspires to be a teacher is bound to do

is to see what exactly the Church is committed to, what exactly the New Testament really requires of us, and also to see what the requirement of the best conscience and science of to-day really means, so as to be able, by the help of the best writers, and his own meditation, to teach the ancient faith in language compatible with present-day knowledge and the soundest conscience of the time.

3. He can acquire a real insight into the best spirit of the times by reading and by sympathy. But most of all he will gain the teacher's power by facing honestly his own doubts and difficulties—by asking the great questions in his own mind and spending all his strength in seeking an adequate answer for his own sake. It is only by feeling the difficulties for himself that he can learn to help others. It is only by a passionate desire in his own heart to understand the Word of God that he can learn to interpret it to others. But while he thus makes the most of his own spiritual experience, he must not let his teaching become unduly subjective. The cycle of the Church seasons, and the cycle of scriptures provided for the seasons, should always be allowed to dominate his teaching and restrain it from becoming a one-sided adherence to favorite subjects. Nothing has been more disastrous, whether in "Evangelical" or "Catholic" or "Liberal" circles, than the undue emphasis on favorite topics. Adherence to the thoughts suggested by the cycle of the Christian year will keep our teaching both central and broad. And good sense will suggest to every teacher that each address should have one subject and should deal with it comprehensively and clearly, and seek to leave on the minds of those who hear it one definite impression.

4. The object of the Word of God is strictly practical. It is the redemption of man from sin and selfishness, and the attainment of holiness and brotherhood. The revelation of truth is limited by its practical object. It will never prove satisfactory to the intellect. It leaves us "knowing in part," seeing as it were a reflection of absolute truth in an imperfect mirror. There are multitudes of questions which the intellect raises which receive no answer in the revelation, because the answer to them is not needed to make faith in God firm, or hope secure, or love active. Therefore they can wait till we know even as we are known. It is loyal adherence to this practical aim of revelation which will always enable us to preach a simple gospel and to be true to our Lord's great utterance, "I thank thee, Father, Lord of heaven and earth, because thou hast hid these things from the wise and understanding and hast revealed them unto babes." That means that the Gospel is a Gospel for common men, or those who are content to be treated as common men, who feel the burden of life and want to be equipped for good living. "The end of the commandment (charge) is love out of a pure heart, and a good conscience and faith unfeigned." And there is no road to Christian knowledge except the simple faith in Christ of the humble soul seeking salvation.

5. Finally, the Christian minister must equip himself to be an adept at teaching of various kinds. Probably our chief aim as clergy of the Church of England must be to become tolerable preachers—who really believe in the pulpit as an instrument for doing good; who have a message and know how to deliver it with sincerity and effectiveness. But also we have to become adepts at catechising and teaching children, and able to take our place of influence side by side with the school teachers. Again, we must make a quite fresh start in the art of managing Bible classes and study circles, especially for the younger adults. Secular schooling is to continue for all children from 14-18. And the Church in every parish must be equipped to keep pace with the secular schooling. Finally, we need to equip ourselves afresh to make the best use of the preparation for confirmation. In all these branches every parish priest should seek to be efficient. But if the Church as a whole is to be properly equipped, it will need also to cultivate and consecrate special gifts. (a) It will need religious orders for priests who, as mission preachers and preachers at large, shall specially consecrate themselves to study, meditation and preaching. And (b) it will need the academic scholar who as theologian, critic or philosopher shall devote himself to the great problems in the spirit of the broadest intelligence. Only, let it be said, the clergy of the religious orders, and the academic professors, need to keep themselves in close touch with the ordinary parish clergy and never to forget the practical and spiritual aim of the pastoral office which they share.

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**"Carol, Carol, Christians."**

Carol, carol, Christians,  
Carol joyfully:  
Carol for the coming  
Of Christ's Nativity;  
And pray a gladness Christmas  
For all good Christian men!  
Carol, carol, Christians,  
Till Christmas comes again!

Carol, but with gladness—  
Not in songs of earth;  
On the Saviour's Birthday,  
Hallowed be our mirth,  
While a thousand blessings  
Now fill our hearts with glee,  
Christmas day we'll honour—  
The Feast of Charity!

Listening angel music,  
Discord sure must cease;  
Who dare hate his brother  
On this day of peace?  
While the heavens are telling  
To all mankind goodwill,  
Only love and kindness  
Should every bosom fill.

A. B.

**Young People's Corner.****Granny's Hamper.**

(By Catherine Shaw.)

"I've not heard from Susie for a good while,  
Annie!"

"No, mother," said her daughter quietly.  
"I wonder why?" continued the elder  
woman slowly. "Susie was always regular  
in her writing—even though I didn't answer."

"I expect these have been hard times, this  
wet autumn; that's what it is," said Annie.  
"The last time she wrote she said little  
Jack was ill," the mother went on, "but I've  
felt vexed with Susie for her marriage, and  
I thought that she had made her bed, and  
she must lie on it."

Annie bent her head over a doll she was  
dressing, but a bright tear fell on its pink  
frock.

"That isn't the way our Father treats us,  
mother," she said, choking down her feel-  
ing. "It says 'Like as a father pietheth his  
children so the Lord pietheth them that fear  
Him.' I always reckon that mothers are  
meant there as well as fathers!"

Her mother was silent. She had been  
ill for many months, and the months had  
not been wasted. When the proud woman  
had been helpless, then the soft voice of  
Jesus had been able to be heard, saying,  
"If ye forgive not men their trespasses,  
neither will your Father which is in Heaven  
forgive your trespasses."

"Annie," said the old woman, impres-  
sively, "I see it all now. He's loved me  
with a great love, and I must forgive Susie,  
right away!"

"Oh, mother!" said Annie, weeping, "it  
gives me new hope to hear you say so! Poor  
Susie has such a hard life!"

"Look here, Annie! It's Christmas next  
week, isn't it?"

"Yes, mother." How her heart had ached  
when she had thought of it, with her mother's  
forbidding stopping all chance of doing any-  
thing for her sister.

"Well, you get the big hamper from the  
cellar, and you fill it full of everything that  
you can think of, and you take the train and  
go right off to Suffolk, Susie, and do what  
you can for her. Tell her I would come—  
if I could."

"Then I may fake the dolls, after all!"  
said Annie, joyfully.

Her mother held out her hand in silence  
for them, but after one glance she put them  
down.

"Like as a father!" she said, over and  
over, "He gave His best, His only one for  
us—for me, the chief of sinners! May He  
bless my poor Susie, and comfort her, better  
than her mother has done!"

**Bendigo the Boxer.**

Bendigo was a man of magnificent  
physique. He fought in twenty-one historic  
contests and was not beaten.

In 1875, the "Daily Telegraph" astounded  
the world by the story of Bendigo's conver-  
sion. As he himself said, "I was never  
beaten till I came to the Cross," but the sign  
of the Saviour dying for him conquered.

The steps which led up to his conversion  
are unique in the story of God's providences.  
Bendigo was in prison for fighting.

On the first Sunday the Chaplain preached  
on David and Goliath. Bendigo was deeply  
interested and exclaimed at the close,  
"Bravo! I am glad the little chap won."

He read the story afterwards in the cell  
Bible, and concluded that someone had helped  
David.

The next Sunday the Chaplain preached on  
Shadrach, Meshach, and Abednego. The  
fighter thought the name of the third was  
Bendigo.

"If one Bendigo was saved," came the  
thought, "why not another?"

On the third Sunday the subject was the  
Apostles as fishermen. Bendigo loved fish-  
ing. He spent many an hour with a rod in  
his hand.

"This is a marvellous book," said he, to  
himself.

Upon the fourth Sunday the Chaplain chose  
the chapter in Judges which tells of the seven  
hundred left-handed men.

Now it happened that Bendigo was a left-  
handed man. He was convinced that God was  
calling him.

A few days afterwards he was released from  
prison. Outside the gates his friends awaited  
him to give him a welcome and drink.

"I mean never to enter a public-house  
again," said he.

He walked on. The snow was on the  
ground. He looked down at it and then up  
at the bright stars overhead. Then he fell  
on his knees and gave himself to the Saviour.

Bendigo became a preacher, and in that  
capacity showed a little of his old ways of  
meeting an argument.

A man in the crowd shouted that he was  
an atheist.

"Atheist! What's that?" he cried.

"Don't believe in God," came the imme-  
diate reply.

"Here, hold my coat, someone," cried  
Bendigo, "I'll soon knock the nonsense out  
of him."

But his friends soothed the old man and  
the interrupter decamped with all speed.

Bendigo's grave is surmounted by a lion,  
and beneath are the words:—

"In his youth he was brave—he fought like  
a lion."

In his age he found Peace, and was tranquil  
in Zion."

H. D. L.

**True Manliness.**

There are other battles to fight, my boy,  
Than the battles of which men speak;  
There are battles which none can win, my  
boy.

But the lowly in heart and meek;  
There are battles in which earth's mightiest  
fall.

And the strong ones are the weak.

There's a battle, my boy, with the world's  
rude laugh

At the lessons our Saviour taught,  
And many a battle with self before

We can do the things we ought;  
A battle which, not for the praise of men,

Is in secret and silence fought.

If in the battle of life, my boy,  
Thou would'st stand on thy Captain's side,  
With the white-robed hosts that follow the  
Lamb,

The called, and chosen, and tried—  
Thou must take up thy cross, denying thy-  
self.

And follow the Crucified.

Anon.

Ten minutes spent in His society every  
day, eve, two minutes, if it be face to face  
and heart to heart, will make the whole day  
different.—H. Drummond.

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"The Lord is my portion, saith my soul:  
therefore will I hope in Him."—Lam. iii. 24.

My portion here, where shadows lie around:  
My joy and hope, though anxious cares  
abound:

My portion still when heart and pulse beat  
low:

My strength and stay where death's dark  
waters flow:

My brighter portion in the holier land—  
Brightest as given by His Redeeming Hand.

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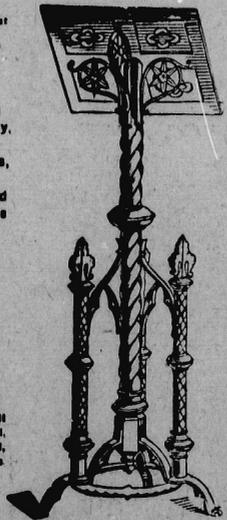
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