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Current Topics.

We wish all our readers the old, old
greeting, "A Happy Christmas and a
Prosperous New Year."

Christmas
Greetings.

At this time of strife and
bloodshed to some the old
wish may seem out of
place; but this is merely because the
true message of Christmas has been
observed by the over-emphasis com-
monly placed upon the merriment that
so generally characterises the day.
The large amount of sorrow and anxi-
ety existing in so many of our homes
will necessarily overcloud the merrim-
ent aspect and perhaps bring us back
to the true meaning of the Incarnation
of our blessed Lord. The "Man of
sorrows and acquainted with grief" is
indeed "a brother born for adversity,"
and the remembrance of the purpose of
His coming will show us that after all
the season has a truer and deeper
meaning for the anxious and the grief-
stricken, than for those who keep up
the day with feasting and merriment.

The Government of N.S.W. persists
in carrying through the Totalisator
Bill in spite of the most
earnest protests of those
who stand for the moral
and spiritual welfare of the commu-
nity. The Premier seems to be setting
aside his expressed better judgment;
for at the P.L.L. Conference last year
he declared that the gambler was an
enemy of society, and that they should
not encourage him, but rather put him
down. They should not teach the
world the spirit of chance, but the
spirit of justice, and that a man's earn-
ings should be dependent upon his own
actions and energy. It would seem
almost impossible that a man whose
convictions were so strong against the
Tote could give away his position so
completely for the sake of raising re-
venue. On his own showing his Gov-
ernment are taking a course diamet-
rically opposed to the moral progress
of the people, of whom they are the
responsible rulers. It would seem that
they are absolutely careless concern-
ing the morale of the nation so long
as they can get the funds that are
needed for paying the necessary ex-
penses of government. This class of
legislation augurs ill for the country's
future. It is most deplorable that at
a time like this, when the terrible crisis
summons to a national repentance, the
same selfish spirit which in Germany
has caused the War and all its horrors,
should be indulged and encouraged in
a part of the Empire that, with naked
swords, is fighting against these false
ideals.

Practically the whole world has been
intensely interested these last few days
in the proposals for peace
set out by Germany. There
are, no doubt, a good many
people afflicted with short sight and
narrow vision who will blame the
spirit in which these German advances
have been met, and are no doubt hor-
rified by the determination of the En-
tente to prosecute this War up to a
real finish. The German proposals,
however, will not bear scrutiny. They
contain, without doubt, the minimum
that Germany is disposed to give. Of
course she is asking the very best
terms for herself that are likely to be
entertained as a basis of arrangement,
and would in all probability go a very
long way further if only the Entente
showed any desire to discuss the mat-
ter. But we have got to understand
that, in spite of our most eager desire
for the termination of the War with all
its horrors, there could accrue to us
and the world no lasting settlement
while Germany possesses any means for
again preparing for such a war of
aggression. Consequently, the only
terms of peace that the Entente is
likely to consider will be, at this jun-
cture, too humiliating for our enemy to
accede to. But, on the other hand,
the very fact that such an offer has
come is a fairly clear indication that
our enemy is finding his path very dif-
ficult, and has practically given up all
idea of ultimate victory. Therefore
we must go on sacrificing our best,
earnestly praying the while that the
end may soon come, and that we as
individuals and as a nation and Empire
may learn the lessons that God is seek-
ing to impress upon us in these days
of sorrow and suffering.

The great changes forecasted in the
British Cabinet have eventuated, and a
general approbation is be-
ing expressed. Lloyd
George and his Council
seem to have gained the
confidence of the vast majority of the
Empire and its Allies, and a more vig-
orous and enterprising aggressive is
expected. The closest interest is cen-
tered on the plight of Roumania, and
any demonstration that could draw
Germany's attention from that quarter
of the war zone would give immense
relief. Already the encouraging news
has come to hand that Greece has ac-
cepted the Allies' terms, and so closed
the door upon one danger. And the
new French aggressive at Verdun, with
its two miles' advance and the 9000
prisoners, besides the terrible loss
otherwise inflicted on the enemy, will
add to the general relief and tend to
brighten the whole situation. We are

glad to note that again the Church in
Australia is summoned to special sup-
plication in connection with the War.
May He Who is the Prince of Peace,
hasten the coming of the Day of Peace
and the establishment of His own King-
dom of righteousness and peace. Mean-
while, we thank Him "for every token
of success given to the Allies by sea
or land."

We print elsewhere some statements
of varying weight on the question of
the Church and the lab-
ouring classes. Not only
here, but in every Chris-
tian land the great social
problem is causing much thought and
heart-searching thought in the di-
rection of the discovery of some
solution that will do away with the
unhappy separation of class
from class, and put an end to the
terrible social dangers of the growth
of class consciousness. The Bishop
of London, speaking in London a few
weeks ago, said "The nation must
look beyond the idea of simply beating
the Germans. The brotherhood of the
trenches must be kept up after the
War. Is it a law of the Medes and
Persians that there should be a per-
petual feud between capital and lab-
our? Must there always be a Bel-
gravia at one end of the social scale
and a Hoxton at the other? Christ is
our only hope. Calvary has come
home to men and women through the
War as it had never done in their lives
before. The whole story has become
a new and living reality. Christ has
produced the Red Cross. People for-
get the 'cross' at the end of the 'red.'
There must be sacrifice to-day." Yes,
and that sacrifice must be a living sac-
rifice of the whole personality to the
service of the living God in sympa-
thetic and humble ministrations to those
who heed Him and in many cases do
not know Him.

A financial crisis has arisen in con-
nection with the New Guinea mission,
and the committee find
A Challenge. themselves unable to
meet their obligations.
Accounts amounting to £1600 await
settlement. During the past three
years contributions have not increased,
and during the same period the work
has developed. Archbishop Wright
writes:—"One of the Bishops of New
South Wales has put forward a chal-
lenge to contribute £10 if 100 friends
of New Guinea throughout the length
and breadth of Australia will do the
same. It is imperative that immedi-
ate help shall be forthcoming, so that
the wonderful progress of the Gospel
in New Guinea shall not be hindered."

We trust that the Church in Australia will respond to the challenge of this appeal. The devotion of the missionaries, the large measure of success that has just been reported, and the special responsibility of the Church for this mission provide an appeal that must not be disregarded. The close approach of Christmas Day, the Day of Incarnation, which reminds us of God's "unspeakable gift" to us, and as well of "the grace of our Lord Jesus Christ, Who though He was rich for our sakes became poor," this remembrance will intensify the claims of this special appeal to a sympathetic hearing on the part of all who have at heart the extension of the Kingdom of our Lord.

The "Evening News" has succeeded in getting the following message from the Bishop of London, which really applies to of London's Australia generally:—

"Fulham Palace, S.W., October 26, 1916.—You ask me to send to the people of New South Wales a message through you. Can I do better than say how proud we of the Mother Country are of the magnificent support they are giving us at the present time, and with what admiration we follow their acts of gallantry in the field. We pray that God will shield the sons of New South Wales in the day of battle, and bring them back safely to those they love. If the War serves to unite yet more closely the Mother Country with her children overseas, it will not have been fought in vain.—Yours very truly, A.F. London."

We thank God for the keen devotion of our lads that has made possible such high commendation. We could wish that the people of Australia generally, and N.S.W. in particular, had given a more heroic vote for the Empire's defence.

"My child," said a dying French saint, as she gave a last embrace to her daughter, "I have loved you because of what you are; my heavenly Father, to Whom I go, has loved me, *Malgre moi*." Rom. v. 8.

English Church Notes.

Prisoners in Germany.

When the Right Rev. Dr. H. Bury, Anglican Bishop of North and Central Europe, visited the Ruhleben prison camp in Germany, he travelled on an English passport, and lived with the prisoners. The Bishop conducted services at the camp, and was allowed to have private conversations with the men. He declares that the spirit of the prisoners is fine, and their food is perfect owing to the regular and adequate parcels received from Great Britain. A university has been established at Ruhleben, providing for the study of commerce, navigation, engineering, languages, and art. The place is overcrowded, yet 700 men who were told off to proceed elsewhere petitioned to remain with the others till the end.

Work Among the Maori Soldiers.

A lengthy report comes from Miss Lee, in which she tells of her work among the sick and wounded Maoris invalided to England. She says: "There were numerous very severe cases in different hospitals, and nearly all my time was spent in daily visits to those in and near London, and in writing to all others who were in distant hospitals. In every hospital I know the Maoris have won golden opinions from doctors, nurses, and patients. They have shown themselves very patient under great suffering, and most grateful for all that is done for them. In fact, out of all the Maoris who have been and now are in hospital, I have only received two serious complaints of bad behaviour, which, I think, speaks for itself. The S.P.C.K. has, from time to time, as we made application, granted us supplies of Maori Prayer and Hymn Books. In most cases the men arrive without anything, and are delighted to get their own books. I find one gets many opportunities for a few words about religious matters, and the boys are, on the whole, very responsive. It is a great comfort to know that many of our pakeha boys feel their responsibility with regard to the Maoris, and do their part towards helping them to keep straight. They are proud of the brown boys, too!"

"A Student in Arms."

The "Spectator" recently announced the death in action of Second-Lieut. Donald Hankey, who, under the title of "A Student in Arms," has been a frequent contributor to its columns. In the same issue appears an article from his pen entitled "Don't Worry," emphasising the death of the Christian in the field.

Lieut. Hankey had an interesting though short career. His early leanings were to-

wards taking Holy Orders, but after consideration he went to Sandhurst for two years. Then he went up to Oxford, after which he settled in Southeast London to study the working-man. He was engaged in settlement work when the War broke out. The men he had been working among joined up in scores, and he joined with them. Lieut. Hankey was promoted sergeant against his will, managed to get "degraded," but got a commission shortly after. He was wounded a year ago and invalided home. He was engaged on a novel just before his death, and wrote to the publisher concerning it a few weeks ago. The young officer was a cousin of the well-known traveller Mary Gaunt.

The Late Bishop Ryle.

The Rt Rev. H. E. Ryle, D.D., Dean of Westminster, visited Macclesfield last Friday week and preached two sermons at the Parish Church (Vicar, the Rev. H. E. Stevens) in connection with the centenary commemoration of his father, the late Bishop J. C. Ryle, first Bishop of Liverpool, and one of Macclesfield's most distinguished sons.

The Church and Labour.

In the course of an address on the subject of "The Attitude of the Church Towards Labour," recently delivered the Rev. G. W. Hockley, Rector of Liverpool, said that the Church has been considered not only apathetic, but even antagonistic, to the aspirations of labour, and also impotent to control or direct those aspirations, while on the part of labour there had been a deep-rooted suspicion in regard to the Church. He was afraid the Church was out of date with regard to the working classes.

It was not charity that Labour wanted, but justice, fairness, and equity. The Church could not disregard the sufferings and wrongs of the working classes by saying all would come right if they waited until God's good time. It was correct to hold out the principle that the rectification of all injustice would be removed in God's good time, but it was also their duty to bring about the coming of the Kingdom of God as they had time and opportunity.

There were many who were afraid that if they attempted to effect reform they would be tarring themselves with the brush of Socialism, which was regarded as a very dreadful thing. If Christianity was meant to be anything, it was meant to be a great brotherhood of man.

Brotherhood and fellowship was the spirit animating democracy to-day, and he was afraid the Church had been woefully lacking in the true spirit of fellowship. In recent years, however, it had been waking up to its duties, and there had been in many quarters a growing consciousness of their obligations. The Church must be prepared to encourage, to direct, and to assist the social aspirations of the people, instead of denouncing them as she had sometimes done in the past.

New Canon of Canterbury.

The King has been pleased to approve the appointment of the Rev. Samuel Bickersteth, D.D., Vicar of Leeds, to be Canon of Canterbury, in succession to the late Dr. Moore.

The new Canon is the second son of the late Bishop E. H. Bickersteth, of Exeter, and is in his sixtieth year.

Thoughtful Stewardship.

Lord Llangattock's estate has been proved at £1,100,000. Deceased bequeathed £100,000 to the Anglican Church in Wales

to compensate for disendowment. Lord Llangattock, who was a well-known lawyer, recently died of wounds in France.

Prohibition of Sunday Labor.

The Ministry of Munitions has made the following important announcement:—

As a result of the examination of the question of Sunday work in its relation to the maintenance of output, the Minister for Munitions has decided, so far as possible, to prohibit Sunday work in establishments in which munitions work is carried on. Exceptions are, however, to be made in cases where the work is necessarily of a continuous nature or where the repair to plant and machinery can only be performed during the week-end.

Gospel of Hope.

The Bishop of London, speaking at St. Mary Abbots, Kensington, repudiated the suggestion that he was preaching a gospel of gloom. The real Mission was a mission of hope.

Thoughts on the Church Seasons.

4th Sunday in Advent (December 24).

THE LORD IS AT HAND.

The Epistle (Phil. iv. 4-7) strikes the first note of the coming Christmas Festival. Its central thought is gathered up in the words "The Lord is at hand." Not only is there a reference to His First Coming to judge the world, but also to the fact that He is near us now, and that we should ever act as those who are conscious of His presence. Because "the Lord is at hand" our Christmas joy should be all the keener, because we "rejoice in the Lord," and are careful, in our Christmas festivities, only to do such things as He would approve. Again, because "the Lord is at hand" we seek to be forbearing toward all men, forgiving others even as God, for Christ's sake, hath forgiven us. Christmas, with its message of peace and good-will, is a time when we should seek to make up quarrels and to remove misunderstandings, so that when we gather at the Lord's Table on the Lord's Birthday, we feel that, as much as lieth in us, we are living peaceably with all men. Finally, to those whose Christmas is marred by sorrow, comes the thought that because "the Lord is at hand," they need be anxious for nothing, but in everything by prayer and supplication with thanksgiving can make their requests known unto God. Thus, in the consciousness of the presence of the Lord is the secret of abiding peace, for "the peace of God which passeth all understanding shall keep your

hearts and minds through Christ Jesus."

The Christmas-Tide Festivities (December 25, 26, 27 and 28).

CHRIST'S WITNESSES.

In Christmas Week there are three Festivals, following immediately upon "The Nativity of our Lord," viz., St. Stephen, St. John the Evangelist, and the Holy Innocents. Because of the joy which surrounds the celebration of the Lord's Birthday, we are apt to forget the other days, yet they are all closely connected, and have each a lesson to teach us. In the Epistle for Christmas Day (Heb. i. 1-12), we are reminded that the Babe of Bethlehem was God's final and complete message to mankind: "God, Who at sundry times, and in divers manners, spake in time past unto the fathers by the prophets, hath, in these last days, spoken unto us by His Son." The message was a Gospel, "good news," but it often brought sorrow to those who heard or received it. Many were called to witness to their Lord, even by their deaths. So, following the great Christmas Day celebrations, we find the festivals of three types of witnesses or martyrs. St. Stephen was the first to give his life for his Lord, he was a martyr both in will and deed. St. John, the beloved Apostle, was equally brave in his witness, equally ready to die for Jesus, but he lived to a good old age; he was a martyr in will but not in deed. Immediately after our Lord was born, Herod sought to destroy Him by his cruel edict that all the children of two years old and under in Bethlehem, should be killed. These were the Holy Innocents, not old enough to understand the honor conferred upon them, martyrs in deed, but not in will.

The Lord, Whose birth we now commemorate, still needs witnesses; men and women and children to live Christian lives, and to speak for Christ as they have opportunity. The question is whether we have taken our place among them, ready to live or ready to die for the Lord, ready to shew to others how great things God hath done for us.

Sunday after Christmas Day (December 31).

THE ADOPTION OF SONS.

On the Sunday after Christmas the Epistle (Gal. iv. 1-7) sets before us the object of the Incarnation, viz., that we might receive through Christ the adoption of sons. The time before

Jesus was born on earth, is depicted as a time of tutelage, when the human race was under tutors and governors until the time appointed of the Father. At last "the fulness of time" arrived. The law had brought home to men both their sin and also their utter weakness. Then God intervened, with His great salvation. He "sent forth His Son, made of a woman," made under the Law, to redeem them that were under the Law, that we might receive the adoption of sons." For all true Christians now the glad news is sounded forth, "No more a servant, but a Son." Yet many who should know the Gospel message well are content to remain servants all their lives. Their Christianity is obedience to a Law in a spirit of servile endeavour to please God by works. How much such people lose! What joy comes to those who learn that the just shall live by faith, who are content to trust in the merits of another, the Saviour who was born and died and rose again for them. Knowing their sins are pardoned, they enter at once into the joy of sonship, and are accepted in the beloved. Their life is no longer a servile obedience to a written law, but a joyful following of a living Lord. "No more a servant, but a son, and if a son, then an heir of God through Christ."

To-Night.

An Evening Prayer.

For all who watch to-night—
By land, or sea, or air,
O Father, may they know that Thou
Art with them, "even there."

For all who weep to-night—
The hearts that cannot rest—
Reveal Thy love—that wondrous love
Which gave for us Thy best.

For all who wake to-night—
Love's tender watch to keep,
Watch Divine, Thyself draw nigh,
Thou who dost never sleep.

For all who fear to-night—
Whate'er the dread may be,
We ask for them the perfect peace
Of hearts that rest in Thee.

Our own beloved to-night—
O Father, keep, and where
Our love and succour cannot reach,
Now bless them through our prayer.

And—all who pray to-night—
Thy wrestling hosts, O Lord,
Make weakness strong, let them prevail
According to Thy word.

C.C.

The word of God ought to be heard with docility, received with reverence, and remembered with faithfulness—S. Augustine.

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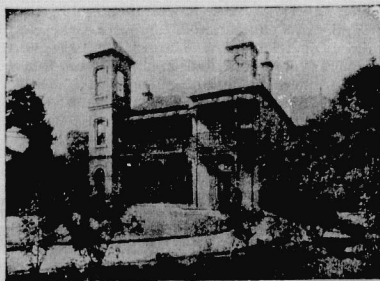
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Evening Communion.

An article which appeared in "The Challenge" on the above subject has called forth the following excellent rejoinder from Rev. E. C. Dewick, M.A., Principal of St. Aidan's, Birkenhead, England.

"The article on this subject in your last issue is a valuable help towards understanding the point of view of some of those who disapprove of the custom of Evening Communion. May I venture, by way of supplement to this, to put before your readers another point of view?

"(1) Many of us have found that, in our own experience, the Communion we have made in the evenings have been, on the whole, more reverent, more helpful, and more full of the realisation of God's Presence, than those at any other hour of the day. It would, no doubt, be unwise to rest a defence of Evening Communion merely upon 'feelings' such as these; but, on the other hand, it is rarely wise to disregard feelings that are definite and persistent unless adequate cause can be shown for assuming them to be imaginary or misleading. Can any such reasons be shown in the present case?

"(2) It is sometimes said that, whatever one's feelings, Evening Communion is 'forbidden by the Church.' But this contention is valid only in so far as we regard the rules and customs of the pre-Reformation Church as binding upon the Church of to-day. There is nothing in the Prayer Book or Articles to forbid Evening Communion. Even the requirement (of the 'after noon' Book) to celebrate in sick cases 'after noon' has now been omitted. And while it is true that the 'Prayer Book order of services' (as indicated in the Holy Week readings from Scripture) is (1) Mattins, (2) Celebration, (3) Evensong, it should be noted that this order, if rigidly insisted on, would equally forbid the current (and most desirable) practice of early Communion.

"The only recent Anglican pronouncement of any official character, on this subject is, I think, the Resolution of the Upper House of Canterbury Convocation on May 5, 1893; and this, again, does not forbid Evening Communion, though it urges those who practise it to assure themselves that it is really needed in their parishes.

"(3) It is sometimes said that Evening Communion, even if permissible, is undesirable and implies a low estimate of the Holy Sacrament. The writer of your article last week, for instance, suggests that if the Communion is deferred to the evening it is 'given the last consideration in a household's time-table.' But 'last' is not always 'least'; and I, for one, have often felt that an Evening Eucharist is the most fitting climax to a day of worship. No doubt the priest who celebrates will often be himself over-tired by the end of the Sunday; but he is, after all, only one among many, and the servant of the many; and, under modern conditions of life, working people have often told me that their minds are clearer and their

higher faculties fresher on a Sunday evening, after the day's rest, than at any other hour in the week. Are not such persons right and reverent in choosing this hour for the great service in which they present to God 'themselves, their souls and bodies, to be a reasonable, holy, and living sacrifice'?

"I need hardly say that I have no wish to suggest that Evening Communion is uniformly desirable. For many persons early and fasting Communion has been proved to be most profitable; for others midday is the best hour. All that I would ask is that we should exercise a mutual courtesy and charity, and that no rash charges of disloyalty or slackness should be brought against those who celebrate 'the Lord's own service on the Lord's own day' at the Lord's own hour, which He sanctioned by His example."

The Story of Baba Ruh Singh.

"A New Creature in Christ Jesus."

No better instance could be advanced to prove the "changing" power of the Gospel of Jesus Christ than that given by the late Dr. Henry Martyn Clark, Amritsar, Punjab, at the annual meeting of the C.M.S. held in St. James' Hall, Piccadilly, on the evening of May 7th, 1903. The story, which shall be given in Dr. Clark's own racy words, runs as follows.—

"Now let me tell you of a difficult person. I have told the story before to numbers of my friends; but then, you know, a story is not like a postage stamp, only to be used once. I will tell you about as difficult a person, I think, as I have yet come across. We went to a village once, and I found a man sitting upon a dunghill, and he was a sight to see. His hair had not been cut for ten years, neither his nails pared, neither had he washed, and he looked scarcely human. In fact, we were only encouraged to preach to him from the fact that you are told to preach to 'every creature,' and he distinctly was a most unmistakable 'creature.' He was the most atrocious and degraded human being that you could imagine. And the worst of it is—they thought he was Divine, and he thought so himself. In early life he had had a great desire to find God. He went out, and he came across a great Pantheistic teacher, who told him that he was himself a god. And so he had gone back to his dunghill, and there had sat for ten years, believing himself to be God. Close by there was another man who also thought he was God, and when he said his prayers he used to put his looking-glass before himself, so that he might say his prayers to himself. When we began to talk to the man on his dunghill we found that he had a very human soul. He became much interested, and at last he left his dunghill and solemnly came to my house, asking me to take him in and teach him. Well—I could not exactly take him in; but what I did was—I tethered him up under a fine, shady tree, and he was quite happy, and there we used to teach him. And in due time he and his wife and his children all expressed their willingness and readiness to be baptised, and gave evidence of the faith that was in them. And then, and not until then, we began to wash him. We cut his nails; that was not so bad. We cut his hair, but I won't enter into that—

it was done. But was there ever such a washing? One catechist had a brick, a good honest brick, I assure you, and another had bucketfuls of water, and it was no good minding matters—we simply had to go for him as if he was a doorstep, and buckets and buckets of water were used upon him. I think after twenty minutes or so we came to honest skin. I am not telling you a fairy story. And baptised he was. A holier, humbler Christian it has not been my good fortune to meet. And to hear that man telling the Gospel to the Hindus and Mohammedans is a thing worth going to India for. He says to them: 'Here is my poor body. You know how I thought myself God and the foul condition in which I was, and that is nothing to what my heart was. That is what the devil does for his people. And here are you, washed, and clean, and you are gentlemen, and your heart cannot be anything like as black as mine was. If you only came to the Lord Jesus, what could not He do with you when He has done so much with me!'"

In the annual report (1915-16) of C.M.S. an extract is quoted from a letter written by the Rev. D. K. Brocklesby Davis, which is intensely interesting to those who heard Dr. Martyn Clark give the account of the conversion of the holy man of the dunghill. In referring to his death, he says:—

He was brought to the feet of Christ by Dr. Martyn Clark after having been a Sikh sadhu, or holy man. His holiness was such that he had squatted on a dunghill for fifteen years and never during that time touched soap and water (the latter excepting of course for drinking). His name was changed at baptism from Ruh Singh (Dunghill Lion), a name suggesting his previous occupation, to Ruh Singh (Spirit Lion). One day at Narawal he came to me with a very happy face to tell me that his shoes had been stolen. He had attended the Communion Service and, like the rest of the congregation, had left his shoes outside, but when the service was over and his own private devotions which kept him in the building after the others had gone, and he came out he found his shoes were nowhere to be seen! On inquiry as to the cause of his happy expression he told me that it was pleasure at the thought that he would have to walk ten miles to his home at Ram Das barefooted for Christ's sake. Since he became a Christian he said life had seemed to him too smooth and easy and here at last was a chance to serve Christ in a way which altogether appealed to his ascetic spirit.

Baba Rah Singh was an enthusiast. "In early life he had had a great desire to see God." Was it his fault or ours that so many years passed before his desire was fulfilled? God has need of enthusiasts. The zeal of Saul of Tarsus, at first wrongly diverted, became a real asset to the Church. We need to pray earnestly for a like holy enthusiasm for the winning of the world for the Kingdom of Jesus Christ.—E.S.T.

The Church was built to disturb the peace of man; but often it does not perform its duty for fear of disturbing the peace of the Church. What kind of artillery practice would that be which declined to fire for fear of kicking over the gun carriage, or waking up the sentinels asleep at their posts?—H. W. Beecher.

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Personal.

Rev. E. Howard Lea, M.A., Rector of St. Mark's, Darling Point, has been appointed Examining Chaplain to the Bishop of Grafton.

Lieutenant W. H. C. Buntine, son of Mr. W. M. Buntine, head master of Caulfield Grammar School, who was severely wounded in France, has been invalided home. His gallantry as an aviator won for him the Military Cross.

Bishop Julius, of Christchurch, N.Z., who was Archdeacon of Ballarat prior to his translation to New Zealand, has decided to give up his episcopal palace, Bishops Court, and to live simply at a small town residence. The local Synod last month accepted the proposed change, thereby freeing the Bishop from the maintenance of a big establishment and large grounds, and at the same time enabling the Church Property Trustees to dispose of the palace for the benefit of diocesan education.

Rev. M. J. Stephens, of the Furneaux Islands Mission, has accepted an assistant curacy at St. Paul's, Burwood, Sydney.

Rev. F. W. Slade, of Broadmeadows (Vic.), will leave by the Nikko Maru next Friday for his new post as rector of Thursday Island.

We regret to learn that Lieutenant Norman W. Booth has been killed in action. He was the third son of the late Mr. Samuel Marsden Booth and of Mrs. E. Booth, late of Mosman, but now at the Rectory, Milton. He enlisted in May, 1915, and, gaining his commission, went to Egypt in charge of his company. Shortly afterwards he was sent to France, and, after some heavy fighting was severely wounded at Pozieres on August 4. He was removed to hospital in England, and after recovering from his wounds and also from an attack of appendicitis and fever, was sent back to France. It was not long after his return to the firing line that he fell.

The late Lieut. Booth was educated at St. John's Grammar School, Parramatta, and was well known in the business life of Sydney. The whole of his spare time had been spent in the service of his Church. He had worked in connection with the Churches at Enmore, Chatswood, and Mosman, teaching in the Sunday Schools and conducting services. He was a member of the Council of the Church Missionary Association of N.S.W., and was secretary of the Gleaners' Unions of Enmore and Mosman. For years he was honorary secretary to the Egypt General Mission, and was for some time secretary to the Home for Incurables at Ryde. At the time of his enlisting he was studying for the Anglican ministry. A memorial service was held at St. Clement's, Mosman, on Sunday fortnight, when the Rector bore testimony to the sterling worth and the deep Christian character of the late lieutenant.

Rev. W. M. Holliday, in a recent letter, made the following interesting reference to the late Rev. S. E. Maxted, Rector of Haberfield, N.S.W.:—"I have been alone since poor Maxted gave his life. He went into action with the men of his battalion. For five

hours he was with them under the heaviest of shell fire, it was worse than the Somme, and he did not only his priest's work, but the work of doctor, ambulance and stretcher-bearer, messenger and leader. He must have saved lives—150 at least is the estimate. He would carry men into shelter when they fell, and again and again he did this; he would say a prayer over a poor body and then take the field-dressing to use on a wounded man. He cheered the boys wonderfully. He gave his steel helmet to a lad who had none. He carried an urgent message back for more medical aid and stretcher-bearers, finally sitting down utterly exhausted. He fell asleep at once amidst the awful noise and that sleep was short. In a few seconds he had awakened in the presence of the Master Whom he had served so well in his fellow men. No one did more nobly, no one was braver, no one deserves honour more than he. An R.C. who passed by afterwards said, 'Ah, padre, I would like to be where you are.' We did not meet much in our work. We were both always too busy. He was buried by the senior chaplain of the division in a little cemetery behind the lines, and a cross marks the spot."

Miss Brereton hopes to resume her work among the Maoris in the Diocese of Auckland at the beginning of January next.

The Committee of the N.Z. C.M.S. have received, with great regret, the resignation of the Rev. L. S. Kempthorne. He will probably receive an Army Chaplaincy in the near future.

Archdeacon Owens-Mell, Rector of Bega, will retire very shortly. The Archdeacon has been twenty-two years in the Goulburn diocese, serving in that time curacies at Albury, Wagga, and Goulburn, and the incumbencies of Germantown, Tumut, and Bega. He was admitted to Anglican orders by the late Bishop Chalmers.

Sister Louise, who for several years has been working in connection with the Victorian C.M.A., has been appointed assistant secretary of the Australian Auxiliary of the Mission to Lepers.

The vacancy at Wallan, Victoria, has been filled by the appointment of the Rev. W. H. Boake, from the Diocese of the Nor'-West.

The vacancy in the Moore College (N.S.W.) Trusteeship, caused by the death of the late Mr. John Kent, has been filled by the election of Mr. J. M. Sandy.

In the Cathedral at Bathurst next Sunday, December 24, Messrs. R. T. Bottrell and A. W. Bromhead will be ordained to the Diaconate. Both were students of St. John's College, Armidale.

The Rev. H. Pritchard, of Sydney, has been appointed to the curacy of

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the Bathurst Cathedral, and will enter on his new duties early next year.

Rev. E. H. Walker, of Rylstone, as Chaplain of a troopship, is expected to leave early in December. The Rev. R. Penty is to act as Locum Tenens at Rylstone during Mr. Walker's absence.

Rev. W. M. Holliday, C.F., has returned from the Front on special leave because of serious illness in his family.

Private Stanley Holliday has returned from the War. He has been badly wounded in one of his arms. Both the above are sons of the Rev. H. T. Holliday, of Bexley, N.S.W.

Rev. W. A. Phillips, Vicar of Glen Huntley, Victoria, has given three sons to fight for the Empire. One of them, Motor Driver Houghton H. T. Phillips, is at present at Salisbury Plains, England. The other two, Trooper Charles Rayment Phillips, Lance-Corp. Frederick Roquet Phillips, died of wounds received at Gallipoli last year.

Rev. A. R. Noake, M.A., late of Wangaratta, has been invalided in Mesopotamia, suffering from paratyphoid. He is the second son of Rev. R. Noake, B.A., Rector of Christ Church, Enmore (N.S.W.). His brother, Private Cyril Noake, is at present in the Randwick Hospital with a seriously injured right arm.

Rev. W. Woolnough, recently returned from England, has been appointed to Renmark (S.A.).

We regret to hear that Mr. R. C. Kermode, of Ross, Tas., has sustained a nasty accident whilst motoring, and is now laid up in hospital for a while. All his friends join in the hope that he may soon be able to resume his usual active and useful life.

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Our Melbourne Letter.

(From Our Own Correspondent.)

The "Argus" Saturday leader on the degeneracy of the contemporary drama is not a bit too strong. It is quite time that an upright and effective censorship was exercised over pictures and dramas. The "Argus" gives a list of the subjects treated—often in the coarsest manner—before mixed audiences of young and old—"syphilis, street-walking, marital infidelity, betrayal, ma-practice, debauchery, unchastity, procreation and indecent suggestiveness." The tendency is for the leaven of evil to spread. Increase of appetite has grown by what it feeds on. It is time this "blighting and unwholesome realism" was stopped. The time is long past when Christian people should have ceased to take their children to such performances. Perhaps the dulled conscience and the lack of a sense of sin, so characteristic of the Church to-day, are due in no small measure to people who hold to a pure and elevated standard of life, yet tolerate and even patronise scenes which give the lie to their professions.

The Churches are making their voice heard in the matter. The Social Question Committee recently met with representatives of the Roman Catholic and other Churches and stirred the government to action. Certain immoral penny-peeps have been confiscated, and destroyed and their owners fined. But more than this is wanted. The conscience of the church-goer must be stirred to rebellion against the theatre and picture show that exhibits immoral scenes. If members of all the Churches withheld their patronage it would not pay to advertise and portray sin.

The Dean of Melbourne has urged the clergy to speak with courage and directness as God's ambassadors. Because the pulpit has been almost silent on the subject of impurity the stage has come in as a prophet, but a prophet with no consciousness of sin as a spiritual condition. All that can be said is that the sinner may be restrained by such an exhibition as has been given in "Damaged Goods," of the physical and social effects of sin. There is reason to believe that much more is needed. "Thus saith the Lord; Thou shalt not." Sin must be scotched at its root in the heart. This is hardly to be achieved by a blatant and unrepentant realism.

On what is the preacher to base his condemnations of sin and his exhortations to righteousness? The clergy have been told by the Dean that they are to command a hearing on the ground that they are ordained and commissioned ministers of the Church. Surely they must set back to an authority which both limits and guarantees the preacher's words—the Word of God. Let them exalt and apply the authority of God's Word and obedience will follow. The Word of God alone by the power of the spirit can cleanse and guide the conscience. "Now ye are clean through the word which I have spoken unto you."

Space does not permit dealing with another rampant evil—gambling in aid of patriotic funds. Citizens of Caulfield and Elsternwick recently presented a petition signed by 631 adults asking the Caulfield Patriotic Committee to abolish raffles and spinning machines from a forthcoming carnival.

The Committee have yielded this much that on Children's Day—the opening day—the use of games of chance is to be forbidden. Similar efforts should be made in every suburb if only in the interests of the children. It will be a sorry thing if the war, intended for our purification, leads to the corruption of social life through the baneful influence of gambling.

May I extend to all our brethren in other States the good wishes of the Church-people in Melbourne for whom I write, that all may have a joyful and happy Christmas and New Year.

The World Conference on Faith and Order.

The report of the Joint Commission of the Protestant Episcopal Church (U.S.A.) has just come to hand. The purpose of the Commission, as stated in the report, is "to prepare the way for a world-wide Conference between representatives of Communions which confess our Lord Jesus Christ as God and Saviour, concerning questions of Faith and Order." The Conference will seek to achieve its purpose by frank and reverent discussion in loyalty each to his own Communion and in a spirit of devotion, asking the guidance of the Spirit of Truth. The report contains the unofficial report of the Archbishop's Committee in England, issued in February last, and our readers will be interested in a statement in that report signed by the Bishop of Bath and Wells, Winchester and Oxford, and by representatives of other denominations. The statement is as follows:

"We, who belong to different Christian Communions, and are engaged in the discussion of questions of Faith and Order, desire to affirm our agreement upon certain foundation truths as the basis of a spiritual and rational creed and life for all mankind. We express them as follows:—

"(1) As Christians, we believe that, while there is some knowledge of God to be found among all races of men, and some measure of divine grace and help is present to all, a unique, progressive, and redemptive revelation of Himself was given by God to the Hebrew people through the agency of inspired prophets 'in many parts and in many manners,' and that this revelation reaches its culmination and completeness in One Who is more than a prophet, Who is the Incarnate Son of God, our Saviour and our Lord Jesus Christ.

"(2) This distinctive revelation, accepted as the Word of God, is the basis of the life of the Christian Church, and is intended to be the formative influence upon the mind and character of the individual believer.

"(3) This Word of God is contained in the Old and New Testaments, and constitutes the permanent spiritual value of the Bible.

"(4) The root and centre of this revelation, as intellectually interpreted, consists in a positive and highly distinctive doctrine of God—His nature, character, and will. From this doctrine of God follows a certain sequence of doctrines concerning creation, human nature and destiny, sin, individual and racial, redemption through the incarnation of the Son of God and His atoning death and resurrection, the mission and operation of the Holy Spirit, the Holy Trinity, the Church, and last things, and Christian life and duty, individual and social; all these cohere with and follow from this doctrine of God.

"(5) Since Christianity offers a historical revelation of God, the coherence and sequence of Christian doctrine involve a necessary synthesis of idea and fact such as is presented to us in the New Testament and in the Apostles' and Nicene Creeds; and these Creeds, both in their statements of historical fact and in their statements of doctrine, affirm essential elements of the Christian faith, as contained in Scripture, which the Church could never abandon without abandoning its basis in the Word of God.

"(6) We hold that there is no contradiction between the acceptance of the miracles recited in the Creeds and the acceptance of the principle of order in nature as assumed in scientific enquiry, and we hold equally that the acceptance of miracles is not forbidden by the historical evidence candidly and impartially investigated by critical methods."

Letter from Rev. E. W. Doulton.

Tabora,
Late German East Africa,
September 27, 1916.

My dear Fellow-workers and Helpers in Prayer,

With a heart full of praise and thanksgiving to our loving heavenly Father, I write to tell you that we are at last free after a long and tedious imprisonment. The Belgian flag is now flying over what was a few days ago the Central Capital of German East Africa. The Germans offered some resistance a few miles outside the town, but on the night of the 18th they evacuated the place and the following day the Belgian Army marched in and took possession. And now we are expecting daily General Crewe and his army to arrive so that soon we shall see the Union Jack flying alongside the flag of our Ally. We shall then know how soon we may expect to leave this place and to be allowed possibly to return to our stations. I have no time to write at length, but shall at once prepare a long letter to be sent at next opportunity. We have just heard that there is an opportunity of sending letters via Mombasa, so that I am writing in great haste. I am hoping that you will have received my cable telling you of our release, and so will, long before you receive this, have joined in praising God for His goodness to me. We have had a long and trying time of imprisonment, but day by day we have been strengthened and patience given to us to bear many indignities. You will be grieved to hear that after we left our second place of imprisonment, which was at Butighi, our station was looted, burnt, everything destroyed, so my dear wife and I have lost everything we possess; the C.M.S. have also lost a good deal of property. We must take joyfully the spoiling of our goods, but I find it hard to part with all our precious books. I think we had about 600 volumes all told. I have much to tell you, but time presses, of our prison experience. The most serious incident which happened to us, and which might have had a tragic ending, was the audaciously false charge made against Dr. Westgate and me that we had taught our people heliography and that they had thus been able to signal to the British. Other charges against us were tried. I cannot write now, but when I tell you the means used to fix this false accusation against us, you will be astounded and horrified. Very much prayer was offered, and God answered and delivered us out of the hands of these unprincipled men whose malignity and hatred one can hardly exaggerate. We are now tasting to the full the blessing of freedom, and our hearts are overflowing with thanksgiving. Good-bye for the present. I trust a long letter will follow very soon. With much love to all,

Yours affectionately in Christ,
(Sgd.) ERNEST Wm. DOULTON.

Correspondence.

(The Editor, "Church Record.")

Dear Sir,—The interesting letter of the Rev. E. W. Doulton which you have to publication contains an unconscious appeal from a brother in distress, which I cannot help feeling will gain a ready response from his brethren of the home clergy. We all know what a great loss Mr. Doulton is suffering in the absence of his much-needed books. I make the suggestion that we clergy of the Australian Church that sent him forth should come to his help at this juncture by providing the necessary funds or books to make good the loss. The very great hardships our brother has suffered in the cause of our Master, Christ, constitute a real claim upon our practical sympathy, and I feel sure a large number of our brethren will be grateful for the opportunity if you will be good enough to publish this suggestion.

Any donations for this purpose may be sent to the C.M.S. Depot, The Strand, Sydney, or to any of the C.M.S. Depots in other States.

P. J. BAZELEY.

Secretary C.M.S.

Should we feel at times disheartened and discouraged, a confiding thought, a simple movement of the heart towards God, will renew our powers. Whatever He may demand of us, He will give us at the moment the strength and courage that we need.—Fenelon.

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EDITORIAL NOTES.

All literary matter, news, etc., should be addressed, "The Editor, 'Church Record,' 64 Pitt Street, Sydney." Nothing can be inserted in the current issue, which reaches the Editor later than Tuesday morning.

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

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The Church Record.

DECEMBER 22, 1916.

CHRISTMAS.

Christmas, the Festival of the Divine Incarnation, is one of the principal Festivals of the Church's year. It accentuates a great fact and reveals a great mystery. It is essentially a festival of the home, and it speaks in tenderest tones to every member of the family circle. The sacred narratives that record it are touched with a delicate hand, while the colouring is rich as with a morning glory. The singing of the angels is suggestive of the choral harmonies of heaven, and the fear and wonder of the shepherds tell of the awakening of man to divine realities. There is no straining for effect. All is natural, as when a babe smiles and the hearts of onlookers are touched with tenderness and love. "Unto you is born this day in the City of David a Saviour Who is Christ the Lord." So it is written and so we believe. What meaning did this event convey to those to whom it was first made known? Surely this—that God is mindful of His covenant—that He still remembers His people—still cares for and loves them, and that He now comes to save them. And is not this the very genius of the Christian Religion that it represents God as showing solicitude for and seeking after man? While other religions represent man seeking God, Christianity, as summarised in the Incarnation, reveals God as the seeker, and man as the object to be won and saved. It expresses the reality of the divine love and the energy of the divine endeavour. The spirit of the Holy Incarnation tells of the gentleness and tenderness of God by which He would win the world and draw it to His heart. The very winsomeness of goodness lies here.

Many, having realised this, have come with deepest reverence to the cradle of Bethlehem, and have laid their all at the feet of the Holy Child. Out of the mystery they have heard speaking the very voice of God. Imagination has been touched—conscience stirred—the will moved, and a new world of love and hope has opened out before them. The humility and modesty of the Virgin Mother, the gentle and ready submission of Joseph, and the appealing innocence of the Babe, have created an atmosphere in which a new life breathed and a new worship has become possible. Some of the so-called higher critics would have us reject the Virgin birth, but when the heart is consulted it declines to leave out this important feature of the divine picture. It is the uniting element between heaven and earth—the expression of the divine in the sphere of the human—the ground of hope for a disordered world. But, it may be urged, the world has not recognised all this. And why is it that to-day, after the lapse of so many centuries, so many still pay no heed to this event which emphasises the action of the Godhead in human history? Why is it that the angels' song finds so little response in the hearts of many, and the world is still writhing in suffering and sorrow and shame? Surely it is not God's will that this should be so—It is not God's fault that it is so. The fault must lie in the self-will and unbelief of man—in the blank refusal to believe God—in the blinding power of evil that still hides from man the beauty and tenderness of God in the unwillingness of man to recognise the power of the divine gentleness in the saving, shaping, controlling and guiding of life. Truly there never was a time when it was more needful for the Church to observe and emphasise the Christmas Festival with all that it should mean of good-will and peace for mankind. The world is out of favour with itself. Everything human is in the smelting pot. Force—brute force—is disporting itself on a large scale. Our carefully built up civilisation, from which God has been largely excluded, is tumbling to pieces. Suffering and loss on an unprecedented scale are being experienced. Hatred and bitterness are surging through the minds of many. "Men's hearts are failing them for fear, and for looking after those things that are coming on the earth." The moral bankruptcy is all too apparent. Is it possible that the voice of God, speaking through the Divine Incarnation, can be heard above the "storms of passion" and the "murmurs of self-will?" The need, whether felt or not, is great of a new spirit, and a new tone and temper of mind in every class, rank and order of men. Is anything like lasting peace possible, either for the individual soul, or between different classes of the community, or for nations, apart from Him Whose birth we celebrate in our Christmas Festival? We believe not. It is not so much altered conditions of life that are needed—it is a change of attitude of soul, consequent on a believing acceptance of Jesus Christ, Who, as at this time, came into the human sphere as a heaven-sent Saviour—a "New-born King."

We very strongly urge that the Church should put her best into the celebration of this Sacred Festival, not only because of its evidential value, but as a means of making God's purpose of love and good-will more deeply

real to the faithful. For it is in proportion as these are effectively touched, and influenced by the spirit of love, sacrifice and service, that the Kingdom of God will be extended and a higher standard of truth, and righteousness will be lifted up among men. The Church is on her trial. She must endeavour to catch a fuller measure of the Spirit of Christ in His self-effacement for the good of the world, and then exemplify it in the practicalities of daily life. The world is very sick just now, and we know of no remedy for the sickness except in the life and love, the joy and hope associated with Him Who as at this time came into the world to save sinners.

The Christ Child Who comes is the Master of all;
No palace too great—no cottage too small;
The Angels who welcome Him sing from the height,
"In the City of David a King in His might."

Then let every heart keep its Christmas within,
Christ's pity for sorrow, Christ's hatred for sin,
Christ's care for the weakest, Christ's courage for right,
Christ's dread of the darkness, Christ's love of the light.

So the stars of the midnight which compass us round
Shall see a strange glory and hear a sweet sound,
And cry, "Look! the earth is aflame with delight,
O sons of the morning, rejoice at the sight."
—Phillips Brooks.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

Cathedral.

Dec. 21.—10.30 a.m., Consecration of the Bishop-elect of Armidale.
Dec. 22.—10.30 a.m., Ordination Service.

Synod.

Wednesday afternoon was taken up with certain land ordinances. The first hour of the evening session was devoted to the work of foreign missions, three excellent addresses were given by the Revs. Balance, E. W. Walker and C. J. King. Mr. Balance spoke of the work of the Torres Straits Mission. He described the educational process in relation to the native in a very interesting manner, pointing out the success and needs of the work. The Rev. E. W. Walker spoke as an Indian missionary of the movements going on in that land, and pointed out the great need for men. Mr. Walker is again offering for service in India. The Rev. C. J. King, referring to the new constitution of the A.B.M., said that this was his first speech under the new arrangements, by which the A.B.M. and C.M.S. have been drawn closer together than ever before. In a very happy speech he reviewed some of the past history of the New Guinea Mission, where his brother had done such heroic work. Many hearts were touched as he spoke of the early difficulties and the turning point of the Mission, when Copland King and the Tomlinsons refused to be re-called, giving utterance to heroic words which may well become historic. "We are not coming back, because God sent us here. Altogether the Synod spent a profitable and inspiring hour, and returned to the discussion of the business paper with renewed vision and vigor.

A long discussion took place on a motion for varying a trust in relation to the Moore Bank Estate. There was little doubt as to the feeling of Synod on the matter, and in the end the motion was very wisely withdrawn. Another interesting discussion took place in reference to the Rev. S. M. Johnstone's motion for "a Commission of Investigation to inquire into the condition of the Church generally in the Diocese, and in particular with regard to the sufficiency, support and sphere of activity of the ministry." A very representative Commission was ap-

pointed. The Synod evinced a real interest in the spiritual needs of the Church, and gave a patient hearing to any suggested way of solving the important and difficult problems which so manifestly confront the Church. Only one member criticised the "depressing" tone of the questions discussed. Mr. M. Willis is so well-known a speaker in Synod, that he raised a general laugh when he laid claim to a certain nervousness in speaking before the Synod. His expressed fear that the questions discussed portended a revolution in the Church of England, was received with loud applause. Evidently Synod thought such a revolution would do a world of good.

Other questions of varying interest came under review. The Rev. S. E. Langford-Smith was granted a committee to enquire whether the use of individual cups in the Holy Communion and the practice of Intinction would involve a contravention of Church law.

The Synod was brought to a conclusion on the Friday night. Probably no session ever spent so much time and real thought in deliberation on the really spiritual side of the Church's activities, a fact immensely congruous with the time of the unique General Mission and the War.

C.M.S. Summer School.

The Annual Summer School is to be held at Wollongong from January 6 to January 13. An interesting and fruitful series of subjects has been chosen, including "The Ministry of the Holy Ghost," "Missionary Biographies, Survey of Mission Fields, and Study Circles will be discussing a special study text-book. The School offers an opportunity for spiritual development, social intercourse and recreation. To those who have received spiritual help in the Mission of Repentance and Hope, the School should prove most valuable. The registration fee is 1/6, and the last day of registration, December 31, 1916. All applications for registration may be sent to Rev. P. J. Bazeley, C.M.S., Strand, Sydney.

National Prayer.

"I propose to devote the first Sunday in the New Year to national prayer," writes Archbishop Wright, in the current issue of the "Sydney Diocesan Magazine." "The call of God, who yet delays victory, is insistent to place ourselves as a people more completely at His disposal. Losses felt and losses feared darken our horizon still, yet God has given us many tokens for hopefulness, if only we come nearer Him. For numbers also the responsibility of following up the work begun in the missions is, or ought to be, an additional incentive to prayer. I propose trying to authorise the use of that same inspiring Litany that we found so helpful a year ago. But I especially urge careful preparation during the season of Advent."

Turramurra.

A special offertory was made on Sunday week for the Church funds. The preacher at the evening service was the Rev. H. S. Cocks, B.A., of Wahroonga. The offertory amounted to the excellent total of £40 odd. The congregation remained until the amount was declared and closed the service by singing the doxology.

Trinity Grammar School.

Archdeacon D'Arcy Irvine presided last week at the annual distribution of prize certificates in connection with Trinity Grammar School, Dulwich Hill. The chairman said that he would like to see a general recogni-

tion of the absolute dependence of the nation upon the goodness and guidance of God. In this crisis of the world's history all who had authority should see that the youth of Australia were trained in religious principles. In conclusion, the speaker said that all the letters he had received from his son, who was at the front with the Engineers, pointed to the necessity for sending Australian reinforcements, so as to help to gain a complete and lasting victory.

The Warden, Rev. G. A. Chambers, M.A., in a review of the year's work, said that the school was established four years ago. Mr. Justice Harvey delivered a brief address on "The Church Grammar School and the Training of Our Future Leaders." All modern educationalists, he said, agreed that secular education should not be divorced from Christianity and morality. Like the chairman, he wished to see the boys and girls of Australia brought up under a system of education which would make them good Christians, while developing their intellectual faculties in the best manner.

Barker College, Hornsby.

"Breaking-up" at Barker College was, as usual, a fitting climax to the year's work. Judging by the number of certificates (in lieu of prizes) presented by the Archbishop on this occasion, excellent and successful work has been done by the boys. A special tribute of honour was paid to the 200 old "Barker boys" now at the front—the pride of the school—whose names have lately been inscribed on a handsome "Roll of Honour" board, erected in the dining hall of the College. Speeches were made by the chairman (Prof. Welsh), the Archbishop, Sir Anderson Stuart, and the Hon. G. W. Earp, M.L.C.

Bequests.

Probate has been granted of the will of the late Mr. Robert Chadwick. The net value of the estate is £94,032. Testator left legacies of £300 to the Sydney Diocesan Society and £100 to the Mission Zone connected therewith; £250 to the Institution for the Deaf and the Dumb and the Blind; £100 to the Young Women's Christian Association, and £100 to the Royal Hospital for Women, Paddington.

Deaconess House.

The dedication of the new Deaconess Home in St. Paul's Road, Newtown, took place on Wednesday, December 6. The function of the deaconess is being recognised more and more as essential to the furtherance of the work of the Church, and this recognition was clearly emphasised by the large number of those who attended the opening ceremonies of the new Home. Mrs. Wright, the wife of the Primate, had the honor of unlocking the door and declaring the house "open." The Primate then gave a short address, and the dedication of the building to the work of God followed in a brief service.

An opportunity was afterwards given to the Chaplain (Rev. H. S. Begbie) to place before those present the facts and figures relating to the new building. The total cost of the building and land was £6,300. A sum of £3,800 has been raised, leaving a sum of £2,500 as the present indebtedness. An additional £600 has been promised by the trustees of the W. and E. Hall Fund. The offertory at the Dedication Service was £150.

Miss Pallister, the Deaconess Superintendent, gave an interesting address, detailing the life work of a deaconess, and showing that the new Home had been built to meet the several phases of that work. An inspection of the building clearly demon-

strated the suitability of the Home for that purpose.

NEWCASTLE.

Accident to a Clergyman.

Through the handle of his motor car kicking when starting the engine, Rev. Arnold Conolly, of St. Paul's, Maitland, N.S.W., had his right arm broken a few days ago. The engine back fired, striking his wrist with great force.

ARMIDALE.

Arrangements have been made for an Ordination service in St. Peter's Cathedral, Armidale, on Thursday, December 28 (Innocent's Day).

The date of the enthronement of the new Bishop is December 27 (St. John the Evangelist), at 11 a.m.

St. John's College.

During the term, the Dialectic Society met each Friday evening. Papers have been read by: The Rev. the Warden, on "A Glimpse into a Dictionary"; Miss C. Murray, on "The Pre-Raphaelite Poets"; and a lantern lecture was given by the Rev. E. H. Stammer on "Canal Life in England, and its Associations." Amongst the debates were the following:—"That Diocesan Bishops should be appointed for a period of five years"; "That Becket was a greater character than Anselm"; "That blind obedience is detrimental to character."

GRAFTON.

Advent Ordination.

With the sanction of the Archbishop of Sydney, the Bishop of Grafton held the Ordination of Candidates for the Diaconate at St. Mark's Church, Darling Point, on Sunday, December 17, at 10 a.m. The Rector of St. Mark's presented the candidates, and the sermon was preached by the Rev. C. E. Curtis, Rector of St. Chad's, Cremorne, Sydney. Archdeacon Spencer and the Rev. E. H. Lea conducted a "quiet day" for the ordinands.

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Mid-Clarence.

Every volunteer who has gone from this Parish has made his Communion before leaving for camp, except an odd case or two who had not been confirmed, and has also been dismissed in the form set forth by the Bishop, the concluding Collect of which ends with "that we may render thanksgiving unto Thee on his behalf in due season." The first soldier to return as far as this place is concerned came back recently, and made an act of Thanksgiving at Evensong one Sunday evening.

VICTORIA.

MELBOURNE.

Last month a marble memorial, in the shape of an open Bible bearing the inscription, was dedicated in the Melbourne General Cemetery at the family grave of the late Mr. J. W. Veal. The dedication service was conducted by the Rev. C. H. Barnes, as President of the Young People's Scripture Union of Victoria, assisted by the Rev. A. C. Kellaway, C. W. T. Rogers, and E. G. Veal. Most interesting facts were

related by Mr. Kellaway, a friend of 40 years' standing, illustrating the sterling character of the friends commemorated. The inscription reads:—"Erected by the Young People's Scripture Union, Victoria, in grateful memory of the devoted services of Mrs. J. W. and Miss Veal, as Hon. Secretaries from 1880 to 1915. Revelation xiv. 137 Psalms 119 and 130."

St. Hilary's East Kew.

An Honor Board of striking design, executed in Tasmanian blackwood, was unveiled in the above Church on November 26th. Inscribed upon it are the names of some 40 young men who were actively associated with the work of the Church.

Study Week for Clergy.

The arrangements for the Study Week to be held next Easter at Trinity College were in good train, when the Council of the University decided that owing to the war conditions, the Easter Vacation should be abolished for the year. Trinity College was therefore not available for the gathering. Then came the Archbishop's decision that this was to be a Mission Year for the Diocese, a work which will demand all the time and energies of Clergy. The Committee has therefore decided to postpone the Study Week until the year following.

BENDIGO.

The Rev. H. T. Langley is to conduct a Retreat for the clergy of the Diocese at Malmesbury, on December 27 and 28.

Ordination.

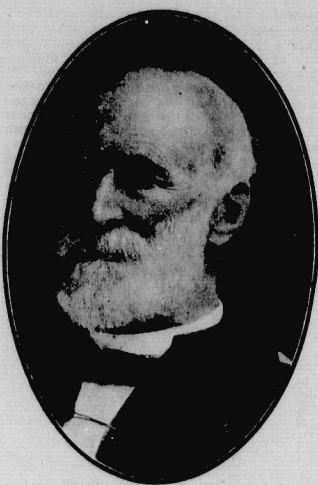
The Bishop of Bendigo held an ordination service in All Saints' Pro-Cathedral yesterday morning, when Mr. W. H. Hilliard was admitted to the diaconate, and the Revs. R. J. Brady, E. Griffith, W. F. Pattison, A. S. Nicholas, A. W. Norman, F. Parsons, and F. A. Philbey were ordained priests. The sermon was preached by the Rev. Seafield Deuchar, B.A. The text was Acts xx. 28. The sermon was thoughtful, earnest and practical, and it was listened to with keen interest by the large congregation. There was a large number of communicants. The offertory was in aid of the Home Mission Fund.

GIPPSLAND.

(By Our Correspondent.)

A Beloved Bishop.

It was delightful to sit in the Synod room at Gippsland last Tuesday, November 28, and hear the clergy and laity assuring Bishop Pain of their love for him and of their appreciation of his leadership. Nearly every member of Synod gave his testimony to the remarkable influence wielded by the



BISHOP PAIN.

Bishop throughout the diocese, and they assured him of their prayerful co-operation for the coming days.

QUEENSLAND.

BRISBANE.

Chinese Wedding.

The Cathedral was the scene of an interesting Chinese wedding last month. The greater part of the service was read in Cantonese by Mr. Ah King, the Chinese Catechist, Canon Batty saying the actual words of marriage and giving the nuptial benediction in English.

The Archbishop's Engagements.

The Archbishop has had a busy time presiding at the various Church schools breaking-ups. A year of marked progress has been maintained. On St. Thomas' Day, the Archbishop will set apart Messrs. F. W. Nommensen and J. I. S. Butterworth as deacons, and the Revs. J. D. Anderson, B. S. Cole, and A. T. Hope as priests. The sermon will be preached by the Rev. H. H. Green, Examining Chaplain to the Archbishop, who will also give the addresses during the Ordination Retreat.

The Archbishop will shortly leave for Dunwich, where he will hold a confirmation, visiting the leper station at Peel Island, and fulfilling other engagements in the locality.

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Each Friday in Advent, Dr. Donaldson has gathered the local clergy in his private chapel for prayer and meditation.

Toowoomba.

The girls of the Glennie School, Toowoomba, with their usual generosity, sent £10 this month to the funds of the "Francis Pritt Launch," the proceeds of a cantata arranged by them.

Maryborough.

Last month saw the institution of a war camp on the Ululah Reserve, where nearly a thousand men have been brought under canvas. The Chaplains have been able to hold a celebration of the Holy Communion at 6.45 a.m. and a Church Parade at 9 a.m.

NORTH QUEENSLAND.

Clergy Combatants.

The occasion of the enlistment in the A.I.F. of the Rev. Harold Hudson, of the Brotherhood of St. Barnabas, has called forth a letter from his diocese on the subject of the duty of the clergy in relation to combatant service. The Bishop writes in a very sympathetic way, because of the strong appeal of the present situation to any man of patriotic spirit, but he concludes his letter by saying: "I must still ask my priests to continue to follow the very difficult course of restraining their natural inclinations, and to go on making a sacrifice for the sake of the people at home, for which they will get little or no credit from the world."

SOUTH AUSTRALIA.

ADELAIDE.

(From Our Own Correspondent.)

Bishop's Pastoral.

The Advent Pastoral Letter described this Advent call as one of Penitence, Faith, and Hope. The Repatriation Fund was commended to the people. An appeal was also

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Missionary.

The C.M.S. Summer School will open at Brighton on December 26th, at 8 p.m. The Rev. F. Brammall, of Victoria, will preside. The subject for Bible study will be "The Kingdom of God." There will be two Missionary Study Circles: The subject of one will be Mr. Oldham's New Book, and of the other "The Outcast's Hope." Mr. G. W. Halcombe, B.A., Solicitor, will lead the first of these. The Bishop is giving his support and sympathy to the school.

The A.B.M. Summer School is to be held at Port Elliott a fortnight later. The Bishop of Willochra will preside, and the Bible study will be taken by the Bishop of Adelaide.

TASMANIA.

Church Missionary Society.

We have been having a visit from a Deputation in the person of the Rev. F. Brammall, of the Victorian staff, and very much is his work appreciated.

After holding meetings in several of the Midland parishes, Mr. Brammall came on to Hobart, and took part in the annual meetings of the C.M.S., also preaching in the Cathedral at Evensong of the Day of Intercession for Missionary work.

On the Tuesday evening of the same week, there was an important C.M.S. meeting in the Synod Hall, at which the Dean (in the absence of the Bishop) presided and spoke, after which we heard with much interest of the work in Egypt, etc.

On Thursday was the Annual Meeting, at which the annual reports of the Secretary and Treasurer were read. These, on the whole, were satisfactory; there has been an advance made, though not so much as one might hope, still there has been progress, particularly in Launceston, and our contributions showed a decided increase on last year's, coming to just £555, against £418 in 1915. The attendance at all these meetings was materially decreased by incessant rain. Very much sorrow was expressed at the news of an accident to our President, Mr. R. C. Kermode, who has been laid up for a few weeks in hospital.

The Cathedral.

A service was held in the Cathedral on November 15, when the Bishop of Tasmania dedicated the rood and screen given by Mrs. R. C. Patterson, in memory of her husband, and also a stained-glass window in memory of the late Mrs. M. A. Vimpany, the gift of parishioners and friends. The new screen, although founded on the best examples of old English screen work, has quite

a strong originality of its own, and is full of beautiful detail.

The window in memory of Mrs. Vimpany is a representation of St. Michael in his fight against the dragon, as described in Rev. xii. 7. It is a fine window, artistic in design and colouring, and well executed.

The service was largely attended.

Women's Council for Church Work.

A meeting of the Council was held in Hobart on November 14; forty members were present. The President (Mrs. Stephen) gave a short address, and in alluding to the fact that the Council had not taken any active interest in Foreign Missions, said: "I shall never feel that the Women's Council is taking its full part in the Church work of Tasmania until we are doing something for Foreign Missions. Are we right in calling it the Women's Council for Church work? Does it cover Church work when there is nothing done for Foreign Mission—which is after all the primary work of the Church?"

Mrs. Finnis moved the following resolution:—"That the sphere of the Women's Council for Church Work be enlarged to include in its operations Missions to the Heathen, and that Northern and Southern sub-committees be formed from members of this Council to inaugurate the work of the Women's Auxiliary of the A.B.M. in this diocese."

The Missionary Enterprise.

Christmas in Hunan.

The following is an uncorrected account of Christmas written by one of our school-boys who has been learning English for only two years. It speaks well for the ability to learn of many of the Chinese.

On the 25th of December, 1915, was the Day of our Jesus birthday, we were very happy. There were many good arrangements in the church and school. We had a holiday the day of Christmas. During that morning those Christians got the Holy meal in the church. Till after that we have had a happy morning service. There were about 200 persons gathered together to worship God. Why there were so many persons during that time? Because there were many Christians and students of the Hsin Tao Hui (Methodist Church) all had come to us. How happy service we had! Mr. Stevens addressed us that we may go to the Hsin Tao Hui to play at night, so that I got a ticket to go with my class-mates. I saw there were many paper lanterns hanged high up, on a far distance. I felt myself very happy.

After we had entered Dr. Hadden and Mr. Little received us into and went up the stairs. There were many good friends up there already. The most funny game was

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musical chairs and blindman's buff. These we played about one or two hours. After that, the Archdeacon took the magic lantern let us see. After this we sang some interesting songs; all the meaning of the songs were telling about Jesus our New Born King and Holy Saviour. Before that I went down alone to help them to bring a handle light to lead the food offerers walking in the dark. Although my body was tired, but my heart had not been yet. I was still feeling happy I took some tea and mein (vermicelli). I thought the happiness of the Christmas, no thing in the world cannot to compare with it. But those happy things were relate to our bodies. There is a very important thing which relates to our souls. What is that? That it to be said, Jesus left His glorious Kingdom 1915 years ago descended to the lowest earth, for saving the sinners and wicked out from their sin. The happiness of the souls are very much more important than those of the bodies. When I thought about this I wish to determine to receive our Jesus, and never forgotten the kindness of our heavenly Father. I had done much work. Then the meeting broke at 10 o'clock at night and everybody went home. Chen Gin Shou.

Progress in the Niger Mission.

At a town named Useri, in the Niger Mission, in which many deaths occur from poisoning, the chiefs sent all the professional poisoners to church that they might "learn to love and not to poison other people"; and these men now attend the services of their own accord and have given up their old profession. The church at Useri, eighty feet by twenty-seven feet, was crowded on Sundays and many, unable to gain admittance, were seated outside, in rows four or six deep. At another place, Aravia, the converts objected to building a larger church than they needed, and accordingly the heathen were not allowed to do more than stand outside the

walls and hear what they could from that position. When a man burnt his juju and became an inquirer, he was allowed to enter the church and was expected to contribute threepence to the collection. On the occasion of Mr. Aitken's visit to the village the headman handed him £15 10s, which had been raised in this way, and on the Sunday on which Mr. Aitken was present 13s. 6d. was paid in from this source alone. It is heartrending to have to add that the exigencies of the mission have made it necessary to transfer Mr. Aitken to Ogwashi, and consequently these 5000 Igabo converts and inquirers have been left without a leader.

Christian Soldiers.

It is interesting to find Christianity in China, as in ancient Rome, penetrating the ranks of the Army. Two Christian soldiers at Ningpo refused to take the military oath before idols, and petitioned to be excused. When threatened with death they replied in the same spirit as the Christians of old, "We must obey God rather than man; we fear not the physical death, as our souls are safe; we would willingly lay down our lives for our country, but to comply with the President's orders would be to sin against God." Owing to their good character they were merely dismissed without further punishment.

The Bishop of the Nor-West is most anxious to secure either a married couple or two women for the Forrest River Mission. The time has come when the presence and influence of white women is essential to the development of the work.

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What is True Prayer?

In continuation of the subject of Prayer, it must be noted that the first absolute essential of true communion with God, which is true Prayer, is faith—faith in the personal existence of God; faith in Him not as a mere vague and undefined, universal Presence, but as a personal God who is the hearer and answerer of prayer. He that cometh unto God—that is in prayer—must believe that He is—and that He is the rewarder of all them that diligently seek Him. Although our realisation of God may be imperfect, yet when we look into our own personality we see a reflection of God's personality—however poor and imperfect that reflection may be—for we are formed in His image, and in a sense we are, if believers, partakers of the Divine nature. This then is the first requisite of any true prayer, that we should be fully confident that we are speaking to One who is as certainly listening to us as any friend to whom we are speaking, and from whom we are expecting an answer,—as Tennyson says—

"Speak to Him, thou, for He hears,
 and Spirit with Spirit can meet;
 Closer is He than breathing, and
 nearer than hands or feet!"

(Higher Pantheism)

In the great model prayer which our Lord taught His disciples when they asked Him to teach them how to pray He instructed them to pray to a Father—not an indefinite Power who was not interested in the personal existence, wants, trials, and sorrows of each one—but One who can sympathise with us, even as a Father pitieth his own children. We are specially encouraged to do this inasmuch as our prayers should always be offered through Christ, who is both God and

Man, and who is therefore as our Great High Priest, one who has been touched with a feeling of our infirmities, being tempted in all points like as we are, yet without sin. We are thus encouraged to come boldly to the throne of Grace, there to obtain mercy and find grace to help in time of need. Faith in a prayer-hearing and prayer-answering God is thus the first essential. This faith is in great measure implanted in our nature by intuition. All nations at all times of the world's history have had some form of religion. The recently discovered Pyramid texts of the Egyptians, dating back many thousand years before the time of Christ, and the Assyrian tablets, all testify to ancient forms of prayer, the need of man for religion. But the greatest evidence for our faith is the Revelation of God given to us in Jesus Christ; His perfect character, life and teaching crowned by His Resurrection and Ascension, and by the existence of His Church and the presence of the Holy Spirit. These, in main, are the evidences for the faith, but they must be received by each one for himself. Each must say for himself, "Lord, I believe—help Thou my unbelief," and He will strengthen and help our faith. The faith that is needed is not a mere verbal confession of faith, as in repeating the words of a creed, but is a trustful, self-surrendering acknowledgment of God in Christ, and "faith cometh by hearing and hearing by the Word of God." The next step towards true Prayer is that which naturally follows from faith, and that is a sincere and genuine conversion. There can be no true and acceptable Prayer without this. An unconverted man in the presence of some sudden and awful calamity may cry out in agony to God to help him, but this is not the earnest and heartfelt prayer of contrition which is always sure of answer. Even such a cry for help in the time of calamity may be answered in bringing a man

to a sense of dependence upon God and eventually to faith and conversion. Numerous are the examples of true Prayer in the Bible, but none more striking than that of the conversion of Saul of Tarsus. Often as a Pharisee had he offered vain repetitions, but it was not until he had been brought face to face with his utter imperfection and sinfulness that it was said of him, "behold! he prayeth." Then it was that he prayed as he had never prayed before. It was the true vision of the risen Christ which produced in him the conviction of his sinfulness and led him to earnest and heartfelt acknowledgment before God and his cry for mercy and forgiveness. This leads to the consideration of the various departments and provinces of true Prayer.

(To be continued.)

Britain's Spiritual Quest.

Y.M.C.A. View of War Objective.

The predominant note of the publications of the Y.M.C.A. is that Britain has taken up the burden of the third year of war with intensified devotion because it has become more clearly a spiritual quest. "Probably," it is pointed out, "few men in history have ever loathed war as the majority of soldiers hate it to-day. We have all come to know by bitter experience what modern warfare means. Yet we go on fighting with far more than simple British doggedness behind us. We are carried forward by the fervour of a reasoned faith. We are fighting for what Augustine called the dear City of God. And if this has been so from the first, it is doubly so when we remember our glorious dead, and realise how their sacrifice has sanctified our service."

Young People's Corner.

What Will You give up for Jesus?

A young Hindoo was, by God's grace, brought to see the folly and sin of idol worship, and, at the same time, to feel the power of the love of Christ. He went to the missionaries and asked to be baptised into the Christian faith, though he knew that if this took place he would lose all the property he had in the world.

Perhaps you think that this property was not very great; but, instead of this being the case, he was very rich. He had four large estates, and many thousands of pounds in money. He was, in fact, a wealthy Brahmin, and stood in point of rank as a nobleman stands in England.

When he went to the missionaries, they told him to count the cost of the step he was about to take. "You have," said they, "rank, and riches, and friends, and you can live like a prince. All you have will be taken from you by your countrymen, if you profess yourself to be a Christian. Look well, then, at what is before you. Take time, and consider the step you are about to take."

Now, what was his answer? "I hear what you say about my property, and rank, and friends," he said; "but I put the whole in one scale, and I put my duty to Christ in the other scale, when the first are found to be lighter than vanity."

The young man shortly after this time was baptised; and the wrath of his people in such cases was soon seen. They took away his money and land; his friends turned to be his foes; and he was called to endure the loss of all earthly things. As he was now compelled to earn his bread, he took a humble place as a clerk at Calcutta, at a salary of only forty-two pounds a year. How changed was his state! The day before he owned himself to be a Christian the people would have fallen down at the feet of

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the young man. As a Brahmin he was looked upon as a very sacred person; and then, his great riches secured for him every kind of honour. But after that time, the poorest native servant turned away from him with bitter hate and insult. Not one would have given him a cup of water had they seen him dying from thirst. Like his Lord and Saviour, he was indeed cast out of men.

Well was it for him that he had something better than earthly rank and riches to depend on. His highest honour was to be, through faith in Jesus, a child of God; and his wealth was now those riches which moth or rust cannot corrupt, and which thieves cannot break through and steal. From that day he lived as a believer in Jesus. He felt that he was not his own, for that he had been bought with his Saviour's precious blood.

A FINE TRIBUTE.

The "Living Church" quotes this fine tribute to Lord Kitchener cut from a New York daily paper:—

"Not on the field, to music of the guns
He loved so well, nor yet in formal state,
Has passed this Lord of England's soldier
sons

To seek his mansion through the hero's
gate.
He clasp'd his form till Judgment
Day

Yet is he clasped to England's breathing
breast—
The sea—her own till time shall pass away.
The "Hampshire" holds him in her strong
steel shell.

A coffin fitting one as great as he!
An English heart sleeps soundest in the
sea.

There shall he slumber dreamlessly and
well."

**"JIM SMITH, WHO DIED FOR
ENGLAND."**

The following touching story was related by the Archbishop of York at a great military service at York Minster:—

"A few weeks ago a young coster-monger was lying wounded to death in France. He

sent a message through his comrade to the man who had been from his childhood his best friend. It was this: 'Tell him not to trouble about me. Tell him that Jim Smith died for England with a good heart.' The man who received that message a few weeks afterwards was passing through a certain part of London at midnight, the heart of the Empire, and there it seemed to him in spite of the War, nay, because of the War, vice was flaunting its tawdry attractions with more than usual effrontery, and he said to himself: 'Is this the England for which Jim Smith died with a good heart?' We must see to it," remarked the Archbishop, "that our men who have fallen, whom we commemorated in that touching anthem full of the paths of human love and the strength of the Christian faith, have died to win something better than the England of the past."

A missionary has written of a striking incident which occurred in connection with a young educated Japanese soldier as follows:—"He came here early one morning and brought a piece of thorny briar; he showed it to me and said, 'I once saw a head crowned with thorns like this, and I can never forget it; and whenever I have things to bear in the barracks the thought of this picture helps me. Can you tell me about it, and has it anything to do with your religion?' You can imagine what joy it was to put a Bible into his hands, and read and explain the trial and death of our blessed Lord. He simply drank in every word. It seemed as though his whole soul was thirsting for the Living Water."

A BAD ILLUSTRATION.

As an example of bad illustration may be quoted the case of a lecturer who threw upon the lantern screen the representation of a drop of water, which he showed to be full of animalcules. Then he showed what happened when a little whisky was put into the water. The minute insects all dropped to the bottom. One woman who had watched the process whispered to her husband, "Look there, dear; I'll never drink water again without a little whisky in it."

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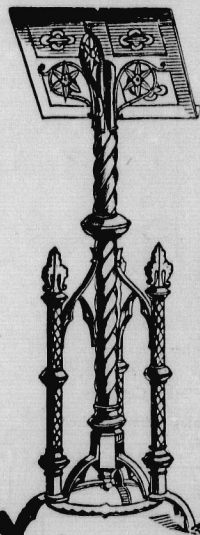
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