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Current Topics.

We reprint elsewhere an illustration of some of the trials that beset the path of the ministry in the way-

The Claims back places. There is a certain call to heroism in such work. In many ways it has

an interest that might well appeal to the young and the strong, whose hearts have been stirred by the love of Calvary, and whose desires are to emulate the love, and to proclaim that love by a life of special consecration to the Person of the Crucified. The appeal to a consecrated manhood is emphasised by the response that awaits, in so many instances, such a devoted ministry. Here is a recent report of a River Murray missionary, which just illustrates the pathos of many a life in such remote districts:—

"The love of the Sacraments is not burnt out. Two days before Christmas, on a boiling hot day, a woman rowed up the Murray in a boat for five hours in order to get her baby baptized. She set out at 5 a.m., taking with her the baby and an older child. They stopped for breakfast on the way, and the mother continued her journey until nearly noon. When the priest returned to his home about 1 o'clock she and the children were waiting and he straightway proceeded to administer the Sacrament. In days when so small a proportion of those who profess and call themselves Christians are willing to obey Christ's commands an incident such as this is refreshing."

But not only is such an incident an appeal to the ministry; it is also an appeal to the ordinary churchman in the more settled and favored places of our large land. Through such organisations as our recently formed **Bush Church Aid Society**, much can be done by earnest, faithful Christians to bring the comfort of the church's ministrations within easier reach of the people away back.

"There is the melancholy wonder why the Power that can do so much has done so little." Such "If we Really" is the striking statement of one of our twentieth century prophets. He

has been pointing out how the Christian Church was the nursing-mother of Western civilisation and Christian principle the determining factor in past centuries of all social progress in Europe. History, that "tonic of drooping spirits," shows that there is the Power, but in our days mishandling and misconception have hindered the operation of that Power. Consequently, face to face with the enormous tasks of the present, there is a strange lack of confidence on the Church's part in making a determined effort to achieve them. The Dean of Newcastle has struck a right note in his New Year's message on "The Dynamic of Hope" in the "Newcastle Churchman." He is referring to that reconstruction of things that the

Great War has shewn as necessary and has made possible. He says:—

"The Church has an essential part to play in the work of reconstruction. Christ is more than a great transcendent fact. He is a perennial Immanence. The Gospel of the Resurrection is more than the record of an historic fact. It is the proclamation of a principle that is behind all history, all Nature, and all life. It proclaims the law of Resurrection and it is that proclamation that the world needs to-day to give it hope. What the Gospel of the Resurrection did for the ancient world, it can do for the world again to-day. But that Gospel must live, that 'Word' must be made flesh in us. What a difference it would make to us and to the world if we really did believe. If we believed that those boys whose bodies lie there in France, and in Gallipoli, are not dead, but living, a cloud of witnesses round the amphitheatre of our world-task, beckoning to us within the Church to make haste and complete the work of the dead. If we believed in progress: that truth must come at last; if we believe that God has an enduring purpose for the race, that man has a future, and that his future is bigger than his past. That he has an immortality, and an eternal destiny that must win and will bring him through even the chaos and mire of to-day. This is the hope and this is the song that we can give the world."

"If we really did believe," our faith in such a Christ, King, Redeemer, and Fellow, would urge us along practical lines in order to meet the needs of the present time. One such definite task the Bishop of Auckland emphasizes in a recent letter to his diocese. He writes:—

"We are face to face with tremendous responsibilities at the present time. What are we doing for the education of the children? We have been told over and over again by the Chaplains at the Front that the ignorance of our splendid soldiers on religious and spiritual matters was often appalling—and surely there must be something wrong with our homes, or schools, or churches to produce such a result. We cannot conscientiously submit to allow our children to be brought up without any definite conception of God, and of the Lord Jesus Christ. The war has shown us that the world is suffering from too little religion—and too indefinite religion. If the State persists in ignoring God and the Christ in its national system of education, it is not for Christians to allow this dishonour without a real effort to bring about a change. We have seen something of the success of Church schools, where they have been established in the country, and there are opportunities constantly offering in the diocese of establishing many Church schools, if only we had the backing of churchpeople to enable us to seize and use the opportunities."

"If only"—there is the weak spot. Our Churchpeople are not yet so seized with a well-defined sense of stewardship in the matter as to give the Church the backing it requires of them for the accomplishment of its important tasks. We can record with gratitude to Almighty God, that of very recent times there is in evidence "a shaking of the dry bones" in the direction of education and social institutions. But we have not yet been able to really get our hands to this task, because of a certain timidity—a lack of confidence in whom? And then we seem to hear the echo of Dean Crotty's words, "If we really did believe"—and the words of the Faithful Promiser:—"According to your faith so be it unto you."

It has come to be a proverb in the Church of England that the "Safe" man is the right man

An Unfortunate Tradition. to be singled out to fill the high office of Chief Pastor. And unfortunately the tradition seems to bind the off-shoots of the old Church in newer lands, for in discussing a possible successor to Bishop Green as Bishop of New York, "The Churchman" says, "the Church has no St. Chrysostom to-day. Perhaps we have no St. Anything. But what occurs to us is that we can find as we scan the list of available 'candidates' no one who appears to have a vocation for martyrdom. We rather think the Church is more in need of martyrs than of administrators, but we shall have to seek for our great men in the fields of greatness which at present lie at our disposal."

There is some hope of a reformation in the matter now that the tragic silence is at length being broken. We have, thank God, some glorious exceptions, but there is still a measure of the evil tradition clinging to our own Australian section of the Church of England. Somehow or other the Episcopal office seems to have got away from Apostolic ideal; and the dangers of the office are such as to restrain the free out-goings of a Christian personality which would, under other circumstances, radiate a warmth of loving and strengthening fellowship in the flock over which there is the responsibility of oversight.

We are grateful to the Rector of St. Luke's, Concord, for a generous commendation of "The Church A Kindly Record." In reprinting from **Tribute**, a report from an English Church paper in his own parish paper, he emphasises the value to Churchmen of our federal Evangelical organ. It is passing strange how little real interest Church-people as a whole manifest in the doings of the great Church to which they are privileged to belong. To all intents and purposes, "Congregationalism" is rife amongst us, and we care little about what is happening outside the confines of our own parishes. We commend to our clerical readers the advice given by the Rector of St. Luke's to his own parishioners:—

"The 'Church Record,' a bright little Australian Church paper, ought more frequently to be found in the homes of Church folk, as the cost is only 7/6 p.a. post free, every fortnight. Its articles are always interesting, and it seems to us to avoid that bitter spirit which is, alas! sometimes noticeable in religious papers. Why not take it in this new year. Send a postal note at once to Mr. L. Lepastrier, 64 Pitt Street, Sydney, for the 'Church Record,' and you will be kept in touch for a whole year with church life both in Australia and the Homeland."

GOD'S CARE FOR YOU.

He loves—He cares—He knows,
Nothing this truth can dim,
He gives His very best to those
Who leave the choice to Him.

The Glory of the Sacraments

(By the Right Rev. F. S. Guy Warman, D.D.,
Bishop of Truro.)

The Need of Sacraments.

What, then, the need of Sacraments? Because we are human and our faith is small. Twice at least, Christ promised His permanent Presence to His Church and to His disciples, once to the two or three in prayer, and once to the many as they went forth to the winning of the world. The presence of Christ in worship and in work is the enduring possession of the believer and of the Church. If we could always realise that and act upon it and take advantage of it everything would be sacramental, and there would be no need of special Sacraments at all. But human nature is weak, and we fail. The best human friendship abides though the means of its maintenance be few. We need, and we rejoice over, and are strengthened by those touches of fellowship that we find in a talk, or a letter, or a gift. So in the Divine friendship, the communion with God; God condescends to our humanity, and we have means of grace. Prayer is the talking with a Friend Whom we cannot see, and there are other similar parallels. So we come to the Sacraments of the Gospel, the special and peculiar means of realising the personal relationship of God and man, ordained and granted by Christ Himself. In them we realise the fact of Christ's permanent presence and appropriate the blessings thereto belonging.

Baptism comes once in our life and experience, for it is the Sacrament of the beginning of our Christian life. The secret of life is the indwelling of Christ in us by His Spirit. Baptism is the assurance both of God's willingness to give and of the actuality of His gift. It gives visibility to the invisible, it is an act of splendid assurance which on the human side needs acceptance by repentance and hope. We look back to our Baptism, and the voice of faith dares to say, "Christ liveth in me," "I am sharer in His life and death."

We turn to the Holy Communion. It is the most comprehensive means of grace at our disposal, and therefore if rightly used, the most effective. It has many functions. It fulfils in the new and better Covenant the office of the old sacrifices. It is a feast founded upon a sacrifice: it reminds us of Calvary, pointing backwards as the old sin offering pointed forward, to the One sacrifice, oblation, and satisfaction for the sins of the whole world, Christ Himself. It is an opportunity of consecration, the offering by the redeemed of body, soul and spirit to the Redeemer, the burnt offering of old-time wherein all was burnt and thereby offered to God. It is a Eucharist, a peace-offering, a sacrifice of praise and thanksgiving; it is a communion feast, a means of emphasising the solidarity of the Christian brotherhood, both in itself and with God. But through all these, and above all these, it is a means of grace; to most of us because of its comprehensiveness, because of its special institution, because of its glorious efficacy, I am not afraid to say the chiefest of all. It helps and enables us to make Christ our own, to appropriate the blessings which belong to His Passion and His Presence, pardon and power, the twin requisites of real life and the twin gifts of our most Holy Faith.

The Relationship to Common Life.

In the Sacrament we meet Christ. What is the relationship between that meeting and our common daily life? Is it the relationship between the scene upon the Mount of Transfiguration, when Jesus is gloriously present with His own, and the scene in the valley below where, in His absence, His disciples fight a losing battle with the sadness of the world? Assuredly no, for Christ is never absent from His struggling Church, or, indeed, from one single soul who trusts in Him. The permanent presence of Christ, always a presence, an indwelling, and never an absence, is a priceless treasure, never reft from the faithful disciple. We forget Him, slight Him, ignore Him, try to live without Him, make no use of our personal relationship to Him, and of course we fail. We come to the sacred Feast, we realise afresh His Presence, we walk and talk with Him in intimate communion, and then we go back with Him, and not without Him, to our common life. For what, then, does the Holy Communion stand? It is His Divinely appointed means for realising His Presence and appropriating the blessings which belong to it. The Presence in Holy Communion is a Presence with very special gifts. It is a Presence specially realised and specially enjoyed. It is a talk with a friend

when heart responds to heart, and each to other gives his best, a resting place in some fair oasis with a friend with whom we have all the time trudged the weary way, and with whom we shall still more bravely tread it. That talk, that rest on the way, mean everything to the tired traveller. He had walked alongside his friend, tired, silent, perhaps sulky, and the Presence of his companion had gone unrealised, it had meant no blessing. It was his fault, of course, but there it was. Then came the talk and the rest by the roadside, and in the strength of it he could go for days to come. He thanked God and took courage and went on his way.

So with us—we are wanderers along the perplexing paths of life, soul-hungry, world-worn, and out of heart. Christ dwells in us, at the very centre of our being there is permanent contact between the human and the Divine. We often know it not, and His very Presence for all its usefulness to us might be an absence. Then for all of us there is need of the grace of God, for all of us need that Christ live in our lives. We want to know it to realise it, to find and enjoy its blessing. He has given us many means of grace, in the circumstances of life, in the ministrations of the Church, and in the private experience of the believer. He has given us, above all, as special and peculiar, the Sacraments of His dying love and of His permanent provision for our needs. In them we realise His presence, in them we appropriate His blessings. Can we do more? Dare we do less?

One last word: We go back from this week of help and inspiration, touched perhaps by something of controversy and much of perplexity. We go back determined to translate into life some of the ideals we have found. We are timid and hesitating, fearful of failure. We come to the Holy Communion: we see Christ as in the upper room of old, the true Consecrator at every Communion feast; we see Him give Himself afresh to His disciples and to us, and in the tokens of His dying love grant us the blessings of Calvary, and of all that flows from it. Strengthened and refreshed, we go our way, because in the Sacrament we have found Christ. There is a glory on our faces and in our hearts; there is a glory on the humdrum way. There is iron in our bones, warmth in our blood, a great contentment in our hearts. It is the glory of the Sacraments, and the glory of the Sacraments is the glory of Christ, and He is ours and we are His, as we pass from glory unto glory until we see Him face to face.

Sir Edmund Barton.

Sir Edmund Barton died last week. In his early days, when Canon Stephen was Rector, he attended St. Paul's. His son, the Rhodes scholar, was christened in the Church and probably others of his children. He has now paid the debt of nature that we all have to pay, and he, like each of us, will have to give an account of himself to God.

His name will live for ages in Australia, for his advocacy of Federation, for his work, his ability, his energy in carrying out this great movement forward and to victory. The Federal Constitution was mainly his work, and it was a difficult and complex subject to entertain. Sir Henry Parkes was the father of the movement, and when he died, in 1896, his mantle fell upon Sir Edmund, who rejoiced to see our six colonies "robed in union's stately dress." He became in January, 1901, the first Prime Minister of the new-born Commonwealth.

We were pleased to see the great public demonstration at his funeral. The service was in the Cathedral, which was densely packed. Thousands were outside. The Archbishop gave an eloquent panegyric on his life and work. He was buried at the South Head. We have rarely, if ever, seen in Sydney so long a cortege. This all was a recognition of his worth. Australians have not short memories nor ingratitude for splendid and truly valuable services rendered this country. It is nearly two decades since he had been in public life, but his work for Federation was vividly remembered.

Sir Edmund Barton was a barrister, and a very able one. He could have made double the money by working at his profession than his salary as Prime Minister, and without the anxieties. When the High Court was formed he could have had the office of Chief Justice, and his colleagues urged it upon him, but he would only accept a secondary position on the Bench, recognising the merits of Sir Samuel Griffiths. He was a native, and while being loyal to the Empire, always worked with all his heart for the land of his birth. He never sought billets and money for him-

self, but as a true patriot, said in spirit—"My country first." We never knew him to boast about what he had done. A statesman and great Australian has gone the way of all flesh, but his name will live in our history and enrich her pages.

—(From St. Paul's, Redfern, Church News.)

The Challenge of the New Day.

(Address at the Men's Dinner of the Detroit Convention, by the Rt. Rev. R. Le Roy Harris, D.D., Bishop of Marquette.)

This is a solemn hour in the history of the world. Never did the leaders of this great Brotherhood meet to face greater responsibilities nor greater opportunities than to-day. What a strange day it is. We are met in an hour big with changes in the world order. A new day is dawning, the portent of which no man can clearly divine. No man dare say what a year, even a month, may bring forth.

The old world order lies broken at our feet. Changes that ordinarily would have taken centuries in their evolution have come suddenly and with violence. During the last year we have beheld changes so momentous that they will forever alter the course of history.

We have followed with profound anxiety the varying fortunes of a nation which sought to conquer the world by deliberately and wilfully repudiating and insulting the sacred principles taught by Jesus Christ. Not only human liberty but the essential principles of Christianity were fought for on that far-flung, bloody battle line. A nation that wondrously defied the laws of God and man, that officially preached a gospel of hate, that confidently hoped to conquer the world by brutal frightfulness, which boasted a Kultur that was the essence of scientific cruelty, a nation drunk with the lust of world domination led by leaders who ridiculed the principles of Christ—that nation to-day drains to the dregs the cup of bitter defeat amidst the ruins of a broken empire. The greatest crime since the betrayal of the Son of Man has been punished. The doctrine of hate has been overwhelmingly discredited. The principles of Christ have been gloriously vindicated.

Unparalleled Opportunity.

Civilisation lives because God rules. To Him be the glory, the honour and the praise. Here comes the new and greater opportunity of the Christian Church. A world that was bleeding to death as the result of a propaganda of hate in action, now pauses, wounded, confused and bruised, it seeks to live again. A broken world and a disorganised society seeks to rebuild and reorganise itself. It seeks pathetically for help. It cries out for guidance. It prays for spiritual leadership. Here is the Challenge of the New Day, a challenge of unparalleled opportunity. It is the piteous cry of the world's soul, blindly groping in the wreckage of a discredited and broken civilisation.

The old order, which looked so solid and permanent a few years ago, has gone forever. Autocracy has lost its supreme battle. Democracy has won. But new forces have been set loose that will never consent to the narrow confines of the old order. A great surging world unrest—perhaps in its depths a blind inarticulate cry for justice too long delayed—presages a storm, the beginning of which is already shaking the whole social world to its foundations. Only that which has the element of truth, the permanence that comes of God, will survive.

However, we must be alert to mark the fact that we are living in an age that has little reverence for the past. An institution that has an ancient and honourable history will not be spared because of its record in days gone by. The Church must be a present living dominant force, revealing high qualities of spiritual leadership, which expects to survive. To dominate, lead and finally mould the new civilisation she must be filled with the spirit, the fire, the daring, the love, and the heroism of the Living Christ.

To-day we see clearly that this terrible world conflict was in its last analysis a conflict of ideas. We who have been permitted to live through these heroic days have witnessed the most colossal battle of history between dominating ideas. It has not only been autocracy against democracy, but the rule of iron against liberty of soul, hate against love, selfishness against service, the forces of cynicism, cunning and contempt of sacred treaties against faith, candour and honour. It was a struggle that in the end must involve and affect every man's soul.

The Power of Ideas.

How are we to lay the foundations of a permanent peace? Before we can answer that we must ask and answer the question:

What caused this world war? The answer is clear. Those men who prostituted the religion of a strong nation, the men who taught Germany a pagan religion with warriors for gods, who substituted for Christ and the Christian religion a recrudescence in new form of the worship of Thor and Odin. Also the men in the schools and universities and in organisations, open and secret, who taught cunning, stealth, lust and greed to its business and professional men, instead of honour, truthfulness, temperance, justice and honest service to all. These are the men who plunged the world into this hell of war.

Hark you! The men and institutions who make ideas, not soldiers, create war and bring about vast social upheavals. Only those who bring forth greater and nobler ideas can save the world from confusion, carnage and destruction. Therefore the Church of God has its supreme opportunity to serve as a teacher—yes, by the power of Christ, as a Saviour—in this period of reconstruction when the world order is being rebuilt. False teachers and guides brought on this world tragedy. The Church, if we are to save civilisation, must assume her proper place of leadership as the teacher of truth. Here is revealed the necessity of religious education.

Religion is the most potent force humanity has ever known to forge and drive ideas into men's souls. Therefore the Church of God as the spokesman of religion has rightly been called the keeper of the nation's soul. Unless the soul of the nation is kept pure and strong and true, the body is not worth saving. A nation that has lost its soul, its national integrity, does not long survive in a universe ruled by a just and righteous God. The Challenge of the New Day demands we save our nation's soul.

Therefore patriotism as well as Christianity demands that we one and all in this hour of crisis rally to the support of the Church of God, that through the indwelling Spirit of its founder, Christ, it may keep faithfully and well the nation's soul and thus preserve the future of our land.

The same sins which caused this war will cause another soon unless those sins are cured. This war came because men refused to accept the spirit of Christ as the dominating power of their lives. War will follow war until Christ is enthroned in the hearts of men and the Kingdom of Heaven is brought to earth.

Our business as patriots as well as Christians and Churchmen is to reinsure the spirit of Christ in the new civilisation. To make the spirit of Christ the spirit of the world—that is our task. That is the challenge of this solemn hour when the world and civilisation await rebuilding. It requires big men with courage and vision to claim all peoples and civilisations for Christ. This must be done. To do less means to imperil the future of our nation and the world with a succession of wars. For wars will continue until men learn that God's will must be supreme and that Jesus Christ formulated the only principles upon which just and enduring government can be built and civilisation be made secure. Jesus Christ is the Prince of Peace because He is right. And world peace will only come when men revere the right above all other things. The only way to save civilisation is to Christianise it. At the Name of Jesus the world must learn to bow if it is ever to learn happiness, peace and prosperity instead of war, famine and pestilence.

The Church Must Act.

To capture the world for Christ, that is the objective of the soldier of the Cross; that, and no less, is the work of you men gathered here to-night. The old civilisation has broken down so in fact. This is a period of reconstruction, not only materially, but spiritually, mentally, socially and economically. We must be ready, no matter what the personal sacrifice, to endorse whatever world order best expresses the spirit of Christ.

If the Church of God ever intends to do anything now is the time. To disregard this crucial hour, when there is the opportunity of the ages to claim the world for Christ and to rebuild civilisation upon His divine plan, to lose this opportunity is nothing less than criminal. We who are Christians must rebuild the world. If Christians will not, the Bolsheviks will. Already the challenge of the menace of Bolshevism confronts us. Bolshevism is a frame of mind. Ever man dominated by hatred and greed and lawlessness is practising Bolshevism.

The heaven of the new social consciousness is beginning to be felt everywhere. Unless Christians guide it, the new movement will be directed by violent and dangerous leaders. What the war has not destroyed of the old civilisation, the new social struggle now threatens. The pride, lust of power, greed of gain and love of violence and bloodshed that drove on the Prussian war machine in its mad attempt to override the world are in the saddle again. The forces of destruction, the powers of hell, are coming in new form against the world. No longer are we threatened by an autocracy of the privileged, the educated, the rich—those somewhat disciplined by the long use of authority—but this time the proletariat, the unprivileged, the uneducated, the poor, preach that doctrine of hate. Revolutions, counter-revolutions, and malignant class hatred flame out, ready to quench the fires of hatred in a sea of blood. Bolshevism is sweeping like a flame. Russia is in ruins. Hungary is wrecked. All Europe is threatened.

Bolshevism is being preached in our own nation, yes, at our very doors. The world is in a turmoil. The very future of our nation, the permanence of the most sacred principles of democracy are threatened. As patriots and Christians, what heritage will we have to leave to our children? No man can say unless this wave of hatred, which has already slain over ten million men, the flower of the world's manhood, is stopped. To-day we face the challenge of the greatest peril which has ever threatened us, a peril more sinister and dangerous than we faced in 1917. What can save us?

Recently in Lille, Dr. Duchamp, Director of Public Health, speaking of the children, some of whom had suffered unspeakable things at the hands of the Hun invaders, said: "I may be said to belong to no Church, but I am absolutely convinced of this—if we are to save these children, we must give them religion. All through the four years of war I saw proved daily just one thing: those who had religion were supported and came through; those without religion were crushed, wrecked."

Here is our answer. Christianity alone can save us and the world in this hour of crisis. What Christ knew and taught, men are beginning to realise is the truth, our only hope. There is a new attitude toward the Church of God on the part of thinking men. In the Church of God they see the only hope for the present and the future. They see that only the spirit of Christ can stop this wave of hatred that seeks to make a graveyard of civilisation. That new spirit, looking with hope to the Church to save the world, is the hopeful Challenge of the New Day.

The New Crusade.

So to-day the Church is preaching a new call to the colours, a new call to arms, a new call to the Cross of Christ. Not to the Cross as a relic of a dead Christ; but to the Cross on which there is still a living, loving, suffering Christ, suffering to-day because He is being crucified again and again by the sins and hatred of mankind.

The Church of Christ now goes forth to battle against the powers of hell. If we lose this battle, we lose the world. There is such a thing as the fulness of time. The New Day foretold by the prophets has come. The zero hour is almost here. As patriots, and as Christians, filled with the daring which was in Christ, we must now go over the top and plant our flag and the Cross of Christ upon the heights of the world.

As we go forth to meet the supreme Challenge of the New Day, may God give us courage to be faithful to our country, our Church, and to our God.—Adapted from "St. Andrew's Cross."

"Thou, Who hast been touched by these Our most sad infirmities,
Thou alone the grief canst span
In the dual heart of man.
Change the dream of me and mine
For the truth of Thee and Thine.
And through chaos, doubt, and strife,
Interfuse Thy calm of life.

Clothe with life the weak intent,
Let me be the thing I meant;
Out of self to love be led,
And to Heaven acclimated,
Until all things sweet and good
Seem my natural habitude."

John Greenleaf Whittier.

Church of England Grammar School for Girls CREMORNE

Under the control of the Rector of St. Chad's Church, the Churchwardens and the Parish Council.

Principal—Mrs. Garvin (late of the Sydney High School for Girls) assisted by a qualified staff. Boarders and Day Girls. Kindergarten. Religious instruction throughout School. Pupils prepared for Public Examinations, Art, Music, Languages, Physical Culture. Tennis, Swimming, Boating, Open air Sleeping.

Apply to the Principal for Prospectus.

Which Alternative?

Increased Support or Decreased Effort?

Can our Work be Maintained?

A Plain Statement and a Call to Sustained Daring.

At the present time the N.S.W. Branch of C.M.S. has:—
11 Missionaries in Africa.
10 Missionaries in China.
5 Missionaries in Sudan.
7 Missionaries in India.
2 Missionaries in Ceylon.
1 Missionary in Japan.
Total 36.

BEFORE THE WAR the average allowance for Single Women was, after 10 years' service, £120 per annum. TO-DAY it requires £300 to give this amount, plus 10 per cent. (owing to increased cost of living) to our Single Missionaries for their personal allowance.

Then you say: Do we understand that each Single Woman receives £300 per annum?—No.

What does it mean?

Just this, that owing to the INCREASE IN EXCHANGE in countries where our Missionaries are engaged, the dollar for example, which, BEFORE THE WAR, was valued at 1/10, is now just under 5/-, which means that our English money when sent out is exchanged for less than half what the Missionaries used to get for it some time ago.

This also applies to Africa and India, as the rupee has also gone up from 1/4 to 2/10.

The amount of money now required to support 36 Missionaries, would, before the war, have maintained nearly three times that number.

We maintained them then; we can maintain them now only if our friends and supporters will recognise the additional financial claims upon us and help us to meet them.

In face of the world's need, our Lord's command, and the opportunities offering, can we even think of withdrawing ONE worker from the field?

Do we not all agree with the words of President Wilson, when he lately wrote:—

"I think it would be a real misfortune, a misfortune of lasting consequence, if the missionary programme for the world should be interrupted. There are many calls for money, of course, and I can quite understand that it may become more difficult than ever to obtain money for missionary enterprise, but that the work undertaken should be continued, and continued at its full force, seems to me of capital necessity, and I, for one, hope that there may be no slackening or recession of any sort."

What you can do to help us:—

- (1) Double, if possible, your subscription to the Society.
- (2) Obtain at least one new subscriber to our funds.
- (3) Send us the names of persons whom you think we might be able to interest in our work.

The Bishop-Elect of Bendigo.

The Consecration of Rev. Donald Baker as Bishop of Bendigo is to take place on February 2nd in St. Paul's Cathedral, Melbourne. Concerning his appointment the following editorial note of interest occurred in the "Tasmanian Church News":—

"A unique distinction has come to the diocese in the choice of the Bishopric Election Board of the Rev. Donald Baker, rector of St. George's, Hobart, as Bishop of Bendigo. A long time has elapsed since Bishop J. D. Langley retired on account of advanced age, and the first offer of the See was made to an English clergyman—the Vicar of Swansea—who declined it. Since that happened, it is understood that prolonged negotiations have gone on, until finally Mr. Baker has been elected. The Bishop-elect may assure himself of the cordial congratulations of the many friends he has made since he came six years ago to his first rectorate as incumbent of St. George's. He has shown great energy in the working of the parish, and has left visible signs of his organising powers in the Church of St. Peter, Queenborough, and the handsome new Sunday school buildings at St. George's, which are the most complete and up-to-date in the diocese. His keen interest in missions to the heathen justify the belief that when he is advanced to the Episcopate he will use his wide influence in still more zealous efforts for the evangelisation of the world. We tender to Mr. Baker, in the name of the diocese, the heartiest wishes of all our Church people that a life of much usefulness and happiness may be before him at Bendigo, and we are sure that these sentiments will be shared by a wide circle of other Christians who have shared our friendship with the popular rector of Battery Point."

At the December meeting of the Tasmanian Diocesan Council, the Archdeacon of Hobart, by leave, moved: "That the hearty congratulations of the Council be offered to the Rev. Donald Baker who has been elected to the high office of Bishop of Bendigo, and it prays that under God's good providence he would have many years of health and strength to carry out the great work to which he has been called. The Council desires to recognise his excellent work as a parish priest in the diocese, and in many other ways, and to wish him God-speed in his new and responsible sphere of work." Seconded by Canon Shoo-bridge, and carried.

FOUNDATIONS SHATTERED.

Sundar Singh, the well-known Indian sadhu, has lately visited China and Japan, and proposes shortly to proceed to Tibet. In an interview in India he declared his conviction that Japan's recent victories have shattered the foundations of her spiritual life. He added: Japan has plunged herself in the soul-killing floods of Western materialism. Her eyes are filled with visions of material greatness. She is in the fury of making money, and has no ears for the Word of God. The saddest feature of the situation is her indifference to all religions. In my conversation with her leaders I drew attention to the growing immorality in the country. I was not able to get from them even a nominal condemnation of things which would have shocked the moral susceptibilities of an ordinary Indian. The worst of it is that Japan does not even take Buddhism seriously. Her temples are thronged with tourists and guides more than with devotees.

A LESSON FROM THE CAMEL.

The camel, at the close of day, kneels down upon the sandy plains, To have his burden lifted off, and rest to gain.

My soul, thou, too, shouldst to thy knees, when daylight draweth to a close, And let thy Master lift the load, and grant repose.

Else how couldst thou to-morrow meet, with all to-morrow's work to do, If thou thy burden all the night didst carry through.

The camel kneels at break of day, to have his guide replace his load, Then rises up anew to take the desert road.

So thou shouldst kneel at morning's dawn, that God may give thee daily care, Assured that He no load too great will make thee bear.

—Selected.

Personal.

It has been announced in a Brisbane daily that Archdeacon Rivers has accepted the Deanery of Hobart. Should this be so, the Diocese of Brisbane is losing one of its ablest men, and an indefatigable worker. The Archdeacon has held his office since 1896.

Sincere regret is felt on all sides for the Bishop and Mrs. Le Fanu, as, owing to Mrs. Le Fanu's illness, their trip home has had to be indefinitely postponed.

Miss J. F. Choveaux, of Hobart, has been appointed as Warden of the A.B.M. Training Hostel at Waverley, N.S.W. Miss Choveaux has had seven years' missionary experience in South Africa, and of late has been engaged in diocesan work amongst women in New Zealand and Tasmania.

Nurse Waldron, of Newcastle, has been appointed to New Guinea. She is being supported by the Cathedral Parish of Newcastle.

The Rev. B. S. Cole, after many years' service in missionary work in the North, has now taken charge of the parish of Cooktown.

Miss Lampard, daughter of the Ven. Archdeacon Lampard, of the Grafton Diocese, has been successful in obtaining a valuable scholarship at the Church of England Grammar School, Sydney.

Archdeacon Young, administrator of the Gippsland Diocese, was visited recently by two of the churchwardens of his parish of St. John's, Bairnsdale, and presented by them on behalf of the congregation with a roll of thirty pound notes as a mark of appreciation and in recognition of his position in the diocese.

At a meeting of the Maffra Returned Soldiers' Association recently, Padre Weir was elected to the office of president.

Miss Lambert intends entering The Deaconess's Training Home in Sydney for two years, at the end of which time she intends to return to work in Gippsland.

Rev. C. H. Zercho, B.A., who recently resigned the head mastership of All Saints' Grammar School, St. Kilda, has been offered by the Archbishop of Melbourne and by the school council the head mastership of the Berwick Church of England Grammar School. He has

accepted the position, and will take up his duties immediately.

Archbishop Clarke is spending a holiday in the country. He will probably return to Melbourne at the end of the month.

Rev. E. H. Strugnell, acting secretary of the Australasian Students' Christian Union, has been appointed organiser in Victoria of the Australian Board of Missions' thankoffering for victory and peace. Mr. Strugnell expects to enter upon his new duties in February.

Rev. Gilbert Williams, formerly of St. Aidan's, Ballarat, who enlisted as a stretcher-bearer, and lost his right leg in France, is still in the Caulfield Military Hospital, but is making good progress towards recovery.

Mr. A. E. McLennan, registrar of the Melbourne diocese, is on his annual holidays, and will not resume his duties until the beginning of February.

Rev. H. A. Haslam is expected to reach Nelson this week.

Rev. H. W. Austin, M.A., arrived in Nelson on 23rd ult., ex R.M.S. Niagara. Mr. Austin, who comes to assist the Dean in the Cathedral Parish, is, like Dr. Weeks, a graduate of Queens' College, Cambridge. On taking his degree in 1913, Mr. Austin entered Ridley Hall, Cambridge, for a year's theological study, and was ordained by the Bishop of Bath and Wells to the curacy of Walcot, Bath. In 1916 he was appointed to an army chaplaincy, and served with the British Forces in France until the cessation of hostilities.

The death is announced of Mrs. J. W. Slack, widow of the late Canon Slack of Christchurch, N.Z., at the time in charge of the Maori Church Mission.

Rev. H. S. Cocks, B.A. (late C.F.), accepted missionary of the N.S.W. C.M.S., enters Ridley Hall, Cambridge, this month for further preparation for Missionary Work.

One of the six bishops recently consecrated in St. Paul's Cathedral, London, was a son of the late Rev. F. Innes Jones, of Nelson, Archdeacon Melville Jones, as Bishop of Lagos.

At the annual meeting this month of Sunday School teachers of St. Paul's, Redfern, Hon. J. S. T. McGowen, M.L.C., was elected superintendent for the thirty-third year in succession. He was first elected before he entered Parliament. He has never allowed parliamentary duties, even when Premier, to interfere with his close attention to his duties in the school.

Tea—Tea—Tea

The most refreshing beverage for all sorts of weather is

TEA—Delicious—TEA

Our **Pekoe Flavoured** blends have a distinct and refreshing property not found in other Teas, and also possesses a delicacy of flavour most pleasing to the palate—**Taste and See.**

GRIFFITHS BROS.

66 ELIZABETH STREET

MELBOURNE

Correspondence.

The Appeal of the Bush.

(To the Editor of "The Church Record.") Dear Sir,—Your columns contain from time to time whole-hearted advocacy of the claims of country dioceses upon the service of the younger clergy. I ask for space to make an appeal on behalf of "the Brotherhood of our Saviour," in the Diocese of Grafton. Sydney friends have helped us with monetary support from time to time, and especially during our annual campaign (June), at the invitation of the Archbishop. For this we are most grateful in these expensive times. But our need of men is the subject of this appeal.

We believe in an Australian-born priesthood. We want young Australians to volunteer for training and future service. We have openings for six students and six brothers at the present time.

We believe also in utilising to the full the splendid help afforded by the Australian College of Theology. Our aim is not to promote to the Diaconate any student who has not passed the Th. L.

Our method of procedure is somewhat as follows:—

(1) One year of probation, spent at the Brotherhood headquarters in study and practical preparation for the work of a lay brother. The study to lead to Th. A. standard at any rate, and the taking of that examination, if possible.

(2) One year in one of the districts of the Brotherhood, in company with another Lay Brother, supervised by the Warden of the Brotherhood, and as we hope soon, by a sub-Warden.

(3) A year at the headquarters studying for Th. L., part 1, under the capable guidance of the Rev. Canon G. Watson, Th. Soc., together with some pastoral work in the headquarters' parish of Kyogle.

(4) A second year as (2) in one of the districts, of which there are three, in addition to the headquarters' parish above-mentioned.

(5) A second year at headquarters as (3), studying for Th. L., part 2. The lay brother then becomes a deacon-brother after the advent ordination.

(6) A year or so as priest in the brotherhood or elsewhere in the diocese. The period of service asked for after ordination to the priesthood being somewhat regulated in accordance with the amount that the candidate has been able to contribute towards his training.

If anybody should chance to read these words, who longs to serve our Lord in the sacred ministry of His Church, but whose way is barred for financial reasons, let him at any rate communicate with the Warden Brotherhood Headquarters, Kyogle, N.S.W., or with my commissary in Sydney, the Rev. A. A. Yeates, St. Stephen's Rectory, Chatswood, or with myself.

We are hard-pressed and longing for some reinforcements. We read of 3000 returned soldiers in England now candidates for the ministry. Are there 300, or even 30, such in the whole Commonwealth? We have not seen many of them up this way.

Now is a good time for a young man, 19 or 20 years of age to begin, especially if he is not "engaged," and does not want to be yet awhile.

I am, yours faithfully,

CECIL H. GRAFTON.
Bishop's Lodge,
Grafton, Jan. 14, 1920.

Mr. Patton's Letter.

(The Editor, "Church Record.")

Sir,—Under the pressure of sincere personal perplexity and keen pastoral sympathy, Mr. Macé sets out to controvert a sentence

From a suburban "daily" we glean the following notice of interest:—

"Mr. James McKern, of 'Murrumbidgee,' Mossman, Chief Inspector of Public Accounts, and Deputy Auditor General, has, after serving 50 years in the Department of Audit, entered upon extended leave of absence prior to retirement from the Public Service. At his farewell a presentation of a handsome suit-case was made by the Auditor-General on behalf of his fellow inspectors. It transpired at this gathering that Mr. McKern was one of six brothers who had served long periods in the Public Service, probably constituting a family record, viz., Mr. W. McKern, Superintendent Government Printing Office, 53 years; Mr. H. McKern, Accountant Government Printing Office, 48; Mr. F. McKern, in charge Deeds Branch, Lands, 33; Mr. C. McKern, Chief Examiner, Treasury, 43; Mr. G. McKern, Contract Work, Deeds Branch, Lands, 25; Mr. J. McKern, Chief Inspector of Public Accounts, 50; making a total of about 250 years. Mr. McKern was recently appointed by the Governor and Executive Council as Crown Trustee of the Australian Museum."

Mr. J. McKern is a well-known Sydney Churchman and hon. treasurer of the N.S.W. Church Missionary Society.

Rev. F. W. Harvey, late C.F., Travelling Secretary of the N.S.W. C.M.S., takes up his residence at West Maitland next week. Mr. Harvey's work will be confined to the northern dioceses of N.S.W.

Rev. N. Powys has accepted the curacy of St. Luke's, Concord, Sydney.

Rev. F. Carr has been appointed to the curacy of St. Michael's, Surry Hills, Sydney.

Rev. W. J. Simkin was installed as Archdeacon of Hawke's Bay at the Cathedral, Napier, on December 10.

Rev. A. J. Thompson, from Ringwood, has accepted St. Matthew's, Cheltenham.

Rev. S. Tomlinson, of New Guinea, has been elected an Honorary Governor of the British and Foreign Bible Society for his skill in translation work. Mr. Tomlinson went from this diocese many years ago with his wife, and they have proved some of the most successful workers in the New Guinea Mission.

The Bishop-elect of Bendigo (Rev. Donald Baker) after his enthronement early in February, will leave for England to attend the Lambeth Conference. The Bishopric Election Board has signified its approval of the new bishop attending the conference, and the vicar-general (Archdeacon H. B. Haynes) will continue to administer the affairs of the diocese during the absence of the bishop.

The Rev. John Spooner passed away on Sunday night at his residence, Doggett-street, Teneriffe, at the ripe age of 80 years and 3 months. Born at Colchester, Essex, in 1839, the late Mr. Spooner came to Sydney at an early age in company with an elder brother to seek his fortune in the exciting days of the big gold discoveries, and after meeting with some success, he returned to the Old Country. He again came out to Australia, after a year's absence, and decided to study for the ministry. After serving four years as a lay reader, Mr. Spooner was ordained at Sydney in 1874. His first parish was at Bowen (Queensland), where his unselfish labours are still remembered by the survivors of those strenuous pioneering days. After a period of eight years Mr. Spooner returned to New South Wales, and was in charge of various parishes until 1889, when he came to Brisbane to take charge of the parish of Trinity, For-

titude Valley. He was a familiar figure in the life of Fortitude Valley for 20 years, during which time he faithfully ministered to the spiritual needs of the parishioners of Trinity Church, and by his practical sympathy, generosity, and strong religious faith he commended the gospel of his Master to all who came under the influence of his life. He will be especially remembered by those who needed encouragement and assistance during that depressing period following the big flood of 1893, when many members of his congregation suffered much distress. The handsome brick Sunday school and rectory, which form an important part of Trinity parish buildings, were erected during the late Mr. Spooner's term there, and constitute a fitting memorial to his faith, energy, and zeal. About 10 years ago the veteran clergyman was compelled by advancing age to relinquish the charge, but he continued to render assistance to the Church in an unattached capacity until the last few years. He is survived by his widow, five sons, and two daughters. One son predeceased him by several years.

At St. Hilary's, Kew, Melbourne, on January 7, there was celebrated the marriage of Miss L. Hunt, B.A., Dip. Ed., for the past three years a member of the staff of the C.M.S. Ladies' College, Colombo, Ceylon, and the Rev. J. V. Patton, M.A., B.Litt, Director of Education for Religious Instruction in Public Schools in the Diocese of Sydney, Honorary Chaplain to the Forces, formerly Vice-Principal of Moore Theological College, Chaplain to the Imperial Army in France, Palestine, Macedonia, and Egypt. The Rev. C. H. Barnes, incumbent of St. Hilary's, Rev. H. Collier, formerly incumbent of the parish, and the Rev. M. E. de Burgh Griffith, M.A., Th.L., C.F., officiated at the ceremony.

APPOINTMENTS.

Rev. T. Smith, B.A., of Hagley, curate of St. John's, Launceston, and Rev. C. Allen, B.A., succeeds to the charge of Hagley; the Rev. P. C. Lee to the Mole Creek district of the Deloraine parish; Rev. J. S. Harrison to the parish of Ringarooma; and Rev. J. H. Gauntlett to the charge of S. Leonards.

Notes on Books.

Shall the Church of England be Protestant or Roman Catholic? by Captain de Hoghton, R.N., Hobart, Tasmania, Nov. 1919, 14 pp. Our copy from the author.

Captain de Hoghton is a doughty defender of the Protestant character of our Church against the inroads of a camouflaged Romanism. He sets out in this pamphlet temperately the estimates by men like Archbishop Whateley and Bishop S. Wilberforce, of the Puseyites, who were responsible for the reintroduction in the Church of England of the Romanistic practices which have ever since been troubling her. His statements concerning the demoralising influence of the Confessional deserve careful attention.

The FAMOUS KIWI BOOT POLISH



During the war the "Aussies" much desired to never be without their tried friend "Kiwi."

The following letter, written by a soldier to his father at No. 9, Queen Street, Melbourne, is typical:

"You ask if there is anything I particularly want. There is only one thing that I can think of, that is *Bark Tan Kiwi Polish*. There is nothing in the world to touch it. The man with a tin of KIWI is envied by all his pals."

which was quoted in my previous letter. The sentence comes from an essay on "The Religious Value of the Bible," written by no less eminent and devout a Christian scholar than the late Dr. Swete, Regius Professor of Divinity at Cambridge. The paragraph in which it occurs reads thus:—

"No less valuable to religion than the Gospel picture of our Lord's life is the Gospel record of His teaching. That record has come to us through the process of oral tradition and documentary compilation which leave us in doubt whether we have in any instance an exact reproduction of the Teacher's words. Even if we could reconstruct 'Q' or be sure that we have in St. Mark a faithful interpretation of St. Peter's reminiscences, we should not have reached the 'ipsissima verba' of Jesus. It is almost always possible to press the minutest details of the teaching too far; we may be insisting on the form which a disciple has given to the saying of the Lord rather than on His own words. But the supreme importance of the teaching does not lie in the detail, and no deductions which can reasonably be made on this score will affect its value as a whole."

It might naturally have been supposed that Mr. Mace would make it his first business to attend closely to the wording of the statement whose truth he was about to dispute. But while he repeats the sentence from time to time he seems to leave altogether out of account its emphatic and limiting word "exact." Through neglect of this essential word he takes liberties with the meaning of the sentence as a whole. Thus he misinterprets the statement as equivalent to an assertion that the teaching which we have in the Gospels has been "garbled," and he even goes so far as to imply that if you say that two things are not exactly alike, what you mean is that they may be "quite different." He unconsciously alters the complexion of the sentence by changing the phrase "leaves us in doubt," i.e., leaves us without sufficient data for a decision, into the phrase "we doubt," which in common usage implies that we tend to believe the contrary. The letter is characterised by a lack of measure and precision which turns the writer's criticism into rhetoric instead of reasoning, and lands him in a "non sequitur" so preposterous that it would be hard to find a parallel. "To tell people that you doubt whether you have in any instance an exact reproduction of our Lord's words is to tell them that for all practical purposes the New Testament (to say nothing of the Old) is entirely useless!"

W. HEY SHARP.

January 23.

Our Church History Sunday.

(The Editor, "Church Record.")

Sir,—Next Sunday will be Anniversary Sunday. While I hope that there will be a great attendance in the afternoon at the service on or about the site in Sydney of the first service in 1788, the resolution passed in the Provincial Synod in 1904 on the subject should be remembered. The lines it laid down were clear. It urged an observance of the day in every parish in the State. The resolution also said that it was "for the purpose of emphasising the priority and history of our Church here." When I moved it there, also in the Sydney Synod, I had in my mind an Australian Church History Sunday. This I plainly stated.

To celebrate the anniversary of the foundation of such a great institution as our Church of England seems not only most fitting, but a plain duty. As the State celebrates its anniversary, why should not the Church? In Australia Church and State began together, and it is appropriate that both should honour the event at about the same time. It is well to emphasise that our Church here is as old as the State. Surely in the 132 years there is some Australian Church History which should be gladly considered. Has not God greatly blessed Christian effort? The one clergyman has become about 1400. The great tree has become a multitude of churches—in some parishes splendid ones—and some fine Cathedrals. The moral change of the early days was mainly due to Bible teaching, and the strong witness for truth and righteousness by the first Cowper and others. Not at first, but later, other denominations helped. It played a great part in the spread of kindness, and education, and otherwise in the uplift of humanity. For over 70 years the majority of children were taught in Church of England day schools.

Interesting matters are biographies. The

MANARO GRAMMAR SCHOOL COOMA, N.S.W.

A Church of England Boarding and Day School for Boys in Australia's most superb climate. The School possesses a wonderful health record. Boys of all ages admitted and prepared for all examinations by a staff of graduates. Illustrated prospectus and all information on application to—

REV. L. G. H. WATSON, B.A., Headmaster.

life of Samuel Marsden, of St. John's, Parramatta, is fascinating. Think of his seven missionary voyages to New Zealand. He was the man who did much to add another jewel to the British crown in the acquisition of that country. The lives of Richard Johnson and Archdeacon Cowper are singularly striking. Are the Church pioneers to be forgotten? The lives again of our Bishops should be remembered. Broughton, Barker and Tyrrell have done splendid service, as their biographers have proved. Each life should make a good sermon. The long and weary journeys, and their dangers, before the luxuries of modern travel came, might well be spoken of with appreciation. Five of our clergymen lost their lives in trying to cross swollen creeks and rivers.

The missionary work of the Australian Church might well have a sermon in itself in every church. What has been done from here in New Guinea, Melanesia, India, China, Africa, and elsewhere deserves especial mention. The Church has played a great and noble part in the true making of Australia. For the first quarter of a century there was no minister of any other Church here. When she celebrates her anniversary, the triumphs of the past, with the exceptional difficulties of work in an absolutely new country, should be recounted that her people may thank God and be encouraged. It will help to nerve them for the many needs of the present and to bravely face the future. I plead for it as a duty to the memory of our heroes who have gone home to God after hard lives, and after having shown conspicuous ability and success in His service. When the Provincial Synod decided on the observance of the day, the Bishops of the Province gave it their warm approval by sending circular letters to their clergy in support. It stands, therefore, with full authority.

January 24, 1920.

F. B. BOYCE.

MISSIONARY ENTHUSIASM AT SCHOOL. AUSTINMER, N.S.W.

The annual Summer School in connection with the C.M.S. of N.S.W., commenced on Saturday last. Evidently "full steam ahead" was the motto of this School, as from the start interest and inspirations were very high. The rector of Austinmer, Rev. T. Quigley welcomed the School on Saturday evening, and Mr. C. R. Walsh responded on behalf of the C.M.S. Special services for the members of the School were held on Sunday, at which the rector and Rev. P. J. Bazeley were the preachers. A feature of the School this year has been the Beach Evangelistic Services, held on Sunday and Monday, at which there were large gatherings of holiday-makers.

The Bible Readings are being given by the Rev. S. M. Johnstone, B.A., rector of Parramatta, on the subject "What is the Gospel," and inspirational addresses by Rev. N. J. Cocks, M.A., Rev. P. J. Bazeley and other speakers on the general subject of "Evangelism."

The attendance is large, and the members evince much keenness in attending the many meetings.

A "Hillside" Convention was held on Tuesday afternoon, at which Mrs. Bradley and Mrs. Newby Fraser gave the addresses. Most of the afternoons are devoted to walks and recreations of various kinds.

War Memorial Churches.

We wonder how many War Memorial Churches have been built or are to be built. A well-attended meeting of parishioners of St. Augustine's Church, Hamilton, Queensland, held two weeks ago, resulted in satisfactory progress in regard to St. Augustine's War Memorial Church.

Lidcombe, N.S.W., already boasts of a fine, though small, "Soldiers' Memorial Church," in brick.

Wahroonga (St. Andrews), N.S.W., is also getting ahead with a fund for a stone church in memory of fallen soldiers. The total cost is expected to be about £6000.

Perhaps our readers can tell of others?

SOCIAL PROBLEMS AND THE EAST,
"A Point of Honour," by Frank Lenwood. The Book of the Hour. Price 3/- C.M.S., 51 Elizabeth St., Sydney.

TASMANIA.

The New Dean.

Tasmanian, as well as other Australian churchmen, will read with interest the following appreciation of the Dean-Elect of Hobart. It is from the pen of Mr. A. P. Cooper, an old member of the Cathedral Choir, and appeared in Monday's Sydney issue of the "S.M. Herald." It runs:—

The announcement in to-day's "Herald" of the appointment of Archdeacon Rivers, of Brisbane, as Dean of Hobart, will recall to many churchmen in Sydney the days when he was precentor of St. Andrew's Cathedral. The Rev. A. R. Rivers was brought out by the late Bishop Barry in the early 'Eighties from the diocese of Gloucester, where he was rector of Painswick. Mr. Rivers was an English cleric of the younger school, with pronounced musical sympathies, and was an ardent advocate of the use of the higher forms of musical art as the handmaid of religion. The daily choral service was established at the Cathedral in his time. He possessed a fine, resonant baritone voice, and sang the bass solos in Stainer's "Crucifixion" when it was first produced at the cathedral over 30 years ago. It was largely through his influence that the musical services at St. Andrew's were raised at that time to a high standard of efficiency.

Mr. Rivers was precentor when I first joined the cathedral over thirty-five years ago, and I have vivid recollections of the large congregations which attended the full choral principal service on Sundays in those days, with the eloquent and courtly Bishop Barry as preacher. What honoured names in the annals of the Church do those days recall! The reverend Canon Allwood, of St. James'; the saintly Dean Cowper, Archbishop Sumner Smith, the eloquent Canon Kemmis, of St. Mark's; Bishop Langley, Bishop Pain, Archdeacon Gunther, Mr. A. B. Weigall, headmaster of Sydney Grammar School (father of the Cathedral Chapter); Canon Vaughan, Mr. E. Dean Thomson, Minor-Canon Rich (father of Mr. Justice Rich); the Rev. R. J. Read, and Archdeacon (then Canon) Boyce, who is still among us.

Mr. Rivers, as principal of the cathedral school choir, was an ideal headmaster, as many of the old boys of the Cathedral now filling important positions in the business life of Sydney can testify. He was an earnest and forceful preacher. I well remember an incident one Sunday morning which created something of a mild sensation among the congregation. A man, evidently a stranger to the Cathedral, suddenly left his seat during the sermon, and standing in front of the pulpit, exclaimed in a loud voice: "You are quite right, young man; I believe every word you say." He was quietly removed by the verger, and sat for the remainder of the service near the door, evidently in deep thought.

Hobart church people are to be congratulated on the choice of so cultured and experienced a churchman as Archdeacon Rivers as their dean. Might I suggest that his old friends in Sydney should give him a hearty welcome as he passes through Sydney on his way to Tasmania.

A Bequest.

The Bishop has been notified by the trustees of the will of the late George Browne, Esq., C.M.G., L.S.O., that the testator has bequeathed £500 "to the building fund of St. David's Cathedral."

Tasmanian Notes.

(From a Correspondent.)

We are all much interested in the rector of St. George's being appointed Bishop of Bendigo, and we feel pleased that the diocese is thus recognised. If we can count Bishop Stephen (who was of course in Episcopal Orders) our Island Diocese has provided no fewer than three Bishops for the Commonwealth during the last nine months. Your correspondent is not prepared to vouch for the following, but after careful scrutiny of records for many years past he is of the opinion that this is higher than the average. Much anxious thought is being expended upon the new rector of St. George's, and we would value the prayers of all in this matter.

In connection with the C.M.S. Victory Appeal, we are pleased to be able to announce that Mr. Robert Kermode, the local president, has very kindly given a war bond of £100 to this fund. It is hoped that this may stimulate others to go and do likewise.

THEY SAY.

"They say!" but why the tale rehearse,
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The Church Record.

JANUARY 30, 1920.

THE PURIFICATION OF THE B.V.M.

(February 2.)

The Festival of the Purification of the Blessed Virgin Mary comes down to us from at least the fourth century. It, and the Feast of the Annunciation, are the only two Red-letter Days in which the Virgin Mary is commemorated. In these the Church of England clearly shows her mind in relation to the cult of the Virgin which is so emphasised in the teaching of the Church of Rome, and by curiously inverted minds in our own Church.

In the Prayer Book Dictionary we are assured that "no trace of any prayer to her (Mary) or of seeking her intercession can be found until the fourth century, and even then such traces are slight and infrequent." In the seventh century ejaculatory invocations of Mary were found introduced into public worship, but only in anthems and hymns and prayers of an ejaculatory nature. The beginning of these seems to have arisen out of the Nestorian controversy of the fifth century. It is the disproportionate thought of the Lord Jesus as Judge and King that gives any foundation to the belief in the mediocrity of the Virgin Mother. The Roman teaching stresses the sympathy and love of the woman-heart as more accessible to the human cry for help and pardon; and also the relationship of Mother and Son as guaranteeing the acquiescence of Christ in the wishes and prayers of His Mother.

It might have been reasonably expected that the Gospel story and later records of the Apostolic Church would have warned men sufficiently against a doctrine and practice that have in the Roman Church led to a distinct breach of the first commandment. The strange lack of logic that would credit the human mother with more tender sympathy and consideration than her Divine Son is indeed puzzling. For, after all, He the Divine Word, Whose very nature is Love, and Whose human life and ministry reveal the wondrous tenderness of God Himself, He is the very source of that sweet sympathy in the woman nature which is His own creation. To emphasise her sympathy and love in contrast with His is woefully near the worshipping of the Creature rather than the Creator. The mawkish sentimentalism which characterises most of the prayers and praises addressed to the Virgin indicates fairly clearly the emptiness and unreality of the whole cult.

Our own Church gives no support to such an error. We cannot but notice that in the two Festivals we have mentioned, we have in reality Festivals that commemorate events in the life of our Lord Jesus Christ. It is His Presentation in the Temple and His Incarnation which are the themes for praise, prayer and example. There is no emphasis on the person of the mother save the lessons we gather from her simple faith and faithfulness to the God Who had chosen her. As the late Bishop Barry writes, "The reception of the Blessing in singularly calm and humble faith (such as expresses itself in the Magnificat), losing all sense of personal littleness in the consciousness of God: in this lies the special beauty of the character of the Blessed Virgin, the highest type of pure and gentle womanhood."

How different is the scriptural character of the Prayer Book teaching, simple and restrained, from such teaching as would send men, in danger of their lives, for help not to the God of Mary, but to "Mary, Who is the Mother of God, and Queen of Heaven."

THE EAST MOVES SLOWLY.

There are still many child wives and child widows in India, many of whom suffer daily untold agonies, and to whom the glorious gospel of freedom has never come.

There are still in India baby girls whose own parents do not want them because they are girls. It is still a matter of every-day occurrence for one to come across some sad-faced little girl about ten years of age who, if asked the cause of her grief, will tell us that she is burdened with the knowledge of the fact that she is growing old; so old that there hardly remains a chance of her parents being able to procure a husband for her. The little one laments because she feels it must be her fault that she has not been fortunate enough to secure a good husband. She thinks it is because she is not beautiful or because she is not clever or because she has not learned to care for the house in a way that will satisfy a mother-in-law.

There are still in India anxious fathers and mothers who are worn out with the burden and the responsibility of finding husbands for their daughters. According to the belief of many orthodox Hindu people a husband is still something to be bought by those who are anxious to secure through him an assurance of eternal salvation. He cannot be purchased without a sufficiently large dowry being offered with the bride. All his demands, or the demands of his parents concerning the little bride, must be fulfilled. She must be humble and obedient, attentive to household duties, clever, fair to look upon, well educated or not educated, according as the husband's family believes in women's education or not. A bride may be rejected because she knows too little or she may be rejected for knowing too much. She must be religious and virtuous, able to look after little children and to wait upon her husband. She must have been born under a propitious star and she must in every way please her husband and his whole family. Little girls may be rejected for failing to fulfil these most difficult requirements, and it is often hard to know how to comfort the puzzled little ones as they come to school and sadly pour out their griefs into their teacher's ears.—Pandita Ramabai, in report to the Twenty-first Annual Meeting of the American Ramabai Association.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

First Christian Service.

The commemoration of the first Christian service held in Australia will be celebrated on Sunday next, February 1, in Spring-st., Sydney. The speakers will be His Grace the Archbishop and the Rev. A. H. Garney, M.A. A procession will leave St. Andrew's Cathedral at 2.45 p.m. The organisers hope that there will be a large attendance.

Extracts from the Archbishop's Letter.

After three years and a half of useful, laborious existence the Soldiers' Welcome in the Cathedral grounds closed its doors on New Year's Eve. We are glad that Colonel Miller, who, as Camps Commandant, opened the building officially for us, was able to be present and speak farewell words. There was an element of sadness in the passing of what had become a valuable institution in our midst. At least a quarter of a million soldiers and sailors had passed through its doors. But the term of permission granted to us by the authorities had lapsed, and also its chief reason for being had passed away. But its memory will live in the hearts of men who in one way or another came under the kindly ministrations of those ladies, who, with such devoted care, spent themselves unremittently in this task for the sake of their country and their Church. As a diocese we are under a lasting obligation to them. Only those who have been in close touch with the work can be aware of the self-sacrifice of strength and time that it involved to those Churchwomen who carried it through, never missing their engagements, and never stinting their thought and labour. It is the whole Church that has gained by this exhibition of the practical care of the Church for the soldiers.

But our work is not ended, though the Welcome is closed. We need, as Church-people, to continue our personal interest in the men to whom we owe so much. We must use our intelligent efforts to keep them in touch in different ways with our Church life, whilst at the same time we see to it that their secular interests are not forgotten. In another column you will read an appeal for the Soldiers' Settlement at the Kurrajong, and the same applies in several other districts.

I should like here to appeal specially for support of the Home Mission Society and its general fund, through which alone we can adequately support these and other enterprises. It suffered severely through the influenza epidemic, which caused loss of funds, whilst at the same time it was involved in additional expenditure for chaplaincy work and other necessary clerical assistance. In addition to this the flow of generosity caused by the incentive of the war ceased, and yet by the consequential needs here remained, and gratitude for our deliverance might be expected to show practical fruit in so unselfish a form as maintained and increased gifts to this good work. I hope that the appeals of Canon Charlton, as its General Secretary, will meet with a full response before the end of the financial year.

I should like also to urge the importance of the better keeping of Sunday in this spirit of witness to belief in the existence of higher things. We have no better opportunity of making this conviction felt than a well-kept Sunday, which is not degraded into a holiday. But our personal responsibility for keeping this sacred trust as it ought to be kept is greater than we often permit ourselves to think. I urge attention to this duty. It is one of the things that count.

Presentations.

On a recent occasion the girls of Roseville recently confirmed at the Cathedral, entertained the Rev. A. J. H. and Mrs. Priest at afternoon tea. After tea they presented the rector with a silver-mounted umbrella as a token of their appreciation of his work in preparing them for confirmation. At the Roseville Girls' College, Victoria-st., on the occasion of the prize-giving, the Rector of Roseville was presented with a Morocco leather pocket book by the Principal and the girls, as a token of their appreciation of the Scripture Lessons given in the School during the past two years.

Church Enlargement.

"On the front page of this issue of the 'Chronicle' (the first number of our third year of publication) you will find a picture of our extended Church. That picture is an outward sign of the progress of our parish. The extended building was solemnly dedicated to God on Sunday, December 14, the second anniversary of my induction as your minister. That day marked an epoch in our parochial history, and we are called to make

a great forward movement for Christ and His Kingdom. We have now considerably more accommodation, and it is our privilege and duty to make full use of it. I trust that when the holiday season is past, we shall have the joy of seeing our enlarged church filled Sunday by Sunday with large congregations, seeking the blessings which come to those who honour God by attending worship in His House on the Lord's Day.

"It was a disappointment to us not to be able to use our pipe organ at our opening services, but there was a great deal to be done to it in the way of renovation. The work is being carried out very thoroughly, and is nearly finished at the time of writing. The result will be most satisfactory."—Rector's letter in "Roseville Chronicle."

At the opening Service in connection with the extension of the above church the congregations were large (258 in the morning, and 232 at night). The Dean performed the opening ceremony at the Morning Service, and the Rev. W. L. Langley preached in the evening. The choir admirably rendered the musical part of the service, though much hampered by the fact that the pipe organ was not available. The collection for the Building Fund amounted to £38 11s. 11d.

Deaf, Dumb and Blind Institution.

We have received the 58th annual report of the above institution for 1918-1919. It is interestingly got up, with pictures of various groups of the children. The smiling, well-conditioned faces witness to the care and kind thought that are bestowed upon their welfare. There are 120 scholars on the roll. The subjoined quotation from the report of the N.S.W. Education Department will assure our readers of the value of the institution, and will, we trust, result in a practical sympathy. "We note a debt of £2716 on the Building Fund and one of £58 on the General Fund, for which an earnest appeal is being made by the directors."

The Government report says:—"This institution holds a deservedly high place in the estimation of our people. Except, perhaps, the hospitals there is no charitable organisation which commands itself so heartily to the practical sympathy of a generous public. The cause is obvious. The Board aims at preparing children, who are deprived of one or more senses, to meet life's obligations in a cheerful and efficient manner. The magnitude of such a task is freely admitted, the difficulties many, and the expense correspondingly great; yet such conditions must be overcome, otherwise a proportion of our Deaf and Dumb and a larger portion of the Blind, will degenerate into mendicants. Thanks to this institution, there are few of this class in N.S.W."

"The school is excellently controlled. The spirit of the classrooms is one of cheerful interest and industry. It is at once apparent that the relationship between teachers and pupils is of the friendliest character. The impressions made at the commencement of the inspection were fully confirmed by two days' close observation of the school in both its indoor and playground activities."

"The smiling countenances of the deaf children when approached or spoken to by the superintendent, and the free and natural responses of the blind pupils when addressed by him in school or outside, indicated that the children regard Mr. Earlam not only as the head of the establishment, but as their big sympathetic friend. And this spirit of mutual regard and trustfulness between all the staff teachers and their charges is the keynote of the happy tone of the whole place."

Church of England Men's Society.
Suggested Syllabus for 1920.

February and March, The Acts of the Apostles. Suggested book for study, Bible Studies on the Acts of the Apostles by Rev. J. V. Patton, M.A., Director of Education, obtainable at C.M.S. Rooms, Elizabeth-st., Sydney, price 6d. per copy.

The remainder of the year, The Sermon on the Mount. In connection with this course the Very Rev. the Dean of Sydney has kindly offered to deliver a course of lectures in the library of the Diocesan Church House, with a view of preparing men as leaders in their branches. The Dean will provide a synopsis of each lecture, but it will be advisable for men to bring note books and pencils. Should the response warrant it a larger room will be secured. The first of these lectures will be delivered on Tuesday, March 16, at 8 p.m., the second on Tuesday, May 4, and henceforward on the first Tuesday in each month. There will be nine lectures in all. Though men may not feel themselves equal to acting as leaders, they are invited to attend and see for themselves the value of such lectures. The subjects will be treated from the present-day standpoint, and the time will be well spent.

A Fine Example.

Hence, a splendid record for a small suburban Sunday School of that practical

Christianity that ever remembers and seeks to supply the needs of others. In response to the appeal of the Mission Zone Fund for Christmas cheer for the poor children of the city, St. John's Sunday School, Beercroft, with an average attendance of between 80 and 90, totalled 150 gifts, including dresses, books, toys, a plum pudding, eggs, condensed milk, tinned fruits and other groceries, in addition to a donation of money, amounting to £5/14/- O s s i c o n n e s!

A Well-merited Honour.

Mr. Boles R. Rainsford, a well-known Sydney churchman, has received an official communication from the Secretary-General of the Order of St. John of Jerusalem in England, informing him that at a Chapter-General, held in London, on 17th Oct. last, he was selected with the sanction and approval of H.M. the King for admission as an Esquire of the Order.

Mr. Rainsford has been deeply interested in ambulance work for the past twenty years, having assisted in the formation of the Milson's Point Railway Line Branch of the St. John Ambulance Association (which embraced 11 suburbs) in the year 1900, and acted as hon. secretary for nine years. After being elected as a member of the Executive Committee, he was in 1904 appointed secretary of the New South Wales Centre of the Association, and held the position for fourteen years, until pressure of professional engagements obliged him to resign.

He has also been actively engaged in the work of St. John Ambulance Brigade since 1906, and is at present on the District Staff as Superintendent. This Branch of the Order of St. John in New South Wales, has on its roll of honour the names of 230 members who enlisted for active service in the war.

In April, 1915, Mr. Rainsford received the distinction of membership of the Order in the rank of Honorary Serving Brother. The higher decoration of esquire, which has now been awarded him is evidently in recognition of the services he was able to render the Ambulance Department of the Order during the war.

A Munificent Gift.

A function, held at Holy Trinity Church, Concord West, on the afternoon of Saturday, December 26th, was of more than local interest, for there was presented to the Church of England in this diocese on that occasion a residence that had been erected for the use of the Minister in charge of that particular Church. The donor was Miss E. Walker, C.B.E., who had previously built the Church and School Hall, and now handed over this new addition to complete the parochial equipment at that end of our parish.

The Archbishop gave a short address, stressing the duty which was now laid upon the parishioners, not only to make good use of the buildings so generously provided, but to see that they were properly maintained in good repair. The Archbishop and all the clergy of the parish, with the churchwardens, led the way to the new building, the congregation following. The Rector presented a beautifully illuminated address to Miss Walker, thanking her for her gift, and requesting her to open the house and hand it over for dedication. In a gracious little speech Miss Walker did this, first opening the door and then inviting his Grace to enter and take possession on behalf of the diocese. The Archbishop stood inside the doorway and accepted the house, and in a few brief prayers dedicated it to the glory of God and for use as a paragon in connection with Holy Trinity Church.

Visitors then went through the building and expressed great appreciation of the cosy, well-finished appearance of everything. Afternoon tea was served by the ladies of the Church, who, as usual, had worked very hard to ensure the success of the occasion, and were well rewarded by the harmony and good feeling produced.

GOULBURN.

A large number of former pupils assembled at the Manaro Grammar School, Cooma, on Friday, the 9th instant, at the invitation of the Rev. L. G. H. Watson, headmaster. The meeting unanimously and enthusiastically decided to form an Old Boys' Union, and to recommend the publication of a magazine in connection with the school. The headmaster (president), Mr. A. J. Rose (vice-president), and Messrs. A. H. Caldwell, B. F. S. Wells, S. H. Litchfield, L. J. Lyons (secretary), and K. S. Ferguson were elected as a committee to carry on all matters in connection with the Union for the first twelve months. Future reunions will, when possible, be held in conjunction with the school sports meeting, at which the O.B. Union proposes to award annually two trophies, which will be presented to the winners of the senior and

junior athletic championships. It was unanimously decided that some suitable memorial ought to be erected in the school grounds in honor of those members of the school who had given their lives in the war. There was considerable discussion as to the form which this memorial should take. A sub-committee (consisting of Messrs. Rose, Lyons and Wells) was finally appointed to consider the matter fully, and to make a detailed report at the next meeting. The meeting concluded with the singing of "Auld Lang Syne," and cheers for the school and the headmaster.

Bishop's Tour.

The Bishop visited the parish of Berriedale from the 14th to the 15th January, consecrating the cemeteries at Moonbah and Jindabyne, the former having been generously transferred by the Roman Catholic authorities to the Church of England in consequence of interments having taken place there over a number of years without proper authority.

The Bishop gave confirmation at all Saints', Berriedale, and St. Andrew's, Jindabyne, on the 14th and 15th; on the 16th at Kiandra, in the parish of Adaminaby. From thence the Bishop passed to the Archdeaconry of Wagga, giving confirmation at All Saints', Tumut on the 18th, St. Paul's, Adelung, on the 20th, and at St. Luke's, Shephardstown, and St. James', Tumblong, on the 21st.

The Church of St. Michael and All Angels, Manuss, in the parish of Tumbarumba, was consecrated on the 19th.

He visited the parish of Gundagai from the 21st to the 22nd, giving confirmation at St. John's, Gundagai, Christchurch, Jugiong, and St. Paul's, Nangus, and consecrating the Church of England portion of the general cemetery at Jugiong.

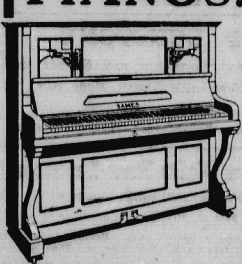
Synod.

The Synod of the diocese of Goulburn meets on the 20th and 30th of January. There is a long agenda, and the session promises to be both busy and interesting.

On Saturday, 31st January, there will be held a quiet missionary morning, and in the evening there will be a meeting of the Cathedral and Diocesan War Memorial Committee. Sunday, 1st February, will be observed as Synod Sunday.

Church of England Grammar School.

The new headmistress, Miss E. D. Bishop, B.A., and the new matron, Mrs. E. Tompson, A.T.N.A., are now in residence. The school-house has been extensively re-

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furnished and re-arranged. A number of new boarders are expected next term, and though there are a few vacancies at present those are expected to fill up before the commencement of the next term on February 2nd. For the year 1919, unfortunately, chiefly through the influenza epidemic, the school made a loss of £341. This is not likely to be repeated.

A Gift Church.

A large congregation assembled for the consecration of Manus Church on Monday week. The church is the gift of Mr. Brand, and is described by Bishop Rindford as one of the three model churches of the diocese.

The Cathedral Parish.

The annual report and statement of accounts for 1919 are to hand. The report is comprehensive and covers practically every sphere of Church activity. The financial statement shows a satisfactory condition of funds. Over £180 of debt has been lifted in spite of the very abnormal happenings of the year. Several new organisations, such as the Men's Club, C.L.B., and the Guild of St. Agnes, show healthy progress. Total income for the year £2030.

BATHURST.**Cathedral Soldiers' Memorial.**

A congregational meeting of All Saints' Cathedral was held recently to consider reports and recommendations submitted by the Bishop and Cathedral wardens upon the Soldiers' and Peace and Victory Memorials to be erected in the Cathedral.

The Bishop presided, and said that the Wardens had engaged the best expert advice available in the Commonwealth, and the recommendations made to them were as follows:

1. That the memories associated with the men who had fallen and had served in the great war should be enshrined in a Soldiers' Memorial Chapel in the south aisle of the Cathedral occupying the space at present given to the clergy vestry, and with considerable extensions. Within this chapel was to be placed a beautiful war shrine of emblematic design bearing in bronze work the names of all associated with the Cathedral who had given their lives in the war. Also preserved for all time in the shrine was to be a "Golden Book," beautifully bound and illuminated in which were to be inscribed as a perpetual memorial, the names of all who had served in the war. There were at present 380 names on the Cathedral lists, and it was intended to make the list as complete as possible. The whole of the work put into the chapel would be of the finest quality, and in the best taste, so as to make it the most beautiful memorial in their power, and an abiding witness to future generations of the grateful love to the men who had served so nobly.

2. The clergy and vestry being thus absorbed in the memorial chapel, a new vestry would be built in the north side of the Church.

ARMIDALE.**A Farewell Presentation.**

A large and representative gathering of the parishioners and friends assembled in the Nundle Hall to bid farewell to the Rev. H. A. and Mrs. Betts, upon their departure from this district. The chair was taken by Mr. F. W. Hodge, and the Wardens and Church Councillors, representing the various churches in the district, were upon the platform. The chairman spoke of the high esteem and respect in which the departing guests were held, not only by the Church of England community, but by all the other churches and the general public. He wished them "God Speed," every prosperity, and a long life to fulfill their duty to the church, for which they were so well adapted.

The Ladies' Committee presented Mrs. Betts with a silver cake basket as a token of respect and esteem from the ladies of the parish and district, at the same time thanking her for her labours amongst the Sunday School children, and for her work in the parish generally.

Mr. Betts was presented with a cheque by Mr. H. Partridge, on behalf of the Nundle and district residents. He complimented Mr. Betts upon the greater spiritual life he had helped the parishioners to attain during his term in the parish, and also wished him every success in his next parish.

Mr. Betts replied on behalf of Mrs. Betts and himself, pointing out to those present how sorry they were to leave the district, but unavoidable events had compelled them to retire from Nundle, so as to be closer to his home on the Northern Rivers; but he hoped to visit them again in the future. He also wished to impress upon them the neces-

QUEENSLAND.**BRISBANE.****St. Martin's Hospital.**

An important sale of city property took place last week, which resulted in the Church authorities securing a considerable addition to the site for St. Martin's War Memorial Hospital. The property in question comprises the Brisbane Club Hotel, on the corner of Wharf and Ann streets, adjoining the Cathedral property, and two houses fronting Wharf street. The land and buildings in question had formed part of the Moffatt Estates bequeathed to the Children's Hospital on whose behalf the sale was effected by Messrs. Cameron Brothers. The property was offered at auction, and there was keen competition. Apart from the importance of the transaction, it has a special interest for the large number of people whose efforts are being directed to furthering the success of the War Memorial Hospital. In the first place it will enable the hospital buildings to be erected further from the Cathedral than would have been possible otherwise. Another important feature will be that it will preclude the possibility of the Cathedral itself being overshadowed by the erection of business premises on this corner of the block. This purchase was not contemplated in the original estimate of the cost of St. Martin's Hospital, but the advantages that must accrue are so obvious that supporters of the scheme will no doubt be quite ready to provide the additional funds required, and it is in faith that this support will be forthcoming that this step has been taken.

Welcome Home.

A welcome home was tendered by the congregation of Holy Trinity, Woolloongabba, to their rector, the Rev. Cecil Edwards, on Friday week, and the opportunity was availed of to bid farewell to the Rev. S. Watkins, who goes from the post of locum tenens at Woolloongabba, to that of rector of Holy Trinity, Valley, Brisbane. Mr. Edwards was presented with a signet ring as a token of the pleasure of his friends at his safe return from the war, and Mr. Watkins was presented with a wallet of bank notes.

NEW ZEALAND.**AUCKLAND.****Clerical Changes.**

Rev. E. L. Harvie has been appointed Vicar of Epsom. Rev. Canon Haselden has taken charge of Mount Albert for a period of 12 months. Rev. J. R. Burgin has been instituted Vicar of Onehunga; the Rev. C. B. W. Seton has returned from his duties as Chaplain to the Forces; and Rev. J. L. Greer has resigned the cure of Northcote on account of ill-health, and intends to return to Central Africa.

A Clean Record.

The annual rose show and bazaar was held on November 21st and 22nd in the parish of Cambridge. The show of blooms was quite up to that of previous years, and had the merit of all being locally grown. The stalls were well provided and well patronised. As previously, all forms of raising money by chance or lotteries were debarred, straight-out gifts and sales alone being allowed. The result was a record, the takings being slightly over £250.

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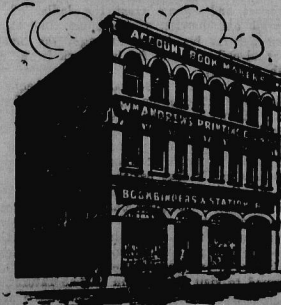
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**Evening Communion.**

(By the Very Rev. A. E. Talbot, M.A., Dean of Sydney.)

This paper endeavours to set forth the case for Evening Communion, and to answer some of the principal objections urged against it. The question cannot be settled summarily by the statement that the custom is a modern innovation or revival, being unknown in the church for centuries. Even when fasting reception had become general, the evening celebration persisted, owing to the precedent of the Last Supper. It was the emphasis laid upon fasting that finally led to its discontinuance altogether. If it can be shown that no rule is laid down either in Scripture or in Prayer Book with regard to fasting reception, then the principal objection to Evening Communion falls to the ground, especially for those who value the Reformation as a return to scriptural and apostolic principles. Evening Communion preserves at least, in part, the associations of the original institution, which are valuable to-day, as laying stress on the social ideal of the church. There are also practical considerations which must have weight unless they are over-ridden by other and greater reasons.

Evening Communion Scriptural.

It is generally admitted that Evening Communion has scriptural and apostolic support, and this is very important when we call to mind the emphasis placed upon the supreme authority of scripture in the Prayer Book. The scriptural support can only be removed by doing violence to all reasonable canons of exegesis.

The Institution.

The Synoptists and St. Paul are in agreement in placing the institution either during the progress or at the close of the Last Supper that Jesus kept with His Disciples the night before the crucifixion (St. Matt., xxvi, 26; St. Mark, xiv, 22; St. Luke xxii, 20; 1 Cor., xi, 25). Some of the Fathers were careful to point out the divergence of the custom of their day. Thus Tertullian writes: "That (the original institution) was after supper; this (the celebration of his time) before day-light fasting." Cyprian writes to the same effect.

We may pass by the curious argument that as the Jewish day ended at sun-set, the institution really took place in the morning, for it does not remove the difficulty for those who use it of non-fasting reception. Now, we cannot emphasise too much the example of our Lord. "This do in remembrance of Me," He said, and whereas the words do not imply the limitation of the sacrament to any particular time of day, they do afford a strong argument against excluding it from that very time when Christ first celebrated with His disciples.

If, with Bishop Wordsworth and others, we recognise the sacrament in the simple meal at Emmaus, and the words are significant—"He took the bread, and blessed it, and break, and gave to them. And their eyes were opened, and they knew Him," we have an instance of a Communion celebrated by Christ Himself on the evening of the first Easter Day.

The Apostolic Custom.

The earliest traces of the Communion after Pentecost are doubtless to be found in Acts II, 42-46, where the Peshito Syriac Version renders: "The breaking of the eucharist," which gives a second century interpretation of the passage and of the phrase—"the breaking of bread." No special time of the day is here mentioned. The next and almost certain reference to the sacrament occurs in the account of St. Paul's visit to Troas (Acts xx, 7-12), where on the first day of the week the disciples gathered together with the Apostle "to break bread," where the Syriac Version again has "to break the eucharist."

The celebration, together with the agape or love-feast, evidently took place about mid-night (verse 11). It is plain that at Corinth in St. Paul's day the Communion was celebrated in the evening. This is shown by the title "The Lord's Supper" (1 Cor, 11-20), the original word for supper being contrasted at the time with a different word for the morning or mid-day meal. Even if the words: "the breaking of bread" in Acts, and "the Lord's Supper" here be understood of the agape, this in apostolic times, must have included the Communion, modelled as it was on the original institution. St. Paul, in writing to the Corinthians, passes at once from the mention of

the "Lord's Supper" to an account of the institution, condemning the abuses connected with the sacrament, and warning his readers against the great dangers of unworthy reception. Bishop Lightfoot, commenting on the epistle of Ignatius to Smyrna, says:—"In the apostolic age the eucharist formed part of the agape. This appears from 1 Cor. 11-17, from which which passage we infer that the eucharist came, as it naturally would, at a later stage, in the entertainment."

From this review of the evidence in the New Testament, we gather that, whereas no specific rule is laid down on the subject, wherever the time of a celebration is indicated, it is at the close of the day. This must outweigh all argument drawn from a later custom, no matter how general in the process of time it became.

Evening Communion to the Seventh Century.

By the end of the second century it became the general rule in the church to celebrate the eucharist in the early morning, owing to the separation of the liturgical element from the social meal and the increasing emphasis laid on the value of fasting. Yet, in certain places, and with reference especially to Maundy Thursday, evening communion continued for centuries. Socrates, the Church historian, relates that it was the custom in the Churches near Alexandria, and in the Thebaid, to meet on the eve of the day of resurrection and partake of the mysteries after a banquet. Cyprian notices the use of wine in the evening by a sect (called Acaquians), who used water in the morning, and he mentions this without blame. St. Augustine (400 A.D.) bears testimony to the custom in certain churches of North Africa of celebrating the eucharist after supper (post cenam) on Maundy Thursday, that a more striking commemoration of the sacred event might be made. He refuses to condemn the custom, on the ground that rules of discipline vary in different places, and that, for non-fasting communion, there was the precedent of the Last Supper. The Council of Hippo (393 A.D.) and the 3rd Council of Carthage (397 A.D.) confirmed Augustine's attitude with reference to Maundy Thursday, but the practice was condemned by the Trullan Synod (681 A.D.), which incidentally bears witness to the continuance of the custom to the end of the 7th century. It may be said that these cases are merely exceptions to the general rule, but they nevertheless concede the principle of evening communion, and show that the argument from the precedent of the original institution was really unanswerable, as it still remains to-day.

Fasting Communion.

When the religious rite was separated from the "agape," or social meal, it became the practice to celebrate the communion in the early morning, and to fast before reception.

The second century is a period of transition, and we find varying customs in different places. The Didache has a precept to celebrate the eucharist "after being filled," implying that the agape preceded the communion. Pliny's letter to Trajan (111 A.D.) shows that in Bithynia Pontus the communion was celebrated before daylight, and the agape held later. Ignatius, in his letter to Smyrna, speaks of celebrating a love-feast in close connection with baptism, evidently referring to the two sacraments, from which we conclude that the agape included the eucharist.

In time, fasting communion became the general rule in the church. The earliest church canon on the subject is found in Hippolytus (28, 205): "Let none of the faithful taste anything before he has partaken of the mysteries, especially on days of holy fast. Tertullian, as we have seen, speaks of celebrations "before day-light fasting." St. Augustine attributes the general rule of fasting reception to reverence for the sacrament. He states that the Church was not to be reproached for the practice, although there was no divine law on the subject. In process of time the rules for fasting became stricter, and to break the fast before communion, was held to be sinful. Thus the "Testament of our Lord" affirms: "If any one before he approacheth and receiveth the eucharist eat something else, he sinneth, and his fast is not reckoned to him." St. Chrysostom (381 A.D.), being accused of having communicated some after they had eaten, repudiates the charge in the following vehement language: "If I did this may my name be wiped out of the roll of Bishops, and not be written in the book of the orthodox faith. If I did this, Christ shall cast me out of His

kingdom." Yet, in spite of this strong protest, Chrysostom elsewhere blames those who turn away because they have eaten.

Now, it is necessary to inquire what is the Scriptural view of fasting, and whether there is any support in the New Testament for insistence upon fasting reception. It may be that in this, as in other matters of doctrine, the church as a whole departed from the true principles of the evangelic and apostolic faith.

Fasting in the New Testament.

It is reasonable to suppose that our Lord observed the Jewish fasts that were generally prescribed, but it is clear that He refused to recognise the additional fasts enjoined by the Pharisees (St. Matt. IX-14). At the beginning of His ministry He underwent a voluntary fast of forty days. Later, the reproach was brought against Him of being "a gluttonous man," and "a wine-bibber" (St. Matt. XI-19, St. Luke VII-34), which, though a gross calumny, indicates the unsectarian manner of His life.

There are but two certain references to fasting in Christ's teaching. The first is in the "Sermon on the Mount" (St. Matt. VI, 16-18), where, though the value of true fasting is recognised, the disciples are warned against making it a mere parade of piety. It is suitable and helpful as the expression of a devout and contrite spirit, and where the motive is sincere it is acceptable to God, but otherwise as the ostentatious fasting of the Pharisees, it has its own reward. The second and only other reference to fasting in the teaching of our Lord is in reply to the question of the Baptist's disciples: "Why do we and the Pharisees fast oft, but thy disciples fast not?" (St. Matt. IX, 4. St. Mark ii, 18, St. Luke V, 33-39). Here, though Christ recognises fasting as a natural expression of sorrow by two striking parables, He shows the futility of attempting to impose the new liberty of the Gospel upon the old and worn-out Jewish system, or of confining the spirit of the new order within the old rules and customs. The words: "The days shall come when the bridegroom shall be taken away from them, and then shall they fast," has been taken to refer to the conditions of the present dispensation, but this is

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hardly borne out by such passages as St. John XVI, 20 and St. Matt. XXVIII, 20. The disciples were for a time to lose their Lord, but their sorrow was soon to be turned into joy, as His spiritual was to take the place of His physical presence. The true spirit of the present dispensation is one not of sorrow but of joy.

There are no other allusions to fasting in the Gospels; that in St. Matt. XVII, 21 par., St. Mark IX, 29, is a corruption of the genuine text, and reflects the ideas of a later age.

Reviewing the Gospel evidence, we may say that whereas our Lord recognised fasting as a suitable expression of sorrow, and as in certain circumstances a helpful religious exercise, He yet laid down no hard and fast rule for His disciples, but rather, by precept and example, repudiated any extreme views on the subject.

The reference to fasting in Acts and the Epistles are as meagre as those in the Gospels. The allusions in Acts X-30 and I. Cor. VII, 5, as that in St. Matt. XVII, 21, are no part of the genuine text. St. Paul's fastings in II. Cor. VI, 5 and XI, 27 are evidently involuntary, being necessitated by his life of travel. In the Apostolic Church, fasting was observed before appointment to special offices. Thus, the Prophets and Elders of Antioch fasted before ordaining Barnabas and Saul for their missionary work (Acts XIII, 2-3), whilst, similarly, Paul and Barnabas fasted when they appointed Elders in the Churches of Lyconia (Acts XIV, 23). It is significant that fasting is not mentioned by St. John, St. James, St. Peter or St. Jude, and though the argument from silence must not be unduly pressed, it is reasonable to infer that fasting had not at all the place in Apostolic times it later gained in the Church. St. Paul warns the Colossians against the dangers of an extreme asceticism. (To be concluded.)

Young People's Corner.

"INASMUCH."

A True Story of Some Girls in a "Mass Movement" School.

The writer of the following little story had been asked by someone interested in Mass Movement work, "Do the big girls in your school really learn what it means to love God, and to show their love in any way?" This story is the answer to this question.

It was a still evening in early November in a Mass Movement district in India—cool, but not cold, and just as darkness fell and myriads of stars shone out from the deep blue sky above, a strange little group of people might have been seen wending their way along a road. The group consisted of ten big Indian girls, accompanied by an Indian and an English lady. In their midst they carried what looked like a white bundle; this the girls carried in turns with the greatest care. This strange little group walked along the road in perfect silence, until they reached a space enclosed by four walls, in the middle of one of which was a gate. There they were joined by an English clergyman in white surplice, and as the solemn words "I am the Resurrection and the Life" rose on the still air, the meaning of it all was made plain—it was a funeral, evidently that of a child. The little procession moved forward to where an open grave could be dimly seen, and the service proceeded. Soon the words of "Safe in the Arms of Jesus," softly and sweetly sung by the girls in their own language, were heard in the darkness, and then the little precious burden was laid to rest in the grave which had been hurriedly prepared to receive it; and shortly afterwards, the girls turned silently away, and with down-bent heads walked back again along the road, leaving the little one to her last long sleep.

About five days previously, an old man came to the Miss Sabiba's house bringing a little baby girl of six months old. The father and mother, who had been "Mass Movement" Christians, had both died of influenza, leaving their little daughter to the care of an old grand-father. He, poor man, did not know what to do with her, so he brought the little orphan to the Miss Sahib, feeling sure she would help him out of his trouble. So she took the little baby, telling the old man she would be sent to a "Babies' Home" in a neighbouring station as soon as an opportunity came. But what was to be done with her meantime? A baby, as every one knows, brings joy and happiness and pleasure, but it also brings work! This particular baby had a very sweet little face, and a dear little

head covered with silky black hair, and two great dark eyes which even then were shining with fever. One after another was asked if they would take charge of this little waif for a few days, but all said 'no' on one pretext or another. At last the writer suggested that the experiment of taking her to the girls' school might be tried. There she was received with rapture, and many pairs of eager arms stretched out towards her. One of the young teachers, and four of the biggest girls, specially asked to be allowed the privilege of tending this little lamb, and she was given into their care. It was soon evident that the little one was suffering from an exceedingly painful and incurable disease, which called for unceasing care and attention. She was baptized in the school, receiving the name by which her grandfather had called her—Basanti, i.e., 'the lady of spring.' It would be impossible to describe the love which these young girls lavished on that wee baby, and the gentleness and tenderness which for five days and nights they nursed her. To the last they hoped she would live; but God mercifully took her on the afternoon of the fifth day. The poor little baby had to be prepared for burial at once, and this the girls did with their own hands, and even as we have seen, carried the little baby to its last resting place. They missed her much, and still speak of her with great affection, but they made no loud outcry, because they knew it was only the casket that was laid in the grave. This was all done with no thought of reward, and they have received none, but in the hereafter they will surely hear a voice of love saying to them, "Inasmuch as ye have done it unto one of the least of these . . . ye have done it unto Me."

The World: A Child's Song.

Great, wide, beautiful, wonderful World!
With the wonderful water around you curl'd,
And the wonderful grass upon your breast—
World, you are beautifully drest.

The wonderful air is over me,
And the wonderful wind is shaking the tree
It walks on the water, and whirls the mills,
And talks to itself on the top of the hills.

You friendly Earth! how far do you go,
With the wheatfields that nod, and the rivers that flow,
With cities and gardens and cliffs and isles,
And people upon you for thousands of miles!

Ah, you are so great, and I am so small,
I tremble to think of you, World, at all!
And yet, when I said my prayers to-day,
A whisper inside me seemed to say—
'You are more than the Earth, though you are such a dot;
You can love and think, and the Earth cannot!'

—William Brighty Raunds.

THE REMOVAL.

A nervous old gentleman, tired of trade, By which, though, it seems, he a fortune had made,
Took a house 'twixt two sheds, on the skirts of the town,
Which he meant, at his leisure, to buy and pull down.

This thought struck his mind as he viewed his estate;
But, alas! when he entered he found it too late;

For in each dwelt a smith—a more hard-working two
Never hammered an anvil or put on a shoe.

At six in the morning, their anvils at work
Awoke our new Squire, who raged like a Turk.

"These fellows," he cried, "such a clattering keep,
I never can get above eight hours of sleep!"

His afternoon's nap and his daughter's new song
Were battered and spoiled by their hammer's ding-dong!

At last, both his spirits and health to improve,
He cried, "I'll give each fifty guineas to move!"

"Agreed," said the pair, "that will make us amends."

"Then! come home," said the Squire, "and let us part friends."

You shall eat, and we'll drink on the joyful occasion,
That each may live long in his new habitation!"

"Now tell," said the Squire, "where you each mean to move?
I hope to some place where his trade will improve!"
"Why, sir," replied one, with a grin on his phiz,
"Tom Forge moves to my shop, and I move to his!"

NEW LECTIONARY.

Feb. 1, Septuagesima.—M.: Ps. 104; Gen. i. 1-ii. 3; John i. 1-18 or Rev. xxi. 1-14. **E.:** Pss. 147, 148; Gen. ii. 4 or Eccus. xli. 15; Mark xi. 1-16 or Rev. xxi. 15-xxii. 5.

Feb. 8, Sexagesima.—M.: Ps. 139; Gen. iii. or Eccus. xv. 11; Mark ix. 33 or I Cor. vi. **E.:** Pss. 25, 26; Gen. vi. 5, or viii. 15-ix. 17 or Eccus. xvi. 17; Luke xvii. 20 or I Cor. x. 1-24.

Feb. 15, Quinquagesima.—M.: Pss. 15, 20, 23; Gen. xii. 1-8 or Eccus. i. 1-13; Matt. v. 1-16 or I Cor. xii. 4. **E.:** Pss. 30, 31; Gen. xiii. or xv. 1-18 or Eccus. i. 14; Luke x. 25-37 or 2 Cor. i. 1-22.

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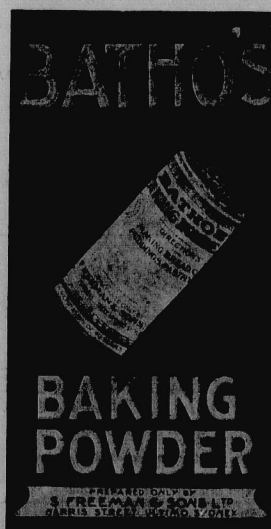
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VOL. VII, No. 4.

FEBRUARY 13, 1920.

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Current Topics.

Wednesday brings the Lenten season round again with its call to meditation, self-examination, and self-discipline, and the message is one that the Church needs, now as much as ever, to proclaim. On every side we hear of turmoil and unrest; unhappy Russia struggles in the grip of Bolshevism, Central Europe and the Balkans seethe like a boiling cauldron, Ireland has become a land of lawlessness and strife, thunders rumble through the industrial atmosphere of almost every country in the world, and crimes of violence are now more numerous than they have been for many years. The pistol is becoming alarmingly popular as an arbiter in disputes, the length of the divorce lists in Australia is simply astounding, and the evidences of extravagance are seen on every side. The root of all these troubles is impatience of restraint, unwillingness to suffer discipline, and we shall never bring peace into our disordered world till we recognise that fact and act accordingly. Legislation will not solve the problem, much as it may help, for the root of the matter is surely to be found in the unruly wills and affections of sinful men, and we ought to turn in penitence to Him Who alone can order these. We want a great revival of religion, and we need to preach and practise the Gospel of discipline. The message of Lent reminds us of this fact, and there is no reminder more strongly at this time.

The financial straits of missionary societies is like a dark cloud upon the Christian community. The doors of opportunity are so widely open that the Hand of God seems manifestly to be beckoning us on to enter them. But we cannot move forward. The increased cost of living and the rate of exchange have practically trebled the cost of a missionary in the field. Offers of lives are being refused because the societies find it impossible to keep the present work going, and retrenchment on a large scale is being threatened. What shall we do? Dare we stretch? It is for the individual Christian to say. If he fail to respond to the Divine Appeal the work must languish; and those open doors may not remain open. Like a fresh, invigorating breeze from the mountains there comes a report of the C.M.S. Northern Conference, held in Sheffield, in November last. The same difficulties were being reviewed and the counsel of the Lord was sought. The great meeting was raised to a fresh enthusiasm, and "in tremendous and yet almost electric solemnity it was passed by a standing acceptance with right hands uplifted. It was a great hour, and a great decision, and a great challenge.

"That we, the delegates of the C.M.S. Association Committees in the Northern Province, met together in Congress at Sheffield, having considered before God the present situation in the world, and especially in the mission fields in which the Society is working; and having also considered the financial position of the Society at home, involving very drastic retrenchment unless the Society's income is raised permanently."

"Are convinced that it is His will—
(1) That the Church in humble and loving obedience should consecrate herself afresh in this new age of her primary privilege and duty of the Evangelisation of the world."

"(2) That all the members of the Society should seek afresh from Him the Holy Spirit, that through His grace they may themselves rise to new levels of devotion and obedience, and also call forth from those who have not hitherto taken a share in missionary work, interest, prayer, and gifts."

"(3) That with a view to efficiently and strongly carrying on the existing work of the Society, and believing that the Society should always be doing some pioneer work among those who have not hitherto heard of Christ, nothing less is required than that the average annual contributions from parishes and individuals should be at least doubled."

"(4) That they pledge themselves to constant prayer to God that by His grace this end may be achieved to the glory of His Name."

In another column we print the results of an important conference summoned by the Archbishop of Canterbury for the consideration of a proposed rearrangement of what is termed the Canon or what is practically the latter half of the Holy Communion service, beginning with the Prayer for the Church Militant. The original proposals, or rather resolutions, of the Canterbury Convocation were in favour of an order which, by placing the Prayer of Oblation immediately following the Prayer of Consecration, would have been too patient of a view of the Holy Communion which has been so exaggerated as to change the whole character of the service. It will be seen that that proposal has now been definitely rejected; and the changes made are more in line with ancient precedent and innocent of what we may well term Roman teaching. The "Church Times" and its more extreme supporters are naturally chagrined at the result of the conference. The Bishop of Sodor and Man has written to the Church papers defending the action of the Evangelicals in accepting these alterations. He writes:—

"I have no doubt that the changes now proposed are liturgically correct. One, it will be admitted, is intentionally ambiguous. Two are, to me, practically needless. Others, I think, are devotionally helpful, while none, in my view, are doctrinally unsound. But, as I have said, they express the prayerfully considered recommendations of a representative Conference. Surely under these circumstances and with these facts before us Central and Evangelical Churchmen ought in the interests of charity and peace loyally to accept them, however much some of us may dislike the principle of alternative uses."

It will be seen that the Lord's Prayer is placed before the actual communion. This is in accordance with the

earliest precedents; some will regret a certain loss in the reverting to the old order because in both the Baptismal and Communion Services the Lord's Prayer most fittingly opens the closing section of thanksgiving after the reception of the Sacrament. The Preface to the Lord's Prayer in the proposed rearrangement is very ancient.

The only very questionable item is the epiclesis—the invocation of the Holy Spirit 'upon these gifts,' evidently meaning the bread and wine already consecrated. We cannot remember any instance of the Holy Spirit being said to come upon or enter inanimate things. Surely such giving of the Spirit would mean life for the inanimate thing upon which He was bestowed. It almost seems that, in their anxiety to go as far as they could for the sake of peace and unity, the evangelical representatives have sanctioned something unscriptural and meaningless.

Judging from the "Church Times" article and correspondence, the compromise does not go far enough for our "Catholic" brethren, and consequently will be strongly and savagely attacked.

It is related in connection with the weather forecasts of a celebrated astronomer meteorologist Sunday Sport: that one of his daughters once remarked, "Oh, we pay more attention to mother's corns than to father's forecasts." We confess to something of the same feeling in relation to the widely published statement of the Bishop of Goulburn anent Sunday observance. The good bishop is quite alive to the fact that his words would give a shock to a section of the Christian Church, which instinctively would resent this light handling of the sacred Lord's Day; and we are inclined to trust this instinct of, it may be, less learned Christian rather than the dictum of a learned prelate. We do not think we are overstating when we say that a large section of the Christian Church, with as rich and strong a conviction of the truth and power of Jesus Christ as exists anywhere else in the Church, will be made sorry by the bishop's unqualified statement and the resolution of the Synod, for which Dr. Radford, as a bishop of a country diocese, is very largely responsible. There can be no manner of doubt that that section of Christians represents more truly the mind of the Church of England than the Sunday tennis player and the Bishop of Goulburn. The very fact that the Church has incorporated the fourth commandment into its Liturgy and Catechism is proof enough of its mind on the subject. We might go farther and say it represents also more truly the mind of the Apostolic and Primitive Churches.

We cannot help expressing surprise at the strange views that predominate