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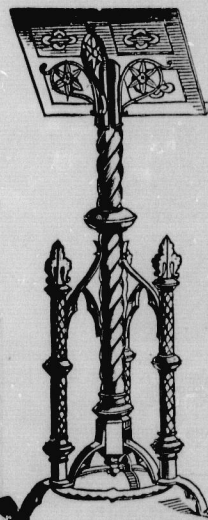
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Current Topics.

With a large amount of relief and welcome has the statement of Mr. Bonar Law in the House of Commons been received throughout the Empire and perhaps the wider world. He is not a man given to speaking airily or without due consideration upon a subject of such deep interest and importance. Consequently his statement, that **he believed the long night of sorrow and anguish which had desolated the world was drawing to a close**, has naturally had a special significance attached to it. The news that keeps arriving from the Front tends to support the statement; for, within a fortnight, some 34,000 prisoners have been taken on the Western Front; the enemy's casualties for the same period numbered considerably over 100,000, and the general deportment of the prisoners manifests a considerable lowering of the morale and physique of the German troops. Added to this, there are the persistent reports of internal difficulties becoming more and more accentuated, the Turks are, of necessity, finding their path difficult, and the Russians are again hammering away in the East. It is hard in face of these reports to keep down the optimistic hope that we are at length getting near the end of the War. All this is a reminder that we must keep on praying to the God of battles and the God of nations, with Whom alone the ultimate issue remains, and as we pray for peace let us be urgent in our entreaty that neither we nor our nation may forget the lesson that the opening months of the War should have clearly taught us that "He giveth not always the battle to the strong."

Oh, Lord of Hosts, be with us yet,
Lest we forget, lest we forget!

Before this issue is in circulation, Australia will have celebrated its second Anzac Day. It used often to be said that Australia would never become a nation until she had had a baptism of blood. The baptism came far sooner than most of us ever dreamed of, but, thank God! when it came it brought to the name of Australia a glory which shall never fade. South Africa was a preparation for that baptism. It was not the baptism itself. Some few thousands of Australians fought there side by side with British troops, and proved that they were of the good old stock, with the same old dogged British courage, with perhaps a little more initiative. At Gallipoli it was Australia, co-operating with New Zealand, but without the help of the old land, that attempted to land her troops against a fiercely entrenched enemy, and before the day was over these two distant outposts of Empire had wrested those impregnable heights from the Turks, though they mourned the loss of hundreds of their noblest

sons. This was Anzac Day—a day of precious memories and of priceless traditions both to Australia and New Zealand.

It was our own flesh and blood who, on that immortal day, leapt into the water before the boats could reach the shore, and, rushing on to the beach, scaled those heights, fired by the spell of that magic word—Australia—their hearts aflame with fervour of patriotic devotion to King and Empire, their souls inspired by the conviction that their country's cause was the cause of God against the tyranny and brutality of a calculating selfishness, which threatened not only the peace of the whole civilised world, but also that freedom which our fathers of old had purchased for us with their blood.

Anzac Day must always be a day for bowed heads and humbled hearts. We pause in reverent silence before the lonely graves of our heroes whose bravery has never been surpassed in the history of the world. We humble ourselves before God in realisation of our unworthiness to share in the benefits of their supreme sacrifice. The Prime Minister on this occasion requested that the day might be marked by religious services. This must always be. We fail to interpret those gallant deaths aright unless we remember them as an offering to God. Nor shall we ever hope as a people to live up to those ideals of devotion to principle and to the freedom and highest welfare of humanity, which they showed forth in that day of Australia's baptism of blood, unless we cast ourselves on the mercies of the God of all grace. The call of Anzac Day is that we should maintain, in the quiet normal aspirations of the days of peace, those ideals which they set forth with dazzling brilliancy as they scaled Gallipoli's heights in scorn of danger and death. It is a high ideal. But it is God's ideal for us, and we have the assurance and the call, "humble yourselves under the mighty hand of God that in due season He may exalt you."

It was rather a pity that in his Presidential Address to the Baptist Conference, gathered at Newcastle last week, Rev. D. Steed went out of his way to gird at Anglicans for the importance they attach to the observance of Good Friday. Such gratuitous attacks upon the conscientious convictions of others are, to say the least of it, not in the best interests of that re-union whose importance to the cause of Christ Mr. Steed was urging. But the reference was particularly unfortunate and ill-timed, coming as it did just after the Sydney Show, with its mighty gathering of 99,000 people to watch the ring events and other items of interest on Good Friday. The President of the Baptist Union of N.S.W. is reported as saying that union with the Anglican Church seemed just as far off as ever. But apparently he has no objection to

a union with the forces of materialism and pleasure-loving to secure the thorough secularisation of Good Friday as far as New South Wales is concerned. We do not expect Mr. Steed to accept the Church's system of fasts and festivals, but surely when he comes to think calmly over the matter and divests himself of any prejudices he may feel towards the Church of England, he will see the wisdom of a more sympathetic attitude in this matter. We are living in an age which has largely lost the sense of the reality of sin, and is obsessed with material ambitions. What more wholesome tonic could there be at such a time than the setting apart of one day in the year, to be duly observed by all followers of Christ, in commemoration of His sacrifice upon the Cross of Calvary for the sins of the world. The force and impressiveness of the witness must largely depend upon the unanimity and earnestness of its observance on the part of Christian people.

There are many things in respect of which the time is not yet ripe for the union of the Churches. But on this point there is no doctrinal reason against, and every common-sense reason for, a unity of effort and aim. That this is being widely recognised is shown by the magnificent services held in the Sydney Congregational Church and other places, to which reference was made in our last issue. With the vested interests of vice so strongly entrenched in our midst, and the forces of unbelief threatening to shift our national life from the secure foundation of divine principles, the voice of God is surely calling us to lay on one side personal feelings and old feuds, in order to seize every legitimate opportunity for combined effort and united witness for the Saviour of the world. Again we plead that all Christian people should realise the urgency and reasonableness of the call in regard to the observance of Good Friday.

At the Southwark Diocesan Conference some very sane and hopeful things were said. Mr. The Church Coles, speaking as an employer, was refreshing in the evidence he gave of a sympathetic understanding of the workers' point of view, and an earnest desire to do full justice to their legitimate claims. Amongst the many good things said by him as reported in "The Challenge," the following are specially worthy of the consideration of all who are concerned about the solution of "the social problem":—

"The real claim of the wage-earner was for some form of self-government in the industrial as in the political world. Hitherto the men had felt that they did not count, and had therefore frequently been driven to an attitude of blind and unreasonable opposition. This need not lead to conflict. If careful arrangement were made he thought that it would be possible to provide that employers and employed should meet continuously in consultation with a view to the prevention of quarrels. Hitherto they had quarrelled first and met afterwards, when neither felt very conciliatory. Why not meet

first and quarrel afterwards? At least this would enable them to make sure of quarrelling on something important. In the past, nine-tenth of the disputes need never have occurred, and would have been avoided if the two parties had formed the habit of regular and systematic consultation on matters upon which disputes might arise. This applied equally to particular concerns and to whole industries."

He was followed by Mr. Appleton, who holds the very responsible position of Secretary of the General Federation of Trade Unions. "The Challenge" reports his speech most favourably, and the following extracts are specially worthy of note:—

"He showed that the wage-earner's first need was security. At present he is so terribly at the mercy of others, or of blind chance. He gently criticised the attitude of the Church. We have failed to realise the significance of the development in the education of the people which has taught them to demand more than mere subsistence. The worker asks not for more subsistence but for happiness. He knows that the Founder of Christianity would have supported him in this. Why, then, does the Church not do so? It was all very kindly said, but we felt that he could have been more severe without injustice."

Of course industrial conditions are different in Australia and the workers have many things secured to them by legislation which they are still fighting for in England. But it is this spirit of conciliation and desire to understand each other's point of view that must be fostered, if on the one hand Australia is to be delivered from the danger of arrogance on the part of capitalists, and on the other hand from the tendency to irresponsible tyranny in the use of the large and growing power of trades unionism.

V. C.

There's many a man has won the Cross
Which but the few may wear;
High fame will come to such, but some
Must be denied their share.
The greatest prize in human eyes
Is that which is most rare.

Good luck to those who gain the Cross!
It is their right and due,
Yet 'tis no test of all the rest,
For heroes are not few,
And many a grave holds one as brave,
If England only knew.

There's many a man has given his life—
A noble gift and free—
To shield his friend unto the end
When none was there to see
But those who passed with him at last
Into eternity.

Honour to those who wear the Cross!
But 'neath a brighter sun
A hero band one day shall stand
When earth's brief race is run,
And shall rejoice to hear His voice:
"Soldiers of God, well done!"

TOUCHSTONE.
(From the "Daily Mail.")

The first duty of a Christian is to make another Christian; the first duty of a Christian Church is to make other Christian Churches, till the whole world is filled with them.—Archbishop Benson.

English Church Notes.

A New Menace.

The debate in the Upper House of the convocation of Canterbury on Reservation reveals the existence of a new menace to the Church of England. Some few years ago the Bishops passed a resolution sanctioning Reservation for the sick, but for no other purpose whatever. It was, of course, believed that this resolution would be acted upon, and if necessary enforced, by the Bishops in their several dioceses, but it has been and is being defied by an extreme section of the clergy, and the Bishops concerned have weakly acquiesced in this act of disloyalty, or at any rate have taken no effective means to put an end to it. We say "weakly," for was there ever such a pitiable exhibition of weakness as is disclosed by the speech in which the Bishop of London defended his action, or rather inaction? Everyone will feel sympathy with him in his difficulties, and will respect his over-anxious desire not to interfere with a practice which is said to be a spiritual help to some souls, but, making every allowance for these things, the fact remains that instead of ruling the diocese, he has allowed a small section of his clergy to rule him. The Bishop of Oxford is made of sterner stuff, and when it became known that the defiance of the Bishop's resolution was growing, and that in many churches the Sacrament was reserved in the open church or in places otherwise accessible to congregations, and that those who are described as "the faithful," were making visits and offering devotion and worship before the Reserved Sacrament—the very abuse against which the Bishops desired to guard the Church—he determined to bring the matter before Convocation, and ask the Bishops to reaffirm their resolution. This he did last Friday, with the result that the majority of the Bishops determined to abide by their previous decision.

The position, serious enough in itself, becomes intensely grave in the light of the Memorial presented to the Archbishops and Bishops, bearing the signatures of one thousand clergy. The Archbishop spoke of the terms of this Memorial as "deplorable," and the epithet was not in the least too strong. The signatories had apparently heard of the Bishop of Oxford's intention, and this Memorial was their counter-move. It opened with a declaration which we can only describe as one of impudent defiance, and showed plainly how little worth are the protestations these men make of their regard for episcopacy. "It being understood," so the Memorial ran, "that an attempt is about to be made to deny to the faithful the right of access to the Reserved Sacrament for the purpose of devotion, we, the undersigned, think it our duty to state our conviction that compliance with such a restriction cannot rightly be demanded, and will not be given." We have italicised the last five words because of the evidence they afford of the determination of one thousand clergy to raise the standard of revolt against the Bishops. It will be evident at once that the Church of England is now face to face with a new danger, which, unless it can be overcome speedily, will create a position of the utmost

gravity. The Memorial goes on to specify the reasons why no attempt should be made to stop "the established custom" of so many of "the faithful" in this matter, but at the moment these do not interest us. The all-important point is that these clergy have decided that they will not obey, and in our judgment it is imperatively necessary that the Bishops should make it clear that these men must "obey or retire." If current rumour is to be believed there is no time to be lost, for serious mischief may be brewing. One most regrettable feature of the Memorial is that it bears some signatures that we should least expect to find there; on the other hand it ought not to be forgotten that a number of advanced High Churchmen seem to have stood aloof, and in this there is hope.

The crisis requires that there should be an absolute closing of the ranks among all loyal Churchmen of every School of Thought for the purpose of offering the most relentless opposition to this new treachery against the Church of England. There has seldom before been an occasion which has demanded so urgently the uniting of all our forces. The question of the lawfulness or otherwise of Reservation for the sick need not now be discussed; there are a variety of opinions both upon its legality and its expediency; but there is no room for doubt that the overwhelming mass of loyal Churchmen, "High" as well as "Low" or "Broad," are shocked at the notion that the Reserved Sacrament should be used for external acts of adoration and worship. We plead that they should unite their forces and so prevent this purely Roman practice being rivetted upon the Church of England. Only so can this new menace be defeated.—The English Record.

The Church's Work Overseas.

Bishop Frodsham, addressing the South-west Diocesan Conference in February on The Problem of Reconstruction and Development of the Church's Work Overseas, gave a grave warning against pressing forward unduly a large system of emigration from this country as a solution of the problem of industrial reconstruction. The speaker said that emigration would automatically follow the conclusion of the war. This had been the experience after other wars. The Dominions were already making preparation for this state of affairs, and if carried out with moderation and due regard to the whole problem, emigration would be a good thing, but in the main the men of Great Britain should realise that their highest duty was to remain in England, Scotland, or Wales, as the case might be. The toll exacted by death upon the young manhood of this country was so large as to hazard the future race, but if the homeland was to be further depleted by a large exodus of this young manhood, the result could not fail to be serious both for England and the whole Empire. Moreover, if these same young men went to Canada, or Australia, burning with a sense of injustice because their places at home had been taken by substituted labour it would be destructive of the highest bond of unity which they hoped would tie together the Empire at the end of the war.

The speaker did not wish to be misunderstood. He realised the duty of the Church to provide its share for the welfare of emigrants from this land, but he conceived the true Church policy was not to encourage

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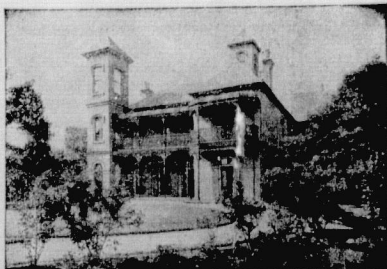
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emigration, but to demand as an act of righteousness and justice that the Government's pledges to the men who have left their jobs to fight for the country should be fulfilled to the utmost.

In Defence of Morality.

The Bishop of London has again deserved well of all who care for public morality. His letter in "The Times" recently should do something to awaken even the most casual and negligent to the state of affairs now prevailing in London streets, and the quite idiotic behaviour of the law in regard to it. He quotes the case of a brothel-keeper proving to be making £6000 a year, and paying £500 in commission to cab-drivers, who, on conviction was fined £20 and £8 ss. costs. Can anything be more absurd than to inflict a fine which leaves it plainly worth while to go on with the business?

Death of Lord Cromer.

We deeply regret to announce the death of the Earl of Cromer, which took place after several weeks' illness at London in January. He was in his 76th year.

Remarkable tributes were paid to Lord Cromer when his great work in Egypt terminated in April, 1907. Mr. Balfour in the House of Commons said: "It is only history which can give an adequate estimate of the work which Lord Cromer has done in Egypt. We feel how marvellous are the moral and material labours he has gone through."

Lord Cromer was chairman of the Special Committee appointed to inquire into the Dardanelles and Gallipoli blunder.

Towards Re-Union.

Exceptional interest is attached to the fact that the new Bishop of Exeter (Lord William Gascoyne Cecil) promised to address a meeting of the Baptist Board at the Baptist Mission House on February 6, his subject being "The Anglicans." Lord William Cecil promised to give the address before he was appointed to Exeter.

Missioners for Egypt.

The Dean of Rochester and the Rev. E. A. Burroughs, Fellow of Hertford College, Oxford, by invitation of Bishop Maclean, the Bishop in Jerusalem, and at the request of the Archbishop of Canterbury, have gone to Egypt as Archbishop's Messengers in connection with the National Mission of Repentance and Hope. They will be absent from England about six weeks.

Appointments.

Rev. D. H. D. Wilkinson, Vicar of Wilington, Derby, has been appointed by the Bishop of Southwell as Diocesan Messenger for Missions. The office is a new one since the National Mission. Its object is the fostering of the missionary spirit for foreign and home Missions.

Rev. J. H. Peile, Archdeacon of Warwick, is resigning the rectory of Great Comberton, Pershore, having accepted the rectory of Alvechurch, offered to him by the Bishop of Worcester, on the retirement of Bishop Milne. Archdeacon Peile was Bampton Lecturer in 1907, and produced one of the strongest books of modern times, viz., "The Reprach of the Gospel."

Episcopal Gardens in War-Time.

The Bishop of Norwich for two years past has been growing beet and carrots instead of flowers in the Palace gardens. The Bishop of Peterborough announces that in his gardens this year vegetables will take the place of flowers.

What is True Prayer?

There need be no difficulty as to the power of God to hear and answer our prayers. The reign of law is without doubt universal both in the material and spiritual universe, but as we see the power of man control the material so that he may obtain his object, so God is able to bring about the answer to our prayers by overruling both the material and spiritual. When man is able to send messages by wireless telegraphy through the vibrations of ether or uses electric currents to convey the voice by the telephone, although apparently miraculous, it is yet accomplished without breaking the law of nature, but rather by making use of them, so God, be it reverently spoken, may work His miracles by using laws of force and matter to us at present unknown. Man's almost

miraculous power is a great aid to faith in the possibility of miraculous answers to our petitions. Doubtless much difficulty is found by some in what are called "unanswered prayers." Really, no true prayer is unanswered, for where there is true prayer there must be a blessing to the soul. Prayer, it is true, may not be answered exactly in the way in which we should wish it, but we must never feel that the prayer has not been heard. David prayed for the sick child, but although the child died he received the faith that he should go to the child though the child should not return to him, a wonderful faith for those days long before the Resurrection of Christ had brought life and immortality to light. Paul prayed that the thorn might be removed from his flesh, but apparently the prayer was not answered in the exact way desired, but a higher response was given in that God's "grace would be sufficient." So also the prayer of our Saviour in the garden of Gethsemane, that the cup might pass from Him, was not answered in a literal sense, else where had our salvation through the sacrifice of the Cross been! Every prayer must like Christ's, contain the spirit of submission to the Father's will. Thus, although a trial to faith, we must believe that a higher answer, if not as specially hoped for, is sure to be given.

Unanswered yet? the prayer your lips have pleaded
In agony of heart these many years?
Does faith begin to fail; is hope departing?
And think you all in vain those falling tears?
Say not, the Father hath not heard your prayer,
You shall have your desire, sometime, somewhere!

—(Browning.)

If it be erroneously said that prayer is ineffectual and unanswered, then the whole teaching of Moses and the prophets gives us, as Jellett in his celebrated Donellan lectures on prayer has said, a very false idea of the Divine nature, and the Theistic teaching of the patriarchal and Mosaic systems must be regarded as radically false; and if prayer be ineffectual the same must be said of the teaching of the Founder of Christianity, who gave to His disciples and the Christian Church the same false notion of the nature of God with regard to the hearing and answering of prayer. But such a view is impossible. Both under the Old and New Testament dispensations the same doctrines of the need and right of man to pray and of the certainty of answer are most clearly enforced. Many other topics might have been mentioned in relation to this subject, such as the work of the Holy Spirit in His effect upon the spirit of man, influencing him to pray and aiding his petitions. Prayer should be offered to the Father through the mediation of the Son by aid of the Holy Spirit, and each one of the Persons of the Holy Trinity may be addressed in prayer as so amply illustrated in Scripture and in the Prayer Book. Testimonies as to the answers of prayer are innumerable. A leading judge on the English Bench

wrote: "If I omit my early devotions, nothing goes well with me all the day." A great physician, Sir Thomas Browne, records: "I have resolved to pray more, and pray always; to pray in all places, in the house, on the highway, and on the street; and to know no passage or street in this city (of Norwich) that may not witness that I have not forgotten God." (Prayer and Practice.) Great revivals of religion have been great in answer to the prayers of a few believing Christians, and the cause of missions has been wonderfully blessed. Private prayer is absolutely necessary to growth in spiritual life, and our Lord teaches to enter into the inner chamber with the promise that God who seeth in secret will reward openly. One of the greatest needs of the present day is Family Prayer, and the bringing up of children in the fear and admonition of the Lord. The reason why there is so much prevailing immorality and neglect of religion is the want of piety and prayer in the home. Again, while private, personal prayer must be the commencement of all true prayer, it must ever be remembered that our Religion is not only an individual, it is also a social Religion. There is special promise that when two or three are gathered together God will answer the united prayer, because it is united. Hence we learn the duty of public worship, and we must not neglect the assembling of ourselves together, as the manner of some is. If ever our churches are to be crowded with earnest and devoted praying people it will only be in answer to the "True Prayer" of believing, consecrated Christians. The object of the above notes is to exhort and encourage the faithful thus to pray in sincerity and in truth.

Prayer is the soul's sincere desire,
Uttered or unexpressed—
The motion of a hidden fire
That trembles in the breast!

The Roper River Mission.

(By T. J. McMahon.)

II.

To impress thoroughly the isolation of this mission the following details are necessary and then it can be understood in some measure how the work is in many respects hampered. It is in the first place only possible in these times for supplies to be taken to the mission once, or perhaps twice, a year, and what this means, especially when food is running short, as it does when for many reasons the boat cannot reach the mission up to date, will be grasped when I tell that at such times the unenriching native foods are brought into use and a very meagre fare is allotted to every one. The infrequency of the visits of supply boats is not any fault of the mission management, and though I heard a great deal of blame given to the Territory Administration for it, my inquiries show that it is a very difficult thing to find boats and more difficult to find captains to risk their boats in the poorly charted seas of that portion of the Commonwealth seaboard. Another feature of this irregular shipping time-table is that members of the mission staff after being granted furlough are often compelled to wait months before they can take it, and in one instance, that of

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a lady, the waiting lasted twelve months. Now delays and disappointments like this are but adding to the many privations to which the missionaries are subject, and I feel very strongly that if the Territory Administration cannot properly look after those splendid pioneers, who are doing a great deal more for the Territory than the hundreds who are drawing big wages in Darwin, then common human feeling demands that the Commonwealth Government of Australia should give more deserving attention to a better object than, for instance, running common grog shops. The heartlessness of the Commonwealth Government towards many praiseworthy efforts in the Territory constitutes some of the shabbiest pages in the history of a new and a fair land. The late Labour Commonwealth Government will go down to posterity for what they have neglected to do for the Territory, as true niggards of justice. In the heat and trying climate of the Territory, the strongest man or woman will fail in health and energy, and when one wants the benefit of rest and change to be kept 9 or 12 months waiting is over the odds, and is a very decided hardship. It is possible to get overland to Darwin, but the journey, with its dangers and discomforts, stays the stoutest hearts, and is unthinkable for women. The nearest doctor is quite 500 miles away, the nearest telegraph at least 200 miles. This all means isolation with a vengeance, but does it not add to the repatriation and the self-abnegation of those men and women, willing to endure it so that they may better the conditions by bringing civilisation and spiritual comfort to such a backward race?

There are no attractions in missionary life to the man of the world, and after the many phases of missionary life I have seen, I am beginning to think it is more out of ignorance than in malice that many people ignore the missionary and his advance. After all the isolation of this mission is only what it appears to the visitor, for a more cheerful staff would be hard to find. The daily routine of work, monotonous as it to outward appearance seems, goes on from early morn to late at night, smoothly and cheerfully. I was struck to admiration by the honourable attention to duty and the adherence to the ideals of the mission. From the rector and his brave little wife, down to the little black or half-caste child, there was not one idler. Building is going on apace, though the houses are certainly mere shanties of rough bush timber; stock are being attended to; gardens are watered and tilled; a score of little cooks are busy in the kitchen; laundry work which means taking quite a little army of girls, washing, stitching, singing, and chattering right merrily all the while. In the bakehouse are some little maids with sleeves rolled up kneading the huge loaves, and excellent little bakers they are, the bread being of pleasing taste. Then at school hours, for big children as well as small, there is always much doing, the reading and writing, and singing and singing being of quite a high standard. That is the life, day in day out, of the mission. What other result can there be but good? Though there is a complete absence of even the ordinary comforts about the mission, it is wonderful what nice taste and clever hands have wrought, and bareness is often relieved by many charming efforts of adornment. The little church especially is prettily decorated. The friends of the mission, and I am sure they must be numerous, can yet do many good actions by helping to improve the comfort of the missionary staff, for their long hours and hard work entitles them to more consideration. I write this because it was easy to see the missionaries are denying themselves many little comforts, and will not ask for them.

This mission has undertaken—was forced to—as part of its work, the saving of the half-caste, and this branch of the work should not only commend the mission to public sympathy but to a far greater generosity, for it has very considerably increased the endeavours as well as the financial burdens of the mission, and few of the white fathers of some of the children can be shamed into paying for the support of their offspring. I look to this mission to eventually bring prominently before the people of Australia some suggestions for the mitigation of this half-caste scandal, and to bring about a stay in the increase of these poor, hapless children. I know how very difficult it is to attack a scandal of this nature, and I know how men are divided in opinion about it. All I hope is that some day it will be realised how sinister it all is. I feel that some day the pride of this young

nation will be touched to the quick and that Australian statesmen will be called upon to deal vigorously in some act of national purification.

The Roper River Mission is in no prudish way tackling this half-caste business, and it is to be congratulated for the business-like manner it is going about a nasty and thankless job. I would expose the reproaches that are responsible for this disgusting feature, compel them to support their half-caste children, and make impossible the open living with dirty savages. I have seen men so degraded by this association that they were white men in colour only, perfering the filthy camp to the house, and talking a gibberish more native than English. There is much in this half-caste scandal that would shock society with its revelations. The "Combo" (the white man that lives with a gin) must feel he is despised by his fellows and then we shall have fewer half-castes—poor creatures that come into the world unwanted and unloved, and what is the fate of most of them? If only I dare repeat some of the gruesome details that have come under my notice! I will abstract from the opinions (written) of a noted traveller and from the official report of a Territory official some details that will support my remarks, and, I hope, help to arouse public attention. The first writes:—

"In the Northern Territory, however, where the white population is comparatively sparse and mostly male, and the coloured population largely exceeding it in number, conditions are different. Many half-caste children are already to be seen. As they grow up their position is equivocal. Some, a few only, approximating more closely to the father, have taken their place among the whites; others, the majority, neglected from their birth, are natives in all except their colour." Then the official report: "At Alice Springs and the districts around the half-caste problem is a very serious one. Half-castes are increasing, and the progeny of half-caste women are also becoming numerous. The half-caste girl who remains with the tribe anywhere in the vicinity of a civilised settlement has one inevitable destiny, and that the most debased; she is actually sold by her tribal relatives for prostitution, or taken away by force by some unscrupulous man who keeps her just as long as he cares to do so. The white fathers of some of these children are known, but none of them offer to support their offspring."

Surely facts of this sort will convince people that it is now beyond dispute that the half-caste is becoming a burden and a menace in a sense. The time has fully arrived when the powers of the missions of the Territory should be strengthened so as to make some attempt to cope with disgracefully loose, shameless men.

In the few years of its young life this Roper River Mission has had many setbacks, notably among them the flood of the early months of 1916, when the mission homestead was almost wiped out. No more happy gift has been given to the mission than the little motor boat which on that eventful occasion was the sole means of saving life. But for it the loss of life might have been appalling. This flood meant the rebuilding of the homestead, and when I visited the mission a few months later not only was this accomplished, not only were the gardens in bloom, but additions in accordance with new plans were actually on the way. But comforts there were none, even the only easy chair had been washed away. The hope of such a mission as that on the Roper is to become self-supporting as soon as possible. That this desire will be fulfilled some day I have not the slightest doubt; in the meantime there is a great deal to be done to help the mission to attain that

end. As time goes on the work of the mission will increase, and increase at a double rate, and already the missionaries are engaged in extending their field of operations even so far as to parts that have hardly been touched by white men and where the blacks are quite savage and uncertain. So the efforts to bring about self-support will progress slowly. Undoubtedly natural advantages and resources are not too plentiful on the Roper, and the Church Missionary Society made a bold bid when it chose the river as its sphere of labour. It does not follow that the mission will be too long in coming to the self-supporting stage, and I have in mind another mission that is to-day a garden of delight and completely self-supporting, and that was reckoned one of the most resourceful of sites. Everything in the way of food is procured on that mission, they even extract matter for excellent house paints from the once despised soil. So the same may be the result for the Roper River Mission. Whatever the management have planned for the future, there is one fact that must remain, and that is a sphere of work has been chosen which cannot now be neglected nor abandoned. It must not be supposed that this mission devotes its time to psalm-singing, Bible classes, and endless church services. The spiritual side of the mission is very carefully allotted, but there is a practical side which is most manifest and which makes it a very busy little community.

I found the members of the staff very matter-of-fact, sensible people, who had a great deal of hard work to do and did it. I found the natives round the mission and under its influence, as well as the children of the mission, a well fed, happy people, by no means a task-driven lot; consequently the attachment to the mission, which I noticed in many forms, was very genuine. Visitors to the mission have been very few. If I remember rightly Captain Walker and myself made up the number to six in the same number of years. That is an item of isolation that should not be forgotten. It all goes to prove how persevering and painstaking have these missionaries been in their loneliness.

Looking at the mission and its work from the standpoint of its uses in the world, I could not be over-generous in my praise for what it is doing and what I see it is going to do. Had there been anything of a displeasing nature that took my eye, I can assure readers it would here be told; but there was not one fault to find. I consider the mission has done wonders, and feel I cannot repeat this too often, and it has not wasted the generosity of kind friends. With greater support it will do greater deeds, its ideals will have more opportunity, and I will ask my readers above all not to lose sight of its efforts for the saving of the half-caste. Ponder on that seriously and you help a body of men and women who most heroically are combating the evil.

The coming of this mission is, let me tell you, of timely and peculiar interest. It is easing the declining days of a declining race, and it is rescuing from horrors of the vilest degradation poor, helpless half-castes. What Mapoon Mission is doing for the half-caste in North Queensland, so will the Roper River Mission in time do for the Territory. Industrial with spiritual and intellectual development will go on as it is going on now, a judicious admixture of all, and the results can be only such as must entitle the mission to the admiration and the consideration of the people of Australia. I have no fears as to those results. What I have said in this article is every word true, and as truly as men and women are "doing their bit" for the Empire in this awful war, so also are these missionaries on the Roper River of the Northern Territory doing for the welfare and glory of the Empire.—Reprinted from "The Queenslander."

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Personal.

The Dean of Newcastle has been in bad health, and is spending a holiday on the Mountains.

Private Clement John Gribble, who is reported to have been killed in action in France, was the second son of Chaplain and Mrs. A. H. Gribble, of Coonamble. He is their second son to fall in the war, Private Norman Gribble having been killed soon after the landing at Gallipoli. Private C. J. Gribble served on Gallipoli, from where he was invalided to England. He then proceeded to France. His father, Chaplain Gribble, went to England at the end of last year.

Rev. P. A. Micklem was inducted to the Rectorship of St. James's Church, Sydney, on Wednesday week by Archbishop Wright, and was tendered a hearty welcome by the parishioners in St. James's Hall on a later occasion.

Rev. S. G. Fielding, of St. Matthias', Paddington, has been notified that his son has been promoted to the rank of captain.

Rev. C. B. Elwin has resigned the parish of St. Stephen's, Willoughby, and will continue to act as Locum Tenens of St. Matthew's, Manly, until the return of Rev. A. G. Stoddart.

Rev. P. Stacy Waddy, formerly head master of King's School, Parramatta, who is now at the Front as Chaplain to the Forces, is reported to have been injured.

Rev. E. Owen, of Hunter's Hill, will conduct a parochial mission at Bangalow, and Rev. R. Rook, of Annandale, at Alstonville, in the diocese of Grafton.

Canon Boyce has just celebrated his 73rd birthday. He became Rector of St. Paul's in 1884.

Rev. Harold Woodger, Rector of Gul-gong, who exchanged parishes with the Rev. L. A. Marina, of Carcoar, was the recipient of several presentations from parishioners.

Rev. Cyril C. B. Bardsley, who since March, 1916, has been acting as one of the Secretaries to the National Mission, has returned to his work at Salisbury Square as Honorary Secretary of the C.M.S.

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Rev. and Mrs. C. H. Cranswick were entertained at the Chatswood Town Hall on Tuesday, prior to their departure from St. Paul's, Chatswood, to St. Paul's, Bendigo, Victoria. Mr. R. J. Black, M.L.C., presided, and was supported on the platform by the Mayor, visiting clergymen, and a large body of workers on the platform. During the proceedings Mr. Cranswick was presented with a cheque.

Rev. Donald Baker, Rector of St. George's, Hobart, has declined the offer of the parish of St. Paul, Chatswood, Sydney.

Rev. Percy Baker, Chaplain A.I.F., and Curate of St. Peter's, Woolloomooloo, returns to Sydney next week on leave, having served for sixteen months in Egypt and France. Mr. Baker is to be married shortly to Miss Gertrude Stephen, well-known in Sydney Church circles.

Miss V. Latham, of the C.M.S., Agra, passed through Melbourne on April 16 for her home in New Zealand. Miss Latham says there is a most serious shortage of women workers throughout the Central Provinces.

Rev. T. P. Bethune, a Tasmanian clergyman, now serving as a lieutenant in command of a machine-gun section on the Western Front, has been awarded the Military Cross.

The death is announced of the Rev. John Cain, of the Church Missionary Society, Dummagudem, South India, on March 17, after 48 years of service. Mrs. Cain is expected to arrive in Melbourne shortly.

A meeting of the Council of the Old Melburnians was held at The Australia on April 3, to bid farewell to the Head Master of the Church of England Grammar School, Mr. R. P. Franklin, who is now in camp at Maribyrnong, and to welcome the acting head master (the Rev. H. Girdlestone).

Ven. Archdeacon J. W. Ward, of Cooma (Goulburn), Chaplain to the Forces, has been reported wounded.

Mr. F. W. Weir, the well-known trade manager of the N.S.W. Bible House, was married last Monday to Miss Whitchell at St. Columba's Hawthorn (Vic.).

Dr. Matthews, of the C.M.S., China, has volunteered for military service. Mrs. Matthews, who is a daughter of the Bishop of Gippsland, is on her way to Australia.

Rev. H. D. Salmon, M.A., honorary head of the Cambridge Medical Settlement, Jamaica Road, Bermondsey, London, S.E., arrived in Australia last week. Mr. Salmon has come at the

invitation of the Bishop of Grafton to take part in the Diocesan Mission of Witness.

Miss E. M. Best is on two years' leave of absence from the Deaconess House (Sydney) owing to pressing home ties.

Mr. George Herbert Wickham, whose unexpected death at the age of 49 years, occurred at Perth (W.A.) recently as the result of an attack of cerebral hemorrhage, was the second son of the late Mr. Francis John Wickham, Accountant for Railways, of Parramatta, and of Mrs. Wickham, of Neutral Bay. He was educated at the King's School, Parramatta, under the late Rev. George Macarthur, and by profession he was an architect.

Rev. C. Braizer, chaplain on troopship, has arrived at Genoa and reported all well.

In recognition of his faithful services to the Eskimo for the last forty years the degree of D.D. has been conferred on the Rev. C. J. Peck by St. John's College, Winnipeg.

Lieutenant A. E. Spendlove, who has been awarded the Military Cross, is a son of the Rev. W. Spendlove, now rector of Drayton, near Banbury, but better known for his twenty-five years of devoted service under the C.M.S. as a missionary in the diocese of Mackenzie River, Canada. A letter from the Front to this heroic young officer's father states that "for cool nerve and ability, I do not know of a better officer, and our former O.C. had the highest opinion of him. You have every reason to be proud of your son. His own men fairly loved him, and would go to any place with him." Lieutenant A. E. Spendlove sacrificed a highly lucrative position in Canada in order to serve his King and country. The Rev. W. Spendlove has another son in the Army, Lieutenant W. H. Spendlove, who left Canada and joined His Majesty's forces as a private. He has reached his present position by hard and successful work.

Our Melbourne Letter.

(From Our Own Correspondent.)

Reference was made in the last issue to the annual speech day of the Melbourne Grammar School. One fact connected with the school is especially worthy of notice, and may be recorded with equal truthfulness of all the public schools. This is the influence upon the character of the nation which all these schools exert. We speak of the Grammar, because we are perhaps most interested in it by a connection of more than half a century ago. But consider the extent of the honour roll. Quoting from the "Liber Melburnensis," there have been about 4900 pupils enrolled, of which 2205 entered before 1888, and therefore whose ages would probably be over 42 at the outbreak of the War. This leaves a balance of 2700 of military age—under 45. This number includes also all those who have died from natural or other causes during the period. To this must be added about 1000 who attended the preparatory school, a great many of whom went up into the big school, and we can say that not more than 3000 of the old school have been eligible to serve the nation, and yet over 1000 have gone and have served in the various sections of the service. The same honourable experience, though we doubt if it could be equalled, might be recorded of Geelong Gram-

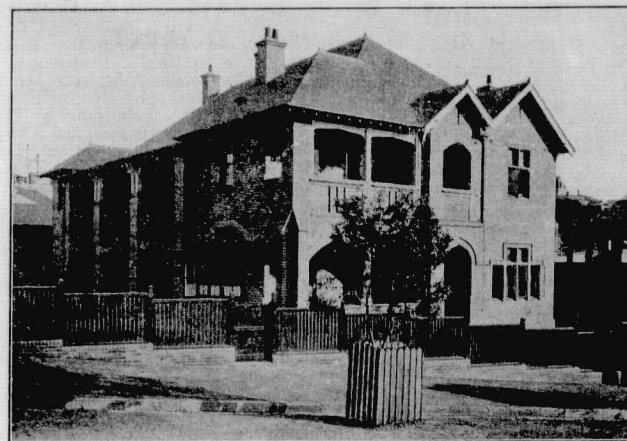
mar, Ballarat Grammar, Sydney Grammar, Caulfield Grammar, Brighton Grammar, and the other great public schools and colleges. What does this mean? That the schools that really aim at more than teaching secular and intellectual subjects really lay the foundation of character, that in time of necessity reaches the highest ideal. Then what answer it is to the unfair and very common jibe, uttered when one speaks to a certain class about the war, "Why don't the toffs go to the war; it's their war!" A mother who has six eligible sons said this to the writer, and we referred to the splendid record of the public schools. But she replied that she did not think those boys were better than others. We said, "probably not, but they are the sons of those who can afford and pay high for their instruction." Not one of her sons has as yet gone. This suggests another difficulty which doubtless a good many clergymen have felt in regard to their attitude on political questions. In most congregations there are many persons of all political parties. The Church work and life is much more important than party, and have to minister to all. But there is always a religious and spiritual side to all questions of policy, and a minister has sometimes to speak plainly, and is certain to clash with the opinions of some of his people. In such cases there must ever be "the speaking the truth in love." This makes it difficult to do what sometimes we are asked to do. A proposal was calmly made that all ministers be asked to advocate national service in their churches. From the point of view that unselfishness means sacrifice it is all right, but an extreme man accused one who took that ground of preaching murder. Of course we know how unreasonable all this is, but it only demonstrates the difficulty some men are placed in. The only safe answer is to put principle first, even though it may mean misunderstanding and obloquy.

We are glad to know that the various ruredecanal chapters are making more active preparations for the mission. Plans are gradually taking shape and much more general interest is being aroused. A list of missionaries who have accepted will be ready in a short time. Most of the principal parishes are inviting helpers from other States.

The Universal Seed Merchant.

No more striking advertisement of the wonderful work of the B. and F. Bible Society suggests itself to us than that supplied for the last fortnight by the show window in Bible House, Pitt Street, Sydney. Bags of wheat, all duly branded, ears of wheat, and grains of wheat all well set in evidence, amidst numerous volumes of the Word of God, in a variety of languages and styles, bring to the beholder's mind the description given by our Lord, "The seed is the Word of God." If we may judge by the many people who stop to look, the advertisement is eminently successful. Christian people, who are expected to be interested in the society's work, have exposed before their eyes telling facts concerning it. The incomprehensible number of Bibles, Testaments, and portions, in some 600 languages, published since 1804, is given as over 274 millions, and "The cost of seed production" some 17 millions sterling. And then in the centre of all is "the open Word," with pages continually in motion by electric mechanism, so that some message may be delivered to "the wayfarer man," who is ever in the mind of the devoted and enterprising manager, Mr. F. W. Weir, to whose conception the whole illustration is due.

During the first two years of the Great War up to the summer of 1916, over five million volumes of the Scriptures, in over fifty languages, have been placed in the hands of the combatants, friend and foe, of sick and wounded soldiers, of prisoners of war, refugees and suffering civilians. The value of this work in this direction is shown by the following testimony, which could easily be multiplied:—At a Red Cross hospital in Gloucestershire the torn and dirty uniforms



NEW DEACONESS HOUSE, ST. PAUL'S ROAD, NEWTOWN.

The New Deaconess House was dedicated and opened last December. It is a fine two-storied building overlooking the University grounds, with wide balconies, and will comfortably accommodate some 16 or 17 people. A commodious Lecture Hall is attached to the residence, together with a room for sorting jumble sale goods, and an up-to-date laundry. The Deaconesses and students had been very poorly housed in rented premises for many years, while the off-shoots of the work—the Home of Peace for the Dying, and the Children's Home—possessed very good buildings and grounds of freehold property. The original building site cost £1000, and Messrs. J. M. Sandy and W. E. Shaw bought an adjoining block of land and generously presented it to the Institution. The buildings have cost about £5000, so that the value of the property is considerably over £6000. A collection was taken up on the opening day for the furnishing fund, which has not encroached at all on the building fund. In all over £4000 has been raised, leaving an overdraft of about £2000 at the Commonwealth Bank. The interest on this does not amount to as much as the rent which was paid for the old building.

There have been some generous gifts. One anonymous giver gave £500, another £100. The "Walter and Eliza Hall" Trust gave £1200 and the Misses Campbell asked the Archbishop to hand over their gift, with interest, amounting to £800, to the building fund. There were also six donors of £100

each and other gifts, large and small, have been gratefully received.

The Trustees and Deaconess Superintendent (Miss Pallister) are most anxious to wipe off this overdraft so as to be able to extend the work. The Deaconess House is the only Home in New South Wales for the training of Deaconesses and Missionary candidates. At the present time the new home is almost full, five of the students are C.M.S. candidates. Deaconesses and students have been working regularly in seven parishes in Sydney. These include the poorest and most thickly-populated areas. Five factory dinner-hour services are conducted weekly. The Deaconess Superintendent and Deaconesses have given many addresses in connection with the Mothers' Union, the Girls' Friendly Society, Girls' Clubs, Confirmation Candidates, the League of Honour, Religious Instruction in Schools, Rescue Homes, etc.

The work of this splendid institution has been going on for years, but so unostentatiously that only comparatively few of our Church-people know of its existence. We trust that a very generous response will be made to the present appeal for funds to pay off the overdraft and make possible the extension work which is so much needed. Up to the present no special appeal has been made for this most recent development; those responsible for it have gone forward in faith and by prayer, knowing that their real needs would be sure of supply in accordance with the sure promises of God.

PRaise for "THE RECORD."

A correspondent writes from Tasmania as follows:—"I take this opportunity of thanking you for the firm stand for evangelical truth taken by your paper. In these days of compromise it is refreshing to read a paper which holds the cause of truth dearer than worldly policy."

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June 5th—Christianity, First Three Centuries. Rev. R. Nelson Howard.
July 3rd—The Nicene Church in Relation to the Medieval Ages. Paper by Rev. Canon Archdall, M.A.
August 7th—The Dawn of the Reformation. Rev. R. B. Robinson.
September 4th—The Reformation. Rev. S. M. Johnstone, B.A.
October 2nd—The Evangelical Revival. Rev. H. M. Archdall-Pearce.
November 6th—The Oxford Movement. Rev. S. J. Kirkby, B.A.
December 4th—Problems of To-day. Rev. C. C. Dunstan.

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The Church Record.

APRIL 27, 1917.

THE PARTING OF THE WAYS.

In our English Church Notes we publish an important leader from the English "Record" which well sums up a most important discussion in the Upper House of the Canterbury Convocation upon the subject of Reservation. As the writer points out, it is a most grave and critical situation that has arisen when some 1000 clergy of the Church have declared that they will not obey an episcopal injunction against the use of the reserved sacrament for access and adoration. The Bishop of Oxford, Dr. Gore, called the attention of the House to the illegalities that were going on, in moving a resolution practically re-affirming the principle of a proposed rubric allowing Reservation for the sick with such safeguards as would preclude any approach to it as an object of devotion and worship. Dr. Gore was not moved from his purpose by the largely-signed petition in opposition to his motion—he rather exhibited that as a further sign of the necessity of immediate and stringent action by the bishops. It is indeed a matter of grave concern that one like Dr. Gore (who has been regarded as one of the trusted leaders of the so-called Anglo-Catholic party) should feel obliged to take the action he has in seeking to stem a current which he feels sure is setting strongly in a wrong direction. The case just illustrates the distance travelled by that party in the direction of Rome since Dr. Gore was raised to the Episcopate. The "Church Times," in its leading article, makes no secret of the conviction that "it is hardly possible to say that Dr. (Dr. Gore) fully represents the Catholic party in the English Church to-day." "We are afraid," it goes on to say, "that the bishops have sometimes been misled by assuming that the Bishop of Oxford can speak for all, except one extreme wing of the Catholic party." Things have indeed come to a strange pass when Dr. Gore finds himself disowned by a section of churchmen who have to admit that "it is difficult to exaggerate what the Catholic movement in the past has owed to the Bishop of Oxford." There is a striking familiarity in this with the recent action of the P.L.L. in regard to the men who bore the burden and heat of the day in building it up.

The Bishop of Chelmsford, in a practical speech, showed from his wide experience of slum work the absence of the strong necessity alleged for Reservation, and rightly indicated the claim

of the sick to the recital of the Holy Communion service at their bedsides. He then indicated the danger that attended Reservation in the open church, and in opposition to the Bishop of London's plausible plea, said that "they had to make their choice between Prayer Book theology and popular theology."

There can be no doubt that the Church in her Articles and Rubrics forbids utterly anything approaching adoration of the consecrated elements, and we ought, as loyal Churchmen (pace the Bishop of London) "to question the right of priest and people to practise the devotion to the Reserved Sacrament."

The Bishop of Norwich, in a telling speech, cut straight into the main appeal of the Bishop of London. He said that he was anxious that they should deal with the question upon the highest ground possible, and not merely from the point of view of the memorial. He maintained that even the war did not prevent the abandonment of truth. There was a dangerous attitude adopted by some people that, "under the stress of the war truth and doctrine did not really matter much. Anything and everything is permissible because of the stress and strain of our time." "If that helps a man," says one, "let him do it. It would not help me, but if it helps someone else, why should I interfere?" He regarded that as sentiment, and they knew how quickly that degenerated into sentimentalism. In their ordination vows they had made solemn promises which were binding, and on the question with which they were faced principles of the highest and deepest kind were involved.

It is about time that protests like this were emphasised. The War is responsible for some strange vagaries in doctrine and practice, strange indeed to the teaching of the New Testament, e.g., prayers for the dead and wayside crucifixes. After all, truth has paramount claims, and woe to those who disregard them. If there were not at the back of this demand for Reservation the belief in some form of objective presence in the elements, of our Lord's Body and Blood, there would, perhaps, be less desire for it, and a saner attempt to shorten the service in case of real need by cutting down the prayers, etc., to a minimum, as in the case of Private Baptism. In this direction the evangelical section of the Church should seek for reform. The simple setting of that first Celebration, in which Christ Himself broke the bread and took the cup, should surely be a guide to us in any arrangements we propose to meet the case of those whose weakness is too great for our present form. Amongst the early Christians the method of reservation for the absent or sick was devoid of all ceremony. The deacon took to the absent one, whether absent through persecution or sickness, a portion of the one loaf of which the brotherhood had been partaking—the symbol of their fellowship, and a portion of the one cup. In course of time the Church grew in un-simple ways of regarding the Sacred Feast, and that which our own Church declares to be "idolatry to be abhorred of all faithful Christians" came into vogue. At the time of the Reformation the practice was condemned and abolished; and abolished not because the Reformation fathers disregarded primitive practices, but because the abuse had become so awful as to make highly inexpedient, if not impossible, any degree of its use. And to-day the demand for a return to the custom has behind it men who now openly practise

and foster the adoration of the consecrated elements of bread and wine. Well, then, we must seek for relief in these very special and infrequent cases by other methods; and a shortened form containing a Consecration Prayer and the words of Administration, would be a useful and legitimate minimum for extreme cases. We quite admit that there is in this suggestion no idea of being able to meet the extreme party in the Church; for they regard fasting as so absolutely and without any exception a condition for communication that the reserved sacrament, open to and inviting adoration, can alone meet their requirements. In view of this demand as emphasised by the memorial of these clergy, it does seem to us the limits of toleration, consistent with loyalty to the truth in Christ as set forth by our Church with its appeal to Holy Writ, have now been reached. As a widely-circulated and tolerant Church paper in England puts it, we have arrived at "the parting of the ways."

Committee on the Basis of Church Organisation in Australia.

The Committee met in the Chapter House, Sydney, on Tuesday, April 17, at 11 a.m., when the following members were present:—

New South Wales.—The Primate, the Bishops of Bathurst and Goulburn, the Dean of Newcastle, Archdeacons Boyce and Davies and Messrs. R. Minton Taylor, J. G. Mann, A. E. Ivatt, and C. L. Kendall.

Victoria.—The Bishop of Gippsland, Principal Aickin.

Queensland.—The Archbishop of Brisbane, Canon Micklem and Canon Batty (Secretary).

The proceedings opened with prayer, and after the reading of the minutes of the previous meeting and a brief report by the Secretary, the Primate formally welcomed the members of the Committee to Sydney.

The first motion on the agenda paper was one standing in the name of the Archbishop of Brisbane and dealing with the method of procedure. The motion was subsequently passed with some amendments to read as follows:—

That the Committee's enquiry should proceed in the following order:—

(1) The teaching of Church History.
(2) The existing constitutions of Churches both within our own Communion and outside it in the light of (1).
(3) Our own existing constitution and recommendations concerning it.

A motion standing in Archdeacon Whittington's name requesting the Primate to secure the co-operation of a body of English jurists, was formally moved on the Archdeacon's behalf by the Secretary and seconded by the Bishop of Goulburn. On the motion of the Archbishop of Brisbane, it was decided to postpone the consideration of the motion until the next meeting of the Committee.

The Bishop of Gippsland called the attention of the Committee to several serious errors of fact in that section of the Report of the English Archbishops' Committee on Church and State, which deals with the constitutions and procedure of the Australian dioceses. The Bishop was asked to draw up for the information of the members of the Committee a complete list of such errors, together with an accurate statement of the relevant facts, a copy of the list and statement to be subsequently forwarded to the Archbishop of Canterbury.

After luncheon, for which the members of Committee were the guests of the Primate and Mrs. Wright, the Committee discussed at some length Canon Hart's pamphlet on "Australian Autonomy and Early Church Organisation." The discussion ranged over a considerable ground, and it was eventually agreed, on the motion of Archdeacon Davies, that it was desirable to obtain further information on certain points which had emerged into prominence. The following members were asked to prepare memoranda on the following points:—Archdeacon Davies on "the reaction of social conditions on Church organisation"; the Dean of Newcastle on "New Testament principles of Church Organisation"; Canon Micklem on "the Diocese as the unit of authority and administration."

It was agreed that the Committee should meet again on October 22, 23, and 24 next. The Committee adjourned at 5.45 p.m.

The Church in Australasia.

NEW SOUTH WALES.

C.M.S. NOTES.

A Missionary Demonstration will be held in the Chapter House, Bathurst Street, Sydney, on Tuesday, May 1, 1917, at 7.45 p.m. His Grace the Archbishop will preside. Speakers: The Chairman, Rev. H. Brewer, of Uganda, recently returned from G.E. Africa, where he went as Chaplain to the Expeditionary Forces, and was present at the taking of Tabora by the Belgians; and Miss K. Miller, one of our returned missionaries from German East Africa.

The Annual Service will be held in St. Andrew's Cathedral, at 4.30 p.m. Preacher: Rev. H. A. Brewer. The Annual Business Meeting will be held at 7 p.m. in the Baptist School, behind Chapter House.

Finance.—The revenue of the C.M.S. of Australia and Tasmania for the year ending March 31, was £16,253. This amount is £1500 in excess of that of the previous year, and therefore is a cause of rejoicing to the many friends of the Society. The receipts of the N.S.W. Branch amounted to £7648, as compared with £7,419 of the preceding 12 months; the increase is considered most satisfactory, in view of the fact that over £1000 represented in five items in the year 1915-16 were not available to the Branch last year. It will therefore be seen that no less than £1200 has been received in "new money."

The Number of Agents supported by New South Wales and Queensland through the C.M.S. Branch are:—31 Australian missionaries, 45 native catechists and Bible Women, 40 children, 13 hospital beds. In addition to the above, nine missionaries of the Victorian Branch are maintained through financial assistance of this Branch.

New Agents.—The Rev. Simeon Kalume, ordained by the Bishop of Uganda, in the Mombasa Cathedral on December 10; and the Rev. Lee Kee Cheong, ordained by the Bishop of Victoria, China, last Trinity; have been enrolled amongst the workers supported by the N.S.W. Branch. The former has been adopted as O.O.M. of St. Michael's, Wollongong; the latter is the care of some Chinese residents of Glen Innes and Tenterfield.

The General Secretary has been invited to attend the Synod of North Queensland to be held early in August. Whilst in Townsville he will conduct a mission at St. Peter's Church.

SYDNEY.

Patriotic Voting.

The reconstruction of the world after the war demands the most far-sighted courage. Australia would suffer irreparable loss of vital interests if not properly represented in the Imperial Councils. It is our duty to put in power the most self-sacrificing, wisest, and strongest statesmanship at our disposal, superior to partisanship and inferior motives. That Churchmen will consider these facts and give their vote religiously and deliberately, is all that I ask. We ought not to vote in this election according to the traditions of the past election or because some party organisation cracks its whip. We must assert conscientiously our independent judgment, or we may easily be false to our soul.

The words of Shackleton, the great Arctic explorer, who has just been in our midst, in which he bade each man find his soul, were not only a great piece of personal self-revelation, showing the secret of a wonderful heroism, but they were the plainest teaching of one great man to other men. It is the men and women who have not yet found their soul who are the danger to a community. They can be readily exploited by the first clever schemer.

Diocesan Commission.

Following upon a resolution carried in the recent session of the Diocesan Synod the Archbishop has been pleased to appoint a Commission to "inquire into the condition of the Church generally in the diocese and in particular with regard to the sufficiency, support and sphere of activity of the ministry." The Commission as a whole has met twice in the months of February and March respectively. Some 50 matters for inquiry have already been reported to it. Three committees have been appointed and are now at work dealing with the subjects under the general classification of "Pastoral," "Educational," and "Administrative." There is every indication that valuable results will be the outcome of the whole investigation, including a thorough comprehension of the present position of the Church in the Diocese and the adoption of a programme of extensive constructive work in the near future.

Direct Giving.

The congregation of St. Thomas', North Sydney, has been carrying on an effort of self-denial during Lent, the result of which was the offering at the altar on Palm Sunday of a collection of £427 for the current expenses of the parish. St. Thomas' parish, which dates back to 1842, has a Church which is possibly the largest and certainly one of the most beautiful of the parish churches of the Commonwealth. It has big responsibilities to face, for it seats 1200 people, and its large fabric makes big claims for upkeep upon a revenue which has no support from endowments of any kind. It also has large pastoral problems to face, for its area is large and thickly populated. In the last three years the people have raised some £2400 for restorations and additions to the Church. Their last effort is therefore to be the more commended, and is also of interest as illustrating the possibilities of direct-giving when properly organised and carried through. The services on Palm Sunday were well attended, the Rector being the preacher at the morning and the Dean of Sydney at the evening service.—(Communicated).

Christ Church, Gladesville.

The Easter Vestry in this parish has been held. Mr. B. C. Martyn was again appointed Rector's warden, and Messrs. E. M. Betts and E. W. Howell were re-elected. A vote of sympathy with the relatives of the sons of the parish who have fallen or suffered at the Front, and of sympathy with and admiration for those now in the firing line, was unanimously passed.

Interesting Growth.

The Lenten Self-Denial at St. Peter's, Woolloomooloo, in 1914 amounted to £51; in 1915 to £63; in 1917 to £74, while for this year the amount reached the total of £85. Over 400 Lenten Self-denial boxes were placed in a similar number of homes in the parish during the 40 days in Lent. The majority of these boxes were gathered in by bands of workers, on the Saturday before Easter, and the total sum presented at and in addition to the Easter Day offerings.

Anzac Day.

Special services were held throughout the diocese in memory of the gallant deeds of the Anzacs at Gallipoli and the men who fell there. At the Cathedral there was an official service at noon, largely attended by a representative congregation. The Archbishop preached the memorial sermon.

St. George's Day.

St. George's Day was observed by the Divisions of the Temperance Order of St. George, uniting for a festival at St. Clement's, Mosman. After the tea there was a largely-attended meeting in the Parish Hall. Archdeacon Boyce presided. Addresses were given by him, Rev. W. H. Croft, Messrs. Moreman and Le Huray. There were several musical items rendered by members of the Order. The Archdeacon quoted Sir T. Anderson Stuart, one of the most eminent medical authorities in the Commonwealth, as saying that alcohol "was the most soul-destroying, body-destroying, nation-destroying substance ever known." The Order, it was announced, while chiefly fighting the dragon Strong Drink, had lately added to its objects "The promotion of patriotism and loyalty to the Empire."

New Church at Maroubra.

The new Church of St. John at Maroubra will be opened for service on Saturday next. The Archbishop will be present.

NEWCASTLE.

Synod.

The Synod met on Tuesday at Newcastle. We have just received, by the courtesy of the Registrar, a copy of the Bishop's Address, from which we give the following extracts. His lordship said:—

"At such an anxious time there seems no better plan for my address than to glance at the present with its urgent warnings, to look back over the past, and then to form plans for the future, if the Almighty God in His mercy, shall give us time, and the will to carry them out."

Elections.

"We have just passed through a State Election which has been very hard fought, and we are in the middle of a Federal Election which threatens to be even more bitter, and to leave more soreness behind. If we are to judge from the speeches on each side, the issue is more personal than political. Upon each of us rests the obligation to inform ourselves as thoroughly as we can and to give a vote which we can justify before God."

The World Crisis.

Our local conflicts are a small, but to us vitally important, echo of the great World War, which we are watching with earnest and anxious eyes.

"Over against the grave causes for anxiety, there are two great reasons at the present time for thankfulness. The success of our offensive, and that of our gallant Allies, around Arras, proves not only the gallantry of the soldiers, which we knew, but also the thoroughness of their training, and the skill of the Generals commanding."

"The other is the open declaration of America that she is on the side of the Allies. America's entry is of enormous moral value to us. Another great nation in no way fond of war and with no object but to preserve her self-respect, has declared for the sanctity of International Law, as against German piracy."

Our Work of Synod.

"Let us look back on our work and see if we are acting in this great spirit. Not 'What can I get,' but 'What can I give,' is the spirit that will make war impossible, and it is the Christian spirit."

"As the figures of the Diocesan Committee's Report will show, generally, the parish amounts have come in splendidly. Unfortunately the expenses of living mount up so fast, that even the increases, which we are glad to see are numerous, come short of providing for the necessary outgoings. Will our good people who are getting such high prices for their commodities, be good enough to remember that for men with small fixed incomes, their prosperity spells a grave pinch, and will they share their joy with those less favoured?"

Missions Committee.

"On the whole, an entirely satisfactory report, save that a 20 per cent. failure to comply with the rule for the Advent collection is larger than it should be. We congratulate the C.M.S. on their courage in taking special interest in the Northern Districts, as shown by the proposed residence of Mr. Philip at Newcastle."

"In conclusion, when thinking of the future, while our plighted word requires that Germany shall rebuild the broken temples and the shattered homes of the civilisation that was, our Christianity requires of us that we rouse ourselves to rebuild mankind on a sure foundation that will secure to our children and our children's children a firm and stable freedom and a lasting peace."

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Jubilee of St. Mary's, W. Maitland.

St. Mary's Church was opened for Divine Worship on July 18th, 1867. The Jubilee, therefore, of this event will take place in July of this year—1917.

Let it be frankly stated that two main objects lie before us in the attempt to celebrate the Jubilee of the opening of our Church: The first is a quickening of the spiritual life of our people. Who shall dare to say that there is not great need of this? Most of our members we believe would readily acknowledge that they are not living up to the standard of what in their own minds they feel to be good and desirable—that their churchmanship is too intermittent, not sufficiently consistent to be of value as a moral and spiritual force in the world. We must aim, therefore, at fuller personal efficiency by coming once more into closer touch with God in the ministry of the Word and Sacraments. Our Jubilee will offer an opportunity to our people to make a new start in their Christian life and service.

The second aim must be to make such provision as we may be able, to show our love and regard for the fabric of our Church properties.—"Jubilee Paper."

GRAFTON.

The Mission.

The Mission Board has made final arrangements for the mission in the first group, which will begin by a meeting and send-off to missionaries at Kempsey to-day. The missionaries will then depart to their respective spheres on Saturday, and begin their mission on that evening. The first section comprises the following parishes, with their respective missionaries:—Kinchele and South-West Rocks, His Lordship the Bishop of Grafton; Port Macquarie, Rev. H. D. Salmon, M.A.; Wauchope, Archdeacon Seymour; Kempsey, Rev. J. Frewin and Rev. F. Eveleigh; Bellbrook, Archdeacon Knox. The mission will conclude with a thanksgiving service on July 4 and a conference of the Bishop and missionaries will probably be held on the following day.

Welcome to the Bishop.

A special service for clergy was conducted in Christ Church Cathedral on the 10th inst. by the Bishop. At the conclusion the Bishop and clergy retired to the Parish Hall, when the latter joined with a large number of parishioners in welcoming his Lordship back. Refreshments were served by the ladies of the parish.

Archdeacon Seymour presided and in a happy speech voiced the sentiments of the whole diocese in expressing their deep satisfaction at having their bishop again in the diocese, and their earnest desire that he might be abundantly blessed with the health and strength for his work, for which they had been most anxiously praying. Archdeacon Tress and Dr. J. T. Henry also spoke words of welcome.

The Bishop, in his reply, spoke in appreciation of the kindness of his medical ad-

viser and Archdeacon Seymour. His Lordship felt that they wanted to know more about spiritual healing in co-operation with all the scientific medical knowledge that had been given to them. These should go hand in hand, arm in arm together, doctor and priest. Then again grace should be said for their books. One of the solaces of his exile had been books. From them he had derived great comfort, and thought that there should be a special grace for their libraries.

VICTORIA.

MELBOURNE.

C.E.M.S. Outing.

The outstanding event in C.E.M.S. life of the past fortnight has been the social outing to Blackburn on Saturday last. It was not a frolicsome picnic, but the gathering together of Church-people scattered all over the city and suburbs, for social intercourse and mutual encouragement. The C.E.M.S. stands for unity, and that it is doing something to attain that unity is surely manifested by such gatherings as this. Nearly 300 people attended the gathering in spite of the doubtful weather. A service was held in the hall. Mr. W. F. Gates gave a short address, outlining what he considered to be a necessary platform for the Men's Society. This, he said, he considered to cover Sunday School work and the providing of suitable buildings for the teaching of the children on Sundays. Another plank should be the leading way in all matters of reform, both social and political.

The Ven. Archdeacon Hayman also spoke as representing the clergy, and expressed his great pleasure at being present on that occasion. He saw a great future ahead of the Church, for, with her future, was largely bound up the future of the nation. Ours was a church occupying a position capable of exercising a moderating influence upon the whole of society, and appealing to those principles of loyalty and Christian wholesomeness which were the secret of all that is finest, noblest and most enduring in the British Empire. They stood for central, vital things, seeking to infuse into the life of the nation the Spirit of Christ and to support and strengthen those whose splendid sacrifices at the call of Christian civilisation had enriched the world with an enthralling record.

The afternoon was spent in quiet recreation and country ramblings, and at 5 o'clock gathered at a picnic tea, after which the Rev. H. A. Brewer, military chaplain, addressed a crowded hall for nearly an hour on his experiences in the East African campaign.

Anzac Remembrance.

Considerably over 500 people, including cadets from the Caulfield Grammar School and surroundings, filled St. Mary's, Caulfield, for an Anzac Remembrance Service. The Vicar referred to the importance of Anzac in the development of Australian nationality. The deeds at Gallipoli implied sacrifice, vision, perseverance and sur-

der. The hymns included Oxenham's fine prayer for those at the Front. £13 was collected at the doors for the distressed Armenians.

Jubilee of St. Matthew's, Cheltenham.

The jubilee of the Church at Cheltenham has been celebrated by special services. On Sunday last the Archbishop of Melbourne and Canon Sutton were the special preachers, and on Sunday next the Dean and Archdeacon Hindley will visit the parish. Rev. Cassion Crotty, B.D., is to be congratulated on the splendid progress the parish has made under his leadership during his five years' incumbency. The Sunday School is a model property for an outlying suburban parish. The senior Sunday School is a fine roomy building, and at its side is an up-to-date kindergarten hall erected last year. The latter is in use on week days as well as Sundays. The parish includes Christ Church, Dingley-Dingley Dell is a lovely spot and has one of the prettiest brick churches in the diocese. It was built by the members of the local family of Attenborough—near it is a fine brick school built by Thomas Attenborough, Esq. The other Church, St. David's, Moorabbin, has been considerably improved with new furnishings of late years. A handsome souvenir of the parish has been published, giving a picture of the Spring Grove Church of 1854, once served from St. Andrew's, Brighton. Past vicars have been Revs. William Singleton, H. P. Kane, and Alfred Min. Rev. T. Moorhouse, who did pioneer work at Traralgon, Gippsland, was vicar from 1902 to 1912, when the present vicar succeeded.

Girls' Friendly Society.

The committee which was appointed in the year 1914 for the purpose of procuring premises for carrying on the work of the Girls' Friendly Society, secured in that year the building at the corner of Spring Street and Flinders Lane for the sum of £5,000. In addition to the prime cost of the building, on taking possession it was found necessary to expend further sums in repairs and also for furnishing. Interest and other expenses had to be borne, making the total cost of the premises to date approximately £6,100. The committee is in a position to report that the whole of this liability has been paid and the building is now free of debt.

Y.W.C.A. Training Class.

The Young Women's Christian Association in their desire to strengthen the Church life of our land, has arranged for a Training Class for Sunday School teachers and leaders and prospective teachers and leaders, to be held on Monday evenings, commencing on April 23rd, and conducted by Rev. J. T. Lawton, M.A. The Training Class is open not only to members of the Association, but to all young people; individual members can enrol for the course for 5/-, and a Sunday School can enrol and send six members for 10/6. The course consists of three terms of eight weeks each, and will comprise Bible Study, Principles of Teaching, Principles of Leadership, Child Study, Principles of Mind Development, and "Our Bible in the Making."

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BALLARAT.

Synod.

The Bishop has notified his intention of summoning the Diocesan Synod for Tuesday, May 8.

GIPPSLAND.

The Bishop's Movements.

The Bishop has promised to preach at St. John's, Footscray, on the 22nd inst., when the Rev. J. T. Baglin will be conducting a Mission at Wonthaggi. On the 29th the Bishop hopes to dedicate and license the new Church at Childers. On May 1st he is to be at Koo-wee-rup, and on the two following days elsewhere in the Lang Lang district. May 6 and 7 are to be spent at Tarraville (Golden Jubilee). On the 12th he will leave home for a long visit to the Orbost district.

Fellowship.

Leaders of every school of thought within the Church are being brought fact to face with this supreme need of a deeper, closer, fellowship. The Bishop of Goulburn recently stated that God was not yet leading wanderers into the fold because of the absence within the fold of that spirit of Fellowship which alone could retain them. The Rev. J. T. Hardy, in the "Treasury," an English paper, writes thus:—"How I wish that the majority of Church-people could be made to sit down in front of the word 'corporate' till it breaks in upon them that the word has a meaning. Here is our great weakness. We get on together as an aggregate of individuals, but we have little or no sense of corporate life. We do not understand that we are not many, but one. That unchristian individualism which, before the War, brought our nation to the brink of ruin, and from which God is trying to save us to-day by the blood of thousands of our sons, has robbed us of the very idea and meaning of a Church. It is safe to say that nine Churchmen out of ten have not the remotest idea of corporate church life."—The "Church News."

QUEENSLAND.

BRISBANE.

(From Our Own Correspondent.)

St. John's Cathedral.

The Archbishop will be the celebrant on Anzac Day at the Memorial Services at the Enoggera Camp, and at the Cathedral. A Choral Celebration of the Holy Communion has recently been instituted by the sub-Dean at 9.45 a.m. The attendance is good, far better than when the service was without singing. There is also a short address. As the ordinary morning service, with sermon, follows immediately after it means very hard and continuous work for the clergy, but it evidently supplies a need and therefore is likely to be permanent.

Easter Meetings.

The Easter Meetings throughout the Diocese are most encouraging, as they show credit balances on the right side. This is largely due to the unselfish lives of the workers and to increased interest in the work of the Church. No doubt the preparations for the forthcoming Mission have helped to bind the people together, for prayer means that support will also be freely given.

The Council of Public Morality.

The Council of Public Morality is holding a public meeting on the 24th April as a first step in a combined effort to create a public conscience on various social matters, and to ensure that as far as possible the morals of the young may be safeguarded. Papers will be read by Archbishop Donaldson, and Mr. R. H. Roe, M.A., Director of Education, respectively on "Sex Questions on the Stage and in literature," and "Influences for purity (a) home, (b) school, (c) Church." His Excellency the Governor will preside.

"That which is called considering what is our duty in a particular case, is very often nothing but endeavouring to explain it away."—Bishop Butler.

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WEST AUSTRALIA.

KALGOORLIE.

Ordinations.

By the Lord Bishop of Kalgoorlie, in his Cathedral of St. John's, Kalgoorlie, on the 3rd Sunday in Lent, March 11th:—Deacon: Valentine John Stuart Blomfield; Preacher, Rev. Canon C. W. Sherard, M.A.; Gospeller, Rev. John Blomfield.

SOUTH AUSTRALIA.

ADELAIDE.

(From Our Own Correspondent.)

C.M.S.

The Rev. H. A. Brewer has completed his short deputation. He delivered thirty-nine sermons and addresses in the four weeks of his stay. He visited twelve parishes and also spoke at the University at St. Peter's College, at Tormore House, and at the Y.W.C.A. Everywhere he was accorded a warm welcome. There is no doubt the cause of missions in the Diocese has been greatly helped. We humbly thank God for Mr. and Mrs. Brewer's visit.

Anzac Day.

Special services were held on this day in memory of the gallant dead. The evening preacher at the Cathedral was the Rev. R. K. Collison, B.A. Monster recruiting meetings were also held in the city and suburbs.

C.M.S.

The Annual Meeting will be held in Trinity Church and Hall on Tuesday, May 1. Annual tea 6 p.m., annual sermon 7 p.m., annual meeting 8 p.m. The speakers will include Rev. F. Brannall, of Victoria, Professor H. Darnley Naylor, and Mr. J. C. B. Moncrieff. Mr. Brannall will begin on April 29 a six weeks' deputation tour in South Australia.

TASMANIA.

Missions to Seamen.

The visit of a training ship such as the "Dart" demonstrates the value of the Mission in a very marked degree. Immediately on arrival of the ship Captain Newman was pleased to fall in with the suggestions of the Missioner regarding the boys when ashore. The lads figured with credit to themselves in the procession on Reinforcement Day, and were afterwards entertained at tea and a jolly evening at the Institute. On the two Sunday mornings the Missioner took the lads to St. George's Church and the Cathedral, while in the evenings they attended the services in our own chapel. The address on the word "Watch" was appreciated by the boys. Using the letters as an acrostic the Missioner pointed out the needs to—watch Words, Actions, Thoughts, Companions and Hearts, the boys reading texts illustrating each part. The second address was on "Flag Signals." By means of miniature code flags, Mr. Cocks illustrated signals such as "Prepare for sailing," "Direct me how to steer," "I want a pilot," "Report me all well," and so on. The boys were quick to catch the lessons from each signal, and read the texts as before. It is gratifying to refer to the good conduct of the lads right through their fortnight's stay. Captain Newman, in a letter to the local press, was pleased to acknowledge the value of the Mission in its relation to his boys.

REVISED LECTIONARY.

May 6, 4th Sunday after Easter.—M.: Pss. 132, 133; Deut. vi. or Isa. lx; Luke xvi. 19, or Acts v. 12. E.: Pss. 134, 135; Deut. vii. 6-13 or Isa. lxi; Jno. iv. 5-42, or Rev. xix. 5-16.

May 13, 5th Sunday after Easter.—M.: Pss. 138, 139; Deut. ix. (or ver. 1-6) or Isa. lxii; Luke viii. 40, or Acts xvi. 16-34. E.: Pss. 144, 145; Deut. x. 12, or xxvi., or Isa. lxiii. 7; Luke xi. 1-13, or James v. 13.

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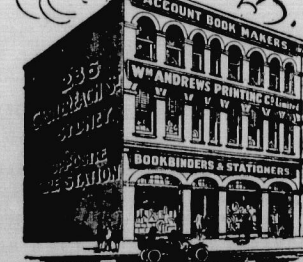
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Higher Duties of Government.

It is, of course, a well-known truism that it is impossible to make men good or religious by Act of Parliament, but although this is undoubtedly true in a literal sense, yet much may be done in a general way to induce people to be virtuous. One of the chief purposes of a Government is to protect the persons and property of citizens. In this way crime is prevented by punishment, and so the need of morality is enforced. The existence of gaols is a powerful means of repressing vice, but it is essentially negative in its operation. The great need is a positive education in and encouragement of religion and the highest public morality. This of course ought to be the great work of the Church as a whole, but it must be admitted that although its efforts have undoubtedly been widely useful, yet the Church has not that power over the vast masses of the population which it ought to have. A great proportion of the population is outside the pale of the Church. Vast numbers, of men especially, are rarely if ever seen within the walls of a Church and their daily lives are in no way appreciably influenced by any form of religion. This cannot be for the good of the State and the Government ought to be greatly concerned by the fact. What is the result of this absence of regard for Religion? Is it not witnessed by gross sexual immorality as evidenced in the great prevalence of a loathsome disease. Sexual impurity shows an absolute want of that fear of God which is so essential to the social morality of the people. The Dérailage is the bulwark of the nation. This is acknowledged by every section of the Church. "The fear of the Lord is the beginning of wisdom." "Thou shalt not commit adultery," is a law which, if broken, will entail its own punishment, and so with all the other commandments. This is independent, in one sense, of that higher spiritual religion which it was the aim of the Founder of Christianity to teach and establish. A prevailing amount of gross immorality may be seen in the reports of the police courts, where theft and dishonesty of every description are so much in evidence. Although there may not be so much overt drunkenness as at one time before the salutary six o'clock closing came in force, yet the public bars are constantly full, even of young men who are often intoxicated. Drink should be discouraged in every possible way, and hotels ought to be under the strictest surveillance of the police. It is impossible to interfere with the liberty of the subject but is it not possible to limit, in some way the desecration of the Sunday? The enormous crowds of people that spend the whole of that day with their children on the beaches where they are often exposed to scenes of immorality in dress, cannot be for the good of the community in the future. Unless the religious teaching of the children be safeguarded most carefully, the nation must eventually suffer. It would be for the welfare of the children if they could be strictly required to have some introduction given to them on the Sunday, and prevented from every Lord's Day spending it in idle pleasure. It would be well if young boys were prevented from selling newspapers on the fringes and in the streets on Sundays. Many of these are evidently neglected by their parents and will grow up to be unworthy, if not dangerous, members of society in the future. It is the duty of the Government to be awake to this menace. It would be well if there could be a mission, supported by authority, for the inspection of children and their condition in their homes. The squalor and degrading surroundings of children in some homes is something painful to contemplate. Often in spite of regulations to the contrary children are sent to obtain drink from the hotels. Special women missionaries should be appointed to care for young girls and visit them at their homes. Another department which needs the special intervention of the Government is that of the Picture Shows. Without exaggeration, hundreds of thousands of children and young people, at the most impressionable period of their lives, attend these exhibitions, especially on Saturday nights, and in one sense it is only to be expected that they should do so, as people will have amusement. But in order to attract large audiences and make money, pictures are often exhibited of a most objectionable character, pandering as they do to the lowest passions and exhibiting vice and sensuality in their most repulsive forms. Sexual problems and situations of the most suggestive and indecent character are represented and vice is often depicted in an attractive form likely to incite to its imitation. In spite of a certain amount of censorship means are adopted which evade every precaution. Indecent and most immoral scenes are presented and are loudly applauded, even by children. Surely it is the part of a wise Government to prevent this

evil by the strongest legislation. In connection with this subject it ought to be observed that indecent photos and pictures are published in magazines and theatrical papers and exhibited in public places, attracting the attention of the young who may often, unfortunately, be seen gazing at them. There is a distinct difference between statues and so-called works of art—often objectionable—and photos from life which are immodest and wholly indecent. In many cities such would not be permitted. Is there not a strong statesman who could and would suppress these dangerous exhibitions so fraught with evil results and so calculated to degrade the moral character of the nation. In connection also with this subject is that of modesty in dress. Women who have the good character of the young people at heart should enjoin the utmost propriety and modesty in costume. There was a time when there was a far more modest tone in dress and conduct than at present. Where is the "shamefastness" of which we read in Scripture, the modesty in apparel and the ornament of a meek and quiet spirit? It may be said that these suggestions are of an Utopia which can never be realised. It is, however, a problem which true Statesmen and Governors ought most seriously to consider. How is the general tone of society to be so universally elevated that it may result in its true welfare and happiness throughout all time? Many other subjects will suggest themselves to thoughtful minds. One of the greatest evils of the present day is that of gambling, which, like a cancer, is eating into the very vitals of society. Enormous sums of money are being staked every day by men, women, and even children, especially among the poorer classes, with the hope of winning a prize and becoming suddenly rich. What are called Art Unions, gambling speculations, and the sale of tickets for the benefit of various societies and unions in the streets by vendors ought to be absolutely prevented. They teach people, and especially the young, the spirit of gambling and "trying their luck," as it is called. The totalisator ought never to have been legalised; it is the public authorisation of gambling, and its sanction by the Government is simply a calamity deeply to be deplored. No truly patriotic statesmanship would for one moment tolerate such a dangerous source of evil to any community. The curse of drunkenness has already been alluded to, and cannot be too frequently referred to. The total prohibition of the public sale of intoxicants would be the greatest blessing which the people could have. Of course private sale under strict control and special precautions might be legalised—but the public sale is the great evil of the day. Another subject which calls for the immediate intervention of a wise government is the shameless exhibition of prize fighting. Even in the early days of the Colony this was strictly prohibited. Nothing can be more degrading and indeed brutalising than such useless and unchristian exhibitions which are on a par with bull-baiting, cock-fighting, and all those utterly inhuman sports which were the product of heathenism and of the Roman exhibitions in the Colosseum. How utterly such spectacles are opposed to that spirit of Christianity which teaches love and brotherly kindness. The pretext of teaching manliness and the art of self-defence, physical strength, etc., is simply resorted to as a blind, the real object being money-making by appealing to the lowest instincts and animal excitement. The Stadium is a reproach to humanity and every sense of refinement and civilisation. Thus wise precaution and care should be taken by the true statesman to legislate for the religious and moral uplift of the community by encouraging education, promoting virtue, and repressing vice, in order that coming generations may reap the benefit of their far-seeing and beneficent legislation.

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wards, but Toyin made up his mind that he
would hear and learn more. He got a
chance at last, when the foreigners came
and made a railway through his town
(named Offa), for he obtained work some
distance away with a man who knew how to
read. Later on, he heard with great delight
that a Christian African teacher had been
sent to Offa, and he went back there deter-
mined to learn. Every morning he ran all
the way to the farm, got his work done, and
returned as quickly as he could to where the
teacher was staying. He is a good runner,
and has since won prizes at sports. He soon
learned how to read. The African Christians
from other towns farther south, who had
come to work on the railway, built a little
mud and thatch school opposite Toyin's own
home, so that he was easily able to go there.
There was no proper bell, but they used to
beat an old iron rail, which did quite well.
The African teacher was very kind to Toyin,
and he got on quickly with his lessons. Then
a mission house and a large new church were
built up on a hill, and the white missionary,
whom he had seen with the lantern, came to
live there with his wife. Toyin showed by
his life that he was serving Jesus Christ,
so the white missionary baptised him, and
before a crowd of heathen people he boldly
took his stand as a Christian. He took the
name of John, and got rid of his old awful
name. John began to help the teacher in the
school, and after a few years he himself be-
came a student at the training college in Oyo,
like those students whom he had once seen
with the white missionary in Offa. He went
out for a year as a pupil teacher and is now
back at the college.

Will you thank God for this boy's story,
and pray that John and other lads who have
become Christians in his town may be able
to teach other boys and girls and men and
women about Jesus Christ? For there are
many people in Offa and in the great city of
Ilorin, where Toyin first went away to work,
who do not know Jesus Christ.

If Christian teachers do not go quickly,
the people will probably become Mohammedans,
for wherever a Mohammedan trader goes he
is a missionary of Mohammedanism, and tells
the heathen that Mohammed is greater than
Jesus Christ.

You may be quite sure that the missionary
who is writing this story is very glad that he
went to Toyin's town, but he is sad when he
remembers that most of the people in Offa
are still heathen, and most of the people in
Ilorin are Mohammedans. You boys and girls
who read this story are quickly growing up.
How many of you are coming out to help us
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Power of Caste.

From a correspondent in Mesopotamia
came the following interesting letter to the
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observed in the Indian Army as fastidiously
as in peace time, only a certain amount of
ceremonial is dispensed with. At ordinary
times the high-caste Hindu, when he is away
from home, prepares his own dinner and eats
it alone. A small square is marked off for
cooking. This is called the 'chauka.' It is
smoothed and plastered over with mud, or
cow-dung when available.

"Even on service the Hindu preserves the
sanctity of the 'chauka,' and, if not a Brah-
min, takes with him a Brahmin cook, re-
laxing nothing in regard to the purity of his
water from contamination by the wrong kind
of people, and would rather starve than eat
meat killed in an unorthodox way. A
Gurkha Subadar on board a transport be-
tween Bombay and Marseilles was asked if
his men would eat frozen meat, and replied
after consulting them, 'Sahib, they will have
no objection whatever, provided one of them
may be permitted each day to see the animal
frozen alive.'"

"There have been occasions, even among
sepoys, when ritual and caste-exclusiveness
have been turned to disciplinary uses. There
was a company of Rajputs somewhere in the
neighbourhood of Suez which contained a
draft of very raw recruits. Four were hold-
ing a picket on the east bank of the canal
when they lost their heads. One blazed off
at a shadow. A panic set in and all four
threw down their rifles, bolted as if the devil
were behind them, and were only held up by
the barbed wire of their own outpost.

The Last Ignominy.

"The officer commanding and the adjutant
were considering how to deal with them
when the Subadar major entered the orderly
room. The man was a veteran, with a
double row of ribbons on his breast, and he
had never let the regiment down in all his
service. He begged as a special favour
that Rajput officers should be permitted to
wipe out the stain. 'Leave it to us, Sahib,'
he said; 'we will put such an indignity on
them that there will not be a "jivani" in the
regiment who will shrink from "bahadri"
(brave deeds) again.'"

"The colonel saw the wisdom of this. So
the Indian officers of the regiment were
deputed to deal with the case themselves.
The 'jivans' were tapped on the head with
a slipper, the last ignominy that can befall
a Rajput. After such disgrace they could
not enter the 'chauka' and mess with their
caste companions. That is to say, they were
socially excommunicated until their honour
was retrieved. For nearly eighteen months
they lit their outcast fire and took their meals
apart at a measured distance from the
'chauka,' at such a distance that no ray of
contamination could proceed from them to it.

"They were still under the ban when the
regiment left Egypt for Mesopotamia. When
they went into action with the relieving
column before Kut all four rehabilitated
themselves. Two died honourably, one was
awarded the Indian Order of Merit, and the
fourth was promoted. The caste instinct
made a man of him."

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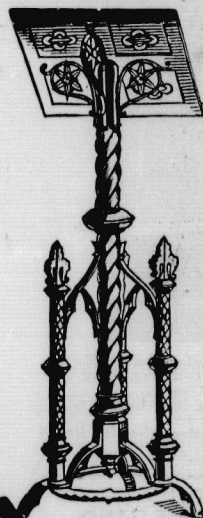
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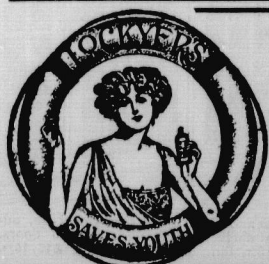
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Current Topics.

If great problems make, as well as demand, great men, the times we live in should be able to set in evidence moral and spiritual giants; for there can be no doubt that to men generally, and the Christian Church in particular, some of the gravest and greatest problems are presenting themselves. Our Leading Article to-day seeks to challenge and stimulate thought upon one of these, and we print elsewhere the Bishop of Tasmania's pronouncement upon the same problem. The Democracy of our Empire is getting more and more out of touch with the Church of their fathers; and it is well for us not to put all the blame upon the democracy, nor to forget that we have in the situation a challenge that should stir the soul of every Christian, layman as well as clergyman, who shares in any way the constraining ideal of St. Paul's ministry, i.e., "to present every man perfect in Christ Jesus." This problem is indeed a challenge to prayer and a challenge to thought. There is no ground for despondency and the failure in purpose which is its consequent. Rather we want to grasp the optimism of Lloyd George, who declares that no human difficulty is insoluble by human effort. Of course ours is no merely human problem, for we have arrayed against us the forces of evil which are eminently spiritual. Consequently we shall not be so foolish as to try to solve this problem except in simple reliance upon the strength and wisdom of God, which are promised to those who seek Him in believing prayer.

The situation demands very earnest thought and prayer, remembering that the condition of successful prayer will necessitate such an attitude of humility and love as will guarantee a sympathetic regard for those who are remaining on the outside, more or less in opposition to organised Christianity.

The responsibility rests upon all Christians equally. And to-day, when our democracy, through travail and pain of misunderstanding and unjust obloquy, is coming to an attitude of larger and truer outlook, there does seem a greater possibility of its throwing off the prejudices against the Christian Church. For that Church, in spite of all its muddling and lack of vision, is still standing out as a force making for righteousness and mutual sympathy, among a people whose whole present attitude savours too much of mutual suspicion and dislike. The attitude of the worldly man of affluence is quite open: for him the poorer people of our land, living in congested areas, have no appeal. His one desire is to handle them as instruments by which he may make his wealth, and then to keep as far as

possible from the places where they live. And he will spend his money freely in order to live his grossly unsympathetic life of seclusion from the ugliness for which he has no consideration and for the creation of which he is often to a large extent responsible.

But the Christian's attitude cannot partake of this nature; otherwise he would cease to be Christian. The fact of human need should never be ignored nor avoided by anyone who professes discipleship of "The Good Samaritan"—the Saviour Who in sublime self-disregard sacrificed ease, home, and life to bring deliverance and joy to lives that needed Him. The call to the Christian of to-day is to review the values in his mind of earthly advantages, to pray and think himself clear as to life's great purpose, obligation and privilege; and then to fearlessly apply the lesson to his own life amongst men in humble dependence of the Master Whose he is and Whom he serves.

Whatever other part of this issue is neglected this paragraph is certain to be read by the many who are jealous for the honour of one or other of these two cities. Lest Melbourne's wide streets should broaden out in a smile of complacency, or the clear blue waters of Sydney Harbour should change to an envious green, let us hasten to assure our readers that the order in which we have placed the names has no political nor yet ecclesiastical significance. Having friends in both cities, and knowing something of their feelings, we concluded that it would be safer to simply follow the alphabetical order.

The subject was suggested by the annual meeting of the C.M.S. of Australia, held in Sydney last week, and upon the success of which that organisation is to be heartily congratulated. The gathering together of leading representatives from both States to discuss problems of vital concern in the missionary world invites the question whether it would not be possible to have more interchange of thought, and more co-ordination of effort in regard to many other matters of moment; so many of our problems are of Commonwealth rather than merely State significance. To quote a few at random, there is the whole educational policy of the Church, Prayer-book Revision, and doctrinal matters, the nexus and other constitutional concerns, social reform, particularly in regard to the drink traffic, venereal diseases and immorality generally, and gambling, as well as the whole social problem involving economic questions and the reconciliation of class with class.

Certainly there is the General Synod, but this is but once in five years, and its activities are hampered by so much cumbersome machinery. Besides, we want more than these official relationships. Many of our ablest men will never have a seat in General Synod,

and the Church needs all the clash of mind that can be secured on these vital matters. The keener spirits in different parts of the Commonwealth ought to be seized with the necessity of transcending the barriers presented by a few hours' travelling in the train or by a faithful use of the penny post, in order that the fullest and widest contributions should be made to the common stock of thought and inspiration. There are many ways, including correspondence, between study-groups in the various centres. May we also remind those of our readers who have a facile pen or at any rate some ideas worth passing on, that this paper aims at providing fortnightly a medium for the exchange of ideas between the various parts of the Commonwealth, and that our columns are always open to receive correspondence or communicated articles on matters of general concern to the Church in Australia. We may be forgiven for drawing attention to the leading article in this issue. Many may disagree with some of its contents, but it deals with a vital subject and we trust that some of our readers will be stirred to write on the subject, whether to agree or criticise. It certainly is one of those matters which invites the freest interchange of ideas from all parts of the Commonwealth.

As we go to press the indications are that the Nationalist party will be returned with a satisfactory working majority in both Houses. If this is so, then Australia will have done a great deal to save herself from the rather unenviable position which her No-Conscription vote gained for her in the eyes of the rest of the Empire. The result is likely to prove a clear indication of the mind of Australia with regard to the vigorous prosecution of the War, and a fresh evidence of her loyalty to the British Empire, in harmony with the proof of this fact which her sons are giving daily on the field of battle. For undoubtedly the Referendum campaign was clouded in its issues by all manner of irrelevant questions and a mass of misrepresentations. It was satisfactory to have Mr. Tudor's assurance that the only difference between his party and that led by Mr. Hughes, was that the P.L.L. believed in the voluntary system, while the Nationalists favoured conscription. We certainly would not like to think that any large section of our Australian democracy was other than passionately loyal to the Empire. And the number of sons of P.L.L. politicians who are at the Front is eloquent testimony on that point; yet whatever disloyal elements there are in the community, they sheltered themselves behind Mr. Tudor and his party. Equally certain it is that the burning zeal of Mr. Hughes and his ceaseless activity in all matters concerning the War, have earned for him and his followers the right to be regarded as the Win-the-War Party.