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A Great Challenge

Be so proud of the race to which you belong that you will be jealous of its honour as you are of its safety, and that you will fight for both with equal determination.

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Notes and Comments.

The National Missionary Council, representing in its membership fifteen missionary bodies, is asking Sunday—that Sunday, February 1st, should be observed as **Aboriginal Sunday**, in order that the Christian Church in Australia may be reminded of the needs and claims of the Aborigines. In their appeal to the clergy, they say:

"It will not be denied that we have a solemn duty to discharge on behalf of these aboriginal people. While there has been much to deplore in our past dealings with this weak and defenceless race, we are now more deeply concerned with our future plans for their welfare. We desire to arouse public opinion so that some reparation may be made for the regrettable past, and we feel that the Church should be led to a deeper concern for the moral and spiritual condition of these unfortunate people."

It is not to the credit of our Australian Christianity that missions to these people should have been so unproductive in the way of conversion and Christian civilisation. We can hardly be said to have advanced beyond the experimental stage in our missionary work amongst our black people, for in spite of the years during which the Church has had her opportunity there seems to

be lacking any settled or enterprising policy for the uplift of these people. It is about time for the Church to awake to her heavy responsibility and deal generously and sanely with this "Lazarus" lying at her gate. We hope that every clergyman of the Commonwealth will respond to the appeal and press home on his people the challenge of our Aborigines.

We are grateful for the interesting and informative Bulletin issued by the Council. Might we be allowed to suggest that such information should be given in more frequent than annual instalments? We are old-fashioned enough to believe that concrete illustration of the needs and progress of this work is the royal way to sympathetic and practical help for this important task of the Australian Church.

Our Prime Minister has certainly made history by his unfortunate and wrong utterance in his New Year's Message. Fortunately for Australia, the British and perhaps American public will know how to evaluate a statement which, although made by one who, by the vagaries of political strife, is our Prime Minister, and supposedly the representative man of the Commonwealth, has a strong Irish and Roman accent. The voice may be Mr. Curtin's voice, but the hands are the hands of a well-known ecclesiastical system which relentlessly seeks the humiliation of that great Empire which has always been the buttress of Protestantism and freedom. All loyal hearts will deplore a foolish utterance that, in spite of all after explanations, could have only one meaning.

It is almost unthinkable that a man in Mr. Curtin's position could be guilty of such unwisdom. The man who has been so touchy regarding the mention of Conscriptio, because of the disunity it would effect in the Commonwealth, has insulted the fine British spirit of our Commonwealth and caused deep concern in America as well as in England. His utterance was the gratuitous throwing of the apple of discord into our common imperial life.

It must be said, in view of this utterance, that in Canada, America as well as in Australia, the Roman obedience is bitterly opposed to Conscriptio. Perhaps a census of the A.I.F. would reveal the reason.

What a great need there is today for a rational study and use of the Book of Common Prayer! We are in days of semi-confusion when men, for the most part ignorant of the principles upon which our service forms are drawn up, chop and change them at their own sweet pleasure to the puzzlement of ordinary church-people and the loss of a truly balanced worship. Indeed, the days are past when Church of England people could go to Church with a confidence that the Prayer Book they took with them would be a sufficient guide and assistance to the form of worship they were to join in.

As a matter of fact, in the great majority of Churches brevity and celerity have so gained control that not only has the sermon to be as brief as possible, but the rest of the service has to be got through in a modicum of time. In the administration of the Lord's Supper the ministrants seem to be so obsessed with the need for haste that the words of administration are hurried through with unseemly haste and the feverish desire of the worshipper for a short service is encouraged and intensified.

Is it not time for us to pause? Very evidently the balance of our Prayer Book and Ordinal has been disturbed and the ministrations of God's Word and Sacraments has been made difficult by a misunderstanding of our basic principles. In a recent issue of a diocesan monthly, in an article dealing with the Sacrament of Holy Communion, Church-people are informed that "it is unfortunate that morning and evening services, with undue stress on sermons, have robbed the sacrament of its central place in the life of the Church." The

writer might have pointed out that the Form of Service which he, if a clergyman, has promised to use and no other, provides always for a sermon even though there be no celebration of the Holy Communion. That is to say the Church of England places first emphasis upon the ministrations of God's Word.

It does not take much consideration of present services to realise that that Word of God which is the very basis of all Church teaching, is sacrificed to a practice and teaching that make the Lord's Supper the only important thing in Christian worship, and disregards the careful statement of the Exhortation that we are assembled in God's House "to render thanks for the great benefits we have received at His hands, to set forth His most worthy praise, to hear His most holy Word, and to ask those things which are requisite and necessary, as well for the body as the soul."

We are, frankly, very concerned that in churches where communicants are numbered by hundreds at Christmastide and Eastertide, a very sparse congregation assembles for the Sunday services. We wonder whether the clergy, in view of their ordination promise, are being "faithful dispensers of the Word of God as well as of His holy Sacraments."

We commend to our brethren of the clergy the following statement concerning the Sacred Ministry by an episcopally appointed committee in Newcastle:

THE WORK OF A PRIEST.

You will already have some idea of the work. Put briefly, it is that of a Shepherd to Christ's flock. A priest is set in charge of a parish and is to give all his care and attention to build up the religious life of the people. He must preach the Gospel, administer the Sacraments, teach the Faith and exercise discipline in the name of Christ. Much of his work will be done publicly, such as preaching in the Church, teaching in the schools, but by far the bigger part will be done privately, and in the homes, both with the sick and needy as with the well and happy, the young and the aged. No vocation offers such a diversity of duties, such a variety of work, none that makes fuller demand upon time and care and prayer. There is none that is more worthwhile.

The Archbishops and Bishops of the Church of England in Australia recently gathered in Russia. conference at St. John's College, Morpeth, N.S.W., passed the following resolution: "We, the Archbishops and Bishops of the Church of England in Australia, place on record our appreciation of the gallant resistance offered by our Russian allies to the common enemy. We hope to see the development of such an understanding between the Russian and the English-speaking people as will best serve the cause of freedom. And we pray that both we and our fellow-Christians in Russia may be so strengthened in the faith as to give sound leadership to the peoples of the world in these days of tragic struggle and magnificent opportunity."

With this sane and restrained Christian sentiment most Christian people will fully agree. It is, of course, on a different plane altogether from vapourings too often published that would compromise our position as Christians.

We still have men of Christian profession giving utterance to sentiments concerning Russia's big battalions and prayer which are to our mind scarcely Christian. They are only Job's comforters who would have us believe that God has tied Himself to human means. The curious thing is that men who have been in the lead in pacifist movements are now feverishly and extravagantly berating the Empire's unpreparedness, for which men of their ilk are really responsible.

The appointment of the Bishop of Gippsland, Dr. Cranswick, to this important position has been well received throughout the Church in the Commonwealth. A true sample of the satisfaction felt is expressed in the following paragraph from the Adelaide Church Guardian:—

The appointment of the Bishop of Gippsland to the Chairmanship of the Australian Board of Missions came as a pleasant surprise to many who were wondering who could be found to carry on the splendid work done by Canon

Needham. Dr. Cranswick's keen interest in and personal experience of missionary work fit him well for the task he has undertaken. In the last number of his diocesan paper he refers to the distinct call which he feels to this new work. The missionary work of the Church needs help now as it has never needed it before, and it is to be hoped that the Church in Australia will follow the lead which Bishop Cranswick is sure to give.

By a regrettable oversight a letter under the above caption in our issue of December 11, was published without our editorial note being appended. Mr. Donaldson's letter unveiled acts of such un-Christian discourtesy that we cannot allow any silence on our own part to give any support to the acts in question, which consisted in a refusal on the part of the bishop to allow an accredited minister of the Presbyterian Church in Fiji, who for sixteen months has been unable to receive the Lord's Supper in his own Church, to communicate at an Anglican celebration. Our note read as follows:—

(By the terms of a Lambeth Resolution, "accredited members of other Christian denominations who for good and sufficient reasons are unable to communicate in their own Churches, may communicate with their Anglican brethren. It should also be remembered that the Lambeth Conference has ruled that the only reason for refusing Holy Communion to any one must be that the would-be communicant is an open and notorious evil-doer" The action of both bishop and priest, as reported in the above letter, was altogether without justification and was a grievous offence against Christian charity. They certainly do not represent their Church in that particular.—Editor.)

The old Latin adage, "Corruptio optimi pessima" reminds us that to describe Nazi and Japanese war enormities as **bestialism** is an undue reflection on the brute creation. The complete absence of Christian knowledge and ideals leaves man in a class by himself in relation to the atrocious conduct to which he is laid open. The records of the Great War were a fearful indictment of German organised terrorism in vicious forms. But the Nazi and Japanese armies in this

war have thrown off all restraint and the result is a condition of terroristic crime that would cause the most hardened to shudder. Those who think out the logical issue of those Nazi or Japanese victories that place helpless men, women and children at the mercy of "sadism" in its worst form. Only the complacency of ignorance of the most foolish ostrich-like form can keep a threatened people from the most earnest prosecution of all means for the defence of a country from foes such as those.

For these reasons we welcome two recent publications by a journalist of experience which, with a wholesome realism, seek to disperse the tragic ignorance that foster in our people a complacency which is hindering our war effort.

In "Nazi Hell" and "Japanese Strikes," Mr. W. G. Thomas has given a plain and unvarnished description of Nazi and Japanese "morality," and of the frightfulness to which this gives sway in occupied lands. He rightly says, in the preface to "Japanese Strikes": "For years Australian public opinion has been fattened on the filling, but unsatisfying gruel of self-deception. . . . The purpose of this booklet is to present the essentials of Japan's development as an aggressor nation in historical sequence, and the hideous consequences following conquest by the 'Sons of heaven.' These revelations of ghastly tragedy are recommended only for those of our readers who are tempted to a luke-warm attitude towards Australia's 'All-In' contribution to the Empire's war effort."

Nazi Hell, Gestapo Atrocities in Europe, Japan Strikes, Nippon's Record of Aggression and Brutality, by W. J. Thomas.

Published by the N.S.W. Book-stall Co. Pty. Ltd., Market Street, Sydney, price 1/-. Our copies from the publishers.

The Rev. H. M. Arrowsmith, Acting General Secretary of the N.S.W. Branch of the Church Missionary Society, is an inmate of St. Luke's Hospital, Sydney. Mr. Arrowsmith is progressing well after an operation.

QUIET MOMENTS

Thy Will be Done on Earth

(By "Senex.")

Very many of my readers are familiar with the Prayer Book of the B.B.C. which bears the title of "New Every Morning." My purpose in writing these few lines is to draw the attention of any who have used and benefited by it to this outstanding book of devotion so admirably fitted for use in these days of national trial.

It was compiled by a committee of Churchmen drawn from the Anglican and Free Churches in Britain, and of it the Archbishop of Canterbury says in a foreword, "I believe that the book, the result of much care, study, and thought, may meet a real need, and help all sorts and conditions of men to find 'new every morning' inspiration and guidance for their daily lives, and help in that communion with God which is the highest activity of the human spirit."

Each morning service as broadcast begins with worship or praise or thanksgiving, passing on to prayer for the wider needs of humanity, and ending with petitions for individual blessings. It is meant to be used by "listeners-in," but also by people in their private devotions. The prayers, as shown by the index at the end, cover almost every conceivable phase of human need and activity; many of them are familiar to hearers and readers as being culled from the Book of Common Prayer; but a very large number indeed are modern in their origin, and have very direct applicability to the needs of the world to-day.

Man's Co-operation.

The heading of this article was suggested by the title of one section, "The Kingdom of God is at hand." Careful reading of this section impresses on one the fact that the coming of God's Kingdom depends to no small extent on man's co-operation, in the "working out of our own salvation with fear and trembling," remembering that God is working in us to will and to do His pleasure.

We are not encouraged by the teachings of the Master and of His inspired Apostles merely to pray for the coming of His Kingdom. When we pray for this thing or that which we believe will be for our good or that of others, we must be prepared to be active participants with God in the answering of our prayers. Prayer without this preparedness to work and serve indicates spiritual sloth, or an ignorance of the fact that our puny efforts, made with all our might, can be used marvellously to God's glory, just as the gift of the widow's two mites, her all, has inspired millions of people since her time to consecrate their small gifts of money or ability to the greater glory of God.

The Kingdom on Earth.

I cannot do better than to quote, gratefully and appreciatively, some prayers printed in the section referred to.

1. "O God, our King, Who hast called us through Jesus Christ to be kings and priests unto Thee, teach us to bear one another's burdens and the burden of the Commonwealth. Open the eyes of all of us to see the woes of our land, the despair in the lives of many of our fellow citizens, the deep and shameful wrongs that cry to be put right. Give to us also a vision of our land as Thou wouldst have it be, and as Thou alone canst remake it. Take us, we humbly beseech Thee, to be Thy servants, giving us no rest or discharge until Thou hast wrought this work of pity, that generations yet unborn may praise Thy name."

2. "Teach us, O God, to see every question of foreign policy in the light of our faith; that we check in ourselves and in others every temper that makes for war, all ungenerous judgments, all promptings of self-assertion, all presumptuous claims; and, being ever ready to recognise the needs

and aspirations of other peoples, we may with patience, do whatever in us lies to remove suspicions and misunderstandings, and to honour all men in Jesus Christ our Lord."

3. "O Lord, Who has set before us a great hope that Thy Kingdom shall come on earth, and hast taught us to pray for its coming, make us ready to thank Thee for the signs of its dawning, and to pray and work for the perfect day when Thy will shall be done, on earth as it is in heaven."

I quote another prayer from the same section, not because of its relevancy to the subject in hand, but as being worth memorising for daily use:—

4. "Grant to us, Lord, we pray Thee, day by day the joy of true living, that we who seek Thy service may find Thy peace."

Personal.

Archdeacon Charlton, of Sydney, is in St. Luke's Hospital. His condition is believed is not serious. The Archdeacon has served in an unbroken ministry of 57 years in the Diocese of Sydney.

Archdeacon W. L. Langley, Rector of All Saints', Woollahra, Sydney, is still a patient in hospital.

We rejoice with the Rev. G. P. and Mrs. Birk, of St. Peter's, Burwood, N.S.W., who have been officially informed that their son, Sergeant-Pilot H. E. Birk, is safe and has been interned in Madrid. Sergeant Birk was reported missing after a bombing raid over enemy territory in Europe on September 28, and arrived in Madrid on December 19, after having escaped from enemy-occupied territory. News has come that Sergt. Pilot Birk has left Madrid and has reached Gibraltar.

Sister Mary Willcoxson, of the Queen Alexandra Imperial Nursing Reserve, elder daughter of Rev. and Mrs. J. H. Willcoxson, West Ryde, N.S.W., was married to Major Norman Wyndham, A.A.M.C., on December 15, in the Middle East, where both bride and bridegroom are on active service. Major Wyndham is a son of the late Mr. S. C. Wyndham and Mrs. Wyndham, of Strathfield. Mrs. Wyndham is a niece of Bishop Chambers, of Central Tanganyika.

On Monday, December 22, the following clergy of the Sydney Diocese celebrated the 25th anniversary of their ordination as deacons, in St. Andrew's Cathedral, Sydney:—Revs. R. Harley Jones (St. Augustine's, Stanmore), W. E. Maltby (Christ Church, Bexley), H. N. Powys (St. Michael's, Rose Bay, and Vaucluse), A. Smith (St. John's, Sutherland), C. H. Tomlinson (St. Mark's, Northbridge). His Grace the Archbishop celebrated the Holy Communion at noon in the Cathedral.

The news from Groote Eylandt is to hand of the marriage of Constance Turner, one of the Mission's right-hand helpers, to Fred Bush, another half-caste from the Roper Mission. Mr. and Mrs. Bush are resident in Darwin. We wish the happy couple God's richest blessing in their married life.

The Rev. D. K. McConachie, formerly of St. Andrew's, Subiaco, who was appointed a chaplain overseas and was for some months a prisoner of war in Athens, has reached London on an Italian hospital ship.

On Sunday, December 21, at the Ordination Service in Christ Church Cathedral, Ballarat, Vic., the Bishop of Ballarat (Rt. Rev. W. H. Johnson, B.A., Th.L.), assisted by Archdeacon Morgan-Payler, ordained Rev. R. G. Long, B.A., and Rev. H. Price to the Priesthood, and Mr. Edwin K. Robbins to the Diaconate.

The Bishop of Central Tanganyika, Dr. Chambers, is to visit West Australia in March next.

During November a new Lectern Bible was dedicated at St. Paul's, Cleveland, Queensland, in memory of Ronald Leslie Bowers, who died of wounds at Tobruk. The Bible was the gift of his parents, Mr. and Mrs. M. E. C. Bowers, of Ipswich.

Dr. Gordon K. Smith and Mrs. Smith are to leave for the New Guinea Mission this month. Dr. Smith will reopen the hospital at Gona, on the north-east coast of Papua, and also be responsible for the general direction of the medical work of the Mission. Dr. Smith is a son of Rev. and Mrs. C. E. Smith, of Terang, Victoria.

On December 13, at St. James', East St. Kilda, Victoria, the Rev. W. A. Shaw died at the age of 67 years.

Bishop J. J. Booth, of Geelong, who is senior chaplain with the A.I.F. abroad, has cabled Mrs. F. W. Head stating that he is returning to Melbourne immediately. On his return Bishop Booth, who is Coadjutor Bishop, will automatically become Administrator of Melbourne Diocese. He will continue duties as Administrator until the board of electors appoints a successor to the late Archbishop Head.

At a recent meeting of the council of the diocese Bishop Donald Baker, senior archdeacon of the diocese and principal of Ridley College, was elected Administrator of the diocese, pending return of Bishop Booth. It has not yet been decided who will be sent abroad to replace Bishop Booth.

Canon Sherris, who since his retirement from Yass has been living in Geelong, has now resigned from the Goulburn Diocesan Staff, the Diocesan Council, and relinquished his canonry of St. Saviour's Cathedral. Canon Sherris was ordained in 1912 in the Diocese of Wangaratta. He served two curacies in Victoria and one in Tasmania, and was a chaplain with the A.I.F. from 1916 to 1919. He was rector of Waratah, Tasmania, in 1920, assistant priest of St. Saviour's Cathedral 1920-21, rector of Bombala 1921-25, and of Yass from 1936 to 1941. He was elected to a Canonry of the Cathedral by Synod in 1932.

The Rev. Roy Innes, sometime vice-principal of the Brotherhood of the Good Shepherd, and now rector of Ayr, N.Q., is spending a holiday in Sydney with his wife and family.

The death is announced of the Rev. L. W. Slade, rector of Renmark, S.A. A very general regret is expressed throughout the Diocese of Adelaide.

A remarkable, indeed a unique figure, has been lost to English Church life by the death of Mrs. Stuart Moore, known to uncounted readers as Evelyn Underhill, the author. Mrs. Moore was the daughter of Sir Arthur Underhill and a cousin of Dr. Francis Underhill, Bishop of Bath and Wells.

Our hearty congratulations to Canon Gordon O'Keefe, of All Souls' Grammar School, Townsville, on his marriage to Miss K. E. Finn, for some years the gracious secretary of the Walter and Eliza Hall Trust. Canon O'Keefe has been appointed secretary to the Trust and has commenced his duties.

We regret to note that the Rev. Alan Palmer, curate of St. Stephen's, Willoughby, Sydney, had a painful accident through being thrown from a cycle. Mr. Palmer, we understand, is progressing favourably.

Archdeacon and Mrs. Denham, of West China, are unable at present to return to the mission and are remaining in Sydney. The Archdeacon will be in charge of Harris Park for the time being.

The Rev. J. Mills, of Harris Park, has accepted the rectorship of St. Marys parish, Western Line, N.S.W., in succession to the Rev. L. H. A. Broadley, who is returning to Ceduna, S.A., for a further term of service with the B.C.A.

MISS MINNIE HARPER.

The death of Miss Minnie Harper, which occurred last week in Sydney, removes from our midst an outstanding worker of C.M.S. whose record and influence in missionary activity were of great consequence.



The funeral service was held in St. Andrew's, Summer Hill, Sydney. Amongst those present were the Archbishop of Sydney, Archdeacon Begbie, Canon Langford Smith (who officiated later at the graveside), Revs. H. Hordern, A. N. S. Barwick, R. J. Hewett, Canon R. B. Robinson, Rev. J. Bidwell (rector), Messrs. C. P. Taubman, M. B. Hordern, Mrs. A. Bragg, Misses Gelding, Lodder, Mannett, and Mr. and Mrs. William Bradley.

Archdeacon Begbie read an address on behalf of Archdeacon Johnstone, who was unavoidably absent. It was Miss Harper's request that Archdeacon Johnstone should give the address at the service. The Archdeacon paid a well-deserved tribute to Miss Harper's great work. It read as follows:—

To-day we lay in its last resting place the earthly tabernacle of a great soul. Nurtured in the quiet but effective spiritual atmosphere of St. John's, Parramatta, Miss Harper, at a com-

paratively early age, responded sincerely and enduringly—like so many others at the time—to the great spiritual influence exerted in this country through the mission of the Rev. George Grubb. She found that personal salvation rested not upon personal merit won either through the practices of religion or the excellence of character, but upon the finished work of her Redeemer Who, on the Cross, died that she might live. By simple trust in Him she appropriated for herself the Divine forgiveness and that glorious renewal of the inner life which all who truly believe in Him derive from His risen and victorious power. Her response to what she realised He had done for her was a life of spiritual gratitude marked by adoration of and service for Him Who loved her and gave Himself for her. No one more clearly recognised the great gospel truth that we are saved by faith alone, and that personal salvation manifests its reality by a fervent desire that all others should share its blessedness and joy.

A great call to service and a great opportunity to engage in it were soon presented to her. Mr. Grubb's mission was quickly followed by the visit to Australia of the Rev. Robert Stewart and Dr. Eugene Stock. They came from England to establish on a firmer basis here the work of the Church Missionary Society. Presenting with new emphasis the Master's great commission to His Church to evangelise the whole world, and pleading the forlorn, nay, the tragic condition of the multitudes of unevangelised who knew nothing of His redeeming love or the mighty grace of His Spirit, these two great men of God soon gathered around them a devoted company of Church members whose hearts and wills God had prepared for just such a call as this. Amongst them was Miss Harper. Into the old, but now renewed call, she threw herself with all the fervour of a warm heart and a strong personality. Devotion to an ideal, sound common sense, a great capacity for organisation, sweet reasonableness and capacity to work amicably with others marked a long career of service in the cause of missions. She had not the opportunity of serving abroad, but she was greatly used of God in serving at home. Her first work was in her home town, Parramatta, where she became secretary of the newly formed "Gleaners' Union" in 1892. Six years later she became

general secretary of all the branches in N.S.W., a position which she retained for 26 years, building up in numerous parishes strong bands of Church people devoted to the cause of world evangelization. During this period she made an extensive tour of C.M.S. stations abroad, in order to be able on her return to Australia to speak with first-hand knowledge of the work and the need. Before this she was central secretary of the Sowers' Bands, the organization formed by the London C.M.S. in 1890 to present effectively to children the cause of missions. The "Gleaners' Union" and the "Sowers' Bands" have now changed their names, but nothing can change the fact that Miss Harper was, under God, the chief instrument for their establishment in our midst. In many other ways, too, and for many long years until failing health made it impossible for her to continue actively in office, Miss Harper laboured loyally and devotedly in the efforts of the C.M.S. And it was one of the principles of her service that close attention to organising efforts should not be permitted to interfere with spiritual life. To her it was in spiritual life rather than in perfected organization that the secret of real and permanent success lay.

In concluding, may I be permitted to make one personal reference. Early in 1910 I was appointed general secretary of the N.S.W. C.M. Association, as it was then called. Miss Harper was then the chief member of the office staff. She had all the experience, and I had none. She was many years my senior. Her sympathy, prayerfulness, loyalty, and helpfulness in everything made my task infinitely easier than it otherwise would have been. It is with real sorrow that owing to arrangements previously made I am not personally able to give the address at this service to-day, and all the more so since I understand she expressed the desire that I should do so. But that request, her last token of her affection and regard, will always remain with me as a prized and cherished memory. She has now joined the company of the Church triumphant, and there she holds more perfect fellowship with her Lord, rejoicing, too, in the restored fellowship of those who worked so valiantly with her—Mary and Charles Walsh, Ernest Claydon, James McKern, and many another whose names are written in the Lamb's Book of Life.



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ALEXANDRIA

To Australian Churchmen.

A New Year's Message

What can we say to anxious souls when the New Year brings war's alarms nearer? We can say that the things which are unseen are eternal. There is a story told of General Gordon which may be Apocryphal. It is said that the Emperor of Abyssinia refused to render him the honours due to the Queen's representative. Gordon took the chair which had been placed below the Emperor and deliberately placed it on a level with the potentate's seat. When the astonished Emperor asked if Gordon were not afraid that the order might be given to kill him, Gordon said, "My life is hid with Christ in God and you cannot get rid of it." The story may be apocryphal, but it carries with it a great lesson. We are much too apt in these days to get driven from our moorings. The present looms very large. The future seems dark and the promise of a final hopeful issue is difficult to cherish. We have several sources of encouragement as we face the New Year.

There is the Tonic of History.

This is not the only dark hour in the history of our race. We can go back as far as Abraham, or come as close as the last war, and we find throughout history the same story. The indomitable spirit of man has triumphed over the most adverse circumstances. This is not a fairy tale. It is sober talk. And history reveals strange turns in the tide of affairs that are difficult to explain without the idea of a ruling Providence. To begin with our own circumstances. There is much to alarm, but there is also much for which we can be thankful. Some of us remember the very early days of this war. France invaded Germany. We had stories of German towns in the Ruhr district being in grave danger. Our versatile newspaper correspondents who add picturesqueness to the sombre, pointed out that con-

ditions were different from the last war. The battle was now being fought on German soil. There was no hint then of the inner rottenness of France. And the tide suddenly turned. France found herself unable to meet the onslaught that burst upon her. For days we heard of the heroic rearguard action saving the retreat to Dunkirk. The indomitable spirit of man proved superior to the mechanised murder prepared for him. And it was not only our soldiers. It was the ferry boats, the fisher-craft, the pleasure launches that, manned by men of like spirit, dared everything to rescue our worn-out soldiers. And they did it—all estimates of loss were reduced by 75 per cent. That is something to remember. And behind it, more important than the bare fact, is the glorious picture of a united people united in suffering. And then Germany might have struck. Robbed of the equipment of the Expeditionary Force, staggering under the blow of the French distster, we might have had immediately to face the Luftwaffe. Why did the blow not fall? That is one of the secrets that the war will fully yield at its close. May we hazard the conjecture that the desperate bravery of our airmen who flung themselves without hesitation against greatly superior forces had a great deal to do with it? Germany did not strike. God gave us a wonderful breathing space. And the people of England made good use of it. We cannot tell what re-organisation was necessary in the German ranks. We cannot tell whether it was a military blunder like the advance direct on Paris in 1914. But whether it was necessary or not the respite proved of incalculable value to England. And Japan hesitated. Had she struck then our case was perilous indeed. Then when the battle of Britain came it found a stronger people,

a better equipped air force, and, as a result, it just failed to terrify and finally failed to subdue. In the hour of England's sore pre-occupation Japan hesitated. Again precious months were found. Surely God has some great purpose in afflicting us and yet never giving us wholly over to destruction. We have the encouragement of history even in our own times as we see it making itself before our eyes.

And there is the tonic of loyalty. We have been surely tried but we have not been tried by Quislings. That final calamity has not befallen us. United as a people we are facing the problems of life and the word "traitor" does not need to be whispered as our neighbour passes us in the street. We have many and grievous faults, but the slimy trail of the renegade is not traceable in our midst. Let us be thankful for these things. Young men and women are cheerfully enduring the strain of war with no thought of turning back. We use our British privilege of growling. Perhaps sometimes we use it too much, but there is an unbreakable core of loyalty, and for that we thank God.

A young V.C. in the last war, afterwards killed in battle, writing about the winning of his coveted distinction, said, "As a matter of fact, I never thought of running away." He snatched hand grenades from the hands of dying men to hurl at the advancing enemy, and held a sector of trench until help came. He never thought of running away. And there are many like him, and by such the Empire lives.

And greatest of all we have the tonic of faith. God has sent us as surely as He sent Esther "for such a time." We are called now to show what is in us. What shall we say then? "If God be for us who can be against us." It would be the height of impiety to face the New Year in any other spirit than the spirit of confidence if our hope is fixed on God. There are some things no enemy can do. He cannot reach to heaven and dislodge the Son of God from His throne. And we are seated in the heavenlies

with Him. He cannot reach to the soul and touch the inner springs of life. Even if bombs rained upon us and death stalked ruthlessly through our streets, the enemy has no power to kill the soul. And our souls are safe with God. He cannot reverse the high purpose of heaven. God's sovereignty is a stay in all times of danger and distress. What He purposes shall be fulfilled. Sometimes it is difficult to understand His dealings but it is always easy to discover His final purpose. Jesus Christ is the beginning of the Creation of God. He is also the end of all the roads that lead to peace and glory. Our main concern is to rest in Christ. Our prime business is to glorify Him. And we can only do it by a full submission of heart and life to His claims. Out of the darkness a light shines. It streams from the glory of heaven and reaches to the darkest spot on earth. It is the light of the knowledge of the glory of God in the face of Jesus Christ.

ARCHBISHOP LE FANU'S
MIDNIGHT BROADCAST.
31/12/1941.

Once again I am privileged to speak over the air for the last few minutes of the year. There has been an abundance of speech-making and commentary, and talks of hopes and fears in the last few weeks, specially since Australia awoke (with rather a start) to the fact that war is a serious business. I would not add to the number of speeches but for the fact that this invitation came to me before the "noise of battle" woke us.

I speak, of course, as a Christian Bishop, and as the head of a very large section of the people of this country. The Church of England is not only large; it is the least sectarian of all the divisions of Christians here; so I speak in the name of many, but I must be personal also if there is to be any point in what I say.

What I want to say can be expressed in two words—"Christians, Awake"—awake to the seriousness of life and death and not only of defeat or victory—awake to our duty towards God—awake to the dullness of our answer to the challenging life and person of Jesus Christ. We are lazy wanderers. We are loose and careless thinkers. We are living shallow superficial feeble lives. Christ challenges us at every point—"I am the Way, the Truth and the Life"—"Without the Truth there is no going; without the Life there

is no knowing; without the Life there is no living."

High sounding phrases and fine speeches move us if we are in a crowd, but they may have little or no effect if we cannot "reduce" them—bring them down to scale, so that they have a definite meaning for each of us individually. You can talk and listen for ever to great words like Truth and Freedom. Everyone uses these great words. Every nation at this moment cries that it is struggling to achieve freedom—the American, the British, the German, the Italian, the Japanese—all alike. So the words almost cease to have meaning—they are literally "taken in vain"—wind signifying nothing.

Truth and Freedom—can we possibly get back to Truth? We are naturally inclined to believe our friends, so we had better glance at what our enemies have done with Truth. Would it be wrong to say that the most terrifying and disastrous damage of the last few years is the destruction of man's belief in the value of Truth? Perhaps politics was never very truthful, but a man was proud that his word was as good as his bond—at least civilised man, though he might lie, was ashamed of his untruthfulness. Even scientific truth has been prostituted to murder and destruction.

And Liberty—the age-long struggle of the human race to be emancipated, to be free; and now the question only remains how much slavery must we endure that we ourselves may have some freedom left.

Christians, awake—each of you for himself. You can be hypnotised by the great words—Liberty, Equality and Fraternity. But the facts they represent only come home when you face your own lies and prevarications and twists and when you awake up to your own bondage and to your slack and evil habits. There is much talk of "good-will among men." You must begin with yourself: your own envy, malice and uncharitableness. It requires immense discipline and control of mind and tongue and heart, before we shall truly awake to help the cause of Truth and Freedom and Goodwill.

I don't think we are so easily stirred by emotion as our fathers were. The last few moments of an old year and the turning of one page of Life's book to start another means less than they did as we grow more sceptical and older, but sentiment has some force. So I say, Christians, Awake—awake to the hope that is set before you; awake to the only victory that matters; awake to hard discipline of small things, so that you and I may make each our own contribution to the nobler world we hope to see.

Miss D. Downing has returned from service in New Guinea, and is now residing with her people in Maryborough. She has been the Own Missionary of the G.F.S. in the Diocese of St. Arnaud.

DEATH OF THE ARCHBISHOP
OF MELBOURNE.

The Most Reverend Frederick Waldegrave Head, M.C., D.D., sixth Bishop and third Archbishop of Melbourne, died at St. Ives Hospital, Melbourne, on Thursday, 18th December, as the result of injuries received from a motor car accident on Sunday, 7th December. His Grace, who was 67 years of age, was the son of the Rev. G. F. Head, Hon. Canon of Bristol, had a distinguished career. Educated at Repton School and Emmanuel College, Cambridge, he graduated with first class honours in the Historical Tripos in 1896, and was successively Lightfoot Scholar, Whewell Scholar, Prince Consort Prizeman, and Seeley Medallist. He was elected a Fellow of his college in 1900, and became Dean and Tutor three years later. From then until 1921 he was engaged in academic work, except for the period of the Great War when he served as a padre in the Guards, being decorated with the Military Cross in 1917, and a Bar to the Cross in 1918.

From 1922 to 1926 His Grace was Vicar of Christ Church, East Greenwich. While incumbent of this parish he became a Proctor in Convocation, Examining Chaplain to the Bishop of Peterborough, Lecturer in Pastoral Theology, Cambridge, and a Chaplain to His Majesty the King. In 1926 he became Canon and Sub-Dean of Liverpool Cathedral, and in 1929 he was chosen to be Archbishop of Melbourne, consecrated in Westminster Abbey on 1st November, 1929, and enthroned in St. Paul's Cathedral, Melbourne, on 23rd December, 1929.

The late Archbishop was a man of considerable personal charm and great kindness of spirit. He will be deeply mourned by all who knew him and we extend our deepest sympathy to his wife and son.

SERVICE AT ST. PAUL'S.

Seldom has St. Paul's Cathedral held such a large congregation as it did on Friday afternoon, December 19, when hundreds of mourners crowded the nave and aisles to bid their last farewell to Frederick Waldegrave Head, Archbishop of Melbourne.

The centre of the cathedral was filled with white-robed clergy, who had come from all parts of the diocese to do homage to their beloved superior. Behind them hundreds of lay worshippers—many carrying shopping parcels—crowded into the pews and aisles.

After the singing of the hymn "Jesus Lives," and the 23rd Psalm, Bishop Baker read the lesson from I. Corinthians. The great congregation bowed its head in a prayer, which was followed by the triumphal notes of Basil Harwood's anthem: "O how glorious is the Kingdom, wherein all Saints rejoice with Christ."

"I have fought the good fight, I have finished my course, I have kept

the faith." These words of St. Paul might well have been applied to Archbishop Head, though he would have been the last to have said them of himself, said Bishop Cranswick, of Gippsland, in the memorial sermon.

"We are gathered together to pay a tribute of love and affection to one who is very dear to us," he said. "We proudly recall a record of 39 years' service in the service of God in his Church. He lived among us an utterly humble man, considering his own interests last. He was amazingly patient and sympathetic, a man of generous hospitality and fine sense of humour.

"Himself a gallant soldier—as evidenced by his M.C. and bar—he was a friend of men of all the fighting forces, and he served them with all his might. He is also remembered as a friend of countless numbers of people, especially of boys and girls. Much of his work was not of a spectacular type, but was a wayside ministry. All he did was based on his devotion to Christ. His life was completely directed by the Word of God. He was essentially a man of prayer. This was the secret of his beautiful and blameless life."

Among the congregation were representatives of the Governor-General, the Governor, the State Parliament, judiciary, fighting services, City Council, University, other religious denominations. Former Grenadier, Coldstream, Scots, Irish, and Welsh Guardsmen lined the steps of the Cathedral, and attended the service. Archbishop Head was formerly chaplain to the guardsmen of H.M. Foot Guards.

All Victorian bishops of the Anglican Church attended the service, with the exception of Bishop Booth, of Geelong, who is abroad. The Archbishop of Sydney was represented by Archdeacon S. M. Johnston. Almost all of the metropolitan clergy of the Church of England were present.

Because of wartime petrol restrictions, the funeral cortege was short, and, in comparison with the huge crowd at the Cathedral, there were few present at the short service at the Fawcett Crematorium. The service was conducted by Bishop Riley, of Bendigo; Bishop Johnston, of Ballarat; Bishop James, of St. Arnaud, and Bishop Baker, acting Administrator of the Melbourne Diocese.

Many tributes were paid to the late Archbishop's work by ecclesiastics and other public citizens. The Archbishop of Sydney wrote as follows in his Diocesan Magazine:—

"Since my letter was written the news has been received of the death of the Archbishop of Melbourne on Thursday afternoon, December 18. Our sincere sympathy is extended to our fellow Churchmen of the Diocese of Melbourne in the sudden loss of their Archbishop at this time when his leadership is particularly needed, and especially our sympathy is respectfully extended to Mrs. Head, his devoted

companion for nearly 40 years, whose loneliness is accentuated by being separated from her only son at this time of her need.

"I first knew the Archbishop when he was senior tutor of Emmanuel College, Cambridge, and well known to a wider circle as the son of the much-respected Canon Head, of Clifton. When, in the last war, he became Chaplain of the Brigade of Guards it was a great change from the quiet academic life of Cambridge, but his genius for friendship and his unaffected piety quickly made his ministry a conspicuous success. Various well deserved honours followed.

"When the war was over, instead of returning to Cambridge, he took charge of the large parish of Greenwich, on the borders of London. After a few years he was called to Liverpool by that great schoolmaster-bishop, Dr. David, to become Canon Residentiary of the new Cathedral to which at that time a Dean had not been appointed. It was while he was visiting Canada on behalf of the Colonial and Continental Church Society as their representative at the Jubilee of Emmanuel College, Saskatoon, that his call to the See of Melbourne was announced.

"The Archbishop's habit of depreciating himself caused some to be unaware of his outstanding historical gifts. He had taken a first-class degree at Cambridge, which was only excelled by Mrs. Head's double first. They were both in the same class studying for the same Tripos. Professor G. M. Trevelyan, O.M., the famous historian and Master of Trinity College, Cambridge, obtained the same degree at the same time. It was an open secret that the Archbishop was urged to accept the Mastership of his old College, Emmanuel College, Cambridge, when he was last in England. Although the call had come to him somewhat late in life to serve the Church overseas, he felt that his task was not finished, and he returned to Australia. All who knew him recognised him as a man of God who walked closely with his Lord, and his life will always be an inspiration to us."

Rev. R. A. Nicholls, of Holy Trinity Cathedral, Wangaratta, has been accepted for service by the Bishop of New Guinea, and he, together with Dr. and Mrs. G. Keys Smith, Miss Edith Cates, of Christ Church, Brunswick, and Miss Mary Dow, of St. George's, Malvern, will be going out to Papua as passages are available.

The Rev. O. J. Brady, who has been on special leave to Australia for the past three months, returned to Papua early in December. Mr. Brady will take charge of St. Aidan's College at Divari.

Rev. James Edwards, of the Melanesian Mission, is at present in Brisbane on furlough.

THE CHRISTIAN SOCIAL ORDER.

In 1888 the Bishops at the Lambeth Conference exhorted their clergy to set forth the true principles of society—the statement is as follows:—

"The Christian Church is bound, following the teaching of her Master, to aid every wise endeavour which has for its object the material and the moral welfare of the poor. Her Master taught her that all men are brethren, not because they share the same blood, but because they have a common heavenly Father. He further taught her that if any members of this spiritual family were greater, richer, or better than the rest, they were bound to use their special means or ability in the service of the whole. . . . It will contribute no little to draw together the various classes of society if the clergy endeavour in sermons and lectures to set forth the true principle of society, show how property is a trust to be administered for the good of humanity, and how much of what is good and true in Socialism is to be found in the precepts of Christ."

In each succeeding decade the voice of Lambeth has become richer and clearer in dealing with the social problem. In 1908 the Archbishop of Canterbury said the Church should "take up the problem of poverty, not barely as individual kindnesses, but with a view to a solution of the problem."

The Archbishop of York, preaching to the assembled Bishops in St. Paul's Cathedral at the closing service of the Lambeth Conference of 1908, said:—"Wealth was never greater, poverty was never more stark or grinding; Westward there are streets and squares of palaces charged to the full with every contrivance of luxury, such as no mediaeval queen would ever have dreamed of. The terrible element is this, that at present progress aggravates both extremes, doubling the pile of the rich and halving the wages of an increasing number of the poor."

True Socialism.

This conference appointed a committee to report on the Church's practical work in relation to Socialism. Part of the report is as follows:—

"Any scheme of social reconstruction may be called Socialism which aims at uniting labour and the instruments of labour (land and capital), whether by means of the State or of the co-operation of the poor." "Socialism itself as a scheme of brotherhood is the outcome of the life and teaching of Jesus Christ. Use property as a trust, use ability as a trust, use labour as a trust, use one's life as a trust, lent by God to be used, in His sight, for the benefit of brotherman. This is the doctrine of Christ and the truth of Socialism."

The Lambeth Conference of 1920 made the following pronouncement and that of 1930 re-affirmed it. "We desire

THE LATE REV. JAMES NOBLE.

On the evening of Tuesday, November 25, 1941, there passed away, in the General Hospital, Cairns, the only Australian aborigine ever ordained to the ministry of the Christian Church—the Rev. James Noble.

James, a full-blood aborigine, was born near Boulia, N. Queensland. At an early age he was taken by a Mr. Doyle, a well-known pastoralist in the Scone district, N.S.W. Mr. Doyle, an Anglican, took a deep interest in the lad, and sent him to the Scone Grammar School, at that time under the management of the late Canon Hurst.

Later, owing to weak lungs, James was sent to North Queensland by Mr. Doyle. There he worked with the late Canon Edwards, Rector of Hughenden, with whom he remained until the Canon's death. Canon Edwards left him a small legacy. For a while James seems to have drifted into the hands of some sporting gentry, who had discovered his remarkable powers as a sprinter.

Bishop Barlow, at that time Bishop of North Queensland, made the suggestion to the present writer, that the lad was worth doing something for, and could room be found for him at Yarrabah. He was received at the Mission in the year 1896, and up to the time of his retirement from active service, remained the close friend and colleague of the writer. He soon became a lay-reader, and won the love and respect of all who came in contact with him—a gentleman in every sense of the word, a sportsman, a good hunter, a good horseman and a hard worker, and in time a good preacher.

In the course of time he married Maggie Frew, a young full-blood, very much like himself in character and bearing. Alas! she died a short time after her son was born, and the child did not long survive her.

Later, he married Angelina, a half-caste, whose life story, if written, would fill a fair-sized and interesting book. Angelina is well known on both sides of the continent, and has for many years nobly assisted her husband's life and work, and rendered invaluable service in all the Missions, she and her husband have been instrumental in starting. Angelina is a most remarkable linguist and can speak five aboriginal dialects, and was frequently engaged as interpreter in courts of law. The Noble's family consists of two boys and four girls, all now happily at Yarrabah.

The children were born at different Missions, Yarrabah, Roper River and Forrest River.

In the year 1904 James accompanied the Rev. E. R. Gribble in his expeditions from Cairns to the Gulf, in connection with the founding of the Mission on the Mitchell River. In the first journey James was accompanied by his wife, who rendered valuable service to the party, in the course of three months' arduous travelling.



The Rev. E. R. Gribble had made his first journey to the Gulf in 1903, starting at Cooktown, with a native police patrol under Inspector Garraway. That journey proved hazardous, owing to the opposition of the natives in the vicinity of the Alice River.

The next journey was more successful in making contact peacefully with the natives, mainly owing to the presence of James Noble and his wife.

In 1906, when the C.M.S. undertook the formation of their Mission on the Roper River, in the Northern Territory, a Mission party consisting of the Rev. J. E. G. Huthnance and Messrs. Joynt and Sharpe, spent a few weeks at Yarrabah on their way up the coast. Mr. Huthnance called for volunteers, and James and his wife offered their services for a term of years, as did also a young half-caste named Horace Reid. They spent three years at the new Mission, and for the whole of that time Angelina was the only woman on the Mission staff. They returned to Yarrabah in 1909.

In 1914 the Rev. E. R. Gribble, then but recently settled at the new Mission on the Forrest River, N.W. Australia, wired to James and his wife to join him, and in March of that year

to emphasise our conviction that the pursuit of mere self-interest, whether individual or corporate, will never bring healing to the wounds of society. This conviction is at once exemplified and reinforced by what has happened in and since the War. . . . An outstanding and pressing duty of the Church is to convince its members of the necessity of noting less than a fundamental change in the spirit and working of our economic life. This change can only be effected by accepting as the basis of industrial relations the principle of co-operation in service for the common good in place of unrestricted competition for private or sectional advantage. All Christian people ought to take an active part in bringing about this change, by which alone we can hope to remove class dissensions and resolve industrial discords."

The present world situation emphasises the need for all Christians to act along the lines indicated by the Lambeth Conferences. Christians must concern themselves with building a Christian civilisation. We have come to the parting of the ways. Unless Christians apply themselves to the reconstruction of the social order on Christian lines, they will fail to witness fully to their Master, and let the rest of civilisation down badly.

Christians must provide a plan for reconstruction and supply the inspiration and power to carry it into effect. If all Christians will go to work in earnest on this task the Christian social order will come in the same way as a five-year-old child becomes a man—he must grow and mature. There are many ways by which he may be helped to become a healthy, strong, skilful, and wise man, rather than a sickly, weakly, unskilled and foolish one; but only one way by which he may become a man. He must grow and develop in the natural way. The Christian Social Order will come in due time; just as manhood comes to a boy. And it will cause no more astonishment than does a boy's arrival at what we call manhood. Indeed, this development of the social organism will be even less noticeable than adolescence in the human organism.

The Christian Social Order will replace individualism because it is fitter to survive in the new environment. Competition will be replaced by co-operation because the environment which made people think that competition was desirable has now vanished. Christians have indeed come to the parting of the ways. Events move rapidly. Society with ever-increasing speed is rushing towards a chasm. We see on every hand the feverishly rapid development of conditions absolutely incompatible not only with higher civilisation, but with the very existence of society itself.

The wise and far-seeing Christian must realise the force of these terrible events. Christians must build the Kingdom of God and His righteousness.

C. H. TOMLINSON.

they arrived, bringing with them their two children. For six years Angelina was the only woman missionary at Forrest River. The Church at large little knows what she owes to the Noble family in those trying years.

The Rev. E. R. Gribble left the Forrest River in October, 1928, and the Nobles remained there three years longer. In 1932 they left the West and rejoined their old friend at Palm Island. Although Queensland Aborigines, James and his wife were not allowed to reside on Palm Island, so permission was obtained from the lessee of Esk Island for them to settle there, and for two years the family and the Rev. E. R. Gribble resided there, but James' health had become precarious, his old lung trouble returned, and the journeys in the little 16ft. launch proved beyond him, and so it was arranged for the family to return home to Yarrabah.

In 1925 James left Forrest River for the Eastern States, and lectured and preached in N.S.W., Victoria, South Australia and West Australia. While in Melbourne he was invited to speak at a public meeting held in connection with the visit of Dr. Mott. James arrived a little late and was the last to appear on the platform, which was full of notables. Here we quote the newspaper report, "as James Noble mounted the steps to the platform the large audience rose in silent homage to the Aborigine with the spiritual face."

How well that describes him. He was of a gentle nature, always humble and retiring, one of Nature's gentlemen. He has preached in cathedrals and churches throughout Australia, he has dined with the great, but he always remained humble and unassuming—"the Aborigine with the spiritual face."

It was the writer's very great privilege to be present at his ordination in St. George's Cathedral, Perth, by Dr. Trower, the then Bishop of the North-West, and to kneel beside him as we both received at the hands of the Bishop "the Blessed Sacrament." The congregation was a large one. It was the ordination of the very first Australian Aborigine—and also so far, the only one. After the service, in the vestry, Bishop Trower said to the writer, "I have ordained many men, black as well as white, but never have I heard the Gospel read as well as James read it this morning." The Bishop had been a Missionary Bishop, in Central Africa.

The next day James was to board the steamer leaving for Wyndham on his return to Forrest River, the writer accompanied him to the steamer at Fremantle. As we stepped on to the wharf, the lumps were sitting about in groups at their lunch, as we reached the first group a man sprang up saying, "Here, you fellows, is the Aborigine who was ordained yesterday, come and let us congratulate him." Soon James was surrounded by a crowd of men, all trying to shake hands with him.

Two months later the writer returned from the East, and boarded the

same vessel bound for Wyndham. On board the captain said, "By the way, Padre, that Rev. James Noble is a fine man." This is the story he had to tell:

On board the steamer were a large number of passengers, who were ridiculing "Old Gribble and his Nigger Parson," and, thinking to have some fun at James' expense they invited him to hold a service on the Sunday in the saloon. With the captain's approval, he willingly assented to their request. When Sunday came the saloon was crowded for the service. The hymns started by James were all sung heartily, and, said the captain, "He preached a good sermon, and instead of having anything to laugh at, they went away with a lot to think over."

Many years ago a murder was committed in Cairns and the police asked for a tracker from Yarrabah. James was sent, and when he was sent back the police officer said that he was the best tracker they had ever seen, and, moreover, was a gentleman.

Now he has passed over, loved by all who knew him. We have no longer an Aborigine clergyman, for we had but the one. Surely the very best memorial that can be made to the Rev. James Noble is to raise a fund in order to educate and train, at least some promising Aborigine lads upon whose shoulders James Noble's cloak may fall.

On board a steamer a passenger told the writer that it was impossible to do anything with the Aborigines, he had and James, the writer said, "Well, what about James Noble?" He replied, "Ah! there you have me."

James Noble, Nature's Gentleman, Servant of God! Au revoir.—E.R.G.
—By the Courtesy of A.B.M.

Correspondence.

A CHALLENGE!

(The Editor, "Church Record.")
Dear Sir,

May I be permitted to call attention to a statement by the Right Rev. B. P. Robin in his address on his induction as Bishop of Adelaide, reported in "The Church Record" of December 25 last, page 19.

"Our first weapon is the Sword of the Spirit, which is the Word of God. We need a daily living, thinking, praying use of the Bible," etc.

Such a suggestion, if acted upon, should be of great value in arresting that which in our present civilisation and which all right thinking men value is surely and gradually slipping away.

To-day, virile thought and action, which are revolutionary and anti-God in their very essence, are taking the place of standards of the past that have upheld our civilisation. The present unity is a unity for war. Let us not deceive ourselves over this. The difficulties confronting the Church and our legislators are almost superhuman. Apart from the teaching of scripture,



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CHAPELS IN ALL SUBURBS

the future holds only chaos. We all know that the present state of the world is the outcome of the 1914-18 war. What is going to be the state of the world after this war?

The Archbishops of Canterbury, York and Wales, the Primus of the Scottish Episcopal Church and almost all the Diocesan Bishops of England, Wales, and Scotland, assembled at Oxford, state (Times, Aug. 1, 1941): "We believe that the present crisis in human history exceeds in magnitude and spiritual import any that has preceded it."

Could not a society be formed named "The Word of God is the Sword of the Spirit"? Hebrews 4: 12, membership to be confined to two or three simple conditions. (1) A personal trust in the Lord Jesus Christ for personal salvation. (2) A personal trust in the Word of God. (3) A personal dedication to His Word and Work.

As the time factor to-day is important would it not be possible to begin such a society during the coming Lent season and to have its headquarters established in some church in the heart of Sydney where the Gospel is preached during the week?

If effectually organised in the capital cities of Australia many thousands would become members of such a movement and would produce a unity for Christian work and witness that does not exist to-day.

To begin this work in Sydney funds will be needed for printing and advertising, etc., and for this purpose I would denote the sum of £25.

Yours truly, A LAYMAN.

THE BIBLE IN AUSTRALIA.

(By the Rev. W. H. Rainey, B.A., F.R.G.S., Commonwealth Secretary of the British and Foreign Bible Society.)

The report of the Commonwealth Council of the British and Foreign Bible Society for 1941 will shortly be out of the press and can be obtained by writing to the Commonwealth Secretary, Bible House, 95 Bathurst St., Sydney. It is appropriately entitled, "The Vision Glorious," for it gives us a vision of the new era for which we are still working and shows us how to bring it into being. Time and again in history, idealists who have caught a glimpse of the "Vision Glorious" have striven to introduce a new and better order of society. Too frequently, alas! their aspirations have proved to be straws on the avalanche of human greed. The League of Nations was the last attempt to deal with world problems on a humanitarian basis. It is now temporarily eclipsed. Thus the fight between good and evil in its thousand aspects goes on and will go on as long as there are human beings on the earth. Our failures to stabilise our hopes of a sane and peaceful world must not kill our hope and striving.

A Great Missionary Society.

The Bible Society is one of the great Missionary Societies with which Australians are glad to co-operate. The task which it faces is tremendous and appeals to our sense of the heroic. Its broad vision and unsectarian nature secures it the sympathy of all Christian people. When Christ gave His followers the order to "Go ye into all the world and preach the Gospel," the task was not so difficult as it might have seemed. The "world" of the ancients was a small one, it centred round the Mediterranean. Latin and Greek were understood by the majority of the inhabitants, and the extension of the Roman Empire had spread civilisation, with a relative facility of communication, over a large part of its surface. The "world" of the founders of the Bible Society was infinitely greater, for the veil had now been drawn from two more continents.

The Bible Society was founded in a psychological moment. It was an epoch of missionary advance that was to bring immense opportunities and responsibilities in its train. In 1804 Carey had already been working in India 11 years, in two more years Morrison was to land in China, and 36 years later Livingstone would begin his task of opening up Africa. When the Bible Society came into being, the number of languages into which the Scriptures had already been translated was 72. By 1941 this number had grown to 1047; 747 of these versions of Scripture having been published by the British and Foreign Bible Society. This is a wonderful record of service to the Church universal. It is indicative, too, of the rapid spread of the missionary enterprise.

It is interesting to note that translation work is still being carried on in

Australia. The Four Gospels in Worora, an Aboriginal language of North-Western Queensland, have been received from the Rev. J. R. B. Love, M.A., a missionary of long experience among this tribe. The Gospels of St. Mark and St. John are now being printed in Perth at the expense of a lady in New South Wales.

In 1928, the Bible Society published the Four Gospels in Aranda. Some time ago, at the request of the Rev. F. W. Albrecht, Superintendent of the Finke River Mission Station at Hermannsburg, C.A., it was agreed to publish a revision of the Aranda New Testament, prepared by that devoted missionary, Mr. Carl Strehlow, who lived among these primitive people for 28 years. The work is in the hands of Mr. T. G. H. Strehlow, M.A., the son of the translator, who knows Aranda better than any living white man. About two-thirds of the New Testament is ready for the press. The decision to publish the complete New Testament was received with great enthusiasm by the natives, who began to deprive themselves of their few luxuries in order to pay for the book.

Its Spiritual Loyalty.

"It was very touching one day recently," writes the Rev. F. W. Albrecht, "When an old man, a Christian, came to me and asked me would I give him a few cartridges. As the issue of cartridges has to be under strict control to comply with the Government orders, I asked him what he wanted them for. In reply, he said he wanted to send one of his friends to shoot kangaroos, the skins of which he would sell, so that at the next monthly collection he, too, would have something for an offering. Needless to say, his wish was granted, and the Bible Society received the proceeds of the sale of the kangaroo skins." The total amount contributed by the people themselves towards the publication of the Aranda New Testament is £37/12/2.

The Bible Society appeals to us, too, because it is loyal to those principles for which the Empire stands. Its war-work is co-extensive with military operations. The Bible Society has ever tried to stand behind the men who are serving the Empire. Many organisations are looking after their creature comforts; it is the business of the Church to look after their souls. It aims, as its contribution to the work, to supply every man who goes abroad to serve his country, whether from Great Britain, Canada, South Africa, New Zealand or Australia, with a free New Testament, containing a message from His Majesty the King. About 1,500,000 copies have already been distributed, including about 200,000 in Australia. They have cost us about 8d. each. Besides this, a large number have been distributed among our Allies.

War Service.

Many will remember the great effort made on similar lines during the Great War. Often, after a meeting, veterans have shown us with great pride the

New Testament given them on that occasion. These well-worn books were their companion and friend on many a blood-stained field. It would be a revelation to many to know how much the Testaments are being read. Countless letters from chaplains and others speak of this—an officer at Tobruk, in a letter to his mother said, "Thank the Society that gives away these New Testaments and assure them that they have come into their own here. The books are being both read and appreciated."

The writer has been in Libya and can imagine the men, nearly naked and covered with perspiration, brushing off the clouds of flies, endeavouring to settle upon them. Here the desert comes down to the sea, and sand is the inevitable ingredient of both food and drink. Under such conditions, they carry on grimly. Their exploits will long be remembered.

The "Vision Glorious" is that contained in the Holy Scriptures and no plan of spiritual reconstruction is complete without it. Failure of man-made efforts at reconstruction convince us that there is no possibility of success apart from God. His character and purpose are revealed to us in the Bible. The teaching of the Word of God forms the only sure basis for a new world order. We can render no greater service to humanity than making the message of the Bible universally known. This is the business of the Church of Christ, of which the Bible Society is proud to be the hand-maiden. If we stand by the Bible Society we stand by the Church and the universal interests of the Kingdom of God.

During the year under review the Bible Society circulated 49,997 Bibles, 105,656 Testaments, and 71,233 Portions, a total of 266,886 books in Australia. Its total income was about £(A) 20,000. We heartily thank all our friends who by their generosity have made this work possible throughout another year.

BOOKS.

Truceless Warfare, by W. R. Angus, General Secretary of the Open-Air Campaigners, N.S.W. Our copy from O.A.C. Council. Price 2/9.

"Truceless Warfare" is the story of the N.S.W. Open-Air Campaigners. The writer, who has known the movement from its inception, has given an account of a Spiritual Campaign, begun and steeped in prayer, that has been blessed of God to many souls, and shows the force of the New Testament message that the "Gospel is the power of God unto salvation to everyone that believeth."

The stories of conversion are a stimulus to believing hearts and those who read the book will be encouraged in a record of God's grace in saving needy souls.

An earlier generation will be specially interested in the graphic account

of the conversion and witness in the Gospel of E. P. Field, a leading Sydney lawyer; of Ned Trickett, the famous sculling champion, and William Murray, the business man of Manly.

We warmly commend the book to all lovers of the Gospel, and hope for it a wide circulation.

The foreword is by the Rev. John Ridley, M.C., the well-known Evangelist.

THE REV. CANON TOM LAWRENCE, OF UGANDA.

AN APPRECIATION.

The Rev. Canon T. L. Lawrence, at a comparatively early age has answered the Call to Higher Service. Born in Melbourne some fifty years ago, trained in evangelical circles, and an enthusiastic supporter of the Church Missionary Society, as a young man Tom Lawrence heard and answered the call of Africa, and to Africa he went 26 years ago. It was for Africa that he lived, and for Africa he died. Uganda was the chief sphere of his life's activities, and his name will live at Lira in the Upper Nile Diocese, where his greatest work was accomplished. Lira saw his mighty work for Jesus Christ. Lira is the centre from which many village school teachers, trained by Canon Lawrence, migrated to the numerous bush schools for hundreds of miles around. Lira is the spot of earth where his ministry will long be remembered for outstanding Christian leadership as priest, teacher, philosopher and friend.

As a deputationist on behalf of C.M.S., he was outstanding and most acceptable. Old and young alike loved him. His name conjures up many happy memories. Crowds of school children, many now grown up, will recall those fascinatingly interesting stories of Africa. How he gripped them and entertained them with his lessons in geography! How often has the writer heard him describe the area of his missionary labours by drawing a vertical chalk line on the blackboard causing much laughter as he said, "That's the coast of Africa; on this side is the ocean, and on that side is land, and Uganda is right there," indicating the spot where Lira would be located.

We will ever remember that happy smile, and that infectious laughter. What buoyancy of nature! What amazing optimism! How transparent his motives and sincere his purpose! And always there was that evidence of unswerving loyalty to his Master, Whom he loved and Whom he served. His simplicity reminded us of the words of the Lord Jesus, "except ye become as little children, ye shall not enter into the kingdom of heaven."

We have lost a friend. Those who knew Tom Lawrence felt that he was

a friend to one and all. His life was marked with the note of friendliness. He never lost the common touch, and in all circumstances, whether sick or tired, at home or abroad, he always had a word of cheer and love for everyone. Ever thinking of others, there are many in Australia who today have happy memories of his kindly thoughts, his loving gifts, and his cheery words of encouragement.

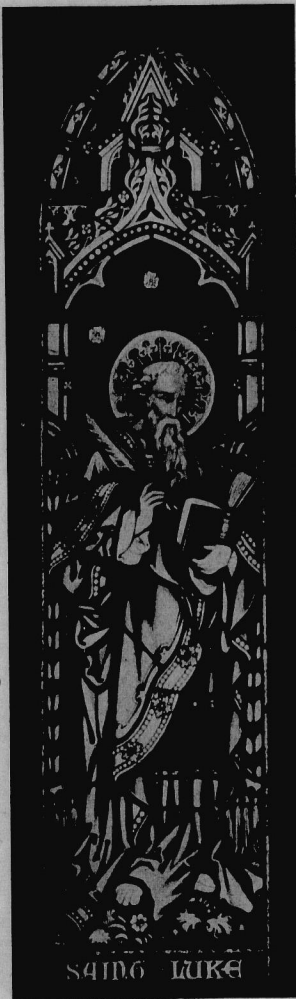
Tom Lawrence was a missionary. He was a real live missionary. His life was lived to the fullest capacity, ever with a two-fold purpose—to the glory of God and the winning of souls of men for Christ. As an honorary servant of the Church Missionary Society, together with his wife, he gave of his best and of his uttermost for the Highest, spending his life in the service of others. The C.M.S. is considerably the poorer because of the Home Call of this devoted missionary. He wanted to do more for the missionary cause in the home-land, after his return from the Field, and quite recently, feeling improved in health, he accepted the invitation to be the Editor of the C.M.S. "News of the Month," but before commencing on the work, he was called Home.

A missionary who loves his work and who believes he is called to the Highest Service of Him Who said, "Go ye into all the world, and preach the Gospel," will go far and do much in a glorious adventure for Christ. Tom Lawrence regarded the adventurous as of mere common-place in that service, and to have told him that he was one of the heroes of the Australian Church and of the C.M.S., would have caused him to laugh with merriment. Nevertheless, we regard him as one of those heroes of Christ who spent his life in that glorious service for the Africans whom he loved.

Tom Lawrence owed much to the devotion of his wife, Verlie Lawrence was ever at his side, and all through his long illness, both in the mission field, on the high seas, and later at their home in Hawthorn, she was his constant companion, devoted nurse and faithful helpmate. We pray that she "may know the consolation of God's love."

The C.M.S. in Australia, while lamenting the loss of a beloved friend and faithful brother in Christ, praises God for a life of unwearying service and unstinted devotion in the service of Christ for the people of Uganda. His last conscious act was to receive the Holy Communion on Christmas Day in hospital at the hands of the Rev. Canon Wenzel. Two days later he had departed to be with Christ, and after a short and beautiful service in St. Columba's Church, Hawthorn, on Monday, December 29, his body was laid to rest in the Borondara Cemetery. Canon Wenzel officiated, assisted by several clergy, and Africa was represented by the Bishop of Central Tanganyika, who happened to be in Melbourne at the time.—J.B.M.

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MELBOURNE NEWS.

(From a Correspondent.)

The Rev. W. A. Shaw passed on to Higher Service on December 13. An affectionate and kindly man, he was greatly loved. For some years he suffered a great deal, but, as far as possible, this was hidden from others. He was made a deacon in 1900, after serving curacies he became incumbent of St. Bartholomew's, Burnley. For nearly 20 years he was minister of St. Cuthbert's, East Brunswick, and during this period the present church was built. Since 1936 he had been incumbent of St. James', East St. Kilda.

The Come Ye Apart Prayer Union held its last meeting for 1941 at the home of the Rev. W. T. C. Storrs. For over 40 years these meetings of clergy have been held and, as far as we can ascertain, there has never been a meeting lapse from lack of support.

During the golden jubilee celebrations at St. Augustine's Church, Moreland, over £600 was raised to reduce the debt on the parish hall. The Rev. C. W. T. Rogers has just completed 10 years' ministry there.

The Rev. R. C. Findlay, minister of Inverleigh and Meredith, has been appointed minister of All Saints', Preston. He leaves a country parish in this diocese for a suburban parish in Melbourne. He is one of our younger clergy with a good deal of city experience.

The Rev. S. J. Muxworthy is to leave Tallangatta, Diocese of Wangaratta, for Healsville, one of our hill resorts. Mr. Muxworthy has had some years in the Bendigo Diocese and for a short time worked in England.

The Rev. Lionel Bakewell, well known as a C.M.S. missionary in Africa, has been acting secretary of the Victorian Branch of his society. At the last meeting of the general committee, he was warmly thanked for splendid work in his temporary position. He has since been operated on for appendicitis and has made very good progress. We understand that Mr. Bakewell hopes to do some more study before returning to the mission field.

The Rev. F. A. Ray, organiser of the Home Mission Fund in the Diocese of Melbourne, is in hospital. For a long time he has been a sick man, but he has acted as honorary secretary of the League of Soldiers' Friends and also, in the absence of the Bishop of Geelong, performed many extra duties.

THE BISHOP'S LETTER.

At the close of the monthly letter in the "C.E. Messenger," Bishop Baker writes:—

"What will the New Year bring to us? Important as that question is, it is not the most pressing. Because it is even more to the point to ask ourselves, 'What shall I bring to the New Year?' We ought to bring high cour-

age, capacity for endurance, cheerfulness in adversity, and unwearied patience. Who is sufficient for these things? Listen to these noble words from Isaiah spoken to a people anxious for their country and their future even as we are 'Trust ye in the Lord for ever; for in the Lord JEHOVAH is everlasting strength.' Our God is a mighty Rock, strong, steadfast and immutable, the same yesterday, to-day and for ever, and he who trusts in Him shall never be disappointed. (cf. Psalm 25: 3, Moffatt.) Our fathers' God is our God; we have no other hope or source of strength."

AUSTRALIAN COLLEGE OF THEOLOGY.

CLASS LISTS FOR 1941.

Associate in Theology (Th.A.).

(In Order of Merit.)

First Class.—Morres, Enid Claire, Melbourne; Winduss, Jeanne, Melbourne; Alfred, Mary Elizabeth, Deacons House, Melbourne.

Second Class.—Corner, Joy, Sydney; Paddison (Mrs.), Jean Pauline, Sydney; Osborn, Harold Gordon, Melbourne; Baker, Catherine, Melbourne.

Pass.—Winfield, Meryl, Melbourne; Buck, Myrtle Rosemary, Bunbury; Townsend (Mrs.), Phoebe Anna, Melbourne; Cardwell, Mary, Melbourne; Garnar, Hilda Grace, Melbourne; Lane, Merle Vyvienne, Melbourne; Simeon, June, Sydney; Adams, Kenneth Menzies, Melbourne; Byrne, Una, Melbourne; Rofe, Lillian, Melbourne; *Alston, Shirley Helen, Melbourne; *Carter, Florence M., Melbourne; Wells, Elsie, Melbourne; Wall, Dorothy Irene, Brisbane. (None failed.)

Passed the First Half of the Examination.

(In Order of Merit.)

Withington, Margaret T., Sydney; Stapley, Elma Perth; *Lykke (Sister), Ruby Irene S. (C.A.), Newcastle; *Symons, Marguerite Frances, Sydney; Mitchell, Amy, Melbourne; Hicks, Marjorie Elsie, Newcastle; Neal, Nancy Isobel, Newcastle; Pickering, Irene Emma, Melbourne; Cavanagh, Marguerite Lucy, Adelaide; Phillips, Alice Annie, Melbourne; Wills, Jean, Melbourne; Patton, Victor Hilary, Perth; Opie, Carletta, Melbourne; Clapton, Amy Rosamond, Melbourne; Kitchin, Laurena May, Melbourne; Walmsley, Benjamin, Melbourne; Barling, Constance Sarah, Melbourne.

*Equal.

The following candidates were held over.—Dingle, John Henry P., Tasmania; James, Dorothy, Melbourne; Studds, William John, Sydney. (Eleven failed.)

Churchman's Reminder.

"Now Giant Despair had a wife, and her name was Diffidence."—John Bunyan.

"It is good to be zealously affected always in a good thing."—St. Paul.

January.

18—2nd Sunday after Epiphany. The Epiphany of Government, a much needed article of faith in these chaotic days. God still rules, and over-rides the evil that men do. He "Governs all things both in heaven and earth." All the prophets claim this for God.

25—Conversion of St. Paul. Third Sunday after Epiphany. What the Church and world owe to the Apostle who became the medium of the Manifestation of Christ to Western Europe will never be known in this life. His conversion led to the conversion of many others, and during his ceaseless travels he may have reached Britain, denoted by "the furthest bounds of the west," as reported of him doing.

27—Tuesday. John Chrysostom, 407 A.D. The "golden-mouthed" orator of Constantinople, fearless also, hence his martyrdom in effect, by the heretical Empress. The daily collect bearing his name shows its origin in the ancient Prayer Book so named from which, in part, our Liturgy and all others owe their excellence.

Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

SYDNEY PRELIMINARY THEOLOGICAL COURSE.

Result of Examination on Church History.

In Order of Merit.

Miss M. Chapman, Miss M. White, Miss N. Dearberg, *Miss O. Delbridge, *R. Weir, Miss H. Freeman, †Miss J. Foster, †Miss O. McMaster, †R. Davies, †Miss W. Smith, Miss R. Michael, Miss C. Greenfield, F. Stanley, Miss M. Himsley. Two candidates were unsuccessful.

*Equal. †Equal. ‡Equal.

SUMMER SCHOOL CANCELLED.

Owing to the restrictions imposed by the Government on railway travel, particularly from the country, as a result of the war situation, as well as other considerations connected therewith, it has reluctantly been decided to cancel the arrangements for the Seventh Anglican Summer School.

which was to have been held at Hornsby from January 17 to 24.

While this course is regretted by the Summer School Committee, it has been thought wise under the circumstances. Will all prospective members please note.

Diocese of Goulburn.

ORDINATION.

On December 21, the fourth Sunday in Advent, in his Cathedral, the Bishop of Goulburn admitted to the diaconate Mr. Francis Charles Blake Moyle, B.A., and ordained to the priesthood the Rev. Gordon Keith Armstrong, the Rev. Brian Strong Kugelman, B.A., the Rev. Henry Parker Reynolds, and the Rev. Jack Cecil Whight, B.A. The gospeller was the Rev. F. C. B. Moyle, B.A., and the preacher the Rev. Harold Marshall, Th.L., Precentor of St. Saviour's Cathedral.

Mr. Moyle was ordained upon a title to Cootamundra, although for the month of January he will be working in Junee. The Rev. J. C. Whight will remain at Cootamundra until the end of January, and will then proceed to Young. The Rev. H. P. Reynolds has been licensed as assistant priest in the Cathedral parish. The Rev. B. S. Kugelman has been licensed as assistant priest in the parish of Junee, but he will remain at St. Peter's, Eastern Hill, Melbourne, until April. The Rev. G. K. Armstrong will continue to work in Young for the month of January, after which he will proceed to Albury.

173 BAPTISMS IN ONE DAY!

The Rev. P. Howard Harley, vicar of St. John, Hoxton, writes: "The other day I had to look up the baptism of Mrs. Martha Shipp, dated June 24, 1875. I found that on that day the then vicar, the Ven. G. P. Pownall, formerly Archdeacon in Goulburn, had personally baptised 173 infants!"

Evidently the clergy in those days used to work, too!

Diocese of Armidale.

ST. ANDREW'S, WALCHA.

A special service of witness, arranged by the Young People's Fellowship, was held in St. Andrew's Church on Tuesday evening, 6th ult., and was representative of the various youth organisations of the parish. Many parents and other parishioners joined with the young people in their worship. It was an occasion of thanksgiving to God for His blessings on the young people's work in the parish during the year, and was also an occasion of inspiration and encouragement to the young people to go forward in His service in the future.

The service was conducted by the leader of the Fellowship (Mr. E. E. R. Walker, Th.L.) and the vicar (the

Rev. J. S. H. Cawte) preached appropriately to the occasion, speaking of our Lord's two questions asked of His followers in the high lands of Caesarea Philippi (Matt. 16: 15). Mrs. S. Hoy presided at the organ.

SOUTH AUSTRALIA.

Diocese of Adelaide.

MOTHERS' UNION.

The annual festival was held in the Cathedral on November 19. The attendance at Holy Communion was 600, the Dean of Adelaide being the celebrant. The choir consisted of 38 Mothers' Union members. Banners from the various churches, including our own, were carried in procession. Lunch was partaken of on the Cathedral lawns.

At 2.30 p.m. Evensong was sung, the preacher being the Rev. C. W. J. Gumbley. Lady Muriel Barclay-Harvey was present at this service.

Collections at both services were for the Church of England Children's Homes.

WESTERN AUSTRALIA.

Diocese of Perth

ORDINATION.

The Most Rev. Henry Frewen Le Fanu, Doctor of Divinity, Primate of Australia and Tasmania, on Monday, 22nd December, 1941 (St. Thomas' Day) in the Cathedral Church of St. George, Perth, Western Australia, ordained the following to the priesthood:—Rev. Ivan Alexander Cardell-Oliver, M.A., LL.B., Jesus College, Cambridge, England, assistant curate in the Parish of St. Luke, Cottesloe; Rev. Walter Bowen Churchill, rector of West Northam, and in charge of the District of Goonalling.

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Vol. 6.

ADVTs. "A.C.R."

29th. JANUARY 1942

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S.C.E.G.G.S. D'.HURST
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B.C.A. 1/3 Page

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THE PAPER FOR CHURCH OF ENGLAND PEOPLE

THE AUSTRALIAN Church Record

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Aboriginal Sunday, February 1st, 1942



"KULPID-JA"

A full-blooded Aboriginal of Groote Eylandt, skilled in the handling of a boat. Note his intelligent face, and well-built form, and the tribal marks round his body.
Is he worth saving?