

THE ANGLICAN

Incorporating The Church Standard

No. 66

No. 1, Rawson Lane, Sydney, N.S.W.
Telephone: M3994, G.P.O. Box, 7002.

FRIDAY, NOVEMBER 6, 1953

Registered at the G.P.O., Sydney, for
transmission by post as a newspaper.

Price: SIXPENCE

FROM THEODOLITE TO BISHOP'S STAFF SYDNEY PRIEST TO BE BISHOP OF NELSON

FROM OUR OWN CORRESPONDENT

Wellington, N.Z., November 2

The Primate of New Zealand, the Most Reverend R. Owen, has announced the appointment of a Sydney priest, Archdeacon F. O. Hulme-Moir, as seventh Lord Bishop of Nelson, New Zealand, in succession to the late Bishop P. W. Stephenson.

Archdeacon Hulme-Moir is Archdeacon of Cumberland in the Diocese of Sydney, and Rector of S. Andrew's, Summer Hill. He has been Senior Chaplain to the Forces, New South Wales, since 1946.

He was chosen under the guidance of the Holy Spirit at a special session of the Synod of the Diocese of Nelson last month.

In accordance with the provisions of the Canons of General Synod in the Province of New Zealand, his name was kept secret until approved by the bishops and a majority of the Standing Committees of the dioceses of the province.

It is understood here that the bishop-designate will be consecrated and enthroned in Nelson Cathedral before the end of this year; but no final arrangement has yet been made. Nelson people are anxious that their new bishop should be with them before Her Majesty the Queen reaches New Zealand in December.

WIDE EXPERIENCE

Francis Oag Hulme-Moir, Archdeacon of Cumberland, has had a range and variety of secular experience which has been of inestimable value in his contacts with "the common man."

The second son of the late Mr. A. H. and Mrs. Hulme-Moir, he was born at Balmain, a Sydney suburb, in 1910. His mother is still living in Sydney.

He was educated at the Sydney Technical High School, and became articled as a surveyor with the Sydney firm of Hardy, Busby and Norman in 1926. He was already at that time a keen cadet member of the Australian Military Forces.

When the depression of the early 'thirties compelled his firm to close down, the future bishop worked at odd jobs for a time, and then became a despatch clerk with a chemical manufacturing firm in Sydney.

His thoughts had already turned towards the sacred ministry; but finance for training presented what appeared to be an insuperable problem.

He had applied for a cadetship in the New South Wales Police Force when his surveying firm closed its doors. By a coincidence, he was accepted at the beginning of 1933 at the very moment that he had succeeded in finding the money to finance his theological studies.

He informed the Police Department of his intention to enter the ministry. The Department sent a senior sergeant of police to persuade him to change his mind. But Hulme-Moir would not budge.

"Never mind, we'll keep your birth certificate for you," the sergeant said. "One of these days you may be glad of a secure and interesting job!"

SENIOR STUDENT

In 1935, his final year at Moore College, the bishop-designate was made Senior Student. After completing his studies in the same year he joined the Water Conservation Board as a survey draughtsman and remained with this body until he was made a Deacon on February 23, 1936, in S. Andrew's Cathedral, Sydney.

He was priested on February 26, 1937.

His first appointment was to a curacy at the parish of which he is now Rector, S. Andrew's, Summer Hill. In August, 1937, he was appointed N.S.W. General Secretary of the Church Missionary Society, a post he held until the outbreak of war in 1939.

Archdeacon Hulme-Moir had been commissioned in the 19th Battalion in 1930. Early in 1937, while still in Deacon's Orders, he transferred to the Chaplains' Branch. He is reputed to be the only deacon ever to have been appointed as an Army Chaplain.

He was the first chaplain of any denomination to be appointed in N.S.W. to the 2nd A.I.F. after the outbreak of war.

He joined the 6th Division Cavalry, became Senior Chaplain in the Division in December, 1939, and sailed from Australia in the Ontranto with the first convoy which left Australia in January, 1940.

Thereafter, he saw service with the Australian and New Zealand Forces in Syria and Palestine and the Western Desert.

On returning to Australia in 1943 he was appointed Deputy Assistant Chaplain-General with II Corps and the New Guinea Force, with whom he saw service in New Guinea and the Solomons.

"MENTION"

He was mentioned in despatches in New Guinea, and always claims with a laugh that this was for proficiency in opening tinned beef!

From 1945 until last year he was Rector of S. Clement's, Mosman, in the Diocese of Sydney. His drive and energy in Mosman were responsible for the founding of All Saints' Hospital in that parish—a workably continued by the rector of S. Luke's, Mosman, Canon Ernest Cameron.



The Bishop-Designate of Nelson, the Venerable F. O. Hulme-Moir.

The bishop-designate's hobbies include gardening, fishing and photography.

He has never visited New Zealand. "But that doesn't affect my tremendous regard for the New Zealanders," he told THE ANGLICAN yesterday.

"I know something of the country and its people at second-hand from my friends. But more than that, I knew the New Zealanders in the Western Desert. To be a bishop

among men who can fight and pray like them is a great honour indeed," he said.

Archdeacon Hulme-Moir married, in 1937, Dorothy Smee, a daughter of the late Reverend Reginald Smee, who served in the dioceses of Riverina, Bathurst and Sydney.

He has three children.

He is the second Sydney priest in this year to be elected a bishop.

TASMANIA LOSES LOTTERY —CONDOLES WITH VICTORIA

FROM A SPECIAL CORRESPONDENT

Hobart, October 26

The Tasmanian Council of Churches has expressed relief that this State is to lose Tattersall's Sweeps. The Council met last Saturday under the chairmanship of its president, the Archdeacon of Hobart.

At the same time, the meeting sympathised with Victoria in having the State Lottery thrust upon it.

The committee was fully aware of the severe loss of revenue Tasmania will suffer, but stated that "gambling as a means of raising revenue to carry on the services of Government is not morally or economically justifiable."

They issued the following statement:—

"1.—Gambling is a great national evil, and though many may feel that a 5/- or 10/- speculation cannot be considered wrong, nevertheless it does encourage the national vice of endeavouring to 'get rich quick' without working for it.

"So deeply has this spirit entered into the general public, that many charitable organisations feel they cannot raise

money for good causes without resort to raffles or lotteries.

"2.—It is unquestionable that encouragement of gambling dries up the springs of charitable giving by means of bequests or donations.

"Hospitals have made it clear that they do not want to be financed by lotteries, because they always get less and not more money from this source.

"3.—Lotteries are a most extravagant and wasteful means of raising money; 70 per cent. to 80 per cent. of all money raised is eaten up by prizes and expenses; it costs from £250 to £400 to raise £100 for charity.

"4.—To the argument that the State benefits enormously—in Tasmania to the tune of £1,500,000, by taxes on Tattersall's—the Council points out that gambling adds nothing to the wealth of the State but, on

the contrary, does irreparable damage to the spirit of thrift, the will to work and the sturdy independence of the people.

"One hundredth part of the money spent on Tattersall's sweeps would produce more employment, more consumer goods, more real wealth and consequently more in Government taxes than the so-called 'huge industry' of Tattersall's.

"Let all sober-minded and thinking people who have a concern for the economic health of their State, and the moral, social and spiritual welfare of its citizens, make known their satisfaction and relief at the impending departure of Tattersall's, and their determination to resist attempts from any quarter to replace it by another lottery run by Government or private interests."

S. AFRICAN BISHOPS SLATE RACIALISM

FROM OUR OWN CORRESPONDENT

Cape Town, October 28

The Bishops of the Province of South Africa, who met in Pretoria last week, issued a statement yesterday condemning the "moral wrong" of the South African Government's policy of "apartheid."

The bishops made their statement, "in view of the widespread misunderstanding both in South Africa and beyond its borders" as to their attitude of racial discrimination.

They deplored the tendency in this country of increasing racial discrimination. At the same time, they denied that the Church itself encouraged segregation.

The statement says: "We believe that the only national policy which is morally defensible must be that which gives the fullest opportunity of development to the members of all racial groups.

"We believe that it is morally wrong to follow a policy which has as its object the keeping of any particular racial group in a permanent position of inferiority; and we believe that racial discrimination as it is practised in this country is directed to this end.

"In every racial group there are wide differences of ability between man and man, and it is wrong that the opportunities open to a man should be determined by the racial group to which he belongs and not by his own character and abilities. Such a policy seems to us to lead to a system of caste against which the Christian Church has always set its face.

NO EQUALITY

"It has been suggested that it would be possible to keep the different racial groups separated and yet to give to each group equal opportunities of economic and cultural development.

"We do not believe that this is practicable. The industrial, economic, and cultural development of the country demands the co-operation of the different racial groups that make up its population. This is recognised by all parties in the State.

"Since the passing of legislation which absolves the State from providing equal facilities for different racial groups it is no longer legitimate to defend racial segregation by claiming that it does not involve any infringement of the principle of equality.

"It has been stated that the fact that normally Europeans and Africans worship in different church buildings is itself an acknowledgement of the principle of segregation. This is not so.

"Both linguistic and geographical reasons make it natural that normally Africans and Europeans should worship in different places. But an African member of the Church is at liberty to worship in any church which he may desire, and no one has any authority to exclude any churchman of any race from any of our churches, if he presents himself there for the purpose of worship. And no attempt has been made by the Government to interfere in this matter.

EDUCATION

"With regard to education, we believe that it is morally wrong to educate one particular racial group in such a way as to fit its members only for subordinate and inferior positions. In present circumstances it is reasonable that there should be separate schools for different races.

"As long as the present in-

sistence on social segregation persists it would not be in the interest of the child to grow accustomed at school to a degree of social intimacy which would be impossible after leaving school. But we greatly desire a change in public opinion which would make it possible for some children in all racial groups to be educated together without risk of grave psychological harm.

"Education for Africans should have the same aim as that for Europeans, namely, to make them fit to render the best service to the common life of the country that their natural abilities make possible.

"What we have said arises out of the Christian doctrine of man as made known to us through the teaching and practice of our Lord.

"We recognise that racial discrimination, as practised in any country, raises moral issues as to which it is right that Christian opinion throughout the world should find expression. But we deprecate the tendency to isolate the Union of South Africa in this matter.

"Racial discrimination does in fact occur in other parts of the world also, and expressions of moral indignation directed against this country alone are likely to arouse among South Africans, even among men of good will, a sense of unfairness which goes far to deprive such expressions of the Christian conscience of the influence which they might otherwise exercise."

SYDNEY VERGER RESIGNS

The verger at S. Andrew's Cathedral, Sydney, Mr. Harry J. Ford, will resign at the end of this month.

Mr. Ford is aged 73. He was born on Christmas Day, 1879. He served his time as an apprentice in the printing trade and was employed in the offices of the Melbourne Herald at the end of the last century.

After a life in printing and publicity, he was appointed verger at S. Andrew's in December, 1940.

During the past thirteen years Mr. Ford has supervised



Mr. H. J. Ford.

details of all the major services in the cathedral.

In addition to the major annual services, these have included such special occasions as the visits of the Archbishops of Canterbury and York, the State funeral of the late Mr. W. M. Hughes, and special services of prayer and thanksgiving.

The Archbishop of Canterbury presented Mr. Ford with a pair of silver cuff links embossed with the Arms of the Diocese of Canterbury.

Mr. Ford has accepted an appointment as welfare officer at the Frank Whiddon Masonic Homes, Guildford.

MELBOURNE PIONEERS

REMEMBRANCE SERVICE

FROM OUR OWN CORRESPONDENT
Melbourne, November 2

The Archbishop of Melbourne, the Most Reverend J. J. Booth, preached at St. James' Old Cathedral here on All Saints' Day.

Each year, on the first Sunday in November, the descendants of pioneers hold a special service to remember the achievements of the first settlers.

The archbishop said that not all the pioneers were saints; they were a cross section of English working people.

Among them, however, were some whose lives were "a challenge and a benediction."

His Grace described the courage and the perseverance of men like the Hentys, John Batman, Fawkner and William Lonsdale.

Within a little over twenty years a tiny, rough settlement was transformed into an orderly and progressive community, inspired by Christian ideals.

REFORMATION DAY

FROM OUR OWN CORRESPONDENT
Sydney, October 27

The annual Reformation Rally will be held in the Chapter House, Sydney, on Friday, November 6.

The chairman will be the Chancellor of the Diocese, Mr. W. S. Gee; the speakers will be Archdeacon R. B. Robinson and the Reverend H. M. Arrow-smith.

Before the meeting, a film depicting the Conversion of Jacob Deshazer will be shown.

HISTORIC OCCASION

FROM OUR OWN CORRESPONDENT
St. Arnaud, Nov. 2

The Primate, accompanied by Mrs. Mowll, will arrive here on November 11.

His Grace will speak in the cathedral that evening on behalf of the South-East Asia appeal.

This will be the first visit of a Primate of Australia to the diocese.

LAY FESTIVAL AT NHILL

FROM OUR OWN CORRESPONDENT

Ballarat, October 31
Church people from Wimmera parishes gathered at Nhill on Sunday October 25 to take part in the second Lay Festival.

The festival opened at 11 a.m. when the Bishop of Ballarat who presided at the Sung Eucharist preached the sermon.

The celebrant was the Vicar of Nhill, the Reverend L. G. Kerdel who was assisted by the Vicar of Kaniva, the Reverend V. N. Gilbert.

After a hot luncheon the bishop was chairman at a meeting when Mr. Anderson, organist of St. Paul's, Bendigo, gave a very instructive paper on Church Music in which he showed the influence of the School of English Church Music and the aims of that body.

He illustrated his remarks with gramophone records. The Archdeacon of Ballarat, the Venerable R. E. Richards, then gave an address on the meaning and value of worship.

After some discussion the Rural Dean, the Reverend L. S. Langdon moved a vote of thanks to the speakers when he emphasised the value of such opportunities for instruction and discussion.

Before Evensong, a robed procession led by the Nhill Band, marched from the church to the war memorial in the centre of the town. The archdeacon who is a chaplain placed a wreath; the bishop gave a short address to an interested gathering and a short service for civic leaders was held.

During Evensong, the archdeacon admitted four lay readers to the Guild of St. Mark. Lay readers read the office and the lessons; a combined choir led the singing.

Archdeacon Richards preached the sermon.

PADRE H. THORPE

FROM OUR OWN CORRESPONDENT

Bathurst, October 30
The diocesan Youth Commissioner, Padre Harry Thorpe, will preach at Norfolk Island church on Remembrance Sunday, November 15.

The padre is spending two weeks on the island with ex-P.O.W. friends who were with him in Malaya.

SUCCESSFUL APPEAL

P.O.W. MEMORIAL

FROM OUR OWN CORRESPONDENT

Bathurst, Nov. 2

The 1953 objective for the Toddlers' Home to be built at Molong next year, has been reached.

£20,000 is now in hand. Plans for the Home have been approved. It is expected that work will be commenced early in the new year.

The Commissioner for the appeal, Padre Harry Thorpe, hopes to raise the final £10,000 while the building is proceeding.

The site is on the heights of Molong, and provides a glorious view of surrounding countryside.

The actual commemorative scheme will be an American-style memorial court approach to the main entrance of the Toddlers' Home.

It will be the first Anglican home for unfortunate children between the Blue Mountains and Broken Hill.

[The Diocese of Bathurst aims to build the first Australian memorial to prisoners of war who died in the Far East during the Japanese occupation, and to those who died in captivity in Korea. It is to take the form of a Toddlers' Home.]

Donations have been received from the High Commissioner for Malaya, from ex-P.O.W.s and next of kin throughout the Far East, the United Kingdom, and Australia. The youth of the diocese are contributing steadily to the fund.]

PARISHIONERS CARRY BRICKS FOR CHURCH

FROM OUR OWN CORRESPONDENT

Perth, October 29

The foundation stone of the first church in the country districts to receive a grant from the Archbishop of Perth's £100,000 Appeal, St. Christopher's, Perenjori, was laid last Saturday by the Bishop of Kalgoorlie in his capacity as Archdeacon of Northam.

A big crowd attended the service, which was conducted by the rector of the parish, the Reverend J. E. Albany. The Rector of Dalwallinu, the Reverend S. Judge, acted as the bishop's chaplain and also preached the sermon.

The new church is being built of burnt brick.

Local farmers are carting the bricks by voluntary effort from the Irwin brickworks. Already some 10,000 bricks have been carted, and another 14,000 will be carted this week. At least 18 farmers will have assisted in this voluntary effort.

The church when completed will serve a double purpose as church and hall, as the Sanctuary, which will be beyond an arch, will alone be dedicated, and will be shut off from the main building when it is required as a hall.

The total cost will be about £6,000. The Perth Diocesan Synod is assisting with a grant of £700 and the Appeal fund with £500. The local parishioners have already raised well over £1,500, and the remainder up to £3,000 will be loaned from the Diocesan Trustees.

COWRA RECTOR TO RETIRE

FROM OUR OWN CORRESPONDENT

Bathurst, Nov. 2

The Rector of Cowra, Archdeacon H. H. Mirrington, will retire on November 30.

He has been at Cowra for 32 years, and will shortly be given a civic farewell.

The archdeacon has been particularly successful with young people.

The parish has a large and most progressive Young Anglican branch.

There is also a country Y.A. branch at Morongla and two Junior Y.A. branches in the parish.

The archdeacon will remain in charge of Cowra until December 31.

NEW BUNBURY CHURCH

PATIENT EFFORT REWARDED

FROM OUR OWN CORRESPONDENT

Bunbury, October 26

The foundation stone of a new church to be erected at Roelands, a country centre 12 miles from Bunbury, was blessed and set by the bishop on Wednesday, October 21.

This was a very joyful occasion for a small band of workers at the centre who have been working for many years to raise funds to build a worthy church.

The building will be of cement brick, with a tiled roof, and will seat about 60 people.

There were about 120 people present on the site for the service, including the children from the local school.

The rector the Reverend B. L. Sommer, assisted the bishop.

Mr. Len Grapes, who has been very active and helpful in the preliminary work, on behalf of the Roelands Church Committee, presented the bishop with a silver-plated trowel, suitably inscribed, and requested him to set the foundation stone.

The stone was inscribed: "This stone was laid to the Glory of God by Donald, 4th Bishop of Bunbury, October 21, 1953. B. L. Sommer, Rector."

SCHOLAR FOR CANBERRA

FROM OUR CANBERRA CORRESPONDENT

Canberra, November 1

The Reverend Gordon David Griffith will be joining the staff of St. John's parish shortly. He is at present in England.

Mr. Griffith was trained for the Ministry at St. John's College, Morpeth, and was ordained deacon and priest in 1944.

After curacies at Cessnock, Wyong, and Hamilton, he was appointed Vice-Warden of St. John's College, Brisbane, in 1949.

He had hardly begun his duties when he was awarded the Lucas-Tooth Scholarship, which took him to Oxford for two years.

He then went to the General Theological Seminary, New York, the largest Episcopal theological college in the U.S.A. where he has had a further two years as student and tutor.

A.B.M. EXHIBITION

FROM OUR OWN CORRESPONDENT

Bunbury, November 2

A Missionary Exhibition was held last week under the direction of the A.B.M.

A team of speakers, consisting of the Archdeacon of Perth, the Venerable R. E. Freeth, the Reverend R. B. Cranswick, the Reverend L. W. Riley, the Reverend R. R. Gibson, and Mrs. Andrews, together with the State Secretary, Miss Hart, arrived in Bunbury on Saturday afternoon.

The clergy visited some of the neighbouring churches on Sunday. Mrs. Andrews spoke to children.

On Monday morning, courts, representing New Guinea, Melanesia, Japan, China and Malaya, the Forrest River Mission and Africa were set up in the parish guild hall.

From 11 a.m. onwards classes of school children from the senior school in Bunbury were brought in.

The exhibition was open to the public from 2 p.m. onwards and in the evening, films were shown including "Children of the Wasteland."

On Tuesday morning the team visited schools in the Parish of South Bunbury. The exhibition was open again on Tuesday afternoon and evening.

Much interest in missions was aroused, especially amongst the children.

AUSTRALIAN GIFT TO ABBEY

FROM OUR OWN CORRESPONDENT

Canberra, October 15

The Federal Government has given £5,000 to the Westminster Abbey appeal.



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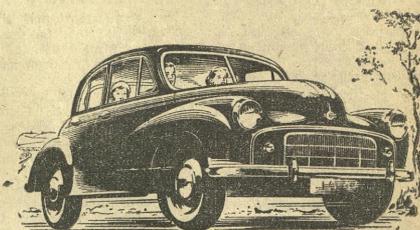
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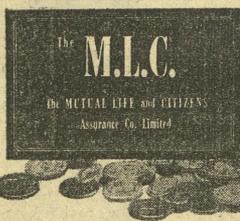
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DR. FISHER ON THE BIBLE

ANGLICAN NEWS SERVICE
London, October 23

The Archbishop of Canterbury spoke at the beginning of a nation-wide campaign, entitled "The Bible Speaks To-day," when he addressed Press representatives at Westminster on Tuesday morning.

The celebrations will culminate next year when the British and Foreign Bible Society holds its hundred and fiftieth anniversary.

The campaign has been organised by the British Council of Churches.

"The Bible has increasingly, over many years, fallen into disuse, and out of the knowledge of ordinary people.

"Christians do not know the inside of the Bible in any way comparable to such knowledge a hundred years ago.

"Knowledge of the Bible, in the last century, was perhaps the deepest common bond between all sections of society in this country.

"If one quoted from the Bible, everyone would know the source of the quotation.

"More than anything else in our history, the Bible has been the bulwark of freedom and right living, the creative force from which has sprung the freedom of the nation."

The campaign was inaugurated at St. Paul's Cathedral on Tuesday last.

The service was attended by the Princess Margaret, who was met at the west door by the Archbishop of Canterbury, the Bishop of London, and the Dean and Chapter of St. Paul's.

She was conducted in procession to her place beneath the dome.

A great gathering of people was present from all parts of the British Isles.

The five lectures, which were read at the service, traced the history of the holy scriptures from the old covenant, made with Israel in the desert, to the revelation of the New Covenant in the beginning of S. John's Gospel.

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TAME CHRISTIANS NOT WANTED

ANGLICAN NEWS SERVICE
London, October 26

The Church of England Men's Society had wonderful potentialities which it had failed to realise, said Bishop Henry Wilson at a C.E.M.S. rally at Stowmarket on Saturday.

At the beginning, the society had gone with a "terrific bang," but it never seemed to get any further.

What were wanted were good aggressive Christians, who bit hard and frequently, who did not care two hoots about what the others thought about them—and were prepared to be shot at dawn for it.

"We have enough tame Christians—enough and to spare.

"But give me sixty men, the number here to-day, who are red hot for the Christian faith, and they could set the lead," said the bishop.

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READERS' SERVICE COMMENDED

ANGLICAN NEWS SERVICE
York, November 1

In his diocesan letter this month, the Archbishop of York says that without the help of readers, many churches would be closed on Sunday.

He asks the clergy to encourage suitable laymen in their congregations to offer themselves for this work.

Their value lies particularly in taking services in parishes which are understaffed or without an incumbent.

They are also allowed, under a bishop's licence, to assist at Holy Communion.

York Convocation also allows women to act as readers.

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NEW SERVICE TESTED

THE LIVING CHURCH SERVICE
New York, November 1

A single service that employed the revised liturgy for the celebration of the Holy Communion was held on October 19th in the great choir of the Cathedral of St. John the Divine, New York.

The liturgy used was that recently proposed by the Standing Liturgical Commission of General Convention for study.

The Commission has in the last few years been preparing tentative forms or "studies" that contemplate the revision of the Prayer Book; the Proposed New Communion Service is the fourth in this series of "studies."

Although any actual change in the Prayer Book would require action by two successive General Conventions, the (clerical) Cathedral Liturgical Forum of the Diocese of New York felt that it would be useful to have a celebration of the Holy Communion according to the proposed rite.

Dean James A. Pike and the cathedral chapter approved of the plan, and all of the clergy of the diocese, and others interested, were invited to take part in the service.

About 50 laymen and 161 canonically resident clergy attended the service, as did a substantial number of seminarians from General and Union Theological Seminaries and from the Berkeley Divinity School.

A choral setting of the service was provided and boy choristers of the cathedral assisted in the singing.

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LORD SAMUEL'S CALL FOR "RIGHTEOUSNESS"

ANGLICAN NEWS SERVICE
London, October 24

Lord Samuel said at Cambridge yesterday that Western civilisation was sick to its soul and we must "recreate religion."

He delivered the Hibbert centenary lecture and spoke on "A Century's Changes of Outlook."

He said that when we compared the 1950s with the 1850s we could see at once that our contemporary world accepted science, paid little attention to philosophy, and as to religion, seldom took it seriously as an influence to dominate private conduct or public policy. But lately there has been some indications that this might change.

After 1,500 years of Christianity it was clear beyond doubt or denial that our western civilisation was sick in its very soul. Great as reason was, it had not proved powerful enough to save our mass population from self-destruction.

The fault was in the spirit. We must establish reverence and righteousness, exalt mercy and love. That was to say we must recreate religion.

The Archbishop of York had said that what was urgently needed was a short, simple, authoritative statement of the meaning of Christianity that would neither be a new creed nor a substitute for the old creeds.

Was not that—after 100 years—a return precisely to Hibbert's first principle, "Christianity in its most simple and intelligible form?"

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NEW BISHOP OF GIBRALTAR

ANGLICAN NEWS SERVICE
London, October 29

The Archbishop of Canterbury has appointed the Reverend F. W. T. Craske to be Bishop of Gibraltar.

The new bishop is at present the British Council of Churches representative in Germany.

From 1939 to 1950, he was education secretary of its missionary council.

The archbishop will consecrate him in Canterbury Cathedral on St. Andrew's Day, November 30.

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RE-MARRIAGE

YORK SYNOD DECISION

ANGLICAN NEWS SERVICE
London, October 17

York Convocation to-day discussed the possibility of prayers being said in church for people who have remarried after divorce.

All speakers emphasised the Church's attitude towards marriage as a life-long bond.

The Convocation passed a resolution which said that where a man and woman had contracted marriage before a civil registrar during the lifetime of the previous partner of either of them Convocation recognised the Church still had a pastoral responsibility towards them.

A section of the original resolution, deeming it admissible for the parish priest to offer prayers with and for remarried divorcees in church, but subject to the bishop's approval, provided there was no publicity and that it was made clear to those concerned that this was in no sense a marriage in church, was deleted.

The Bishop of Southwell, who proposed the resolution, said that there were many people who had suffered grievously and who, on entering a second marriage, had said in bitterness and heaviness of heart at a tragic and difficult moment that the Church washed its hands of them. That was untrue.

The intention of the resolution was to offer an assurance that the Church did still care for the opinions of such people if it thought they were being wronged, because God cared for them, and the Church intended to help and stand beside them in their hour of need.

"I cannot imagine any situation in which it is not right for the priest to pray for people if they ask him," he said.

The Bishop of Sheffield said that it should be made clear that the Church regarded marriage as a lifelong obligation, although he knew only too well that some marriages, barring a miracle, were doomed almost from the first to failure, and there was the real pastoral problem of people who came to marriage a second time.

The Bishop of Newcastle said he did not like the resolution, and, with many others, was unhappy that it has appeared on the agenda.

He felt it laid down how clergy should exercise their pastoral responsibility. That was unnecessary and dangerous, open to grave misuse and gross misunderstanding. He feared misinterpretation by the public.

The Bishop of Blackburn also feared public misinterpretation of the motion.

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PAN-ANGLICAN CONGRESS

THE LIVING CHURCH SERVICE
New York, October 30

The speakers at the opening service at the Anglican Congress next August in Minneapolis will be the Archbishop of Canterbury and the Presiding Bishop.

The speaker at the closing service will be the Archbishop of Dublin.

At the missionary mass meeting, to be held during the Congress, the speakers will be the Assistant Bishop of Lagos, West Africa; Bishop de Mel of Kurunagala, Ceylon; and Bishop Kennedy of Honolulu.

The general theme of the Congress will be "The Call of God and the Mission of the Anglican Communion."

The membership of the Congress will be divided into groups for the consideration of four topics:

(1) "Our Vocation," led by the Bishop of London, the Archbishop of Quebec, and Dr. H. P. Hickinbotham of the College of the Gold Coast.

(2) "Our Worship," led by Dr. Massey H. Shepherd of Episcopal Theological School; and the Dean of Lincoln Cathedral, the Right Reverend Colin Dunlap.

(3) "Our Message," led by the Bishop of Armidale, New South Wales, Australia; Bishop Reeves of Johannesburg, South Africa; and Dr. Kathleen Bliss of the Diocese of Rochester.

(4) "Our Work," led by Bishop Harris of Liberia, Bishop Hunter of Sheffield, and a layman whose name has not yet been made public.

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DAILY CHURCH POPULAR

THE LIVING CHURCH SERVICE
New York, October 27

The Church of the Ascension, Chicago, has changed the traditional Sunday school to a daily church school which meets from 8 to 8.45 a.m.

To introduce the change, the parish conducted a vacation school in the last week of August.

The school had an enrolment of 58, of which 45 came from non-church families in the community.

All but 3 of the 45 have enrolled for the year.

Classes are held daily from Monday to Friday.

Mondays, Thursdays, and Fridays are devoted to crafts, worship and instruction in Christian doctrine.

Tuesdays are devoted to music, worship, and instruction on the Eucharist.

On Wednesdays, there is a celebration of the Holy Communion and then breakfast.

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CHRISTIANS IN BURMA

OCUMENICAL PRESS SERVICE
Geneva, October 22

Christian leaders from many parts of Burma met last month at Rangoon for the annual meeting of the Burma Christian Council.

Two things distinguished this meeting from others held since the end of the war. In the first place, there were many more national Christians present, and secondly, much more time than usual was devoted for studying the evangelistic task of the Church in the face of changing conditions.

Throughout the deliberations there was a marked spirit of optimism and confidence. One of the Methodist missionaries from Upper Burma expressed the feeling of many when he said during the closing session:

"Comparing the things said and done in the annual meeting to things we said and did in the meetings six or seven years ago, I would say that our self-consciousness has at last given way to self-confidence in Christ.

"There are other encouraging signs. While it is true that the whole country is being stirred up by the revival of Buddhism, this means for some that they are beginning to think seriously about religion for the first time in their lives.

"To be sure, such people are not crowding into Christian churches, for quite obvious reasons, but they are in a mood to inquire.

"The Bible Society reports that more Bibles and Scripture portions have been sold since 1948 than for any other similar period. Although street preaching is not practicable today, evangelists find that people buy their tracts and are ready to discuss them earnestly.

"No longer does one find strong personal resistance to the friendly word spoken for Christ."

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MOVES TO MEET SHORTAGE OF CLERGY

ANGLICAN NEWS SERVICE
London, October 26

The Bishop of St. Alban's, the Right Reverend Gresford Jones, said yesterday that a diocesan conference for schoolboys was being planned for January 4 and 5 next year. The general subject for the conference would be "The place of the Church in the world to-day."

Headmasters of schools and incumbents were to be asked to recommend suitable boys who were inclined to say they thought of ordination, who were in the fifth or sixth forms, and were between 15 and 19 years of age.

The St. Alban's Diocesan Conference yesterday accepted a resolution approving a revision in the scale of stipends for assistant curates in the diocese by £70, making a normal stipend for a deacon £350 a year and for a priest £370, rising to £420.

On attaining the age of 26, or after three years in orders, the assistant curate would be eligible for an allowance of £50 for wife, £30 for first, and £20 for each subsequent child from birth and while receiving full-time education.

The matter for the provision of accommodation was referred back for further consideration.

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COMMISSION ON DIVINE HEALING

ANGLICAN NEWS SERVICE
London, October 21

The Archbishops of Canterbury and York have appointed a commission on Divine Healing.

Following are the terms of reference:

"To consider the theological, medical, psychological, and pastoral aspects of 'Divine Healing' with a view to providing within two or three years a report designed to guide the Church to a clearer understanding of the subject; and in particular to help the clergy in the exercise of the ministry of healing and to encourage increasing understanding and co-operation between them and the medical profession."

The members of the commission are: The Bishop of Lincoln (chairman), the Bishop of Coventry, the Bishop of Ely, the Bishop of Rochester, the Bishop of Colchester, the Dean of Wells, the Reverend W. D. Giddey, the Reverend M. B. Dewey, the Reverend S. H. C. Wynne, the Reverend Professor L. W. Grensted, the Reverend G. B. Bentley, Miss M. R. Thoulless, Mr. E. S. Brentnall, Dr. J. A. Hadfield, Dr. Ronald Henson, Dr. Ronald Cove-Smith, Professor Alan Moncrieff, Sir James Paterson Ross, Dr. Denis Brington, and Dr. D. Stafford-Clark.

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CENTRAL AFRICAN FEDERATION

ANGLICAN NEWS SERVICE
London, October 28

At his first diocesan synod, held in Bulawayo, the Bishop of Matabeleland said that it was the duty of all to try to make a success of the Central African Federation, now that it was an accomplished fact.

It was not the business of the Church to turn itself into a political agency, but it was very much its business to see that the Christian moral law which governed all human relationships was not violated.

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STUDENTS SUPPORT MISSION

FROM OUR NEW YORK CORRESPONDENT
New York, October 22

The student and staff of the General Theological Seminary, New York, at the annual dinner of the Missionary Society pledged almost 25,000 dollars (£A.£11,250) this year for missionary support.

Despite the greater wealth of American churchmen as a whole this, for most students, involves real sacrificial giving on a scale unknown to most Australian churchmen.

A large part of this money will go to support the missionary work of seminarians in the depressed areas around the seminary itself.

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WEST INDIES VISIT

ANGLICAN NEWS SERVICE
York, November 1

The Archbishop of York, the Most Reverend Cyril Garbett, will leave at the end of the month for the West Indies.

He will go in a small cargo ship to Georgetown and visit the various islands by air.

The archbishop will fly home at the beginning of February.

He has accepted the invitation of the Archbishop of the West Indies to preach in the churches of his diocese.

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DEAN'S VERGER AT THE ABBEY

ANGLICAN NEWS SERVICE
London, October 19

Mr. G. C. Drake has retired after 30 years as Dean's Verger at Westminster Abbey.

Although his retirement dates from Michaelmas, Mr. Drake is still helping at the Abbey because of the amount of work to be done there before the reopening in November.

Mr. Drake has had 45 years' service at the Abbey. He has served as Verger to five deans.

Mr. A. Graves, formerly Canon's Verger, at Westminster Abbey, succeeds Mr. Drake.

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THE ANGLICAN

Incorporating The Church Standard

FRIDAY NOVEMBER 6 1953

REMEMBRANCE DAY

Whom and what do we remember on Remembrance Day?

As individuals and as families we certainly mourn our relations and friends who were killed by the wars of this age. We were diminished by their deaths, and the pain is recurrent in us. On this day it gnaws deeper than usual.

But on this day, too, we realise that others besides ourselves have suffered and are suffering. Grief tempers grief; everyone's loss becomes more endurable through sympathy with another's; the private dirges blend into a noble public elegy.

Though we may feel sorry for ourselves and for one another, we know that it would be impious to feel sorry for the dead. Christ is risen; and though "in the sight of the unwise they seemed to die: and their departure is taken for misery,

"And their going from us to be utter destruction: yet they are in peace.

"For though they be punished in the sight of men, yet is their hope full of immortality."

Remembrance Day reminds us of our duties to war-widows and orphans and to the maimed, the blinded, and the people whose health of mind or body was destroyed by war. We owe to them all the help we can give. And we must give it with love, and give it in ways that will not impair their self-respect.

No government services and benefits, however comprehensive, can provide for all their needs. Private individuals and organisations such as Legacy and the Red Cross must be ready to supplement the government services.

The disabled, the widows and the orphans are a national responsibility; that is to say, their welfare is the concern of each Australian.

On Remembrance Day we may recall how most of the men and women who served, including those who died, were never conscious of doing more than their duty.

From their ancestors they had inherited a civil way of life and a Christian society, neither of them perfect, but both better than most societies and ways of life. Without any need for words, those who served in the wars knew that they were bound to try to pass on their good inheritance to succeeding generations.

When it was threatened with extinction, it became everyone's duty to defend it, even at the hazard of his life. Any other state of affairs would have been unnatural and shameful.

This is what makes sense of the Latin inscription which is carved on many war memorials: *"Dulce et decorum est pro patria mori"*.

It is indeed meet, right and a sweet thing to die for one's country. To be willing to do otherwise when her way of life was threatened would be treachery, not only to the living, but also to the dead and to the yet unborn.

The men and women who fought and won the two World Wars preserved the free nations of the British Commonwealth and the West, the colonial peoples who are now being speedily brought to self-government, and mankind in general from a new dark age made, as Sir Winston Churchill said, "more barbarous by the lights of a perverted science."

So we may remember with gratitude these people who had been bred to do their duty. They could have done no less; but it was no small thing they did. We should remember it especially when communists try to convince us that our way of life is not worth defending, or when absolute pacifists argue that nothing is worth fighting for.

And on Remembrance Day we realise the stark horror of war: its filth, waste, pain, fatigue, boredom, and undignified death. None of the belligerents wins a modern war: the best hope any of them has is to avoid losing it.

Very seldom, therefore, is war justified. Always it is to be avoided by every device of patience, forbearance, understanding and negotiation. It becomes permissible and necessary only when these have failed, and the question is whether to surrender something vital or to fight.

And lastly Remembrance Day must surely remind us of our Lord's command that we love our enemies—a command which certainly requires us to love our ex-enemies and our potential enemies, even though we cannot agree with them and may one day have to fight them.

This charity enjoined on us is, like honesty, right and good in itself. It also happens to be the best policy. It avoids the spite and heat which cause wrong to grow out of wrong and thus tends to preserve the peace.

CHURCH AND NATION

Streamlining Our Constitution

Did Federation go far enough? Or have developments in the subsequent half-century made a revision of the Constitution necessary?

It seems to me that at least there is a strong case for holding a conference soon to consider some of our Federal problems which might be more readily solved if powers between the Commonwealth and the States were reallocated.

Not so long ago we heard the suggestion that the Commonwealth should take over all the railway systems. To "unscramble that egg" might be difficult and unprofitable now especially in the transition stage of transport with many railways waging a losing fight against road and air competitors.

But in another field—education—I have long thought there were strong reasons for the Commonwealth having complete control. It seems unnecessarily inconvenient that we should have six different educational systems with differing syllabuses and standards and, even in some cases, with different names for similar examinations, such as those taken at the end of the secondary stage.

With so much movement of young people between the States, it is surely inconvenient that our educational standards should lack this uniformity. Not the least cause of expense in the case of the transfer of a young family from one State to another is the cost of new textbooks.

One wonders how a Constitutional convention to discuss such a vital question as the re-allocation of responsibilities could be assembled. It is true that the electors, suspicious of, or confused by, somewhat legalistic changes proposed in the past, have voted "No" at most referenda. But I feel there is a strong case for a general overhaul of the Constitution, as opposed to patching it up—or, at least, trying to do so.

As the leaders of both of our main Federal parties are men most learned in the law, the time is singularly opportune for a really national attempt at streamlining the Constitution. A case for changes, agreed on by both parties, should commend itself to the electorate as a whole. Such an approach, possibly best made after we have held next year's general election, would be an interesting and valuable exercise in disinterested statesmanship.

One political observer said in this past week that some of the party bitterness of Australian politics is disappearing. One hopes that is true—although doubting it a little when even the marshalling of forces to combat a grasshopper plague in New South Wales brings the sound of familiar recriminations between Federal and State Ministers. However, if the observation really has a valid basis, that should improve the prospect of this difficult Constitutional question being grappled with effectively without undue delay.

New Zealand Links

Such a close community of interest exists between Australia and New Zealand in almost every sphere that the announcement this week that Archbishop F. O. Hulme-Moir, of the Diocese of Sydney, has accepted nomination as Bishop of Nelson in New Zealand serves only to underline the connection which, as far as the Church is concerned, was begun when the Reverend Samuel Marsden, second priest to come to New South Wales, preached the first sermon to the Maoris in the Bay of Islands on Christmas Day, 1814.

But for Archbishop Hulme-Moir's appointment there is a more direct precedent, for Bishop W. G. Hilliard, now Coadjutor Bishop of Sydney,

also went from Australia to the See of Nelson. And the clerical traffic has not been all one-way. Not long ago Western Australia brought Bishop C. E. B. Muschamps from New Zealand, and my near-neighbour in THE ANGLICAN each week, for more than a year past, Dr. Barton Babbage, now principal of Ridley College and until recently Dean of Sydney, was born and educated in Auckland.

In many other fields Australians have become prominent in New Zealand and vice versa. The New Zealand Labour Movement found many of its early leaders in Australians (Mr. H. E. Holland and Mr. M. J. Savage were conspicuous examples), but, conversely, the Deputy-Premier of New South Wales, Mr. R. J. Heffron, is New Zealand-born.

In school appointments, Australia has given New Zealanders one of their greatest opportunities. In recent years New Zealanders have been headmasters of such leading schools as the Church of England Grammar in both Melbourne and Sydney, and Scotch College, Melbourne.

This educational traffic has also been two-way, but the Australian contribution has been mainly in teachers who have accepted appointments to University chairs in New Zealand. Of New Zealanders who have become Professors in Australia the outstanding personality is Sir Douglas Copland.

From reflection on all this trans-Tasman intermixture over many years, the Bishop-elect of Nelson may well conclude that he will not have many language, cultural or other barriers to overcome by shifting from Summer Hill to a delightful New Zealand community, which is sometimes called "Sleepy Hollow," but yet whose reputation for sunshine and pleasant living is so enviable that it is the Dominion's favourite city for retirement.

Vigorous Trio

Three vigorous churchmen of the younger school will have come into episcopal office in the South Island of New Zealand within a year or two of each other.

When the former Primate, Archbishop Campbell West-Watson, who was also Bishop of Christchurch, retired about two years ago (he has since died) he was succeeded by Dean A. K. Warren, also of Christchurch. Dean Warren, the friendliest of men, takes a prominent part in the National Council of Churches. He was also a most popular chaplain and won the Military Cross in the Second World War. He must be one of the tallest bishops in Christendom; yet curiously (and this appealed to his sense of humour) a war wound he received was in the foot!

When the Bishop of Dunedin, the Right Reverend W. A. R. Fitchett, died last year while still in office but after he had announced his retirement, he was succeeded by Archdeacon A. H. Johnston, from the other end of New Zealand, Whangarei. Bishop Johnston is also in the age-group of Bishop Warren, and the Bishop-elect Hulme-Moir, and my impression is that all three will have much in common in energetic leadership, appeal to youth, and broad churchmanship.

The South Island of New Zealand has only three Sees, so that all bishops have to travel fairly constantly. But, compared with some of our vast Sees, the distances in New Zealand should not appal any Australian.

And, talking of energetic clerics, it may be appropriate to mention that the Primate of New Zealand, Archbishop Reginald Owen, rowed for Cambridge, and has at Bishopcourt in Wellington the oar to prove it!

P.M. in Person

The contacts of our political leaders are too often confined

to "pep" talks with their own inner party counsellors or strenuous, airborne election campaigning tours.

The more leisurely programme of meeting people, undertaken by the Prime Minister, Mr. R. G. Menzies, last week was less usual. But it should give him a more accurate guide to questions in the public mind than he could gather either from his party stalwarts or from a demonstration of public feeling as observed from the election platform. For the one would be too partisan and the other too frenzied.

While Mr. Menzies probably enjoyed the "rest" from active politics, his tour was, of course, not entirely arranged for personal pleasure. He spent several days touring the coastal area between Maitland (N.S.W.) and Sydney. And, although the making of some speeches was inevitable, he got to much closer grips with his audience on more social occasions. For instance, I hear that at a floral ball in his honour at one centre, he visited every table on the edge of the dance-floor to chat with the patrons, and that in similar fashion at a dinner in another town he met personally all the guests.

While I know that this activity was not disinterested, nevertheless I think it is good for both politician and people that there should be more such informal social meetings.

Country Parsons

In these times of increasingly materialistic outlook I expect there is no such thing as an "easy parish." But I have often wondered whether our city or our country clergy have the more frustrating experiences. I can appreciate the problems of both in calling workers into the vineyard. But, on the whole, I think that in this vast land the country parson has the need for the stouter heart in overcoming the recurring disappointments that must be his in travelling long distances to conduct sparsely-attended services.

In saying that I appreciate that it is the spirit and not the numerical strength of congregations that is most vital.

How hard some of our clergy work to serve their scattered people was brought home to me last Sunday, when I was in a rural parish. I noted by the local paper that the rector was due to conduct five services that day, each in a different church.

I attended the first one at 7.30 a.m., held in the largest church in the widespread parish. There were 14 in the congregation. One was an organist, so, under her guidance, we encompassed quite an ambitious hymn-singing programme, comprising all eight verses of "For All the Saints" and two other hymns almost as long. I have attended many much less impressive services with bigger congregations.

Yet one comment by the priest gave a glimpse into one of his problems. He appealed for a good attendance at the next meeting of the parish council because "without the aid and advice of the men I cannot do much in this parish." There was too much of a tendency, he said, to "leave church work to the women's guild." He acknowledged that in many churches the women's guild was the main unifying force. But, while expressing gratitude for that fact, he left no doubt of his feeling that the men of the Church had at least an equal responsibility.

The city clergy may have this problem, too. But, when a priest's work is spread over a number of small congregations, he stands in need of faithful helpers in every outpost. This is no new anxiety for the clergy. But somehow that country parson's plea last Sunday morning struck a poignant note in my city-dweller's heart.

—THE MAN IN THE STREET.

ONE MINUTE SERMON

THE COLLECT FOR THE 23rd SUNDAY AFTER TRINITY

The Text:

O God, our refuge and strength, who art the author of all goodness; Be ready, we beseech thee, to hear the devout prayers of thy Church; and grant that those things which we ask faithfully we may obtain effectually; through Jesus Christ our Lord. Amen.

The Message:

This collect is found in the Sacramentary of Gregory. Its opening words are a quotation taking up the first words of the Latin version of Psalm 46.

How remarkably collect after collect is built up on the words and thought of Holy Scripture.

O God our Refuge and Strength! Justly recited—"The Eternal God is thy refuge and underneath are the everlasting arms." "Thou art a place to hide me in. Thou shalt preserve me from trouble. Thou shalt compass me about with songs of deliverance."

"Thou shalt hide them privily by Thine own Presence from the provoking of all men. Thou shalt keep them secretly in Thy tabernacle from the strife of tongues." "If the Lord Himself had not been on our side."

How encouraging is such a truth in a day when the big battalions loom so large in human life. God is our Refuge. God is our refuge.

"And Strength." It is not that we merely hide our puny lives in His shadow—He communicates to us His strength.

"They that wait upon the Lord shall renew their strength." "I can do all things through Christ who strengtheneth me."

It is such a God who is the author of Godlikeness in our lives. Whose Spirit so possesses us as to make our prayers partake of Godlikeness.

So that we who know not how to put our prayers into words as we ought, are enabled to pray "faithfully."

"Faithfully." In this is contained two thoughts. The former is of prayer coming from a life that is seeking godliness. It carries the thought of S. James, "the prayer of a righteous man availeth much in its working."

Prayer is not a formula, nor a magic wheel, it is a life which longs for God, reaches forth to God, and consults God about every activity.

But it also means trustfully. All is of God! "Every good and every perfect gift is from above and cometh forth from the Father of Lights with whom is no variability, nor shadow of turning."

God can be trusted utterly. So let us "ask in faith nothing wavering"—but ask, wanting God's way and will—and the answers coming will be abundantly satisfying and make life effective, strong and influential for good.

PILGRIMAGE TO "DENBICH"

BY A SPECIAL CORRESPONDENT
Cobbitty, N.S.W., Nov. 2
A pilgrimage to "Denbich," the home of the first incumbent of the Cobbitty parish, the Reverend Thomas Hassall, will be held on November 7, between 2 and 5.30 p.m.

In 1827, Mr. Hassall was authorised to have the spiritual oversight of a parish to include Cook, Mulgoa, South Creek, Cabramatta, Camden, Goulburn Plains and Bong Bong.

He was in charge for 41 years, and was affectionately referred to as the "Galloping Parson."

"Denbich," between Bringelly and Cobbitty, is 35 miles from Sydney. The property is now owned by Mr. and Mrs. C. S. McIntosh, who are lending their house and grounds for the pilgrimage.

Bishop Wilson and his churchwardens will be glad to welcome all who wish to participate.

LETTERS TO THE EDITOR

The following letters to the Editor do not necessarily reflect our editorial policy. The Editor is always glad to accept for publication letters on important or controversial matters. Letters should be typed, double spaced, brief and to the point. Preference is always given to correspondence to which the writers' names are appended for publication. Parts of some of the following letters have been omitted.

UNIVERSITY TRAINING

ENTRANCE TO THE MINISTRY

To THE EDITOR OF THE ANGLICAN

Sir,—In a Melbourne Synod debate during the later years of the episcopate of Bishop Perry, so Canon Goodman states in his interesting story of the period, the policy of the bishop came in for severe criticism.

Candidates were being sent to Moore College at considerable expense, and the diocese not only lost their services during the time of their training, but a further disability in the opinion of some critics was that at Moore these ordinands were not required to study Latin and Greek.

Bishop Perry defended his policy by replying that there were many excellent men who could exercise a very effective ministry without having to study the ancient languages of Christianity.

The problem is still with us, and the debate has not yet ended. One speaker at the synod of three generations ago maintained that the best training for a clergyman of the Church of England was "a university degree and a good library."

And I would say that in the main he is right, if we realise what the degree of those days was and don't forget the good library.

I doubt if many of the subjects into which the university degree of the nineteenth century has nowadays been divided are really of much use in clerical training.

The knowledge that they give can fairly easily be gained through the general reading of a trained mind.

But the general culture degree of those days was fairly solidly based on language, philosophy and history; and it is in this combination which lays the foundation of an educated ministry.

True, the universities now are largely secular. The bias is often anti-Christian, particularly in the philosophy course of the last fifty years, but the second half of this century is going to see a remarkable come-back of essential Christian thinking.

I suppose the influence of Bishop Moorhouse, of Melbourne, upon ordinands to engage in serious academic study has never since been surpassed, and those who took good degrees in the years 1880-95 have left an undoubted mark upon the Australian Church.

Now that there is a noticeable returning tide of faith in the universities, could not more latitude be given to the student who has well qualified himself in the humanities, so that the tedium of the Th.L. course need not jeopardise his class in his degree work if he applies himself faithfully to that?

Twelve months afterwards at a theological college reading for deacon's orders, and then a further twelve months reading for priest's orders under a good parish priest, concurrently reading for one of the divinity degrees now offering in Australia, would well equip such a man for the Ministry of the Word and the Sacraments.

Yours, etc.,
LAURENCE L. NASH,
66 Moreland Road East,
Brunswick, N. 10,
Victoria.

MINORITIES IN IRELAND

To THE EDITOR OF THE ANGLICAN

Sir,—I wish to reply to the letter entitled "Minorities in Ireland" which appeared in THE ANGLICAN of October 2.

Your correspondent must indeed have been singularly fortunate during his brief visit.

His strange conclusion that conditions in Southern Ireland are equally good for Protestants as for Romans is not borne out by reports from recent Protestant Irish immigrants, nor from items culled from current Dublin newspapers.

Maybe a priest of the Church of Ireland is still permitted to walk a road in his parish by virtue of the fairness of the Eire government, but just let the same priest try to engage in any of the following normal Christian activities and you would at once perceive how the local Irish would "guarantee his religion and civil liberty." I refer to:

(a) Open-air Protestant church services.

(b) The carrying of the Holy Bible in processions of Witness and the like.

(c) The conduct of a mission to convert Romans to the Protestant faith (similar to Roman Catholic missions held in this city from time to time).

(d) The screening of the Coronation film in his local parish hall.

(e) The flying of any flag (other than that of the Irish Republic) from his church tower.

(f) Any attempt to advertise his intention to hold a masonic service in his parish church.

(g) Try to secure for his Church one-twentieth of the time allocated for religious broadcasts on Irish stations.

An excellent article entitled "Connemara" in THE ANGLICAN, September 25, directed attention to the fact "that the Church of Ireland—the purest of all forms of the Catholic Faith is slowly ebbing away."

If this be the case then there is only one reason for it—the Protestant minority in Southern Ireland are being slowly but surely ebbed out, so that very soon the proviso in Eire's constitution will be meaningless.

Let us not delude ourselves; let us face the truth even if it hurts.

Sincerely yours,
LOYAL ANGLICAN,
Christ Church,
Melbourne.

PETER, THE ROCK

To THE EDITOR OF THE ANGLICAN

Sir,—The anonymous writer of the reply to Father Storman in THE ANGLICAN of October 23, questions our Lord's statement to Peter: "Thou art Peter, and upon this rock I will build My Church. . ."

Now, I agree that our Lord, in speaking those words, does not appoint Peter as leader of the Apostles. (Historical records point to James as the first Bishop of Jerusalem.) But I believe it is quite possible for Peter to be "this rock."

Consider the following verses: "Ye also, as lively stones, are built up a spiritual house. . ." (1 Pet. 2:5).
". . . built upon the foundation of the apostles. . . Christ. . . being the chief corner stone. . ." (Eph. 2:20): Here we have the concept that not only Peter, but also the other apostles, were rocks or stones. See also Rev. 21:14.

Again, do not forget Peter's mighty speech on the day of Pentecost, bringing with it the conversion of 3,000 souls. Do not forget, too, that Peter was the first to preach the Gospel to the Gentiles—the conversion of Cornelius. So Peter was indeed a rock in the foundation of the Christian Church.

However, remember Christ is the chief corner stone, and He founded both the Jewish and the Gentile (Matt. 15:22) Christian Church.

Yours sincerely,
I. R. INGHAM COX,
190 Fuller's Road,
Chatswood.

BOOKS FOR NEW YORK

To THE EDITOR OF THE ANGLICAN

Sir,—At the seminary at which I have the honour to be studying at the present time a serious endeavour is being made to build up the Australian section of the library so that it will be valuable for research purposes.

Such a collection also has a value for the Australian Church, of which very little is known in this country.

May I appeal then to you all to look around your shelves to see what you could post to this library as a gift from Australia.

Particularly useful would be such things as:

1. Histories of parishes—in particular—histories of All Saints', Brisbane; Christ Church S. Laurence, Sydney; S. Peter's, Melbourne; "Morpeth and I."
2. Biographies, e.g., Canon Hughes, Bishop Long, etc.
3. Old Diocesan Year Books.
4. Old copies of past Moorhouse Lectures.
5. Diocesan histories.

Any of these, addressed to the Reverend R. S. Bosher, the General Theological Seminary, 175, 9th Avenue, New York, N.Y., U.S.A., would be most gratefully received.

At the same address I personally would welcome any Australian Church papers (except THE ANGLICAN which I already receive) which kind friends might care to send.

Yours etc.,
JOHN C. VOCKLER.

RELIGION IN SCHOOLS

To THE EDITOR OF THE ANGLICAN

Sir,—Recently, there has been much controversy regarding religious instruction in schools. In Church schools, Divinity is taught as part of the curriculum and, as this knowledge is imparted generally by those who have few outside distractions and whose fine examples are continually before the pupils, a good Christian education is assured.

But in our undenominational schools, opinions are divided as to the necessity for this instruction, and as a result it has been abandoned completely in some instances, the ministers concerned maintaining that a better contact with the children is made in their homes.

Many of the clergy have had no previous teaching experience, and a factor of primary importance is co-operation by the other teachers in the schools.

It is most necessary that the pupils treat their religious instructor with the respect accorded the other members of the staff.

Some teachers are inclined to treat the matter lightly; the children quickly grasp this fact, and the minister has first to overcome the difficulty of coping with an inattentive audience.

Conversely, all the assistance to the world from others will be of no avail if the religious instructor ignores the method of presenting the lesson.

Some of the language used in the Bible, while sounding very beautiful and at times even musical, is beyond the comprehension of the smartest child.

If a lesson is dull, or if no examination is forthcoming to test whether it has been absorbed, it may as well be abolished.

Competent religious instruction in the schoolroom will early advance the idea that Christian practice is an everyday affair and not a mere Sunday window-dressing for the week—that a hurried and heedless visit to Sunday school or church does not atone for a week's forgetfulness of God.

Reverting to the opinion held by a few clergymen that a better contact is made in the home, would it not be more advantageous to commence with the children in the schoolroom?

They are allowed to voice their beliefs to a much greater degree than the youngsters of previous generations and provide a medium through which the clergy can approach disinterested parents.

Yours faithfully,
"A LAYMAN,"
Brisbane.

FAITH AND MORALS

A WEEKLY QUESTION BOX

UNDER THE GENERAL EDITORSHIP OF DR. FELIX ARNOTT

Holy Communion

"Since our Lord conducted the last supper on an evening, is it not reasonable that evening should be the normal time for the celebration of Holy Communion?"

In Apostolic times it seemed that the Eucharist was combined with the Agape, or Love Feast, and that the late evening or very early dawn was the customary time for the celebration. Eliny's letter to Trajan, dated about A.D. 112, makes it clear that the Eucharist was celebrated in the mornings, and it is probable that the advent of persecution in the Christian Church led the early Church to abandon evening gatherings to avoid suspicion.

Further, I Corinthians shows that there were real moral and spiritual dangers which could easily arise with evening celebrations, and the early morning naturally came to be regarded as the more fitting time of day for the faithful to receive the Lord's Supper. The fact that our Lord instituted the Supper at night is no real argument for the continuance of the practice, as the Last Supper with Our Lord's Presence could not have been a Eucharist in quite the same sense as we use the term in church doctrine to-day. It would be as logical to say that the Holy Communion should only be celebrated on Thursdays, as to say that it should normally be celebrated in the evening.

The practice of Evening Communion grew up to meet the needs of the working-class populations in the great cities of Northern England in the 19th century, where the practice could reasonably be defended, on quite different

grounds from those put forward by the questioner.

Greek Orthodox

What are the relations between the Church of England and the Greek Orthodox Church? Do we recognise Greek Orders? Do they recognise ours? May they preach in our pulpits, or we in theirs?

First of all, what do we mean by the Greek Orthodox Church? There is no Orthodox Church in the sense that we can speak of the Roman Catholic Church, since Orthodoxy has always encouraged the formation of autocephalous or independent churches, and the Oecumenical Patriarch in Constantinople is not "a pope"; he enjoys a primacy of honour, not of jurisdiction.

He has no more authority outside his own province than the Archbishop of Canterbury. The churches of Rumania, Greece, Serbia, Russia, Antioch, etc., are in communion with one another, but independent, and the relation of Anglicanism differs slightly from church to church, the whole question being further complicated to-day by the Iron Curtain that surrounds so much of Eastern Europe. The Greek Church as such arose with the Greek movement for independence in the 1820's, and the Church was recognised as autocephalous in 1850.

There have been friendly relations between the Anglican Church and the Orthodox churches since the seventeenth century, when Cyril Lucaris, Patriarch of Alexandria, sent the famous manuscript of the New Testament, known as Codex Alexandrinus, to James

I: in 1677 a college for Greeks was founded at Oxford, and a Greek church built in Soho.

The Bishopric at Jerusalem in 1841 was designed "as an embassy of peace and goodwill to the Eastern Church." In 1840 Dr. Palmer and Dr. Routh, president of Magdalen College, Oxford, visited Russia, and initiated talks on reunion, which led to the formation in 1857 of the Association for Promoting the Unity of Christendom. Recently the Guild of S. Alban and S. Sergius has done much to promote understanding.

The Anglican Church recognises Greek Orders as valid, and Orthodox Christians frequently communicate in Anglican churches, when it is impossible for them to attend their own liturgy. Several of the fifteen or so autocephalous churches have recognised Anglican Orders as "historically valid," and fully as good as those of Rome, or of the old Catholics. This is not, in Orthodox eyes, quite the same thing as recognition of the "validity" of Anglican Sacraments, so that full intercommunion has not yet been attained, but good progress is being made, and not least in Australia, where, with the advent of so many New Australians, Eastern Orthodoxy is becoming an important denomination.

So far, there has been little interchange of pulpits between the two denominations. The difference in the nature of our respective liturgies and language difficulties make such a custom unlikely for the present. Some Anglican churches are, however, used for Orthodox worship in this country, where no Greek or Russian churches exist, and Anglicans are always welcomed at the Eastern liturgy.

THE VIRGIN MARY

To THE EDITOR OF THE ANGLICAN

Sir,—Both Dr. Babbage and his correspondent treating of "Invocation of our Lady and the Saints" seem to lose sight of the fact, that the "Angelic Salutation" or "Hail Mary" was said for the first time by a man, but an angel, sent forth from the presence of God.

S. Luke 1:28: "And the angel came in unto her, and said 'Hail thou that art highly favoured, the Lord is with thee: blessed art thou among women.'"

Another testimony to Mary's blessedness was the mother of the unborn S. John Baptist.

S. Luke 1:42: "And she (Elizabeth) spake out with a loud voice, and said, 'Blessed art thou among women, and blessed is the fruit of thy womb.'"

Then was it that our Lady, inspired by the Holy Ghost, sang her Magnificat, in which occur the words, "For, behold from henceforth, all generations shall call me blessed."

So, it seems to me if God's word calls her "blessed" and if the early fathers of the Church and the Councils of that Church, of which one of our 39 articles and the canons of our Church speak, do the like, it is surely good enough for a Catholic Christian, albeit unworthy, to add his meed of praise to her, the Blessed Mother of his God and Saviour.

And as one, who loved and venerated her once "from afar off" (our tainted nature's solitary boast) it now seems not only natural, but meet and seemly to sum up the above-mentioned words of Scripture, and add the words of prayer, hallowed by generations of his fellow Christians, "Holy Mary, Mother of God, pray for us sinners, now and in the hour of our death. Amen."

Yours faithfully,
Wm. J. C. McIVER,
12 Normanby St.,
Windsor, S.1,
Victoria.

CLERGYMEN ON STAGE

To THE EDITOR OF THE ANGLICAN

Sir,—In a recent criticism of a play in one of Sydney's newspapers, the writer, after describing the various characters, went on to say "there is also the usual libellous portrait of an Anglican clergyman."

Why should this be so? Our clergy, as a whole, are far removed from the "nitwits" and "nincompoops" portrayed so often on the stage and screen, as well as by so many writers of fiction.

As a contrast, I have noticed that whenever the character represents one of the Roman Catholic clergy he is shown as a rather lovable, dignified and manly person.

Does not the fault lie with the general lack of respect accorded by the majority of church going and non-church going Anglicans to their priests.

Yours, etc.,
STANLEY H. RAE
Vaucluse, N.S.W.

"DEFENDER OF THE FAITH"

To THE EDITOR OF THE ANGLICAN

Sir,—With reference to Mr. Menzies and "Defender of the Faith," I wish to inform you that I (with the approval of many friends) sincerely congratulate you on your courageous attack on the Prime Minister, Mr. Menzies, for his disgraceful attempt to surrender our historic, priceless heritage for a few Roman votes.

May I at the same time point out, that Father Storman being a Roman priest owes allegiance to a foreign power (our enemies in the last great struggle for freedom) and not the British Empire.

Yours faithfully,
W. D. JOHNSTON,
226 Franklin Street,
Marrickville, N.S.W.

The Book of Jonah

Our rector said in a sermon recently that the Book of Jonah was a "midrash," and not historical fact. Why, then, is it in the Bible?

A "midrash" was used by the Jews to describe an imaginative development of some scriptural value, especially in the form of an edifying religious story. The Books of Tobit and of Susanna in the apocrypha are typical stories of this kind.

The Book of Jonah is thought by many people to be an allegorical story of the same type based on the life of a historical prophet called Jonah, who lived in the Northern Kingdom of Israel in the time of Jeroboam II (788-746 B.C.) of II Kings XIV, 25. The date of our present book is uncertain, probably about 500 B.C.

The importance of the book does not lie in the whale, and the historicity of the book does not depend on whether "great fish" enjoy a prophetic diet, or whether a man could survive three days inside such a beast. The story was not told as natural history, but to illustrate the great truth that God's love was universal and extended to the natural enemies.

Nineveh was the capital of Assyria, with whom the Jews had been at war off and on for a century, and Jonah's reactions to God's command are similar to those which might have been experienced by an Australian army chaplain in 1942, if God had asked him to preach repentance in Tokyo. The Book of Jonah is the greatest missionary book in the Old Testament.

It attacks the narrow nationalism of the Jewish outlook. God has created heathen nations; He loves them and desires to save them. He is trying to summon Israel to recognise its mission to go out into all the world and preach the forgiveness and love of God to all peoples. As such, it richly deserves its place in the canon of scripture.

IMPRESSIONS OF PAPUA

VISITS TO MENAPI AND MUKAWA

By the Bishop of Newcastle, the Right Reverend F. De Witt Batt.

This is the seventh of a series of eight articles by the Bishop of Newcastle, who returned from a visit to Papua in September. The concluding article will appear next week.

CONSIDERING that we had only 17 days altogether on the island, we were most fortunate to have been able to see as much of the Mission work as we did.

From our headquarters at Dogura we made two expeditions up the coast northward, and saw no less than three of the older established outstations of the Mission.

The first was Menapi, where Father Chisholm and Sister Heath are in charge. We got there on Sunday afternoon, August 23, the eve of the patronal festival of Menapi Church, which is dedicated to St. Bartholomew.

We had a delightfully cordial welcome from the people, and a little later a most inspiring Festival Evensong, at which I preached. Next morning there was a wonderful Festival Eucharist with hundreds of communicants, and after that came an event which possibly marked an epoch in the history of the Mission.

Hitherto, the Mission has been mainly financed from

overseas, principally from Australia. The bishop has now decided that the native Church ought to begin to be more self-supporting, and ought at least to provide the stipend and maintenance of their own native clergy and catechist. For this, a sum of roughly £9,000 is needed every year.

I was able at Menapi, and elsewhere, to underline the bishop's appeal, from my own special viewpoint as a member of the Australian Board of Missions.

Taking a cue, which the bishop gave me, I described how the Australian Church had once been an infant Church, dependent for its maintenance very largely on its mother Church, the Church of England.

But now we had grown up

and I sat side by side in full robes outside the church and received the gifts which were laid in two large clam shells placed at our feet.

That afternoon there was dancing on the "deba-deba." It lasted all through the day and all through the night as well. I was lulled to sleep by the beating of the drums and the chanting of words so old that the people themselves do not understand them, and I was roused from sleep again the next morning at 5 a.m. by the same sounds.

MENAPI is possibly the most picturesque station on the Mission, and we loved our visit to it, as indeed we loved our visit to all the stations which we were able to see.

From Manapi we went on to



Presentation of gifts to the Bishop of New Guinea at Menapi.

and were not only no longer seeking help from the mother Church, but actually sending help to it. I said I thought it might be the same in Papua, and as the years went on the Papuan Church would look for less and less help from its mother, the Church in Australia, and so enable us to help other infant churches whose members were not so well able to support themselves as the Papuans.

AT Menapi my argument was greatly strengthened by the fact that next morning the congregation made an offering of no less than £251 cash, apart from offerings in kind.

In making this offering, the Christians were joined not only by the catechumens (those under instruction for baptism) but also by heathen people from the hills who had only lately just come within the fringe of the Mission's influence.

This example from Menapi is likely to be followed in other places, so a very splendid start has been made towards realising the bishop's ideal. The

Mukawa, famous as having been the home for so long of Samuel and Elizabeth Tomlinson ("Tama" and "Sina") to whose steadfastness the Mission owed its survival in the early days.

Within seven months of his landing, Albert McClaren died of fever, and soon afterwards Copeland King had developed an illness so serious as to compel his temporary withdrawal to the mainland. Only the Tomlinsons were left, and the heart of even that great little man began to fail him.

He talked of withdrawal: "Sam," said his wife, "do you think God called us to come to New Guinea?" "Of course I do," was the reply. "Well, do you think He is now calling us to go away?" There was but one answer to that.

The Tomlinsons stayed until they died 50 or more years later. They did mighty things for the Mission. They are buried in the sanctuary of the cathedral, and none could have been more deserving of such honour than they.

BOOK REVIEW

BIOGRAPHY OF A MARTYR

HUGH LATIMER. Harold S. Darby. The Epworth Press.

FOR many years now it has been customary to denigrate the achievements of the Reformers. The author of this latest biography points out that, to-day, unhappily, "Latimer and his fellow martyrs are neglected or disparaged by science."

The Reformers were, of course, men of their time. They would not have been human otherwise. And it was their fate to be used, unconsciously and unwittingly, by men playing a sordid political game. They were pawns in the hands of men who were the instruments of a profound social and political revolution.

And yet that is not the whole truth. The Reformers were men of dauntless courage, of deep piety, and of earnest zeal. They were men on fire for God, and, as a consequence, they were themselves responsible for a profound spiritual reformation.

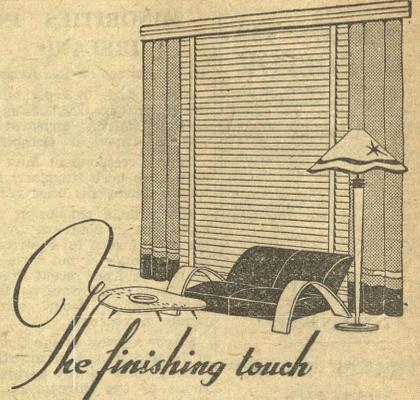
It is the conspicuous merit of this biography that it depicts Latimer against the background of his times. The broad canvas is painted in bold and arresting outline. The story is recounted in its glory and in its shame: on the one hand, there is the record of the Reformers' growing spiritual illumination; and, on the other hand, there is the record of the unsavoury lust and greed of the ruling oligarchy.

The Reverend Harold Darby illustrates his narrative with copious quotations from Latimer's own addresses.

These quotations are particularly telling. Latimer's style is homely and colloquial, and his manner pointed and direct. He is, above everything else, a preacher of righteousness. He speaks with a matchless simplicity; he rebukes vice, he exposes corruption, he unmasks superstition. He castigates and condemns sin whether in the highest or in the lowest.

This biography cannot fail to convey a deeper understanding of the content of Reformation preaching as exemplified in one of its greatest sons.

This biography has many excellencies. It is scholarly without being pedestrian and ponderous; it is gracefully written without being superficial. It is conscientiously competent, and its portrait is both discriminating and just.



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- Two Scholarships for boys commencing Second Year, 1954, awarded on the result of competitive examination. Tenable for two years.
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for service



YOUTH NEWS

Fellowship members of the Warragul rural deanery welcomed Mr. D. Dargueville to their second annual Fellowship Tea on October 5. Mr. Dargueville spoke to the young people about the World Conference of Christian Youth held last year in Travancore.

Some of the young people took a leading part in Evensong after the tea.

Parkees Y.A.s have issued their invitations to attend the annual banquet on November 17. It is one of the best organised such events in the diocese each year. Of course "dress" is "formal" for such an event.

Molong Y.A.s have registered another six new members, and have more probationary members on the roll. Y.A.s will take part in the evening service following their tea on November 8.

Tomingley Y.A.s have held their annual meeting and elected Robert Hart as president; Pamela Symons, secretary; Ron Symons, treasurer; and Robert Newburn as vice-president. It is one of the most active country branches and has always had excellent office-bearers who really work.

South Bathurst C.E.B.S. will hold a dance to-night (6th). They have chosen Max Wright as their secretary to succeed his brother Arthur, who is now secretary of the probationary Y.A. branch in the parish. The Youth Commissioner will visit the parish to meet the youth group members, and preach at Evensong on November 22.

Young people from Lithgow and Katoomba gathered for a house party at "The Grange," Mt. Victoria, last week-end. The Sydney Director of Youth Work, led a number of studies on "The Road That Leads to Life." Good use was made of a number of new film strips entitled "Living for Christ."

Grenfell Young Anglicans recently entertained as their guests the members of the Cowra Road Youth Club.

The devotional opening of hymn singing, prayer and bible reading was followed by a Biblical quiz. A selective programme of scripture text building and other competitions and games was keenly contested by the two groups.

In response to a recent challenge by their leader, some of the Young Anglicans have resolved to embark upon the course provided by the General Board of Religious Education for the Commission to Teach Certificate. Their leader will assist them in their efforts to qualify.

EASTERN STATES TOUR

The Perth Anglican Youth Fellowship is arranging a tour of the Eastern States at Christmas.

The tourist party plans to leave Perth on December 26. They will visit Melbourne and Sydney during the tour.

Plans are being made for the party to meet church fellowship groups in the capital cities, in addition to sight-seeing.

FOR SMALL PEOPLE

ALL SAINTS' DAY

Last Sunday was a special day in our church. Do you know why?

It was All Saints' Day, the day on which we remember with thankfulness to God, all the great heroes of our church.

Many of them—men and women, boys and girls—we have never known by name, but we honour them because of their loyalty and love for our Lord Jesus Christ, and for the part they have played in His church.

We owe a great deal to these heroes. Some of the men who gave us the Bible in English were treated very cruelly for what they did.

Some of the bishops who gave us the Book of Common Prayer were killed because they were

THE TRIAL OF THE SEVEN BISHOPS

THE BISHOPS DRAFT A PETITION

EPISODE THREE

The story so far:—

When James II ordered the clergy to publish his illegal Declaration of Indulgence, they were at first uncertain what to do.

The majority yielded to the authority of a minority so respectable.

A resolution by which all present pledged themselves to one another not to read the Declaration was then drawn up.

Patrick was the first who set his hand to it; Fowler was the second.

The paper was sent round the city, and was speedily subscribed by eighty-five incumbents.

But the Nonconformists rallied to their support, and the clergy of London, the "flower of their profession," resolved not to read the Declaration.

Meanwhile several of the bishops were anxiously deliberating as to the course which they should take.

On the twelfth of May a grave and learned company was assembled round the table of the Primate at Lambeth.

Compton, Bishop of London, Turner, Bishop of Ely, White, Bishop of Peterborough, and Tenison, Rector of St. Martin's Parish, were among the guests.

The Earl of Clarendon, a zealous and uncompromising friend of the Church, had been invited.

Cartwright, Bishop of Chester, intruded himself on the meeting, probably as a spy.

While he remained, no confidential communication could take place; but, after his departure, the great question of which all minds were full was propounded and discussed.

GENERAL OPINION

The general opinion was that the Declaration ought not to be read.

Letters were forthwith written to several of the most respectable prelates of the province of Canterbury, entreating them to come up without delay to London, and to strengthen the hands of their metropolitan at this juncture.

As there was little doubt that these letters would be opened if they passed through the office in Lombard Street, they were sent by horsemen to the nearest country post towns on the different roads.

The Bishop of Winchester, whose loyalty had been so signally proved at Sedgemoor, though suffering from indis-

*1. The Most Reverend William Sancroft, Archbishop of Canterbury, Primate of All England and Metropolitan.

*2. The Battle of Sedgemoor (July 6, 1685) at which King James's forces defeated and captured the Duke of Monmouth, thus crushing the Duke's rebellion in the West Country. Monmouth was an illegitimate son of Charles II, James II's brother and predecessor on the Throne.

position, resolved to set out in obedience to the summons, but found himself unable to bear the motion of a coach.

The letter addressed to William Lloyd, Bishop of Norwich, was, in spite of all precautions, detained by a postmaster; and that prelate, inferior to none of his brethren in courage and in zeal for the common cause of his order, did not reach London in time.

His namesake, William Lloyd, Bishop of S. Asaph, a pious, honest, and learned man, but of slender judgment, and half crazed by his persevering endeavours to extract from the Book of Daniel and from the Revelations some information about the Pope and the King of France, hastened to the capital and arrived on the sixteenth.

On the following day came the excellent Ken, Bishop of Bath and Wells, Lake, Bishop of Chichester, and Sir John Trelawney, Bishop of Bristol, a baronet of an old and honourable Cornish family.

On the eighteenth a meeting of prelates and of other eminent divines was held at Lambeth.

Tillotson, Tenison, Stillingfleet, Patrick, and Sherlock were present.

PRAYERS FIRST

Prayers were solemnly read before the consultation began.

After long deliberation, a petition embodying the general sense was written by the archbishop with his own hand.

Nothing could be more skillfully framed than this memorable document.

All dissoluty, all intolerance, was earnestly disclaimed.

The King was assured that the Church still was, as she had ever been, faithful to the throne.

He was assured also that the bishops would, in proper place and time, as Lords of Parliament and members of the Upper House of Convocation, show that they by no means wanted tenderness for the conscientious scruples of Dissenters.

But Parliament had, both in the late and in the present reign, pronounced that the sovereign was not constitutionally competent to dispense with statutes in matters ecclesiastical.

The Declaration was therefore illegal; and the petitioners could not, in prudence, honour, or conscience, be parties to the solemn publishing of an illegal Declaration in the house of God, and during the time of divine service.

This paper was signed by the archbishop and by six of his suffragans, Lloyd of S. Asaph, Turner of Ely, Lake of Chichester, Ken of Bath and Wells, White of Peterborough, and Trelawney of Bristol.

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Perth College, Perth, W. Aust.

LEISURE TIME—GOD'S GIFT

How often, when some duty presses, we resort to the old excuse, "I haven't time." But a little thought on the matter might help us to see how weak the old excuse really is.

It has been shown that after allowing sufficient time for work, sleep, and necessary routine, the average person has approximately forty-four hours a week to use as he chooses.

This means that each year he has the equivalent of ninety-five days, plus holidays, for leisure.

How to make the best use of this free time is one of the major social problems of our day.

While it is true that all work and no play makes Jack a dull boy, it is also true that Satan findeth mischief for his hands to do.

Education for leisure should have a place in every youth programme. Christian youth organisations especially, will be interested in this field of activity as they prepare young people for all-round Christian living and good citizenship.

MARSDEN GIRLS VISIT CANBERRA

Last weekend a party of girls from Marsden School, Bathurst, made a visit to Canberra.

They were in the charge of Miss E. G. Dunca and Mrs. Foreman. They left in buses on Friday morning and travelled via Cowra, Boorowa and Yass, firing the shady banks of the Lachlan River at Cowra an ideal spot for a picnic lunch.

The party was met at Canberra by officials from the Tourist Bureau and were provided with accommodation at a hotel.

Visits were made to the Parliament House, the War Memorial, the Institute of Anatomy and other points of interest.

Time was found on Saturday morning to shop in the civic centre.

A glorious bed of tulips in full bloom, the panorama from Red Hill in brilliant sunshine, the impressive American Memorial nearing completion, and the beautiful Mugga Way, and the magnificent homes they saw in the diplomatic quarter are highlights the girls will not forget.

They were charmed with the theatre of the Department of the Interior where they were shown a very interesting programme of Australian films.

Their drives included visits to Duntroon and to Yarralumla where they met Lady Slim and her pet dog, "Suzy." On Sunday, after attending a service at the historic S. John's Church, they visited Canberra Girls' Grammar School.

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Leisure time is not a prize to be won and then frittered away. It is a gift from God as the fourth commandment implies.

As such it has a purpose—the re-creation of the working man.

Idleness is not recreation. Boredom is not rest.

God calls us to make the best use, for the proper purpose, of all His gifts to us—including leisure time.

—THE YOUTH EDITOR.

ANGLICAN YOUTH CONFERENCE

It is hoped that Bathurst Diocese will again be represented by Young Anglican representatives at the Albany Conference in 1954, organised by the General Board of Religious Education.

It will take place at the Albany Grammar School.

Some four years ago the first such All Australian Conference was held at Point Lonsdale, Victoria, and Bathurst was represented by John Mace (Orange), Geoff Wells (Mudgee), Doug Boag (Canowindra) and Joyce Matchett (Nynagan).

The theme of the 1954 conference is "Youth To-day," and there is every possibility that this leaders' and potential leaders' conference will be an outstanding event in our Church history with great influence in the years ahead.

"Albury, 1954" should attract between 100 and 200 youth leaders from all over Australia.

BOYS' RALLY AT BENDIGO

The second Church of England Boys' Society Rally in Bendigo Diocese was held on Saturday, October 17, in All Saints' Cathedral.

The preacher at the special service was the Reverend E. A. C. Harvey, Curate of Kangaroo Flat. Uniformed members of the society formed a small procession, bearing tapers, processional cross, two S. George's flags, and the Melbourne C.E.B.S. flag.

Buses carried the 130 boys present to the Golden Square Cricket Ground for competitive sports.

At five o'clock, on return to the parish hall, a bible and sports quiz was conducted by Mr. Jack Hunt, District Cricket President, and Mr. Harvey.

The Diocesan Secretary of the Society, the Reverend L. S. Gliddon, welcomed members from Kangaroo Flat, the cathedral, S. Paul's, Holy Trinity, Quarry Hill, Maldon, and also a Wangaratta diocesan contingent from Shepparton led by Diocesan Secretary Jim Hutton.

Mr. S. Clough, resident Camp Warden from Frankston, addressed the boys during tea on behalf of the Melbourne executive of the society.

The rally concluded at 9 p.m. with the presentation (for the second time in succession) of the Diocesan Challenge Cup to the All Saints' Cathedral Branch of the Society. Holy Trinity were runners-up.

COMRADES OF S. GEORGE

NOW TWENTY-FIVE YEARS OLD

By OUR A.B.M. CORRESPONDENT

THE Order of the Comrades of S. George was born in the Melbourne Town Hall in October, 1928, at the end of a great A.B.M. Pageant which ran for several nights to packed houses.

On the last night of the pageant, the Vicar of S. Peter's, Eastern Hill, the late Canon Ernest Selwyn Hughes, walked on to the stage at the close of the performance and pinning cardboard shields emblazoned with the Cross of S. George on to the tunics of the chief actors he announced, "You are now Comrades of S. George."

Thus, twenty-five years ago, was born this order which is the senior youth organisation of the Australian Board of Missions, with between forty and fifty companies scattered about the Commonwealth.

It has a proud record as missionary bishops can testify, for indeed a large number of the missionaries serving under the auspices of A.B.M., came from the ranks of the Comrades. A surprisingly big percentage of the staff in New Guinea are Comrades.

The order has an even prouder boast in that one of its members is a martyr—Mavis Parkinson, of Ipswich, Queensland. Here we may quote from the pageant which has been revised and brought up to date for performance in 1953-54 in Sydney and Brisbane:—

S. George speaks:

"And if I single out one martyred soul,

I would not have you think the grief I feel

Is ill-distributed: but dear to me

Queensland where he was State Secretary of A.B.M. for a time.

By a strange coincidence the present Home Secretary was present at the famous pageant in Melbourne 25 years ago when the order was born.

The success of the order as a youth organisation wherever it has been started is due to the fact it is the only mixed group, at the parochial level, that has a definite working purpose. Most church youth organisations have vague and indefinite aims and no particularly defined work.

THE youth of to-day is sufficiently intelligent to suspect a sugar-coated pill. He or she can find fellowship and sport, of a better material standard and equipment, than one will find in the parish hall. Few will be tricked for long into table tennis and debates that are really a bait to get them into church occasionally.

The Comrades of S. George are not sugar-coated; they require a definite sense of churchmanship in an intending member, and hard work afterwards, for the aim and object of the order is to further the missionary work of the church by prayer, study and work.

Large numbers are not sought, but rather groups of devoted young men and women from 16-30 who will really get busy and do something.

Their work varies from raising money in the parish, and adopting missionaries, to visiting other young groups in other parishes with a view of inspiring missionary enthusiasm.

The Sydney Comrades have

King Street, on Friday evening, October 30, at which the offerings from the Silver Jubilee appeal were presented.

In Queensland and other States similar services were held on All Saints' Eve. All Comrades everywhere made an act of corporate Communion in their own parish churches on Sunday, November 1—All Saints' Day.

In Melbourne there will be a special service at S. John's, Latrobe Street, in the evening of Monday, November 16, at which the preacher will be the Bishop of Carpentaria. At this service the total Silver Jubilee offering for the Commonwealth will be presented.

Later in the year a pageant will be produced by Sydney Comrades, and also in Brisbane early next year. On December 9 at C.E.N.E.F., Sydney Comrades have organised a monster missionary rally, with films, and exhibition of Comrades' work. This work will include entries from all over Australia for the Silver Jubilee competitions including church linen, missionary parcels, photographs and the like.

IN this Jubilee year we give thanks to God for His many blessings over the past 25 years, and pray that the order may continue to play an honourable part in the missionary expansion of Christ's Kingdom.

The original pageant produced in Melbourne was apparently lost, and the following exciting description of its re-finding comes to us from the Reverend Eric Hawkey, our Queensland A.B.M. secretary. This is what he says:—

"I must tell you how the original pageant was found.

As I was to go at once on landing to a meeting of C.S.G. Leaders and would be handing them over.

"As I glanced through the dog-eared S.P.G. project, I began to feel excited—could this be the lost pageant? Sure enough S. George was the central figure, but perhaps it was only a coincidence. When I handed the other plays over, I kept my dog-eared friend for further reference.

"AFTER about a month away in the north I returned to Rockhampton, and on arrival was met by the Rector of S. Luke's, the Reverend Ambrose May, who took me at once to his parish, where I was to address a meeting.

"During tea he said, 'My wife and I were in the pageant in Melbourne which you mentioned when you addressed the Women's Conference.' 'Wonderful!' I said, 'for you will be able to tell me if a pageant I have in my bag is the one I hope it is.'

"If it has a line 'Next on the scroll is written Boniface,' then it's the one you want,' he said; 'it's the only line I can remember.' It was near midnight when I was able to unpack, and, feeling almost like Hilkiah (see 2 Kings 22: 8-10), I opened the book and at once read, 'Next on the scroll is written Boniface.'"

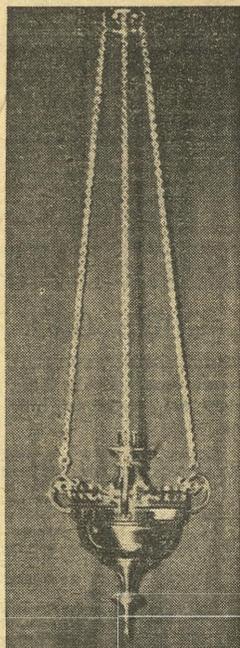
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Comrades of S. George at the Annual Conference in Canberra in January this year.

Was Mavis Parkinson, from Queensland called, Who served me as a Comrade of S. George.

Knowing full well the duty thereby pledged Australia's Board of Missions to assist

To take the Gospel to Pacific tribes.

Hers is no isolated witness, for to-day

Some thirty Comrades serve the Mission Field,

Displaying in their lives that burning zeal

Which Mavis with her death was called to seal."

These lines, written by a Comrade in Melbourne, show how truly the banner of S. George has been borne by members of the order.

IN 1953 the order added a bishop to its list with the consecration of Ian Shevill as Bishop of North Queensland.

As Home Secretary of A.B.M., and earlier still, as curate at S. Paul's, Burwood, Bishop Shevill had a great deal to do with the expansion of the order in N.S.W., and also in

dome a wonderful job of work with their Mission Group which has visited upwards of 60 parishes in the diocese over the past two years, showing films and lecturing on A.B.M. fields to groups of young people.

NEVERTHELESS, the Comrades have plenty of fun together—week-end camps on their own camp site at Balmoral in N.S.W., or "Brookfield" in Queensland. The annual conferences attract young people from all over the Commonwealth.

This year there will be two—one in Rockhampton, for the Queenslanders, and one in Wangaratta, Victoria, for the rest. Conferences have been held in Adelaide, Melbourne, Canberra and Brisbane. One day soon we hope to have one in Tasmania.

There have been many Silver Jubilee celebrations this year. Functions have been held in Brisbane, Sydney and Adelaide, and there are more to come. In Sydney there was a special service at S. James',

In August last year I was going to do some work in the Diocese of North Queensland. One company of Comrades there had asked for some missionary plays, and Miss Betty Johnson had looked out a number for me to take.

"Just as I was leaving the office on the day before my departure, she ran after me, saying: 'This old pageant might be of some use. I brought it back from England with me from some rubbish S.P.G. was throwing out.' It had no cover, and looked rather mouldy.

"Putting it in my brief case, I set off the next day for Rockhampton, where I was to address the Diocesan Women's Conference on the Women's Auxiliary of A.B.M.

"In the course of doing this I mentioned the other auxiliaries, Heralds of the King and Comrades of S. George, saying, 'In 1928, as the result of a pageant held in Melbourne, the Order of the Comrades of S. George came into being.'

"In the 'plane between Rockhampton and Townsville I looked through the plays I had,

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WHAT THE CHURCH OF ENGLAND STANDS FOR

By the Bishop of London, the Right Reverend and Right Honourable J. W. C. Wand.

Last week, the bishop continued his statement on the Authority of the Church by dealing with the Thirty-Nine Articles and the Sacraments. (He had already dealt with the Creeds.)

In the Reformation period, when differences of opinion about the nature of man, the system of salvation, Church authority and the Sacraments appeared, the Church of England declared its own faith in the Thirty-Nine Articles.

Dr. Wand next dealt with the Sacraments: that two of them, Baptism and Holy Communion, came to us directly from Christ, is told in the New Testament.

THE doubt whether matter can be used in order to convey spiritual grace is a modern one which would have had no meaning for the ancients.

In the Scriptures, the foundation documents of the Christian Church, the two are associated in the clearest possible manner.

What God has joined together let no man put asunder.

Christian tradition after long hesitation about the number of the sacraments, has singled out seven as specially authorised.

Some sections of the Church regard them all as being expressly ordered by Christ.

The Anglican Church does not go so far, but sets the Gospel Sacraments on a special plane as alone having a "visible sign or ceremony ordained of God."

Of the rest we may believe that they flow from the will of Christ either as expressed by Him directly or as revealed in the example of the Apostles.

It is not to be supposed that men who acted under His authority and whose lives were consecrated to the fulfilment of His will would depart knowingly from His intention.

In marriage a custom which had existed long before the beginning of the Christian dispensation was now given a special connotation "in Christ."

The unction of the sick is prescribed by S. James in terms which suggest that it was a common practice.

["The corrupt following of the Apostles" referred to in Article XXV probably applies to the relegation of this sacrament to the end of life as "Extreme Unction."]

The reconciliation of the

penitent was soon to rest upon our Lord's words, "Whosoever sins ye remit they are remitted unto them."

Confirmation was part of the Christian rite of initiation.

The practice of the laying on of hands for the reception of the Holy Spirit was regarded as the natural corollary of baptism and, together with Holy Communion, as the completion of that rite.

By the Book of Common Prayer it is ordered in the instruction given to godparents at the baptism of an infant and in the rubric regulating admission to Holy Communion.

IT can fairly be said that in its method of administering this sacrament the Anglican Church is nearer to primitive custom than any other church in Christendom.

As for Baptism, because it was "generally necessary to salvation" it was administered with considerable freedom.

It was evidently regarded as proper to throw the gate of entry into the Church as wide open as possible.

Consequently all through the Christian centuries the tendency has been to make Baptism easy.

To-day there is very considerable criticism of the freedom with which we still minister it in this country. Since it is so commonly given to infants there is an obvious danger that the children, having once been admitted to the Church, may fail to fulfil those promises made on their behalf by their god-parents.

The danger has not been escaped under modern conditions.

In England, 66 per cent. of the children are brought to the clergy of the national Church for baptism, but a considerable proportion of them do not go on to Confirmation, and an even greater proportion fail to become regular communicants.

How the difficulty is to be solved we cannot yet see, but at least the teaching of the Church of England is clear that children should be brought to Baptism and that they should be brought to the Bishop to be confirmed by him when they have received the rudiments of Christian teaching and are capable of making a decision of their own.

With regard to the Holy Communion, a somewhat different line has been taken.

The Table of the Lord has

been fenced about so as to make an unworthy approach difficult, if not impossible.

Sacramental communion has been regarded as an inner mystery of the Christian Faith, and therefore only those who are wholehearted in their Christian profession are admitted to it.

Curiously enough many people do not seem to be so conscious of the necessity of this sacrament as they are in the case of Baptism.

Yet throughout the history of the Church it has been regarded as the Christian service par excellence.

Baptism and Confirmation occur only once in a lifetime, but the Eucharist frequently.

The reason why there is a lack of a sense of obligation in this particular instance may be that during their early years many Christians are unaccustomed to the regular use of sacramental means of grace.

Much stress has been laid upon the necessity for prayer and Bible-reading, while as unconfirmed members of the Church they have not been allowed to make their Communion, and many of them are even unfamiliar with the Eucharistic liturgy.

THERE is an obvious difficulty here, but it may be answered that in human life increasing responsibility involves the need for increased strength.

As we enter adolescence and the world enlarges its claims upon us, we need fresh means to enable us to maintain our Christian witness.

God did not reveal Himself all at once to the human race, but by stages as they were able to assimilate His teaching

until at last the full revelation was given to His Son.

So in the case of the individual, new means of grace are put at his disposal when he has learned something of the difficulties of practical life and has come to realise how much support he needs.

One of the objections sometimes brought against the sacramental system is that it is not ethical.

Valid sacraments, it is said, do not depend upon the moral character either of the minister or of the recipient.

So long as the technical requirements are fulfilled, grace is made available and bestowed. This, so far as it goes, it true.

But a moment's reflection will show that to make the value of the sacraments depend upon the moral character of the minister would be in effect largely to destroy it.

It would mean that the faithful could never be sure whether they were receiving the covenanted help from God, because they would never be certain that the minister was a good enough person to be an effective agent.

It belongs inevitably to the character of a sacrament that the worshipper should be sure that he receives the promised help.

That he can be, if he knows that the required conditions have been fulfilled.

This implies that once you accept the view that spiritual help can be given by material means, then you must allow the material means to follow the law of their own nature.



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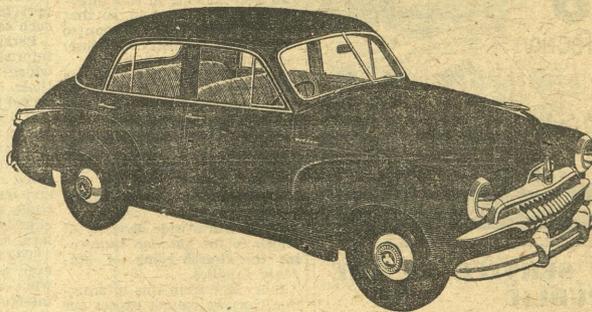
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THE VOCATION TO THE PRIESTHOOD

RESULTS OF BRISBANE SURVEY

By K. RAYNER AND N. J. HEYWARD

CHURCH leaders have been stressing more and more that the greatest single factor holding the Church back at the present time is the shortage of clergy.

The Diocese of Melbourne has taken a useful step towards bringing this matter before the attention of young men in its recently published pamphlet on the work of the Sacred Ministry, and bishops throughout the country are constantly bemoaning their inability to fill vacant parishes because of a shortage of manpower.

Hardly a diocese in Australia can be said to be staffed adequately.

With this situation in mind, the students of S. Francis' College, Brisbane, the theological college of the Province of Queensland, conducted a survey among themselves to try to discover from what sort of family background young men are most likely to come forward to accept God's call to the Sacred Ministry; what the reaction of their families is likely to be; and other associated problems.

It is hoped that the survey results will prove helpful to those who see the shortage of priests to-day as a challenge.

It should be of assistance to all clergy and responsible laymen who realise that it is their duty to put the claims of the Church's ministry before young men, without regard to the apparent unsuitability of their previous training or any other factors which deter them from seriously considering Holy Orders.

The number of students concerned in the survey—thirty in all—is too small to obtain really accurate statistics, and in any case the survey was designed to give general impressions rather than detailed and accurate information.

Yet the results probably give a fairly reliable picture of the situation for a cross-section of theological students, from whom our future priests will come.

The survey will be of much greater value if other colleges could undertake a similar inquiry and so extend the sample of students questioned and make possible more definite conclusions.

We must, of course, beware of trying to generalise too much, because the call to the priesthood of the Church is the work of the Holy Spirit, and the Holy Spirit works in all sorts of unexpected ways.

Indeed, probably the most interesting fact elicited by the survey is that there is a tremendous variety in the family backgrounds and religious training of those who do hear and respond to the call of God to their special vocation.

The survey questionnaire was prepared so that it could be answered simply by indicating with a figure which of a series of choices was the relevant one, thus obviating the necessity for long, written answers.

This was desirable in order to obtain the required information objectively, and also to make for facility in answering the questions.

The first question asked concerned the age at which students first seriously became aware of a vocation to the priesthood.

The answers showed a striking diversity, and clearly indicate that a person is never too old, nor too young, to become aware of his vocation.

The ages ranged from 11 or 12 to 36, and one student stated that he had wanted to be a priest almost from as early as he could remember.

The period when the largest number came to recognise a vocation was from 16 to 21 years, when 19 (or 63 per cent.) of the students first experienced this sense of vocation. The biggest single year was 18 with five.

There were five (16 per cent.) who were moving in this direction by the age of 15, so that the awareness of a vocation to the Sacred Ministry obviously may come quite early in life.

Two of the thirty students were over the age of 30 before they considered the possibility of their becoming priests.

All of this shows quite clearly that there is no one age at which God makes His call known to people, though the late teens and early twenties are the commonest period.

There was a wide diversity of replies to the question concerning the church-going of students' families.

It is clear from this information that we cannot expect our future priests to come only from families of loyal church people.

Indeed, only five classified their families as "very keen and regular churchgoers."

Another nine families were described as "moderately keen."

There were several cases where some members of the family were good churchmen, while others were not.

But the families of six students were described as never going to church at all and, in addition, one family was said to be quite hostile to the Church.

Another five fall into the "once or twice a year" variety of churchmen.

In the case of only one of the families who never go to church was any encouragement given to the son who wished to become a priest.

The reaction of families when they were told of the son's desire to enter the Sacred Ministry was rather illuminating.

Complete opposition ... 2
Indifference 4
Mild discouragement ... 9
Active encouragement ... 14

It was noticeable that in the case of those families where as a whole they were keen and regular communicant members of the Church, there was always active encouragement from the home.

This was not the case, however, with those families who were only moderately regular churchgoers, or who went to church very rarely.

Only two out of the thirty students encountered active and complete opposition to their entering a theological college, and in these cases the parents seem to have been reconciled once their sons actually entered college.

There was one case where reactions of the parents were mixed.

These figures suggest that at least half of the students who come into a theological college receive, to say the least, little or no encouragement from their families, though thorough-going opposition is not common.

Of course, it is important to realise that we cannot know how many young men with a real sense of vocation are frustrated by parental opposition from coming forward as postulants.

Especially in the case of families on what we might call the fringe of the Church—those who come to church only occasionally though being full of goodwill—the young man with a call to the Sacred Ministry is not likely to be encouraged.

It may help young men in this sort of situation to know that many others have had to face it before them, and despite parental discouragement or indifference, have responded to the call of God.

Also highlighted by these facts is the vital importance of "outside" guidance and support from clergy and laity in such cases.

Perhaps the most interesting information of all was that which was obtained from questions about students' Sunday school and Church background.

It appears that four students had not attended Sunday school or church in childhood.

Fifteen were in the habit of going regularly to both church and Sunday school as children, while the rest went either to church or Sunday school regularly, but not to both.

The really striking fact, however, was that only 12 had what might be termed an uninterrupted church life from early childhood until they came into college.

The others, apart from the four who were neither church nor Sunday school-goers, drifted away from the Church for some length of time between childhood and the time they came into college.

This suggests very strongly that we must never lose hope when young people for a time drift away from the Church, because God works in mysterious ways, and it appears that even from these a significant proportion of our postulants are drawn.

The last question in the survey concerned the income and social groups of students' families.

The information gleaned here cannot be considered in any sense accurate, as clear-cut

(Continued on page 12)

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DIOCESAN NEWS

ADELAIDE

BELLS TO WELCOME QUEEN

A full peal on the eight cathedral bells will be rung when the Queen enters Adelaide next year. The peal, which will take about three hours and includes several thousand changes, will begin the moment the Royal plane touches down at Fairfield.

A peal of six bells, lasting two hours, will be rung at St. Andrew's Church, Walkerville, at the same time.

REWARD FOR FIRE WARNING

A boy who probably saved St. Mary's Church, South Road, the second oldest church in S.A. from destruction by fire, was presented with a watch by the bishop after a Confirmation service in the church last week.

The boy, Norman Jennings, saw smoke pouring from the church, and ran to get help from a nearby shopkeeper.

Mr. L. M. Sorrell, a chemist, and Mr. P. E. Atkinson, a tinsmith, the proprietor, from shops near the church, were presented with wallets in recognition for their service in keeping the blaze under control with garden hoses until the fire brigade arrived.

103rd PATRONAL FESTIVAL

All Saints' Church, Hindmarsh, kept its 103rd Paternal Festival last Sunday. On All Saints' Eve, the Archdeacon of Adelaide, the Venerable A. E. Weston, dedicated windows in memory of Amy Spooner, a parish Eucharist, followed by a breakfast in the hall, a flower service in the afternoon and Festal Evensong completed the celebration.

CATHEDRAL SERVICE

CHANGES
The bishop has announced that the Sung Eucharist will be the chief service at the cathedral on every Sunday in future. Formerly, the Matins and Litany were sung at 11 a.m. on the third Sunday of the month instead of the Sung Eucharist.

C.M.S.

It is expected that Mr. Gordon Chittieborough will be awarded on November 23, before he leaves for the Alliance school in Dodoma, Tanganyika.

C.M.S. Temple Day will be held at the same time. Being St. Andrew's-tide, all church people are urged to remember, very especially all the work of the C.M.S. in their intercessions, as well as to set aside their gift in the Temple Day envelope.

ARMIDALE

WARIALDA

The 53rd annual flower show of St. Simon's and St. Jude's Church, Warialda, was opened by Dr. E. M. Kent-Hughes, of Armidale. During her address, Dr. Kent-Hughes said, "The most unhappy people are the people that do not have to work. If there is no love in the home, and in your work, well life is not worth living."

"Recreation is all right in its place, but work is the compass life. You know you can also work for your church. The vicar is here to lead you in worship and prayer. But we forget we are part of the church."

The flower show was the most successful yet held. A total of \$430 was raised for the church.

GUYRA

This year's Feast of Music will be held on November 13 and 18 under the auspices of the C.E.M.S. On the first Friday there will be a recording of "The Snow Goose" and on the second evening there will be madrigals and pieces by St. Peter's Cathedral Choir.

BALLARAT

CONFIRMATION

On Friday, October 30, the bishop administered the Rite of Confirmation in the Bishopscourt chapel to adult candidates from several parishes.

C.E.M.S.

On Saturday, October 31, the first meeting of the executive of the newly elected Diocesan Council of the C.E.M.S., under the chairmanship of Mr. Jack Bolton, met at the diocesan camp at Rocklands and made arrangements for a men's conference to be held on Australia Day weekend. Mr. Bolton was one of the originators of men's conferences, which have been held regularly since before the war. Mr. Arthur Browne, of Hamilton, has been elected secretary of the council and Mr. K. S. B. Archer, treasurer.

BATHURST

CATHEDRAL FESTIVAL

The Paternal Festival at All Saints' Cathedral is being commemorated this week. Last Sunday the newly confirmed made their first Communion at the Eucharist, and at Festal Evensong the bishop preached. Next Sun-

day the celebrant will be the Bishop of New Guinea, who will also preach at Evensong. Those who gave their lives in war will be remembered by names at the cathedral on Remembrance Sunday.

PORTLAND

Canon E. E. Homay has completed his short term of relieving work in the parish. The three church warden have been doing good work around the rectory, and a general working bee was held last week.

MOLONG

A new fence is made and payment completed. It is soon to be erected alongside the church and hall. Molong has a fine church notice board. It is good to see churches to show they are Anglican buildings of which the parish is proud.

TODDLERS' HOME

Parish returns from "Homes and Youth" Sunday are now coming in to Bathurst. The Western resident, now living in Victoria, expressed regret at missing the annual day in the Bathurst diocese, and sent \$5. The young folk are pleased with their spontaneous donations, even when they have left the diocese—unsolicited cheques have come from ex-Y.A.s at Springwood, St. Mary's, Sydney and Wollongong. Transg. J.A.s and J.A.s held a most successful juvenile and divided the \$70 proceeds between parish funds and Toddlers' Home appeal. When prize winners Y.A.s, Ruth Herbert and Joy Bailey were handed their cash prizes for a fancy dress set, they handed the money back to the Toddlers' Home. When a Y.A. boy won cash for running races at the Tomingley sports, he immediately handed the Commissioner, who was present, a donation for the Homes Youth of the West are playing a big part in the establishment of the first Toddlers' Home, Australia's Prisoner of War Memorial.

BUNBURY

EXPERIMENT

At St. David's Church, South Bunbury, on October 18, instead of a sermon after Evensong, the congregation moved into the hall, and the rector opened a discussion on the Episcopal Ministry. The experiment seemed to be justified, as the rector was asked to repeat it on other Sunday evenings.

ALBANY

From Thursday, October 22, to Sunday, October 25, the Parish of St. John's observed the 105th Birthday Festival. Thursday was observed as a Day of Prayer, from 9 a.m. to 5 p.m. Friday, was Temple Day. The rector, Archdeacon Jenkins, was in church to receive gifts from 2 to 5 p.m., and there was a service of Preparation for Holy Communion on Saturday evening after Evensong.

Sunday was the anniversary of the consecration of the church on October 25, 1848. The services were 8 a.m. Parish Communion, 10 a.m. Matins and Children's Service, 11 a.m. Holy Eucharist, 7.30 p.m. Festal Evensong, followed by the parish birthday party.

S. ELIZABETH OF HUNGARY

The Sisters of the Order of S. Elizabeth of Hungary will be "at home" at the Convent, South Bunbury, from 2 p.m. to 5 p.m. on the Feast of S. Elizabeth of Hungary, November 19.

CANBERRA AND GOULBURN

YOUNG

Miss Nan Tait, who has been helping in the parish since the beginning of the year, has resigned and left for Sydney. Miss Tait, who was trained by the Y.W.C.A. as a young leader, did valuable work amongst the young people of the parish and in the schools.

Miss Oliver, who is at present a student at St. Christopher's College, Melbourne, will be joining the parish staff early in December.

ALL SAINTS' AINSLIE

All Saints' Paternal Festival has had a good beginning, with a well attended parish social on Friday night; a successful fete, promoted by the All Saints' Church Women's Union on Saturday; very well attended services, including a special family service during the week-end. Parishioners are looking forward to the concluding item in the festival—the Anglican Men's Movement dinner and film evening on Friday night, when the guest speaker will be the Dean of the School of Pacific Studies in the Australian National University, Professor S. F. Nadel.

The special preacher at Evensong on All Saints' Day was the Reverend Harold Hunter, of Canberra. It was a great joy to have the Reverend A. C. Gibson back with us after his recent illness.

G.B.R.E.

The Director of the General Board of Religious Education, Mr.

V. K. Brown, will visit Canberra shortly. On the evening of November 23, he will address a meeting organised by St. John's Women's Movement.

GIPPSLAND

BENA

On October 18, the bishop dedicated a beautiful memorial East window depicting the Last Supper, in St. Clement's Church, Bena, to the memory of Richard and Sarah Fuller, early pioneers of this district. The window was the gift of their descendants. At the same time, he dedicated a very fine Prayer Desk in memory of Hildreth Ferris, the gift of his parents and brother and sister. This young man died very suddenly, almost twelve months ago, at the age of 16.

KORUMBURRA

On October 18, the bishop dedicated a new bell tower at St. Paul's Church, Korumburra, the gift of the Ferris family.

LANG LANG

On October 14, a very fine men's rally and smoke social was held at Koo-Wee-Rup in the Parish of Lang Lang with over one hundred and fifty men attending.

The speaker for the evening was Dr. Barton Babidge, who thrilled his hearers by an account of his experiences in Iraq and Persia during the war.

WARRAGUL

St. Paul's Kindergarten—After being closed for almost two years, the kindergarten building is to be extended and a toilet block added. This work is to be completed before the commencement of the new school year, when the kindergarten will open as a day pre-school centre, able to accommodate 50 children.

Branch of C.E.W.S. Formed—A meeting of church women, held on Wednesday, October 28, met to discuss the formation of a women's organisation similar to the C.E.M.S. The women decided to form a branch of the C.E.W.S.—Church of England Women's Society. It is to be an inclusive Church women's organisation for young and old, married and single. The next meeting will be held on Wednesday evening, November 25. It will be preceded by a short service in the church.

MELBOURNE

NEW HOUSING AREA

The Archbishop of Melbourne dedicated, on Sunday, a church hall in a new housing area. It was the church hall of St. Peter's, West Ivanhoe.

ORGAN RECITAL

On Friday, October 30, the Reverend Howard Hollis, a minor canon of Westminster Abbey, gave an organ recital at St. Peter's, Eastern Hill. On Sunday he showed color slides of the Abbey at St. Peter's, Box Hill, and at Box Hill next Thursday, Sir William McKie will place a thirteenth century stone from the Abbey in the baptistry wall of this recently built Box Hill church.

INDUCTIONS

On Wednesday, November 4, the archbishop will induct the Reverend G. J. Coad to the charge of Holy Trinity, Surrey Hills. On Thursday, November 5, the archbishop will induct the Reverend A. J. Bamford to the charge of St. Luke, South Melbourne. On Friday, November 6, the Bishop of Geelong will induct the Reverend G. C. Lambie to the charge of St. Michael's, Carlton.

G.F.S. EXHIBITION

The annual G.F.S. Exhibition of Handicrafts and Hobbies was opened by Archdeacon H. S. Kidner, at 8.15 on October 30, at the Chapter House. It was open on Saturday, also. Amongst the exhibits there were a revolving theatre with changeable scenes, pottery and ceramic work, basketry and other crafts.

RESIGNATION

The Reverend B.O.A. Eva will resign his position as curate in charge of St. Margaret's (in the Parish of Mary's Caulfield) from December 1. The Reverend A. Gearing (at one time Archdeacon of St. Armand and who has recently been locum tenens at St. Paul's Cathedral, Sale), will take up the work.

EAST BRIGHTON

St. Mark's own missionary, the Reverend Frank McGorlick, now on furlough in Melbourne, will be welcomed on Sunday evening, November 8. Mr. McGorlick will preach at Evensong. There will be a social hour in the hall afterwards.

The State Secretary of the A.B.M. in N.S.W. the Reverend W. S. Childs, will preach at St. Mark's on Sunday morning, November 22.

PIONEER SERVICE

The 116th anniversary of St. James' Old Cathedral was observed on Sunday, by a Pioneer Service at 11 a.m. The Governor General, Sir William Slim, was present and read the first lesson. The second lesson was read by Professor Wadham of the University of Melbourne. The archbishop was the preacher. The Lord Mayor and Lady Mayoress of Melbourne and the town clerk and Mrs. Wooten were also present.

SYDNEY

ARNCLIFFE

November 8 will be Missionary Sunday at St. David's, Arncliffe. In the morning, the rector will speak on the South-East Asia appeal. At Evensong the Rector of St. John's, Penrith, the Reverend G. G. Mottram, will speak on "Around the Mission Stations of New Guinea." Retiring offerings

at all services will be given to the A.B.M.

The Bishop of Armidale will speak at a Men's Rally on November 11, at 7.45 p.m. in St. David's Parish Hall. His subject will be "A Christian Style of Life as a Witness to Christ."

GREENWICH

The Quarterly Missionary Service and Supper will be held at St. Giles', Greenwich, on November 15. The C.M.S. Secretary for Aboriginals, the Reverend J. B. Montgomerie, will preach at Evensong and after church, will show moving pictures in the hall.

WARRAWONG

The annual bazaar and sale of work in aid of St. Andrew's, Warrawong, was held last week. A highlight of the function was the exhibition of French artificial flowers. Mrs. Neville Wentworth, of Dunedoo, opened the bazaar.

GLEBE

St. John's, Bishopsthorpe, Glebe, held a fete last Saturday afternoon. Deaconess Bransgrove performed the opening ceremony in the presence of a large gathering. More than £200 was realised.

EPPING

The archbishop will dedicate the Raymond V. Ford Memorial Hall, at St. Alban's, Epping, on November 28, at 3.30 p.m. The annual fete will be held on November 6 and 7. It will be opened by the widow of the late rector, Mrs. Marjorie Parsons, on Friday, at 2.45 p.m.

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