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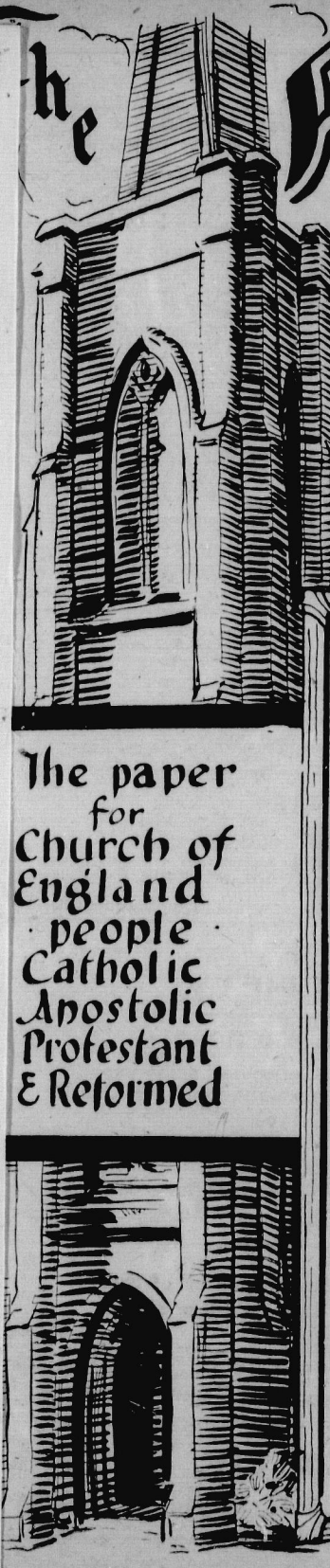
"ABBOTSLEY

CHURCH OF ENGL

Pupils

For Prospectus, appl

Printed by Wm. Andrews



The Australian Church Record

Vol. 10 AUGUST 23, 1945 No. 16

The paper for Church of England people Catholic Apostolic Protestant & Reformed

Thanksgiving for Victory.

"The Lord hath done great things for us, for which we rejoice."

O Almighty God, the Sovereign Commander of all the world, in whose hand is power and might which none is able to withstand: We bless and magnify Thy great and glorious Name for this happy Victory. And, we beseech Thee, give us peace to improve this great mercy to Thy glory, the advancement of Thy Gospel, the honour of our Sovereign, and, as much as in us lieth, to the good of all mankind. And, we beseech Thee, give us such a sense of this great mercy, as may engage us to a true thankfulness, such as may appear in our lives by an humble, holy and obedient walking before Thee all our days, through Jesus Christ our Lord: to whom with Thee and the Holy Spirit, as for all Thy mercies, so in particular for this Victory and Deliverance, be all glory and honour, world without end.

Amen.

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NOTES AND COMMENTS.

A fine lead has been given by our King and other Christian leaders as regards a true attitude towards the Victory that has come to us as an Empire. The Bishop of Liverpool sums up the position well in his description of Victory as "A Gift from God." The Bishop says:—

"We have been given Victory. It is a gift from God in the sense that, during days of great danger, we have been preserved and made ready for such a day as this. In all our rejoicing let us remember the solemn trust that is ours. We have been granted Victory, but for what end? Surely the answer must be—to be used for God. If by His guidance we can use it aright, then we may be instruments for righteousness in our day. Let us rejoice in dignity and with sympathy as we rededicate ourselves to God for His glory."

Well will it be for us as a people to realise that such a Victory demands a sober dedication of ourselves to preserve for the world at large the fruits of such a Victory.

The natural elation of our spirits by the great news of Japan's offer of surrender on certain terms—an offer hastened by the events of the past few days, has been qualified by a certain sense of shock and concern in relation

to the use of the atomic bomb. Indeed certain would-be leaders of Christian thought have not been slow to utter judgments and hostile criticism of our war leaders for their use of this new weapon. There have always been present in our midst men who have been rather over forward to utter criticism of this kind and even to demand from our leaders a change of strategy. As

if, forsooth, they were sufficiently skilled in war strategy and had an adequate knowledge of all the problems involved to be able to offer advice to our responsible war leaders. I refer especially to the blatant demand some time ago for the immediate opening of a second front by the invasion of Europe in order to assist the Russian advance. The voices are very similar in this present outcry against the use of this new weapon of warfare. Surely there is a similar want of balance in their judgments and criticisms.

The possibility of wiping out by instantaneous death of some 40,000 people and the utter devastation of a whole city certainly should cause us to think. But surely the critics are a little belated in their protests. Quite recently Lord Louis Mountbatten published a statement that his job was to kill as many Japanese as possible, and gave a number approximating 170,000 killed up to the present in his campaign, not to speak of the wounded and disabled. There was no protest against that statement of aim and achievement.

The Allied Nations have been vigorously prosecuting the air war against the islands of Japan. Only very recently the fourth largest city of Southern Kyushu was turned into a mass of flames in the newest series of strikes by General MacArthur's bombers and fighters. We are told that "more than 100 Invaders and Thunderbolts spilled jellied gasoline fire-bombs and fired rockets into the pin-pointed targets. More than 200 bombers and fighters again hit Kagoshima, principal city of Southern Kyushu."

The publication of this onslaught and destruction of life and property has evoked no protest from the critics. Last week we were informed that the greatest air assault of the war fell on Japan. Over 800 Superfortresses began dropping 6000 tons of bombs on four cities and four oil refineries. Think of the suffering in wounded and dying that this represented, and Japan practically powerless to defend its people. But again there has been no protest.

Then imagine the alternative invasion of Japan and the frightful slaughter it would entail on both sides, with a colossal number of wounded and dying. Surely the use of the atomic bomb is justified. As far as we know there is comparatively little suffering. After due notification a city is bombed and nothing remains living. At its worst 40,000 deaths may occur. The

lesson of its use is complete enough to force the surrender of a people who otherwise would keep on fighting until they were practically exterminated. Surely the loss in life and the attendant suffering by the use of the new bomb are not to be compared with a long-drawn-out struggle and all its attendant death and suffering. Do you not think the use of the atomic bomb has been justified if only to save the people of Japan from a mad self-destruction?

We have to view this question from the background of the sore losses, we the Allies, have suffered and are going to suffer for a long time to come, and from the justified hope that this new weapon would speedily bring the war to a conclusion. We venture to claim that we should be very careful in our judgments concerning the war strategy of the men who stand for us responsible for the conduct of the war. They have shown themselves men of high ideals and indomitable courage, and of self restraint in the means they use. They make no hasty decisions. And, further, if war can be justified on the part of Christian nations, there can be no reasonable objection to the use of any weapon which will definitely shorten the agony of war and consequently lessen the destruction of life and property and at the same time diminish the physical suffering which is so universally a concomitant of warfare.

In view of what has been published it seemed necessary to say this as we join together in God's House to praise Him for what we believe with all our hearts to be His good hand upon us. May we not say with the Psalmist of old, and with Montgomery in his announcement of victory, "This is the Lord's doing."

"Then said they among the heathen Jehovah hath done great things for them."

"The Fool hath said in great things for us, his heart." "Jehovah hath done whereof we rejoice."

But don't let the Japs know. It might give them a wrong impression!!

This is what a certain section of the Press is saying. We quote from the "Sydney Daily Telegraph":—

The "Daily Mail" says: "Atom bombs and Russian intervention hastened the end of the Pacific war, but must not be allowed to detract from the value of the long preparatory work done by American, British, Dominion and Chinese forces."

"These nations would have won, anyhow, without other aids."

The Japanese must never be allowed to get away with the belief that their defeat was caused by the sudden interposition of supernatural powers.

"The Japanese have been thrashed by better men in every sense of the word."

Meanwhile men who were our leaders in the conflict, including national leaders like our gracious King, the late President Roosevelt, President Truman and Churchill, and war leaders such as Montgomery, Dobbie, Alexander, declare with one voice, "This is the Lord's doing and it is marvellous in our eyes."

"Let us not tolerate the subtle suggestion of the 'Daily Mail' and others of the same ilk, but 'Tell it out among the heathen that the Lord is King.'"

The last session of the Synod of the Church in Brisbane has accepted the leading of the Archbishop in deciding unanimously to support his Memorial proposal to complete the building of St. John's Cathedral.

"As an act of humble thanksgiving to Almighty God for His deliverance in the days of the Empire's danger and in perpetual memory of the sacrifice offered by the men and women of the Forces." This will be a great task and when accomplished will, it is claimed, give to the City of Brisbane the most beautiful Cathedral of the Commonwealth. We congratulate Brisbane Churchmen and the Archbishop in particular for having as their goal a lasting memorial of the sacrifice of her sons and daughters a building, exceeding magnificent, as a constant witness to the essential value of the worship of God, as revealed in His Son Jesus Christ, for the upbuilding and strengthening of human life.

From the discussion in the Brisbane Synod on the Missionary activities of the Church there comes to our minds a suggestion of an even more fitting memorial of our Thanksgiving for this great blessing of Peace.

Europe will have its problems for the Allied Nations that will need most careful thought and self-sacrifice in the solving. But our Japanese foes, in addition to the millions of non-Christians in this Eastern section of the theatre of war, present a terrific challenge to the Christian Church most contiguous to their dwelling places. Surely the Will of God is clamant as regards the immediate evangelisation of these peoples. Here

is a task calling to the whole Church in the Commonwealth and New Zealand and even more widely. As we have been united in the operations of this terrible war with all its death and suffering, surely we Christians of all sections, can combine in the furtherance of the kingship of Christ in the hearts of these people; the only constraining and restraining power that can free them from their unspeakable superstitions and cruelties. Surely here is a challenging privilege and duty to bring in more quickly the coming of the Prince who shall reign "in righteousness and peace."

The Bishop of North Queensland dealt, with no light hand, in his Synod Charge with some of the difficulties the Church is failing to surmount. In a scattered diocese like North Queensland, the difficulty in relation to the early religious training of children is even more accentuated than in the more populous parts of the Commonwealth. Bishop Feetham, in reviewing the situation, made this striking reference to Sunday School Teaching and Teachers.

Synods and Sunday Schools.

"What cure can I propose for these troubles? In the first place the children must be taught their Faith. In many districts or sub-districts we have no Sunday schools and the children are dependent upon very occasional visits from the clergy."

"Thirty years ago, or less than that, I often met men and women who referred with devout gratitude to the Sunday school teachers of their childhood. They had not forgotten what they were taught by those very competent teachers and they were practising their Faith."

"It is now exceptional to find men and women well qualified for the teaching of religion, offering their help to the clergy in the work of the Sunday schools. If that help were forthcoming it would very greatly reduce the excessive burdens which lie upon the priests of to-day."

In very painful—if not grotesque—contrast a speaker at the Brisbane Synod at the other end of life from the aged Bishop Feetham, is credited in the "Brisbane Church Chronicle" with the following statement:—

"As far as Youth work is concerned, we are living in an age of transition between the death of the Sunday School and the birth of the Youth Club. At the average Sunday School a child comes in abnormal clothes on an abnormal day to an abnormal school staffed by subnormal teachers. Compare this with the modern youth club in which the child comes on an ordinary day in ordinary clothes to learn the things he wants to know such as games and activities, and at the same time learns his religion from the people who have taught him other things. By this means religion is integrated with life and the children come with their family on Sunday to the central service of worship instead

of toddling off by themselves to a pathetically watered down children's session."

A wishful thinking indeed!

It would seem as if the Sunday School teachers of whom the Bishop speaks have been gradually supplanted by modern methods in which the appeal of youth to youth has been overstressed. We are reminded that Bishop Phillips Brooks' definition of preaching is true of the impartation of all religious truth. "The bringing of truth through personality." If this fact was more kept in mind by those who are responsible for the training of youth in religion, men and women of larger experience in the Christian life would be called to take a hand in "the Training of the Twig."

SYDNEY SYNOD.

The Synod Service was held at 2.30 p.m. and was well attended by Clerical and Lay Representatives. The special sermon was preached by the Rev. R. J. Hewett, rector of St. Clement's, Mosman. His text was taken from St. Paul's words, "For I am not ashamed of the Gospel of Christ, etc." It was a well-thought-out and well-expressed challenge to the Church assembled in Synod to the Missionary enterprise.

At the opening session, after formal preliminaries the Archbishop proceeded to deliver his charge. It was very comprehensive in dealing with matters of special interest to church people. Of necessity the glorious fact of Victory dominated the mind as the Archbishop made reference to the various phases of the tasks peace had brought to the Allied Nations. The San Francisco Conference had emphasised the need of making the peace durable, so patience and clear thinking were called for in the settlement of the various difficulties that of necessity presented themselves. Prayer and patience were called for as we face reconstruction. Then the plight of the world called for active and increased charitable effort. The Charge dealt at some length with questions of immigration and population. On the subject of Divorce the Archbishop referred to the "serious moral question that confronts us in the appalling increase of divorce." "We cannot," said his Grace, "abandon what we believe to be the express law of God." We cannot view with favour the tendency to offer wide facilities for divorce.

The prevalent and increasing lawlessness called for the Church's attention. Vice and drunkenness go hand

THE KING SPEAKS TO HIS PEOPLE.

(V.E. Day Broadcast.)

To-day we give thanks to Almighty God for a great deliverance.

Speaking from our Empire's oldest capital city, war-battered, but never for one moment daunted or dismayed—speaking from London, I ask you to join with me in that act of thanksgiving.

Germany, the enemy who drove all Europe into war, has been finally overcome. In the Far East we have yet to deal with the Japanese, a determined and cruel foe. To this we shall turn with the utmost resolve and with all our resources.

But at this hour, when the dreadful shadow of war has passed far from our hearths and homes in these islands, we may at last make one pause for thanksgiving, and then turn our thoughts to the tasks all over the world which peace in Europe brings with it.

Let us remember those who will not come back; their constancy and courage in battle, their sacrifice and endurance in the face of a merciless enemy; let us remember the men in all the Services and the women in all the Services who have laid down their lives. We have come to the end of our tribulation, and they are not with us at the moment of our rejoicing.

Then let us salute in proud gratitude the great host of the living who have brought us to victory. I cannot praise them to the measure of each one's service, for in a total war the efforts of all rise to the same noble height, and all are devoted to the common purpose. Armed or unarmed men and women, you have fought, striven and endured to your utmost.

No one knows that better than I do and as your King I thank with a full heart those who bore arms so valiantly on land and sea, or in the air, and all civilians who, shouldering their many burdens, have carried them unflinchingly without complaint.

With those memories in our minds, let us think what it was that has upheld us through nearly six years of suffering and peril. The knowledge that everything was at stake; our freedom, our independence, our very existence as a people; but the knowledge also that in defending ourselves we were defending the liberties of the whole world; that our cause was the cause not of this nation only, not of this Empire and Commonwealth only, but of every land where freedom is cherished and law and liberty go hand in hand.

In the darkest hours we knew that the enslaved and isolated peoples of Europe looked to us; their hopes were our hopes, their confidence confirmed our faith. We knew that if we failed the last remaining barrier against a world-wide tyranny would have fallen in ruins.

But we did not fail. We kept faith with ourselves and with one another; we kept faith and unity with our great Allies. That faith, that unity have carried us to victory through dangers which at times seemed overwhelming.

So let us resolve to bring to the tasks which lie ahead the same high confidence in our mission. Much hard work awaits us both in the restoration of our own country after the ravages of war and in helping to restore peace and sanity to a shattered world.

This comes upon us at a time when we have all given of our best. For five long years and more, heart and brain, nerve and muscle have been directed upon the overthrow of Nazi tyranny. Now we turn, fortified by success, to deal with our last remaining foe.

The Queen and I know the ordeals which you have endured throughout the Commonwealth and Empire. We are proud to have shared some of these ordeals with you, and we know also that we shall all face the future together with stern resolve and prove that our reserve of will-power and vitality are inexhaustible.

There is a great comfort in the thought that the years of darkness and danger in which the children of our country have grown up are over, please God, for ever. We shall have failed, and the blood of our dearest will have flowed in vain, if the victory which they died to win does not lead to a lasting peace, founded on justice and established in good will.

To that, then, let us turn our thoughts on this day of just triumph and proud sorrow; and then take up our work again, resolved as a people to do nothing unworthy of those who died for us and to make the world such a world as they would have desired, for their children and ours.

This is the task to which now honour binds us. In the hour of danger we humbly committed our cause into the Hand of God, and He has been our Strength and Shield. Let us thank Him for His mercies and in this hour of victory commit ourselves and our new task to the guidance of that same strong Hand.

PERSONAL.

The guest speaker at the regular monthly meeting of the Protestant Action Society of Australia will be the Rev. S. Allen. The Rev. Allen is a very forcible speaker and those who can make it convenient to attend, will have a most instructive and interesting evening. 4th Friday in August at 8 p.m. sharp, Anderson Hall, 399 George St., (4th floor), opposite Dymocks' Book Arcade. See advertisement.

A prominent figure in provincial church life in the person of Archdeacon F. E. Haviland has passed from our midst. He was ordained by the Bishop of Grafton and Armidale in 1883, and after some 9 years in that diocese he accepted the rectory of Gulgong in the Diocese of Bathurst, in which diocese he remained until his retirement in 1933. He spent the remaining years of his life at Austinmer, N.S.W., entering as far as he was able into the ministerial life of the Church. He was a regular attendant at all local clergy meetings, maintaining his interest in the work of the Church to the end of a long life.

Our congratulations to the Rev. and Mrs. R. N. Langshaw, of Cabramatta, N.S.W. on the birth of a daughter.

Rev. E. D. J. Shaxted is to be inducted to the charge of St. Luke's, Adelaide, on Wednesday, the 29th inst., at 8 p.m.

The death is announced of Mrs. Stephenson, late of Windsor, N.S.W., at the ripe age of 96 years. The deceased lady was sister of Mrs. Howell, of Willoughby, N.S.W., widow of the late Archdeacon W. K. Howell, for many years Vicar General of the Diocese of Bathurst. We tender our sympathy to Mrs. Howell in the loss of her only surviving sister. Out of the large family of twelve children, of the late Mr. and Mrs. T. B. Dunstan, Mrs. Howell is the only survivor. Four of her brothers were in Holy Orders, three of whom ministered in the Diocese of Bathurst and the Rev. C. C. Dunstan exercised most of his ministry in the Diocese of Sydney.

The death is announced of Archdeacon Arthur Broughton Tress, of Kempsey, N.S.W. The deceased was a son of the late Canon T. B. Tress, a well-known Sydney rector, who did a great evangelistic work at St. Peter's, Sydney over sixty years ago. The late Archdeacon Tress was a brother-in-law of Archdeacon W. L. Langley, of Sydney, and also of Canon H. C. V. Lancaster, of Uralla, N.S.W.

We are glad to learn that Canon Barber of St. Mark's, Darling Point, N.S.W., has made a good recovery from his recent illness. It must be a considerable satisfaction to him that the Temple Day ministry which accentuated his illness resulted in the excellent sum of over £1100 being contributed that day by the people of St. Mark's for the bombed Churches of England.

The Rev. J. H. Duffy has been appointed Vicar of Clunes (Vic.) in succession to the Rev. W. Richardson who has entered upon his retirement. Mr. Duffy will leave Buninyong for Clunes at the beginning of August.

The Roman Catholic Archbishop of Malta speaks thus of General Dobbie, "I have read in the lives of Saints of that queer look which was observed to come over the faces of certain saints when speaking of God. It has been described as a mystic radiance which seems to light up their countenances from within. I myself have met it but once in a lifetime. That was in the present Governor of Malta, General Dobbie."

The Rev. J. F. Rofe has been appointed Rural Dean of the Liverpool and Camden Rural Deanery by the Archbishop of Sydney.

The news of the death of Mr. P. J. L. Kenny has been received with very much regret. Mr. Kenny was the founder of the "Father and Son Movement" in Sydney and was also Chaplain at the Special Court for Drunkards in that city where he has done a very fine work.

We regret to learn of the death of the Rev. Andrew Colvin, sometime Rector of Eastwood, N.S.W. Mr. Colvin was ordained in 1904 of the Bishop of Bendigo. Since 1906 he ministered in the Diocese of Sydney. He did a great work at St. Philip's, Eastwood, where his success in the organisation of Sunday work was phenomenal.

Mr. R. C. Wardle, F.A.I.S., Registrar of the Diocese of Melbourne, has been appointed a Justice of the Peace for the Central Bailiwick of the State of Victoria.

The Rev. C. R. Tidmarsh, of St. Mary's, Camberwell, completed 25 years' service in the parish this month.

The Rev. C. Hedley Raymond has been elected chairman of the Council of the Church of England Sunday School Association in succession to the Rev. R. H. B. Williams, who occupied the position for eight years.

Mrs. Gore Anderson has resigned from the A.B.M., Melbourne, after 28 years' devoted and useful service.

Mr. E. O. Smith, of the Bank of N.S.W., Bangalow, has been elected Treasurer of the Parish of All Souls, Bangalow (Dio. of Grafton), and a member of the parish council.

The Rev. C. P. Young, of Gisborne and Macedon (Victoria) has been appointed to the parish of Diamond Creek and Greensborough.

After a period of failing vigour, Mrs. Alice Cooling, widow of the late Rev. W. R. Cooling, of 21 Edsall St., Malvern (Vic.) died on July 31 in her 80th year, leaving two daughters.

Bishop Halford, who completed his 80th year in June, received the congratulations of the Brisbane Synod. He was the first Bush Brother, the "fons et origo" of a movement that celebrates its Golden Jubilee in 1947.

The Rev. E. R. Chittenden, M.A., formerly of Toowoomba, was inducted into the Parish of St. James, Kyogle (Dio. of Grafton) on Friday, 3rd August.

The Rev. A. Donald Page, who recently successfully completed a course of study covering Industrial Welfare, which was held at the Department of Social Studies, Melbourne University, has signed on with the Department of Aircraft Production.

The recent death of Mr. H. B. Waterhouse at the age of 84 years removes from the Grafton Diocese one of its best-known and most respected laymen. Deceased came to Grafton with his parents as a lad, and had resided in the Diocese all his life, most of his work for the Church being done in the parishes of Grafton, Casino and Maclean. He was proud of and loved the Church of England and gave of his best for it. Being by profession a journalist, with a wide knowledge of the early pioneers and history of the North Coast, he was of great assistance to the late Bishop Druitt in the founding of the Diocese. Later in his life he acted for some time as editor of the "N.C. Churchman." He was a member of the first Diocesan Council, and for many years a member of Synod. He was also present at the opening of Grafton Cathedral in 1884, and again at its jubilee 50 years later. The brass railing on the pulpit of Christ Church Cathedral was his gift.

Canon H. N. Baker, of St. Thomas, North Sydney, will preach his farewell sermon on Sunday evening, August 26, at 7.20. On August 28, there will be a farewell in St. Thomas' Memorial Hall, to which all friends are invited.

SUIT AGAINST THE BISHOP OF BATHURST.

Prayer Book Case.

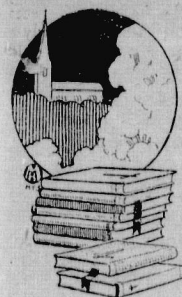
A judgment by the State Full Court recently cleared the way for hearing of the suit for injunction commenced on the information of the Solicitor-General against the Anglican Bishop of Bathurst (Dr. Wylde).

The Bishop had appealed against certain interlocutory orders made by Mr. Justice Roper.

The Full Court, by a majority, dismissed the appeal with costs. None of the questions argued before his Honor had touched on the merits of the case.

The informants complain that, among other things, the Bishop frequently administers the sacrament of Holy Communion in an order other than that provided in the Prayer Book of 1662, and in particular, makes the sign of the Cross and orders the ringing of a sanctus bell, both of which are alleged by the informants to be illegal according to the law of the Church of England.

The Bishop, in his defence, denies that the Prayer Book of 1662 contains the only order of administration of the sacrament permissible in the Churches of his diocese.—"S.M. Herald."



AMONG GOOD BOOKS.

13. LIFE OF THE DUKE OF WELLINGTON, by G. R. Gleig.

Many lives of the Iron Duke have been written but probably none are as intimate and colourful as Gleig's. Gleig (1796-1888) was himself a subaltern under Wellington in the Peninsula campaigns, and later, when in holy orders was Chaplain-General of the Queen's forces. Thus he is able to bring to bear upon his biography of England's greatest general not only a personal knowledge of the man and his campaigns, but a wide knowledge of military affairs.

It is worthy of note that the Duke's family name was Wesley and he was known at Eton as Arthur Wesley. Wesley was later corrupted into Wellesley, for what reason, it is not known. The Duke's father was Earl of Mornington, an Irish earldom. The Earl was distinguished in his day as a musician and composer. Lovers of church music will find the name, Mornington, quite familiar as attached to many chants and anthems.

The biographer gives us a perfect portrait of the soldier and by many dexterous touches, of the man with his warm heart and lively humour. It is only after his retirement from active participation in military campaigns that we perceive the dry-as-dust strictly conservative English statesman, as he is usually represented by both art and political history. The reader senses that the Duke is almost a misfit in the lobbies of Westminster. A vague regret soon comes that the hero of England did not retire to Walmer Castle years before he was forced to do so by political defeat and old age.

There is one personal attribute which stands out crystal-clear in the life of Wellington. It is his amazing rectitude. Every blandishment that the wiles of men and the beauty of women could invent was held out to him at every stage of his career. Nothing could make him swerve from the performance of what he knew to be good and true. There is seen nothing of meanness, selfishness, or ambition in his nature.

An Irish gentleman, Count Nugent, was once the guest of the Duke at Walmer over R. W. W. Hemming.

a week-end. Nugent was a Roman Catholic and quite unaccustomed to attending public worship. He was hoping that the Duke would forego his usual attendance at the village church on this occasion. The Duke, however, provided him with an escort to the nearest Roman chapel while he himself attended church with his Protestant friends. On the way he observed with some relish, "I knew he did not want me to go to church, nor to go himself either, but I thought it best that we should both go."

Proper Psalms and Lessons

August 26. 13th Sunday after Trinity.

M.: 2 Kings xxii or Hab. ii 1-14; Luke iv 31-v 11 or 1 Tim. vi. Psalm 71.

E.: 2 Kings xxiii 1-30 or 2 Chron. xxxvi 1-21 or Hab. iii 2; Matt. xx 1-28 or Eph. ii. Psalms 67, 72.

September 2. 14th Sunday after Trinity.

M.: Ezra i 1-8 and iii or Zeph. i; Luke vii 36 or 1 Cor. xiii. Psalms 75, 76.

E.: Neh. i 1-ii 8 or Dan. i or Zeph. iii; Matt. xxi 23 or Eph. iv 1-24. Psalms 73, 77.

September 9. 15th Sunday after Trinity.

M.: Dan. iii; Luke ix 57-x 24 or 2 Tim. i. Psalms 84, 85.

E.: Dan. v or vi; Matt. xxviii or Eph. iv 25-v 21. Psalm 89.

BROADCAST DEVOTIONS.

2CH — 10.30 A.M.

Friday, 31st August, Rev. C. N. Steele.
Thursday, 6th September, Rev. L. N. Sutton.
Wednesday, 12th September, Rev. W. K. Deasey.
Tuesday, 18th September, Rev. R. W. W. Hemming.

BOOK REVIEWS

"THE COMPLEAT ANTI-SEMITES."

RACIAL HATRED THREATENS DEMOCRACY.

The author of this booklet has brought together in little space enough thought and learning for a large work on the undermining of Democracy by anti-Semites. Mr. B. Burgoyne Chapman is an Australian of Christian faith, of high scholastic attainment, and of widely-travelled experience. He shows beyond argument that those who harbour hatred of the Jews invariably also foster designs on the liberties and values of democracy and Christian civilisation. He gives overwhelming documented evidence of this for every important country, including British and American lands, over the last generation.

His conclusions strike home to every democratic community even (and especially) now after the defeat of Hitler. Hitler openly used anti-Semitic propaganda everywhere as an anti-democratic war weapon. The tragic death of four million Jewish men, women and children has made the Jewish sacrifice towards the allied victory among the greatest endured by any nation. Yet even now, Mr. Chapman points out, the allied citizen who tolerates without protest his neighbours' sneers against Jewish people is helping to forge a weapon by which his most precious heritage of freedom and Christian values may finally be done to death.

"The Compleat anti-Semite" is obtainable at one shilling from the publishers, Associated General Publications, 26 Hunter St., Sydney, or from booksellers.

The Annual C.M.S. Sale of Work will be held in the upper hall of the Sydney Town Hall on Tuesday, August 28th. The official opening will be performed by the Lady Mayoress at 12 noon.

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ALEXANDRIA

TO AUSTRALIAN CHURCHMEN

PEACE.

The long travail of six years is over. War has ceased throughout the world. In a much shorter time than many dared to hope, Japan has been forced into unconditional surrender. We are glad that there has been such a widespread acknowledgement of the hand of Almighty God in our deliverance. Our churches were filled with thankful worshippers, and for that we are grateful. Unfortunately, there were scenes of debauchery and revelry in our streets that did not honour our gallant soldiers nor witness to any respect for the fallen. The orgy of drunkenness offered a cynical comment on the loud demands for increased drinking hours and drinking facilities. The sad sight of young girls hopelessly intoxicated warns us that the building of peace will be no easy task.

A Disquieting Feature.

We cannot but feel that the anti-religious spirit manifested in the letters published in "The Sydney Morning Herald" is a most disquieting feature in the present situation. "The Herald" has become increasingly sympathetic to the secularist wave that is spreading over the community.

We were supplied recently with the deliberations of Mr. Warwick Fairfax who accused the Church of not giving a lead. Now we are presented from day to day with letters openly attacking revealed religion. "The Herald" professes to be anxious to preserve the decencies of life and does not hesitate at times to lift up its voice against Communism. It is this fact which makes the inclusion of such letters in its pages a matter of great significance. The opinions of the individual writers do not matter. They are mostly so puerile as scarcely to deserve comment. But when a responsible newspaper gives them first place in its correspondence columns they gain a passing glory from the dignity of the paper. We know the "Herald" does not publish all the letters it receives. Why did it serve up, in these days of rejoicing, indiscriminate attack on religious convictions? Is it because it thinks that the trend of public opinion has set steadily in that direction? There was no editorial note or comment to balance these ill-timed utterances. We hope that readers of the "Herald" will make their opinions felt

in this matter and deliver us from these continued and senseless outrages on the deeper instincts of the sane members of our community. We express our strong repugnance at this new move for popularity, if it is a move for popularity.

Is This A Small Matter?

Already we seem to hear that objector who declares "That is a small matter." We do not see it in that light. The tone of the community is formed largely by the daily press. The future educators of our people have a great task in front of them. Much of their work will be sorely hindered if we do not get a sound press. It is our deliberate judgment, after studying the literary output of our daily newspapers, that our press is not sound. We regret exceedingly to see "The Sydney Morning Herald" running in the way marked out for it by the less responsible journals and we hope that even our mild protest may do something to stop the rot.

Problems of Peace.

We have won the war. Now it is our duty to seek to lay the true foundations of a lasting peace. There are many in Australia who long for it. The courageous Digger who knelt at the Cenotaph in Sydney while a good-humoured but thoughtless throng eddied round him personified this earnest desire. We must tell our people that they cannot get on without God. It is idle for us to imagine that physical force alone will keep the world in submission. In the present undeveloped state of world morals physical force is necessary and the Four Great Powers will have a great responsibility — the responsibility of using force wisely and well. But the philosophy of life is not a philosophy of force and we aim to bring men to a recognition of that fact. There will be much foolish talk about rapid re-construction and we will need to arm ourselves against specious and apparently easy ways of reconciling nation to nation and so creating an abiding peace. Peace can only be maintained on sound and enduring foundations. These cannot be laid over-night.

The First Object.

Perhaps the first and most pressing need is to lift the burden from the

harassed and enable them to live again. There are multitudes of homeless and destitute peoples in Europe and China. Our first great responsibility is towards them. We are reminded of the sane Greek conception that a certain amount of material resources are necessary for the contemplative life. Even Diogenes required his tub and sunshine. We must rebuild the waste places and rehabilitate the homeless. This is a primary call to the untouched lands—The U.S.A., Canada, Australia and New Zealand. Will our thanksgiving take practical form and enable us to endure a little more for the sake of those who have endured so much?

The Second Object.

We must envisage the future of our own people. What is it to be? Life is not built on force, neither can it be fully lived on the material plane. Have we courage to revise the standards of our material age? Can we dare to point out to eager enthusiasts that housing is not everything, nor even security of employment. These things are helpful and we must give encouragement to every movement in that direction; but if we neglect the weightier matters of the law we shall delude ourselves with false hopes. Here lies our difficulty. The average citizen cannot see that anything further is needed. We need a revolution in our educational methods, and as yet we are not in a position to bring it about. Moral values are at a discount and yet it is by these moral values that we secure an abiding peace. Here is a task that demands our most earnest attention.

The Third Object.

We cannot secure sound education and the inculcation of true moral principles unless we set before man his ultimate and highest destiny. But in order that we may do that effectively we must come to grips with the fact of sin. The modern world has very little consciousness of sin. And yet the facts of life have written the message of sinfulness in letters of blood and fire. Can we use the sad experiences of these last six years to impress upon our people that the cause of the world's sorrow goes behind economic social and psychological manifestations and brings us face to face with "an evil heart of unbelief, departing from the living God"? We have weakened this testimony dangerously. We must recover it. There is no use in preparing an Elysium for men whose

hearts are still in the gall of bitterness and the bond of iniquity. There has been too much talk of the inherent good in man and too little recognition of his fallen and helpless condition. We need in a word to preach Christ crucified as the only hope of the world. We shall be told that this message is mere individualism. This is sublimated nonsense. "Except a man be born again he cannot see the Kingdom of God." If we are to witness the rebirth of a nation we must emphasise the need of the conversion of the individual. The war is over. The battle for peace has begun. Let us enter into the fray with confidence in our God.

THE ANGLO-CATHOLIC TEACHING WEEK AT OXFORD.

An Impression by P. W. Pether.

It is sufficient to say that this Church Teaching Week, held in Oxford from April 29 to May 6, was organised by the Church Union, for "Record" readers to know its general character and line of teaching. It is claimed that all the churches of the Church of England co-operated, but this does not mean that teaching meetings were conducted in all, as generally two or three churches were grouped together, and the meetings were held in one of the number.

The general subject of the week's teaching was "The Church of God" in its different aspects. At the head of the list of teachers were the Provost of Chelmsford, the Archdeacon of Lincoln, and Canon M. R. Newbolt, Canon of Chester. The other nineteen teachers included the names of some of the most notorious Romanists in the ministry of the Church of England, nine of whom were "fathers" of one order or another.

It was with mixed feelings that I attended these meetings in the Oxford churches. Beyond all question many of the speakers were able propagandists and controversialists; most of them assumed that all their hearers had swallowed what they call "Catholic" doctrine, by which, of course, they mean Medieval-Roman-Trentarian travesty of the Christian religion. There were exceptions, as, for instance, the Franciscan friar, who spoke in the Church of St. Mary the Virgin on Her Faith from three primary statements of the Apostles' Creed: "I believe in God the Father Almighty," "and in Jesus Christ His only Son our Lord," "I believe in the Holy Ghost," in an address

which unfortunately, was difficult to hear, but which appeared to contain much simple Gospel truth. The audience consisted of only forty-three persons, including three who looked like Roman Catholic nuns.

The teacher who was appointed to the extreme Church of St. Barnabas, which was linked with the equally extreme Church of St. Mary Magdalene, was the Rev. C. T. Kirtland, Vicar of King's Sutton, Banbury, a clergyman well known to the National Union of Protestants, who was described in the St. Barnabas Parish Magazine as "a well-known Catholic priest, Fr. Kirtland." Speaking on the subject of church leaders, Mr. Kirtland quoted Voltaire as having said that in France the "priests" are ignored, while in England they are despised, and he asked, "Why are they despised? What do people want from their priests?" He went on to claim for the English clergy all the benefits of apostolic succession, declaring that they are sacrificing priests ministering the sacrifice of the Mass, hearing the people's confessions, and granting absolution of their sins.

The Rev. A. T. Cosford was the teacher at St. Giles linked with St. Michael-at-the-Northgate, and he devoted much of his time on the subject of Worship to extolling the benefit of images, whose beauty and appeal to the senses he declared were a very real help in drawing out the heart in devotion and worship.

Let there be no mistake about it, most of the speakers were highly qualified and able men calculated to secure the attention of the people, but, as I have said, the attendances were not large, and the whole effort came far short of what I had anticipated.

One redeeming feature, from my point of view, was the addresses in St. Ebbes Church, for which the rector, the Rev. John Carpenter, had invited the Rev. G. R. Harding Wood. I was only able to attend one of the series in his church, and rejoiced to hear Mr. Harding Wood speak out strongly against the Roman doctrine of the Mass and other Romish practices, so prevalent unfortunately in the churches of this ancient city, where the three great martyr Bishops of the Reformation laid down their lives for the truth of the Gospel.—From the Record.

A.C.R. PUBLISHING FUND.

The Management Committee acknowledges with grateful appreciation the following amounts:—Rev. L. Gabbott, 6/-; Mr. C. Niness, 12/-. Amounts under 5/-: 4/-.

AN INTERESTING SUGGESTION.

A LETTER TO THE INCUMBENT OF EACH PARISH IN AUSTRALIA.

The following letter has been sent to every Diocesan Bishop and Priest in Australia.

Lae.

Sir,

We, the undersigned Chaplains of the A.I.F. and R.A.A.F. now serving in Lae, desire to bring to your notice certain suggestions. Our experience as Chaplains convinces us that most servicemen will welcome a friendly approach from the Parish Churches when they return home. Army life has removed many prejudices. We earnestly desire that Church leaders and people should seize an opportunity so vital to Christian enterprise, influence and Church life in the post-war period.

Already we have been disappointed by hearing of poorly-planned Church functions for home-coming servicemen. We venture, therefore, to submit proposals for which we ask serious consideration and immediate action.

(1) We understand that arrangements are in hand at the discharge depot in the capital city of each State, whereby the C. of E. Chaplain there undertakes to notify the Rector of the parish concerned of the discharge of every Anglican service-man and service-woman. We urge that as soon as Rectors are advised by relatives and friends or by the Service Chaplain of the return of a service-man, a call at the home be made at once and a greeting and a welcome given on behalf of the Parish.

(2) When numbers warrant it, a welcome tea should be held on a Sunday evening. To this tea ex-service personnel would be invited by a personal call from one or two men of the Parish. Perhaps "welcome" invitation cards could be printed. An acceptable speaker (not necessarily of military status) would stress what the Church at large is already doing for the community, and to invite participation in the Worship, Life and Witness of the Parish. A family service would follow. Every effort should be made to bring ex-service men and women into appropriate groups. It may be thought advisable to hold a tea and service at intervals as discharges warrant it. Church organisations — C.E.M.S., G.F.S. and the like—would, we know, help in every way they could.

(3) Each parish might appoint one or two representatives (preferably ex-servicemen of this or last war) to act

with the Rector as a liaison between the Church and the ex-soldier. Information about Rehabilitation could be obtained and advice given. In each city and large centre a Service-men's Bureau could offer guidance about personal and domestic problems, keeping in touch with Government and Patriotic agencies specialising in these matters.

(4) For such as might desire it we suggest the re-affirmation of marriage vows. Several men have asked for this, but we do not think it should be a general practice.

(5) At public Thanksgiving Services and Patriotic functions we assume that the clergy will participate. Their presence has a definite value.

(6) Re-adjustment to civil life will not be easy for ex-service personnel. Much tolerance on all sides will be needed. In the services men and women are familiar with the work of Chaplains and Welfare Officers who exist to advise and help. We hope and pray that those returning home will find a warmth and sincerity in their Parish welcome which will inspire confidence in the willingness and ability of the Church to be their friend.

(7) We respectfully ask our Primates and our Diocesan Bishops to furnish all Chaplains with a Pastoral Letter which can be read now at our Church Parades and distributed to individuals.

(8) We welcome constructive comment and we pray that Almighty God will give His people the grace and guidance for the urgent tasks ahead.

We are, Sir,

Your representatives in the Services,

(Sgd.) DAVID ABBOT.
A. S. DENCE.
R. F. DILLON.
T. FIRTH.
T. GEE.
C. M. GILHESPY.
A. W. MORTON.

"OUT OF THE MOUTHS OF BABES."

A Papuan boy of twelve was asked by an A.I.F. sergeant what he was going to be? He said, "A missionary." "And where," said the sergeant, "are you going to be a missionary?" "In Australia," said the brown boy. "But," observed the sergeant, "they are Christians in Australia." "Yes," was the reply, "but I have met some Australians who do not know the Lord Jesus."

HATCHING CHICKENS IS NOT ENOUGH.

Poultry keepers have had impressed upon them with some severity that if they want a good supply of poultry, and a good supply of eggs, they must have feed for their chickens. Breeding them is not enough.

In the Church we have little difficulty in breeding Christians; parents, for the greater part, are quite willing to have their children "born anew of water and the Holy Ghost" in Baptism, but we are at a real loss as to feeding them, especially as they grow to maturity. This is generally regarded as the duty of the clergy, and undoubtedly they are set aside for this great work; nevertheless the fact might as well be faced, that flocks are not very anxious to be fed with what can rightly be regarded as The Word of God.

A clergyman who is interested in sport, in social fellowships, in Social Questions is appreciated, but it is difficult to get much beyond feeding our mature flock with anything more than, "I suppose you believe there is a God in heaven!" That can be regarded as the feeding bin, but the food that is put into it must have little relation to essential Christian teaching, or the flock will turn away from it.

A recent writer (E. B. Lewis in "Working Evangelism") says, "... it may be true that people do talk to parsons ... but it is also true that the whole atmosphere and relationship between the man in the street and the priest is artificial ... a facade of

artificiality is erected ... The priest who imagines that by his bonhomie, and geniality he is including the casual contact within the scope of that loving confidence and trust which exists between the priest and his faithful flock is nourishing a tragic delusion and finally hardens into that most pathetic type the 'boomer,' who is entirely unaware of the real effect he has on ordinary people ...

The writer is speaking of England, but even here it is necessary to face the fact, more frankly, that too often the language we use in conversation with the man-in-the-street is liable to have for him a meaning other than we intend and hope. We really speak a different language; we are understood by those in the inner circle, the worshipping community, but not far beyond that—except in some great crisis in such a man's life.

Mr. Lewis suggests that we need trained laymen who can contact that outer circle, and in this he is undoubtedly right, but a Christian workman in contact with his fellows must be well trained so that he can—and will—speak of spiritual things as being important in his own life, and he must be able to follow up any opening given by speaking definitely of prayer and the Sacraments, and what they have meant for him personally.

Even many Christian laymen are inclined to skirt around spiritual things. No wonder it seems sometimes that only the "religious freak" can speak of the Bible and prayer with boldness!

—"Brisbane Church Chronicle."

UNITED PROTESTANT ASSOCIATION.

Protestant Awakening Campaign.

First Annual State Council and United Protestant Rally, Bible House, Sydney.

SATURDAY, 15th SEPTEMBER, 2 to 5 p.m. and 7 p.m. to 10 p.m.

UNITED PROTESTANT RALLY.

Presbyterian Assembly Hall, Sunday, 16th September, 2.45 p.m.

(Margaret St., Sydney)

Stirring Address by Pastor R. M. Leghorn.

Gospel message by singing Evangelist Mr. Tom Page.

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Special Speakers:—

CANON T. C. HAMMOND, President U.C.A.

REV. W. G. FITZGERALD (Secretary Protestant Progressive Party—Victoria's Answer in a Great National Crisis.)

DELEGATES FROM DISTRICT GROUPS ARE REMINDED OF THE ANNUAL BUSINESS MEETING ON MONDAY, 27th AUGUST, 1945

IN THE PITT STREET CHURCH, at 8 P.M.

G. J. S. KING, Organising Secretary.

S. W. McKIBBIN, State Secretary.

THE VIA MEDIA.

A Paper read at the Annual Meeting of the Church of England League, Tasmania, by the Reverend L. L. Nash, M.A., B.D., 1944.

The "Via Media" is a celebrated term in the history of the Church of England. Any person or society pledged to the propagation of Scriptural and Reformed principles in our Church is in duty bound obliged to try to understand its meaning, its history and its contemporary significance.

The two Latin words mean simply "the middle way." They are frequently used to describe the position of the Church of England in her relation to unreformed Roman Catholicism on the one side and those forms of Protestantism on the other hand which have rejected the historic episcopate in matters of Church Government. For instance, Dr. F. W. Head, at that time Archbishop of Melbourne, in an address given before the Melbourne College of Divinity as recently as 1939, said, "Christians are sometimes divided into Catholic and non-Catholic. The Church of England claims, by reason of its continuity from the first Apostles, to be Catholic, and it is Protestant in so far as it accepted the teaching of the Bible at the Reformation and was therefore reformed. But it does not accept the word Protestant for itself so far as the word involves a breach with the old church which was in the world before the 16th century. It claims that it has done nothing to break the continuity of its history back to the days of our Lord and His Apostles. If that is so, there are three great branches of the Church to-day—the Roman Catholic and Greek Orthodox Churches, which are Catholic and unreformed. There are the Protestant Churches which took their origin at the Reformation. Between these two comes the Church of England with its ideal of the via media."

The History.

Let us glance first at the history of the term, then later try to explore its significance. The lecturer would appear correct when he says further on, "Those Tractarians who remained in the Church of England only re-asserted what their predecessors had maintained before them, that the Church of England was the via media between the Roman Church and its papacy and its unreformed doctrines of the Mass and Purgatory and the cult of the Blessed Virgin Mary on the one side and the Protestantism which had given up the Episcopal administration on the other." This is only the verdict of history. John Henry Newman, who later seceded to Rome and towards the end of his life, was appointed a Cardinal of the Sacred College, used to assert with much emphasis the position of the Church of England as the via media between Rome and popular Protestantism (1). That was in the days of his Anglicanism, a position which he abandoned, of course, when he bowed to the imperious claims of Rome and became a convert to what Luther called "the Babylonish captivity of the Church."

Newman's submission to the fascination of Romanism in 1845 followed hard upon a period of great turmoil in the Church of England. He had been the acknowledged leader of a small but brilliant and noisy band of intellectuals who, over the course of a decade, issued a series of tracts which created one of the most sensational disturbances the Church of England has ever had to endure.

Even as early as 1840 Newman saw that the tendency of the movement was towards Rome, and admitted that its influence helped "to make impatient minds seek" Catholicism "where it has ever been, in Rome." But strangely enough it was during these very years that he applied all his spiritual and intellectual genius to make both Romanism and Puritanism untenable and impossible for a truly devout Catholic. He defined his purpose: "It is neither more nor less than hitting Protestantism a hard blow in the face" (2). He admitted he was far gone from popular Protestantism and tried to persuade a credulous public that if he had not been trained in discrimination he might have been in danger of going further in the Romeward direction; and he wrote that no one "who either had learned his doctrine historically or had tolerable clearness of head could be in more danger than in confusing the sun and moon."

At the same period he gave a course of lectures, afterwards published in a book called The Prophetic Office of the Church, which had as its sub-title The Middle Way between Romanism and Popular Protestantism. Cardinal Wiseman, who became Roman Catholic Archbishop of Westminster during that generation, may not be an unbiassed witness, but he is ready to vouch for the statement that as early as 1833, six years previously, Newman and his great collaborator Richard Hurrell Froude visited Rome, and while there had secret interviews with him, to whom they revealed their plans. Cardinal Wiseman has written: "From that moment it took the uppermost place in my thoughts and became the object of their intensest interest." It was this same Froude who, dying in 1836, wrote in his Memoirs published by Newman and John Keble as editors: "I am every day becoming a less and less loyal son of the Reformation. It appears to me plain that in all matters that

seem to us indifferent, or even doubtful, we should conform our practices to those of the Church which has preserved its traditional practices unbroken. We cannot know about any seemingly indifferent practice of the Church of Rome that is not a development of the apostolic ethos" (i.e. custom). Here, as Bishop Knox wisely remarks, we have in so many words the doctrine of development which was in the end destined to be fatal to Newman's Anglicanism. The time came when Father Dominic, on his admission of Newman into the Roman Church, omitted the legend of St. Denis walking about with his head under his arm which occurred in the service for that particular day. He omitted it, so we are assured by Bishop Knox, out of respect for Newman's conscience, but was told that he need not have done so. The faith of Newman was prepared to accept even that phantasm of superstitious devotion of which the Roman priest Father Dominic would seem half ashamed.

So far had the seed of "development" planted by Froude in Newman's fertile mind borne fruit that he was ready to accept this unifying legend as a logical development of that faith which was once for all delivered to the saints, the faith of the young Man of Galilee who, according to the record, seemed to shrink from using that divine power which He knew was latent in Him. He certainly did not miracle-monger in order to satisfy curiosity or even to evoke devotion to Himself.

It has therefore to be borne in mind that this phrase via media was the watchword and the rallying point of a movement which resulted in so many brilliant young men capitulating to the claims of Rome, cleverly presented by the able Monsignor Wiseman. As Julian Huxley has pointed out in the realm of comparative religion (4), any evolutionary hypothesis applied to the his-

Continued on page 16.

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DEATH OF THE BISHOP OF GRAFTON.

The Rt. Rev. William Henry Webster Stevenson, Bishop of Grafton, died on August 14 at a private hospital in Sydney, aged 67.

His consecration as Bishop of Grafton at St. Andrew's Cathedral, Sydney, in 1938, was the culmination of a life devoted to scholarship and the Church.

He was a native of Sydney and had held many responsible posts since his ordination as deacon in 1904.

He was the son of Captain J. B. Stevenson, of Sydney, and was educated at Sydney High School, Sydney Grammar School and Sydney University. He was a gifted scientific scholar and he began his career as a chemist in Sydney. Meanwhile he studied for and achieved an Arts degree at Sydney University and then entered the sacred ministry.

He became Domestic Chaplain to Archbishop Saumarez Smith of Sydney, and later married the Archbishop's eldest daughter, Katharine, after having served a year in England as curate at Wimbledon, in the diocese of Southwark.

From 1920 to 1926 he was Warden of St. John's College in the University of Queensland and then for 10 years he was principal of St. Francis Theological College in Brisbane.

Various positions of importance and responsibility were followed by a return to St. John's College as Warden for another term of two years—1936 to 1938.

Funeral services were held at St. Andrew's Cathedral and later at Northern Suburbs Crematorium.

The ashes were interred at Grafton Cathedral, where the Archbishop of Sydney and Bishop Moyes who preached the sermon, were present.

He was consecrated in St. Andrew's Cathedral, Sydney, in 1938 by the present Archbishop, assisted by the Bishops of the Province of N.S.W.

The deceased bishop had been in ill-health for some months, but there seemed to be every expectation of recovery. During his occupancy of the See of Grafton he has won the esteem and love of his clergy and people. He will be remembered in our general church life for his very able support of the movement known as the South India Reunion Movement. His sound scholarship enabled him to give a very real lead to the Provincial Synod of N.S.W., when the matter was debated there last year.

Churchman's Reminder

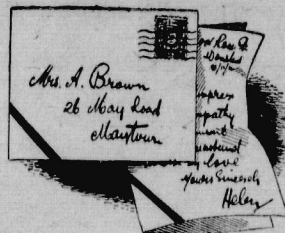
August.

24th.—Friday, St. Bartholomew. "Grace to believe and preach" is the theme of the Collect. All believers must desire either to preach themselves or to help others to preach the glorious gospel. If the former cannot be done then the question is how much does the average believer give towards the Church at home or abroad.

26th.—Sunday after Trinity. The collect of the day also refers to active Christianity. It is a very ancient prayer taken from the Sacramentary of Leo. Like other beautiful prayers it makes us marvel how people could depart from such pure and wholesome doctrine. It should be warning to our times.

September.

2nd.—14th Sunday after Trinity. Here we once more meet the priceless trio of "Faith, Hope and Charity." But there cannot be a lesson too many on this needful foundation character of true religion. Again the words are from the prayers of Leo. How wise in our leaders of the Reformation, chiefly, the great Cranmer, to save these useful and appropriate productions of the earlier centuries. The Reformation did by no means destroy the best in the unreformed church.



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from

12 NOON — 6 P.M.

The Sale will be officially opened at Noon by

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Stalls of all kinds will be well stocked.

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WAYS OF HELPING.

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2. Donations in money to help defray the expenses of the hire of the large hall.
3. Offers of help on the day itself.
4. Come and bring as many of your friends as possible.
5. Remember that Christmas and Birthday Gifts can be purchased here.

Loving labour represented here is precious in the sight of God.

"And many brought the prices of the things that were sold, and laid them down at the Apostles' feet; and distribution was made to every man according as he had need." Acts 4: 34, 35.

Hon. Sec., MISS F. CLAYDON.

Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

QUARTERLY CONFERENCE. SUNDAY SCHOOL TEACHERS.

A large number of Clergy, Sunday School officers and teachers from 21 Sunday Schools of the Parramatta Rural Deanery met at St. John's, Parramatta, on 13th August, for the 132nd Quarterly Conference of the Association. The Rector and Rural Dean, the Rt. Rev. Bishop W. G. Hilliard, M.A., conducted the service in the Church, and presided at the Conference. Tea was served by the teaching staffs of St. John's Parish Sunday Schools.

In opening the meeting the President extended a hearty welcome to all the visitors and new members, and expressed delight at being with such a body of workers and sharing with them the programme of the evening.

A motion was unanimously carried in appreciation of the successful representations of the Bishop and other Clergy of the Parramatta Ministers Fraternal opposing Sunday sport in connection with the Parramatta Services Memorial Hall appeal, and the executives of that committee subsequent decision not to continue any more Sunday sports fixtures in aid of that appeal.

The principal subject of interest at the Conference was a lantern address entitled "Pathfinders," by the Rev. H. M. Arrowsmith, Th.L., General Secretary of the Church Missionary Society, N.S.W. branch. The scenes depicted and address given unfolded a world-wide review of C.M.S. field activities in a war-torn, poverty-stricken and devastated world, yet not without hope, and a way out of the present appalling situation.

We in Australia, said Mr. Arrowsmith, have somehow to find a way out, and in helping in post war national and international reconstruction to build a better world. Only by turning our eyes to the needy peoples of the earth, the backward, those of conflicting interests, and erroneous characteristics, and showing a spirit of neighbourliness through understanding, education and love, can we translate and guide along the path of those who journey on in the knowledge of the Lord Jesus Christ.

The Church then has the answer: The C.M.S. with its vast agency, Pioneer Pathfinders and successors have gone forth in the Name of the Lord to be His witnesses, and by preaching, teaching and healing are putting feeble and trembling feet upon the path that leads to God, that all may see the Light of Life and not stumble along the way to freedom, life and liberty — through the love of Christ and in the power of the Holy Spirit.

The need is great and urgent, said the speaker in conclusion, for more and more missionaries to go forth in the Name of the Lord, and that call is for us here to-night, especially the younger members, to dedicate and consecrate their lives to this glorious service, that souls may be won for the Kingdom, to the Glory of God and good of all mankind.

In conveying the vote of thanks to Mr. Arrowsmith for his deeply interesting and inspiring address, the President also included the very good wishes of the Conference for Mr. Arrowsmith's successful ministry in

Victoria and the Church in Melbourne to which he has been called.

The Conference closed with the National Anthem, Doxology and Benediction.

S.P.T. EXAMINATION.

Sydney Preliminary Theological Course Examination Results—I and II Samuel. Names are given in order of merit. Nine students failed to qualify.

Pamela West, Phyllis Parry, P. Hulse, Douglas Spalding, Catherine Newmarch, Nancy Ward, Beatrice Matthews, Gwen Robinson, Freda Rees, Leslie Kelman, L. Morris, Sheila Nicholson, L. M. Abbott, Joyce Pratt, Olive Swords, W. Fry, Peggy Clark, J. Standfield, John Hansen, C. Bellingham, Hilda Villiers, R. Elliott, Joyce Snodgrass, Betty Davidson, Laurence Stuart, Winifred Brown, Colin Mansfield, C. Freeman, G. B. Allan, G. Emmanuel, Katharine Plumble, Merle Warton, N. Graham, M. Symons, W. Jones, Joan Nicholson, M. Andrew, R. MacLay, G. Funnell, Elva Warton, June Hall, A. E. Dudeney.

C.M.S. ANNUAL SALE.

The C.M.S. annual sale of work will be held in the upper hall of the Sydney Town Hall on Tuesday, August 28th. This sale is the 52nd organised by the Women's Executive, and each year has shown added interest, not only from the various parishes helping, but from a financial standpoint as well. The proceeds from the first sale 52 years ago amounted to £35, last year the total result was £661. What may be expected this year? There is much to be done in a forward movement in the Mission Field now, so we look to our supporters to do their utmost. The whole of the proceeds of the sale of work goes to the maintenance of C.M.S. missionaries.

The sale will be opened at 12 noon by the Lady Mayoress, Mrs. Neville Harding. Mrs. Mowll will preside and Bishop Pilcher and Bishop Hilliard will also take part.

A GREAT CENTENARY.

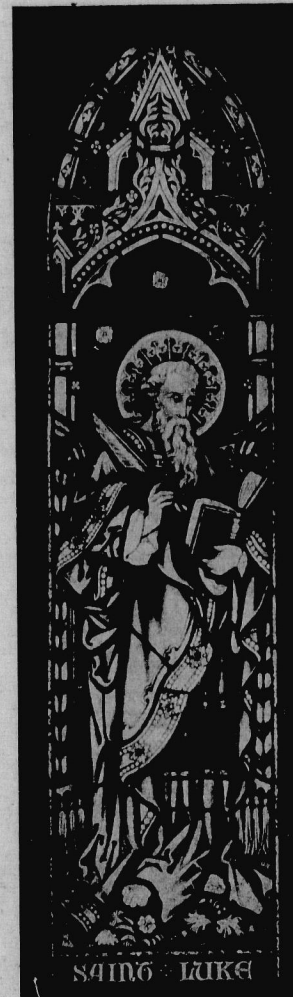
In another column are printed the arrangements for the due celebration of the Centenary of the opening of the first Church of St. Stephen's, Newtown, on September 9, 1845. That building, in full use as a church until the opening of the present building, was transformed into a memorial hall by extensive additions to mark the incumbency of the late Canon Robert Taylor for some 41 years minister of the parish. In late years that building was destroyed by fire and the war years have prevented its rebuilding. There will be quite a number of old members of the parish who attended services in the old Church and who had the privilege of Sunday School teaching during the many years it was used for that purpose since the building of the present Church.

Former parishioners of St. Stephen's are to be found in the Church life of many suburban parishes and they will be grateful for the opportunity of taking part in the celebrations arranged.

NEWS FROM THE PARISHES.

St. Michael's, Wollongong—A handsome porch with inner draught-proof doors has recently been added to the eastern side of the Parish Hall, making an already fine building still better. Probably no parish hall in the diocese affords such palatial kitchen accommodation as does St. Michael's. It is complete with two stainless steel sinks and

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draining boards, gas stove, two gas urns, built in cupboards, cutting-up space, servery, special lighting, and ventilation. It is truly a model for others to copy. It was added in 1942.

St. John's, Abbotsford.—The Rev. M. C. Newth, B.A., Th.L., was the special speaker at the Fellowship Tea on Sunday, 19th Aug. Another recent visitor was Chaplain O. S. Fleck, Th.Schol., who addressed a gathering of relatives of servicemen in St. John's on 14th August.

Moss Vale.—A large gathering of happy people, young and old, and a log fire were two of the main factors which helped to make the Musical and Games Evening held in the Church Hall on Tuesday, 3rd July, such a success. The Junior members of the Girls' Friendly Society were in charge of the programme on this occasion, and they certainly had a good selection of games and competitions for all to indulge in. The interspersed items were also most enjoyable.

A charge of 1/- was made and the proceeds donated towards the Medical Mission Appeal.

Supper was served by the members of the G.F.S. and so another evening of fellowship was brought to a close.

Diocese of Newcastle.

CHURCH ARMY.

Mr. P. W. Gledhill, of Manly, last Friday week visited Newcastle, and spoke to the candidates and staff of the Church Army, at their Training College at Stockton.

Captain Cowland was chairman of the meeting and introduced the speaker. Mr. Gledhill gave a fine address showing the advancement of the Anglican Church in Australia. He also gave words of advice and encouragement to the candidates, which was appreciated by all present.

Diocese of Grafton.

All Saint's, Bangalow.—The annual meeting of the Bangalow All Souls Church of England, was held in the Parish Hall. The chair was occupied by the Rector (Rev. C. Saunders) with a large representation from town and country centres.

Reports were received from the Secretary (Mr. E. W. Johnson) and the Treasurer (Mr. E. O. Smith), which showed a satisfactory financial position with all commitments met, £50 was contributed to mission and £25 to S.E.N.E.F. and Women's Guild reports were received from Bangalow (Mrs. Aitken), and Newrybar (Mrs. Swain); G.F.S. (Mrs. Saunders); Young Peoples' Guild (Miss M. Shephard); Sunday School (Mrs. Saunders), each of which revealed keen interest and progress during the year. The Rector expressed thanks to all Church officers and others who helped in the work.

Messrs. A. R. Sanson and S. H. Bate were elected Synod representatives and parochial representatives on the Patronage Board.

Port Macquarie.—The Rector, Rev. Canon T. M. P. Gerry writes:—The year ended at the 30th June was one of the best, if not the best, in the history of the parish. All funds are in credit, and there was an improvement in contributions to extra parochial objects. There is, of course, more money in circulation everywhere.

It is almost impossible to obtain labour or materials to effect needed improvements

to the old Parish Church, which celebrates its 121st anniversary this year, but in conjunction with the Municipal Council some improvements have been made to the approach to the Church.

We have now received £3000 of the bequest by the late Mrs. Alice Tilbrook Bishop. It has been put into the War Loan pending the coming of the day when things are normal.

The Bishop of Armidale confirmed 30 of our young people on the afternoon of July 15. The Bishop's visit was an inspiration and much appreciated by us.

St. Alban's, Woodburn.—The flood, which was the greatest since 1893, has caused tremendous damage, particularly to the farmers who lost so much stock. There will be no income to the farmer for at least four or five months. Our sympathy goes out to those concerned. The flood being in St. Alban's Church has left us without an organ. The Rector will be glad to receive news from anyone who knows of an organ for sale.

Christ Church Cathedral.—The Sub-dean, Canon W. J. Conran, reports:—Our total income, about £200 better than the previous year, was £1445; £112 was paid off the old vicarage debt, which is now down to £127; we had an all-time record for Missions of £137, and ended the year with £70 credit balance.

All Saint's, Kempsey.—Church services at the Burnt Bridge Aboriginal Settlement will now be a regular feature of the work of the Parish. The Choir has promised help. As the months go by several needs in that centre will have to be supplied. It is said that the Department will be building a Church in the near future.

VICTORIA.

Diocese of Melbourne.

C.M.S. NOTES.

Miss M. E. Simon, B.A., and Miss H. Alder, on their way to Kandy, Ceylon, and Hyderabad, India, had the pleasure of an interview with the Primate, Archbishop Lefanu, at his request, as they passed through Perth.

The Bishop of Tanganyika wrote on 10th July that he was to fly to Cairo on the 13th and on to New York. He would be preaching in New York Cathedral on 5th August (Our Mission Sunday) and after 6 weeks in the United States, was proceeding to England to see his wife and sons after 6 years' absence.

The Rev. and Mrs. L. J. Bakewell announce the birth of a daughter on 18th July.

The Rev. and Mrs. Max Wiggins, New Zealand recruits, are expected at Berega shortly, and after 6 months with them, Mr. Bakewell will return to his old station at Bugufi, where he started the work in 1932.

Proceeds from the recent C.M.S. Market Fair in the Chapter House amount to £752 to date.

Mr. P. M. Edmunds, Ph.D., M.A., Dip.Ed., and Mrs. Edmunds have been accepted as Missionaries of the C.M.S. and hope to leave for India in the near future. Dr. Edmunds has been on the staff of the Melbourne Boys' High School, and Mrs. Edmunds is a triple-certificated nurse and Gold Medallist.

The Rev. K. W. Prentice left for Tasmania on 9th August, for nearly 3 weeks deputing, and will speak at the Diocesan Synod on 26th August.

A GREAT CENTENARY.

ST. STEPHEN'S, NEWTOWN.

TUESDAY, SEPTEMBER 4th.

Combined Women's Meeting in the Kingston Church. 2.30 p.m.

Speaker: Mrs. Ashfield (Deaconess Adelaide Tickell, Th.A.).

WEDNESDAY, SEPTEMBER 5th.

8 p.m.—Evensong.

Preacher: Rev. Marcus Loane, M.A.; Th.L., vice principal Moore Theological College (within the parish).

Soloist: Miss Jeanette Yuill.

CENTENARY SUNDAY, SEPTEMBER 9th.

7.30 a.m.—Holy Communion.

All Communicants urged to be present.

11 a.m.—Morning Prayer.

Preacher: Rev. John Cable, Th.L.

Soloist: Miss June Adams.

3 p.m.—Special Sunday School Services.

7.15 p.m.—Festal Evensong.

Preacher: Rev. Canon Hammond, M.A.; Th.Soc.; Principal Moore Theological College (within the parish).

Soloist: Mr. Ken Hunt.

WEDNESDAY, SEPTEMBER 12th.

Tea meeting and Concert.

Coronation Hall, 103 Lennox Street, Newtown. Tea 6 p.m., to 7 p.m.; Concert 7.30 p.m. Tickets 1/- each. Children 6d.

FRIDAY, SEPTEMBER 14th.

Fellowship Social Evening.

Special Thanksgiving offerings asked for at all the Services.

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A.C.R. "SPECIAL" PUBLISHING FUND.

The following amounts for the above Appeal for the "Church Record" have been received with grateful appreciation:—Amount already acknowledged, £45/1/-; Mrs. F. M. Hamilton, £2/2/-; Mrs. Jas. Murray, 5/-; Lady Fairlie-Cuningham, £1; Mr. W. J. Rowland, 10/-; Mr. J. S. Johnson, £1/1/-; Mrs. J. C. Rogers, £1/1/-; Mrs. C. L. Scott, £4/4/-. Total £55/4/-.

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BALANCE SHEET ON 30th JUNE, 1945

(Including the figures of the London Branch by cable)

To be presented to the Shareholders at the Ordinary General Meeting to be held at the Head Banking House, 343 George St., Sydney, on Friday, 17th August, 1945, at noon precisely.

LIABILITIES.	
Capital—	
Authorised	£12,000,000
In 480,000 shares of £25 each.	
Issued—379,121 shares of £25 each	£9,478,025 0 0
Less: Reserve Capital of £12/10/- per share	4,739,012 10 0
Paid up	4,739,012 10 0
Reserve Fund (wholly used in the business of the Bank)	4,300,000 0 0
Final Dividend proposed	£9,039,012 10 0
Balance of Profit and Loss Account	177,712 19 5
	126,584 3 7
Total Shareholders' Funds	£9,343,309 13 0
Deposits, Bills Payable and other Liabilities, including provisions for contingencies	86,876,040 16 3
Notes in Circulation	13,526 10 0
Balances due to other Banks	245,254 8 6
	£96,478,131 7 9
Contingent Liabilities (under Letters of Credit, Guarantees, etc.) ..	£1,353,300 5 8

ASSETS.

Coin, Bullion, Notes and Cash at Bankers ..	£4,476,337 11 0
Cheques and Bills of other Banks	1,505,548 17 4
Balances with and due from other Banks	259,664 15 11
Money at Short Call in London	593,750 0 0
Treasury Bills—Australian Government	7,070,000 0 0
Public Securities (excluding Treasury Bills)—	
at or below market value (including £1,000 lodged with Public Authorities)	18,482,829 11 9
Australian Government Securities	29,316,000 0 0
Special War-time Deposit Account with Commonwealth Bank of Australia	3,729,640 16 1
Bills Receivable and Remittances in Transit ..	65,389,771 12 1
Loans, Advances and Bills discounted—after deducting provision for debts considered bad or doubtful	29,305,791 16 4
Bank Premises, Furniture and Sites—at cost, less amounts written off ..	1,076,576 5 0
All other Assets	621,991 14 1
	£96,478,131 7 9

Contingent Assets (as per contra)

ORWELL PHILLIPS } Directors. E. R. KNOX, Chairman of Directors.
ROBERT VICARS } C. DARVALL, General Manager.

AUDITORS' REPORT TO THE MEMBERS OF THE COMMERCIAL BANKING COMPANY OF SYDNEY LIMITED.

We have examined the above Balance Sheet and compared it with the books at the Head Office and with the returns from the Branches. We have verified the Bills and counted the Cash at the Head Office. We have obtained all the information and explanations we have required, and in our opinion the Balance Sheet is properly drawn up so as to exhibit a true and correct view of the state of the Company's affairs according to the best of our information and the explanations given to us, and as shown by the books of the Company.

In our opinion the Register of Members and other records which the Company is required to keep by law or by its Articles have been properly kept.

Sydney, 16th July, 1945. C. H. DOYLE } Auditors.
HARRINGTON B. COWPER }

PROFIT AND LOSS ACCOUNT.

To Interim Dividend for the half-year ended 31st December, 1944, at the rate of 7½ per cent. per annum, paid on 26th January, 1945	£177,712 19 4
Reduction of Bank Premises Account	25,000 0 0
Balance proposed to be dealt with as follows:—	
To Dividend for the half-year ended 30th June, 1945, at the rate of 7½ per cent. per annum ..	£177,712 19 5
Amount carried forward	126,584 3 7
	£304,297 3 0
By Amount brought forward from 30th June, 1944	£507,010 2 4
Profit for the year ended 30th June, 1945, after payment of all expenses of management (including Directors' Fees, £3,750) and provision for taxes and for rebate on current bills and accrued interest on fixed deposits, and for bad and doubtful debts and other contingencies	£122,233 11 2
	£384,776 11 2
	£507,010 2 4

ORWELL PHILLIPS } Directors. E. R. KNOX, Chairman of Directors.
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VIA MEDIA.

(Continued from page 11.)

tory of religion demands a progression from animism to polytheism, and thence through monotheism to atheism. How can there be a via media unless it be a narrow path onwards to atheism?

Now, concerning this notorious doctrine by development. It was the shoal upon which the brave barque Via Media was wrecked. Therefore let us take careful soundings of a place where any traveller devoted to historical discovery may find himself in difficulties.

The most penetrating study of the Doctrine of Development I know was made by Dr. George Salmon, Regius Professor in the University of Dublin some 40 years after Newman's secession to the Papacy (3). He shows that the attempt in the Tracts for the Times to refute the claims of Rome was made by men who afterwards became Romanists themselves. This fact ought to make the impartial observer hesitant concerning the main structure of their tottering edifice, the doctrine of the via media. Dr. Salmon marshals a massive weight of evidence to prove that the theory of development was first used in the previous century by Calvinist apologetics as an argument against Rome which at that time contended to have been always the same, everywhere,

and accepted by everyone in the early ages of the Church. So famous a Roman theologian as Bousset in the century before Newman had resisted the doctrine of development with might and main, his assertion being that the whole Roman system was there clear in the New Testament.

This old theory taught and propagated in the teaching institutions of the Roman Church was that the teaching of the Church has never varied. Scripture proof of the identity of her teaching with that of the Apostles might fail, but tradition could not fail to prove that what the Church teaches now she had also taught from the beginning. Thus the Council of Trent clearly taught that all saving moral truth had been delivered either by the mouth of Christ Himself or by His inspired Apostles, and had since been handed down either in the Scriptures or in continuous unwritten tradition.

The result of all this previous controversy was that Newman's Essay was at first received most doubtfully by those he was trying to woo; for it could be argued that the doctrine of development would serve equally well to justify Protestantism. As Dr. Salmon points out, the doctrine of development is of no use to Rome unless supported by the further doctrine of infallibility.

In spite of this inadequate sketch of a phrase which plays such a large part in contemporary Anglican thought, enough has been said I believe to show that the Church circles in which it was developed and explained and popularised came to grief and disappointment, burned with the very fire with which they played. The story is told (5) by Canon Irvine, at that time Vicar of Littlemore, where Newman recanted to papal doctrine twenty years previously, of seeing an old man broken by grief, sobbing over the lych gate of the English Church there. The collar of the old man's shabby overcoat was pulled up to hide his face; but in spite of this, Canon Irvine recognised John Henry Newman.

- (1) The Tractarian Movement, Bishop E. A. Knox, p. 195 (1933).
- (2) Ditto, p. 182.
- (3) The Infallibility of the Church, George Salmon, D.D. (1888).
- (4) The Uniqueness of Man, XIV.: Religion as an Objective Problem, Julian Huxley (1941).
- (5) Religion in the Victorian Era, L. E. Elliott Binns, D.D., p. 102 (1936).

(To be continued.)

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PROTESTANT ACTION SOCIETY

THE A.C.R. "SPECIAL PUBLISHING FUND"

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been received with grateful appreciation:— Amount already acknowledged;
£55-4-0. Mrs G. D'Arcy-Irvine, 10/-; Mrs Harvey Smith, £1.10.0; Mr M.P. Brown-
rigg 10/-; Miss E.C. Horton £1. 10/-; R.C. J.P. Dryland, £1.10.0; Total £59-5-0

(PROTESTANT ACTION SOCIETY ALTERATION.) In Lieu of the "4th. Friday."
Insert "4th. Wednesday" and in lieu of "Fourth Floor Anderson Hall" etc.
insert "The Bible House, Bathurst Street, opp. St. Andrew's Cathedral".

CAR NEEDED :- Car urgently needed for Paridh work at Cabramatta-Cenley
Vale. Ring Rev. C. Steele MU 2812.