

The Bishop of Adelaide and lay members of the synod, who were surprised by the session, will be held at the Cathedral of St. Peter, Adelaide, on Monday, August 24, at 8 a.m., when the Lord Bishop will deliver the pastoral address.

At 7 p.m. on Tuesday, September 1, the synod will be in session at the Cathedral of St. Peter, Adelaide, for the purpose of electing members.

QUEENSLAND

Diocese of Brisbane

The following are the names of the clergy issued.

The Very Rev. Canon J. M. A. as Commissioner of the Diocese, in the absence of the Bishop.

Rev. W. J. M. A. as Vicar of the Diocese, in the absence of the Bishop.

Mr. H. J. M. A. as Vicar of the Diocese, in the absence of the Bishop.

Mr. D. J. M. A. as Vicar of the Diocese, in the absence of the Bishop.

Mr. W. J. M. A. as Vicar of the Diocese, in the absence of the Bishop.

Mr. S. J. M. A. as Vicar of the Diocese, in the absence of the Bishop.

Handbook
The Handbook for the Diocese of Queensland, published by the Diocese of Queensland, is a useful guide, providing information for the Junior Anglican League, and is of interest to the members of the Diocese. The Handbook is available in the Diocese of Queensland, and is a copy is from the Diocese of Queensland, and is a copy is from the Diocese of Queensland.

COLLEGE OF THEOLOGY

The F. and

We desire to draw the attention of our readers to the fact that the examination of the prize essay, which was held on the 13th September, 1942, will be held on the 13th September, 1942.

Printed by Wm.

THE PAPER FOR CHURCH OF ENGLAND PEOPLE

THE AUSTRALIAN Church Record

CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

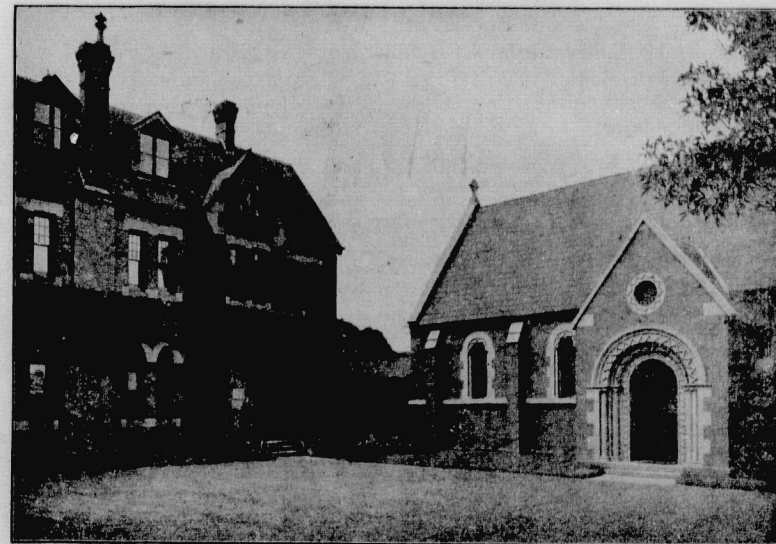
No. 17—New Series.

AUGUST 27, 1942.

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

Moore Theological College

(Established 1856)



Section of the Main Building, showing main entrance to Moore College and the Bishop Broughton Memorial Chapel.

The Chapel is condemned as unsafe, and the buttresses struttled with timber beams to prevent collapse.

A Generous Donor has given the whole cost of a New Chapel Building.

THE TRADITIONAL EMBERTIDE EFFORT

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**THE KING'S CALL TO
PRAYER—SEPTEMBER 3**

"Should not a people seek unto their God?"

The responsibility rests on each Christian patriot to make the day a DAY OF PRAYER. "Pray without ceasing." "Men ought always to pray and not to lose heart."

Notes and Comments.

The War comes nearer. Another tragic loss came to us when "The Canberra" was sent to the bottom: Nearly 200 casualties, including many deaths. As our leaders have pointed out, she had a great record of heroic service, for which we should be sufficiently grateful. The great struggle in which she had her part—the battle of the Solomons—may well be a determining factor in the Japanese conflict. And we have to be prepared for sore loss of life and the consequent sorrow in many a home. But we believe in God—the God of battles. If we find the conflict hard all the more chance there is of our turning to God in true repentance of heart, and so of becoming

possible instruments in His hands for bringing in a Kingdom of righteousness and peace. The scandalous happenings so frightfully general in the Commonwealth indicate how much we need of correction and consecration of life to the purposes of God.

Let us pray earnestly and importunately that the travail of soul through which we are being called may issue in the bringing forth of a people fearing God and working righteousness. The Call to Prayer is a Call to Repentance and Renewal.

We cordially welcome the letter, published on our Leader page, from the Heads of the Churches in New South Wales. It makes sad reading—but no sadder than the descriptions of the prevailing licence to be found in the secular press. We hope the appeal will be given the consideration due to these leaders of Christian thought. The serious condition of our country in the threatened invasion and the devastating effect of this moral debacle on the morale of our people, and the fighting powers of our soldiers, call for urgent and stringent action. To fail here is to be guilty of treachery against the country we are pledged to serve.

We deeply regret the tone of the article in our contemporary, "The Church Standard." We are not satisfied that the recent articles on sex which appeared in our contemporary have done much to relieve the moral burden. We confess to being a little tired of the magic word "constructive." A greater prophet than the editor of "The Church Standard" felt impelled to cry, "Wash you, make you clean, put away the evil of your doings before mine eyes."

But if we are to be constructive, let us at least get something that probes the problem. The panacea of "healthy recreation"

without "inhibitions" is so childish as to almost invite contempt. It hints at the old Roman remedy for unrest, "Bread and circuses."

The following letter from General Sir Bernard Paget, Commander-in-Chief of the Home Forces, was read at the General Assembly of the Church of Scotland in Edinburgh in May last, by Dr. J. Hutchinson Cockburn, ex-Moderator, who recently protested to the War Office about a B.B.C. postscript describing a battle training school. Sir Bernard Paget had consented to the reading of his letter:—

"I am writing to all the Army commanders about two points in our training, particularly the training at the battle schools, about which I have heard severe criticisms both from civilians and officers.

"The first point is the use of strong and offensive language to urge students to greater efforts during training. This behaviour is a complete negation of leadership, and, while troops will respond to a lead, they will not be driven on by abusive language. When such language is used by n.c.o.s to officer students I consider that it is most harmful to discipline.

"The second point is the attempt to produce a blood lust or hate during training. Such an attitude of hate is foreign to our British temperament, and any attempt to produce it by artificial stimulus during training is bound to fail, as it did in the last war. Officers and n.c.o.s must be made to realise the difference between the building up of this artificial hate and the building up of a true offensive spirit combined with the will-power which will not recognise defeat.

"I think that both these points arise from a combination of enthusiasm and inexperience of young officers, but they will certainly do more harm than good to our training if they are not stopped at once. I will therefore leave it to you to decide how best to stop these practices without at the same time damping down the enthusiasm which has given rise to them."

We are glad that the Commander-in-Chief has given such a fine lead and hope that we have heard the last of this kind of training.

The House of Bishops received a shock at the recent Convocation of Canterbury, when the Lower House refused to assent to "the permissive re-ar-

rangement of the Canon in the Order of Holy Communion" which the House of Bishops had adopted by a majority last January. The result was that the matter was withdrawn from debate in the House of Bishops, until the next group of sessions. The Archbishop of Canterbury and other bishops who had agreed to the re-arrangement were, to use the words of the Bishop of Birmingham, "distressed that no such encouragement or support was forthcoming" from the Lower House and were inclined to assert for themselves an authority over-riding the decision of Parliament not to authorise the P.B. of 1928.

In the Lower House of York Convocation an interesting situation arose indicating the strong feeling against the proposed rearrangement. To quote the English Record:—

"After the withdrawal of the proposed alteration in the Communion service by the Convocation of Canterbury, the Lower House of York Convocation decided to do the same, but before the Prolocutor put the resolution of withdrawal before the House, the Bishop of Warrington intervened to express his disapproval of the withdrawal and affirmed his belief in the wisdom of the proposed change and quite evidently wished to leave the impression though the House was withdrawing the proposal, it, nevertheless, was in sympathy with the principle. This was challenged by the Rev. Fisher Ferguson, rector of Carlton, Nottingham, who contended that if the proposal were to be withdrawn it must be unreservedly and without any proviso or suggestion that the House, nevertheless, agreed with the principle of the proposal. Many of us, said Mr. Ferguson, emphatically regret the proposal on Historical, Practical, and Doctrinal grounds. The Prayer of Oblation was put in the Post-Communion, by our Reformers, to mark emphatically that our Church does not recognise any oblation of the consecrated elements. It is futile to contend that no change of doctrine is intended for any candid Anglo-Catholic will admit he desires this and other changes to emphasise a change of doctrine and emphasis. The proposal was meant to be a further evasion of the decision of Parliament in its rejection of the Prayer Book of 1928. The chief opposition, however, said Mr. Ferguson, is on doctrinal grounds for the doctrine that the new proposal desires to bring back is the very one our Communion Office was so arranged as to exclude. Allow this proposal and you will encourage many clergy to turn towards the Holy Table

and apply to the elements words that the Reformers never intended should apply to them. The Church of England in her Prayer Book Articles and Minutes, stands for the absolute finality of our Lord's atoning sacrifice, and rather than accept the Roman doctrine of the sacrifice of the Mass, our Reformers yielded their bodies to the flames.

"After this speech there were many calls that a vote be taken on the resolution for withdrawal, this was carried overwhelmingly, only two or three voting against."

Or "Censorslip!" This much debated question is evidently to receive a full debate in Parliament. Censorship, of course, is not infallible. The story is told of an Irish woman who sent an egg to her sister in England. The sister wrote back thanking her for it and added merrily that she wished her sister would mail her a cow. The censor, horrified lest the cow should appear in the mails, wrote on the margin that the importing of cattle to England was prohibited, and returned the letter to the sender!

To judge from recent happenings, this story is not so far-fetched as we at first imagined. Truly our censorship leaves very much to be desired, and we are glad that a strong protest is at length being evoked.

Honourable statesmen will welcome an unprejudiced enquiry into a matter so important for our national health.

C.M.S. ANNUAL.

The annual meeting of the N.S.W. Branch of C.M.S. was held in the Chapter House on Friday night last. The Archbishop of Sydney presided and offered congratulations to the various officers of the branch on the splendid work accomplished through the year. In making a survey of the various mission fields, His Grace urged further co-operation in sending the Gospel message to the ends of the earth.

An act of thanksgiving was led by Archdeacon Begbie and speakers included the Rev. J. S. Bird, of Chekiang, China, and the Rev. L. Harris, of the Northern Territory. Both speakers gave graphic descriptions of their work. Evacuees from Northern Territory Mission Stations rendered very sweetly several hymns.

The financial statement showed that more than £19,000 had been raised by the branch during the year—a really wonderful result.

Personal.

A very great feeling of sympathy will be felt for the Ven. Archdeacon and Mrs. Kidner, of the Tanganyika Mission, on the tragic death by drowning, of their youngest son David, at Moshi, East Africa, on August 7. C.M.S. and other friends will be uniting in prayer for their comfort.

Mrs. Dixon Hudson has presented a beautiful Communion Cup and Paten to St. Hilda's, Katoomba, N.S.W., in memory of her husband, the late Rev. Dixon Hudson, with this inscription: "In loving memory of the Rev. Dixon Hudson." The gift was dedicated at the Communion Service on August 2 at 11 a.m., by the rector, Rev. J. R. Le Huray, who spoke in great appreciation of the services rendered to St. Hilda's by Mr. Hudson while he lived in retirement at Leura.

Rev. M. J. May, who has been the Precentor of St. David's Cathedral, Hobart, Tas., for several years past, has been appointed to Holy Trinity parish, Launceston, in succession to the late Canon Muschamp.

Rev. O. C. J. Van, who has been curate at St. John's, Darlinghurst, N.S.W., for the past four years, has been appointed rector of South Grafton, and will take up his new duties on September 1.

Rev. E. T. Pearce, rector of Carcoar, N.S.W., was married to Miss Delle Hammond, eldest daughter of Mr. and Mrs. de Beauvoir Hammond, of Mosman, Sydney, in All Saints' Cathedral, Bathurst, on July 27. The Bishop of Bathurst, Rt. Rev. A. L. Wylde, M.A., officiated at the ceremony.

The engagement is announced of Joan, youngest daughter of Archdeacon and Mrs. Border, of Moree, N.S.W., to Lieutenant E. Bryce-Carter, A.I.F., son of the late Mr. Bryce-Carter and Mrs. Bryce-Carter, of Longueville, Sydney.

The death occurred in Sydney of Mrs. Effie Jane D'Arcy-Irvine, widow of the late Malcolm D'Arcy-Irvine, and sister-in-law of the late Bishop Gerard D'Arcy-Irvine, of Sydney.

Rev. A. W. Pain, of Ballarat, Vic., has been reported "missing." He was in Singapore with a medical unit when that base was surrendered to the Japanese.

The two sons of the Ven. Archdeacon and Mrs. Best, of Ballarat, are reported "missing." Private Alan Best is one of the Tobruk veterans. His brother David is "missing" in Malaya.

The Most Rev. G. T. M. Harding, D.D., Archbishop of Rupert's Land, has announced his resignation to take effect at the end of this year.

Moore College Memorial Chapel

John Francis Cash did his duty. As in the last war, so in this, the boys from the rectory and the manse flocked to the colours. They left behind them in the last war a noble record. They are forming an imperishable memorial in this.

design approved by the committee of Moore College, to commemorate the faithfulness unto death of their dearly loved son. The John Francis Cash Memorial Chapel will witness to students in years to come of sacrifice and loyalty and so the man whose

The Church Missionary Society has announced the loss of the ship on which Sister A. Law, an English C.M.S. missionary, who spent her furlough in Victoria owing to war conditions, sailed on her return to Ranaghat Hospital, India. Over 300 C.M.S. missionaries from various parts of the world have sailed safely to and fro since the war began, and Sister Law is one of the first to be lost.

The engagement has been announced of Section-Officer Joan Elizabeth Lewis, W.A.A.F., second daughter of Dr. J. C. Lewis, of Melbourne, and Wing-Commander James Cecil Stevenson, eldest son of the Bishop of Grafton, N.S.W., and Mrs. W. H. W. Stevenson.

Archdeacon E. H. Stammer, who has been rector of Inverell, N.S.W., for the past 25 years, has retired from parochial duties, but will continue to fulfil his duties as Archdeacon of Armidale.

Rev. W. T. C. Storrs, M.A., of Surrey Hills, Vic., who gave more than 30 years' service to Prahran, and who is a well-known evangelical leader, celebrates his 80th birthday in October next. Mr. Storrs came from a ministerial family, his father being one of five brothers, all of whom were clergymen, while four sisters were married to clergymen, and Mr. Storrs himself is one of four brothers, all of whom entered the ministry.

THE HERBERT LANGLEY TRESS MEMORIAL FUND.—To Establish the Herbert Langley Tress Bursary at Moore Theological College.

To perpetuate the memory of one who gave such outstanding service to the Diocese.

Donations may be sent to
THE HON. TREASURERS,
Diocesan Church House.

Rev. and Mrs. A. N. Levick, of St. Luke's, North Fitzroy, Vic., have received word that their youngest son, Cpl. Denys Levick, has been posted as missing in Malaya.

Interesting memories of Sydney Church life will be stirred by the announcement of the death of Frances Smyth-King, at the age of 77 years, eldest daughter of the late Rev. Edmund Symonds, sometime incumbent of Mount Victoria cum Blackheath cum Katoomba, and daughter-in-law of the late Canon Hulton Smyth-King, one of the leaders in Sydney church life some sixty and seventy years ago, and honorary secretary of the old Church Society, 1876-1885.

The Bush Church Aid Society desires to acknowledge with thanks the receipt of £1 donation from "Supporter."



John Francis Cash

Amongst the great army of flying men—the few on whom so many depend—the memory of one gallant young man will be kept green in the diocese of Sydney in a worthy way.

Through the great generosity of the Rev. Frank Cash and Mrs. Cash, the entire cost of building the new chapel of Moore Theological College has been met. The generous donors wish the chapel to be built according to a

plane went down in the Mediterranean will still speak of the sacred call of duty and still point the way of devotion to the uttermost.

The committee of Moore College value the gift more than can be readily expressed. May the God of all grace richly bless the givers who have yielded their best ungrudgingly at the call of their country.

John Cash was good both at athletics and in studies at school,

securing four Honours in Science subjects in the Leaving Certificate Exam.

War was declared on Sunday, 3rd September, 1939; and John presented himself at the enlisting office on the Monday morning at 8 o'clock for service abroad in the R.A.A.F.

In the following year he got his Wings.

On the morning of Saturday, 16th August, 1941, he, in his Hurricane, engaged both German and Italian fighter planes. In that air battle near Ras Beddud, not far from Gambut in the Middle East, he had to his credit on that morning a German M109 and an Italian S79.

His fellow pilot then saw him go down in his Hurricane into the Mediterranean Sea.

Aged 21 years and six weeks.

H.M.A.S. CANBERRA.

Memorial Sermon preached by the Chaplain, Rev. L. L. Nash, M.A., B.D.

In Holy Scripture are to be found some words of the Apostle Paul which are not local and limited, but timeless and universal; and as such, because of their spiritual comfort, are to be found in the Church's order for Christian burial. "Be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." I Cor. 15: 58.

It is most gratifying that the authorities in Church and State have co-operated to make this service possible. Within the four walls of the mother church of the mother city of the Commonwealth we gather with hushed hearts and bowed heads in the presence of our Father-God, Who is able to make all grace to abound in all things and Who in Jesus Christ His Son meets every need of man's hungry heart. This service is most fitting, because during those successive events of action, a sinking cruiser, and a separated ship's company, no opportunity presented itself of us all getting together to render thanks for all His mercies, and to pay respectful tribute

to our honoured dead. Some of those poor battered bodies went down in our ship, some were buried later at sea; and it is only now that we can meet together perhaps for the last time as a ship's company.

The shadow of sorrow has during these past nine months fallen heavily upon many a naval family throughout our nation. From the most eminent to the lowliest the hand of the Great Reaper has not been withheld. There is no distinction when we are all measured up by our common humanity and our common mortality. High and low, rich and poor—we do well to remember that in the midst of life we are in death.

A GRATEFUL TRIBUTE.

We render grateful tribute to our captain, fatally wounded as he was, peering with his binoculars through the dark in order to locate the enemy coming in to the attack. Right to the end when he was being carried off seriously wounded, he was the captain of his ship and the leader of his men. It might even be said that the loss of his ship was the loss of his life. Not far from the captain's stricken body lay that of a little lad, a lowly member of his ship's company. Let him be nameless. He, too, had been carried by the loving and tender hands of his mates to the welcome rescuing destroyer; and there on the open deck in the first light of dawn, in the cold and rain and exposure, this little lad's voice was faintly heard to murmur, "A minister, get me the minister." His friend searched round, but the padre had been taken off in another ship, and in despair he had to come back to tell his dying comrade that there was no minister on board. "I'll get you a drink of water." It was the only piece of service he could do. When he returned with the drink and bent over the poor smashed frame, he heard these faint words coming from the lad's trembling lips: "Though I walk through the valley of the shadow of death I will fear no evil, for Thou art with me, Thy rod and Thy staff they comfort me." And with these self-chosen words from Psalm 23 a soul prepared to enter the life of the world to come. We who remain can little afford to lose such comrades, but we know that what is called Fate where there is no Faith is recognised as Providence when the clear light of the Christian Faith helps to clarify all the mysteries of the surging source of events. The example of such comrades, as typified by these two, the named and the nameless, the particular and the general, encourage

us who remain to ponder those words of Holy Scripture with which I began and to examine ourselves as to whether we are always abounding in the work of the Lord.

AMERICAN FRIENDSHIP.

The ship's company would wish me to voice our united and public gratitude to our American friends for the way in which they welcomed a motley lot of survivors. No consideration was too great, no way of helping us too burdensome. Comforts, clothes, willing service, were all forthcoming just as though they wished to demonstrate those words of the Lord Jesus when He said, "It is more blessed to give than to receive." Their doctors gladly attended our wounded even though hard-pressed with their own injured men. Their men attended to the bodily comfort of our men, and clubbed together to buy things from their canteen for the Australian visitors. In this common experience of struggle and suffering, the two English-speaking nations find themselves welded into a closer unity of understanding and purpose which we trust will be fruitful in restoring the broken unities of our international order. We thank our American friends for their kindness and generosity.

A WORD OF WARNING.

Two things might well be said: 1. This nation can under-estimate its enemy; and 2. This nation can under-value its Divine resources.

It seems to some that there are among our nation attitudes of mind and currents of feeling which can under-estimate our most recent enemy, his ingenuity, his cunning and his resolution. It seems to some that there are still sections among us who tend to put personal gain before the good of the community. Parties tend to be considered before the national well-being. Disharmonies are protracted because past differences can't be resolved. All the best interests of our nation will have to ensure that the greatest enemy of our Commonwealth be not found within rather than without. It seems to some that vested interests are exploiting the weaknesses of human nature. According to competent historical authorities, it was the constant round of entertainment and abundant bodily pleasures that brought low the mighty Roman Empire. In a time of war, when the major peace-time crime becomes the major war-time virtue, with this complete reversal of a fundamental ethical principle there is the danger of a similar and

accompanying reversal of the principles of the whole moral code which is our heritage from our fathers. Our enemy knows the weaknesses as well as the strength of our democratic system, and has exploited these failures to the full; and it may turn out that, because we have allowed to let slip the time-honoured and well-tested principles which govern money and sex, this Australia will have found that it has under-estimated its enemy because it has allowed self-control and poise to fade out of the inner life of the individual. We may prove to be our own worst enemy unless the home is safeguarded and the animal passions of man canalised according to God's purpose in Creation.

This nation can, in addition, under-value its religious heritage and its divine resources. Right at the centre of man's need and spiritual sickness there stands the Cross of Him of whom it was said: "Even so must the Son of Man be lifted up . . . for God sent not His Son into the world to condemn the world but that the world through Him might be saved." God is out on the mountains to-day, and He won't rest until every wandering and injured sheep is brought home to the shepherd's fold. The father is walking down the road with outstretched hands and forgiving smile for every prodigal who will take the leap of faith and trust the Father's assurance that there is forgiveness and welcome if we would only return to our father's house. What great spiritual power would flow from a nation repentant and determined to follow God's way and not ours.

It is the message of the gospel to every generation of men that God acts, that in the Cross of the Divine Saviour there is forgiveness of sins, and a life of power through faith in God. Spiritual power is available in personal decision, in corporate worship, in Bible study, in sacrament, and in prayer. A nation so armed would be always abounding; a nation so dedicated to true religion and virtue would be invulnerable. Let us not under-value our spiritual resources.

One early morning I was aroused to attend a dying lad who was not expected to see the dawn. "Sir," he said, "pray for me, please." And with my hand on his head, together we sought the presence of God, and com-

mitted our ways unto Him. Two days later he whispered into my ear as I bent over his still blood-stained bunk. "Sir, I want you to tell everybody that it was prayer that pulled me through." So "be ye steadfast, unmoveable, always abounding in the work of the Lord."

APOSTOLIC SUCCESSION AND REUNION.

(By the Rev. W. F. Pyke, B.D.)

A resolution was moved in the Lower House of the Convocation of Canterbury in May as follows: "That the bishops be respectfully requested to consider whether the co-ordinating of candidates for the ministry would provide a solution of the re-union problem."

The resolution was rejected by an almost unanimous vote. The Church of England can hardly claim to be a "bridge church" in the matter of re-union if she so injudiciously turns down such a practical proposal. Re-union requires a common ministry and a common partaking of the "Sacrament of Unity." Ordination by a bishop and a Free Church leader acting together in the laying-on of hands would secure this common ministry. This, I believe, has already been done in Australia in a movement led by the Bishop of Riverina and others.

The "outstanding obstacle" to re-union is "Apostolic Succession." A large number of churchmen regard the apostolic succession in the commonly received acceptance of that term, as essential to a true church and to valid sacraments. To them, an episcopally ordained ministry with perpetual succession by the laying-on of hands was ordained by Christ Himself and there can be no Church as He designed it that does not possess these characteristics.

Another section think that entirely a mistake. They accept the historic episcopate as possessing valuable elements of order, elements that have proved themselves through the ages, but to them, there seems no evidence that Christ ordained this, but that all the evidence points the other way.

The divergence of belief on a matter so vital must, it seems to me, prevent

any re-union, until it is resolved one way or the other. That might almost read like a note of despair in respect to re-union ever being an accomplished fact, and I confess that I do not think it will come about by the acceptance of one type of organisation or government. We cannot have a real unity by organisation unless the organisation is the expression of, and not the means of, securing a unity of spirit that must be separately won.

Our main line of progress must, I think, be to get on close personal terms of friendship and sympathy with Christians of different denominations, in common work, common worship and in common prayer.

What the Church of England demands as primary and essential for a valid ministry is the presence and power of the Holy Spirit. The first question put by a bishop to the candidate for Holy Orders is, "Do you trust that you are inwardly moved by the Holy Ghost to take upon you this Office and Ministration, to serve God for the promoting of His glory and the edifying of His people?"

No conception of the Christian ministry is better fitted to promote the spirit of comprehensive unity. In view of its history the Church of England could not be expected to abandon the practice of episcopal ordination, nor, on the other hand, could non-episcopally ordained ministers in the Free Churches be expected to submit to a second ordination to be conferred by episcopal hands. This would seem to many to be a public denial by the Free Churchmen of the validity of the first ordination. Co-ordination seems to be the most practical way of getting over this difficulty.

Until the Church as a whole can present an "united front" against the forces of evil, we cannot expect the non-Christian world to take much notice of us.

ANNUAL MEETING.

The Annual Meeting of the Shareholders of THE CHURCH RECORD LTD. will be held at the Company's Office, George Street, Sydney, on —

FRIDAY, 18th SEPTEMBER, 1942, at 5 p.m.

The Annual Balance Sheet will be presented and Officers elected.



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W. S. LESLIE, M.A., Headmaster.

To Australian Churchmen

THE KING'S CALL TO PRAYER

September 3 is the third anniversary of the war. Strange things have happened since the fateful declaration on September 3, 1939. The first months of the war were like a calm before the storm. France went into action almost immediately. She crossed the frontier and threatened Saarbrücken. But it was only a threat. The newspapers promised big things. They never came off. Then Germany struck. Certainly now things began to happen. Denmark and Norway were invaded. In spite of a gallant British attempt to turn the scales Norway fell to the Germans. Holland and Belgium were rapidly reduced to submission. France was invaded. Weygand tried to remedy matters. Then France fell. England stood alone, and the attitude of Russia was uncertain. Germany possessed the continent of Europe. Italy, in the south, was an ally even when professedly neutral. Sweden was isolated in the north. Vast internal resources of the fallen countries replenished the Nazi stores. Great factories that were either neutral or directly assisting the Allied cause now turned out great stores of munitions, guns, aeroplanes for the Axis powers.

There were bright spots, but they were only gleams in a murky darkness. Dunkirk was a marvellous episode. But in September, 1940, England stood alone. Yet with this vast array against her, the Prime Minister, Mr. Winston Churchill, declared, "We are on the road to victory." A great statement worthy of a great statesman, and representing a great people. There has been no such series of reverses since. We need to bear that in mind. There have been grievous setbacks since but nothing to compare to the days of darkness and disappointment in 1940.

Italy's Threat.

Emboldened by the Axis suc-

cess, Italy came into the war. But she did badly from the start. She lost British Somaliland, Abyssinia, and, for a time, the whole of Libya. She suffered severe reverses at the hands of the Greeks. She has embarrassed her partner. Much men and material have had to be diverted from other theatres of war to redress partially the balance in the Middle East. Greece was overwhelmed, but not by Italians. Crete fell to a mixed Axis force, largely German. The second year saw victories for the Axis, but not such striking victories. The year also saw more successes by the Allies, but not outstanding successes.

The Present Situation.

Now England no longer stands alone. The Western lands have joined with her. China is making her power felt. Russia has withstood for more than a year the power that crushed Denmark, Norway, Holland, Belgium and France. September, 1941, showed us stronger and more reliant. And now we face September, 1942. Again clouds are gathering. Japan has complicated the situation in the Pacific. Russia has great gaping wounds. As yet the Axis war-machine rolls on. Our shipping losses are serious. There is a threat to India. Australia is not yet out of the wood. But England stands, and sometimes England strikes. The perspectives are not easily appreciated. The short war has turned into a long-drawn struggle. And as the good Book has it: "There is hope in our latter end."

The King Calls to Prayer.

At this time of crisis the King has called the British people to prayer on a week-day. The Dominions have to some extent recognised the call. But we may well ask what is involved in this proclamation? If it means that earnest people can meet together to invoke God, so far good. But

this is something far short of a nation at prayer. What we hope to see is a national holy-day in which, by fasting and supplication, the people as a whole make their petitions to Almighty God. The mere recognition of the need of prayer is not enough. So far as authority can achieve it, we need to muster our full force. We have had giant holidays during the war for less worthy purposes. We are challenged to approach God in true humility with at least the same vigour with which we have patronised baseball matches and public charitable enterprises.

What are the Conditions of Effective Prayer?

Some of us are not quite happy about our national condition. We are not in a fit state to pray. This may seem a wild exaggeration. Let us look at the facts. We have trained a large company of young men in our own country in the idea that they can disregard the laws of God, particularly in sexual matters, with impunity. The alleged reason for this departure from normal standards is that such measures are necessary as a prevention of disease. Yet the appalling fact stares us in the face that there has been an increase of 36 per cent. in the incidence of the very disease we seek thus to check. When will we learn ordinary commonsense? We have no more desire than has the Lord Mayor of Sydney, Alderman Crick, to exaggerate the state of affairs. But a plea of "war hysteria" is but a sorry consolation for an orgy of debauchery that is bound to bring a direful punishment in its train, inflicted, let it be noted, in larger measure on the coming generation!

We have not the exact figures for assault and robbery with violence, but we believe we are within the mark when we say they have increased by 50 per cent. A certain amount of these evils may be traceable to unusual circumstances. The fact that unusual circumstances invite such reactions is a sad comment on the moral powers of resistance in the community at large.

The First Condition—Repentance.

Until we as a people mourn our national sins there is not much use in coming to prayer. Instead of lamenting over the alarming increases in drunkenness, immorality and violence, we are spending time explaining them and trying to persuade ourselves that all is well.

The liquor trade is "digging in." This war has shown that propaganda is almost as important as front-line fighting. The liquor trade is shouting—perhaps an unfortunate word in this connection—about wine shops and sly grog shops. The real offender is the ordinary hotel. There has been no effort to check over-indulgence in strong drink. There has been no effort to prevent men and women drinking together for long periods in lounges. There has been very little active co-operation in enforcing the present liquor Act. Some small moves have recently been made in some of these directions, which are welcome. Let us make no mistake. If we are to call on God effectively we must "put away the evil of our doings from before His eyes." God is looking for a sober people to call upon Him.

And we are pandering to the lowest sexual impulses and degrading our young manhood and young womanhood. We view with the gravest misgivings the publicity that has recently been given to the pronouncements of Dr. Norman Haire. Under his own name, and under the pen-name of Wykeham Terriss there has been allowed to flow out into the publishing world and the press floods of unwholesome sex propaganda from the pen of this writer. It is an insult to pedagogy to call his effusions sex instruction. Protests have been made in many quarters, and we have hopes that some action may yet be taken with reference to this unhealthy sign. But if we are to pray aright we must thrust away from us this shameful prurience. Dr. Haire does not believe in prayer. He has abandoned in large measure the convictions of his Jewish forbears.

But the King calls the people to prayer, and we must cast out the unclean thing from our midst. To popularise a pen-name that is associated with such unsavoury fare by giving it publicity over the official stations of the A.B.C. is an insult to those who seek to honour God, and a poor preparation for penitence.

The Second Condition is Faith.

"He that cometh to God must believe that He is." God is calling us to cast away our sublime conceit in our own competency. He is asking us to humble ourselves before Him, and to rely upon His mighty hand and stretched-out arm to deliver us. We have had what has been called the miracle of Dunkirk. Yet there are many, and we regret to say some who are numbered amongst the Christian ministry, who deprecate any such idea of prayer. They seem to forget that even Kipling could write:

"For heathen heart that puts her trust
In reeking tube and iron shard—
All valiant dust that builds on dust,
And guarding, calls not Thee to guard,
For frantic boast and foolish word—
Thy mercy on Thy people, Lord!"

God inspires our leaders with wisdom, and our soldiers with courage. But over and above all careful preparedness and patient endurance, He bids us call upon Him in the confidence that He can deliver. Unless God is a great reality to us, Who can stretch out His hand in mercy and effect our rescue, it is useless to pray.

Yet the King calls to prayer—Are we ready?

THE MORAL DEBACLE.

We have received the following letter from the Archbishop of Sydney:—

Sir,

We feel compelled to direct attention to the very serious condition of affairs that threaten the moral stability of the nation.

There has been a relaxation of restraint which is widely infecting the community, and threatening

the moral and physical health of the rising generation.

Thoughtful observers believe that unless speedy remedies are provided the whole future of the country will be darkened, and our very existence as an independent people seriously threatened.

The drink evil has attained alarming proportions. Through the slackness in administering the liquor laws there has been an orgy of drunkenness and debauchery in our public parks and streets that fills law-abiding citizens with dismay.

The number of young girls that have fallen victims to intemperance, and in consequence have yielded to sexual desire, is rapidly increasing. Cases are cited in the Children's Court in which young girls far below the legal age of consent are found infected with venereal disease. Young women parade our streets, and entice service men to join them in questionable residential. They are to be found in the places where service men congregate. The incidence of disease is growing, and the whole situation must place a heavy additional strain on the police authorities.

We are convinced from information which we have received that if the list of prosecutions for offences against the licensing laws in all circumstances was made available, it would be found that within the last three months the number would run into four figures.

Instead of seeking to diminish the evil it seems to be taken for granted that it must exist. Preventives are issued to soldiers by authority when they go on leave. In some cases Army cadets served by women are the store-houses for these contraceptives. A large trade is being carried on in the advertising and sale of contraceptives to the civilian population. As a result our birth-rate is declining, and there is a remarkable increase in the proportion of elderly people to young people. Statistics tell a sorry tale of the successful diminution of the population. And yet a birth control clinic is registered in the telephone directory.

And while this inroad on chas-

Complacent - or - Confident?

A big Offensive is urgently needed IN Australia to capture the hearts of OUR people for God.

Are you **COMPLACENT** enough to believe it is necessary only to "hold our lines" these days, or, even to retreat to some strategic position from which to advance in better days?



An Outback Casualty.

Have you **CONFIDENCE** enough in God to know He can lead us **ONWARD** and **FORWARD** even now?

Will you put your prayers behind front-line nurses, doctors, air-pilot and chaplains of the **B.C.A.**?

Are your **SYMPATHIES** with this service? Does **YOUR** money fight for God and Righteousness?

The Bush Church Aid Society

Bible House,
Flinders Lane,
MELBOURNE.
Tel. F.5675.

Church House,
George Street,
SYDNEY.
Tel. M.3164.

The Bibleman's Corner.

(Rev A. W. Stuart, B.A.)

To readers of the "Record":

I take pleasure in writing a letter of greeting to the clergy and friends of the Bible Society. First, I wish to acknowledge my gratitude to all who support the Society, by prayer and by gifts. This note of appreciation includes the management of the "Record" for publishing the monthly "Bibleman's Corner."

Bible Society Service.

His Grace the Archbishop of Sydney has kindly arranged to hold a Bible Society service in St. Andrew's Cathedral, Sydney, on Sunday afternoon, August 30, at 3 p.m., when he will preach the sermon.

A hearty invitation is extended to all friends to be present. This is being held on Bible Society Sunday, a day set apart for all the Churches to emphasise the work of Scripture circulation. An offering will be received for the Service Testaments Fund.

Testaments for Troops.

Since the war began 70,000 New Testaments have been given to men of the Army, the Navy and the Air Force from the Sydney Bible House. Hundreds have been handed to men in St. Andrew's Hut. We have now arranged to extend the distribution to Women's Units of the Army and Air Force. One thing we stress is, that as far as possible, copies be given personally.

It Is Worth While.

A Chaplain wrote to me recently. He said, "I was tending a mortally wounded man, and among his possessions were a khaki copy of the New Testament and a picture of his mother. Inside the cover of the Testament he had written, 'My treasure text: For ye know the grace of our Lord Jesus Christ; though He was rich yet for your sakes He became poor, that ye through His poverty might be rich.'" Speaking of another lad whom he diverted from the path of sin in Cairo, he said, "At a quarter to midnight, with the aid of a British and Foreign Bible Society Gospel of St. John, the lad accepted Christ as his Saviour. Some months later he was killed in Greece."

How Can I Help?

The clergy can help by preaching on the Bible Society work on August 30, and by arranging, where practicable, for retiring offerings for the Service Testament Fund. All can pray, and give a thank-offering for the work.

Wishing you all God's richest blessing,

I am, yours sincerely,

A. W. STUART.

Pass this paper on to a friend.

The management committee acknowledges with grateful appreciation the following donations:—St. Stephen's, Willoughby £1, Rev. A. E. Morris 10/-, amounts under 5/-, 2/-.

Sydney, 14th August, 1942.

"A.C. RECORD" PUBLISHING FUND.

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CORRESPONDENCE

PROHIBITION.

(To the Editor "Church Record.")

Dear Sir,

The Archbishop of Brisbane is quoted in your columns of the 13th inst. as having written: "The effect of total prohibition in America was so disastrous to the morals of the community that I should be sorry to see it repeated here." Upon what evidence does he base this sweeping statement? Surely one carrying such grave responsibilities because of his high office should be particularly careful of his facts before making such far-reaching statements. I can quote much data and evidence to show that prohibition was a truly noble and successful experiment. There is no need. It is all summed up in one revealing fact. Since the repeal of prohibition there have been 12,400 local and country option polls held in the United States. These contests have resulted in 7700 "dry" victories. If 62 per cent. of the contests have eventuated in a return to "dry" conditions, then the greatly exaggerated stories of the evils alleged to have been brought about by prohibition are placed in their true perspective.

To demand that prohibition be the only inhibitory law observed 100 per cent. successfully reveals shallow reasoning. Within seven years of repeal the electors in 7700 electorates have

decided that it, not prohibition, was the failure, and again have voted out the liquor traffic.

An interesting sidelight is that twelve of these electorates are suburbs of Chicago. The sad fact emerges that many churchmen are satisfied with incidents of breaches of liquor laws, and do not trouble to acquaint themselves with the more numerous successes, before coming to a decision affecting their attitude to prohibition. I have met clergy who have been in Canada and the United States who strongly emphasise sly-grog, bad liquor, etc., etc., and yet are strangely without any knowledge of the splendid achievements of prohibition. It makes one sad.

Yours truly,

FRANCIS WILSON.

N.S.W. Temperance Alliance,
Ocean House, Sydney.

August 21, 1942.

PUBLIC SERVICE FELLOWSHIP.

(To the Editor, "Church Record.")

Dear Sir,

The "Public Service (N.S.W.) Anglican Fellowship" was formed at a meeting held in the Diocesan Church House, Sydney, on July 3, 1942.

It is with pleasure we announce that His Grace the Archbishop of Sydney has kindly consented to be our Patron.

The following elections were made:—President, Mr. F. L. Hedges; hon. secretary, Mr. H. J. Pickard; hon. treasurer, Mr. A. L. Short; with a general committee of twelve members.

Application and membership cards, also copies of the Constitution for the Fellowship, are now available from the hon. secretary, 5 Malvern Avenue, Croydon, N.S.W.

Church of England members of the Public Service, and of Corporate Bodies in N.S.W., are eligible for membership (men and women), to all of whom a cordial invitation is extended to join the Fellowship.

Your faithfully,

O. G. BARLOW.

Publicity Officer,
P.S.(N.S.W.)A.F.

"DOCTOR OF TANGANYIKA"

IN AN A.I.F. CAMP.

An interesting appreciation of Dr. White's book has come from a member of the A.I.F. Somewhere in Australia. He writes:—

Some weeks ago I finished reading your book which my wife had sent to me, and enjoyed it so much that I lent it to all and sundry in the unit. It is really amazing the way it was grabbed and read at all hours and by all kinds and types. Some of the remarks were amusing, one being: "Gee, this bloke has a big vocabulary, hasn't he!" I replied that you had, but wasn't too sure if he had been includ-

ing the native expressions as well! Such remarks as, "He must have had plenty of 'gutz' to go out there," and "What terrible conditions and ideas these people live under," provided an excellent ice-breaker and opportunity to say more of the personal reasons and convictions for your going there. Indeed, one cove was so moved by the horror of some customs that he got up and described quite a few of them to an open-mouthed audience!

Then, of course, a lot more wanted to read it, and with the exception of one squeamish chap, who could only manage about 20 pages, they all did. If it does nothing more than convince them that these (and so many others) people are not happier left to themselves, it is a big step in the right direction and correct thinking, isn't it?

Noticing your book advertised in the "New Life," I couldn't help thinking that if these good Christian folk who do buy and read it would all pass it on to someone in the Forces, it would very quickly 'go round the tent' (as books have the habit of doing in Army life!), leaving a real and lasting impression. I am very thankful for its message to me, for the opportunities it has opened, and will pray that the hard, solid facts will go right home (where button-hole talks fail). To my mind, the primary reason that it is so readable by anyone is just this silent convincing record of fact. If my own reactions are any criterion, the reader must decide on the why and wherefore of your going and the worth-whileness of the work.

Churchman's Reminder.

"Liquid madness sold at tenpence the quatern."—Carlyle.

August

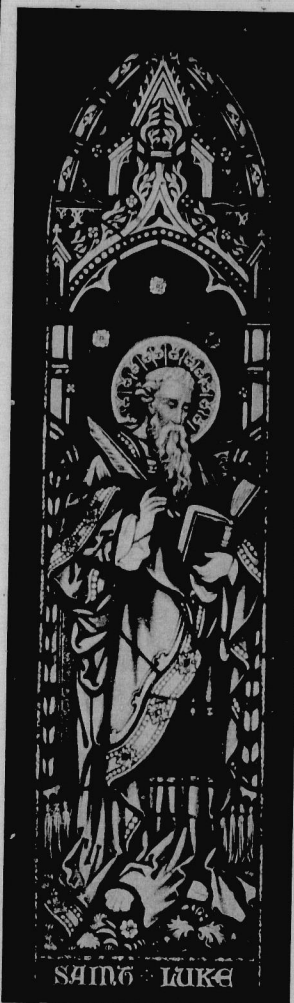
28—Friday. Augustine, Bishop of Hippo, in N. Africa. He died 430 A.D. He should not be confused with the later Augustine, who came to convert the Anglo-Saxons in the south-east of England. Augustine of Hippo was a great orator as well as a great theologian. He has been considered as next to St. Paul as a Christian teacher.

30—13th Sunday after Trinity. This ancient collect presents an ancient question. When can we feel assured that we please God? Is it when we do right? But can we do right by ourselves? It is as the collect says when we do what God tells us to do. In other words, when we follow the directions of the Book.

September.

6—14th Sunday after Trinity. Another welcome reminder of the trinity of virtues so necessary. Truly the Prayer Book teaches us with regular repetition what is needful in the Christian life.

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The Commercial Banking Company of Sydney Limited

(with which is amalgamated The Bank of Victoria Limited)

Board of Directors:
EDWARD R. KNOX, Chairman. ORWELL PHILLIPS, Deputy Chairman.
GEOFFREY F. HUGHES, SIR DONALD C. CAMERON, K.C.M.G., ROBERT VICARS and DOUGLAS R. LYSAGHT.
General Manager: C. DARVALL.

REPORT OF THE DIRECTORS FOR THE YEAR ENDED 30th JUNE, 1942.

To be presented to the Shareholders at the Ordinary General Meeting to be held at the Head Banking House, 343 George Street, Sydney, on Tuesday, 18th August, 1942.

The Directors submit to the Shareholders the Balance Sheet as on 30th June, 1942, with a copy of the Auditors' Report thereon. A copy of the Profit and Loss Account is annexed.

The profit for the year, after payment of all expenses of management, 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, amounts to

To which is added the amount brought forward from 30th June, 1941

making a total of

from which the Directors have made the following appropriations:

To Interim Dividend for the half-year ended 31st December, 1941, at the rate of 7½ per cent. per annum paid on 27th January, 1942

Reduction of Bank Premises Account—amount written off for depreciation

leaving a balance of

Declaration of a dividend for the half-year ended 30th June, 1942, at the rate of 7½ per cent. per annum payable at the Head Office of the Company

leaving the amount to be carried forward

The Directors desire to place on record their deep sense of loss through the death on 25th May last of Mr. Owen Esmond Friend, who first joined the Board in May, 1913.

In terms of Article 94, Mr. Robert Vicars and Mr. Douglas Royce Lysaght were appointed Directors to fill the vacancies caused respectively by the resignation of Mr. R. J. A. Massie and the death of Mr. O. E. Friend. Messrs. Vicars and Lysaght are now eligible for election and have given notices of candidature.

In conformity with Article 89, Mr. Geoffrey Forrest Hughes and Sir Donald Charles Cameron, K.C.M.G., now retire, but are eligible for election at the Meeting and have given the requisite notices of candidature.

It rests also with the Meeting to appoint Auditors and fix their remuneration.

The Auditors, Messrs. Cecil Howe Doyle and Harington Burrough Cowper, now retire; Mr. Cowper, being eligible, offers himself for re-appointment. Notice of intention to nominate Mr. Francis William Hixson, a former Auditor of the Company, to the office of Auditor has been given by Member of the Company, pursuant to Section 113 of the Companies Act, 1936.

In order to attain the most effective use of our manpower and release as many men as possible to the services, Branch establishments have been under constant review during the last three years. In March last the position was jointly considered by all Trading Banks.

As a result thirty-three Branches were closed during the year, but in nearly every case customers have been afforded the services of a Receiving Office or satisfactory reciprocal arrangements have been made with other Banks for the maintenance of adequate banking facilities and equitable exchange of business.

BALANCE SHEET ON 30th JUNE, 1942.

(including the figures of the London Branch by cable)

LIABILITIES.			ASSETS.		
	£	s. d.		£	s. d.
Capital—			Coin, Bullion, Notes and Cash at Bankers	5,431,715	14 4
Authorised	£12,000,000		Cheques and Bills of other Banks	1,239,784	19 10
In 480,000 shares of £25 each.			Balances with and due from other Banks	295,343	12 2
Issued			Money at Short Call in London	531,250	0 0
379,121 shares of £25 each	£9,478,025	0 0	Treasury Bills—		
Less: Reserve Capital of £12/10/- per share	4,739,012	10 0	Australian Government	8,925,000	0 0
Paid up			Public Securities (excluding Treasury Bills)—at or below market value including £4,000 lodged with Public Authorities—		
Reserve Fund, wholly used in the business of the Bank	4,739,012	10 0	(i) Australian Government Securities	8,399,221	0 11
Final Dividend proposed	4,300,000	0 0	(ii) Local and Semi-Governmental Securities	11,500	0 0
Balance of Profit and Loss Account	177,712	19 5	Special War Time Deposit Account with Commonwealth Bank of Australia	4,769,000	0 0
	119,165	2 0	Bills Receivable and Remittances in Transit	2,626,716	5 5
Total Shareholders' Funds	9,335,890	11 5	Loans, Advances and Bills Discounted—after deducting provision for debts considered bad or doubtful		
Deposits, Bills Payable and other Liabilities, including provisions for contingencies	61,052,978	6 10	Bank Premises, Furniture and Sites—at cost, less amounts written off		
Notes in Circulation	13,549	10 0	All other Assets		
Balances due to other Banks	263,387	0 6			
	£70,665,805	8 9			

Contingent Liabilities (under Letters of Credit, Guarantees, etc.)

ORWELL PHILLIPS } Directors.
DONALD C. CAMERON }
£1,371,498 8 7

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, 30th July, 1942.

PROFIT AND LOSS ACCOUNT.

To Interim Dividend for the half-year ended 31st December, 1941, at the rate of 7½ per cent.

anum. paid on 27th January, 1942

Reduction of Bank Premises Account

Balance proposed to be dealt with as follows:—

To Dividend for the half-year ended 30th June, 1942, at the rate of 7½ per cent.

per annum

Amount carried forward

ORWELL PHILLIPS } Directors.
DONALD C. CAMERON }
£499,591 0 9

E. R. KNOX, Chairman of Directors.
C. DARVALL, General Manager.

£499,591 0 9

Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

SUNDAY SCHOOL TEACHERS.

120th Quarterly Conference.

Nineteen Sunday Schools were represented by a good attendance of clergy, officers and teachers at the 120th quarterly conference of the Parramatta Rural Deanery Sunday School Teachers' Association, held at St. Philip's, Auburn, on Monday, August 10.

The Rev. W. J. Reboul, rector of the parish, presided. He also conducted the service and gave the devotional address. Prayers were offered up in connection with the war.

District clergy present were Archdeacon Denham (Harris Park), Revs. L. S. Richards and W. A. Watts (Guildford), A. N. Johnston (St. Thomas', Auburn), and J. A. Dahl (St. John's, Parramatta).

Business transacted for the ensuing quarter provided for a Kindergarten Teachers' Training Course at St. Thomas', Auburn, from September 11 to 13; a special conference at St. John's, Parramatta, on Saturday, October 13, when all Anglican organisations would be invited to discuss the problems of Post-War Reconstruction—Towards a Christian World Campaign; and on Sunday, November 15, participation in the annual United Witness of Christian Youth Procession and Service at Parramatta.

The principal business of the evening was an address by the Rev. A. W. Stuart ("The Bible Man"), who took for his subject, "The Bible as the Living Book."

The speaker recounted how the Bible—the teachers' text book—was permeated with the thought of God. Who became a Living Reality in the lives of great men recorded in the scriptures. Men who talked, walked and "lived" with God; and empowered with spiritual and moral strength and conviction, were enabled in steadfast faith to withstand uncompromisingly the temptations and sins and wickedness of their day.

The advent and revelation of Jesus Christ, Whom the disciple Peter acclaimed as "the Son of the Living God," brings to all a clear conception of what God is like—a Great Friend, a God of Love, and One Who placed great value upon human personality; Whose supreme act of love was evidenced upon the Cross which He endured for man's salvation.

Teachers of boys and girls need that living conscious fellowship with God—to live much with the Book and the Saviour—in study and prayer, and through personal experience of that divine relationship, lead the children by individual personal interest to know

and experience what God can be and do for them, through their Lord and Saviour Jesus Christ.

Hearty votes of thanks were accorded the Rev. A. W. Stuart for his helpful and inspiring message; and to the Rev. W. J. Reboul and teaching staff of St. Philip's, for the welcome and hospitality extended to the visiting schools. The conference closed with the singing of the National Anthem, the Doxology, and pronouncement of the Benediction.

THE CANBERRA LOSS.

A memorial service in connection with the sinking of the H.M.A.S. Canberra was held in St. Andrew's Cathedral on Monday. There was a very large attendance.

The service was led by the Archbishop and the lesson was read by the Rev. W. H. Henderson, Th.L., Chaplain H.M.A.S. Penguin, formerly Chaplain H.M.A.S. Canberra. The Rev. L. L. Nash, Chaplain of the ill-fated vessel, preached a fine sermon, which we are glad to pass on in completeness to all our readers.

After the Last Post, the cathedral organist played the Dead March in Saul and the service closed with the National Anthem.

GREAT SCRIPTURE UNION RALLY.

The 63rd anniversary of the Scripture Union, held in Sydney last Saturday week, attracted a large concourse of youth. It is estimated that some 1500 were present, many having to stand throughout the proceedings. The World President of the Children's Special Service Mission, the Archbishop of Sydney, presided. As this was the Archbishop's first public appearance at a Scripture Union gathering since his appointment, he was given a cheering welcome. In his presidential address His Grace stressed the urgent necessity of steady Bible study. The Bible was the foundation of our national greatness and he feared that many modern attractions were being allowed to interfere with the time and attention that should be given to the Word of God.

Dr. Paul White gave an interesting talk on the subject, "Be ye also ready."

JOTTINGS FROM OUR PARISHES.

St. Paul's, Cobbyitty.—Miss Anne K. Dowle, a well-known resident of Narellan, and a keen churchwoman, passed away on July 31. She was present at the Narellan Church on the previous Sunday. She was widely known and respected for her earnest Christian life and influence. She was laid to rest in the peaceful little cemetery of St. John's, Camden. A memorial service was held for her at St. Thomas', Narellan, on August 9.

St. Paul's, Sydney.—The St. Paul's branch of the Life Boys has been presented with two fine Union Jacks and their standards by Mr. A. Hughes. The branch is functioning very successfully under the leadership of Mrs. A. Hughes and Mr. L. Jeffrey.

St. Barnabas', Mill Hill, Waverley.

During the past twelve months the bank overdraft has been reduced considerably, and the rector and parishioners have been much encouraged by the financial improvements that have been effected. There has been much answer to prayer in this connection.

The parish branch of the Mothers' Union is to receive the gift of a banner from Mrs. C. Pittorino, in memory of her mother.

VICTORIA.

Diocese of Melbourne.

YOUNG PEOPLE'S FELLOWSHIP. TEA.

The Young People's Fellowship of St. Mary's, Caulfield, held their monthly Fellowship tea in the parish hall on Sunday, August 2. After a happy sing-song in the hall the young people retired to the Guild room to enjoy the abundant repast that was spread before them.

The curate, Rev. C. H. Duncan, M.A., Th.L., presided and the speaker was Mr. P. F. Taylor, of Ridley College, who was formerly a superintendent of the C.M.S. Mission Station at Groote Eylandt, N.T. Mr. Taylor gave a most challenging address, basing his message on the text, "What think ye of Christ?" There were large representations from the Young People's Fellowships of St. Margaret's and St. Catherine's present. There were about eighty young people altogether.

EVANGELICAL UNION HIKE.

On Thursday, August 13, the Melbourne University Evangelical Union had a happy day hiking in the Dandenong Mountains. There were 12 in the party. After a train journey to Upper Ferntree Gully, a long, slippery climb, through the beautiful National Park, brought the party to the lookout on One Tree Hill. Lunch was enjoyed at Sherbrooke. The party then moved on through The Basin and reached Boronia late in the afternoon. After tea at the Boronia Methodist Church a short devotional talk was given by Mr. A. R. Tormer, a former president of the E.U. The party then returned to Melbourne by train.

LEAGUE OF YOUTH.

Saturday, August 8, saw the Victorian C.M.S. League of Youth members gathering together at St. Stephen's, Richmond, for their 14th birthday rally. The rain did not dampen the spirits of those present and as we entered the daintily decorated hall and met old friends again, we realised something of the privilege that is ours these days in being able to so meet together.

The Rev. Lionel Bakewell opened his talk in an arresting manner by telling us that there were present four types of missionaries. Enumerating them he stated that PAST mission-

TASMANIA.

THE CENTENARY CELEBRATIONS.

"Let me briefly outline what we propose to do in the last week of August. Sunday, August 23: There is to be a great rally of the children at service in the Cathedral at 2 p.m., when the address will be given by the Bishop of St. Arnaud; this will be followed at 3 p.m. by the great diocese Service of Thanksgiving, in which I expect every parish in the diocese to be represented by its clergy and some of its laity. Nothing but extreme circumstances should prevent the clergy from attending this service. As a matter of fact there is a resolution of Synod which frees all clergy from their ordinary parish duties on Synod Sunday, when they are expected to be in Hobart. This year there is a very strong reason which calls for the attendance of the clergy. We are very fortunate indeed to have as the special preacher at our great Thanksgiving Service on August 23, the Primate of Australia, the Most Reverend the Archbishop of Perth; on the following day, St. Bartholomew's Day, there will be the Eucharistic Thanksgiving Service at 11 a.m., when the preacher will be the Rt. Reverend the Bishop of Newcastle. In the evening there will be the Diocesan Festival Tea in the Town Hall, Hobart, followed by a rally of our church-people, with representa-

aries were here represented by Mrs. Tom Lawrence, late of Uganda, and Miss Crossley, late of India. PRESENT missionaries were represented by himself; and ACCEPTED CANDIDATES by Rev. George Pearson, Miss June Widdows and Deaconess Thelma Wirth. Then among us there were surely, he hoped some who had not as yet heard the call to the mission field, but who would some time in the future be called to this work in some part of the world. He then went on to tell us how conditions have changed in the mission field, even in the last twelve years, by the natives taking a more equal part, and even at times a senior part, in the work. This is, of course, just as it should be.

Miss Vera Davis rendered a solo, "My Life, My All," prior to Mr. Bakewell closing the meeting with prayer. Copies of "Whosoever"—the League's annual publication—were on sale and were quickly bought and highly praised.

After a very happy tea-time, during which representatives of various organisations were welcomed and messages from absent members read, all adjourned to the church to join together in that beautiful service instituted by our Lord during the last days of His ministry here on earth. All heads were bowed and hearts humbled and hushed at the familiar words, "Ye that do truly and earnestly repent you

of your sins . . . draw near." We were greatly privileged to have the Rev. C. H. Nash, a founder of the League, as the preacher at this Communion Service, and his stirring message on the text "How read ye?" will linger long in the minds of those present. Over 100 members were present at the Communion.

During this hallowed service the thoughts of many turned a little wistfully to those who have in former years been with us—those with whom we have enjoyed such happy fellowship and who are now serving our Master in the overseas or home fields to which He has called them, and the military forces of our land. And as we draw close to Him Who has called us with His holy calling, we know that truly there is no separation in Him, and that—

"There is a place where journeys end
And friend holds fellowship with friend;
Though sundered far, by faith we meet
Around one common Mercy-seat."

Word has just been received by cable from the Bishop of Lahore, India, that the Rev. C. R. H. Wilkinson, superintendent of the Canadian Mission in Kangra, has been appointed a Canon of the Lahore Cathedral.

MOORE THEOLOGICAL COLLEGE

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By supporting this Appeal, you are assisting to train leaders for Christ's Army at a critical time. More Clergymen are needed for the Parishes and as Chaplains in the King's Forces.

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tives from all parts of the diocese—a welcome will be given to the visiting bishops, who are honouring and helping us by their presence. The Town Hall has been engaged for the Monday, and three following days of that week. The evenings are set aside for gatherings of our church-people and of others who may wish to attend. In the programme for each evening there will be lectures given by the Bishops of Armidale and of Newcastle, on subjects of vital importance to us all in these momentous days. There will be a garden party at Bishops Court on Thursday afternoon, August 27, to which our people are cordially invited.

"The week's celebration will end with the Thanksgiving Services in all the churches throughout the diocese, when the special thankofferings will be given to supplement those given at the great diocesan service at the Cathedral on the previous Sunday. Special envelopes have been forwarded to all parishes, and I hope that good use is being made of them in the meantime, so that when they are returned they will contain a thankoffering substantial, generous and really sacrificial, because of what it has cost you. May we be able to say as King David said in his great paean of thanksgiving when he saw how willingly his people had responded to his appeal, 'And now have I seen with joy Thy people who are present here to offer willingly unto Thee.' Now therefore our God we thank Thee and praise Thy glorious cause. But who am I, and what is my people that we should be able to offer so willingly after this sort? for all things came of Thee, and of Thine own have we given Thee.'"—From the Bishop's Letter.

A GRACIOUS GESTURE.

The Bishop of Gippsland has sent the following message to the clergy of Tasmania:—

My dear brother Clergy.

I feel I cannot end this wonderful day of my consecration without sending you a message of my sincere thanks for your great kindness and goodness towards me in upholding me (as I know full well you have) in your prayers to-day, during the greatest moment of my life, and for your generosity in presenting me with so valuable and valued a treasure as my episcopal ring, which was placed on my hand to-day for the first time. It is very beautiful, and will be a constant reminder to me, whenever I look at it, of my fellowship with you all in the great work of our Blessed Lord, both in the happy years that are past, and in the great work that lies ahead.

Yours in His Service,
D. B. BLACKWOOD.

We are not here to play, to dream, to drift, to lift.
We have hard work to do, and loads
Shun not the struggle; face it. 'Tis
God's gift.

PROPER PSALMS AND LESSONS.

August 30, 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 Ephes. ii; Psalms 67, 72.

September 6, 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 13, 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.

WHO WERE THEY?

Who were the Evangelicals of the eighteenth century? Young people especially are invited to hear all about them at the next meeting of the Young Evangelical Churchmen's League, when the Rev. Canon T. C. Hammond, M.A., will speak on the subject. The meeting will be held at St. Philip's Rectory, York Street, Sydney, on Friday, September 11, at 7 p.m. Y.E.C.L. publications will be on sale.

With great regret we record the death of Mrs. George Hall, of Drumoyne, N.S.W. Our readers will remember that she was a daughter of the late Rev. John Newton, sometime rector of Wilberforce, and was also organising secretary of the Ladies' Home Mission Union, a work she developed so successfully by her industry and gracious personality. The late Mrs. Hall had always been a generous supporter of St. Catherine's Clergy Daughters' School, and many works of charity in the diocese of Sydney. For some time now her health had been so unsatisfactory as to hinder her from attending public functions, but she always maintained her interest in Christian work. We extend to Mr. Hall our very sincere sympathy in his bereavement.

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PROVER PSALMS AND LESSONS.

August 30, 13th Sunday after
Trinity.

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Chap. 11. Luke 11. 21-28. Eph. 4.
Psalm 67, 72.

September 6, 14th Sunday after
Trinity.

Mt. Dan. 4. Luke 11. 21-28. Eph. 4.
Psalm 73, 77.

September 13, 15th Sunday after
Trinity.

Mt. Dan. 4. Luke 11. 21-28. Eph. 4.
Psalm 73, 77.

September 20, 16th Sunday after
Trinity.

Mt. Dan. 4. Luke 11. 21-28. Eph. 4.
Psalm 73, 77.

September 27, 17th Sunday after
Trinity.

Mt. Dan. 4. Luke 11. 21-28. Eph. 4.
Psalm 73, 77.

October 4, 18th Sunday after
Trinity.

Mt. Dan. 4. Luke 11. 21-28. Eph. 4.
Psalm 73, 77.

October 11, 19th Sunday after
Trinity.

Mt. Dan. 4. Luke 11. 21-28. Eph. 4.
Psalm 73, 77.

October 18, 20th Sunday after
Trinity.

Mt. Dan. 4. Luke 11. 21-28. Eph. 4.
Psalm 73, 77.

October 25, 21st Sunday after
Trinity.

Mt. Dan. 4. Luke 11. 21-28. Eph. 4.
Psalm 73, 77.

November 1, 22nd Sunday after
Trinity.

Mt. Dan. 4. Luke 11. 21-28. Eph. 4.
Psalm 73, 77.

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THE AUSTRALIAN

Church Record

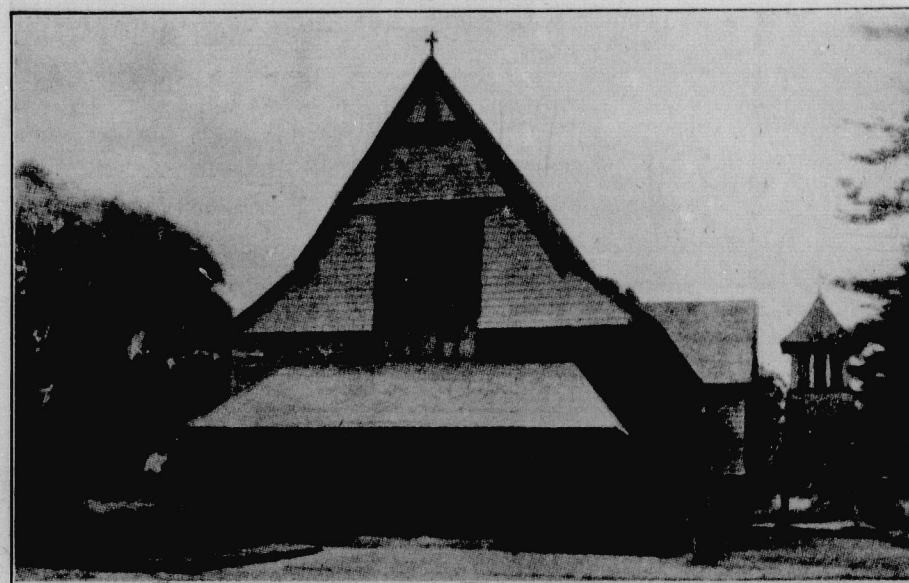
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The Church of St. Barnabas, Norfolk Island



THE BISHOP PATTESON MEMORIAL CHAPEL.

Many of our readers will remember that Norfolk Island was the headquarters of the Melanesian Mission. However, in the development of the Mission the headquarters was moved to the Solomon Islands, to a more convenient centre for the Bishop's work.

The Archbishop of Sydney was requested by the Church of New Zealand to take over the supervision of Church work on the Island. With the assistance of the Home Mission Society of the Diocese of Sydney a Chaplain is kept in residence and the work of ministering to the people of the Island is continued.

The Church is a memorial to the great and saintly Bishop, John Coleridge Patteson, first Bishop of Melanesia. It is said to be one of the most beautiful Churches in the Southern Hemisphere. The Rev. Harold Sloman, the new Chaplain, is to be married on September 19.