

THE BIBLEMAN'S CORNER.

(By Rev. A. W. Stuart, B.A., Bible House, Sydney.)

NEWS.

We learn that in Japanese occupied China our Society is able to operate, and most encouraging figures have come to hand. The China Bible House in Shanghai is functioning, and between December, 1941, and August, 1942, the circulation of the Scriptures was 9293 Bibles, 9024 New Testaments and 244,697 portions, a total circulation of 262,914 volumes. Set over against the distribution in peace days the total is small; set over against present difficulties and the urgent need, we may say that every volume is instinct with rich possibility. In Peiping, in spite of the departure of all missionaries, and the prevailing war conditions, 400,000 volumes were circulated from the Bible House there. There is abundant evidence of the growing responsibility of the Chinese Church for every kind of work, and the appointment of an honorary Chinese General Secretary, and an entirely Chinese personnel of the committee, are clear indications of this trend. There is, unhappily, evidence of the determination of the Japanese not only to eliminate every Western influence but to control educational and spiritual organisations. Chinese Christians are assuming responsibility and they are showing readiness to sacrifice their time, their energy, their money and even life itself to maintain a faithful witness.

Unoccupied China.

In the unoccupied areas the Bible Society agents are facing many difficulties. Schools and colleges are needing literature and printing is being done to meet this need. Friends who contribute to the support of colporteurs in China will welcome this brief note. "A colportage staff is being built up, though this cannot be done in a day or a month or a year, as only best type of Christian Chinese must be appointed. Word comes of two resourceful packmen who, when they were without supplies of Scriptures, with their own hand, copied texts which they exhibited to the public. There they were, without stocks of Scriptures, holding forth the Word of Life.

Another heartening news item is the growing financial support of the Chinese Church, increasing subscriptions reaching the head Bible House. One elderly missionary died recently at the age of 70 and she bequeathed her money to the Bible Society for the distribution of the Scriptures to the Chinese. The China report sums up, "In spite of baffling circumstances during the past four years, we have been able to function in every province in China. When one door has closed, another has opened. When one plan has been frustrated another has presented itself.

From Africa

A good C.M.S. missionary who is working among Africans. Bibles, Testaments and Prayer Books to Africa. He is anxious to see a native Bible House. He has a parcel of his kit complete the parcel. He is found in the city. He is always ready to announce the good news. He is always ready to announce the good news. He is always ready to announce the good news.

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NOTES & COMMENTS.

Dr. John R. Mott, that world citizen and Christian leader, has been in Ottawa

addressing a great business men's gathering, on the subject, "The Present World Situation — Constructive New Steps." His closing words are revealing and inspiring. They read as follows:—

"My deepest single conviction is that Jesus Christ and Jesus Christ alone can make this world a safe place, and flood it with good will. He has enunciated certain unerring, guiding principles, which, if applied, will accomplish this wonder work. His teachings make clear that inequalities among nations are not intended for exploitation or domination but for level justice. Yes, more to ensure service, especially by the strong on behalf of the weak. He also made clear and plain that the nations and races were designed to be members one of another, as much as a man's arm is to serve his body. Christ also taught the Golden Rule, which, as John Hay insisted, is as applicable between nations as between individuals. Moreover, Christ not only laid down principles and rules but also proclaimed a commandment—the most revolutionary word ever spoken—the commandment of Love. In three words, which are free from all ambiguity, He enforced this great, triumphant requirement, First, 'Love one another.' Secondly, 'Thou shalt love thy neighbour as thyself.' Lastly, 'Love our enemies.'

"You might gather up all of the convincing and authoritative words of this world's Greatest Teacher in His marvellous teaching of the Kingdom of

God; that is, that He came to usher in a world-wide universal spiritual reign.

"He shall reign from sea to sea
When He girds on His conquering sword.

All the ends of the earth shall see
The salvation of our God."

The annual report of the B. and F. Bible Society in Australia has just been issued

under the significant title, "The Book of Reality."

It is an interesting and encouraging report, showing how wonderfully the Society's great work has gone forward in spite of the difficulties caused by a world war. This great Society has well been styled "The handmaiden of all Christian Missionary Societies,"

for its work in the translation and publication of the Bible and portions of the Bible in every known language makes its existence an absolute necessity for the societies' success in work.

It is a wonderful Book for which the Bible Society stands. It finds man wherever man is and whatever man is. "Reality runs through the Bible from cover to cover. Sincerity and truth spring from every page. . . . Its judgments are impartial, sparing neither friend nor foe. . . . The very heart of man is turned inside out." It is 'the Reality of the Bible' in respect of human life with its varied experiences that makes it "The Book of Everyman." Of necessity for "everyman" is potentially God's child and was in the heart of the Lord's Christ as He hung upon the Cross.

A perusal of this report is a challenge to more earnest support of this venerable society.

This is the caption of an interesting note in "The Real Australian." The O.M. naturally bubbles "Another Inspiration." over with gratitude to friends across the sea for a wonderful expression of keen interest in the B.C.A.'s great medical work. Here is the O.M.'s note in full:—

"I need not tell my readers of conditions in Great Britain to-day. You know something of them as well as I.

"Recently we told you of a gift from England to build a church at Minnipa. That bucked us up no end!

"A few days ago a cable was unexpectedly received by the O.M. from Dr. Bate, of the Colonial and Continental Church Society, which, as you know, has lost its office building in an air raid. The cable read: 'Hold at your disposal £1000 sterling (Australian £1250) for new aeroplane.' Well, my friend, does it give you a lump in your throat? It did that to me.

"They say that at the height of the Battle for Britain there were only six planes in reserve. Britain had to build thousands and thousands of expensive bombers for herself, Russia, China and Australia. Now she is giving us £1250 to help replace our medical 'plane when we can do it.

"Need I apologise to you for asking you to keep on putting your hand in your pocket to buy petrol and pay the maintenance costs of the present machine?"

We hope that Real Australians will keep on their generous contributions to keep up this "Inspiration."

An important suggestion is contained in the following note from

Yarrabah, extracted from an exchange:—
A Native Ministry. YARRABAH.

"It has been said that the first essential in the building up of a Native Church is the development of a Native Ministry. If that be so, we must take seriously to heart the fact that as yet only one Australian Aboriginal has been admitted to Holy Orders, and then only to the Diaconate, and pray that vocations may be sought and found and fostered which will lead to the rise of a Native Priesthood. A Native Clergy is required not only for the populations of Mission Stations and Government Settlements, but more especially perhaps for the shepherding of coloured people scattered far and wide over the countryside. Parish priests, already overburdened with the care of their white parishioners, can hardly be expected to deal adequately with the needs and problems of the coloured folk. Meanwhile these people, many of whom have been baptised and confirmed at one or other of our Missions, have to be content with the ministrations, kind and sincere no doubt, but eccentric, of various sects. Please pray that vocations may be sought and found at Yarrabah."

There can be little doubt that our methods of training our coloured brethren are in some way lacking. We hardly require a Native Church, but we should be aiming at a native clergy if we have a due sense of the unity of human life.

There is a strong undercurrent of feeling that the Pope is not showing his hand very clearly in the matter of this great world war and the atrocities of which the Nazi armies and their leaders have been and are still guilty. At the time of the ruthless Abyssinian campaign the Pope was very interested in Italy's success and great concern was felt even among members of his own great Church. If we were disappointed then, we can hardly express the measure of surprise and disappointment now in the minds and hearts of Christians of all Churches. An illuminating article has been published in London, under the title, "Can We Co-operate with Rome?" in which the hopelessness of co-operation is indicated.

The article refers to the Treaty between Mussolini and the Papacy, and states that as a result of that Treaty, £16,000,000 was transferred from the Italian State to the Papacy and that more than half of this was in Italian Government securities and was given under a specific pledge that it should not be sold over a number of years—so the Papacy is vitally interested in an Italian victory!

Our contemporary, "The Church Standard," publishes a letter advocating the formation of a prayer union to secure wider toleration in Sydney Diocese. We recommend the writer to study "The Courtship of Miles Standish."

Tolerance is a coy maiden and cannot be courted by proxy. "Why not speak for yourself, John?"

We were amused and somewhat amazed at a note by "Proteus" in the Adelaide Church Guardian, under the caption, "What an Escape!" It turns out that St. Peter's College, Adelaide, a school of great renown, we speak advisedly, narrowly escaped being called "St. Peter's Grammar School"!! What an escape! Fancy St. Peter's College, Adelaide, being classed together with

The Grammar School, Sydney, The Melbourne Grammar School, The Church of England Grammar School, Sydney, The Brisbane Grammar School, and Geelong Grammar School and some others of no mean renown. It were altogether infra dig! We trust that St. Peter's will live up to its lofty calling!

AN IMPORTANT STATEMENT

At a recent inter-State conference of the A.B.M., held in Sydney, attended by representatives of every State, the following affirmations were passed:—

This inter-State conference of leaders and workers under the Australian Board of Missions, meeting in a day of war and conscious of the tasks that confront the Church, believes and affirms:

1. That the Divine command to preach the Gospel to every creature is based on human need as well as Divine love, and is for every age, circumstance and time; that the Gospel is the good news whereby health and healing can come to individuals and nations; that the peace of God surpasses all human cleverness in bringing men into harmony and fellowship; therefore the carrying on of the missionary task is today not less but more urgent a task than ever before.

2. That the present crisis reveals the bankruptcy of mankind apart from God; that it reveals the heroic steadfastness of Christians in many lands in face of persecution, danger and death; therefore the Church in Australia cannot refuse the call to help forward the work of the Kingdom of God everywhere.

3. That the younger Churches planted by God in most continents and islands in the last half century, having bravely borne witness in faith and life against the forces of evil rampant in this war, thus giving inspiration to the older Churches; it is now the duty of the home Church not to be content merely with prayer and service for the holding back of evil and for the winning of the peace, but to seek from God such a revival of its spiritual life as may convert the nations and make

possible a new way of life and love and fellowship.

4. That this cause demands of members of the home Church the same self-offering on the part of Church-people as has been made by soldiers, even unto death against the foe, and by missionaries, even unto death for Christ's sake. Hence a hitherto unknown loyalty is asked of each and all, in self-denial, in brotherly living, in service, in giving, in prayer, that Australia may reveal to the world—not only by missionaries in the field, but by the nation at home—the Gospel of Christ in action.

Bible Society Paragraphs.

BIBLE IN PRISON.

A recent speaker at the London Bible House was Bishop Heaslett (Bishop in South Tokyo), lately repatriated from Japan. For four months the bishop was in solitary confinement in Yokohama prison. He spoke of the joy of eye, mind and heart when, after six weeks, he was allowed to have the prison Bible. On opening it he found it had been presented by the Bible Society. This is the only book which is trusted by the authorities in the Japanese prison and not "expurgated" before it is given to the inmates.

Regarding the religious position in Japan, the bishop explained that the Japanese Church (though conscious that the country is at war with her best friends) is so convinced of the righteous mission of Japan, a fact which has been impressed on them for so long that it cannot view anything without this bias, that it is solidly behind the Government, but there is a small body of spiritually minded men and women who, in spite of the inversion of patriotism which has gone far to destroy the moral standard of the Japanese, will maintain with undying courage the truth.

THE BIBLE IN CHINA.

The representative of the Bible Society in China, Mr. J. C. F. Robertson, who is well known to our friends in Australia, is now engaged in printing the complete Bible in Chinese. This is a tremendous undertaking under present conditions. All the materials used are local and the book will be light in weight and attractive in appearance. The paper is manufactured from bamboo, and by great care in pressing it, a slight gloss is produced and it is possible to print on both sides.

All who know anything about China and pre-war costs will be horrified to hear that the price for this Bible will be 59 dollars, about £1. Other correspondence brings some indications of the abnormal expense of living in present day China. For instance, the repair of shoes cost £2, coffee £3 per lb. and tooth paste 18/- per tube.

QUIET MOMENTS.

THE CHURCH AND MORALITY.

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

It cannot be gainsaid that the moral confusion of our age is extreme. From the discussion in our daily press and the utterances of our Church leaders it is evident that Morality is being attacked at its very roots.

Plato once said that "If we are too short-sighted to discern the truth about human life on the small scale of the individual, we have only to look at the community to see the same thing written in large letters."

It cannot be without deep moral meaning that in an age when men have played fast and loose with moral standards, the affairs of the world have got into a desperate state as the result of human sin.

We all know the Christian moral standard is now no longer taken for granted. There is something in the human heart which objects to the commands and restraints of the Law of God. Men can always find excuses to support or justify rebellion against it.

The strength of the desires and passions of human nature too often over-ride man's rationality. When the religion of a nation is at a low ebb, we find the collapse of morality soon follows.

It has been asserted that man should be free to follow his instincts and that repression of desire may produce a complex harmful to life and health. We know there is a continual conflict between his lower and his higher nature. But surely it is irrational to ignore man's higher desires and instincts. If he would follow the one, he must repress the other. His spiritual affinities should not be repressed for the lower, if human personality is to be taken as a whole.

Surely the experience of the human race in the past should provide a wealth of moral guidance for us to-day. It is the

height of madness to despise and cast away this wealth of experience.

There are those to-day who think it clever to play with fire, who despise the wisdom of the past and assert their independence. They need to be warned that some experiments are too dangerous to be tried out. It may be said of moral systems as of individuals that "By their fruits ye shall know them." Man cannot succeed in the end, for he is fighting against God.

Christianity is the only anti-septic to the corruption which is in the world. It exerts a moral reaction upon every evil. The Christian is a man who is not only a protest against all things that are foul and false, but a living power that makes for purity. His very presence should shame the bad and make the good better.

The gravest fact about our present age is the doubt as to whether the moral power of Christianity has become exhausted. Open hostility is often good to meet but apathy regarding the challenge of immorality is hard to meet.

Lecky in his "European Morals," points out that Christianity did more to regenerate mankind than all the dispositions of philosophers and the plans of statesmen. When the religion of Jesus Christ is taken seriously, up goes morality. This is seen in countries where our missionaries are working.

Standards of morality are bound up with the Gospel of Christ. A recognition of the claims of Jesus Christ is the only guarantee of a renewed society. We need to find a "moral equivalent for war" and its results.

Our society has been violently disturbed by the war. Everything must be done to keep up the general level of morality and prevent flagrant vice. Otherwise we shall witness a moral collapse which it will take a generation to recover from.

Beauty, truth and goodness are not the creations of the human mind, but are eternal and immutable realities. Nothing less than

complete and absolute compliance with their demands will save society from disintegration. We have our Perfect Example as our pattern and we must strive to "go on unto perfection." When once men have this conviction and respond to it, nothing that is true and good is impossible for them.

CENEF

(The Patriotic Organization of the Diocese of Sydney.)

II.

WELFARE OFFICERS AT THE HOSTEL.

When the first section of the Hostel for men of the fighting forces was opened by His Excellency the Governor of New South Wales, on August 25, 1941, it was essential that a Welfare Officer should be on duty every



CENEF WELFARE OFFICERS

Reading from left to right.—
Front Row: W.O. A. S. Davies; Archdeacon S. M. Johnstone (Hon. Sec., Cenef); W.O. L. Wheat. At Back: A.W.O. S. Binns; W.O. A. Pascoe.

night. One was immediately appointed, his duties including allotment of beds, distribution of bath towels and general supervision throughout the night until the last of the men leave on the following morning. In the clerical work he was and still is assisted by a small group of men from the parish of St. John's, Parramatta. These serve in a voluntary capacity. This section of the Hostel contains 42 beds.

So great was the demand for accom-

modation that in September, 1942, another section had to be opened in the same building, and in this there are 38 beds, thus making 80 in all. As it was manifestly impossible that one Welfare Officer could superintend both sections, an assistant Welfare Officer was appointed when the new section was opened. The Welfare Officers are stipendiary, but so well patronised has the Hostel been that, though the charge for a bed is only one shilling a night, the expenditure on salaries and the costs of laundry are covered by the receipts. The total number of men accommodated to the end of February, 1943, is 28,462.

Ladies from the Sydney Diocesan Churchwomen's Association (the auxiliary of Cenef) act as voluntary "housekeepers," each day making the beds, sweeping the floors, arranging the laundry, and leaving the Hostel in readiness for the evening. The present Welfare Officers are W.O. A. Pascoe and W.O. S. Binns. They wear the Cenef Welfare Officers' uniform of khaki with the Cenef badges, but without military buttons, as they are not serving in a camp.

WELFARE OFFICERS IN CAMPS.

Owing to military regulations relating to Chaplains serving in camps, and to other considerations, it became necessary early in 1942 to consider the question of placing Welfare Officers in the large Huts Cenef has erected at various centres. The first to be appointed for this work was W.O. L. Wheat, in January of that year. He discharges his duties and has his quarters in the Narellan Hut. Then followed the appointment of W.O. A. S. Davies to the Hut at Ingleburn, in June, 1942. A Welfare Officer will be appointed to the Hut at Wallgrove almost immediately. Officers will be appointed to other stations as suitable men and sufficient funds become available.

These Welfare Officers assist the Church of England Chaplains in the Camps. They see that the Huts are kept in proper order; that there is available a constant supply of writing paper, pens, ink and books; that entertainments are provided; and they keep in touch with the central office for advice and assistance of every kind. More particularly the men appointed to these positions are qualified, and it is their first duty, to take an interest in the moral and spiritual welfare of the men with whom they come into contact. All sorts of personal problems are referred to them. Many a lad has been helped by them.

The Welfare Officers in Camps are also stipendiary and the cost of their maintenance, as well as of whatever equipment and material they require, is met by Cenef from its general fund. They wear the Cenef uniform, and as they are in camps these uniforms have the military metal buttons and the red shoulder stripes indicative of a Welfare Officer's position. They rank with Officers.

PERSONAL.

The Right Reverend Arthur Carlisle, B.A., D.D., D.C.L., LL.D., Lord Bishop of Montreal, died on January 5, 1943.

"I have offered Mr. C. A. M. Derham the vacant Lay Canonry at St. Paul's Cathedral. Mr. Derham has been chairman of the finance committee of the Melbourne Grammar School for a long time. His father was a keen and interested churchman before him, and his work both for the parish in which he serves and for the diocese as a whole is something that I value very much indeed. We are very fortunate in having so many laymen who are willing to give their best to the Church at this time."—Archbishop of Melbourne's Letter.

Rev. Charles Joshua Allen died suddenly at his residence, 59 Hercules Street, Chatswood, Sydney, recently. The deceased, who was well-known in the Diocese of Bathurst, retired from active work in 1933.

On Thursday, March 4, at Christ Church, Sydney, Miss Loraine Mary Bennett, only daughter of the Rev. and Mrs. Walter G. Bennett, of Coolamon, N.S.W., was married to Sergt. Reginald Douglas Angel, A.I.F., recently returned from the Middle East, and of Wagga Wagga, N.S.W., and at one time assistant-registrar of the Diocese of Riverina. He has served in four campaigns, Libya, Greece, Crete and the El Alamein battle. The bride's father officiated at the wedding.

Rev. C. B. Chambers has resumed duty at the C.M.S. Office, after his recent sickness.

After spending five weeks in Tasmania when he took over 80 meetings, Dr. Paul White spent 10 days in Victoria. He gave addresses in Geelong, Shepparton, Benalla and Wangaratta, and has now returned to Sydney, speaking at Albury en route.

Rev. C. L. Maling, on furlough from Tanganyika, has had a minor operation and is now recuperating at his parents' home at Surrey Hills, Victoria.

Mr. S. C. Port, who has served for many years at the Roper River Mission Station, has entered Ridley College, Melbourne, to study for his ordination.

It has become necessary to change the proposed date for the Consecration of the Very Reverend T. M. Armour from the date in May to St. Barnabas' Day, June 11, because of doubts concerning the correctness of consecrating a bishop on a transferred festival.

"GRIT."

We are glad to note that the N.S.W. Alliance has taken over the publication of "Grit." After nearly 40 years of unremitting effort, and successful effort, against the hideous traffic on the part of Archdeacon R. B. S. Hammond, it would have been a tragedy for the paper he has "fathered" all these years, and which has been such a powerful instrument in the hands of Temperance Reformers, to have ceased publication. It would have been a remarkable case of blurred vision.

Thank God it has not happened. As we wish the Archdeacon every divine blessing for the work he still pursues, we congratulate the N.S.W. Alliance on their foresight and wish "Grit" all true success under its new aegis.

For the first time the Christian community in Tropical Africa which has come into being as the result of C.M.S. Missions exceeds one million. This number includes the baptised, 791,000, and those being prepared for baptism.

His sermon had the usual heads,
And subdivisions fine;
The language was as delicate
And graceful as a vine.
It was a proper opening,
'Twas polished as a whole,
It had but one supreme defect—
It failed to reach a soul.

THE CHILD, THE HOME AND THE CHURCH.

(Rev. A. R. A. Freeman, B.A.)

It is a truism that the future depends on the youth of the present. Hence the child will always be a problem. Whatever will be the sphere of his activity when he reaches maturity, early training is of the very greatest importance. If one believes that religion is real, and is a part of life, religion must have prominence in his training. When we read the story of the perfect life of our Lord, Who in every respect shared our human nature, we find the record of His early years summed up in the statement that He "increased in wisdom and stature, and in favour with God and man." Growth in mind, in body, and in spirit, together with the development of a social sense, was an experience necessary for the Son of God. Progress along these four lines can scarcely be less required from the ordinary human child. If his religious training is neglected, it follows that his growth as a man, and usefulness as a citizen, will be incomplete or even distorted.

The references which our Lord made to children make it clear that they have a natural aptitude for spiritual growth. It would seem otherwise, though, if one were to judge merely from the attendance of children of all ages at Church and Sunday School, and from the disinterest often displayed in the classroom during compulsory religious instruction. To be fair one must admit that very young children, and especially little girls, from the kindergarten stage up to the age of about ten or eleven, do show a keenness and an interest which rouse hope in the teacher, but later this enthusiasm seems to wane considerably. Who is to blame? The child himself, or would it more fair to make other influences responsible?

Children react to environment, and the environment which affects them most intimately is their home. Parents are most anxious, and will make sacrifices for their children to develop as fully as possible their bodies, and minds, and social instincts, but have

little concern for their spiritual growth. There is seldom a religious atmosphere in the home, family prayers belong to the last century, and if the subject of religion occurs in conversation, it is discussed with little enthusiasm, and sometimes with contempt. The child may perhaps be told that he has religious obligations, and so has little inspiration to concern himself with something which his elders apparently manage to do without. As he grows older he spends little and less time at home. Increasing opportunities for entertainment and recreation away from home occupy his periods of leisure. It is an age when everyone is fighting against time, religion makes inroads on time and leisure, and so it is that religion, being placed last, is easily disregarded.

One may blame the home, and the influences which are destroying home life, but what about the Church? One reason perhaps why very young children are interested is that the Church is able to adapt its teaching to their stage of mental development. When they grow older it is difficult to keep pace with their growth in knowledge in other subjects.

A knowledge of the Scriptures is the basis of religious development, but it is hard to attain this when at most there is only one hour in the week when religious instruction can be given. Through imperfect knowledge the idea seems to be present in the minds of older children at about the intermediate stage, that Scripture and perhaps religion is childish and fanciful, or else is so far beyond them that what they may gain from attendance at Church services is completely above their heads.

With some boys at school between the ages of 15 and 18 there is often shown indirectly a real interest in discussions and problems of a religious nature, but their scriptural ignorance is such that they feel shy, and before many years pass, they lapse into disinterest and indifference. They persuade themselves that religion has nothing to do with life, and leave it at that.

It would seem therefore that the Church has not been able to emphasise that religion is practical, and has a real bearing on life.

But if the child, as our Lord impressed, has a special capacity for divine grace, and the Church has been given the authority by her Master, there must be some way in which the problem can be countered. If the home has the greatest influence on the child, perhaps the Church, without begging the question, can work through the child on the home. Carry on with the instruction which it still can give in the classroom, and to a lesser degree in the Sunday School. But let it increase the power of its appeal by interesting the children in different organisations in which opportunity is given for the development of their social instincts, and an outlet is provided for a healthy spirit of rivalry. Parents are often forced in this way to take an interest in Church activities, and secretly or openly feel proud of the parts taken by their children. Could such a system be developed still further than it is at present, interest in the Church would revive, and in time the Church could become again an integral part of social life. Underneath everything, and the many excuses with which we are familiar, there is a sense of unfulfilled obligation. Children can shame their parents into reviving interest, and it has been said that if you get father, you get the whole family.

One may conclude by saying that a rigid distinction cannot be made between the child, the home, and the Church. The child is the problem, it is hard, almost impossible to work directly on the home. Use the child to change the home, and the home, in time, will revert to that state of affairs where it exercises a religious influence on the child. The child is practical in his outlook. If the Church can show that religion is practical, it will have a response from the child. It must continue in its efforts to impart Scriptural knowledge. By using modern examples of great lives, the Church can show that religion does work, and by giving opportunities for healthy social contact it may impress itself and religion as a force which is not only symbolical, but in actual fact indispensable for that satisfaction and real strength which is necessary for life.

STERLING HOME PAINT

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To Australian Churchmen

The TRAGEDY of CHINA'S SUFFERING

THE C.M.S. CHINA RELIEF FUND.

China's first lady, Madame Chiang Kai Shek, is at present in America pressing China's claims for a greater assistance from the Allied powers. She recently addressed the American Congress and in her speech made use of two telling sentences:—

"During four and a half years China had to bear Japan's sadistic fury unaided and alone."

"Is it the better part of wisdom not to accept failure ignominiously, but to risk it gloriously?"

It is round these two quotations, the one so full of poignant, almost hopeless anguish, the other of a glorious courage, that this article is built. They describe in a nutshell the terrible tragedy which fell, as Madame Chiang Kai Shek describes it, as a Sword of Damocles, in 1937, upon the unprepared Chinese people, and the magnificent spirit which rose from the inner soul of China to meet and stem the disaster which threatened her very existence.

China has a great heritage. Her ancient civilisation lies in the dust of centuries. When ancient Britons were painting their naked bodies, Chinese scholars were writing profound literature, fashioning beautiful pottery, and producing a culture second to none. For thousands of years the Chinese way of life was to her people THE way of life. Her culture and her intrinsic self-sufficiency brought her to regard her country as the "Middle Kingdom," the term being used as meaning the civilised part of the world, in contrast to the surrounding barbaric nations!

Dynasties rose and fell within the confines of China herself, but no outside influence caused the changes. Her myriads of peoples lived and died exactly as their forbears lived and died, building each successive generation upon the veneration of her ancestors and her great historic foundations. In short, China was a civilisation, rather than a nation.

RE-BIRTH.

To-day the story of China's re-birth is a modern miracle. It is the story of the anguish and travail which, in the laws of nature as well as of nations, immediately precede the emergency of a new and a vital life. Yet, out of what might be called the nation's mass inertia, born of her old-age, and completely introspective attitude, has emerged an awakened and a disillusioned people.

The modernisation of China has been swift and terrible, for it has come at a time when the impact of Western civilisation, forced upon her from

without, has brought with it chaotic mistrust and the hideousness of modern warfare.

CHINA TO-DAY.

Let us look at China to-day, objectively. For nearly six years her 480,000,000 of peace-loving people have been forced to fight a ruthless and barbarous enemy, or else face the bitter anguish of slavery and loss of nationhood. For nearly six years she has faced all the modern equipment of war with little of her own to match the enemy's strength. Answering a criticism in the American Congress with regard to failure to recruit the fullest man-power for the fight in China, Madame Chiang replied, "China cannot fight a modern enemy with her bare hands!"

Add to these things the desolation of indiscriminate bombing, the destruction of fire and famine, the terror of torture and invasion, the loss of all things for millions of her people, and the sense of hopeless isolation which must envelope her at the loss of her coast-line, and her only other outlet of importance, the Burma Road, and the picture is heart-rending indeed.

How is it, then, that China still stands? The answer is found in the subjective splendour of the Chinese nation. The miracle of "New China" has been the result of her indefatigable spirit and a new unity, which has bound the nation into one power to endure and to conquer. There is not the shadow of a doubt that the strength of the Chinese resistance is built upon this new nationalism. It is not the Chinese Government, nor the Chinese Army, but the Chinese people, who have written in shining letters, "Unbreakable" across the horizons of her nation.

A common suffering, a common danger, and a common determination have welded millions of people together into one flowing loyalty under the magnificent leader, the Generalissimo, Chiang Kai Shek. The change has been so rapid that the Chinese nation is still staggering under her internal adjustments and external impacts, and yet has become nationally and internationally conscious, and in some parts, God-conscious. She is "risking failure gloriously!"

Yet, although she is still metaphorically rubbing her eyes after her rude awakening, what has this wonderful nation accomplished to meet the dire needs of her darkest hour? Nothing can exceed the courage of China, as bombed and broken in the east, she sets up in her far west, 77 of her leading universities, schools and col-

leges, that national leaders may not fail for the future.

Again, modern furnaces a few years ago were non-existent; by June, 1940, a dozen modern iron and steel modern plants were in operation. In the same year the number of evacuated factories in West China had risen to 170, and Szechwan to-day houses 61 per cent. of Free China's mechanical industries.

In the course of the last few years thousands of acres in Szechwan have been rendered fertile by the digging of miles of irrigation canals; tree nurseries involving many acres, have been set up, and literally millions of refugees are sowing, reaping, labouring, harvesting, carrying, working in factories, on roads, in farms, and in various industries, that the nation's hitherto undeveloped resources might be turned to immediate and urgent use!

HER SCHOOLS.

Before the war China had 108 educational institutions. The invading armies destroyed or damaged 91 of these. Yet within a year the Chinese people had 113 again functioning! and, underneath it all, grave, patient, steadfast, enduring, the unbreakable spirit of the Chinese nation holds on against odds which would have crushed any other less courageous. It is this spirit which has caused China to use the heights of her suffering as a vantage ground from which she has taken a long look into the future, and in the midst of present calamity has sought to work out a post-war plan for national reconstruction and rehabilitation.

A BUFFER NATION.

Not least of all, China has stood between the Allied cause, and a great and terrible foe. Had she broken under these years of almost unbelievable strain, Australia would have a different history to write to-day. The debt we owe to this great nation cannot be measured in words. Only deeds of sacrifice equal in sublimity to those of her home could possibly atone for all her vicarious bearing of the heaviest part of the Pacific war. Our response to China's need now will, in no small measure, determine the part she will play in the great Pacific adjustments in the future.

Throughout the past three months the Church Missionary Society has been sponsoring an appeal for immediate relief to war-stricken China. It is an amazing fact that there are still people who can ask the question, "Why help China?" It is impossible, in a few short paragraphs, rightly to assess the magnitude of China's poverty and suffering. Millions of her people have been immediately and personally affected by nearly six years of war (some of them unaided) against our common foe. Fifty millions of her people have been rendered homeless and forced to wander (if they escape the ruthless and barbaric Japanese army), in search of shelter, food, and means of livelihood. Widespread distress pre-

vails in many places, owing to the scarcity of food, and to the exorbitant price of the little that is obtainable.

Even before the war, millions of Chinese lived on the border-line of starvation. Add to this the enormous cost of living, the maintenance of her armies, the disorganisation of normal labour, and the pilfering of the enemy,

"We are very busy getting out winter clothes for 30,000 refugees!"

"We made arrangements for three children to go into the War Orphans' Corps, where they would be fed and clothed, and taught. The mother, with tears, told them to go, but go they would not. They are setting off into the country, without a penny in the world."



TWO CHINESE WAR ORPHANS.

There are two million little children such as these who are innocent victims of the six-year war carried on against China.

and then only the fringe of the poverty of China's nearly five hundred millions of people can be assessed. In Fukien rice is over £8/5/ a bag, and practically unobtainable. In some places the people are existing on one meal every two days! Everywhere is to be seen the most utter desolation and misery. There is no doubt that the situation is simply appalling.

Rev. H. A. Maxwell, of the Church Missionary Society, Western China, has written:—"Some of the effects of this precarious existence upon the character of the people may be seen. They become restless and lose much of their stability." (And, we add, "Who would not?")

"Workmen become irresponsible in their work, and students find it difficult to concentrate. On the other hand" (and this is also where the Church's responsibility lies) "the very uncertainty of life creates within the hearts of many a yearning for 'something-which-one-can-lay-hold-of.'"

Let us look at these little snapshots from China:

"Last week there was a terrible air-raid here; five thousand people were rendered homeless. We are trying to get bedding for them."

"One Chinese Christian woman helper stretched her body over a friend when an air-raid began. She was hit, but said nothing of her wound until it was discovered later, but spent her time cheering and caring for others. The doctor told her it was nearly a fatal wound—a big gash on her waist-line. She laughed as she said, 'They would not have hit me in a better place! If it had been my eyes, or hands, or feet, or ears, that would have been very inconvenient.'"

The C.M.S. is not ashamed that the Australian people might assist in sending some subscription to help China. The need is vital. Should China fail now (and economically the strain is colossal) the results would be worldwide in their disastrous repercussions. Let us match China's brave endurance with a generosity that is tinged with the glory of sacrifice. It is possible to remit moneys via West China, by telegraphic transfer. These funds become available in China two days after lodgment in the bank here. From West China the funds are distributed to other parts of unoccupied China, the relief work being superintended by Christian agencies.

Since December 1. the Church Mis-

sionary Society has received nearly £3000 for its Relief to China Fund. Over £2000 has already been remitted to West China, and a cable of acknowledgment was received from Bishop Song for the last remittance of £1782.

As the result of a recent presentation of this appeal in one church, one lady sent in a cheque for £100. The next week, from another church, there was one individual gift of £500. Several people have sent in substantial sums, ranging from £10 to £30. But it is only by big gifts that this remittance to China was made possible. It consists of a large number of humble, smaller gifts, which God is willing to receive, and able to bless. One lady a few days ago, handed in a diamond ring, which she had had since 1899. An unimportant-looking envelope was recently left on the counter of the bookroom in C.M.S. House. When it was opened, it was found to contain a golden chain, with a little covering note, to the effect that this was to be used for the feeding of China's poor.

The C.M.S. Relief Fund is therefore open. The matter is urgent. The C.M.S. office in the various States will gladly acknowledge donations to this supremely worthy cause.

"A MODICUM OF GREEK."

Thus "Proteus" comments in the Adelaide Church Guardian: "One can only be thankful that the Australian bishops, or some of them, who in spite of clear direction in the preface of the Ordinal, have thrown Latin overboard still demand a modicum of Greek from Ordinands."

"A Modicum of Greek"!!!

What a pity it is that some Daniel does not arrive in our midst to judgment! Are we wrong in suggesting that not ten per cent. of our clergy ever bother about their Greek Testaments after Ordination?

We fear that it is an awkward fact. And no wonder! What incentive is there for them to do so? A conventional College of Theology provides an examination which unfortunately "sets the pace" for the work of theological colleges. Its council knows or ought to know that two or three years at the most is the time allowed for passing the examination for Th.L. Most candidates start from scratch and at the end of one or two years sit for an examination in Part I, for which they have to read, mark, learn and inwardly digest a whole Gospel.

Imagine the feverish rush to get through the Gospel! Imagine the pages of the Gospel well covered with word for word translation! Imagine the long lists of words painfully written out as the students in most approved style, "take out a vocabulary"! Imagine "the hop, skip and jump" over the grammar, the very foundation of Greek study! Imagine the floundering throughout the course begotten of this irrational method of learning Greek! There is no time for the niceties, the elegancies, the sensitive significances of this wonderful language. It is all deadly cramming in a feverish haste to get through it. Then when the first hurdle is passed, there repeats practically the same process over again as this time the student faces some of the Epistles in the Greek, for he has no foundation on which to build.

When Part II is safely accomplished, with a huge sigh of relief the student puts away the book over which he has spent many weary and uninteresting hours, and which for him has no further interest or use. What a tragic waste of time and energy! What a loss in view of his future work as teacher! How much more beneficial it might be if the council would frankly face the position and make the Part I really a preliminary one in respect to its Greek paper? Say, a paper determinedly on the grammar of the language with not more than six or eight chapters of Gospel translation. This would give students a right direction in their reading, would introduce them to the niceties of the language and make the Part II studies fuller of interest and profit. The ordinands would have a foundation to build on and a small insight into the beauty and relevance of the Greek language to that "fulness of time" of which St. Paul speaks in relation to the Incarnation.

"Is there not a cause?"

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CORRESPONDENCE

"WHY NOT BE A ROMAN CATHOLIC?"

(To the Editor, "Church Record.")

Dear Sir,
I read your article, "Why Not be a Roman Catholic?" with some interest but also (I am bound to say) with not a little disappointment.

The points you raise have no direct bearing on the subject matter of my booklet, no relation at all to the purpose for which it was written, and no relevance to the situation with which it seeks to deal.

The "little tract" (as you choose to call it) makes no claim whatsoever to be a "manual of Church teaching," much less an exposition of the Thirty-Nine Articles! It is essentially an historical tract, and as such, and such only, but it be appraised.

It was written primarily for the help and guidance of Anglicans with Roman "wobblings," concerning whom my experience has led me to believe that they are not in the least interested in the kind of questions you seek to raise—nor, I must confess, am I, except in a professional sort of way. I cannot think that the average layman's allegiance to Rome or Canterbury is going to be decided on the issue of 16th century wranglings over Church formularies. Hence it is that (to quote your own words) "a writer of a modern tract dispenses himself from the obligation to deal with the special problems that clustered round certain phrases." Surely no such obligation exists.

Yours, etc.,

THOS. M. ROBINSON.

The Warden's Lodge,
St. John's College, Newcastle, N.S.W.
March 16, 1943.

We find it difficult to understand Mr. Robinson. He seems to think that the object he has in view is sufficient justification for any statement however disputable that statement may be.

"Wobblers" may or may not be interested in the kind of questions raised but positive statements regarding the doctrines of the Church of England should not be made without due reflection.

Mr. Robinson may choose to call the appeal to documents "16th century wranglings over church formularies," but the documents are imposed by authority to-day and refuse quite clearly Mr. Robinson's cheerful dogmatism on Church of England teaching. To say that there does not exist an obligation to deal with the special problems that cluster round certain phrases is to deny the value of history and to ignore the law of continuity in Christian thought. We cannot but regret this attitude and deplore the consequent misleading statements which have been countenanced in Mr. Robinson's tract.—Eds.

SUNDAY CARNIVAL CANCELLED.

By order of the Chief Secretary, Mr. Baddeley, a carnival in aid of the Lord Mayor's Patriotic Fund, which was to have been held at Henson Park, Marrickville, last Sunday, was cancelled.

The Mayor of Marrickville, Alderman Buckley, expressed surprise and disappointment. The Sunday sports question at Marrickville has been put to a referendum and the people had overwhelmingly supported Sunday sports, he said.

Leaders of all Protestant Churches in the city and suburbs are acting together to oppose Sunday carnivals to raise funds for the war effort.

This statement was made by the Rev. S. W. McKibbin, convenor of the United Action Movement within the Churches, recently launched in Sydney.

Mr. McKibbin said that Sunday carnivals were held when Sunday Schools were assembling, and many boys and girls were enticed away.

CHURCHMAN'S REMINDER.

"Dare to be true. Nothing can need a lie.

A fault which needs it most, grows two thereby."—Herbert.

April.

4—4th Sunday in Lent. This is also "Mothering Sunday," when the privilege and duty of Mothers are placed in our thought and prayer. Christianity can never forget or minimise its debt to Motherhood in relation to the Incarnate Lord. Thus God came into human life to the utmost degree, and we may realise in the Incarnate Lord One like unto ourselves, sin only excepted.

11—5th Sunday in Lent. Passion Sunday. The latter title not in the Prayer Book came into use through it commemorating the prophecies which our Lord made concerning His approaching Crucifixion. Thus we may better prepare for Good Friday, in our thought and worship.

ORGANIST AND CHOIRMASTER—
Position vacant early in April. Apply to Rector, FW1235, for further particulars.

PROPAGANDA.

(By Howard Spring.)

Books dealing with events before and during the present war often complain that British propaganda was, and is, shocking, inefficient, and altogether not to be compared with the highly successful propaganda of Germany. So far from being horrified at this unmasking of our national incompetence, I am always pleased to find that other people can "leave us standing" in this newest activity of guttersnipe minds. For that is what "propaganda" mainly comes to, and one thing I hope we shall see when this war is over is an international agreement to desist from such degrading activities.

Propaganda is a powerful weapon. No one denies that. Hitler's first action on seizing power in Germany was not to overhaul the army or strengthen the navy or reorganise the country's finances; it was to take complete control of the press and radio. Within thirty days, one hundred and thirty newspapers had been wiped out of existence; as for the others, they soon realised what he had meant when he said: "I shall permit absolute Press freedom, except for the enemies of the Reich."

The cinema and the schools came under the same wing that covered the press and the radio; and the press activities were extended to cover newspapers in all parts of the world. A writer who has made a close study of the matter has written that, in 1934, £13,000,000 were spent in propaganda, and by 1937 the figure had leapt to £21,000,000. Goebbels was at last able to boast, and rightly, "We have created the Reich by propaganda." When writers deplore that Britain was all this time behindhand, I ask myself whether the Nazi feat was one that any decent people would have cared to emulate.

Of course we are told that "counter propaganda" can compete by clean methods with the dirty propaganda of evil men. But the whole business is vile, ignoble, and we are well out of it.

Here are two extracts from a recent book, "Washington Waltz," by Helen Lombard. "The neglect of Congress and the Press by the diplomats of France and England had not been unnoticed by German observers. American public opinion was a plum which Hitler's new Germany needed, and the former Reichschancellor of the German Republic was told to go after it." "The number one diplomat of the world to-day, von Ribbentrop, as yet unheard of when Rosso came to Washington, was at that time learning his job by selling champagne in the capitals of Europe."

It should perhaps not be overlooked that the plum of American public opinion has not, after all, fallen into the hands of these propagandists whose methods are commended to us; or that Ribbentrop's finest achievement as a diplomat was the German understanding with Russia—an understanding as

permanent as the champagne bubbles which we are asked to believe should radiate the new methods of international approach.

No. There is the simple fact. Poor misguided England, so gullible, so lacking in all this technique of dressing the window with red apples and keeping the rotten ones at the back, is now in alliance with the two great nations to win whose favour the Nazis poured millions down the drain. And while this proof of the pudding is still on our tongues, writer after writer bleats about our lack of modern advertising methods. We seem to have got along without them, and I for one am glad that that is so.

Why should we want to "sell" the idea of England, as though we had no more dignity than a newspaper crazily engaged in handing out tens of thousands of pounds in order to establish supremacy in a "net circulation" race? Let the newspapers get their sales on the virtue of their contents and the nations their influence on the virtue of their deeds. Deeds, they say, speak louder than words; and in truth the deed of Britain when she stood alone has proved more availing than all the reichsmarks poured out in Nazi words.

And so the way to "sell" the idea of England to the world is simply to display an England strong in integrity, clean in her own house, and just to her own people. The best advertisement for England should be an Englishman—any Englishman, not necessarily a diplomat, whether trained as a commercial traveller or not. In the tests of events, a nation will stand or fall because of what it is or is not, for history has an ironic disregard of what peoples merely proclaim themselves to be. If the house is built on sand, you can placard it all over with propaganda concerning the solidity of its foundations, but that will not avail when the winds blow. If it is built on rock, it can well afford to wait, without advertising its qualities.

—St. Martin's Review.

KATOOMBA CONVENTION RALLY.

Supporters of interdenominational movements will be interested to hear that the Katoomba Christian Convention, which for forty years has carried on its work in the mountain town, is now appealing to a wider constituency. The council have acquired extensive grounds near Echo Point, and offer every encouragement to the Youth movements which for years have been unofficially associated with it.

House parties are being arranged this year by members of such organisations.

A great Mid-Winter Rally is to be held in the Assembly Hall on June 6. The Archbishop of Sydney will be in the chair, and the speaker will be Rev. Lionel B. Fletcher. The secretary of the convention is Mr. W. E. Porter, M.A., Hon. Principal of the Sydney Missionary and Bible College, Croydon.

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Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

ANGLICAN COMMONWEALTH PUBLIC SERVICE FELLOWSHIP.

The annual Communion Service in connection with the above Fellowship was held in St. Andrew's Cathedral on Sunday morning, March 21. There were over 300 present. The Archbishop of Sydney conducted the service, and in welcoming the members gave a very interesting address on Leonardi De Vinci's famous picture, "The Last Supper," a copy of which the Archbishop has in his study with a bullet hole through it. The copy hung in a small chapel in France in the last war, where the Archbishop was ministering as Chaplain, and the hole made by the bullet is just above the figure of Christ. Much appreciation was expressed of the Archbishop's address.

After the Communion Service the members adjourned for breakfast to the State Shopping Block, in Market Street, where the president of the Fellowship welcomed the members and the Rev. H. M. Arrowsmith gave an address on the proposed missionary work in the Netherlands East Indies.

LEAVING CERTIFICATE EXAMINATION.

Success of Church Schools.

Two of the Church schools achieved conspicuously successful results in the Leaving Certificate Examination of 1942.

Sydney Church of England Grammar School, North Sydney, had 67 passes, with the unusually high number of 23 first-class honours, representing 34 per cent. of the number of successful candidates. This percentage appears to be higher than that of almost any other school. It is noteworthy that the first-class honours were spread over a wide range of subjects; there was one in English, one in Latin, four in French, one in German, four in Mathematics I and Mathematics II, one in History, three in Physics, four in Chemistry. This may be taken to indicate not only sound teaching but also keen interest over the full range of the School's curriculum.

An even greater distinction, however, rests in the fact that three boys won Matriculation Scholarships. I. G. Ross came top of the whole examination in general proficiency and was awarded the Aitken Scholarship and Grahame Prize and the John West Medal; I. F. Nicholson shared the Garton Scholarship for French; T. W. Horne won one of the two Liversidge Scholarships for Chemistry. Shore has, in fact, gained first place among male candidates for the Leaving on

no less than six occasions in the last twenty years.

Sydney Church of England Girls' Grammar School, Darlinghurst, also achieved noteworthy success. Thirty-eight girls passed and among them obtained eight first and sixteen second-class honours. The general quality of the passes from this School was very high, and compared, perhaps, more than favourably with that of other girls' schools in the State.

MATRICULATION SCHOLARSHIPS AND PRIZES.

Results of the examination for Matriculation Scholarships and Prizes held recently, in connection with the University of Sydney, are given below:—

James Aitken Scholarship, John West Medal, and Grahame Prize for General Proficiency.—Ian G. Ross (Sydney Church of England Grammar School).

Fairfax Prize for General Proficiency Amongst Female Candidates.—Norma D. McDonald (Sydney Girls' High School).

Barker Scholarship, No. II, and Horner Exhibition for Mathematics.—Thomas W. Goodyear (St. John's College, Woodlawn, Lismore).

Cooper Scholarship, No. II for Classics.—Not awarded.

Garton Scholarship, No. III for French.—Alexander W. McGillivray (Newcastle Boys' High School) and Ian F. Nicholson (Sydney Church of England Grammar School), aeq; Valentine P. Ackerman (Fort Street Boys' High School) and John I. Harper (Sydney Boys' High School), prox. acc. aeq.

Lithgow Scholarship No. 1 for German.—Valentine P. Ackerman (Fort Street Boys' High School).

Liversidge Scholarship for Chemistry.—Terence W. Horne (Sydney Church of England Grammar School) and Bruce L. Hunter (Newcastle Boys' High School).

THE CHURCH AND THE CHILDREN'S COURT.

The following is an extract of special interest from the report of the Court Chaplain, the Rev. Gordon Smee.

"The Church Never Does Anything."

Some people make this assertion. From our source of activity within the Church and community come these figures—from the Chaplaincy Organisation, Children's Court:—

1. The Chaplaincy has taken note of 1479 cases for 1942, as against 1085 for 1940.

2. 430 boys and 101 girls were helped to decent living with a real percentage of success; 61 boys failed us, and 11 girls, but those failures were not without reasons. Behaviour problems are not adjusted by a wave of the hand or even a visit to the home.

3. Special supervision was arranged for 238 boys and 58 girls; clinic appointments were arranged for 12 boys and 1 girl; 24 boys were introduced

to Christianly organised clubs; 14 boys received sex instruction from the Chaplain at the request of the Court; 15 boys and three girls were placed with private families; 19 boys and 20 girls were placed in religious institutions.

4. To deal with the employment problem, 14 boys were found employment and a home, and five girls. Altogether 42 boys and 9 girls were found employment in the city; 22 boys were found rural employment, and two boys on board ship. This means that three positions were found for juveniles appearing before the Court every two weeks.

5. The Home Mission Society gave relief to Court cases involving 23 boys and 4 girls, who received second-hand clothing through our clothing store—clothing that was in first-class condition. Seven boys and one girl were subsidised until they found their economic feet; seven boys and one girl received direct cash relief, being in necessitous circumstances; for five boys and one girl new clothing was bought.

6. Non-Court cases also challenged the chaplaincy organisation; 38 boys and 5 girls were either assisted to find employment, granted relief, or assisted to find a degree of adjustment which would mean stability and useful citizenship; 10 boys' cases were subject to special adjustment efforts in order to save them coming before the Court; 13 boys were found employment; 9 received relief.

7. The Church has thus helped 468 boys and 106 girls to decent living with slightly over 85 per cent. degree of success. That is, 574 boys and girls felt something of the healing, helping touch through the practicability of Christianity in action.

SETTING APART OF DEACONESSES.

On Sunday, March 21, at morning service in St. Andrew's Cathedral, Sydney, Sisters Mavis Rodgers, Ruby Short, Marjorie Appleby, Ruth Jackson, Evelyn Stokes and Nora Tress were set apart by His Grace the Archbishop of Sydney for the sacred office of Deaconesses.

The service followed largely on the form of ordaining deacons. The candi-

"My dear," said Mr. Jones, "the Church Missionary Society is a go-ahead organisation. I have just been to the new C.M.S. House at 93 Bathurst Street."

"Just whereabouts is it?" asked Mrs. Jones.

"Next door to the Bible House, opposite the Cathedral, and, my dear, you needn't worry about that lift any longer! The Book Room is on the ground floor, and is absolutely splendid! And the Luncheon Room serves very tasty meals."

dates were escorted to their seats by the Head Deaconess, Miss Norbury, coming immediately behind the choir in the procession of entrance. Canon Robinson, Chaplain to the Deaconess Institution, presented the candidates and read the Epistle. The Gospel was read by Canon T. C. Hammond, who also preached.

Taking as his text, "Salute Tryphena and Tryphosa, who labour in the Lord," Canon Hammond drew attention to the avenues of service now opening up for women even in connection with the way. He paid a tribute to the women of England who, he said did quiet things, homely things, when the very foundations of the earth were out of course. He then showed that the Church had appreciated the value of women's service long before the State recognised it. Tryphena and Tryphosa were slaves most probably, and may have formed part of Caesar's household. In an unlikely place and in unlikely circumstances they laboured in the Lord. He gave some strong practical advice to the newly appointed deaconesses, warning them against the danger of laying too much store by the spectacular and emphasising the value of the simple ministrations to the sick and sorrowing. As one who had been associated with the Head Deaconess and others in guiding their studies he reminded them that they must ever be learning and that valu-

able experience could be gained from the parish incidents they encountered if they were quickly to seize opportunities and humble enough to take lessons to heart.

Sister Dorothy Bransgrove, who has undertaken service in the mission field, had been set apart earlier this year, and this makes the largest number of deaconesses set apart in one year since the founding of the institution. We hope that many will be encouraged to take up this field of service. There are abundant opportunities for women who are ready to consecrate their lives to God.

WEST WOLLONGONG.

His Grace the Archbishop of Sydney will lay the foundation stone of the new school hall on April 17, at 2 p.m.

St. John's, West Wollongong, is to have a brass eagle lectern made by a craftsman at Newcastle, in memory of his mother, Mrs. Barlow, a casting from the model of the one at the Newcastle Cathedral.

N.S.W. MISSION TO THE JEWS.

The annual meeting will be held in the Gospel Union Hall, 145 Commonwealth Street (near Reservoir St.), Sydney, on Saturday, April 3, 1943, at 3.30 p.m. His Grace the Archbishop of Sydney will preside. The speakers will be Rev. P. B. Fraser and Rev. T. J. Harper.

The annual report and cash statement will be presented and the committee elected for the ensuing year.

Interesting items showing the progress made will be included in the annual report, and also special reference to the changing attitude of Jewry as manifested in statements by Rabbis throughout the world.

Special reference will also be made in connection with the persecution of the Jews throughout Europe.

YOUTH TO THE FORE.

Diocesan Sunday School Prize-Giving and Young People's and Sunday School Teachers' Rally, Saturday, March 20.

Saturday, March 20, was a most interesting day for those concerned with work among young people in the diocese. In the afternoon the prizes and certificates won in the last Diocesan Sunday School examination were presented by His Grace to the successful scholars. Bright hymns interspersed in the programme were heartily sung by the young people.

His Grace spoke from the chair, and the gathering was addressed later by the Rev. G. R. Delbridge, Chaplain to Youth Work. Mr. Delbridge, using a model of a house, led from the consideration of it as a piece of man's workmanship to the text Ephesians 2: 10, "We are His workmanship." He led the young people to realise the

The URGENCY of CHINA RELIEF

Much has been said and written about "TOO LITTLE, TOO LATE." The urgency of China Relief holds within it the plea that this maxim shall not be repeated in the history of the great Chinese Nation.

WHY HELP CHINA? ♦ Szechwan is becoming industrialised to such a degree that 61% of China's mechanical industries are located there.

- ♦ China is Australia's neighbour and ally.
- ♦ Her military losses have been estimated at 6,000,000 killed or wounded.
- ♦ Her magnificent resistance has shielded Australia from a common enemy.
- ♦ 50,000,000 of her people are homeless.
- ♦ They are ravaged by sickness and starving in the streets.
- ♦ 20,000,000 of her people are starving.
- ♦ In some parts of China, rice, the staple food, has risen from 3d. per lb. to between 8/4 and 10/6 per lb.
- ♦ In some parts the people are existing on 1 meal every 2 days.
- ♦ 2,000,000 of her children have lost both parents.
- ♦ Gratitude and gallantry are two of the most outstanding racial characteristics of the Chinese.

♦ China has re-established 77 of her leading Universities in Western China.

WHY HELP CHINA NOW? ♦ Because China is now nearer economic collapse than in any period during her nearly six years of terrible struggle.

- ♦ Because the people, by reason of under-nourishment, uncertainty of the future, and mental suffering, tend to become restless and unstable.
- ♦ Because they have come almost to the limit of their endurance.
- ♦ Because they have done all they themselves CAN do, without our help.
- ♦ As a tribute to their magnificent courage and endurance.
- ♦ Because this nation's destiny is now bound up intimately with our own.
- ♦ Because in the future, China's influence in the Pacific is destined to be a tremendous factor.

THE CHURCH MISSIONARY SOCIETY'S CHINA RELIEF APPEAL.

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need of consecrating hands, feet, eyes, mouth, ears and heart to the Lord Jesus Christ, for "man's chief end is to glorify God."

A large gathering of people attended this function.

In giving his report, the Director of Education (Rev. C. K. Hammond, M.A.) drew attention to the prominence of boys this year on the list of successes. A boy had won first place in each grade. Keith Kingsford Watson, of St. Philip's, Eastwood, headed the senior grade. The number of entries had increased this year and a greater number of parishes than before had entered scholars from their Sunday Schools.

Full information with regard to the next examination was made available at this function, and the Director explained that the date of the examination had been altered to the first Sunday in July, in order that it would not be held at a time when scholars were faced with important secular examinations in their schools.

After the prize distribution a Fellowship tea was held in the Diocesan Tea Room to enable any who did not wish to return to their homes to remain for the evening function. In the evening the diocesan Fellowship held a rally for young people with which was combined the annual rally for Sunday School teachers. The chair was taken at 7.30 by His Grace the Archbishop, who later spoke to the gathering of the value of the various branches of youth work, especially the Sunday School and the diocesan Fellowship. He urged Fellowship members to equip themselves for the work of Sunday School teaching. He also pointed out the value of offering friendship to young people who spent time in the city or suburbs without any definite object in view. Many men of the forces who may be seen unprofitably occupied while on leave might be very differently behaved had they friends who had a mind for other things.

The special speaker was the Rev. H. M. Arrowsmith, who spoke on "The Message of Obadiah," especially verse 12, "Thou shouldst not have looked on the day of thy brother in the day that he became a stranger." Mr. Arrowsmith graphically described Edom gloating over the suffering and destruction of Jerusalem, and reminded us that the Christian cannot be unconcerned with what happens in the rest of the world. He must not look on while the heathen suffer through their ignorance and superstition. Christianity must be missionary minded.

It might well be said, therefore, that on Saturday, youth was to the fore in the diocese, and from the keenness of its response we feel that it is not likely to lag far behind able leadership.

Diocese of Armidale.

NEW ENGLAND GIRLS' SCHOOL.

The New England Girls' School, Armidale, reopened for the year 1943

with 222 boarders and two day girls. These numbers, maintained from last year, show that the building of the new dormitory has been justified, while the building itself has proved very satisfactory.

During the year a good standard of work resulted in 16 Leaving Certificate passes, 13 of these being passes for matriculation as well, first and second class honours being gained in several subjects. There were 34 Intermediate passes. In music examinations all candidates were successful, most of them passing with honours or credit, while Ruth Barratt, a post-leaving pupil, passed A.T.C. (elocution) with honours marks. Elizabeth Cobcroft, besides the Leaving Certificate, gained a special Art Scholarship for three years at the Sydney Technical School.

At the end of this year there will be available two scholarships for this school. These are competitive, and preference is given to the daughters of Old Girls. For particulars application should be made to the Headmistress.

THE ARMIDALE SCHOOL.

The numbers at T.A.S. this year constitute a further record, there being 214 boarders and 41 day boys. Last year there were 203 boarders, when the previous record number had been 119 boarders in 1925. Where last year there was a preponderance of younger boys this year has seen an increase in seniors.

In the Leaving Certificate last year two boys passed with distinction, and are likely winners of University Exhibitions. The Intermediate Certificate results were sound on the whole, without the brilliance of the previous year. There is promise in every way for this year, and the staff has been supplemented by the appointment of three experienced men. Junior School work is being done by trained Kindergarten women.

On the day preceding Speech Day a successful Parents' Day was held, in which interesting addresses were given on educational problems. Parents showed themselves very anxious indeed to discuss these problems and to co-operate in every way with the School.—Diocesan News.

THE LATE MISS EMILY PERROTT-TURNER.

Miss Perrott-Turner was the adopted daughter of the Right Rev. James Francis Turner, who was the second bishop of the Diocese of Grafton and Armidale from the year 1869-1893.

Miss Perrott-Turner passed away on Thursday, March 18, and after service in St. Peter's Cathedral, Armidale, was buried in the Kelly's Plains Cemetery, which is situated in the grounds of the "Haroldston" property, the home of the Perrotts, and on which the Perrott family erected a very beautiful little brick church, consecrated as St. John's.

Archdeacon Forster delivered an address at the funeral service in the



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Cathedral in the course of which he said:—

"My friends, I regret, as I know he will deeply regret, that our Bishop is away in the western part of the diocese, and cannot be here to-day to pay his mark of respect to one for whom he had a very sincere admiration, and so, on his behalf, as Vicar-General of the diocese, I would express our sympathy and pay our tribute to her who was widely known and greatly respected through the diocese, far beyond the limits of the Cathedral parish.

"Emily Perrott-Turner was, with one notable exception, perhaps the oldest surviving link with the past history of this Cathedral and diocese. She comes to-day for the last time to the church which all her life long was her spiritual home, and in which and for which she spent herself with a constant labour of love.

"Her family have lived for very many years at Haroldston, and still do live, devoted to all good works, and specially to the Church and its services, as the beautiful little memorial church at Kelly's Plains abundantly testifies. Her father was the first Registrar of this diocese, and a member of the Diocesan Synod in its earliest days. And Miss Perrott-Turner was very closely linked with the bishop who laid the foundations of the diocese, James Francis Turner, being the adopted daughter of the Bishop and his wife. She worshipped in St. Peter's Cathedral—the old wooden building that preceded our present Cathedral, when the Rev. Septimus Hungerford, of revered memory, was vicar, and doubtless she was present on Thursday,

June 3, 1875, when this cathedral was opened for public worship. May I quote some words spoken by the bishop on that occasion: 'Let me express,' he said, 'a hope that St. Peter's Church at Armidale will commend itself to you as a House of God, a place of prayer, not a mere preaching house, but a place for holy worship of God, hearing of His Word, receiving His Holy Sacraments, and the Church's rites, and so far as our means have permitted, a humble offering to the King of Kings and Lord of Lords, which may He mercifully vouchsafe to accept.'

"And that pious hope was most surely filled out to the full by her whose life and work we commemorate to-day. Right from that time onward, up to a week or two ago, in spite of blindness and infirmity, for nearly 70 years, she was a constant and reverent worshipper. A lover of beauty, she saw to it that so far as in her lay everything about the sanctuary was as beautiful and worthy of its high purpose as she could possibly make it. And not only for this cathedral, but as many of the older clergy know, she worked beautiful embroidery for many of the churches in the country centres through the diocese. She gathered round her a little band of workers, some of whom are still engaged in the service of sanctuary here, and she taught them to work fine church embroidery, and to make the fair linen cloths and all that is used in the service of Holy Communion, so that everything should be beautiful and should be carefully kept and tended. And it was all done so quietly and unostentatiously that hardly anyone except the clergy and those intimately connected with the cathedral had any idea of what she did.

"She has been called from us in a ripe old age, and has gone to her rest in the Paradise of God. We mourn her loss, and our loving sympathy goes out to all the members of her family, specially to those devoted sisters in their bereavement. We do not, we cannot, mourn for her, for she has gone to the Master she has loved and served so well here on earth, and she has heard from His lips the glad welcome: 'Well done, good and faithful servant, enter thou into the joy of thy Lord.'"

VICTORIA.

Diocese of Melbourne.

UNITED CHRISTIAN WITNESS.

The Regional Committee of the World Council of Churches conducted a week's campaign of United Christian Witness at Belgrave the other week. One of the speakers was Dr. McLaren, a Presbyterian missionary from Korea, who had recently returned to Australia after some months' internment in a Japanese camp. Dr. McLaren said:

"There is, I believe, no more important and more significant thing going on in our day than this movement toward Christian unity.

"The World Council of Churches represents and embodies a great oecumenical, universal ideal that has been gathering momentum for 30 years. Its greatest days are before it.

"Movement toward unity of spirit between Christians is not a man-made movement. Ultimately there is behind it the never-failing dynamic of that prayer of our Lord—"That they all may be one, even as Thou Father art in Me and I in Thee . . . that they may be one even as we are one. . . ."

"We look back 500 years to the great days of the renewal of learning, to the Reformation and the Counter Reformation, and to that blaze of Christian missionary devotion which in the 16th century first carried the Faith literally to the ends of the earth. But our generation may yet be known in history for a greater day—the day of Intergration: Integration into a unity of fellowship, in belief and life, a unity attained by a common consecration of the One Truth of God.

"Through the ages, and especially in our day, we view the spectacle of humanity, its hands bruised with battering against doors of frustration—frustration in affairs national and international; frustration in economics, in education, in family, and in personal affairs. But there are doors leading into a Kingdom of Heaven for every one of these God-given human relationships. To the Church the keys have been committed.

"In all humility, and yet with humble authority, we come to you, in this community," Dr. McLaren added. "We shall seek to bring not our own message, but God's Word and wisdom—the keys of the Kingdom of Heaven. As you see the doors open we pray that this community of Belgrave, yes, and this nation of Australia, will commit itself in faith and with strong resolution of the will to enter in at these open doors."

OUR LACK OF MANNERS.

"I believe that a greater portion of school training could be given to the teaching of civics, morals, manners, and the courtesies that are necessary for the well-being of a nation's life, and, not least, a religious background which has a great deal to do with the all the rest. It is a surprising thing to me to notice carelessness, rudeness, and thoughtlessness in public behaviour—a number of people who expectorate or who cough without guarding the mouth, or who push and shove in seeking entry to buildings, trams and trains; but, in the main, we are a good-tempered, well-behaved people.

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and I believe that much can be done to make things even better than they are.

"We have somehow developed a complex which is continually stressing our shortcomings. We never make a boy better by saying, 'You are a naughty boy!' Progress is made by suggesting that it might be a good idea if he did something a little differently."—From the Archbishop's letter.

BIBLE SOCIETY MEETING.

Last Tuesday week, March 23, at 8 p.m. the Melbourne Auxiliary of the British and Foreign Bible Society held its 103rd annual meeting in the Collins Street Baptist Church. The Archbishop of Melbourne presided and the speakers were Rev. W. Alec. Fraser, returned Chaplain from Middle East, and well-known in connection with the Radio Church, who gave an address on "With the A.I.F. in the Land of the Bible"; and Rev. Hedley Bunton, who recently returned from China—his subject was "China To-day."

On offering was taken to help forward the Society's work.

WELCOME TO BISHOP STRONG.

U.S. and Australian Navy, Army and Air Force was officially represented at a public meeting in Melbourne Town Hall recently, when Bishop Strong, of New Guinea, was welcomed by Sir Winston Dugan, Governor. A collection was made at the meeting for the Mission Reconstruction and Advance Fund. It was suggested that war bonds should be purchased and present to the fund.

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to

B.C.A.'s

"OUTBACK"

SESSION

2GB at 9.15 a.m.

EVERY FRIDAY

Diocese of Ballarat.

BISHOP TALKS ON HIS FINGERS.

Describing a recent confirmation, the Bishop of Ballarat writes:—

"In connection with my visit to Hamilton there are two matters that were of particular interest to me, and about which I want to tell you. The first was at Peshurst, where we had a confirmation in the afternoon. Canon Jessop had already reported to me that among the candidates that he would present for confirmation were two young people who were deaf and dumb. He explained that he had provided the instructions for the mother to give in the sign language to her girl and boy, who were 17 and 18 years of age respectively. When we entered the church and began the confirmation service with the hymn: "O Holy Ghost, Thy People Bless," it was sad to think of these two young people standing there in mute silence unable to hear or join in what was being said or sung. But you can imagine the change that came over their faces when, at the conclusion of the hymn, I called their attention by signs and intimated to them that I was going to speak to them in the sign language. I told the hearing members of the congregation that it was their turn to remain in silence while I explained the service and gave an address to these two young people. From that moment on they joined in the service as really as any of the hearing people in the church. I think that everyone who was present will long remember that service. What I shall remember in particular is the beautiful smile which each of these young people gave when they had received the laying-on of hands."

SPECIAL PSALMS AND LESSONS.

April 4, 4th Sunday in Lent.

M.: Gen. xliii or Ecclus xxvii 30-xxviii 9; Luke xv or Hebrews xii; Psalm 119: 145-176.

E.: Gen. xlv 1-45 or xlv 16-xlvi 7 or Ecclus xxxiv; Mark xv 1-21 or 2 Cor. ix; Psalms 39, 40.

April 11, 5th Sunday in Lent.

M.: Exod. ii 23-iii, end; Matt. xx 17-28 or Hebrews xiii 1-21; Psalm 22.

E.: Exod. iv 1-23 or iv 27-vi 1; Mark xv 22 or 2 Cor. xi 16-xii 10; Psalm 51.

April 18, Sunday next before Easter. Palm Sunday.

M.: Isa. lii 13-liii, end; Matt. xxvi; Psalms 61, 62.

E.: Exod. x 21-xi, end or Isa. lix 12; Luke xix 29 or John xii 1-19; Psalms 86, 130.

PUBLICATIONS.

In our advertising columns will be found a list of leaflets and tracts useful for circulation. Archdeacon Denham writes clearly concerning problems and difficulties in the minds of Church-people and others. The Lenten season will lend itself to a large distribution. The titles are reasonably "catchy."

This Thing Among Us! What? A sermon by the Rev. C. L. Oliver, B.A., Th.L., preached in the Cathedral, Sydney, and published by request.

Free copies of this pamphlet for careful distribution may be obtained from Mr. J. B. Nicholson, "Takapuna," 39 New South Head Road, Vaucluse, N.S.W. Postage should be paid. The sermon dealt with the grave V.D. danger and pleads for thoughtful defence against its ills.

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KATOOMBA CHRISTIAN CONVENTION.

MID-YEAR RALLY

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SATURDAY, JUNE 6,

at

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Margaret Street, Sydney.

Chairman: The Archbishop of Sydney.

Speaker: Rev. Lionel Fletcher. "A Challenge to Christian Youth."

7.30 p.m., Reports of last Katoomba Convention by Secretary and Treasurer, etc.

Intercessions, National and International, by Youth Leaders.

8.15 p.m., Rev. Lionel Fletcher.

TRACTS!

Why Doesn't God Do Something?. 1d a copy, 10d doz., 6/- per 100.
I Saw Two Thieves Crucified. 1d a copy, 11d per doz., 7/- per 100.

Don't Drift! Don't Eat Egg-Shells! Come to Church! These three tracts are suitable for general use, or for distribution with the Parish Paper. One Sydney Rector said of "Don't Drift," that the first 1000 had a remarkable effect in increasing attendance at his Church, and gave an order for 2000 more. 1/8 per 100.

Our Bridge. A sermon broadcast from St. Andrew's Cathedral was based on this tract. 2/6 per 100.

Baby's Christening. Canon —, Melbourne, wrote, "It is really the finest thing of its kind I have yet seen." 2/- per 100.

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