

The AUSTRALIAN CHRISTIAN

A Journal Representing



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Churches of Christ

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What the Great Convention Will Do.

UNDER wintry conditions ten thousand enthusiastic Endeavorers and friends of Endeavor attended the opening rally of the Tenth World Christian Endeavor Convention in the Exhibition Building, Melbourne, on August 2. Feet might be cold, but hearts were warm. Throughout the week the attendances, interest and profit were very great. At the missionary demonstration on Wednesday night, twelve thousand people were present. No less than fifteen thousand attended on Thursday night, after nine thousand had marched in the procession of witness. This was the largest indoor assembly held in Australia, and Dr. Daniel Poling is reported as saying that it was the greatest gathering held in connection with any World C.E. Convention.

The coming of this convention was an honor to Australia, and the cordial welcome and greetings by Prime Minister and Premier, and church and civic authorities, were an evidence that the honor was appreciated. All of us acknowledge the courtesy which led to the holding of the Tenth World Convention in the Jubilee Year of Australian Christian Endeavor.

It will readily be understood that for a World Convention to come to Australia, away on the edge of the world as it were, far from the great centres, means a certain risk or loss. We could not expect here the hosts of delegates from other countries which would be assured in America, Britain or the European continent. Distance and time forbid the thought.

A Great Auxillary.

Next to the Bible school, we have no hesitation in regarding the Endeavor Society as the best church auxillary. Its essentially spiritual status, its promise of consecration and loyalty, its encouragement to young people to take public part in the services, its promotion of missionary work and social service through its various committees, in short, its general Christian activity in an endeavor to be true

to its expressive name, have all helped to make it a leading auxillary of the church.

Undoubtedly the Christian Endeavor movement has tended to foster a spirit of love and to strengthen the desire for a closer unity amongst followers of the Lord Jesus. In its early days the movement was criticised by some because of the foreseen tendency to break down distinctions. It was held that some might lose convictions and adopt a colorless or nondescript faith. We rarely meet such views to-day. Our Endeavorers are generally honored for their loyalty to Christ and the church.

The Convention should mean a great impetus to evangelism and missionary activity. How could such a platform of speakers fail to generate zeal and enthusiasm in the furtherance of the Gospel of Christ?

The inspiration gained by many hundreds of young people through contact with great world leaders, men of vision and achievement, can scarcely be overestimated. They had a symbolic lighting of torches at the opening rally. Many torches will be lit,

and many young people led to renewed consecration and to the greatest of life decisions as a result of the Convention.

The spirit and aim of the great gathering are well indicated by the Convention theme, "The Challenge of Christ to Youth: 'Follow Me!'" and were excellently set forth in Dr. Daniel Poling's presidential address. We give thanks for a movement which not only brings such a challenge but secures such a glorious response to it.

A Witness and a Challenge.

A Convention of this magnitude attracts the attention of the people who are ordinarily disinterested in religion. It is not easy to ignore or dispute the Christian enthusiasm of ten thousand people or the millions in many lands whom they represent. Not merely in a procession of witness, but in its whole course, the Convention bears a needed and striking witness to those outside the churches.

To those who are professedly Christian the Convention should also bring a witness and make an appeal. If it challenges youth to give its best to Christ and the church, surely it also challenges the church to recognise the importance of the young people both in its life and that of the State, to seek to lead them to the highest, to bring them to Christ, enlist them for service and give them an honored place in the life and work of the church.

Christian Endeavor is neither denominational nor national. It seeks to get the young people of all churches and all nations joined together in the service of Christ. When we consider the evils wrought by a spirit of parochialism and of exclusive sectarianism, or the racial prejudice and extreme nationalism which have developed so much in recent years, we can rejoice in a movement which demonstrates the universality of Christianity.

C.E. and Peace.

"What do we say of world peace?" asked Dr. Daniel A. Poling, World C.E. president, at the opening meeting of the

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Convention. Part of his answer to the question was reported as follows in the public press:

"What may we do? We may, indeed, reiterate our loyalty to the ideal of a world-wide Christian peace. Toward this goal let us work and pray. But we will be criminally negligent if we do not organise our youth to work aggressively for peace itself. One thing in particular offers a distinct and imperative challenge to action. Let us in this convention lift a voice against the bombing of open cities. Let us declare the united purpose of world youth to close the air above open cities to every hostile fleet. There must be world agreement not to rain a ruthless death upon non-combatants. Great cities of all nations are alike vulnerable—Rome, Paris, London, Berlin, Washington, Shanghai, Tokio, Melbourne. All of these cities by international compact and inviolable holy treaties should be forbidden ground to air raiders.

"The bully has in human affairs taken over governments, and now he seeks to dictate international relations. Racial and religious minorities are crushed by his cruel and intolerant might. In the presence of this madness the Christian church dare not remain silent. As for Christian Endeavor, in the spirit of Christ, we declare that all men should live together as brothers, and that the only true superiority is the superiority of character.

"Let us go out believing beyond all creeds and faiths that this life is but the childhood of our immortality. In this faith, let us go out from our convention, refusing all failures and joining the conflict with all men and women of good will to build a better and more friendly world."

In his message to the Christian Endeavorers of the world printed in the Convention programme, Dr. Poling wrote: "Peace! peace! the nations cry. And there is no peace. But the resurrection Christ is the Prince of Peace and he will yet bring it to pass. Time is with haughty man, but immortal destiny is with the Christ of God. 'We Choose Christ.'"

Our Federal Conference

WHEN this note is published the Federal Conference of Churches of Christ in Australia will be about to begin its work. It is well to ponder the significance of such a Federal gathering. It speaks of the need of united effort and co-operation in the Master's service. There are things which we can do together which cannot be so effectively undertaken by separate districts or States. Our missionary and educational works stand out as leading examples. There are preacher problems which should be faced by the churches of the Commonwealth as a whole. The conference is not intended merely to be a time of fellowship; it should be an occasion of wise planning for advancement.

Federal and World Conferences can do a great deal in strengthening the ties of Brotherhood. We who plead so much for Christian union must ourselves be united. Even with Christian people a narrow, parochial spirit can develop unless we get together and work together. Provincial-

ism and State jealousies—things often manifest in the political realm—are not altogether unknown in the sphere of religion.

In a recent issue of "The Australian Baptist" the editor printed some very frank and pertinent words. "Many of our people," he said, "suffer from defective vision. They are either long-sighted or short-sighted. If they would only equip themselves with bi-focal lenses, a new world would open to them and the perspective would be entirely changed. State prejudices, provincialism, parochialism would disappear before the enlarged orbit of their vision." He quoted the following diagnosis given by a great Baptist leader in America, Dr. J. G. Gambrell: "The weakness of Baptists is their tendency to division. We have not learned how to live together and conserve our strength. Our greatest heresy is waste; our greatest need, wise economy of force. We go to pieces over minor matters, we stand in the shadow of little questions, we chase rabbits and let the elephants get away from us."

Our reprinting of that is not due to a desire to criticise anybody. We are not sure how far our Baptist brethren need such a word. The statement could apply to other than Baptists, and there is in it a warning to all.

Great Newspapers Pay Tribute

A LEADING article in "The Argus" published on the day of the opening of the World C.E. Convention attracted much attention and favorable comment. It was entitled "Endeavorers Foregather," and paid a tribute to the value of Christianity and the C.E. movement. We quote its beginning and its close:—

"They come from the three corners of the world in peace. They are representative of an organisation of people who believe that Christianity is a living force, that each individual Christian should live the Christian life; the tie that binds them together is, in the words of their adopted hymn, Christian love. They are not a church and they have no system of theology. They are not outside the church, and they have a definite system of practical religion. From very small beginnings their organisation has spread all over the habitable globe in the short space of fifty-seven years. They call themselves Christian Endeavorers. They are more than that, for they achieve. It is only endeavorers who do achieve.

"There is no ambiguity or uncertainty about the Christian Endeavorers' attitude: Christianity implies 'personal devotion to our divine Lord and Saviour Jesus Christ

—At our Federal Conference let us endeavor to be wide in outlook, wise in judgment, Christian in spirit, seeking the glory of God and the advancement of his kingdom.

Misunderstood Texts.

"ONE jot or tittle" (Matthew 5: 18).—Christ more than once emphasised the abiding truthfulness of the word of God. He declared that "till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished. It is not the perpetuation of the law which is emphasised but the certainty of its fulfilment. The "jot" (Greek *iota*) stands for *Yod*, the smallest letter in the Hebrew alphabet. The "tittle" (Greek *kerasia*) is the small extension of the line which distinguishes some Hebrew letters from others. Our Saviour therefore emphasises the impossibility of one of God's words failing of fulfilment. Having for many years been wont to paraphrase the statement by saying that all will be fulfilled to the dot of an "i" and the stroke of a "t," we appreciated very much Goodspeed's recent translation: "Not one dotting of an *i* or the crossing of a *t* will be dropped." Moffatt translates "not an *iota*, not a comma."

and acceptance of the Bible, the inspired Word of God, as the only rule of faith and practice."

"Religion *does* invade our private lives. It invades all lives. No man can trace the incidence of a beneficent influence in a community. None can foresee or even later discern the sequences of a single act of Christian kindness to a single individual: none can set limits to the moral effects of the example of one religious life upon a non-religious or half-religious community. 'The tree doth not withhold its shade even from the woodcutter,' says the Bengal adage. The strength of the pure heart is as the strength of ten. The profane proverb that God is on the side of the big battalions is only true when the big battalions are on the side of God. What Christian Endeavorers insist upon is a personal, living religion. Nothing short of this is sufficient; there can be no compromise. That is the religion they offer to us and expound to us. We welcome them because they are Christians and because they are Endeavorers."

In a leading article headed "An Inspiring C.E. Convention," "The Age" of Thursday last said:

"Melbourne city is at the moment privi-

leged to be the scene of an assemblage of religious, spiritual forces unprecedented in its history. The World Christian Endeavor Convention is an event which might well stir the imagination even of those who may disavow allegiance to that Christian faith which delegates so earnestly, so proudly profess.

"The Christian Endeavor movement is not the product of any mere human organization. Its strength, its inspiration are of divine origin. However much the cynic may doubt it and the sceptic dispute it, the convention bears spontaneous witness to that truth. In its fellowships and friendships the convention is heterogeneous racially and nationally. In its ideals it demonstrates that homogeneity which attests its kinship with Christianity.

"Endeavorers have a vision of the kind of place their divine Leader wished this world to be, a vision of the kind of kingdom he came to establish. Human imperfection besets Endeavorers, in common with all others enfolded in the Christian faith. But human frailty does not involve divine failure, and the oftentimes glibly uttered prayer, 'Thy kingdom come,' would, at least in some measure, find more speedy answer if every sincere Christian man and woman in Australia regarded this present convention as a summons to more continuous, more lofty, spiritual endeavor."

It is well when our great journals can speak so definitely of the value of religion. Their splendid tributes to the great C.E. movement have been highly appreciated.

"Youth Calls To Youth."

UNDER the above heading Jessie Forsyth Andrews contributed an interesting article to a recent number of the London "Christian World." In part she wrote as follows:—

In the "Under Thirty Page" of "The Spectator" there has lately been a discussion on "Can I be a Christian?" One of the ablest and most valuable—and, as I felt, most moving—contributions was from a nineteen-year-old woman student at Cambridge. She described herself as one of many—"anxious, eager, groping, muddle-headed"—who were in a middle state of being neither saint nor sinner, neither atheist nor Christian, in spite of their hard struggles to discover what they believe in and why. Parents and teachers and clergy had all failed her in this, though delightful as individuals. They "talked down"; they "never discovered to us that there was an intellectual approach to religion, so much saner, clearer and stronger than the emotional appeal." And she ends with the tragic indictment, expressed in all humility, "Youth needs leadership: the example of the Fascist countries proves that. In nothing do we need it more than in this difficult matter of religion; and in my poor harassed judgment the church . . . fails us there."

I very much wonder whether since writing that—and because of it—she has made a great discovery. For the fact is that her knowledge is not entirely up to date. During the last few years the churches have recognised their inadequacy, their failure to . . . has . . . and a message to King George VI. . . that the King and Queen may be long . . . to personify and exemplify those high standards of service and homeliness that and given them such a place in the affection of the people everywhere." Representatives of . . . ing national flags marched to the platform where all the flags of the nations were . . .

great movement touches the Cambridge girl and her fellows. It is to be a youth conference; and it is a characteristic of this new generation that it learns more readily from its contemporaries than from its elders. What matter, so long as it learns?

In Amsterdam, in July, 1939, there is to be held a World Christian Youth Conference, of fifteen hundred young men and women, all under thirty-five, and most of them under twenty-five, from fifty countries and from every church, and of every color, race, nation, language, occupation and position. They will come together, as their elders did last year, to sink all differences in the unity of their loyalty to the one Lord of all life, Jesus Christ. They are delegates from six existing ecumenical youth movements—the World Alliance for International Friendship through the Churches; the Universal Christian Council for Life and Work; Faith and Order; the International Missionary Council; the World Y.M.C.A. and Y.W.C.A.; and the World's Student Christian Federation. The declared purpose of the conference is "to mobilise youth to witness to the reality of the Christian community as the God-given supra-national body to which has been entrusted the message of the victory of Jesus Christ over the world's spiritual, political and social confusion."

prung largely from one racial and Christi . . . lock. Australia had not solved all her pro . . . ma; for example, she was unworthy of h . . . if in her treatment of the aborigines. . . ad the spirit of gambling, but we should co . . . rt this to a willingness to stake everyth . . . e have got into bringing about God's ord . . . our land. We had the problem of drin . . . it drinking was merely "crutches for lam . . . cks." It was a sign of nerves. The drug . . . s "fed up" with life. It was a sign th . . . e needed to become intoxicated with som . . . ing big and great. Dr. Jones then gave . . . il to Australians whom he said lacked . . . use of national stewardship. We must gi . . .

A Sanctification of Speed.

G. J. Andrews.

ONE of the most essential blessings of Christ for our modern age is the gift of serenity and peace—a sanctification of speed. For he is able to smooth and steady us in the midst of

Life's Racket and Race,

which is rapidly spreading beyond bustling cities, even to the countryside. When a school boy was asked the meaning of the expression, "the quick and the dead," he replied, "The quick are those that get out of the way, and the dead are those that don't." Not a bad answer from a traffic-minded lad, living in this age of dash and record breaking; for it can be truly said that one of the least glorious features of life to-day is the "pace that kills."

The evil is not exactly in our being busy or in the race being swift, so much as in the racket and strain that we allow to develop. High-speed machinery works very sweetly and efficiently if it is kept balanced and properly oiled. Here is just the danger in our high-speed life, that we lose the balance and neglect the oil—

God's Anointing Oil.

So the precious Christ-like features of serenity and steadiness—of "deliberate speed" and "majestic instancy" are lost.

Writing on "The Tempo of Modern Life," J. Truslow Adams has said, "A friend of mine, a distinguished explorer who spent a couple of years among the savages of the upper Amazon, once attempted a forced march through the jungle. The party made extraordinary speed for the first two days, but on the third morning, when it was time to start, my friend found all the natives sitting on their haunches, looking very solemn and making no preparation to leave. 'They are waiting,' the chief explained to my friend. 'They cannot move farther until their souls have caught up with their bodies.' I can think of no better illustration of our own plight to-day. Is there no way of letting our souls, so to say, catch up with our bodies? If one thinks over the sort of life led in innumerable homes a generation ago, our immense speeding up in the process of living to-day is clear. People then, as we say, 'had time.' Now no one 'has time.'"

The good counsel of our old hymn has become even more essential:

"Take time to be holy,
Speak oft with thy Lord;
Abide in him always,
And feed on his word."

World Council of Churches.

ON May 12 a Provisional Committee of the meeting in Utrecht, Holland, unanimously adopted a proposed constitution for the council.

The eighty people who attended the Utrecht meeting represented 115 churches or groups of churches with 350,000,000 members scattered through approximately 50 countries. Among these delegates, representing both the Disciples of Christ and the Congregationalists, was Dr. Graham Frank, secretary of the International Convention of the Disciples of Christ.

No steps toward the realisation of the dream of a World Council of Churches have been taken without careful consideration. Preliminary study for several years was made by a Committee of Thirty-five representing the Faith and Order and Life and Work movements. Tentative plans recommended by this committee were discussed and adopted by the Oxford and Edinburgh conferences. Next the joint Committee of Fourteen, seven from the Edinburgh Conference and seven from Oxford, carried on further study and made recommendations to the churches. The meeting at Utrecht was a joint meeting of the Committee of Fourteen and the eighty representatives from the churches of the world.

The constitution must now go to the Faith and Order Continuation Committee, which meets in August. The Archbishop of York, who presided over the Utrecht gathering and who is also president of the Faith and Order Conference, has expressed the conviction that that body will give its approval. The document will next be passed on to the constituent churches. These will be asked if they approve in principle, and to appoint representatives to an assembly to be held possibly in 1940, final action being taken by the assembly.

It is to be noted that this is not a mere federation of international organisations, but a Council of Churches. Written into the constitution is the requirement that a part of every regional representation shall be from laymen. Emphasis is also being given to the necessity of having Christian youth represented in the world council.

The Proposed Constitution.

I. Basis.

The World Council of Churches is a fellowship of Churches which accept our Lord Jesus Christ as God and Saviour. It is constituted for the discharge of the functions set out below.

II. Membership.

All churches* shall be eligible for membership in the World Council which express their agreement with the basis upon which the Council is founded.

After the Council has been organised the application of churches to become members shall be considered by the Assembly or its Central Committee as it may be advised by national or confessional associations of churches.

III. Functions.

The functions of the World Council shall be:

- (1) To carry on the work of the two world movements, for Faith and Order and for Life and Work.
- (2) To facilitate common action by the churches.
- (3) To promote co-operation in study.
- (4) To promote the growth of ecumenical consciousness in the members of all churches.
- (5) To establish relations with denominational federations of world-wide scope and with other ecumenical movements.

*Under the word "Churches" are included such denominations as are composed of local autonomous churches.

(6) To call world conferences on specific subjects as occasion may require, such conferences being empowered to publish their own findings.

IV. Authority.

The World Council shall offer counsel and provide opportunity of united action in matters of common interest.

It may take action on behalf of constituent churches in such matters as one or more of them may commit to it.

It shall have authority to call regional and world conferences on specific subjects as occasion may require.

The World Council shall not legislate for the churches; nor shall it set for them in any manner except as indicated above or as may hereafter be specified by the constituent churches.

V. Organisation.

The World Council shall discharge its functions through the following bodies:—

(1) An Assembly which shall be the principal authority in the Council, and shall ordinarily meet every five years. The Assembly shall be composed of official representatives of the churches or groups of churches adhering to it. It shall consist of not more than 450 members who shall be apportioned after the same manner and in the same ratio between churches or regions as is proposed for the Central Committee. They shall serve for five years, their term of service beginning in the year before the Assembly meets.

The Assembly shall have power to appoint officers of the World Council and of the Assembly at its discretion.

The members of the Assembly shall be both clerical and lay persons—men and women. In order to secure that approximately one-third of the Assembly shall consist of lay persons the Central Committee, in consultation with the different areas and groups, shall suggest plans to achieve this end.

(2) A Central Committee which shall consist of not more than 90 members designated by the churches, or groups of churches, from among persons whom these churches have elected as members of the Assembly. They shall serve from the beginning of the Assembly meeting until the next Assembly, unless the Assembly otherwise determine. Any vacancy occurring in the membership of the Central Committee shall be filled by the church or group of churches concerned. This Committee shall be a Committee of the Assembly. The Assembly shall have authority to modify the allocation of members of the Central Committee as herein provided, both as to the manner and as to the ratio of the allocation.

The membership shall be allocated provisionally as follows:—

17, of whom at least 3 shall be lay persons, representing the orthodox churches throughout the world, allocated in such a manner as to be representative of the various Christian religions. From very small beginnings their organisation has spread all over the habitable globe in the short space of a few years. They call themselves Christian Endeavorers. They are men and women, for they achieve. It is only through the co-operation of all endeavorers who do achieve.

"There is no ambiguity or uncertainty about the Christian Endeavorers' attitude toward Christianity. Christianity implies 'personal devotion to the Lord and Saviour Jesus Christ

to be appointed by them as they may decide;

5, of whom at least 3 shall be lay persons, representing the churches of South Africa, Australasia and areas not otherwise represented, to be appointed by them, such places to be allocated by the Central Committee, and, not more than 6 members representing minority churches, which in the judgment of the Central Committee are not granted adequate representation by the above provisions of this section, such churches to be designated by the world confessional organisations.

The Central Committee shall have the following powers:

(a) It shall, between meetings of the Assembly, carry out the Assembly's instructions and exercise its functions, except that of amending the Constitution, or modifying the allocation of its own members.

(b) It shall be the finance committee of the Assembly formulating its budget and securing its financial support.

(c) It shall name and elect its own officers from among its members and appoint its own secretarial staff.

(d) The Central Committee shall meet normally once every calendar year, and shall have power to appoint its own Executive Committee.

Quorum: No business, except what is required for carrying forward the current activities of the Council shall be transacted in either the Assembly or the Central Committee, unless one-half of the total membership is present.

VI. Appointment of Commissions.

The World Council shall discharge part of its functions by the appointment of Commissions. These shall be established under the authority of the Assembly, whether they be actually nominated by the Assembly or by the Central Committee acting under its instructions. The Commissions shall, between meetings of the Assembly, report annually to the Central Committee which shall exercise general supervision over them. The Commissions may add to their membership clerical and lay persons approved for the purpose, by the Central Committee.

In particular, the Assembly shall make provision by means of appropriate Commissions for carrying on the activities of "Faith and Order" and of "Life and Work." Commissions in the field of Faith and Order shall conform to the requirements of the Edinburgh Conference.

VII. Other Ecumenical Christian Organisations.

World confessional associations and such Ecumenical Organisations as may be designated by the Central Committee may be invited to send representatives to the sessions of the Assembly and of the Central Committee in a consultative capacity, in such numbers as the Central Committee shall determine.

VIII. Amendments.

The Constitution may be amended by a two-third majority vote of the Assembly, provided that the proposed amendment shall have been reviewed by the Central Committee, and notice of it sent to the constituent churches not less than six months before the meeting of the Assembly. The Central Committee itself as well as the individual churches, shall have the right to propose such amendment.

are Christians and because they are endeavorers."

a leading article headed "An Inspirational Convention," "The Age" of yesterday last said:

Belbourne city is at the moment privi-

Tenth World's C.E. Convention

A Christian Invasion.

Stan. Neighbour.

TUESDAY, Aug. 2, 1938! A great day for Melbourne Christian Endeavorers! Some of the delegates to the Tenth World's Convention had already arrived on Sunday and Monday; but by far the biggest interstate delegations arrived on Tuesday morning. Well nigh every country train brought with it its contingent of Christian Endeavorers. They came from the north and the south, the east and the west. Platforms seven and eight at Spencer-st. station, Melbourne, were besieged by a happy, expectant throng some 2000 strong. The shower that synchronised with the arrival of the special trains from Sydney and Adelaide failed to dampen the ardor or suppress the excitement that prevailed with the meeting of old friends, and the introduction of new ones, as guests and hosts became acquainted. At 11.10 a.m. the special train bringing between seven and eight hundred delegates from Queensland and N.E.W. drew into the platform. What an exodus of passengers and luggage! There were hasty handgrips and smiles and words of recognition, then a scramble that ended in the depositing of innumerable groups of bags and cases on the platform and then the more prolonged greetings of friend with friend. At 11.50 a.m. the train bringing about 500 delegates from Western and South Australia drew in and the process was repeated. The members of the reception committee were kept busy introducing hosts and guests. Pre-arranged meeting points, alphabetically indicated, facilitated the meeting of friends. Luggage porters, taxis and private cars, trams and suburban trains soon enabled the visitors and their luggage to find their homes for the period of the convention.

Opening Meetings.

During the afternoon a preparatory devotional service was held in the Collins-st. Baptist church. At 5.30 p.m. a representative welcome tea was held in the banquet room of the Melbourne Town Hall at which addresses of welcome were extended by the Premier, Hon. A. A. Dunstan, M.L.A.; Mr. Henry Worrall, president of the Council of Churches; and Mr. Reginald Kirby, president of the Victorian C.E. Union. Representatives from the various continents responded on behalf of their delegations. At 7.30 p.m. a praise service was conducted by Mr. C. H. Dyer prior to the united opening rally. The great Exhibition Building, with accommodation for 15,000 people, had been appropriately decorated with green and gold streamers, the colors of the World Union, national and district C.E. banners, and large scripture texts were prominently displayed. A choir of 600 voices made an excellent contribution to the singing part of the programme. Ten thousand people gathered for this opening rally under the presidency of the National President, Mr. G. H. Nelson, who addressed the gathering on the "Meaning and Message of the Convention." The Prime Minister was represented by the Hon. Allan McDonald.

After the presentation of the convention gavel, made of Queensland tulip wood, to the World President, he, Dr. Daniel A. Poling, took charge of the gathering. It was decided to send a message to King George VI. praying "that the King and Queen may be long spared to personify and exemplify those high standards of service and homeliness that have given them such a place in the affections of the people everywhere." Representatives bearing national flags marched to the platform, where all the flags of the nations were joined

together. Dr. Poling stressed in his presidential address the need for a brotherhood ideal as a means to world peace. The enlisting of the youth of the world in a campaign for Christian peace was a challenging task. A great multiple torch, made up of torches which will be carried back by the national representatives to their own lands as a symbol of our task in taking the light of the gospel into dark places, was lit.

A Typical Convention Day.

Wednesday was typical of the programme for the days of the convention, commencing with a breakfast conference at 8 a.m. for officers, chairmen, leaders and speakers for the day. This conference was presided over by Dr. Vandersall, secretary of World C.E. Union. Then followed Quiet Hour and Bible Reading session, during which Dr. Hart-Davies delivered a Bible address. These meetings proved valuable in giving a tone to the meetings for the day. At 10.30 a.m. educational conferences for youth were conducted, the Exhibition Building being divided into twelve conference areas, each treating a different subject, with separate presidents and opening speakers. After the subject was opened up, free discussion and questions were encouraged. These periods proved invaluable in helping to solve practical problems, and in presenting suggestions for general improvement in the work of the societies. Absentee forms on which the superintendent or secretary each Sunday the names of absent pupils, with a cross opposite those pupils whom the teacher will visit and report on. The other names, if any, are referred to the proper committee for their visitation during the week. In other cases the teacher's attention is called to the absentee's case by a card from the superintendent showing the number of Sundays absent and requesting a report by the following Sunday. If a visit is impracticable, the teacher should report back at once for attention by the visiting committee or upon absentee forms taken to the home of the pupil. In some places the visitation committee is composed sometimes of teachers and sometimes of pupils. C. D. Meigs called this the "go out" committee rather than the "look-out."

An Attendance Secretary.

The teacher's personal visit is by far the most effective method to employ. The teacher's own heart had a secret longing in his heart that Australia, as a small and young nation, might become an illustration to the world of the kingdom of God on earth. The old order is breaking down, and we are not going to stay where we are. There must either be improvement or deterioration. The alternatives to the present order are Communism, Fascism, or the Kingdom of God. Australia was in a singularly happy position, having sprung largely from one racial and Christian stock. Australia had not solved all her problems; for example, she was unworthy of herself in her treatment of the aborigines. We had the spirit of gambling, but we should convert this to a willingness to stake everything we have got into bringing about God's order in our land. We had the problem of drink, but drinking was merely "crutches for lame ducks." It was a sign of nerves. The drunk was "fed up" with life. It was a sign that we needed to become intoxicated with something big and great. Dr. Jones then gave a call to Australians whom he said lacked a sense of national stewardship. We must give

meaning to the kingdom of God. The individual man had been deeply hurt. His soul was empty of a possible way to live. He needs a new social order which only the kingdom of God can fulfil. The prayer of the Sermon on the Mount was repeated.

ee Scholar.

plete the job. One superintendent got from each of his department superintendents a list of all persistent absentees and sent a personally signed letter to each. The results were so good that a second letter followed to non-reporting cases. A letter to the parents in some cases is to be approved. In one successful school a card is sent to one Sunday's absentees, requesting information of sickness. After a second Sunday the teacher calls or writes a letter. After the third Sunday the superintendent or some other representative of the school calls,

loseth his life for my sake, the same shall save it." She had striven to save rather than lose her life. If the kingdom of God is to come on earth, it is to be a totalitarian state on earth. We have said, "This is too good to be true." But it is the answer to the world's need.

(Continued on page 509.)

A Day with Jesse Bader.

THE Victorian Home Mission party on Sunday, Aug. 7, took Dr. Bader on one of its characteristic days through what our visitor calls "the land of the golden grain, the golden wattle, and the golden fleece."

Dr. Hinrichsen very graciously volunteered to take the party through in his own car. The writer picked up Dr. Bader at Bro. Lyall's and took him to Gardiner. The church was packed to utmost capacity. It was a great beginning. Bro. and Sister Hagger entertained us at dinner, after which we met Dr. Hinrichsen and T. R. Morris, our conference president, in the city. Both of these had been to service elsewhere. Bro. Morris was eating sandwiches and drinking tea from a thermos.

Our next stop was at Geelong, where the chapel was packed—the churches at the Terrace and Drumcondra co-operating. Without stopping for refreshments which were all ready, we hurried on to Dawson-st., Ballarat. Bro. Bader missed nothing en route. He asked concerning the miles of stone fences. He seemed amazed at seeing so many sheep so close to Melbourne. Time and again he commented on the number of little white lambs. He asked if Australians would be particularly interested in the story of Jesus respecting the sheep.

Tea-time found us in a tea-table conference with Ballarat preachers and officers and their wives. Here Bro. Bader spoke largely concerning "Toronto, Canada, 1940."

Then upstairs to the crowded chapel—packed out. The address was full of power.

Away then to the Baptist church for an Endeavor rally—"for those Ballarat Endeavorers who were not at the Convention." Our visitor here gave the fifth address for the day with vim and power.

Ballarat cold was dissipated by a hot cup of tea, and off we went on the return trip. Once Bro. Bader broke out with, "Look, Gale, there's a jack-rabbit—no, it's a cotton-tail." Upon inspection we found that it was the common rabbit—cotton-tail, that was a "noo" one on us.

The day ended—209 miles. Bro. Bader had stood the test of our home mission days—five addresses, and he could have done more! Every one a gem full of that wonderful "Bader" quality—"the burning heart." It was a great day for us and for the hundreds with whom we shared our good-will delegate.—W.G.

The Home Circle.

Conducted by J. C. F. Pittman.

The Family Altar.

J.C.F.P.

TOPIC.—CHRIST'S RESURRECTION.

Monday, August 15.

THE priests and the captain of the temple and the Sadducees came upon them, being sore troubled.—Acts 4: 1, 2.

The Sadducees, who denied the resurrection, together with the priests and captain of the temple, were "sore troubled" because the apostles "proclaimed in Jesus the resurrection from the dead." History has repeated itself times without number. If any doctrine clashes with preconceived views or is contrary to men's prejudices, it is usually rejected.

Reading—Acts 4: 1-12.

Tuesday, August 16.

If we have become united with him in the likeness of his death, we shall be also in the likeness of his resurrection.—Rom. 6: 5.

Thus, at baptism, we are reminded of him who "was delivered up for our trespasses, and was raised for our justification," for, like our Lord, having died to the world, we are buried with him and raised to walk in a new life. If sprinkling was baptism, how ridiculous this would sound!

Reading—Romans 6: 1-11.

Wednesday, August 17.

If Christ hath not been raised, then . . . 1 Cor. 15: 14.

Note what follows, showing that everything worth while depends upon the resurrection of Christ. If Christ hath not been raised our preaching is vain, our faith is void; the apostles were false witnesses; we are yet in our sins; our loved ones who have passed away have perished, whilst we are without hope, and the early disciples, at any rate, were of all men the most pitiable.

Reading—1 Corinthians 15: 1-19.

Thursday, August 18.

That I may know him, and the power of his resurrection.—Phil. 3: 10.

Paul was willing to forfeit everything else so long as he might have a saving knowledge of Jesus, realise in personal experience the illuminating power of his resurrection, have fellowship with his Lord even in suffering, daily die with him that he might be raised with him and enjoy with him the eternal felicities of heaven.

Reading—Philippians 3: 1-16.

Friday, August 19.

A living hope by the resurrection of Jesus Christ from the dead.—1 Pet. 1: 3.

Our living hope has been begotten "by the resurrection of Jesus Christ." This was joyfully recognised by the early church. Had Christ not risen all their hopes would have been buried with their Master. Instead of that, possessing incontestable evidence that Christ had risen, they rejoiced in a glorious hope of their own resurrection, and "an inheritance incorruptible, and undefiled, and that fadeth not away."

Reading—1 Peter 1: 1-13.

Saturday, August 20.

I was dead, and behold, I am alive for evermore, and I have the keys of death and Hades.—Rev. 1: 18.

Our Saviour being alive for evermore, is well able to sustain us in our troubles and abide with us when we die. He has the keys of death and Hades; absolute control over the invisible world.

Reading—Revelation 1: 8-20.

Sunday, August 21.

I have seen the Lord.—John 20: 18. Thus it seems that Mary Magdalene was the first to proclaim the good tidings that Christ had risen.

Readings—Psalm 146; John 20

ON May 12 a Provisional Committee of the meeting in Utrecht, Holland, unanimously adopted a proposed constitution for the council.

The eighty people who attended the Utrecht meeting represented 115 churches or groups of churches with 350,000,000 members scattered through approximately 50 countries. Among these delegates, representing both the Disciples of Christ and the Congregationalists, was Dr. Graham Frank, secretary of the International Convention of the Disciples of Christ.

No steps toward the realisation of the dream of a World Council of Churches have been taken without careful consideration. Preliminary study for several years was made by a Committee of Thirty-five representing the Faith and Order and Life and Work move-

Mistakes also develop determination and resource. "If at first you don't succeed, try, try, try again," is a simple ditty, true to life and experience. When we make a mistake, it comes to us as an urge to rectify it, to do better next time.

It puts us on our mettle, and makes us determined that we shall not let a preliminary error of judgment stand in the way of eventual success.

There were disciples of Jesus who made less mistakes than Peter; but they didn't win 3000 souls for Christ at Pentecost! Let us learn to live by our mistakes.—"Christian Herald."

"GOOD FORGETTERS."

WHEN the small boy hailed his little playmate next door, and caught up his cap to run out for the usual morning together, an elder member of the family said teasingly—

"What! Going out to play with him again? I thought you quarrelled only last evening, and were never to have anything more to do with each other. Funny memory you have!"

Jimmy looked a little abashed, dug the toe of his shoe into the carpet, and then flashed a satisfied smile as he hurried away.

"Ho! Roland and me's good forgetters." The best course one can possibly take with the little wrongs and differences that arise and one's own resentful resolutions regarding them is to forget as speedily as possible.—Selected.

officers of the World Council and of the Assembly at its discretion.

The members of the Assembly shall be both clerical and lay persons—men and women. In order to secure that approximately one-third of the Assembly shall consist of lay persons the Central Committee, in consultation with the different areas and groups, shall suggest plans to achieve this end.

(2) A Central Committee which shall consist of not more than 90 members designated by the churches, or groups of churches, from among persons whom these churches have selected as members of the Assembly. They shall serve from the beginning of the Assembly meeting until the next Assembly, unless the Assembly otherwise determine. Any vacancy occurring in the membership of the Central Committee shall be filled by the church or group of churches concerned. This Committee shall be a Committee of the Assembly. The

VERY CAREFUL.

They were standing at the front gate. "Won't you come into the parlor and sit a little while, Bobbie, dear?"

"N-no, I guess not," replied Bobbie, hesitatingly.

"I wish you would," the girl went on. "It's awfully lonesome. Mother has gone out and father is upstairs groaning with rheumatism in the legs."

"Both legs?" asked Bobbie.

"Yes, both legs."

"Then I'll come in a little while."

DECIDED NOT TO JOIN.

Have you heard the one about the man who received an income tax blank? He went through it carefully, and then sent it back to Washington with a note which read: "After carefully perusing your prospectus, I have decided not to join your association."

A CALL TO CONSECRATION.

I WAS reminded, by the recent gifts to missions, of Michael Angelo, when called to build the dome of St. Peter's, Rome. So sublime did he consider it to be that he would not touch any gold as reward for his work. It was to him the crowning act of his life, and though it took twenty years for its construction, yet it stands to-day a memorial to his genius and devotion.

What we need from Christian business men is a recognition of their call to consecration of means to the work of the Lord, and to say, "I have enough, and henceforth to work for Christ shall be my noblest ambition."—Selected.

MISTAKES MAKE MEN!

"A man who makes no mistakes makes nothing else."

MANY a person goes through life doing nothing merely because he fears making mistakes. But even mistakes have their value. They are the steps by which we climb higher in the realm of attainment, they are the pointers which tell us the way not to go, and so prevent us going far out of the true way of progress.

A generous-minded lady used to give to beggars at the door. She prided herself that she could tell the genuinely needy ones from the rogues; but she was often taken in. When gently reproached for this, she quoted the saying: "The mistakes we make through generosity are less terrible than the gains we acquire through caution."

The mistakes we make in our efforts to do good, in our work for God, even in our business life, are much to be preferred to the indolence, uselessness and stagnation which characterise so many cautious careers. Look around in your church or business; who is the man or woman who makes most mistakes, whose work is most criticised? The answer is clear: it is usually the man or woman who does the most work.

A wife once used to make a great joke of her husband's habit of leaving umbrellas in trains—she never did such a thing! The husband, however, was a traveller, and always in trains, while the wife seldom strayed from home. So he would "retaliate" by chaffing her about the number of plates she smashed—he never broke any crockery!

Mistakes, moreover, develop some very essential virtues. They keep us humble. To have unclouded success all along the line would make us think that we were fool-proof. We would get a very exalted idea of our wisdom and knowledge, and would be too clever, almost, to live in this imperfect world. Mistakes make us realise that we are only human after all, for "to err is human," and all our work is tinged with imperfection.

Make Jesus the Centre.

2 Corinthians 4: 1-6.

Prayer Meeting Topic for August 17.
H. J. Patterson, M.A.

PAUL did not preach self but Jesus Christ as Lord. He believed that the people wished to see Christ not Paul. The faith of the early church was not in formal creeds, not in the New Testament, not in the church, but in the living Christ. And all life was a personal adventure for and on behalf of Christ. They made Jesus the central figure and fact of life.

Why Set Jesus at the Centre?

The most needed thing in all the world today is love. Envy, hatred, jealousy and bitter feelings serve to keep a world in a state of nervous collapse so that no one knows what a day will bring forth. We need to love our neighbor. Jesus Christ was the revelation of the love of God. We can never make a world to live at peace till we have satisfied ourselves that "God so loved the world that he gave."

To apply his teaching is to save the world. Man has been applying his own teaching and opinion since the beginning, and the result is war and rumors of wars. The last great experiment cost ten million slain plus millions wounded and mangled, in addition to all the mental agony and the spiritual loss to the world. To take the Sermon on the Mount and attempt to put it into practice would afford us all the thrill and high adventure we could desire. Read the lives of great missionaries and real servants of Christ. Make Jesus to be at the centre and do the courageous and adventurous thing. The world needs a fresh display of heroism with Jesus at the centre and the inspirer of life.

Objections.

Some say this is impossible, for we are bound by the economic machine. To apply the teaching of Jesus is impracticable. If that is so, then the greater the adventure. Smash the thing that's wrong rather than be smashed by it. We are bound by social customs. Dare to break with them lest the tie with God be severed and you be lost in the darkness of eternity without God. Too many Christians are falling to put Christ at the centre in social life. Start out from where you are and be genuinely Christian. There are many things to challenge conscience. Summon your devotion and make a beginning with Christ at the centre.

Do Not Be Eccentric.

If a man talks of Christ or persists in doing the Christlike thing at great personal loss and inconvenience he is counted to be eccentric. Probably Zaccheus was counted eccentric—carried away by his emotions. Paul himself was looked upon as fanatical. Why? Because most people have another centre to life—self—and rotating about the centre are considerations of pleasure, wealth, personal comfort and passion. That is why there are quarrels and class war and world war. That's why there are a-building great fortunes, and that while many are struggling to make ends meet and to be even decent. That's why there are thefts and drunkenness and cruelty and suicide and murder. Who, then, are really eccentric? Not the Christian.

We cannot have two centres to life. If we try to make two we become unhappy, and are torn in spirit between the two. Make Jesus the centre and be not as those who have made self the centre and then die hopeless and lost. Make Jesus the centre of your thought, your will, your whole life, and you can be happy. Let us make self a servant for Jesus' sake.

TOPIC FOR AUGUST 24.—THE CHRISTIAN UNCONQUERABLE.—2 Cor. 4: 7-18.

Our Young People.

Conducted by Keith A. Jones.

The Absentee Scholar.

RETENTION is as important as extension. Indeed, it is a vital part of extension. Large schools could be built out of the needless waste of some schools. Failure to visit or make immediate enquiry is largely the reason for irregularity and loss of the pupil.

The Reason for Absence.

The superintendent should seek to find the reason for absence, and if possible, remedy the difficulty. A chief cause of absence is mis-assignment to a class. The atmosphere and attitude of the class and the lack of warmth and magnetism of the teacher are other important reasons for absence. No pupil's name should be cancelled from the records without a reason to be approved in writing by the department and school superintendent. "Left" written by a teacher opposite a pupil's name may cover a crime against the pupil. Cancellations of this sort have occurred in scores of cases where the pupil has been sick or absent for good reason, and the teacher has made absolutely no effort to discover the reason. There is no better use of time for the superintendent than to sit down for an hour with the class books and note the absences. Such leaks in business, unremedied, would spell ruin. What is the remedy?

Finding a Remedy.

In many schools teachers are supplied with absentee forms on which to report to the superintendent or secretary each Sunday the names of absent pupils, with a cross opposite those pupils whom the teacher will visit and report on. The other names, if any, are referred to the proper committee for their visitation during the week. In other cases the teacher's attention is called to the absentee's case by a card from the superintendent showing the number of Sundays absent and requesting a report by the following Sunday. If a visit is impracticable, the teacher should report back at once for attention by the visiting committee or upon absentee forms taken to the home of the pupil. In some places the visitation committee is composed sometimes of teachers and sometimes of pupils. C. D. Meigs called this the "go out" committee rather than the "look-out."

An Attendance Secretary.

The teacher's personal visit is by far the most effective method to employ. The teacher's letter or a visit from the class committee is the next thing to a call. A diligent visitation committee may render efficient service. One school has an "attendance secretary" who plotted the entire district, located the pupils on it by numbers, and when the pupil was absent, asked the boy or girl nearest to call on the absentee. The pursuit of long-time absent pupils will often reveal that the drop-out occurred through the teacher's negligence or irregularity. They appeared not to be missed, the gap grew wider, and other interests intervened to prevent their return. Their re-entry and assignment to another class will often be easy to accomplish, especially if the teacher or a pupil of the prospective class calls upon them.

A Superintendent's Letter.

The superintendent's letter, mailed or taken to the home by the messenger service, is another method. The wording of this letter is most important. A good letter is half the winning. A tactful follow-up letter may com-

plete the job. One superintendent got from each of his department superintendents a list of all persistent absentees and sent a personally signed letter to each. The results were so good that a second letter followed to non-reporting cases. A letter to the parents in some cases is to be approved. In one successful school a card is sent to one Sunday's absentees, requesting information of sickness. After a second Sunday the teacher calls or writes a letter. After the third Sunday the superintendent or some other representative of the school calls.

1938 Scripture Examinations.

S.A. Prize-winners.

Div. 1.—1. David McQueen, Nallsworth, 97; 2. Ruth McCallum, Unley, 93; 3. Malcolm McLean, Cowandilla, 91.

Div. 2.—1. Mercie Cornelius, Cowandilla, 99; 2. Claire Cheney, Blackwood, 95; 3. Beth Killmer, Mt. Compass, 90.

Div. 3.—1. Elaine Cheney, Blackwood, 98; 2. Robert Excell, Dulwich, 95; 3. Linton Jacobs, Mt. Compass, 94.

Div. 4.—1. Ralph Cheney, Blackwood, 99; 2. Nancy Joy, Victor Harbour, 97; 3. Ronda Francis, Flinders Park, 96.

Div. 5.—1. Allison Verco, Bordertown, 90; 2. Edna Thomas, Cowandilla, 87; 3. Dorothy Cornelius, Cowandilla, 85.

Div. 6.—1. Joan Manning, Victor Harbour, 92; 2. Gwenda Beller, Brooklyn Park, 90; 3. Beth Manning, Victor Harbour, 85.

Div. 7.—1. Betty Crouch, Cowandilla, 84.

Div. 8.—1. Gladys Folland, Norwood, 96; 2. Dora Tuckwell, Goolwa, 87; 3. Oriana Inkster, Glenelg, 83.

Div. 9.—1. Laura Jones, Cottonville, 95; 2. Alister Thurgood, Broken Hill, 93; 3. Leola Macdonald, Bordertown, 92.

Div. 10a.—1. Mrs. D. C. Ritchie, Port Pirie, 95.
—Will Beller.

fewmarket.—On July 27 the same school was given a tea meeting. Men held a successful community singing session on Aug. 4. Bro. Goodwin is on vacation. Bro. R. W. Payne is filling the platform. Soloists were present at both services on Aug. 7, including Bro. G. T. Black, former teacher, and two members from Broken Hill. The school is gaining new scholars.

elbourne (Swanston-st.).—There were very successful attendances on Aug. 7, and many visitors, including delegates from various States to the Convention. Bro. A. Brooke, of W.A., presided the church. Bro. G. T. Fitzgerald, Maylands, S.A., preached at night. Their sages were much enjoyed. Bro. Beller (S.A.) Bro. Garland (W.A.) also took part in the ice. The choir rendered special music. Mr. Fred. Voigt sang two solos.

st Doncaster.—Anniversary services were held on Aug. 7. The special speakers, whose messages were very inspiring, were Bren. Hunt-Seamler and Cecil Watson. Solos were rendered by Sister Joyce Tully and Bro. Watson. Meetings were well attended. Many visitors present, including some Christian Envoys from South Australia. Ladies' guild

(Continued on page 508.)

Here and There.

ON August 7, at the close of the evening meeting at the Queensberry-st. Chinese church, Melbourne, two married couples confessed Christ.

We are asked to state that owing to the Federal Conference being held this month, the Victorian ministers' wives will not meet until Sept. 16.

The sisters of the Victorian General Deacons will hold their usual monthly meeting in Swanston-st. lecture hall on Wednesday next, Aug. 17, from 10.30 a.m. till 4 p.m. All sisters are welcome.

Our readers are reminded that the Conference Sermon in connection with the Federal Conference in Sydney will be delivered by Dr. Jesse M. Bader in the Pitt-st. Congregational church building on Sunday afternoon, Aug. 14, and will be broadcast by courtesy of 2CH. Listeners-in may thus participate in the fellowship and benefit of the conference.

Mr. Gale writes: "The mission closed at Yarrowonga with 51 decisions and a thankoffering of £200. Bro. E. C. Hinrichsen and Bro. V. Morris now go to Mildura, where they begin on Aug. 14. Mr. H. Hargreaves, of Boort, begins in the newly formed home mission circuit, centring on Echuca and Rochester, on Sept. 11. Mr. A. C. Thurrowgood begins at Stawell in association with the committee early in September."

We are glad to note the report from Sydney that in reply to a deputation from magazine importers which waited on him and urged a modification of the ban on magazines dealing with crime and sex, the Acting Minister of Customs (Mr. Perkins) declared that it was better that those engaged in selling and handling magazines should suffer loss than that youth should be morally corrupted.

Bro. Thos. E. Rife, Federal President, writes: "On the eve of the Eighteenth Federal Conference, as Federal President I wish to extend a cordial welcome to all the brethren from afar and wide visiting us. May you all feel the warmth of our welcome, and may the result of our deliberations be that Christ shall be lifted up and that we have brought nearer to accomplishment our motto, 'Christ for Australia; Australia for Christ.'"

From Yarrowonga, Vic., on Monday afternoon we received the following telegram:—"Hinrichsen, Morris had great day yesterday; welcomed over 30 new members; 7 further days—the mistakes we make thoughtlessly are less terrible than the gains we acquire through caution."

The mistakes we make in our efforts to do good, in our work for God, even in our business-life, are much to be preferred to the indolence, uselessness and stagnation which characterize so many cautious careers. Look around in church or business; who is the man or woman who makes most mistakes, whose work is criticised? The answer is clear: it is usually the man or woman who does the most work.

A wife once used to make a great joke of her husband's habit of leaving umbrellas in trains—she never did such a thing! Her husband, however, was a traveller, and all the time he was in trains, while the wife seldom strayed from home. So he would "retaliate" by chaffing her about the number of plates she smashed, never broke any crockery!

Mistakes, moreover, develop some very essential virtues. They keep us humble. To succeed, unclouded success all along the line would make us think that we were fool-proof. We would get a very exalted idea of our wisdom and knowledge, and would be too clever, arrogant to live in this imperfect world. Mistakes help us realise that we are only human after all, for "to err is human," and all our work tinged with imperfection.

Bro. M. W. Green, G. B. Moyses, J. Strang, J. Colbourne, A. B. Maston, P. A. Dickson, D. M. McCrackett. Many members now prominent in service in other parts esteem their connection with North Melbourne, and will regret its cessation. The step has been taken only after long and careful deliberation. All will rejoice that during its sixty-eight years' history the church has exercised a helpful ministry and been the spiritual home of many devout and zealous disciples.

Mr. "Jimmy" James, the South Australian black tracker, who attended the Northern Territory Exhibition in Melbourne recently, preached at Carlton Methodist church. Addressing the children, he urged them to attend Sunday school regularly, and to be diligent in regard to their lessons, with a view to ultimately furthering the work of Jesus Christ. Referring to his own conversion he said that, after having taken the step, he had had to put up with a deal of ridicule from various quarters. That passed away in time, and he had never regretted the decision he had made.

The Lord Mayor of Brisbane has announced a ban against the excessive consumption of alcoholic liquor at balls held in the City Hall. In future promoters of balls would not be permitted to take liquor into the hall for patrons. The setting up of liquor bars would not be tolerated, and individuals would not be permitted to take large quantities of liquor with them. "We cannot stop the hip-pocket flask drinkers," he said, "but we will put an end to people bringing cases and bags of liquor with them to city hall balls." Opposition aldermen agreed that the present conditions could not be permitted to continue if the dignity of the City Hall was to be preserved.

Large attendances characterised the closing meetings of the C.E. Convention. They seemed to increase right up to the final crowning consecration meeting on Monday evening, Aug. 8. On Monday afternoon, at 3.30, a united communion meeting was held which was attended by 4000 Christian people. The Exhibition Building was crowded at the final meeting, when Dr. Stanley Jones, Dr. Jesse Bader and national leaders assisted the World President, Dr. Daniel Poling. Dr. Poling stirred all with his consecration sermon. This convention held in Melbourne, August, 1938, has been judged by the world executive of C.E. to be the best organised and greatest yet held. Attendances have broken all records for world gatherings of C.E. We look for the effects of the Convention in larger programmes and greater devotion to Christ and the church.

Bro. and Sister B. J. Combridge were welcomed at Bendigo, Vic., on evening of July 20. Bro. A. E. Streater presided, and read greetings from sister churches and friends. Representatives from each auxiliary of the church, and from the Ministers' Fraternal, S.S. Council, District C.E. Union and No-licence Committee spoke words of welcome. Both Bro. and Sister Combridge responded. On July 24 Bro. Combridge gave powerful messages; in the morning on "Back to Beginnings" and the evening on "The Gods ye have Chosen." A happy time of fellowship was experienced by 52 members at a tea on July 30 when Bro. A. E. Hurren, a former preacher of Bendigo church, was welcomed. Before leaving Bendigo about 3½ years ago for Subiaco, W.A., Bro. Hurren faithfully served the church for seven years. Bro. Hurren had charge of both services on July 31. There were excellent attendances at both meetings. In the evening meeting the chapel was nearly packed to capacity. His messages were much appreciated by all. In the morning he spoke on Matt. 18: 18, and in the evening on "The Destruction of Sodom and Gomorrah."

The Yarrowonga Mission.

MILDURA NEXT.

DURING the Yarrowonga mission there was the coldest weather in the history of the town, and two of the wettest Sundays in the missionary's experience. Still, the effort is an inspiration. What a delight it has been to meet the members who came into the church in the mission ten years ago! Almost all are still loyal. The Lord has some wonderful saints in this district. They drive in 20 and 30 miles to the morning service, have dinner at the chapel, help in the school and endeavor, provide their own tea, and go home after the gospel meeting. A day like that is sufficient to exhaust anybody. These people do it every Sunday. Then in spite of the cold and wet they would be back to help night after night in the mission. If the night was fine they felt it was too good to stay home; if wet, they argued, "Our presence is needed."

The preacher and officers are to be commended in that arrangements are made for the breaking of bread in outside centres. Thus they have held nearly every convert from the previous mission. Bro. B. G. Corlett has done a similar magnificent work in the Granville circuit, N.S.W. Circuit work is most advantageous and desirable.

The spirit of this church is manifested also in a passion for souls. Unfortunately this mission is shorter than usual. One brother offered to pay all expenses if another week could be granted.

Despite impossible weather, shortness of mission and smallness of town, there will probably be about fifty decisions.

The writer again thanks all who have prayed. He knows that there are many intercessors, and knows only too well that had there not been the apparently insuperable difficulties could not have been overcome.

The praying people will be glad to know that since returning from England there have been more than 1000 baptisms. Again 1 Thess. 5: 17, and after that verse 18.—E. C. Hinrichsen.

COMING EVENTS.

AUGUST 21.—Closing services North Melbourne church. Morning, 11; afternoon, special children's service and distribution of Bibles to scholars; evening, 7, final gospel service. Tea provided. All intending to be present at tea please notify secretary, W. A. Fordham, 9 Millward-st., Brunswick W., N.10, or phone, F 5069.

SEPTEMBER 4 and 11.—Collingwood church, Stanton-st., Bible school anniversary. All old friends welcomed.

SEPTEMBER 5.—Past and present students of the College of the Bible combine for a grand concert to be held in Lygon-st. chapel on Monday, Sept. 5, at 8 p.m. Tickets, 1/- . Proceeds in aid of College Chapel Fund.

LYGON STREET CHURCH. NEW CENTURY BIBLE CLASS.

This great Class holds the interest of an increasing company.

Each Sunday, 3 p.m.

A New Term Commenced August 7.

A Course of Missionary Studies.

GOD'S WORK ON THE WORLD'S FRONTIERS.

Great Missions and Great Missionaries.

Membership open to all interested persons.

A Pleasant Sunday Afternoon at Lygon St.

Tea served for all at five o'clock.

MARRIAGE.

GOLE-MUIR.—On August 4, 1938, at Wesley Chapel, Sydney, Geoffrey Edmund Gole, of Brisbane, second son of Mr. and Mrs. Sydney Gole, Roseville, to Barbara Ruth Muir, second daughter of Mr. and Mrs. Muir, of Enmore.

News of the Churches.

TASMANIA.

West Hobart.—Meetings on Aug. 7 were well attended. Mr. Bate's subject at gospel meeting was "The Eternal Sin." The church is enjoying fellowship with Bro. Warmbrunn, who has been transferred to Hobart. Mrs. Poulteney, sen., is confined to her bed as the result of a fall when leaving the church three weeks ago.

WESTERN AUSTRALIA.

Perth (Lake-st.).—Deacons and their wives were invited by the church secretary, Bro. E. Berry, to an evening to bid Godspeed to Bro. Alan Brooke, delegate to Federal Conference. A rug was presented, and opportunity taken to express the loyalty of the church as a whole, expressing also how much the work of Bro. Alan Brooke and his good wife was appreciated by the members. Bro. and Sister W. Beck were also farewelled. Bro. Beck, our electrician, does a wonderful amount of work in a quiet way. Bro. Alan Elliott, B.A., B.Sc., Dip. Ed., is taking gospel meetings during Bro. Brooke's absence. On July 8 Bro. Hugh Gray exhorted the church.

QUEENSLAND.

Annerley.—The sisters' prayer and helping hand are aiding local and overseas needs. On July 26, 14 of Y.P.S.C.E. gave a fine "prayer" programme at the manse. In Annerley chapel on July 28, Bro. F. Collins delivered impressive induction messages to Bro. P. C. D. Alcorn, B.A., and to representatives of the recently formed South Brisbane circuit. On July 30 ten Annerley members left to attend World C.E. Convention in Melbourne, and the Federal Conference in Sydney. Bro. N. G. Noble was to resume on Aug. 7.

Rockhampton.—The Christian Endeavorers held a very successful concert on July 21, proceeds, £5/10/-, to be used to help the church. A number have been sick. Midweek prayer meetings continue to average well over 30. Good meetings were held on July 31. At gospel service Bro. Greenwood preached on "The Second Coming of Christ," and a lady confessed Christ. 100 were present, and 99 broke bread for the day. Ladies' guild hold helpful fortnightly meetings, and recently donated £3 for new church hymn books.

Kingsroy-Nanango.—F.M. offering amounted to almost £22, an increase of about £2 on last year. Work in all departments is healthy, and meetings continue well attended. Interest is shown in addresses of Bro. Boettcher. Sunday school has gained new scholars. Extension to chapel has been commenced; almost £45 is in hand for this work. At business meeting the treasurer reported gross income for half-year was slightly over £276. £50 has been paid off building debt. Bro. and Sister V. G. Boettcher leave on holidays, and will attend Federal Conference. On July 31 Bro. Boettcher gave a helpful message on "The Fountain of Life."

SOUTH AUSTRALIA.

Goolwa.—On July 31 Bro. Arthur Rudd led the services and was much appreciated. The regular visits of Bro. Cecil Skewes, George Clarke and John Meyer are much enjoyed. Miss Annie Graham is still in Victor Harbour hospital, but very much improved in health.

Semaphore.—There were splendid attendances at church anniversary services on Aug. 7. Thos. Williams, from Congregational church, spoke in the morning and Bro. Oram at night. 80 broke bread. The choir, under Miss Bray, conductor, and Mrs. Jones and Miss Pell soloists, with Miss Gwen Terrell as organist, rendered splendid service. Sunday school reported 18 increase for three months, and commenced anniversary practice. Church work is in good heart.

Moonta.—The work has been steadily maintained, and number of strangers attending gospel services is increasing. A young man recently confessed Christ, and the daughter of Bro. Atwell made her decision on July 17.

Adelaide (Grote-st.).—Bro. Schwab spoke at both services on Aug. 7, morning subject being "Keeping Your Life in Tune"; evening, "Christ and the Thoughtless." After a soul-searching address a young girl, daughter of one of our deacons, made the good confession. Sickness is still very bad amongst members. Our aged Sister Miss Norman is very low, and Sister Oddy is very ill.

Victor Harbour.—Visitors are still attending, and in spite of sickness meetings have been well maintained. Two Endeavorers were delegates to the Convention. Mrs. Manning is about again after her fall. Two additional gifts amounting to £15 have been received toward second thousand for church home. Sunday school scholars are encouraged with 100 per cent. pass and three prizes in recent examination.

Glenelg.—At annual church business meeting on Aug. 3, Bro. B. F. Rogers was unanimously elected an elder. Bro. Redman, Blackebey and Morrison were appointed deacons, and Sisters Blackebey, Bishop and Inverarity deaconesses. Consideration is being given to erection of a combined porch and class-room in front of church. Church roll was recently revised. Dr. and Mrs. Johnston are attending Federal Conference in Sydney. Bro. P. R. Baker is supplying during the preacher's absence, which will extend well into September. All meetings are good, and keen interest is maintained.

York.—Half-yearly business meeting was held on July 1. Bro. Durdin has accepted an invitation to become the preacher of the church, and is due to commence his ministry the first Sunday in November. In the meantime Bro. Crosby will conduct the services. At church anniversary on July 17, Bro. Taylor, of Unley, spoke in the morning to a fine gathering, and Bro. Hilford preached at night. On July 20 anniversary was continued; Bro. Reed was chairman and Bro. Fitzgerald, of Maylands, gave the address. Senior Endeavorers held their annual meeting on July 25, Bro. H. P. Manning being speaker. Bro. Hilford was presented with a gift in appreciation of his services to the society, having been their president. On July 27 a farewell gathering was held to Bro. and Sister Hilford to bid them Godspeed as they go to Maylands, W.A. Both received tokens of appreciation from members of the church. Intermediate society held a graduation meeting on July 31; nine juniors graduated to intermediate. There were good gatherings at the services, when Bro. Hilford preached his farewell messages.

VICTORIA.

Doncaster.—On morning of July 31 Bro. Quirk, of Balwyn, gave the address. The aeroplane attendance competition in Bible school was successful; winning class gained 670 out of 700 per cent. for period of campaign.

Collingwood.—All meetings are being held. The Y.P. held anniversary, also a social under leadership of Bro. W. MacLaughtan. Bro. Foster, of North Fitzroy, spoke on morning of Aug. 7. Bro. and Sister Scott have returned from Sydney.

Northcote.—There were large meetings on Aug. 7. Mr. and Mrs. Saunders, from Hindmarsh, S.A., were welcomed with visitors from many parts of the Commonwealth. Fine fellowship was enjoyed, 192 breaking bread for day. Bro. Saunders addressed services, his subjects being "The Challenge of Christ—Follow Me" and "The Game of Life." A young lady was baptised.

Bentleigh.—Attendances show a slight increase at breaking of bread services. On July 31 Bro. Butler led the evening service, which took the form of a testimony night. Bro. Tom Kelly spoke, and a helpful time was enjoyed. Miss Jean Hawkins was soloist.

Dandenong.—On morning of Aug. 7 Bro. J. W. Lewis brought an appreciated message on "A Denial for Christ." At gospel meeting he spoke to a good audience on "The Secret of Salvation." Most Endeavorers have been privileged to attend the Convention.

Mitcham.—On morning of Aug. 7, visitors from South Australia were present, including Bro. Manning, who gave a helpful message. Sister Mrs. Fowler is again well enough to attend services. Two members have been received into fellowship of late by transfer.

Ballarat (Peel-st.).—Bro. Randall spoke at both services on Aug. 7 to good congregations. Over 90 broke bread for the day. At conclusion of a fine address by Bro. Randall at gospel service a married woman made the good confession. Sunday school commenced practice for anniversary.

Hampton.—Bren. R. Pittman and A. W. Stephenson were the speakers on Aug. 7. In the morning Bro. D. Wakeley, of Sydney, was amongst visitors and took part in the service. Bro. J. Tinkler spoke to the young people, prior to their monthly tea, on the origins of some of our notable hymns.

Colac.—There have been fair attendances at all meetings, and the messages of Bro. J. C. F. Pittman have been much enjoyed. Young people's improvement class is making good headway. Ladies' guild expect to commence again in a few weeks. The church has released Bro. Pittman for two weeks to enable him to attend Federal Conference.

Essendon.—Visitors on Aug. 7 included Bro. and Sister Fitzgerald, S.A.; Bro. Hutton, W.A., and Bro. Raymond, W.A., who spoke at morning service. Bro. Matthews, Baptist minister of Wellington, N.Z., was evening speaker. Good attendance at all services. During the week a splendid concert was given by members of Melbourne Boys' Club under leadership of "Little Lady" and Mr. Moore.

Coburg.—C.E. anniversary services last Sunday. Bro. W. Wigney, special speaker for the day, gave a heart-searching address in the morning. At 5.30 p.m. about 40 juniors and intermediates had tea in school hall at which six visitors, including two C.E. Convention delegates from N.S.W., were present. Special singing by juniors and intermediates, assisted by an orchestra, was a feature of gospel service.

Newmarket.—On July 27 the Bible school held a successful anniversary concert, and on Aug. 1 the school was given a tea meeting. Men's club held a successful community singing session on Aug. 4. Bro. Goodwin is on vacation and Bro. R. W. Payne is filling the platform. Visitors were present at both services on Aug. 7, including Bro. G. T. Black, former preacher, and two members from Broken Hill. Bible school is gaining new scholars.

Melbourne (Swanston-st.).—There were very large attendances on Aug. 7, and many visitors, including delegates from various States to the C.E. Convention. Bro. A. Brooke, of W.A., addressed the church. Bro. G. T. Fitzgerald, of Maylands, S.A., preached at night. Their messages were much enjoyed. Bro. Beller (S.A.) and Bro. Garland (W.A.) also took part in the service. The choir rendered special music and Mr. Fred. Voigt sang two solos.

East Doncaster.—Anniversary services were held on Aug. 7. The special speakers, whose messages were very inspiring, were Bren. Hunting, Scambler and Cecil Watson. Solos were rendered by Sister Joyce Tully and Bro. Watson. All meetings were well attended. Many visitors were present, including some Christian Endeavorers from South Australia. Ladies' guild

(Continued on page 508.)

Foreign Missions.

Conducted by
A. Anderson, 261 Magill Rd., Tranmere, S.A.

CHINA'S SUFFERINGS.

A VAST section, blocks after blocks, of a devastated city, not one whole structure stands. Roofs torn, broken and scattered; broken windows through which cold rays of the winter's sun shine showing guttered interiors. Walls, half gone or standing with great shell holes and gashes like awful wounds, are grim sentinels of the destructiveness of war. There stand the broken shells of church, buildings—emblems of seeking, trusting, worshipping hearts. God grant that these hearts' trust in thee be not broken! School buildings shelled, destroyed, burned! How many youths have sought knowledge, a way of life, in thy halls? How many have found life's vision there? O youth, lose not your visions. Wall after wall tell of broken, scattered homes where love and peace were wont to abide. Now families separated, many loved ones left in the cold embrace of death.

"Can these gashed, gaping buildings be rebuilt? Yes; brick, wood and stone can be gathered and built again. An ugly place in a wall can be covered with roses. With a greater ache in the heart, the question comes, Can the suffering people who once lived here, whose bodies and hearts have terrible, painful wounds, live on and love life?"

"God, heal those wounds. Let not the poison of hate spread in them until death of soul and spirit comes. Grant that the spirits of the oppressed be not crushed, but may they from suffering lift hearts and heads in high resolve to make life worth while in spite of adversities. God, search our hearts as we think of the aggressor—can they be proud of the destruction wrought? Let them not be proud. Help us to pray for mercy upon them, a mercy that will change pride, selfishness, cruelty, into humility and love. Lord, heal the wounds and scars of the oppressed with thy mercy and love. Even let the healing spirit of thine own prayer be the balm in sick souls, that prayer, 'Father, forgive.'"

DIFFICULT DAYS AHEAD FOR THE CHURCH IN INDIA.

THE problem of the village Christian in North India is a serious one, and there is urgent need to organise scattered Christian groups into effective communities if they are to continue to exist and make progress. There is likely to be an increase of persecution also by Hindu leaders to prevent any weakening of the voting strength of the Hindu community. Hence a severe testing time is not unlikely, only to be overcome by those who have real Christian convictions. The publicity given to the desire for a change of faith on the part of the oppressed classes has aroused an organised opposition which makes the existence of semi-Christian groups precarious and increases the difficulties of the missionaries.

A noble effect of the nationalistic spirit is seen in Hindu ascetics. Formerly they were engrossed in pilgrimages, fasts, prayers and meditation; many of them are now becoming active propagandists of Hinduism. Educated sadhus are opening schools, medical dispensaries and centres of popular instruction and social service in remote parts of India.

KAGAWA SUFFERS.

WORD comes that the great apostle of brotherhood and love, Kagawa, is bowed down with remorse because of the Japanese aggression in China, yet he continues to

preach the message of the Prince of Peace. It is reported that recently at one of his meetings he stood silent for a long time with bowed head, and when he spoke he said, "This is not Kagawa standing here. It is but his shadow. The real Kagawa is over there in China with the suffering mothers and children mutilated and made homeless by the war." Furthermore, his income is practically eliminated because the war mania has stopped the sale of his books, yet he is struggling to carry on his far-reaching service of evangelism and regeneration. The shabby six foot square shed in which Kagawa lived and worked for fourteen years in the slums of Kobe was about to be swept away in a programme of municipal reconstruction, when it was rescued by a group of his friends, and is now given a permanent place in the garden of the Good Neighbor Kindergarten in Kobe, as a memorial to his dauntless spirit in "crossing the deathline."

PREVENTION AGAINST CHOLERA.

YESTERDAY we had a scare. One boy went down with vomiting and diarrhoea. I was afraid it was cholera. But he is fortunately better, and doctor stated it was only a very bad indigestion upset. Cholera comes around this time of the year, and it is in our neighboring district. We have therefore had all the boys and ourselves inoculated against an attack. We hope thus to keep it at bay. Since starting this letter a slight attack of malaria has developed and I am feeling a little off color.—E. M. Caldwell.

DHOND NEWS.

TODAY has been "the" day in Australia. Now it is ended, and you will know to some extent what it has meant to the future of the work. We hope you have had cause to rejoice this day. We will have some time to wait before hearing the result of the offering. Maybe an air-mail card will be here about the time of our annual meetings.

This morning we had a record number at Sunday school. 95 children gathered in the waiting rooms of the hospital, and there were 20 at the school in the railway quarters. A number of new railway quarters are being built, and when they are occupied, we hope to have a larger number of children attend our meetings. The morning service was also very well attended. After the service a short service was held in one of the wards with a young Christian woman who has developed TB.

As I went round the wards after service a man told me he wanted to become a Christian, his reason being that seeing us (the Christians) he wanted to become like us. Some of his Pargona relatives have become Christians in the Shrigonda district. He really comes from that district. At present he is staying here with his son-in-law who has tetanus, and the man really seems in earnest, but has much to learn of the way of salvation.

Dr. and Mrs. Michael and I have been making plans for our garden. We have a number of trees planted, and hope they will some day be big enough to protect us from the boisterous Dhond winds.

I wish you all a happy time at Federal Conference.—L. Foreman.

SHOULD THEY BE LEFT ALONE?

HOW often do we hear it said, "Leave the heathen alone. They are happy in their own way. Why disturb them? They've got their own religion. Why try to give them another?" These and similar comments and questions are all too common. Are they really happy? Are they fully satisfied with their own religion?

The trader, the business man, the government official, or even the tourist, may come to the conclusion that the heathen is best left undisturbed in his religious beliefs; but the missionary, who lives with and for the people, knows differently. He finds them, in the words of Heb. 2: 15, a people "who, through fear of death, are all their lifetime subject to bondage," and he sets himself out to make known unto them the One who "through his death has brought to nought him that had the power of death, that is, the devil" (Heb. 2: 14).

For idol worship is really devil worship, and his worshippers spend their days trying to outwit him, by their charms and incantations, or to propitiate him with their offerings.

Especially is this the case with the lower castes. Their belief in spirits—mainly malignant—is very strong. The fiercer the demon the more he is worshipped. Contrast our loving heavenly Father with these myriads who give no spiritual blessing, but only relief from personal and village ills by outwitting their capricious desires, and you will get an idea of the religious life of these poor low castes.—Mrs. Alan Price.

THE CHURCH'S TASK.

THE principles of Jesus take root in pagan lands only when they are planted there and watered by the church. There is no hope for the triumph of the Christian religion outside the church. Therefore, Christ said, "I will build my church." It is his. He is the Architect.—Dr. Charles E. Jefferson.

SMOOTHING OUT DIFFICULTIES

Acquiring money is sometimes difficult, but the lack of it is more troublesome still.

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New South Wales News-letter.

J. Whelan, M.A.

On the Eve of Conference.

THE Federal Conference programme will be in the hands of delegates this week. It has been carefully prepared and is thoroughly representative in character. The addresses should be of a very high standard. Great interest is manifest, over three hundred visitors have registered, and the number increases daily. The first official women's conference will be held on August 12. It is expected that Enmore Tabernacle will be filled to capacity. The ladies are completing the catering arrangements for the general conference in their usual efficient manner. Great credit is due to the conference secretary, W. J. Crossman, who, in addition to his many other duties, has been indefatigable in rendering courteous and efficient service. The president, T. E. Hofe, should prove a capable chairman of the business sessions, being keen on strict procedure. August is not generally an ideal month in Sydney, but it will be delightful after the colder latitudes and the warmth of brotherly welcome awaiting will minimise any climatic discomfort.

Dr. Jesse M. Bader.

It was a joy to welcome our international leader as he stepped from the "Niagara" on Friday, July 29. The same cheery personality, keen and enthusiastic for service. We were happy to meet Dr. Poling and the other C.E. leaders from U.S.A. en route to the World's Convention in Melbourne. Through the courtesy of T. Spencer, manager of 2CH, the doctor was able to give his first Australian broadcast which will be the forerunner of many while in this country. Dr. Bader is to address a combined meeting of the ministers in Sydney on August 17, under the auspices of the Council of Churches. His name is well known here. The ministers are very keen to hear his message. He will preach the conference sermon on August 14. All are looking forward with pleasure to his addresses.

Two Induction Services.

C. B. Nance-Kivell, B.D., and B. J. Corlett were inducted to their new fields at Lane Cove and Belmore respectively. Both services were impressive, and the welcomes following were most cordial. B. J. Corlett has done excellent work at Granville during the past nine years, especially from a circuit standpoint. C. B. Nance-Kivell should find at Lane Cove a change from city work and ample opportunity for the development of his preaching gifts.

Dorrigo.

The faithful witness of the Marindoo family and others at Dorrigo for many years has won the esteem of the brethren generally. Following the mission of G. Burns when seven united with the church, the H.M. committee has decided to transfer F. A. Stewart from Wingham to Dorrigo for three months to organise a circuit development.

Bootlegging Liquor.

The president of the U.L.V.A., Mr. Connolly, at a recent deputation to the Minister for Justice, Mr. L. O. Martin, said bootlegging by clubs, sporting bodies and individuals is widespread, and only 60 per cent. of the hotels of Sydney refuse to sell after trading hours. There were hundreds of people, some high socially and others very low down the social scale, selling liquor without licences. The deputation asked that trading hours be either 6 p.m. to 11 p.m. be questioned, but the disturbing feature of the proposal advanced by Mr. W. H. Clay is that it goes far beyond these limits. He suggests that "there appears to be no sufficient reason why the church should pass to secular

hotels after hours they would be punished. He would submit the matter to the Cabinet without delay. There is little likelihood of liquor traffic domination of the present government. Though the people at the last referendum showed that they were not in favor of prohibition, at a previous referendum it was emphatically demonstrated that the people stood for 6 p.m. closing of liquor bars. It is true that by administration twenty minutes' grace is given to clear the bars. The churches and temperance forces must, however, practise continual vigilance.

Tasmanian News-letter.

W. S. Lowe.

Tainted Money?

THE Launceston City Mission, controlled by a committee representative of the churches, does a large and valuable social work, especially during the winter months, among the poor. Recently the committee accepted the offer of a trotting club to donate the proceeds of a "meeting" to the mission's "Breakfast Fund." This meeting has been widely advertised by the club. Criticism has been lodged against the mission for thus "countenancing gambling," which the missioner denies, maintaining that the club's action is a gesture of interest in and appreciation of the mission's work. The mission has also launched an appeal for £4000 for building purposes.

Christian Unity.

The southern "Mercury" reports that the ministers of churches at Battery Point and Soudy Bay (suburbs of the capital) meet each Monday "in an earnest attempt to discover and develop the bonds of Christian unity." No publication of results has yet been made.

Gambling and Drink Evils.

Speaking in the House recently, Mr. Ockerby, member for Bass, strongly criticised the government's administration of the Licensing Act. He claimed that a "lapper" trade up to midnight was prevalent in the State, and called for a more stringent application of the Act. He also drew attention to the encouragement given to boys and girls to gamble through the vast advertising and easy purchase of sweep tickets. "What sort of training are we giving our youth?" he asked pointedly. The Premier's reply was contemptuous but very unsatisfactory.

"Too Evangelical."

A mild rebuke was administered by the manager of one of the A.B.C. stations recently following the broadcast of a church service from that station. The sermon, he stated, was "too evangelical," and not of the type desired by the Commission. The sermon in question was a general one, and contained no doctrinal matter not common to all churches. It would be interesting to know whether this attitude is supported by the A.B.C. generally and whether the churches are prepared to allow a secular body so to determine the character of their utterances.

"Examinations are Unjust."

So declares the Minister for Education in announcing the completion of arrangements for the substitution of an accrediting system for external examinations in the State schools. The intermediate examination (conducted by the University) is also to be similarly replaced, and the aim of education will now be cultural and developmental rather than the passing of an examination. Considerable changes in curriculum and a greater recognition of individuality are forecast.

State Home Mission Work.

This has made considerable progress in Tasmania of late, especially at Invermay, where

Bro. J. E. Thomas has been laboring. There have been many additions, and the church has been doubled in practical strength during his stay. The H.M. committee is seriously exploring the possibilities of the growing town of Burnie, where we have a number of members but no meeting.

Varia.

Launceston Memorial Baptists recently welcomed Mr. A. Prior, late of East Chatswood, Sydney, as minister. Hebrew congregations recently observed a day of intercession on behalf of persecuted Jews. The State Government has commendably spent a considerable sum in searches for two prospectors who have been missing in the south for some months, but without success. Mr. Austin James, Principal of the Azangab Wesley High School (North India), is on furlough in Tasmania, where he received his early education. Visiting members of the Catholic Action Campaign have been conducting mission meetings in the north.

Prayer Corner.

Conducted by G. J. Andrews.

"EVERY THING BY PRAYER!"

On this wise ye shall bless the children . . . saying unto them, The Lord bless thee, and keep thee: the Lord make his face shine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace.—Num. 6: 24-26.

PLAYING BY PRAYER.

ENTERING the rough little mission hall in the centre of the reserve, we came upon Fred, the old aborigine, playing the organ with marked reverence and ability. "Face to face with Christ, my Saviour, face to face—what will it be; when with rapture I behold him: Jesus Christ who died for me?" He accompanied his playing with a most earnest song from the heart. In response to our remarks of appreciation he modestly replied, "I learned to play by prayer. I kept telling the Lord how it would help me in my work for him and he taught me."

THE MASTER OF MEN.

Face to face in the morning
I stood with the Master of men,
And he gave me work
That I dare not shirk.
For to-night I shall meet him again;
To-night when the stars are shining,
When the work of the day is done,
I shall meet him again—
The Master of men—
And my crown will be lost or won.

—Fred P. Morris.

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News of the Churches.

(Continued from page 505.)

meets once a month. Bro. Dallinger's messages and church work are much appreciated.

Preston.—Many visitors were present at morning and evening services on Aug. 7. They were entertained at dinner by intermediate Endeavor society. Bro. Fraser, of Hamilton, N.S.W., presided, and Bro. Carr, of Morphettville, S.A., delivered the exhortation. The latter also preached at gospel service. A Bible school scholar has been welcomed into fellowship by faith and obedience. On morning of July 24 Bro. J. T. Smith gave a good message.

Ormond.—At a good meeting on Aug. 4 for prayer, Bro. F. W. Bradley gave a message. Clubs of the church are growing in spirit, and new members are joining. On Aug. 7 Bro. C. L. Lang gave a helpful message to the church. At gospel service, to a full meeting. Bro. Lang gave a sermon with lantern and slides on "The Life of Christ." Sister Mrs. Robinson, of Sydney, sang a beautiful solo. Sister Mrs. Gairns is very sick. Nine new scholars were added to Bible school through a special rally.

Chelsea.—On Aug. 7 Bro. Coventry, representing Christian Fellowship Association, gave a very fine address at morning meeting, and spent the day with the church. Bro. Watson preached at night, Bro. Coventry assisting. Visitors included Sister Mrs. Mayberry, from Horsham. After evening service a company from Frankston church visited Chelsea and Bro. Amos conducted a baptismal service; 18 Frankston members were present. Sister Mrs. Hammond, sen., is still confined to her bed at her son's home at Box Hill.

Arsarat.—On July 24 Bro. Collins, of Ballarat, gave inspiring addresses, his evening subject being, "Faith, Repentance, Obedience." On July 31 Bro. Maxwell, of Ballarat, gave impressive addresses. Sister Mrs. Lees is home from hospital, and progressing favorably. Sister Mrs. C. Welsh is in a home in Melbourne undergoing treatment for her hands. A few of the young people have been in Melbourne attending the Convention. Practices for S.S. anniversary have commenced. A social for reunion of S.S. scholars was to be held on Aug. 10.

Gardenvale.—On Aug. 1 the young people's club held a pleasant "teaspoon" social evening, when 46 teaspoons were handed to the church. Bro. Andrews spoke on morning of Aug. 7. In the evening Bro. and Sister G. Champness, of Kaniva, were present. Bro. Champness conducted the meeting, and his message was much appreciated. Interest in Bible school continues; three new scholars enrolled. Amongst visitors for the day was Sister Pridham, S.A. Sister Mrs. Hayden met with an accident and is in bed with a broken leg. Sister Kelson is in hospital, and has undergone an operation.

Castlemaine.—There were good attendances on July 31, Bible school better than usual. Bro. Baker addressed both meetings. Carpet bowls club visited Maryborough and spent a happy evening. The church is preparing for mission in November, conducted by Bro. Mathieson. Instead of weekly prayer service at chapel, cottage prayer meetings will be held north, south and west simultaneously. On Aug. 7 Bro. Baker's morning address was on "The Remuneration of Prayer"; evening, "Why Join the Church?" Aged Sister Mrs. Coy passed away on Sunday morning in her 98th year. Prayers were offered for the bereaved.

Fitzroy (Gore-st.).—On Aug. 3 the Y.P. society attended Convention instead of holding usual meeting. At a well attended meeting on morning of Aug. 7, Bro. Streater gave an interesting message. Visitors were welcomed. Bro. Hughie Hinee gave the Bible school a helpful talk. Bro. Streater's message at night was on "How May I Know that I am a Christian?" One young man from Bible class reconsecrated his life. Bro. Colling and Sister

Wright sang a duet. J.C.E. had a nice meeting. Bro. Will Cousins has taken Sunday school in hand to conduct singing for anniversary. Bro. Streater is going on holiday to N.S.W. for a few weeks.

Parkdale.—Services of a helpful nature were held during July. Bro. A. Wilson, J. W. Anstlin, F. Townsend and P. J. Bryce giving the messages. Bro. and Sister H. Collet were received into fellowship from Gardiner on July 3. For the five years the "one-penny-per-week" fund has been in operation, £95/12/- has been paid off church building account. A number of members have been and still are laid aside in sickness. Sister Miss Margaret Coventry gave an interesting talk to Sunday school scholars on July 3 about India. Sister Miss Lily Green has been transferred to Cheltenham. Active members' weekly attendances for July were 62 per cent.

Carlton (Lygon-st.).—Large and helpful services were held on Aug. 7. Andrew Hatson, of Harvey, W.A., spoke in morning on "The Centrality of Christ." W. C. Nelson, of Norwood, S.A., preached at night on the words, "He cometh unto them." Bro. G. T. Walden attended morning service, and many other country and interstate visitors were present during the day. In the afternoon a new term commenced at the New Century Bible Class, and Bro. Enniss began his missionary studies of "God's Work on the World's Frontiers." Bro. Will Beller, youth organizer of S.A., expressed appreciation of the class. Bro. Prittle, sen., is seriously ill.

St. Kilda.—On July 24 Bro. Candy, from South Yarra, was morning speaker. At night the men's quartette party from Prahran conducted the meeting. At gospel service on July 31 Bro. Hibbert, of N.Z., gave a fine address. On Aug. 5 Bro. C. P. Hughes received an urgent call to S.A. where his father had passed away. The church extends sympathy to Bro. Hughes and family. On morning of Aug. 7, a visiting delegate to C.E. Convention, Bro. Semple, from W.A., gave an appreciated address. At night Bro. L. Brooker, from Middle Park, gave a stirring address. Mrs. Leishman was soloist. After the gospel service many church members and friends took part in an open-air meeting in Balacava.

Ballarat (Dawson-st.).—Meetings on Aug. 7 were very good. Bro. Benson edified the church in the morning. Bible school observed promotion day in the afternoon, when an appeal was made to older scholars to follow Christ. Preceding evening service the church officers of the three churches and their wives entertained Bro. Jesse M. Bader, R. Morris, W. Gale and Dr. Hinrichsen at tea. An informative talk was given by Bro. Bader. The chapel was crowded at the service following. Everybody was appreciative of the presence and message of Dr. Bader, who afterwards addressed a large united rally of Endeavorers and others in the Baptist church. Brethren came from as far as Brim to take part in evening service.

Brunswick.—During recent months Bro. W. Hart has been ministering to the church owing to Bro. Fisher's leave of absence. On July 31 his ministry ended, and a presentation was made to him at close of gospel service. The church deeply appreciates his faithful labors during his association with Brunswick. Aug. 7 was observed as C.E. Convention day, there being many convention visitors present from several States. Bro. T. R. Morris addressed the church in the morning, and in the afternoon a C.E. tea was held, when Bro. W. C. Beller spoke. At night the Endeavorers conducted the service, Bro. Don. Beller preaching. There were three confessions. Mrs. Bodly has recovered from prolonged sickness, and was present at morning service.

Swan Hill.—On July 2 Bro. Les, Warden, secretary of Swan Hill church and vice-president of District Conference, was married to Miss S. Olsen, of Boronia. On their return to Swan Hill they were entertained at a pantry tea given

by members of the district. Bro. Warden was also the recipient of a writing-desk in appreciation of his services. On July 31 Bro. Bischoff spoke at both services at Swan Hill. A feature of evening meeting was the presence of two car-loads of isolated members who had travelled over 43 miles; two young ladies of their number were baptised. On Aug. 7 a married woman was baptised at evening service. Bro. R. J. Anderson conducted morning service. Swan Hill J.C.E. was to celebrate its first anniversary on Thursday. Wooreen young people gave £2/12/6 as a further donation to furniture fund. Swan Hill church donated a cot to district hospital and £1 to Chinese relief. Wooreen mission band is doing mending and sewing for district hospital.

NEW SOUTH WALES.

Austral.—About a dozen adult members have been welcomed to fellowship recently. Preachers for past month have been Bro. H. C. Gowans, W. J. Stow, W. Fuller and Len. Thomas. Miss L. Argue continues her good work in Bible school.

Canterbury.—The new brick edifice for Canterbury-Earlwood is well on the way to completion. Plans are being made for opening services on Aug. 20 and 21. The building is an attractive one of brick, and is situated prominently on Burlington-ave.

Rockdale.—Junior C.E. held a very enjoyable afternoon on July 20, the children giving musical and elocutionary items. Afternoon tea was served. On July 31 Bro. Priestley gave a splendid exhortation on "Spiritual Hygiene." Bro. Priestley and King and six young people attended C.E. Convention.

Marriekville.—Bro. Stitt was speaker at morning service on Aug. 7. The young people enjoyed his talk to them on "Bible Grammar and Arithmetic." Bro. Harward gave a fine message in the evening. Bro. Wakeley was to return from C.E. Convention on Wednesday. Delegates have been thrilled with the spirit of the great meetings in Melbourne.

Chatswood.—On August 7 six were received into fellowship at communion service—four by faith and baptism, and two, Mr. and Mrs. David Verec, by transfer from Balwyn, Vic., and Enmore. These two young people have already entered enthusiastically into the work. J. Whelan preached at night on "The Great Refusal" and three confessed Christ. The prayer life of the church is growing and deepening.

Hornsby.—Bro. S. Watson and Miss M. A. Wardlaw, Bible school teachers, were married last month. Bro. P. J. Pond, B.A., officiating. Sister Mrs. Lean and Miss K. Lean, former good members, have returned to the district. Bro. R. G. Sutton is giving a series of addresses on the Holy Spirit at midweek meetings. Bro. P. J. Pond has been giving distinctive messages on Sunday nights, and a number of non-members have been attracted. Lord's day morning speakers recently were V. J. Woodhouse, E. McNeil, T. E. Hafe.

Bangalow.—On July 10 Miss Cliff addressed morning meeting on behalf of the B. & F. Bible Society. A meeting was called on July 20 to arrange for a united Endeavor society to be formed. Officers and committees were elected, Mr. Weir being president for coming quarter. On July 24 Mr. T. V. Weir conducted anniversary services in Lismore. Mr. G. Andrews, of Lismore, took both services at Bangalow. Mrs. T. V. Weir and her two small sons are spending an extended holiday with her mother, Mrs. Lea, of Stawell, Vic. On July 31 evening service at Bangalow was conducted by Bro. C. Love, from Byron Bay, while Bro. Weir visited Tyalgum.

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With which is incorporated the Aged and Infirm Hamilton.—Sister Mrs. Thomas, Jessie and Laurie Thomas, were received into fellowship on July 31, when Bro. Thomas addressed increased audiences at both services. Sister D. Silkman has been appointed Bible school secretary. Sister Evelyn Fraser has undertaken leadership of Phi Beta Pi club, replacing Sister Mrs. Morris, whose resignation has been accepted with regret. Members of the club have made a presentation to Mrs. Morris in recognition of her services. On Aug. 3 the sisters' guild, in conjunction with sisters from Mayfield and Merewether, extended a welcome to Mrs. Thomas. About forty sisters were present. Bible school recently held an outing for scholars who competed at examinations. Bro. and Sister W. Fraser represented the church at World C.E. Convention. A young woman made the good confession at close of a stirring address by Bro. Thomas on Aug. 7.

NATIONAL HEALTH AND PENSIONS INSURANCE ACT.

A MEETING of the Christian Fellowship Board, with several visitors from other States, and a few interested friends, was held on Wednesday, August 3, to further consider the National Insurance proposals. Bro. H. J. Rasmussen, a public accountant, explained the salient features of the Act, and urged that the C.F.A. Board take the matter up.

The action of the board in applying for registration as an approved society was endorsed unanimously, and a provisional committee of management was appointed from those present, with officers, to take whatever steps were considered necessary. It was decided to publish a statement setting out the position, and presenting reasons why our churches should support the movement, and send supplies to all our churches in the Commonwealth.

It is proposed to apply for an Australia-wide area, and that each State manage its own affairs, subject to a board of management, which shall be directly responsible to the National Insurance Commission. Our own social service committees of the various States, or the executive committees, whichever is competent to undertake the necessary responsibility, are urged to make a close study of the Act, and notify the secretary of the Victorian C.F.A. Board, W. H. Clay, of 241 Flinders-lane, Melbourne, of their willingness to act. In the event of a State body in connection with our churches being unwilling to become a party to the arrangement, it may become necessary to seek other means of reaching the Christian community. It is urged that the most able talent available be enlisted. The matter is urgent.—W. H. Clay.

The Editor, "The Australian Christian."

Dear Sir,—In the last issue of the "Christian" it was announced that the Board of the Christian Fellowship Association, Melbourne, had made a preliminary application for the registration of an approved society under the National Health and Pensions Insurance Act.

It is open to any group of employees who are associated with our churches, voluntarily and independently, to seek to form an approved society. The wisdom of such a proposal may be questioned, but the disturbing feature of the proposal advanced by Mr. W. H. Clay is that it goes far beyond these limits. He suggests that "there appears to be no sufficient reason why the church should pass to secular

societies exclusive rights to administer the Act." An appeal is then made to "members of Churches of Christ of the Commonwealth" not to enter into an arrangement for the time being with any secular body for registration with an approved society. That raises wider issues which are of more general concern.

I trust that most careful thought will be given and expert advice sought before any further steps are taken. The vague statement already published surely does not do justice to the sponsors of such a proposal. We must imagine that some of the financial, constitutional and administrative difficulties ahead must have been appreciated. But as these have not even been mentioned in the appeal for prospective members, may I be permitted to refer to them?

First of all, can we be informed what financial arrangements have been made to cover the cost of preliminary organisation, including enrolment of members, canvassing for members, advertising, printing, salaries of staff, etc. No monetary advance will be made by the National Insurance Commission until next year. The expense of forming an entirely new society of this class will not be inconsiderable.

The legal and constitutional position is obscure. It is plain that an approved society is subject to Federal law, and it will be constituted under a Commonwealth statute. Most of our church organisations are at present incorporated in the State in which they operate. We have not been told if it is proposed to use our existing State organisations and machinery for the administration of the Federal scheme, or whether it is proposed to create an entirely new organisation. In the first case State conferences may be expected to express decided views of financial schemes of such complexity over which they can exercise no effective control.

This leads us to suggest that it is essential to know just what administrative machinery for the approved society is contemplated. It must necessarily be extensive and involved, and it must cover not only the metropolitan area but country districts where our members are. Approved societies will be entrusted with the duty of keeping records of insured persons who are its members; they will have to create, or work through branches, spread in all parts of the State where their members are so that sick and disablement benefits may be paid and sick persons visited and their periods of incapacity noted. We may well ask what arrangements are proposed in the approved society suggested by Mr. Clay, particularly in country areas? Is it considered that existing church machinery can be used to this end?

Friendly societies and other kindred organisations have such administrative machinery available at present, and both the central administration and the branches of these lodges have gained experience in this class of work over a long period. The approved society envisaged by Mr. Clay must become a competitor. Should the board of the C.F.A. abandon its proposal, as we hope, not one of our church members will suffer in any way. I am not sure that to encourage them to join an approved society in the manner suggested would have results quite as happy.

Finally I hope that Mr. Clay will take steps immediately to correct his statement that all persons affected by the Act must be registered by Oct. 1. This is a serious misstatement, for the position is that no binding contract for membership will be recognised by the Commission until Oct. 1. There is a great difference. Yours sincerely, C. C. Dawson.

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Tenth) World's C.E. Convention.

(Continued from page 501.)

A monster Procession of Witness was arranged for Thursday evening. Thousands of Christian Endeavorers assembled in Queen-st., near Bourke-st., Melbourne, at about 6.15 p.m. The National and State groups assembled at their rallying stations, and each of the Melbourne metropolitan districts assembled at numbered rallying points. Promptly at 6.45 p.m. the procession commenced, marching via Bourke-st. and swinging round in front of Parliament House, continued along Nicholson-st. to the Exhibition Building. The Endeavorers marched six abreast, led by Salvation Army and citizen bands in the singing of rousing Christian hymns. It is estimated 8000 Endeavorers participated in the procession, which was accompanied by decorated floats with prominent and appropriate Christian messages and symbols displayed.

It was estimated there were 15,000 people in the Exhibition Building for the Christian Citizenship meeting. Mrs. Moffat Clow, a past president of the British C.E. Union, spoke on the subject, "Christian Youth States the Case for a Sober World." Mrs. Clow said that it was estimated that the total world expenditure annually for alcoholic liquors was £1,000,000,000. Great Britain was being flooded with cheap Australian wines which sold for 10d. and 1/3 per bottle, and in some towns a glass of wine could be bought for one penny. Moslem youth in Jerusalem, though their religion forbade intoxicating liquors, were being debauched by its sale. Dictators enforced prohibition, not on moral but on purely physical grounds. They demanded physical fitness and realised this was impossible if the sale of liquor was not curtailed. Sweden was leading the world in educating youth in the schools. A population was being brought on which had received sound education concerning liquor, and was consequently largely free from its influence. Alcohol destroys personality. Hospital practice is swinging against its use. In the Scottish hospitals, which were of a very high standard, it had been practically eliminated. Mrs. Clow said that India would be the next prohibition country. She deplored the cocktail habit. Drink on board ship was exceedingly cheap, and boys and girls of 17 were drinking freely. This was the fashionable thing at many social clubs. Hostesses encouraged it, and many were laying for their own children the foundations of drunkenness. Liquor advertising by means of statements that were scientifically untrue was winning new recruits. This constituted an urgent challenge for Christian people to get on the offensive. Mrs. Moffat Clow moved the vast audience by her clear thinking and forceful presentation of facts.

Mr. Harry N. Holmes, Field Secretary, World's C.E. Union, gave an eloquent and impassioned appeal to youth which he entitled "Building Practical Highways to World Friendship."

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Obituary.

A. Cother.

AFTER a sickness lasting several months, Bro. Arthur Cother, of North Fitzroy church, Vic., entered into his rest with confident faith and serenity. He received an injury through an accident some time ago. Complications set in, and all that medical skill could suggest failed to effect a cure. Our brother spent many years in fellowship with the church. Though difficulties crowded his pathway in life he could hear eloquent testimony in his closing hours that the gospel satisfied every need, and with this consciousness he fell asleep.—J.W.B.

Mrs. Catherine Gloyn.

ON June 13, at the home of her daughter (Mrs. F. Hollams), Sister Catherine Gloyn suddenly passed to be with her beloved Lord. Our sister was baptised and received into the fellowship of the church at Moonta, S.A., in its early days. Since her removal from that district, she has been connected with the churches at Unley and Cottonville, S.A. Sister Gloyn was a quiet, dignified Christian and a loving and devoted mother. Four sons and one daughter have been left behind to mourn their loss. Her mortal remains were peacefully laid to rest in Mitcham cemetery, Bro. C. Schwab officiating. To those who sorrow we extend our deepest sympathy, and pray that God's blessing and comfort may be their portion.—F.H.

Mrs. Emily Houston.

A LONG and useful life ended on Tuesday, July 26, when Mrs. Emily Houston, wife of the late Robert Houston, passed peacefully away at the age of 93 years and 10 months. A brief service was held in the Church of Christ, Morsham, Vic., by Bro. J. Methven before the funeral left for Natimuk cemetery, where a large assembly revealed the wide circle of relatives and friends. Our sister started life in 1844 in Berkshire, England. She wedded at the age of 23, and with her husband was amongst the first settlers in the Polkemmet district of the Wimmera. She maintained a loyal association with the Church of Christ while it existed in the district. She was brave in heart and friendly in spirit, manifesting the far-away pioneer days. For 68 years she continued to live in their pioneer home on the banks of the Wimmera. She lived through to days of progress, but was unaffected in her beautiful simplicity and naturalness. While she chose to live quietly in a country district, she was a world citizen, and kept pace with world affairs and the Master's kingdom. The church and the Wimmera will be the poorer for her going. Bro. W. H. Hibbert, a nephew and our New Zealand youth leader, assisted at the graveside.—G.M.

Mrs. Louis Shirt.

ENTERING into the Christian life under the ministry of Bro. Surber at Lygon-st. about 70 years ago, while in her teens, our sister Mrs. Louis Shirt fell asleep at North Fitzroy, Vic., on June 25. Most of her church life (divided by a period which she spent with the church at Surrey Hills) was spent with the church at North Fitzroy, where she and her late husband spent many years of happy and effective Christian service. Our sister, though debarred from attendance for several months through the weakness of age, had a faith that enabled her in spite of infirmities to triumph through the cross. Her life was eloquent with gentleness and goodness, and no one that has come within my knowledge has done more by the quietness and strength of her Christian character to exalt the gospel of our Lord Jesus wherever she moved. She yet speaks in lives that have been blessed and helped by her quiet ministry.—J.W.B.

Mrs. L. Schmidt.

THERE passed to rest on July 25 a very patient sufferer in Sister Louise Schmidt, of Maylands, W.A., at the age of 60. She was baptised by Bro. T. H. Scambler during his ministry with the Maylands church. When the Inglewood church was opened her membership was transferred there. Of late years she has been unable to attend worship, but her interests have always been in the church of her Lord. She leaves a sorrowing husband together with five daughters and three sons. Her eldest son, Walter Smith, has been chairman of the W.A. Young People's Department for over seven years, and is doing a great work for the young people of our churches. The writer, assisted by Bro. A. Brooke, conducted a private funeral at Karakatta, where her immediate relatives and a few very old friends assembled to do her honor. We commend the bereaved family to the God of all comfort, knowing they have the blessed hope of meeting her again where partings are unknown.—A. Hutson.

Tasmanian Women's Conference Executive.

FIFTEEN sisters were present at meeting held in West Hobart chapel on August 1. Mrs. A. M. Cole, president, presided. Devotions were led by Miss E. Jones. A delightful solo was rendered by Mrs. Crombie, jun.

Dorcas reports were received from Margaret-st., Invermay, Sandhill, Collins-st., West Hobart and Kelleve. Many needy cases have been helped during the winter months, and sewing for after care of crippled children since the paralysis epidemic.

Overseas mission reports were received from Collins-st., Ulverstone, Invermay, Margaret-st., Sandhill and Devonport. Other churches and some isolated members are also engaged in preparing articles for Christmas cheer box. Mrs. Sulzberger would like all boxes to be in by Sept. 21 for repacking and transporting to Melbourne.

Mrs. Bowes, hospital superintendent, and helpers have been very busy visiting the sick in hospitals and at their homes.

Mrs. Taylor, H.M. superintendent, has been called upon to part with her aged mother. Our aged Sister Foster has lost her life's partner. We commend all bereaved ones to a loving Father's care. £2/0/4 was received from Launceston per Mrs. Duff, and 4/6 from Kelleve per Miss Kingston, for home missions. Tasmania is being represented at Federal Conference in Sydney by Mesdames Warmbrunn and Lowe, Misses Dahl and Eaton.

Next meeting will be held at Collins-st. chapel on Sept. 5, Mrs. James to lead devotions. Mrs. Cole, conference president, is planning to go to the mainland for a period towards end of this month.—Mrs. E. Boxhall, secretary.

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by members of the district. Bro. Warden was also the recipient of a writing-desk in appreciation of his services. On July 31 Bro. Bischoff spoke at both services at Swan Hill. A feature of evening meeting was the presence of two car-loads of isolated members who had travelled over 43 miles; two young ladies of their number were baptised. On Aug. 7 a married woman was baptised at evening service. Bro. R. J. Anderson conducted morning service. Swan Hill J.C.E. was to celebrate its first anniversary.

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All parcels addressed Church of Christ Social
Service, Flinders-st., Melbourne, carried free on
Victorian Railways. Labels forwarded on ap-
plication.

"ONWARD, CHRISTIAN SOLDIERS."
LIFE, in the fulfilment of its purpose, has had
many memorable experiences for an un-
assuming citizen like Oriel, who never craved
excitement, but of all fantastic experiences,
none was so unexpected or so impressive as
marching down Bourke-st. yesterday evening
with the secretary of the Methodist Overseas
Mission (the Rev. A. Wesley Amos) behind a
barefooted Tongan, a turbaned Cingalese, and
a shivering Fijian, all of us singing very cheer-
fully one of the world's greatest marching songs,
"Onward, Christian Soldiers."

Even to have formed a unit of marching thou-
sands at the Christian Endeavor "procession of
witness" was a privilege, because obviously
everyone was happy, and everyone was doing
exactly the right thing—the sort of thing that
Melbourne has been waiting for for years.—"The
Argus" of Aug. 5.

IN MEMORIAM.

CLYDESDALE.—In loving memory of our
dear son, Jack, who died of wounds in France,
Aug. 9, 1918.

"Some day, some blessed day, I know
I'll find the loved of long ago,
And learn how much to Christ I owe—
Some day, some blessed day."

—J. and J. Clydesdale, Canley Vale, N.S.W.

JENNER.—In loving memory of our dear
mother, mother-in-law, and grandmother, who
fell asleep in Jesus at Brisbane, Aug. 12, 1934.

We have only a beautiful memory
To remember our whole life through;
But its sweetness, dear mother, will linger
forever

As we treasure that memory of you.
—Inserted by her loving daughter, son-in-law
and granddaughter, Jane, Alf and Merle.

McDONALD.—In loving memory of Peter, my
dear husband and our dear father, who passed
away at Hilton, S.A., on August 7, 1937. "A life
full of kindly deeds."

TAYLOR.—In loving memory of my dear
mother and grandma, who died at Bendigo,
August 10, 1935.

We come to the end of the long, long road
And gaze at the setting sun;
We pause for a moment hand in hand
Then pass on, one by one.

—Inserted by her loving daughter, A. Morphet,
grandchildren, Ivy and Walter.

TAYLOR.—In loving memory of dear mother,
who died August 10, 1935, at Bendigo; also
father, who died at Clunes April 8, 1887. "Fond
memories last forever."

A beautiful memory left behind
Of a loving mother true and kind.
—We have lost; but heaven has gained
One of the best this world contained.

—Inserted by her loving daughter and son-in-
law, W.H. and M. A. Perkins.

TAYLOR.—In loving memory of our dear lov-
ing mother, called into a higher life Aug. 10,
1935.

Remembered still, though time speeds on its
way;

Some kindly act of yours comes to our
thoughts each day,

While memory lasts you'll not be forgot
Though the journey's end quite soon may be
our lot.

—Inserted by her loving daughter and son-in-
law, R. and J. Goodall.

THOMAS.—In loving memory of our dear
sister Belle, who fell asleep in Jesus on Aug. 10,
1934; also her dear husband Alfred, who was
called home on Nov. 16, 1936, at Camperdown.
Lovingly remembered.

ADDRESSES.

I. J. Chivell (preacher Albury church, N.S.W.).
—556 Hanel-st., Albury.

J. R. Petrie (secretary Sunshine church, Vic.).
—Albert-cres., St. Albans.



The College of the Bible

The Board of Management desires to acknow-
ledge, with thanks, the receipt of the following
contributions during July, 1938:—

Churches.

Victoria.—Thornbury, D.E., £2/7/6.
N.S. Wales.—Chatswood, D.E., £3/12/2; Kings-
ford, 10/6; Belmore, D.E., £1/8/9; Lismore,
£1/17/10.

Per N.S.W. Committee, D.E. Contributions.—
Marrickville, £1/11/7; Paddington, 7/-; Mosman,
19/1; Enmore, 4/6; Sydney, 8/6; North Sydney,
9/5; Hurstville, 6/2; E. J. Hilder, £1.

South Aus.—Port Pirie, 13/9; Semaphore,
10/-; Maylands, D.E., £1/6/11.

Women's Conferences, etc.

Northern District, S.A., Women's Conference,
£1; W.A. Women's Conference, £5.

Young People's Organizations.

Victoria.—Newmarket P.B.P., 5/-; South Mel-
bourne P.B.P., 7/-; Caulfield Y.P.S.C.E., 5/3.

South Aus.—Forestville Y.P.S.C.E., 5/-.

1000 £ Special Debt Reduction Fund.

Victoria.—"Lyric," £1; C. A. Sampson, £1;
Mrs. A. S. Ferguson, £1.

N.S. Wales.—Mr. and Mrs. R. D. Main, £1;
J. G. Snow, £1.

Endowment Fund.

Swanston-st. Member, £50.

Individual Contributions.

Victoria.—J. L. Richards, £2/2/-; Mrs. M.
Cameron, 10/6; Mrs. N. Ross, 4/-; R. C. A.
Lawson, 10/6; Miss R. Dudley, 5/-; Mrs. R.
Cordy, 2/6; Mrs. E. A. Cordy, 5/-; Mr. and Mrs.
J. K. Martin, 5/-; Mrs. M. Saltmarsh, £1;
N. Oakes, 2/6; Miss V. McMahon, 2/6; Mrs.
S. Rogers, 5/-; Miss E. S. Wheaton, 3/-;
J. Berge, £1/0/6; Miss O. Fulford, 4/-.

N.S. Wales.—Mr. and Mrs. R. D. Main, £1;
W. H. Snowden, 10/-; J. G. Snow, £1/1/-; Miss
G. A. Brighty, 5/-; "Anonymous Trust," £4/3/4;
H. W. S. Winter, £7; F. Callaghan, 10/-.

South Australia.—Mrs. J. E. Macdonald, 10/-;
Mr. and Mrs. E. M. Brand, 5/-; Miss D. B. Wood,
10/-; R. S. Edwards, 10/-.

Western Aus.—Mrs. I. Crutchell, 10/-.

Queensland.—Miss J. Culbert, 2/-; W. E.
Roeve, 10/-; Mrs. E. Paradise, 5/-; Mrs. J.
Boettcher, 10/-; J. Boettcher, 10/-; A. E.
Boettcher, 5/-; W. A. Boettcher, 4/-; W. Argow,
3/-; P. Schumann, 2/-; L. G. Johnson, 5/-;
Mrs. Finger, 2/6; Mr. and Mrs. G. W. Dixon,
15/-; Mr. and Mrs. J. G. Kettlar, 5/-; H. J.
Payne, 5/-; W. J. Green, £5; C. F. Adernann,
6/-.

R. L. Leane, Treasurer.

Fred. T. Saunders, Sec. and Org.

Enlargement for Evangelism:

OCTOBER 2, 1938.

