

Fraser

National Weekly
Representing
Churches of Christ

THE AUSTRALIAN CHRISTIAN

Vol. 55, No. 24

TUES., JUNE 17, 1952

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

WE SEE THE SHADOWS

—They the Glory!

In proud memory of the nine young Christians killed at Boronia, Vic., on June 1, we present these lines by Dr. S. Hall Young, heroic pioneer missionary to Alaska. Dr. Young also died in an accident, 25 years ago. Among his papers his daughter found this unfinished poem.

*Let me die, working.
Still tackling plans unfinished, tasks undone!
Clean to its end, swift may my race be run.
No laggard steps, no faltering, no shirking;
Let me die, working!*

*Let me die, thinking.
Let me fare forth still with an open mind,
Fresh secrets to unfold, new truths to find,
My soul undimmed, alert, no question blinking;
Let me die, thinking!*

*Let me die, laughing.
No sighing o'er past sins; they are forgiven.
Spilled on this earth are all the joys of Heaven;
The wine of life, the cup of mirth quaffing.
Let me die, laughing!*



**"THE AUSTRALIAN
CHRISTIAN"**

Editor: C. G. Taylor, B.A.
Manager: W. R. Hibbart.

Printed and Published by
The Austral Printing and Publishing
Co. Ltd.,
524-530 Elizabeth-st., Melb., C.I.
Phone, FJ2524.

Directors:

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Subscription.—Through Church
Agent, 5d. week.
Posted Direct (Aust. and N.Z.),
25/- year. Foreign, 30/-.

Cheques, Money Orders, etc., pay-
able to The Austral Printing and
Publishing Co. Ltd.

Change of Address.—Send old and
new address a week previous to
date of desired change.

Advertisements.—Births, Engage-
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copy required by Friday.

TEXT FOR THE WEEK

Never lose your sense of urgency,
in season and out of season.—2 Tim.
4: 2 (Phillips). This was the
text of Mrs. Finger's farewell message
at Swanston-st. chapel, Melbourne,
on June 11, prior to returning to
the New Hebrides.

THOUGHT STIMULUS

A great anguish may do the work
of years, and we may come out
from that baptism of fire with a
soul full of new awe and new pity.
—George Eliot.

If You

Ask Me . . .



WE present a series of discussions on problems
of Scripture and daily living. Various
writers will express personal views on these issues.

*I am puzzled by the phrase Paul uses of himself
in 1 Cor. 15: 8, translated in the Revised Version
"as of one born out of due time," and by Moffatt
"by this so-called 'abortion' of an apostle." What
did he mean?*

The reference must be to the comparatively
violent and sudden character of Saul's conversion.
As Moffatt himself puts it in his Commentary on
First Corinthians: "With a flash of humble pride,
he catches up a scornful taunt flung at him by some
of the strict Jewish Christians: 'An abortion of
an apostle, this Paul, with his sudden conversion,
so irregular, so violent and abnormal, so long after
the others had seen the Lord! This mal-formed
soul, to claim the vitality of the real apostles!'
Yes, he admits ironically, 'it is a miracle that I
came to life at all. I am indeed the one example
of this in the apostolic circle. But look at what
has come of my birth. It may have been an
abortion, this life of mine, lifeless before I saw the
Lord; but how he has made me live and work!
My career since then has not been abortive!'"

Paul's enemies were fond of sneering at his
smallness of stature. We must remember that,
in those days, no little man was thought to be
good-looking. In *The Acts of Paul* (written soon
after 100 A.D.) an admirer describes him as "a man
little in stature, thin-haired upon the head, crooked
in the legs, sturdy, with eyebrows joining, and nose
somewhat hooked, but full of grace, for sometimes
he appeared like a man, and sometimes he had
the face of an angel." At Athens they called him
"this little cock-sparrow" (Acts 17: 18), and at
Lystra they mistook him for the talkative and
somewhat impish, but very lively Hermes, while
the more dignified Barnabas was taken for Zeus
(Acts 14: 12). Some of his converts at Corinth
complained that "his letters" were "weighty and
telling, but his personality" (!) was "weak, and
his delivery beneath contempt" (2 Cor 10: 10).
Perhaps he became inarticulate when deeply moved,
and sometimes came off second-best in personal
encounters.

A child born out of due time is often deformed.
So we may translate "the man whom you call
misshapen." Why does Paul allude to the sneers
about his appearance here? He answers in 5: 9:
"for I am the least of the apostles, who am not
worthy to be called an apostle (not because of
my personal defects, but) because I persecuted
the church of God." The words which follow should
be rendered "But by God's grace I am whatever
I am;" he is speaking in unaffected humility, as
if to say, "I'm not much, but what I am I am
by God's grace." Whenever he speaks of strength
and assurance he says, "we," whenever of weakness
or frustration, "I." "We have the witness of
the Spirit," "we have the mind of Christ" (compare
"I think I have the Spirit of Christ").—J. Alexander
Findlay.

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The Enduring Glory

THE old man sat by the wayside, waiting. His eyes stared with the pathos of the sightless, his hands quivered with the weakness of the aged, his ears strained at the silence around him. Would news never come? It seemed so long since they had come, those arrogant sons of his, sweeping aside all his anxious protests as they took the ark of God from its place in the tabernacle, and carried it off to where the Israelites were locked in battle with the Philistines. Already beaten in one engagement, the elders of Israel had ordered that the ark should be brought that "it may save us out of the hand of our enemies" (1 Sam. 4: 3). But that seemed long ago to the waiting Eli. What had happened? He brooded, as so often before, over his sons Hophni and Phinehas. Their evil lives had long ago broken his heart, making religion an open mockery in Israel. But on the field of battle they were the guardians of the sacred ark, and if they should fall, what would happen to it? Suddenly his body stiffened. The sound he had dreaded had begun—a surging sigh up the hill-side, the mounting moan of a people's despair, and then the gasping voice of the messenger: "Israel is fled before the Philistines and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are dead, and the ark of God is taken" (1 Sam. 4: 17). The last dread words hit Eli with fatal force; he fell back from the wayside seat to his death. But even then the day's tragedies were not over: The wife of Phinehas gave birth to a son, and with her last breath gave him the bitterly pathetic name of Ichabod (no-glory), saying: "The glory is departed from Israel" (v. 21).

She had ample

REASON FOR DESPAIR

Those she loved were dead. It mattered little in that moment that Phinehas had been a faithless libertine masquerading as a priest. He was her husband and the father of her newborn son, and with his death something died in her. The death of old Eli, too, came as a shattering blow. Both of them, hurt beyond words by Phinehas' conduct, must have found a strange comfort in each other, talking of him and of the hopes they never dared entirely surrender. But all that was over now; if they were dead there was nothing left worth living for—not even the babe himself. So with one last bitter jest she named him Ichabod, and died. Who that has ever loved and lost has not known that same searing sense of grief for a glory departed? Something warmly glowing has gone, never it seems to return, and only a bleak and desolate path stretches steeply ahead. That's how it seems at first, though brave souls find a new glory in treading that way and finding help that only those who themselves have suffered can give.

It could have been that way for this woman. Thirty thousand of Israel's finest had fallen that day; if ever the shattered homes of the nation had a right to look to the priests' families for help it was then. They needed a strong word of God, a word both of comfort and challenge. But never did religion seem more bankrupt than then, when the only word that came to them from the homes of their religious leaders was the wild lament: "The glory is departed from Israel!" This desolate woman saw no challenge in her nation's grief; only further cause for despair. What would we have thought if, in 1945, the churches of Germany and Japan had joined the rest of their people at the wailing wall of defeat, instead of, in penitence and renewed devotion, seeking God's word for their nations?

But the record in First Samuel makes it clear that what wounded her even more than either the blow to herself or to Israel was the fact that enemy hands had captured the ark of God. The symbol of the nation's faith had fallen—

and with it everything seemed gone. If God had indeed deserted his people then truly the glory was gone. But the loss of the ark, disaster though it seemed, was only one lesson in God's long revelation of himself through prophet and leader as creator and sustainer of the universe. They had to learn that God could not be confined in any sacred box; that he was no lucky charm to be brought to the aid of an unrepentant people. The ark would come back in due time, and with it a greater sense of God.

After all, that is one way God works. It is not so long since cries of alarm and horror greeted critics' attacks on the Bible. "The Bible has fallen into enemy hands," wailed many. "Only a mutilated Book will be left to us." The critics made many mistakes, and it was surely no accident that many of their conclusions were so soon discredited by the discoveries of archaeologists and others. But out of the ferment has come a Book bigger with meaning than ever before, with a purer text and supported by more outside evidence than our forefathers ever knew, speaking with authority to our modern times in that it brings us to the feet of him whose authority is supreme—the Living Word of God himself.

But the Israelites made a bad mistake when they thought that the glory had suddenly departed.

GLORY FADES SLOWLY

like the lingering rays of a summer sunset. The seeds of that day's tragedies were in the past. When did the glory begin to fade? National life was corrupt, but we must go back beyond that. What more could be expected when the worship of God was marred with pagan rites and immorality by the priests, Hophni and Phinehas, themselves; when graft was openly practised by them? And their failure must be traced back to Eli himself. Faithful himself, how had he failed so badly to inspire either son? Had he been so busy about his public duties that he had given them too little training in their formative years? (Some sneers at failures by "children of the manse" might well give way to ashamed self-searching, if the churches concerned realised that they drained so much from their ministers that little was left to give their own.) Whatever the reason, the home-life of the man of God failed—and with that failure the glory began to fade. And if we Christian families are failing there now, what right have we to criticise lowering moral standards? If God's Word is not loved, and his way of service and prayer not practised in our homes, any national failure in the future can be sheeted right home to our doors. It begins with us, one way or the other.

For, remember this from Israel's story—

GOD'S GLORY COMES AGAIN

God was not defeated, nor was Israel finished. Within the priest's home, unheeded by the mother of Ichabod, was the lad who would speak God's word to his people, calling them to new faith and penitence. Here was one boy with whom Eli had not failed. (Why is it that some of us can do so much more with another's child than with our own?) He had taught this receptive lad to be ready with his: "Speak, Lord, for thy servant heareth." He had fanned the flame which had been lit in that boy's heart by the devotion of his mother, Hannah. One home had failed, but to that home of dedicated souls in which Samuel was reared the enduring glory of God had come.

We live in tremendous times. A Christian at the wailing wall of departed glories should be ashamed of himself. God and the world demand of us a virile faith. Look to your homes; begin there! The glory departed? Why, it's only beginning for those who daily with Paul behold "the glory of God in the face of Jesus Christ" (2 Cor. 4: 6).

Our brethren far and near meet in

Preludes to the World Convention

Chicago, U.S.A.

Jesse M. Bader writes on—

History in the Making

The Disciples of Christ made history in their recent Chicago Convention. There were over 4,800 present from all parts of the United States and Canada to participate in making this history. The American Baptist Convention, known to many as the "Northern Baptists," met in Chicago at exactly the same time. It had been planned that way for over two years by both of these great communions.

These two communions held evening sessions jointly in a large auditorium that seated about 15,000. All other sessions were held separately during the five days. The high place in both Conventions was the united communion service on Thursday night with about 11,000 present at the Lord's Table. There were 180 elders and deacons who participated in the serving of the communion to the delegates present. Except for their Convention badges it was quite impossible to tell who were Baptists and who were Disciples. I have never witnessed a more impressive communion service in all my experience. This was the first time in the history of America when two national religious bodies have met simultaneously by design in the same city, and it was the first time two national bodies in Convention assembled ever held a joint communion service. All of the fraternising between ourselves and the Baptists is a part of the plan for closer fellowship, looking forward to ultimate union. When this "marriage" will take place, no one knows. I'm afraid it's a long way off. The Baptists are "co-operation minded" but not "Christian union minded." They do not yet see the necessity of a united church as do our brethren. They were not brought up on a "Christian unity" diet as we have been.

Scope of the Convention

There were 138 who took part on the programme as printed in the programme book. There were some very outstanding messages given. There was a time keeper who kept our Convention moving along on time. This is essential in order to have an effective programme. The president of the Convention, Marvin Sansbury, of Des Moines, Iowa, was not able to be present because of illness. The first vice-president became the acting-president for the Convention. She is Mrs. James Wyker, of Columbia, Missouri. Her message on the opening night was excellent. Again, this was the first time in the history of the Disciples of Christ on this continent when a woman presided over one of our Conventions. We are making progress.

The theme of the Convention was "Brotherhood Unlimited," and the Scripture text was "Love the Brotherhood." The messages on the programme were an unfolding of the theme and the text.

H. B. Holloway, of Indianapolis, has served the Disciples of Christ for 31 years. He is a layman. During the past few years he has served as the Business Manager of the International Convention. He has come to the age of retirement as of this June 30, after his long and faithful service among our churches. On the last evening of the Convention he was given an expression of the Convention's appreciation through an appropriate message and the presentation of a purse. Mr. Holloway is the transportation secretary also of our World Convention and has been since 1930. He will be among those present at Melbourne.

The Convention acted on 70 different resolutions. Every one of these resolutions went before a recommendations committee, as all resolutions must do, for consideration and action. The recommendations of this committee are brought before the Convention in a business session, for the Convention's official approval or disapproval. Every organisation of the brotherhood which is a member of the International Convention, makes a report to the Convention. There are 15 such organisations affiliated in the Convention, which report to it. The Convention received a request from the National Christian Missionary Convention, which is made up of the negro churches of our American brotherhood, for affiliation with the International Convention. This request was received gladly but can't be acted upon finally until one year hence, in order to comply with the provisions of the constitution.

Relationship to World Convention

Some ask the question concerning the difference between the International Convention of the Disciples of Christ and the World Convention of the Churches of Christ. The answer is that the International Convention is international insofar as it concerns the United States and Canada. The World Convention is made up of all our churches in 29 countries around the globe. Each country is on an equality with every other country, bound together in a wonderful fellowship.

The fraternal delegate from the British churches of Christ was William Robinson who, until recently, was Principal of our Overdale College in Birmingham, England. At present Mrs. Robinson and he are living in Indianapolis, Indiana. He is a member of the faculty of the School of Religion of Butler University. Dr. Robinson packed a lot into a brief time. The fraternal delegate to the British Annual Conference this year is Loren Lair, State Secretary for our churches in Iowa. The 1953 fraternal delegate is Edwin Osborne, a member of the faculty of the Bible College of Phillips University.

I was privileged to bring the fraternal greetings from the World Convention. In the ten minutes given on the programme for this, I had an opportunity to tell something of the Melbourne World Convention and urge everyone to go. We had a World Convention booth downstairs in the Convention Hall in the exhibit room, which was "manned" by 12 Chicago women. These took turns in staying in the booth, giving out literature, answering questions and in the promotion of attendance at Melbourne. A beautiful model of a Pan-American airplane served to help decorate the booth. There are at present about 120 who are planning definitely on Melbourne from the United States and Canada. Over 100 will be in Melbourne from New Zealand, at least 15 from Great Britain, five from India and several each from a number of other countries.

The next International Convention will be held in Portland, Oregon, the City of Roses, July 4-9, 1953. The president elected at Chicago is Howard T. Wood, minister of our Linden Avenue Church of Christ, Memphis, Tennessee. He will speak on the World Convention programme. The full-time paid Executive Secretary of the International Convention is Gaines M. Cook. He is one of the finest leaders the Disciples of Christ have produced. Under his wise and able leadership, the International Convention is becoming, year by year, a greater servant of the churches and the agencies of the churches in the United States and Canada. He will be at Melbourne for the World Convention, August 5-10, and will give one of the evening addresses.

Glasgow, Scotland

G. J. Hammond tells of—

New Methods at Scottish Conference

Scottish churches held their Annual Conference in Glasgow during May. The report given by the Scottish Evangelist Committee showed 36 per cent. increase in baptisms, with an overall gain in total membership. The evening session broke away from the usual type of Conference social meeting. T. Curr, a Baptist friend, J.P., broadcaster and press cartoonist, gave a brilliant blackboard address based on an illustrated brochure he had prepared for the Conference. Following this, G. Barr, Kirkcaldy, discussed with visitation teams from Kirkcaldy, Edinburgh and Glasgow, case histories of typical people visited in recent campaigns; the indifferent, disgruntled, communists, cynics, etc. From opinions expressed by distinguished visitors more will be heard of this presentation method, both in the press and on the radio.

Plans for British Conference

Preparations for the Annual Conference of British churches, to be held at Edinburgh next August, are well advanced. Local committees, guided by the general secretary, J. L. Colver, are facing the tasks of hospitality and accommodation with a courage made necessary by housing shortage, high prices and the fact that Edinburgh is a tourist centre. The Conference theme is "For such a time as this." It will give scope for the treatment of questions of evangelism at home and abroad, and of Christian unity. The report of the commission on the ministry, presented to Conference last year without discussion, will come up for consideration.

The incoming president will be G. J. Hammond, who has served on the staff of the H.M.C. for many years and who at present combines his ministry at Bournemouth with the editorship of the *Christian Advocate*.

Several well known Conference habitués will be absent from Edinburgh. They will be attending the World Convention at Melbourne, which will be much in the prayers and thoughts of the British Conference.

Kurri Kurri, N.S.W.

On Saturday, May 31, the Newcastle and District churches of Christ, N.S.W., met for their quarterly Convention at the Kurri Kurri church. It was indeed a time of blessing and joy for all. Delegations were present from all the Convention churches (Cardiff, Georgetown, Hamilton, Kurri Kurri, Mayfield and Merewether) and both sessions were packed to overflowing. One hundred and twenty sat down to an excellent tea as guests of the Kurri Kurri church. Two stirring addresses were delivered by Walter Lister, L.C.S.M., A.L.C.M., of Derby, England, a past-president of the churches of Christ in Great Britain and Ireland, who is at present visiting Australia. H. Robson, President of Convention, presided at the meetings and various ministries were rendered by representatives of the different churches. Press and radio gave publicity to the Convention.

David G. Hammer, of Balaklava, S.A., reminds us of the privilege and responsibility in being

Heirs to the Riches of God

How many times have you looked at the small advertisements in the corner of a periodical, and wondered if, among the many missing persons being traced, anyone has ever tried to trace you . . . perhaps a fortune waiting to be claimed! Then here is such an advertisement for you.

"Will anyone knowing the whereabouts of A CHRISTIAN, lately known to be wandering in the barren wilderness of the world, ask him to communicate with Romans 8: 17, where he will learn something to his advantage."



D. G. Hammer

Let me be the first to congratulate you. You have been left a legacy. You can read all about it in the Bible. The Bible is certainly "good news" for sinners, in the gospel, but it is also good news for struggling and downcast saints.

Romans 8: 17 reads, "And if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together." What a wonderful thing that is! Heirs of God, and that on the same terms as Christ. The Lord's co-heirs. Moffatt puts the matter even plainer in his translation, "And if children, heirs as well, heirs of God, heirs along with Christ—for we share his sufferings in order to share his glory." If we truly share in his sufferings, if we fully enter into the experiences of baptism and the Lord's Supper, both of which identify us with his sufferings, then as heirs of God we may enter into Christ's glory.

What is Our Inheritance?

The fortune to which we are heirs in God cannot be put into simple pounds, shillings and pence. It is too vast for that. It includes all that God possesses. But consider part of it at least under these three headings: God's plenty, God's power, and God's peace.

Concerning the first, *God's plenty* is indicated in the Psalms in a very beautiful way. Psalm 50: 10 makes God say: "For every beast of the forest is mine, and the cattle upon a thousand hills." And out of that knowledge and experience the Psalmist is able to make the practical conclusion: "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." (Psalm 37: 25.) Can we not agree with him? God provides! But we who are Christians are not

only concerned with temporal blessings. We want to know something of *God's spiritual plenty*. Paul gives us quite a catalogue of spiritual riches in his letter to the Romans. Consider this list—"The riches of his goodness, and forbearance, and longsuffering" (Rom. 2: 4) to which we add "the riches of his glory" (Rom. 9: 23) and also "the riches both of the wisdom and the knowledge of God" (Rom. 11: 23). Ephesians 1: 7 also adds that oft-repeated phrase "the riches of his grace." But perhaps we could use Paul's assurance of Philippians 4: 19 to sum up both the temporal and spiritual riches available in God. "But my God shall supply all your need, according to his riches in glory by Christ Jesus."

God's power is also available to his heirs. We need this as much as we need his plenty. Many years ago I was introduced to the thought which is wrapped around the "Great Commission." We are often reminded of the missionary challenge of Matthew 28: 19: "Go ye therefore and make disciples of all nations." But no-one could do this in his own strength! It needs the power of God. And this is what is promised, in the verses before and after the Commission. Jesus said: "All power is given unto me . . . and lo, I am with you alway." All of God's power is available in Christ!

But possibly in these days of stress and worry, harassed and distressed children of God are most in need of *God's peace*. How beautifully Isaiah 26: 3 promises the peace of God! "Thou wilt keep him in perfect peace whose mind is stayed on . . . the Lord Jehovah." This thought is taken up again in the words of Jesus to the disciples before the crucifixion. In fact, it is also Christ's dying legacy, the gift he promised to leave with his worried disciples: "Peace I leave with you, my peace I give unto you." (John 14: 27.)

Why Are We in Poverty?

It is a sad thing when, surrounded by God's riches, we live our lives in miserable poverty. Yet, sadly enough, most of us do! In the midst of God's plenty, power and peace, we live in want, weakness, and worry. The introduction of a book by Ruth Paxson contains these words: "Every Christian has inherited untold riches. As a child of the King, and a joint heir with Christ, he is a spiritual multi-millionaire. But comparatively few Christians bear the marks of spiritual affluence. Their conversation, character and conduct give the impression rather of spiritual impoverishment." To which our own lives provide the comment that this is only too true!

Have you ever taken stock of your own conversation? What subjects do you most often mention? Some women talk about their children. Some farmers seem to know no other subject than tractors and implements. And all of us spend much time in uttering inanities. Do not our very words reveal spiritual poverty? Many years ago, George Whitefield, co-worker with the Wesleys, wrote to Dr. Franklin in America, regarding Dr. Franklin's discoveries in electricity. In his letter (dated Aug. 17, 1752) he commends the scientist to study the things of Christ, and then makes this explanation: "You will excuse this freedom. I must have something of Christ in all my letters." If only we had something of Christ in all our conversations!

Our characters reveal spiritual poverty in the very immaturity of our experience of Christ. When we study Paul's spiritual pilgrimage, as he unveils it in the early chapters of his letter to the Roman Christians, many of us follow him faithfully into chapter 7, and stop there. We hear him say: "The good that I would I do not: but the evil which I would not, that

I do." We agree with his outburst: "O wretched man that I am! Who shall deliver me from the body of this death?" But we need not stay in that frustrated experience, any more than Paul did. Read Romans 8 again, especially verse 2. "For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." Phillips, in *Letters to Young Churches*, gives this vivid interpretation of the verse: "For the new spiritual principle of life in Christ lifts me out of the old vicious circle of sin and death."

Concerning conduct, we need to say nothing. Our own actions speak to us of the petty selfishness which is so often their motive. How far away we are from the "royal law" of the Scriptures (as James calls it in his letter): "Thy neighbor as thyself."

How May We Be Rich?

The answer to that question is in the thought of "committal." When we surrender ourselves to God, and humbly accept what he has to offer, all his wealth is ours. Moffatt translates Galatians 2: 20: "I have been crucified with Christ, and it is no longer I who live, Christ lives in me." The secret is "no longer I, but fellow-Christians (Eph. 3: 18, 19, again Moffatt's Christ . . ."

May I remind you of Paul's prayer for his translation):

"May Christ dwell in your hearts . . .
May you be fixed and founded in love . . .
May you be filled with the entire fulness of God."
And so say we all!



A Song of Loving-Kindness

(A Hymn for June — No. 107, June 29)

The author-index of the hymnal on which the present writer was brought up noted against a number of hymns, "Medley," and a pardonable conclusion was that—as with other medleys—these particular hymns were "bits and pieces" from various sources. Far from this being the case, their writer, Samuel Medley, was a very real person whose ministry in Baptist churches for over 30 years was both popular and blessed of God. That some of his hymns are in frequent use more than 150 years after his death marks his contribution to hymnody as of at least some importance.

The best known of his hymns is probably "Oh, could I speak the matchless worth" (our No. 125), memorable alike for Medley's words and for the rousing tune to which many of us remember having heard it sung by voices now long silent—the tune being "Praise."

It is probably no coincidence that quite a number of Medley's hymns refer in some way or other to the heavenly song—once, the thought is that to speak the Saviour's worth would need the notes of a Gabriel; next, that our song of heavenly rapture will be of the Saviour's loving-kindness; or, again, he tells of a song, begun by the angels and continued on earth, of one whose praise shall never end.

In to-day's hymn (No. 107, beginning "Awake, my soul, in joyful lays"), only four verses survive of the seven of some hymnals. Here, too, he uses effectively what is a frequent device of his—the repetition of a theme in almost identical words from verse to verse. Thus the whole seven verses have a final line beginning "His loving-kindness," the first four being "His loving-kindness—O how free! how great! how strong! how good!"—F.J.F.

HERE AND THERE

Expressions of grief and sympathy for the victims and relatives of the Boronia level-crossing accident are still reaching this office. As many more have been sent to other brotherhood offices, as well as privately, writers will realise the impossibility of making any complete acknowledgment through these columns, and the advisability, therefore, of not mentioning any at all by name. Many church reports have carried such messages of sympathy. Meanwhile H. E. Easton, President of the Keilor Shire Council, who is also secretary of Footscray church, Vic., has opened an appeal fund for Mrs. J. B. Higham, who lost two of her boys (Desmond, 17, and Richard, 15). Mrs. Higham's husband died eighteen months ago. Donations to the fund may be sent to N. A. Woods, Shire Secretary, Shire Hall, Keilor, Vic. Some churches have already received offerings for direct help.

Balwyn church, Vic., announces the resignation of its minister, D. A. V. Thomas, to take effect at the end of the year when he transfers to Mildura. The recent three-weeks' mission, conducted by J. E. Brooke, was a great blessing to the church, there being one decision. Y.P. camp at Monbulk had stimulating fellowship.

The Hinrichsen-Philp mission at Fullarton, S.A., commenced on May 25. Four men were the first to make decisions for Christ. Good meetings and further decisions have followed.

Murray Bridge church, S.A., celebrated its fortieth anniversary services on May 11, with many past members returning for the day. J. T. Train, first preacher of the church (in 1912), was present and gave a greeting. All past preachers sent greetings. E. P. C. Hollard (State Pastor-Organiser) addressed large attendances. Meals at the Parish Hall added to the enjoyment of fellowship. £228/10/- was donated, surpassing the aim of £225 to clear the manse debt. New scholars are being enrolled in the Bible School, and the building of a hall at the rear of the chapel is being considered. Two young ladies were baptised on May 18, and on 22nd Y.P.S.C.E. visited Native Valley to take the meeting. Ian Pike has removed to Ballarat.

Because of his long association with Overseas Missions, and especially as secretary of the Victorian Committee, present and former members of the committee tendered an evening to J. E. Allan on June 6. This followed the regular, but shortened, meeting of the committee, and took place at the home of the Misses Freda and Doreen Bower, of Blackburn. Members of Mr. Allan's family were present, and Mrs. H. J. Finger. Mr. Bolduan, chairman of the committee, and Mrs. Kemp, spoke with reference to Mr. Allan and his work. No attempt was made to recall all that Mr. Allan has contributed to our Overseas work. In view of his 33 years' connection with it, this would have been impossible; but the speakers did sincerely express the committee's and the brotherhood's indebtedness to Mr. Allan, and the chairman presented a luminous bed-side clock to him. Mr. Allan thanked the committee and recalled his very happy association with those present. Not easily does he lay down his work, but he can do so with the assurance that he has served long and faithfully, and so very efficiently.—A.B.W.

As a part of a Plan for Progress and in keeping with the 25th anniversary of the church, a two weeks' mission was held in the Hamilton chapel, Vic., from May 18 to June 1. Although it rained almost every day the attendance averaged 51, with an average of eight non-members present. The highest number was 110. F. E. Buckingham, preacher-elect for Ormond, was a most earnest missionary, and with the resident minister, did much effective personal work.

Visible results of the effort were: six made the good confession, several offered themselves for consecration, and two offered for missionary work. The church has been greatly strengthened and encouraged. There are prospects of several other converts. The press gave most liberal insertions of the mission sermons. The following made a valuable musical and vocal contribution: Mesdames R. Goudie and A. Thomas; Misses J. Goudie, M. McPherson, E. Mountjoy, M. Willas and V. Hutchinson; Messrs. R. Goudie, H. Bannan and H. Mountjoy. One family travelled 440 miles, often over wet, rough road, in order to attend each night of the mission. A thank-offering of £50 was received. Words of appreciation to the missionary were made by Messrs. F. Kennett and R. Goudie, C. W. Jackel presenting a message of goodwill and a cheque on behalf of the church.

After two months' preparatory effort in between preachers' camp sessions, hospital chaplaincy, and his ministry with North Perth church, W.A., W. H. Nightingale succeeded in organising a North Beach church of twelve members out of 23 interested people. This development has sprung from Hospital Chaplaincy follow-up work, and visitation of isolated members. First meeting was held on June 1, with Jas. Lavery presiding. Four deacons were appointed: E. Taylor (secretary), W. Somers (treasurer) and G. Banks and P. Organ. Meetings will be held on the first and third Sundays of each month for the time being.

The fortnight's mission at Essendon, Vic., with J. G. Shaw of Morwell as missionary, concluded on June 15 with six decisions.

On May 29 a representative gathering packed the newly renovated building at Henley Beach, S.A., and a forward movement was begun. The chair was occupied by F. Collins, elder, and Charles Schwab gave the charge to the church. A. Hutson, Conference President, who had baptised the new preacher, Neville Moore (formerly of W.A.), gave the charge to the preacher, and E. P. Hollard, H.M. organiser, read the lesson. K. W. Dixon, interim minister, handed the key of the chapel to the incoming preacher, and was presented with a cheque by W. J. Strudwick in appreciation of his brief, but helpful, ministry. At a social gathering words of welcome were spoken by Mrs. M. Trowbridge (President, Women's Conference), the Mayor of Henley-Grange, representatives of suburban churches of Christ, leaders of church auxiliaries, and representatives of local churches. At a social gathering posies were presented to Mrs. Moore and Mrs. Collins. Mrs. Moore thanked all for the fine welcome extended. Presentations were given to Mr. and Mrs. Collins on their retirement from full-time ministry. At the opening services on June 1 the chapel was filled both morning and evening. F. Collins welcomed Mr. and Mrs. Moore, together with two young women who had recently been baptised.

A successful working-bee was held by Maidstone church, Vic., over the Queen's Birthday week-end, when the walls of the manse were erected. Commencing early on Saturday morning with pre-cut timber, the walls were put together by about 20 willing workers. By nightfall most of the outer walls had been prepared and were ready for erection. On the Monday about 30 workers were present and the first wall was erected at about 9 a.m. By 5 p.m. all walls had been completed and erected, including all inside walls. Visitors to the working-bee included Vic Beard, from Cobram, who journeyed to Maidstone just for the fellowship, and Mr. Leach, from Thornbury. The task of feeding the workers was undertaken by the Ladies' Guild, who provided morning tea, hot dinner and afternoon tea on each day. Special mention must be made of Mrs. Pfeifer, who provided 100 pasties and the plum pudding for Monday's dinner. The ladies were tendered a vote of thanks on the motion of A. E. Hurren, seconded by H. Easton. The ladies also desire to express their thanks to Mr. Beard for a donation of 10/- towards the expenses of the meals.

Missionary News

(Notes supplied by A. Anderson F.M. Board Sec.)

Annual Offering a Deciding Factor

A Better Year.

The financial year of the Federal Board ends on June 30, and writing some weeks before this date, we are able to estimate roughly the financial transactions for the year.

Income for General Funds should be in the region of £21,000, which shows an increase of between £4,500 to £5,000 on the previous financial year. Though income shows this splendid advance, expenditure has outstripped all previous records and will probably exceed £20,000.

About This Year.

1. The above figures reveal that despite extraordinary expenditure, Board have lived within their income.

2. That the two previous financial years were debit years, and added to our overdraft £3,334, bringing the total overdraft 30/6/51 to £6,725. This year overdraft should show some reduction.

3. Whilst there were substantial increases in brotherhood giving, it should be noted that Island churches accounted for £1,650 of the grand total, and also made some substantial refunds for drugs, schoolbooks, Bibles, hymn-books, etc. Had these refunds not been received, expenditure would easily have outstripped income. (A further £651 has also been donated by the Island churches, but this has not yet reached our books.)

4. The new financial year must be faced courageously and sacrificially by the whole brotherhood. Known expenses on the new budget, commencing July 1, are well over £19,000 and allow no margin for increases in missionaries' salaries, or possible new workers, or for higher costs in fares, freights, customs, etc.

This year will be a critical year, and for this reason the Federal Board ask the brotherhood for a record offering to keep our work on its present high level, and assure our workers that the home churches are behind them as they seek to grasp all opportunities offering.

Progress at Diksal

"At Easter a man and his wife were baptised. They had been taught by missionaries at their village a number of years ago. The woman's brothers and sisters had all been baptised, but she, with her husband, had gone to a factory to work. Now they have come to Diksal to live, and hearing there were Christians here, had come to us. They were baptised during their lunch hour and the Brahmin manager was very angry when he heard and threatened dismissal. Thank God that they stood fast in their new found faith.

"Most of the adults here are unable to read and write. Colorful literacy charts are used to teach them their letters. At the end of each class, a short story is told illustrating God's love for us. Then the first reading book is the *Story of Jesus*. So as they learn to read they learn of Jesus and his love. Children's classes continue daily and much interest is shown in the flannelgraph pictures.

"Babu, an orphan boy from our Home, has now finished his education and is returning to work the fields left by his father in a village near Diksal. As he is young, he will need a companion to live with him, and these two will form the nucleus of a Christian community in yet another Hindu village.

"Our time at Diksal has been very happy and we shall be sorry to leave, but we look forward to our work amongst the boys at the Baramati Home. We covet your prayers for strength and guidance in our task there for the Master."

Dorothy and Ted Heard.

Fifty Years Ago

Excerpts from "The Australian Christian" of
JUNE 19, 1902

Editor: A. B. Maston.

44th School Anniversary, Prahran, Vic.—Services were held on June 8 and 9. On Sunday afternoon J. Pittman spoke to the scholars on "Two Boys," and in the evening preached to a large audience, when one decided for Christ. 300 sat down to the tea and public meeting, and the chapel was crowded for the public meeting, when the secretary's report showed an average attendance of 146 scholars and 14 teachers.



J. Pittman

The Editor Replies Again!—C. Fischer, of Qld., complains that we did not publish his report of the Queensland Conference or the statistics. The primary reason for not publishing the report was because a report had been sent by the brother appointed as press correspondent and published before Mr. Fischer's report arrived. What was new in the second report we could not have published in any case, and the other part, in all essential particulars had appeared in the first report. As to the statistics, they were so mixed up and incomplete that they were not worth printing; as statistics they were valueless. Mr. Fischer complains about the non-appearance of his essay. So far we have published but one Conference Essay, and did not pledge ourselves to publish others, but hope to print one or two more. While we remain in charge of the *Christian* we must be allowed to use our judgment as to what goes into the paper.—(A. B. Maston.)

G. T. Walden Honored.—A well-attended public meeting at Enmore Tabernacle, N.S.W., celebrated G. T. Walden's sixth anniversary of ministry. The chair was occupied by Dr. Kingsbury, and at intervals addresses were given by brethren Gilmour, Dickson and Illingworth, and by the representatives of the Sunday School, young men's training class, choir and Bible Class. Mr. Walden suitably responded, touching briefly on the need of a larger building, and expressed the hope that the church's jubilee in November next would be associated with a forward movement in this direction.—(E. J. Hilder.)



Now note this 1952 message:—

The Victorian Bible School Committee is anxious to be of service to schools. The committee would welcome invitations to teachers' conferences. School sessions would be visited first, and the conference would follow at a suitable time. The committee is also able to put on a demonstration teacher's preparation class and a demonstration class lesson. Contact the Youth Office or B. F. Huntsman, WF 1118.

Minister's Musings

DAY BY DAY

SUNDAY.—At first it seemed strange to be preaching again after the three Sundays of the mission. But I had scarcely spoken more than a few words in the first of my three sermons for to-day before I felt the old surging eagerness, despite my hampering cold. Nothing quite matches the high privilege of preaching the Word. Yet I was glad that last Sunday morning I had been able to serve at the door while our ever-faithful doorkeeper sat with his wife and family in the service. It was worth it, if only to see the startled, half-guilty expressions on the faces of some of our late-comers when they found the minister in the porch to greet them. But were they any earlier this morning? Not a bit of it! There are always some in every congregation for whom occasional lateness is unavoidable, but there are many more for whom it is just habit. Do we train our people enough in the value of quiet meditation before a service begins?

MONDAY.—I took advantage of the holiday to "nurse" my cold a little by lingering in bed a few hours this morning. Evidently little Catherine entirely approved of the arrangement, for when I ventured out in dressing-gown and slippers, just in time to detect her in some mischief, she gave a guilty start, quickly recovered herself, and then flung out her arm as she said with perfect aplomb: "You go back to bed!" Which, incidentally, is what mankind has so often tried to do to God when his disturbing presence would condemn what man has wished to do. But it doesn't work—any more than Catherine's tactics did. You can't oust God from his own universe.

TUESDAY.—Who are the hardest people to deal with—those who, as Stanley Jones says, have "three sneers for everybody and three cheers for nothing," or the misguided enthusiasts who are so certain that they have the cure for the world's or the church's ills, but never see that it must begin to work with themselves? I must confess to a feeling that I'd rather have an enthusiast, however misguided, than the cynic, with his man-of-the-world pose. I still feel that way, even after a long session listening to Herbert Todd on his cure-all for the gospel services, which he himself never attends! I think he at least talked himself into doing something about it this time. Herbert spoke as though some of his ideas were new and revolutionary; I didn't disillusion him though I had a sudden memory of Billington's sea. Two or three miles from Plymouth, Massachusetts, they will show you a modest pond called grandly Billington's sea. Billington, it is said, climbed to a tall tree, and thought he had discovered the Great South Sea. But Billington and Herbert aren't alone in being a little short-sighted on their own hopes and plans. How many of us cultivate the really big enthusiasms, and "launch out into the deep" with the Master of the whole of life?

WEDNESDAY.—Despite the bitter cold to-night I was glad to be one of the congregation of missionary enthusiasts who gathered at Swanston-st. to welcome Mr. and Mrs. Daryl Cartmel from India, and to farewell Mrs. Finger, returning early to the New Hebrides because of the need which has arisen there. Even if our feet gradually lost all feeling, who could help warming to the missionary glow of these workers? There was an eager quality in Mrs. Finger's voice which scorned any suggestion of sacrifice in a decision which means that she will miss both Federal Conference and the World Convention. The work needed her; that was enough.

It always has been enough for the true missionary. Men like Livingstone of the last century and Schweitzer of this have both denied that they ever made any sacrifice. Livingstone, who spent himself unreservedly until he died on his knees alone, praying for Africa, once said: "People talk of sacrifices I have made in spending so much of my life in Africa. Can that be called a sacrifice which is simply paid back as a small part of the debt owing to our God which we can never repay? Is that a sacrifice which brings its own blest reward in healthful activity, the consciousness of doing good, peace of mind and a bright hope of a glorious destiny hereafter? It is, emphatically, no sacrifice. Say rather it is a privilege." That is the authentic missionary spirit. How pitiful in contrast seems some of our so-called "sacrificial" giving.

THURSDAY.—How deeply moved folk have been by the Boronia tragedy! My friend Roger tells me that he has received business letters, with messages of sympathy attached, simply because the writers have known that he belongs to churches of Christ. But the truest remembrance must come from the young people of our churches. These nine were active Christian workers. What better memorial could there be than young people in all our churches committing themselves to new tasks of Christian service?

FRIDAY.—We had a sudden meal-time flurry when a bone took more than a passing fancy to Alison's throat. Fortunately it was soon on its way, but not without leaving its mark. That wasn't enough to stop Alison accepting my challenge to try out her throat with a top A. I didn't tell her the story of a certain ancient Greek, who prided himself on always being ready with something to say. This so-called sophist was called on to follow a rival speaker at a banquet, just after a fish-bone had stuck in his throat. Almost purple in the face he struggled to his feet and made his oration—but set up such an inflammation in his wounded throat that he died as a result. Poor, foolish pride. There's rather a drastic moral there for speakers (and they're not all in the pulpit!) who have never learnt that there's a time to be silent as well as to speak, even for the most eloquent.

SATURDAY.—I have been re-reading one of the conclusions which ex-communist Douglas Hyde reached in his thought-provoking book, *I Believed*. "When I look back on the people who were for so many years my comrades and my friends I know that among them were some who were super-careerists, some who were bad, who came to communism because they were bad and were attracted by the bad that was in it. I know, too, that the majority would make magnificent Christians if once they were given a better cause in which to believe. And I am certain that millions more could be prevented from ever joining the communists' ranks if they were made more aware of something superior, something able to make even greater demands upon them, claiming the whole man and using him for noble instead of ignoble ends." These are words to challenge any preacher on the eve of preaching; his sermon would probably have more cutting-edge if they were read just before he went into the pulpit. For no one with memories of how the German church failed to capture the youth who flocked to Hitler in depression years (and with equally disturbing memories closer home) can be blind to our urgent need to present a demanding gospel which claims the whole man.