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THE KING WE LOVED

— he fought a good fight



In Happier Days

Australian churches of Christ share in the widespread mourning for a King beloved and honored. No monarch could have served the British Commonwealth of Nations more devotedly than did His Majesty, King George VI., nor won a deeper affection. He came to the throne under difficult circumstances, and with a personal reluctance which was only mastered by his keen sense of duty. Repeated crises and the tragedy of war bore heavily upon a sensitive spirit, but at the same time revealed at their true worth his courage and resolution. With his beloved wife, Queen Elizabeth, he set an example that inspired his people.

Their Christian faith was natural and sincere. The Bible had a basic part in their family life. As Queen Elizabeth herself expressed in a striking message to the Evangelical Exhibition held in

London last September: "I can truly say that the King and I long to see the Bible back where it ought to be, as a guide and comfort in the homes and lives of our people. From our own experience we know what the Bible can mean for personal life."

It is our sincere prayer that the Bible will prove such "a guide and comfort" now to the widowed Queen, to the newly proclaimed Queen Elizabeth II., to Princess Margaret and other members of the Royal Family. The spontaneous sharing of their grief by peoples throughout the Commonwealth lands must also bring its own consolation, and pride in the one they loved. The then Princess Elizabeth, in her message to the Bangor Conference of Christian Youth last August, said: "I am sure you will find in the truth of the Christian gospel a real bond of understanding which will draw you ever

closer together." That "bond of understanding" draws all Christians closer now to the Royal Family, finding in "the truth of the Christian gospel" not only comfort, but hope and victory. We truly thank God for such a King—and a man—as George VI.

Now as we affirm our loyalty to Her Majesty, Queen Elizabeth II., we realise the tremendous responsibilities which face her. But already she has shown the spirit of service, and much as we grieve for that which has also forced the postponement of a Royal tour of Australia, we know that the love and prayers of our people will go out to her and her husband in this hour of greater destiny. We pray in the words with which her father closed one of his Christmas Day broadcasts: "May that Almighty Hand guide and uphold us all!" God save the Queen!

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TEXT FOR THE WEEK

*The last drops of my own sacrifice
are falling; my time to go has come.
I have fought in the good fight; I
have run my course; I have kept the
faith. Now the crown of a good life
awaits me.—2 Tim. 4: 6-8.*

—(Moffatt.)

THOUGHT STIMULUS

*Death can hide, but not divide,
Those who are on Christ's other side.*
—Whittier.

In the Sanctuary



WHAT COMMUNION MEANS TO ME

WE frequently hear the criticism that the weekly observance of the Lord's Supper is not likely to have rich meaning because the sameness of the service week after week tends to have a deadening effect. A few weeks ago, I requested our people at the close of the service, to go home and write a brief statement on what the weekly observance of the Lord's Supper meant to them. The response was not unanimous, but it was immediate, illuminating and heartening. Here are three of the replies, with only minor editing.

A Present Help Is He

The Lord's Supper is for me a very special time to remember Jesus. I ponder some of his words and their meaning for my life. I say to myself: "If this true, what must I do?" And always I remember that he is not dead but alive and present and available, eager to make life what it ought to be for all who respond to him in trust. He is always the same. The busy world is too much with us, and we return to the blessed fellowship Sunday after Sunday to take the bread and cup in remembrance of him.

Here I Get My Bearings

Communion is the time when I renew my allegiance and repledge my loyalty to the one whom I accepted as my Lord as well as my Saviour. I remember who I am and why I am here, and then I get up and go out with renewed desire and strength to seek for all men the things I want for myself.

Precious Togetherness

The Lord's Supper becomes more precious to me each year. It is the heart of the worship service. It brings Christ near so that I can see myself, my neighbors and the world through his eyes. It is the time of precious togetherness with God and my fellowmen, and the place where I find rest, relief, release, renewal, courage and hope, and all the words that proceed out of the mouth of God.

When Jesus drove the money changers out of the Temple, he said: "My house shall be called a house of prayer for all people, but you have made it a den of robbers." You have made it—Each Sunday he says: "This is my body which was broken for you. This is the New Testament in my blood." Does he add but you have made it something else? What have you made it? Finish the sentence out of your own experience. What does the communion mean to you?

—(Abridged from article by J. P. Puck in "The Christian-Evangelist.")

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It All Depends on

GOD

AS the little boy prayed for those he loved, a sudden fear possessed him. They were facing such struggles, and so much seemed to depend on God. What if something were to go wrong with him? So his last, most fervent, prayer was: "O God, do take care of yourself, because if anything happens to you, we're all sunk!"

He was right, in his own quaint way. Everything depends on God, even in a world of screaming bombs—and nerves. If it could be proven now that there is no God, that belief in him is only the fevered imagination of man's mind, how pathetic would be the bankruptcy of those who, driven back on their last defences, still cling to faith in him. But even against the background of the world's recurring crises the Christian still declares with confidence: "I believe in God!" This is the first great affirmation of the "faith once delivered to the saints." He dare not surrender it. Nor does he see the need to do it, while all nature, man's experience, and the Word of God alike reveal a God who is

AT THE HEART OF THE UNIVERSE

They acknowledge him as *creator*; as the rhythmic grandeur of the Bible's opening words affirms it: "In the beginning God created the heaven and the earth." That same certainty rings through the words of men as widely different as the Psalmists, Isaiah, Paul and John. To men like them the idea of the universe evolving of itself would have seemed fantastic, for everywhere they turned they saw his name writ large. A later poet was expressing their feelings when he wrote:—

*The sun, the moon, the stars, the seas, the hills and the plains
Are not these, O Soul, the vision of him who reigns?*

There's a grandeur in a mountain-peak that can still rouse the Psalmist's cry: "I will lift up mine eyes unto the hills, from whence cometh my help" (Ps. 121: 1); there's a beauty in a common flower that brings the words of Jesus to our lips: "Even Solomon, in all his glory, was not arrayed like one of these" (Matt. 6: 29).

But he is infinitely more than creator. He is also *sustainer* of life. He did not create a soul-less mechanism in which day would succeed night, and the child the parent, while he remained aloof. Jesus indicated the truth when he said: "My Father worketh, even unto now" (Jn. 5: 17). That mighty Force has ever been active in the world, and it is one of the glories of the Jewish faith that it never lost sight of that truth. Their greatest prophets claimed God as the source of all their power, and their nation's unflinching hope. They saw his hand at work in the lives of princes and peasants alike. To have ushered God off the stage of human history would have seemed to them fantastic. He was the maker of history, the moving force in the affairs of men.

Because they realised this so clearly they saw that such a One must also be *sovereign* ruler of the universe. Amid a multiplicity of heathen gods, they proudly said: "There is but one God, and him we worship." In their greatest hours the Jews could share the defiant exultation of a Daniel, facing the tyrant of the East with his superb faith: "There is a God in heaven!" In their finest worship they could sing with confidence: "The Lord reigneth . . . clothed with majesty and strength . . . high above all the earth . . . exalted far above all gods . . . mightier than the noise of many waters." The Christian faith soared even higher, centred as it was in One "highly exalted and given a name above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should

confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2: 9-11).

It is not so long since arrogant man was saying he no longer needed a God. But now, from the hells of his own making, he longs wistfully, desperately, for a saving hand in human affairs. One of the most moving stories of the so-called China Incident, when Japan was making its bid for mastery, tells of a conference of Christians who stood up to sing, to the background of the wailing air-raid sirens: "This is my Father's world." On that faith they based their security, even in the midst of falling bombs. For they sang of One who was not only creator, sustainer and sovereign of the universe, but even more warmly and intimately

AT THE HEART OF HUMAN LIFE AND NEED

God is costingly concerned with human need. The cross reveals it, and human experience verifies it. Such a faith can see beyond the tyrant's petty strutting on the stage of life, and mark the hand of God accomplishing his purposes. The Hebrew singers and prophets through long centuries struggled towards a faith like that, stumbling now and then upon almost unbelievable revelations of what such a God must be like.

To the shepherd boy God revealed himself as a *shepherd*. Has that insight ever been betrayed? If it had, would we dwellers in great cities still be cherishing as one of the greatest of all songs: "The Lord is my shepherd"? It must have been a thrilling moment when one who had fought with his bare hands for the lives of the sheep he loved, suddenly realised: "That's what God must be like!" Others like Jeremiah passed on the thought, until there came one who was so much bound up with the humanity he loved that even in his death he was between two thieves; he it was who made the revelation complete when he said: "I am the Good Shepherd; the Good Shepherd layeth down his life for the sheep" (Jn. 10: 11).

Again, it was the Psalmist who dared to think of God as *Father*. In a revelation of infinite tenderness he hails him as "father of the fatherless" (Ps. 68: 5), claiming that "like as a father pitieth his children, so the Lord pitieth them that fear him" (Ps. 103: 13). But there are only fleeting glimpses of such a thought in the Old Testament; once Jesus came the Scriptures are full of it. When he told them of the prodigal's father, or taught them to pray, "Our Father," or assured them, "Your heavenly Father knoweth," the idea came warmly, humanly alive. Through their faith in Jesus, men discovered their right "to become children of God" (Jn. 1: 12), and the epistles thrill with the joy and challenge of such a relationship.

Saviour is, perhaps, the most precious name of all. David sang of him as "my saviour" (2 Sam. 22: 3), and men like Isaiah, Jeremiah and Hosea invested it with ever-deepening significance. But from the moment Mary sings in the Magnificat: "My spirit hath rejoiced in God my Saviour" (Luke 1: 47), the phrase becomes, for men like Peter, Paul and Jude, one of the recurrently lovely refrains of the New Testament. They knew that "God was in Christ, reconciling the world unto himself" (2 Cor. 5: 19).

Nothing that has happened since has destroyed man's confidence in such a God. Faced with persecution, he has found him not more remote, but nearer. When all has depended on God, he has not failed. Everything still depends on God, working as ever in human lives. It all depends on God—in us! "Christ in you, the hope of glory!" (Col. 1: 27).

2. THE CASE AGAINST affiliation between

Churches of Christ and the World Council of Churches

1. By our objection to the W.C.C. we do not un-Christianise others. All who truly believe in Jesus Christ, trust the efficacy of his blood, and yield humble obedience to the gospel, are surely his. But this does not justify our entering a *fellowship* with any and every church; for, in their official doctrines and positions, some churches in the W.C.C. have departed far from the pure doctrines of the New Testament.

2. We are not intolerant. Those diametrically opposed to us regarding even essential doctrines, may be, nevertheless, honest and honorable. But that does not require us to enter an association with them in direct disobedience to God's commands.

3. We no less desire unity than those who applaud the W.C.C. But we stand for the *Bible* doctrine of *Christian Unity*, i.e., unity, on the basis of the Word, of those truly born again; some brethren advocate a form of "union" of which neither the Bible nor the Restoration Movement knows anything: *church union* or denominational federation. For churches to federate may or may not be good, according to the churches and doctrines involved; but that must be distinguished from the plea of churches of Christ: the restoration of the New Testament church and the unity of born again souls therein. Let the W.C.C. acclaim the Bible as God's Word, inspired in totality by the Spirit and wholly authoritative. Let them call men to new birth and unity *on the Word*, and we will give hearty support. But this they will not do.

4. We, too, desire the harmony and well-being of the brotherhood. But as we are "put in trust with the gospel" and are responsible to God, we will not condone this evil, as we believe our association with the W.C.C. to be. If there is dissatisfaction and disharmony, the responsibility rests with those who brought us, without our being informed as to its nature, into the W.C.C. and who would hold us there. We desire harmony, but never at the expense of truth; to its interests all else must give place.

The W.C.C.'s Inklusivist Policy

The doctrine of the new birth is fundamental to the Bible, the faith and the church. "Ye must be born again" for "they that are in the flesh cannot please God." All Bible teaching about the church moves off from this: the absolute necessity of men being "new creatures" in Christ Jesus. Moreover, the whole Book constantly and repeatedly emphasises the necessity of *preserving* the purity of the church. It is a *divine* institution and must be kept pure. There need be no uncertainty about this; God's will is explicit and clear (2 Cor. 6: 14-18; Eph. 5: 11; 1 Tim. 6: 3-5; 2 Tim. 3: 1-5; 2 John 9-11). But the W.C.C. utterly ignores this. No attempt is made to restrict fellowship to those truly Christ's, or even to churches whose major doctrines are agreeable to God's Word. It accepts and uses men whose outspoken denial of fundamental doctrines is notorious, and churches, some of the basic teachings of which we know are gross perversions of Bible truth. Being inklusivist, it would marry the Lord's people to aliens and strangers, thus creating a condition of spiritual fornication to the grave danger of the true church of God.

It is pleaded that this fellowship gives us opportunity to press the *true* plea for Christian unity. Jesuit argument, that—the end justifies the means! This is but assertion without proof; we pleaded for unity and truth more effectively

when we were free from such an alliance. Worse, this is King Saul's argument brought up to date (1 Sam. 15: 13-15). He excused disobedience by claiming that he intended to do a good thing; we excuse our disobedience to God's clear command to "have no fellowship with the unfruitful works of darkness but rather reprove them" on the ground that, in that fellowship, we can press our plea! And, apropos this text, how earnest are our brethren? May we know when, in what way, and with what happy results our representatives on W.C.C. committees have seized the opportunity of "reproving" the "unprofitable" modernism of some in this fellowship? Or have they not recognised it there? No, "to obey is better than sacrifice!" Truth and its preservation are ever God's first emphasis. True unity is of the Spirit and in the Word. God, who is *not* the author of confusion, cannot be responsible for joining those he begets to those who deny his Word and its basic doctrines. If we claim to be among the former, it is wrong to be in fellowship with the latter; but it is worse to involve him in our misdeed and pretend we have his authority for it.

Its Disregard of the Bible

The Bible is essential to Christianity. The position of true believers is that the Bible is inspired in totality and is the final, supreme and complete authority. This is fundamental to our position, which calls for a return to the Word and claims to "speak where the Bible speaks." "If they speak not according to this Word, it is because there is no light in them." Now, will not the W.C.C., proposing to be a world fellowship of churches (all of which it would claim to be *Christian*), give first place to this infallible foundation? Is this done? Emphatically, no! It has not acclaimed the Bible as authoritative nor appealed to it as the standard of truth. The W.C.C. proclaims no allegiance to it; a waiting world is not directed to its God-inspired truth.

Indeed, how *could* this be done in view of the Council's inklusivism? It deliberately sets out to include all and every kind of "Christian" belief and unbelief; it must therefore preserve discreet silence about the Bible. How can it appeal to the Bible yet make overtures to a Pope who imagines *himself* to be the authority? And embrace Eastern churches which share with Rome many unscriptural doctrines, as Mariolatry and the Mass? And number among its leaders those who have no faith in the Bible's infallibility and authority? It must build itself on Bible belief and doctrine, or it must ignore that sacred Book. It has chosen the latter and fatal course.

But have we abandoned faith in this, divine Word and the stand we once took upon it, that we will accept membership in such an organisation? God has a consuming jealousy for his Word, and will not look with complacency on this alliance. (Deut. 4: 2; Jer. 29: 18, 19; Matt. 5: 18; John 10: 35; Rev. 22: 18, 19; Ps. 119: 89.)

Its Indifference Toward To-day's Greatest Menace — Modernism

There is a vast apostate drift in the Christian world. The foundations of the Christian structure are being attacked by men who openly avow unbelief of major Christian doctrines but who, often, occupy places of leadership in the

churches. Some minimise the matter, assure us that reports are exaggerated, claim quotations are inaccurate, but the facts cannot be denied. Of the *motives* of such men we say nothing; God is Judge. But of their works we say that they repudiate fundamental Christian doctrines and, often, use privileged positions to spread unbelief. Jesus' deity, his virgin birth, blood atonement, his resurrection and return, are repudiated. We do not, of course, suggest that all in W.C.C. bonds are guilty—yet such men are among its most ardent supporters and exponents. And our affiliation brings us into brotherly fellowship with them! Even unwittingly, they are enemies of Christ and preach "another gospel."

Christians, know these things! "If the foundations be destroyed, what can the righteous do?" But how pathetic that a Bible-believing movement such as we profess to be should enter brotherly fellowship in the W.C.C. with such enemies of the faith! Yet we are blandly assured it is God's will, and that this monstrous alliance is a step nearer to unity! Unity? Of what sort? Union between light and darkness, Christ and Belial, divine truth and Satanic falsehood! We repudiate such an alliance and the W.C.C. fellowship by which it is made.

Its Betrayal of Protestantism

Without bitterness and acknowledging that "the Lord knoweth them that are his" even if in Rome, we yet affirm that the W.C.C.'s *policy* betrays the Protestant heritage and faith. W.C.C. exponents plead that our assertion is without foundation. Unhappily for them, the evidence comes from highest W.C.C. quarters! The W.C.C. is *not* Protestant.

By the admission of the Eastern churches, the W.C.C. is "a more-than-Protestant movement and carries the full Catholic heritage also," Dr. S. McCrea Cavert confesses (*Christianity To-day*). Dr. Leiper, W.C.C. American secretary (*Relations between the Ecumenical Movement and the Vatican in the 20th century*) says: "Despite common contrary assumptions, leaders of the Ecumenical Movement have repeatedly approached the Vatican with requests for co-operation." Bishop Bromley Oxnam, a W.C.C. president, says: "... overture after overture had been made to the Vatican," and it was a "deep disappointment to us when the Vatican took final decision refusing such co-operation."

Is it also to our brethren a "deep disappointment" that we are not joined right now in the W.C.C. with Rome? If so, let them frankly say. If not, how justify our participation in a movement which is "deeply disappointed" because Rome, too, is not in its membership? Which horn of this dilemma will they accept? Our Protestant heritage is endangered by the declared policy of the W.C.C.

Its Shameful Misuse of Christian Terms To Accomplish Its Purposes

The Council's constitution includes but one statement of a doctrinal nature: "The W.C.C. is a fellowship of churches which accept our Lord Jesus Christ as God and Saviour." There is no affirmation of belief in the foundational Christian doctrines. The alleged reason is that the W.C.C. wishes to be "Christo-centric." But "Christo-centric" involves believing things about

(continued at foot of next column.)

Racial Division and Christian Unity

Alan Paton, author of *Cry, the Beloved Country*, gives third Ainslie lecture.

TURNING the spotlight upon the gulf that separates the races rather than upon the better explored chasms which divide the denominations, Alan Paton presented the issues of Christian unity in the Third Peter Ainslie Memorial Lecture last August, at Grahamstown, South Africa.

Alan Paton is best known as author of the moving novel, *Cry, the Beloved Country*. In unforgettable and often lyrical prose it tells the story of the black man caught up in the maelstrom of modern industry and stretched with his white brother on the rack of South African race relations.

The novel was a best seller in the United States, while the British edition exceeded more than 100,000 copies. Maxwell Anderson's dramatisation of the book enjoyed a run on Broadway, and the story has been filmed by Sir Alexander Korda, with Canada Lee, famed Negro actor, in the lead.

(continued from previous page.)

Christ: his deity, virgin birth, sinless life, propitiatory death, physical resurrection. Modernists profess to make much of his centrality but their denial of truth about him marks them as apostate. Hence the necessity for the W.C.C.'s limited affirmation: allied with modernism, inclusivist in policy, it could not assert belief in these doctrines. Dr. Van Dusen admits: "The Council obviously requires a basis of membership and quite as obviously must take as its basis some standard which is accepted as Christian by all the members!" So the members, ranging from evangelical to outright modernist, hit on a "basis" acceptable to all! God's truth is ignored because a basis is needed to suit all shades of belief and unbelief!—This is admitted.

But, does not the statement assert belief in Jesus as "God"? Is not that to affirm his deity? No, because to this "foundation", the W.C.C. added that it is not a touchstone whereby the faith of churches or persons can be judged, and that the Council does not concern itself with the manner in which the churches will interpret it. So, having sought for a statement wide enough to please everyone, believer and unbeliever, the W.C.C. gives further assurance that it will not be applied, in any case! It "does not concern itself" with the "interpretation" placed on the all-important doctrine of Christ's deity! Requests made at the inaugural meetings for "clarification" of this solitary statement, were refused and the matter shelved for five years! Surely we might expect that, if the Council were in God's will, its simplest task would be to "clarify" the statement of Jesus' deity and Saviourhood! But it dare not, being faced with the stern necessity of pleasing men rather than God! Such a time-serving, men-pleasing, tongue-in-cheek attitude disgusts all who "love the honor of his name." From Matt. 16: 13-17; John 5: 17-23; 10: 30-33, etc., we know Christ's concern as to how men understand his claims. The W.C.C.'s admitted unconcern denominates it un-Christian and clearly displays the sinful inconsistency of churches of Christ being in its fellowship.

We must choose between Christ and the World Council. Our response should be immediate and certain. We **MUST** withdraw from the World Council of Churches!

(A reply to this case will be published next week, to be followed on Feb. 26 with a reply to the original case in favor of affiliation.—Ed.)

Alan Paton's Career

Mr. Paton is a South African educator, having been born in Natal shortly after the turn of the century. He took a degree in science from Natal University and then taught school for a time. His outstanding work was done as Principal of Diepkloof Reformatory near Johannesburg, a place of detention for some 600 colored boys. Here he introduced methods revolutionising the whole approach to African juvenile delinquency. Bringing to the problem his great



Baptisms in Belgian Congo, Africa

store of humanity and sympathy, he insisted on treating his charges as fellow human beings, even though others called him an impractical idealist. His achievement was the transformation of Diepkloof from a penal to an educational institution. He became a recognised authority in the Penal Reform League of South Africa.

"Alan Paton is a practising Christian," one of the daily newspapers commented after his lecture. He has long been active in the Y.M.C.A. and the Student Christian Association. Some months ago he was accorded a signal honor when, as a Christian layman, he was invited to preach in St. Paul's Cathedral in London.

The Ainslie Lectures

In 1949 the Association for the Promotion of Christian Unity joined with the Department of Divinity at Rhodes University to establish the annual Peter Ainslie Memorial Lectureship. Young men preparing for the ministry among Disciples of Christ in South Africa receive their seminary training at Rhodes University. The lectureship is a venture of the American brotherhood to contribute to the programme of the Department of Divinity and to bear a witness for Christian unity.

The first lecturer, two years ago, was the Archbishop of Cape Town, who discussed "Christian Unity—an Anglican View." Last year Dr. Sidney Berry of the International Congregational Council spoke on "Christian Unity—a Realistic View." Mr. Paton chose to emphasise race relationships under his topic of "Christian Unity—a South African View."

A large audience filled the City Hall at Grahamstown on Wednesday night, August 29, to hear Mr. Paton's lecture.

Recent Developments

The policy of the present government of South Africa to enforce *apartheid* (racial segregation) by rigid new laws has sharpened the issue with which Alan Paton dealt. "The present government," he said, "must derive many of its ideas and purposes from the Dutch Reformed Churches." These churches, in Mr. Paton's judgment, "regard the preservation of racial difference and integrity as a solemn duty, and consider that only by the separation of the non-white peoples will they be able to escape the disabilities imposed on them by life in a mixed society."

The English-speaking churches of South Africa tend to "stress man's dignity as a child of God" and consequently find themselves ranged on opposite sides from the Dutch Reformed Churches in relation to the question of *apartheid*. The principal English-speaking churches are the Anglican, Methodist, Presbyterian, and Congregationalist. These communions not only differ from the Dutch Reformed on the issue of segregation but also fear that the latter church "may become an instrument of state."

The Danger of Separation

Asking why Christians desired visible and tangible signs of the unity of Christendom, Mr. Paton said: "What we dread about separation is not residential or territorial separation, but the profound separation of man from man. We have a conviction that if separation of man from man goes beyond practical and utilitarian considerations, and becomes itself elevated into some kind of morality, we shall shortly find ourselves separated from God."

The Bearing on Missions

Mr. Paton referred to the large number of "Africans" (blacks) who have been won by the churches, both of English and Dutch background. This success, he said, "is to be attributed to the devoted work of missionaries, rather than to the examples of other Christians. But it is difficult to keep the convert's eyes on Christ so that he will not have a chance to look at Christians." He warned that, "the white Christian inhabitants of Africa have it in their power to bring missionary work to an end, not by withholding their gifts, but by withholding their love."

We Must Obey God

That the ideal of Christian unity is not in harmony with the principle of *apartheid*, Alan Paton clearly recognised. "A church, in its attempt to achieve the outward and visible expressions of love, might come into conflict with a State morality that disapproves of such attempts."

"In that case," Mr. Paton concluded, "there is nothing to do but humbly to seek the will of God, and to do it."

HERE AND THERE

The Federal President (Principal E. L. Williams, M.A.) has received an urgent wire from the Prime Minister requesting that in memoriam services for "our late beloved Sovereign" should be held in all churches on the Sunday following the Royal funeral.

M. D. Williams, who recently concluded his ministry at Chelsea, Vic., commences at Owen-Long Plains-Avon circuit on February 17.

Will all choristers who propose to join the World Convention Choir note that the next full rehearsal will held at Lygon-st. at 8 p.m. on Thursday, Feb. 21. This is the final date for registration as a choir member.

We regret to learn that John I. Mudford, who has served the churches well as a preacher, died suddenly, as the result of a stroke, in Melbourne on Feb. 9. To all relatives we extend Christian sympathy.

Large congregations recently gathered at Unley, S.A., for services marking the close of Harold Norris' ministry of six and a half years. Two splendid messages were given, and at the close of the morning service H. A. Dunkerton (elder) presented Mr. Norris with a wallet, containing a cheque, as tangible evidence of the esteem in which he is held, and in appreciation of the help and encouragement of his ministry. The prayers of all will be for a complete restoration to health, and an early return to the full-time ministry. During his term at Unley, Mr. Norris has taken the confession of 34, and 57 have been received by transfer. On the following Sunday C. P. Hughes (representing the Temperance Alliance) was speaker in the morning, and a youth service was held in the evening. Young people took part, and the address was given by Trevor Turner. Prior to this service, junior scholars were entertained in the homes of teachers, while the older ones gathered for tea at the church, when a talk on "What shall I read?" was given by Don Kidd. Attendances at Sunday School during the holiday period have been the best for many years, and interest in the new library has been keen.

Mrs. McCann, World Convention Accommodation Convener, announces that block booking at the Victoria Palace is now complete but individuals may apply direct to the manager of the Victoria Palace for reservations. There is still plenty of accommodation available at other hotels and guest houses. Deadline date for reservations is May 31.

D. K. Beiler, of 4 Fifth Ave., Helmsdale, S.A., is now secretary of the Preacher Placement and Advisory Board of S.A.

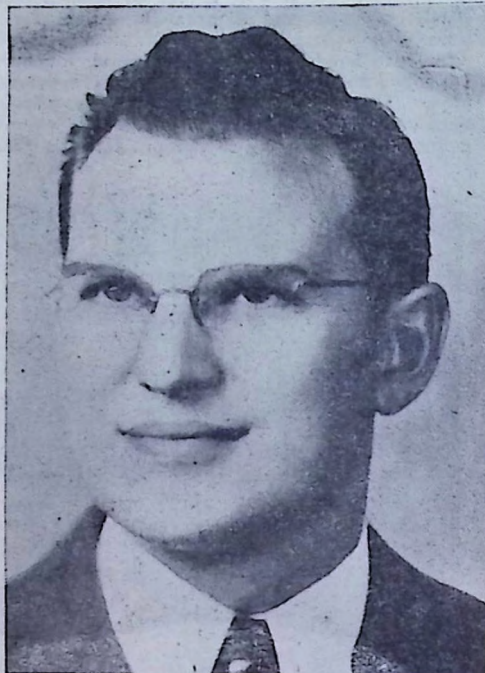
David McGavin, secretary at Bible House, Hong Kong, reports that the island has now become a manufacturing centre for Chinese translations of the Bible to be sent all over the world, wherever there are Chinese people. Last year it printed about 65,000 Bibles, 200,000 Testaments and over 800,000 Gospels. These included cheap editions for the poorer people of China. Scriptures were sent also to prisoners of war of Chinese nationality in Korea.

Mr. Conning, treasurer of the Federal Conference, has received a cheque for £100 from the Canberra Church towards its quota for the Canberra £10,000 appeal. The Federal Conference Executive is encouraged by this evidence of enthusiasm in the Canberra Church, to have the cause in National Capital established. Visitors to Canberra are reminded that they will be very welcome at the home of Mr. and Mrs. B. Buffinton, 26 Donaldson St., Canberra City, A.C.T. (where the church meets), should they be in the Capital on the Lord's Day.

Another fine period of service as church secretary has ended with the resignation of P. Aurisch (Berwick, Vic.). The church made a presentation in recognition of his faithful record of more than 25 years' service. S. Symes has been elected to take his place.

World Convention Melbourne, Aug. 5-10

AMONG THOSE PRESENT:



Spencer P. Austin, Indianapolis

Dr. Austin, a native of Oklahoma and graduate (M.A. and B.D.) of Phillips University, Enid, Oklahoma—a Disciples' institution—has been minister with various churches in his home State. He is at present National Director of Evangelism for the Disciples of Christ in U.S.A. and Canada and also one of the secretaries of the United Christian Missionary Society, through which most of the Disciples' united work both at home and overseas is carried out. In 1948, Dr. Austin visited the annual conference of British churches of Christ as a fraternal delegate. He will be featured in the programme of the Fourth World Convention, Melbourne.

REGISTER NOW!

SEE YOUR CHURCH SECRETARY

NEW MANSE, IVANHOE, VIC.

Over 100 attended on Sat., Feb. 2, when the new Manse at Ivanhoe, Vic., was opened by J. T. Hamilton. Mr. Simpson, local Ministers' Fraternal representative; E. L. Williams and F. N. Lee, Federal and Victorian Conference presidents; Mrs. A. B. Withers and Mrs. A. Pettigrove, spoke at a simple service, presided over by F. Chipperfield. This preceded the opening. S. Davey (who commenced his ministry on Jan. 13) and Mrs. Davey have tastefully furnished their new home. A sheaf of flowers and a clothes basket full of groceries were presented to Mrs. Davey. Since the commencement of the Manse, 18 months ago, the chapel debt has been cleared. Money spent on the Manse and some extras was £2,100. Of this, £1,200 has been paid, leaving a £900 debt. Faith, hard work, and sacrificial giving of time and money, have contributed greatly to the present fine position.

News of the British Churches

Principal James Gray, M.A., is one of the vice-presidents of the World Convention and plans to be present at Melbourne next August. After the Convention he will fulfil a programme of lectures in Australian and New Zealand Bible Colleges. He will return via U.S.A. and Canada where, also, he will lecture in Disciple colleges and visit churches. He will be away from England for about six months.

Bryan Green's book on Evangelism.—The Moorhouse Lectures for 1951, given in Melbourne, Australia, has been well received in this country. Students at Overdale College are studying it on alternate nights with the usual sermon class.

For the British churches, "Focus" during February is upon the Central Council and will be followed by "Focus" on Home Missions during March. Offerings for the committee "focussed" in any month are received on the second Sunday in that month. This method spaces out the appeals to the churches, such appeals thereby being spread over the year. The Central Council is the "steering" committee of the churches and the Annual Conference. It builds up the Conference programme and advises on methods of procedure. It is the medium of contact with other religious organisations and with the World Council of Churches. Its work is financed by a voluntary levy upon the churches of one shilling per member per year.

The New Year message sent to teachers by the Sunday School and Youth committee refers to the fact that 147 baptisms, out of 264 reported, came from Sunday School and youth organisations. Fellowship of Youth preaching teams are doing useful work, especially in Nottingham and district.

In view of the difficulty in starting new churches in new areas the committee in charge of the New Areas fund is prepared to consider using the fund for the development of existing work.—(G. J. Hammond.)



JUVENILE CAMP Tumby Bay, S.A.

The first Juvenile Camp was conducted at Red Cliff camp, Tumby Bay, in two sections—boys (Dec. 26-Jan. 2); girls (Jan. 2-9). Leader P. R. Whitmore was assisted by Messrs. Fopp and Stephens (Forrestville) for boys' camp, and Messrs. Bell and Jones (Pt. Lincoln) for both periods. There were 42 boys, 52 campers, ably catered for by Mesdames Whitmore (senr. and junr.) and Bell. Two-hour morning studies on doctrines proved helpful, as did devotional periods morning and evening, led by Mr. Fopp; while fun and games were also enjoyed. At close of camp, three boys indicated their desire to accept Christ as Saviour.

Mrs. C. Jones came with 30 girls to relieve Mrs. Bell in kitchen for second week, so that Mrs. Bell could lead girls' devotions. Unfortunately, she fell ill, and had to return to Pt. Lincoln. She has since recovered. The girls' camp was another delightful experience, with three girls also making their decision for Christ.

About half the campers came from Port Lincoln, with others from Tumby, Ungarra, Mt. Hill, Wudinna, Whyalla, Forrestville and Unley. (Clifford A. Jones.)



Dr. Albert Schweitzer, best-known missionary of the present day, has established near his hospital at Lambarene, in equatorial Africa, a village for sufferers from leprosy. The Mission to Lepers has made a grant towards the treatment of such patients.

The church at Manly, N.S.W., informs interstate visitors that meetings are held in the Dispensary Hall, Eustace-st., Manly. Prayers and help of visitors would be appreciated.

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

Severe Hurricane — Pentecost

Whilst some of our Pentecost people had their homes blown down and gardens destroyed, no loss of life has been reported. Though severely shaken, Mission houses remained upright and the new launch had been pulled out of the water before the full force of the storm was felt.

We are grateful that indirect reports advise that Aoba Island missed the main force of the blow.

Prayers are requested for our Islands people who have lost homes and gardens.

Mr. Jack Smith, Pentecost, describing the blow writes:—

"We certainly did not have a happy Christmas — we received a full hurricane as a Christmas present. All our Christmas arrangements were naturally washed out. The barometer had been dropping for a day or so, but on Sunday afternoon it dropped to 29.4, so I hauled the launch up higher for safety. Monday morning brought a higher wind and the glass to 29.3, so we pulled the launch to the bottom of the hill. The wind kept increasing and the glass dropped to 29.2. At 9 a.m. Mr. Thevenin's (French planter) wind indicator registered 80-100 m.p.h. Then we really knew what a hurricane was. The sea kept rising higher and higher, so I rallied all the girls and we hauled the launch half-way up the hill.

"Monday night we did not sleep. In our Quanset house, it was like being on a ship. At one stage all the floor blew up, scattering our chairs, etc., everywhere. However, the Quanset (our present house) and the new house, nearly completed, remained, which is more than can be said for a lot of other houses around the group. Now reports are coming in about damage on this and other islands. A number of houses have been blown down around here and all the gardens spoiled. The village of Leckal has been nearly wiped out, whilst in other villages some damage has been done.

"During the hurricane, Mr. Thevenin's wind indicator registered 135 m.p.h. and then broke!! Also the rain gauge measured just on 30 inches of rain in the month of December.

"About 9 p.m. on Christmas Day, there was a knock at our back door and when we opened it, there was the captain of Mr. Leroy's ship and his wife. The ship had capsized at Melsisi and was a total loss. They had jumped into the sea as the ship went over and Tierce, the captain, was nearly drowned, but some of the crew saved him. They had lost everything they possessed. We have managed to fit them out with clothes, some out of mission boxes, and some of our own. They were terribly shocked, and for two days were just in a daze. However, they later settled down and remained with us waiting for a ship to take them to Santo. They also had thirteen boys with them, some boat crew and others they were repatriating to Malekula, so we had to find food and accommodation for them too.

"We have heard reports on the radio of the damage on other islands. Ambrym and Epi have suffered heavily; 25 boys were killed on Epi, whole villages have been flattened and gardens ruined. Reports are still coming in of natives killed on Paama and other islands.

"Mr. Leroy came over last Sunday and took Tierce and his wife back to Santo. He was too upset to look at his ship. He simply left it to the chap who came over to report for the insurance company. I had a drum of petrol and one of kerosene on Mr. Leroy's ship. We were able to salvage the kero, but the petrol had all leaked away. After seeing the drums we were fortunate to get anything. The drums were bashed all shapes on the stones."

Minister's Musings

DAY BY DAY

SUNDAY.—There was a thrilling quality about the service this morning. It was an example of the mutual ministry at its best. The president and readers were well prepared; the helpers moved with reverent precision during the Lord's Supper; the prayers were simple and well-phrased, and at times profoundly moving. It was a worship experience which was the best of all preparations, both for me and the people, before I rose to speak. The service was well-timed, so that I was not sitting on tenter-hooks throughout an over-long presidential talk or prayer. Altogether, it was a service to remember; was that because, in all our churches, there are still too few services like it? Well, this one at least ministered to my need, and as I stood for the sermon I felt anew the exultation of the angels' song: "Glory to God in the highest!" As I preached I tried, however falteringly, to make that glory real for our daily lives. I remembered the Scotsman who, sitting in his pew one Sunday morning, noticed that one of the letters of the inscription in the stained-glass window behind the pulpit was lost in the shadow, so that instead of reading "Glory to God in the Highest" it appeared as "Glory to God in the High-st." To make that real seems to me the supreme function of our preaching.

MONDAY.—Why must men do it? I picked up a religious paper usually noted for its vigor of expression, only to find one of its writers, in the opening sentence of an article, referring to a certain paper as being "a hebdomadal." I vaguely wondered whether that was some polite way of saying something libellous about the paper concerned, and turned to my dictionary with—it must be confessed—a certain expectant relish. After all that, I discovered that the word simply meant "weekly." Now, why didn't the man write "weekly" in the first place? I'm certain that "hebdomadal" would mean as little to most of his readers as it did to me. Why must some men strive for the unusual word when they're preaching or writing? The crisper and more direct our language is, the better we serve both our purpose and our Lord—whose own presentation of truth was always both homely and vivid. I wonder just what the reaction would be if I announced next Sunday night: "The hebdomadal meeting of the Youth Fellowship will be held on Tuesday?"

TUESDAY.—School again! Alison was one of the thousands of mothers who breathed a sigh of relief this morning. Laurel went back eagerly, in a flurry of excitement, watched rather wistfully by "the Great," who was just beginning to think she really had a play-mate. When she came home in the afternoon, Laurel was waving her "list" of necessary books, etc. When I came home from the newsagent's afterwards, I had nothing left to wave.

WEDNESDAY.—Preachers' families are notoriously frank—where the preachers themselves are concerned! I remember a visit from one of my sisters during my College days. She went with me to the church of which I was then student-preacher, and I thought, in my innocence, that the sermon went over well that night. I was in a "dramatic" stage of preaching, and felt I needed the whole platform area in which

to express myself. There was to be nothing stilted or tied-to-the-pulpit-desk about my preaching, if could help it! So I moved this way and that as I spoke, freely using the gestures laboriously practised in the homiletics class. I was rather pleased about some of the carefully-polished phrases in that sermon, too. But the first thing my sister said afterwards was a withering: "What do you have to roam up and down like a caged lion for?" I was at first aghast and indignant at such a lack of appreciation of real art—but I never did it again! That swift surgery probably did as much good as half a dozen homiletics lectures. I've been helped by "in camera" comments from Alison in the years since then, but I did think that my charity was being strained just a little too far this afternoon. I was the guest-speaker at our Mission Band meeting, with Alison in the chair, and little Catherine "the Great" already at the restless stage before I was called upon to speak. After barely three minutes of my talk she toddled up to me, and pulling sharply at one arm, said in a sergeant-major voice: "Daddy, sit down!"—not once, but many times, before Alison came to my rescue. Now, if she's like that at two just what can a poor preacher-father expect in the future?

THURSDAY.—News of the King's death hit me as I stooped to pick up the morning paper from the path. Later I tried to diagnose the shock of that first impact of bold type. I had laughed often enough at Alison as "an ardent royalist" for the eager way in which she read any newspaper or magazine story of the Royal Family. Now I found myself, almost unexpectedly, deeply moved. It was a story of personal and public courage, of intimate family loyalties, which would have stirred my admiration for any man. But when I thought of all that this man had surmounted to be, in every sense, Britain's King in her darkest—and finest—hour; when I heard the radio re-broadcasting his most famous Christmas speech ("I stood at the gate of the year"), and remembered that only a week ago he had stood in biting cold until he lost sight of the plane which bore away his elder daughter and her husband—then I frankly acknowledged myself one of the despised "sentimentalists" who are not ashamed to admire—and show—deep feeling. British tradition demands that royalty show no emotion in public. But none would feel Elizabeth less a Queen for those tears which greeted the news in Kenya. After all, did not the King of Kings himself weep for a friend, and a city beloved?

FRIDAY.—I enjoyed hearing the story of the Salvation Army officer who spoke at the farewell of E. J. Miles from Moreland. He mentioned the preacher's dream of one day settling down in a home of his own and really "staying put." The title of such a home? "Dunmovin"!

SATURDAY.—I was interested to discover in Elizabeth Goudge's *Gentian Hill* some sound advice on reading. In the course of this novel of Devon in the days of Nelson, old Dr. Crane says to his young pupil, Stella: "Never stop in the middle of a paragraph for any reason whatever, except the dire need of another or your own sudden death. Finish one thing as completely as possible before turning your attention to the next, even though the next be invasion by the enemy, and allow other people to do the same. A divided allegiance leads to woolly-mindedness, and that to senility of the intellect at an unnecessarily early age." That last sentence rings warningly in the ears of a preacher cluttered up with many things.

INTERSTATE CHURCH NEWS

" . . . they rehearsed all that God had done with them."

Discipleship

Rhonda Edis, Kilburn, S.A.
Daryl Watson, Kilburn, S.A.
Norma Spreckley, Springvale, Vic.
Eunice Lee, Camberwell, Vic.
Shirley Smith, Croydon, Vic.
Joyce Parker, Croydon, Vic.
Lorna Lunn, Geelong, Vic.
Shirley Smith, West Hobart, Tas.
Mr. and Mrs. F. Johnson, South Richmond, Vic.
Judith Thompson, Echuca, Vic.
Joan Tainsh, Echuca, Vic.
Norman Warren, Essendon, Vic.
Kevin Lynch, Essendon, Vic.

Membership

Mrs. L. Sinclair, North Perth, W.A.
John Blackburn, North Perth, W.A.
Mr. S. Fryer, North Perth, W.A.
Mrs. M. Fryer, North Perth, W.A.
Mr. A. Fryer, North Perth, W.A.
Miss L. Fryer, North Perth, W.A.
Mrs. McCulloch, North Perth, W.A.
Mr. Hudson, North Perth, W.A.
Mr. and Mrs. C. Kirby, Kilburn, S.A.
Mrs. Sullivan, Springvale, Vic.
Mrs. Pederson, Springvale, Vic.
Mr. and Mrs. Ambrens, Springvale, Vic.
Mr. and Mrs. Frost, Croydon, Vic.
Mrs. L. T. Watson, Camberwell, Vic.
Mr. and Mrs. Mauger, Glenelg, S.A.

Fallen Asleep

W. A. Downing, Murray Bridge, S.A.

Marriage

Miss N. McArthur to K. Clinton, Croydon, Vic.
Miss Norma Branton to Edwin Hastings, Maryborough, Vic.

Western Australia

North Perth.—Since the coming of W. H. Nightingale on an interim ministry ten months ago, four members were gained by faith and baptism, one by restoration, one by statement, and five by transfer. The church has purchased a manse, for which a special weekly collection is taken to reduce mortgage. Keir Wedd, new B.S. supt., is helping by teaching in the church and assisting in preaching also. Peter Horton, former supt., is removing to Applecross. Our aged sister, Mrs. J. Robinson, has been seriously ill for some time.

Tasmania

West Hobart.—Attendances have improved during past few weeks. T. Lillye was welcomed back after several weeks' sickness. A junior assistant teacher made good confession at Christmas Youth Camp. H. England, S. Cooper, R. Boxhall and B. Golder have given very helpful messages

during past month. Church has enjoyed fellowship with Mr. and Mrs. L. Smith, Hartwell; K. Heath, D. Chamberlain and M. Echert, Maylands; Mrs. Sidney from Carlisle, W.A.; Mr. and Mrs. W. Foote, Melbourne. B.S. re-opened on Feb. 3 and gained six new scholars. H. England has joined teaching staff. To date, offering for Aborigines Missions has realised £8/9/-.

South Australia

Glenelg.—On Dec. 16, E. P. C. Hollard addressed morning service, and was given hearty welcome to his one-time home church. A. Hutson, President of Conference, has visited a number of sister churches. Recently, B. W. Manning and D. G. Hammer have been visiting speakers. After an evening service, strip film of Canberra church project was shown to good audience, and an offering given. A Sunday morning creche for the little ones is proving most helpful. Fellowship with visitors from country churches, also from Victoria and N.S.W., has been enjoyed. Endeavor societies and S.S. have commenced activities for new year with good interest and attendances. A number have registered for World Convention.

Kilburn.—A. Fax (Prospect) conducted 11.15 a.m. service on Feb. 3. Theo. Edwards preached morning and night and Mrs. White was soloist. At gospel service a young man confessed Christ. H. Norris and family were welcome visitors and are at present occupying Kilburn manse. B.S. enrolled nine new scholars and had attendance of 160. A. J. Ingham continues to assist church by conducting mid-week prayer meetings. Baptismal service was held at Prospect on Feb. 4.

Cottonville.—I. Hull has spoken at Sunday services, mid-week meeting speakers being E. Pope, G. Berry and J. Ferris. Forty-two attended sing-song at home of Mrs. Ferris on Jan. 27. Mrs. Roland Butler and family have returned to Adelaide after missionary service in China. Pam Hollands passed Leaving examination. Following were successful in Intermediate:—John Mathieson, D. Miller, M. Lamshed and B. Uren. Aileen Pope was recently engaged to Allan Parker, of Long Plains. Merle Cornelius will teach at Brighton High School this year, and is now living at home.

New South Wales

Inverell.—Annual S.S. picnic was held at John Jackson's property, "Roseneath," on Feb. 2 and all scholars had a wonderful time. Mrs. McCallum spoke on our aborigine mission work on Feb. 3 at morning service. Evening service was an innovation, inasmuch as it was held outside the chapel and, as the weather is very hot at present, the attendance was much improved, and the congregation appreciated the cool surroundings. Visitors for Jan. included Mr. and Mrs. Thompson from Newcastle, Mr. and Mrs. Winch, Miss Shirley Winch and Mr. Mansell, preacher from Auburn.

Manly.—Church has appreciated excellent messages from Messrs. A. W. Stephenson, (Principal of Bible College), W. Hill and A. Allen. Meetings have been depleted because of sickness, members leaving district and others on holidays. T. J. Jones leads gospel service until anticipated help of college student. Mrs. Wilton, aged 89, is very ill, also Mrs. Roberts.

Albury-Wodonga.—Church regrets passing of V. Morris. Bert Stevens (C.O.B.) occupied pulpit on Feb. 13. The following week P. Retchford, N.S.W. State evangelist, commenced a short ministry. The gospel van was a great help during recent bush fires when a party of church workers took food and drink to fire fighters, returning at 3 a.m. A married man made decision on Feb. 3.

Victoria

Croydon.—B.S.'s Christmas treat successfully held on Dec. 15. Social evening and presentation were given K. Clinton and Miss N. McArthur on Nov. 17 prior to their marriage. Two B.S. scholars were baptised on Jan. 20. Preacher, K. Clinton, conducted final services on Jan. 27, before full-time ministry at Castlemaine. A presentation was made at morning service, church being grateful for his ministry. Fine weather and good attendance made B.S. picnic at Seaford on Feb. 2 a happy day.

Springvale.—Splendid meetings have been the rule of late. On Feb. 1 a kitchen tea was tendered to Miss D. Boak and I. Baines. On Feb. 3 two were baptised at evening service; also one decision and two re-dedications. Aborigines' offering for first Sunday reached £36/10/-.

Maryborough.—S.S. and Y.W.L. have recommenced after holidays. Mrs. Banks has returned home from hospital. Mrs. Bailey is in Royal Melbourne Hospital. Good attendance is being maintained. Church is looking forward to ministry of M. Coombs. Favorite hymn night was held on Jan. 20, choir assisting. A number of folk travelled to Bet Bet on Australia Day for Midland Conference and enjoyed fellowship with visiting brethren. Amongst the many visitors during holiday period were Mr. and Mrs. F. B. Alcorn and daughters, of Sunshine.

Dareton.—Work is satisfactory and shows the good work that Mr. and Mrs. Keatch have done during past year. M. Keatch commenced second year with Merbein and Dareton churches. A young lady, baptised on Jan. 20, was received into church. B.S. is growing in numbers and teachers and scholars are pleased with new lesson material.

Moreland.—On Wednesday, Jan. 30, a concert was held as a farewell gesture to E. J. Miles and family after six years of faithful ministry. There were 217 present at evening service, Jan. 27, to hear his farewell message. W. R. Hibbert has consented to take preaching appointments until arrival of Mr. Turner. All auxiliaries have recommenced in strong numbers.

North Richmond.—On Jan. 13 H. E. R. Steele completed six months' interim ministry with church. After evening service Mrs. Steele was given a bouquet and Mr. Steele a presentation of appreciation. On Jan. 21, R. McKenzie began ministry. Mr. Lee presided at the introductory service. A public welcome was given on Jan. 23. Mr. Ball, representative of Preachers' Fraternal, was guest speaker. All auxiliaries are still in recess. Sale of work held by Senior Girls' Club brought £40 for manse fund. Gymnastic display by junior and senior boys and girls concluded a happy year, 1951.

Echuca.—Opportunity was taken, after recent evening service, to welcome home Mr. and Mrs. A. E. Rosendale from England. B.S. recommenced on Feb. 3 with good attendance. A lad confessed Christ at recent evening service. Mrs. Fyffe is in hospital.

Camberwell.—On Jan. 27, W. F. Nankivell spoke at both services. Dr. and Mrs. Bowes were visitors from Unley, S.A. P.B.P. Club commenced Feb. 4 under leadership of Mrs. A. Cleland as chaplain, Val Johnston, Alpha, and Frances Huntsman, Scribe. On Feb. 3, Mr. and Mrs. Russell were visitors from W.A., and a member of the Bible Class was baptised.

Fairfield.—On Feb. 1, Y.P.F. had an evening with J. Wiltshire as guest speaker. On the 2nd, about 30 church members travelled by bus to