

Fraser

**National Weekly
Representing
Churches of Christ**

THE AUSTRALIAN CHRISTIAN

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

Vol. 55, No. 7
TUES. FEB. 19, 1952

“I SHALL ARRIVE!”



*I go to prove my soul!
I see my way as birds their trackless way.
I shall arrive! what time, what circuit first,
I ask not: but unless God send his hail
Or blinding fireballs, sleet or stifling snow,
In some time, his good time, I shall arrive:
He guides me and the bird. In his good time!*

— Robert Browning

**"THE AUSTRALIAN
CHRISTIAN"**

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

Printed and Published by
The Austral Printing and Publishing
Co. Ltd.,
524-530 Elizabeth-st., Melb., C.1.
Phone, FJ2524.

Directors:

A. E. Kemp, Chairman.
J. McG. Abercrombie,
Deputy Chairman.
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INFORMATION.

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-
ments, Marriages, Deaths, Memor-
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ing Events and Other Ads., 3/6
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To ensure insertion in next issue
copy required by Friday.

TEXT FOR THE WEEK

*Many resorted unto Jesus, and
said, John did no miracle: but all
things that John spake of this man
were true. And many believed on
him there.—John 10: 41.*

THOUGHT STIMULUS

*Man is not God, but hath God's
end to serve,*

*A Master to obey, a course to take,
Somewhat to cast off, somewhat to
become.*

—Robert Browning.

**In the
Sanctuary**



PEBBLES ON THE BEACH

A Chat With The Children

WHAT lots of them there are! And how
different they are from the rough, sharp-
cornered stones you find upon the road! The
stones on the beach are all rounded and smooth.
The sea will not have anything with sharp, rough
edges on the shore.

You can find all sorts of stones among the
pebbles—flint, slate, limestone, and many others,
some large, some small, but all beautifully smooth
and round, just made for throwing into the sea.
Some of them, too, are very beautiful, and if you
have them polished, will shine like jewels. In
some seaside places I have seen shops full of
polished pebbles made into brooches and other
ornaments, and very pretty they are.

They All Look Alike

It is not easy, however, as you walk along the
beach, to tell which are the precious stones. They
all have the same dull surface, and the ordinary
ones and the valuable ones look very much alike.

Not long ago I found a pebble on the seashore
that puzzled me for a long time. It was flat and
green, and when I held it up to the light I could
almost see through it. I wondered what it was,
and whether it was of any value. I even carried
it about in my pocket for a few days. And then
I discovered that it was nothing but a piece of an
old broken bottle—just an ordinary bit of glass.

I suppose someone had broken a bottle on the
beach. Perhaps they had set it up for a mark
and thrown pebbles at it till it was smashed, and
had left the pieces lying there upon the shore,
sharp, pointed, and dangerous. Then in the night
up rolled the tide and found them there. "Ah,"
said the waves, "we cannot have you lying here.
You will do harm, and cut the feet of the little
folks who come down here every day to play.
You must come with us."

So they swept the broken glass back into the
restless waters of the sea, and they tossed it here
and there, and tumbled it about amongst the
stones, and scored and ground it with the sand,
until its shiny surface was all scratched and dulled,
and its sharp edges rubbed off, and its jagged
points all smoothed away. Then they tossed it
up again, a harmless pretty thing upon the beach.

Hard Things Are Useful

Sometimes we grumble about the hard things
we don't like, but they help to wear off our rough
edges of temper, pride and selfishness.

God cannot do with sharp-cornered and rough-
edged people in the world any more than the sea
can do with sharp and dangerous things upon the
beach. He is always trying to round off our
uncomfortable sharp and spiky corners and to
make us easy and pleasant to live with—but he
often has to use the hard things to do it.—(O. C.
Whitfield in "The British Weekly.")

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"I Saw Also THE LORD"

EDITORIAL

THE last sad rites are over. The wearied body of a king has been laid to rest amid the mourning of far-separated peoples. Grief has united them in a way that statesmen's edicts never could. Their radios and daily papers have made the scene so vivid that men, instead of feeling far away, have found themselves one with Britons in their sorrow. Against the moving pageantry of these past days King George VI has lived in the hearts of his people, perhaps more than ever before. We could not file past where his body lay, but in a strangely real sense we were there. We saw the king.

Eight centuries before the birth of Christ a young man mourned his king—a hero king—whose mighty deeds had brought back some lost glory to his tiny but strategic realm. For a courtier like Isaiah it seemed both a personal and public tragedy when Uzziah died, even though disease had long weakened the rule of the king. For over half a century his reign had strengthened Judah, and with his death an epoch seemed to die. It was then that Isaiah suddenly found himself confronted with his own destiny. "In the year that king Uzziah died I saw also the Lord, high and lifted up, and his train filled the temple" (Is. 6: 1).

It is worth noting that word "also." Even in the temple of the Lord there were other things battling for possession of his mind; there were

OTHER THINGS TO SEE

besides the glory of the Lord—even though when that came all else was forgotten. He must have come that day to worship, his mind filled with memories of the dead king, and seething with the troubled politics and moral downslide which now threatened his beloved people.

Uzziah was worth more than passing remembrance. He had served Judah well, and set a fine example in his worship of the one true God, even though the sin of arrogance had stained his record. Victory had come to Judah's armies and prosperity to her farmers through the wise and skilful leadership of such a king, who "did that which was right in the sight of the Lord." He deserved the tribute of remembrance. So does George VI to-day. He, too, served his people well, calling them repeatedly to share his faith in God. He, too, knew victory, hard-won and costly, never loving the land more than in these impoverished days. But no sin of arrogance marred the warm humility of Britain's king. He was a man worth remembering.

But other thoughts crowd in as they did for Isaiah. What of the future? The political scene was troubled then, with pressure from the north and a rising power in the east giving ample cause for dark forebodings. Mention of an eastern threat seems starkly modern; that is still one of the factors in the situation which confronts Elizabeth II and her ministers. Isaiah's new king, Jotham, had long served as co-regent for his father, and there was at least the promise of continued stability. But Isaiah was not so sure. Men were saying that the high-water mark of prosperity was past; that civilisation as they knew it was crumbling to decay. They are saying it again—and not without evidence, though now, as then, so much upon the surface seems secure, and man is still far from ready to agree with H. G. Wells that mind is "at the end of its tether." But there are men like the Amos and Hosea of Isaiah's day who probe disturbingly beneath the complacent mask, and to whom the threats of any Great Power are not nearly so dangerous to a man's integrity as un-repentant sin and selfishness, the gross abuse of others' rights, the attitude of "War's inevitable, so what?"; "I can always get what I want 'on the black'"; "I couldn't care less!"

In any world survey to-day, these, and many factors like them, would be obvious, and a man who seeks to serve his

generation must be as alive to them as Isaiah was to the needs of his people. But merely to see these things is not enough; a man may see—and despair. To serve his generation fully a man must see not only its needs, but God; not only man's failure, but God's victory. Both must be seen. The man who, far from his fellows in holy contemplation, sees only God, can serve truly neither his generation nor his God, who always walks the needy ways of men.

BUT WE MUST SEE THE LORD

breaking in demandingly on us as he did on Isaiah when he dreamed of other things. What did the temple courtier really see that day?

There was the *majesty* of God. "I saw also the Lord, high and lifted up." His words glow with the discovery of a power death could not destroy. It was such an hour as came to Massillon, the French preacher, when commissioned to preach the funeral sermon of his king. Instead of the oration for which all who knew his power were eagerly waiting, there burst from his lips the impassioned cry: "God alone is great! God alone is great!" So it seemed to Isaiah as if every nook and cranny of the temple was ablaze with the glory of God. He knew then that God rules on, even when his men lie dead. Because he knew that truth, all the later persecution he received could not defeat him; he had seen the Lord and could not, therefore, fear what men would do to him. It was so with later men like Peter and John. Because Peter could never forget that "we were eye-witnesses of his majesty" (2 Pet. 1: 16), he could face the highest council in his land unafraid while he declared: "We must obey God rather than men!" (Acts 5: 29). John's confidence in victorious faith (1 Jn. 5: 4) was also born out of such experiences as "We beheld his glory, the glory as of the only begotten of the Father, full of grace and truth" (Jn. 1: 14). When men behold that majesty they find their truest allegiance and faith.

But at first Isaiah was aghast at what he saw. From such glory the sin of his own heart shrank in startled awe, until he beheld the *mercy* of God. His lips were touched with a live coal from the altar, and the healing words spoken: "Thine iniquity is taken away, and thy sin purged" (Is. 6: 7). Such vivid symbolism brought God nearer than all the vision of his majesty. It showed him, in a way that only Christ could show in full, not only deeply concerned with the sins of men but rich in mercy, ready to cleanse and forgive. Men to whom such mercy is real can never despair, even in a shaken world. They know that he is still "able to save to the uttermost" (Heb. 7: 25).

But the vision did not end there for Isaiah. The crucial moment came when he beheld the *mission* of God, and knew that here was something which directly involved him. As his own vivid words record it: "Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I, send me" (Is. 6: 8). From the wonder of that vision he went forth, wholly committed to the task of calling his nation back to God. This same adventuring, redeeming God still seeks recruits for his service. What finer response can we make to the crisis of our time than like Isaiah—and, indeed, like our own young queen—to say: "Here am I, ready to serve, fortified by faith in thee, thy majesty, thy mercy; here am I—send me!"

Other things clamor to be seen, and they must be faced. But who can face them fully if he has not shared this vision—and dedication? We must wrestle with life's problems, turning not aside from the hardest paths where he still leads, but always following as men who see "also the Lord!"

3. THE REPLY to THE CASE AGAINST affiliation between

Churches of Christ and the World Council of Churches

Fellowship in the World Council of Churches Does Not Mean Compromise

1. The W.C.C. does not call us into fellowship with any and every group which calls itself a church, but only with those which accept the Lord Jesus Christ as God and Saviour.

It is true that among those churches and individuals who confess Christ as God and Saviour there is a mixture of truth and error. This may apply to us all. In some matters some are obviously (to us) far removed from pure New Testament doctrines. The Eastern Orthodox church, which is a member of the W.C.C., is a good example of this. But in the profession which is required of them for membership in the W.C.C. and in many instances of practical life, no doubt, these people are our brethren over and against the unbelieving, pagan, materialistic, secularistic, indifferent and hostile world. Fellowship with them in conference and practical co-operation does not commit us to their errors. Surely our differences will be better handled in fellowship than across a barrier of isolationism and possible hostility. We do well to learn the lesson of Luke 9: 49-50.

2. It is true that some conceive of a union of churches and denominational federation against our ideal of the union of Christians, but surely we have not got to wait until all agree with us in entirety before we begin to confer with them.

Membership in the W.C.C. does not involve us in church unity or denominational federation. It is merely a council of independent churches.

The W.C.C. has never formulated a pattern of unity. Its declared aim is to discover the will of Christ in regard to unity and other matters, and to encourage discussions between churches which themselves must negotiate any unity which is reached between them. The W.C.C. would encourage such discussions as we have had with Baptist churches.

If ever the W.C.C. as such does determine a unity which is unsatisfactory to us it will be time enough for us to withdraw.

3. The W.C.C. is a product and a promoter of the ecumenical (universal) Missionary, Life and Work, Faith and Order, and Youth movements. No one who has read the reports and knows the work and witness of these would call our affiliation with them through the W.C.C. a "fellowship with the unfruitful works of darkness."

When the W.C.C. as such declares for "unprofitable modernism" it will be time enough for us to reprove and bear witness against manifest error.

The W.C.C. Affirms the Authority of the Bible

There are various theories of inspiration among Christians who accept the fact of inspiration and the authority of the Scriptures. As a people we have pleaded for facts rather than theories, for the fact of inspiration rather than any particular theory of inspiration, for the final authority of Christ as found in the Scriptures rather than any particular theory about the Scriptures. This approach has provided a liberty under which a variety of theories concerning inspiration and the Scriptures has been held among us without destroying our

acceptance of the authority of the Scriptures or disturbing our fellowship as a people.

Why require more of the W.C.C.? Why require, as opposing statements seem to imply, that the W.C.C. should declare itself for some particular theory about the Scriptures? However, the W.C.C. has declared for the authority of the Scriptures. It is simply untrue to say it has not acclaimed the Bible as authoritative nor appealed to it as the standard of truth and that it has proclaimed no allegiance to it.

Biblical Authority for To-day has been prepared under the auspices of the Study Department of the W.C.C. and was first published in 1951. Statements from this publication reflect the representative mind of the W.C.C. "There is no question of an alternative (still less rival) authority to the Bible in the church's tradition." "It has been our experience that when an ecumenical group sits down with Bible open before it at a specific passage, there emerges a common agreement concerning what the Holy Spirit wills to speak through *this* Scripture." p.p. 11-12.

"The Christian's authority lies in the will of God. It is agreed that the Bible stands in a unique position in mediating that will to us . . . It is agreed that the Bible is our common starting point, for there God's Word confronts us, a Word which humbles the hearers so that they are more ready to listen and to discuss than they are to assert their own opinions . . . It is agreed that the centre and goal of the whole Bible is Jesus Christ. This gives the two Testaments a perspective in which Jesus Christ is seen both as fulfilment and the end of the Law . . . It is of decisive importance to interpret the Old Testament in the light of the total revelation in the person of Jesus Christ, the Incarnate Word of God, from which arises the full Trinitarian faith of the church . . . It is agreed that, although we may differ in the manner in which tradition, reason and natural law may be used in the interpretation of Scripture, any teaching that clearly contradicts the Biblical position cannot be accepted as Christian." p.p. 240-241.

The W.C.C. Affirms Fundamentals of the Faith

The World Council is a council of churches and undoubtedly within those member churches there will be a large variety of thought. Some members will hold certain modernistic views, but the churches as a whole of which these individuals are members, and the W.C.C. of which these churches are members, cannot be held responsible for such particular views. It has not committed itself to any theological school of thought. Various views meet within it, but it is apparent that the views which are reflected in the official, representative statements of the Council have left behind the humanistic modernism of a previous day just as the main stream of Christian thought to-day has left behind the main tenets of a former, bankrupt, humanistic, modernistic theology.

The message of the Amsterdam Assembly bears witness to the fundamental faith of the W.C.C. Cf. *The Official Report*, p.p. 9-10. Space allows but a few extracts. "We bless God our Father, and our Lord Jesus Christ . . . We are one in acknowledging him as our God and Saviour . . . We see his world to which he came and for which he died . . . In Christ Jesus, his incarnate Word, who lived and died and rose from the dead, God has broken the power of evil once for all . . . The end of history will be the triumph of his Kingdom . . . We

pray God to stir up his whole church to make this gospel known to the whole world, and to call on all men to believe in Christ, to live in his love and to hope for his coming."

A statement on the Biblical basis for the church's unity and apostolicity made by the Central Committee of the W.C.C. which met at Rolle, Switzerland, August, 1951, is illuminating. Cf. *Minutes and Report*, p.p. 65-66. "The church's unity and apostolicity rests upon the whole redeeming work of Christ—past, present and future.

"(a) It rests upon his finished work upon the cross. He has wrought the atonement between man and God—an atonement for the whole human race. As we receive the reconciliation we are both reconciled to one another; and also constrained by his love to bring to all men the good news of reconciliation.

"(b) It rests upon his continuing work as the risen Lord who, having conquered sin and death, sits at God's right hand, and by his spirit communicates to us his own fullness . . .

"(c) It rests upon his promise that he will come again. In his final victory the kingdoms of this world will be his, there will be one flock as there is one shepherd, all things will be summed up in him. But first the gospel of the Kingdom is to be preached through the whole world."

This is as far removed from modernism as light is from darkness.

The W.C.C. Makes No Surrender to Rome

None who is informed denies that an invitation to co-operate in the W.C.C. has been extended to the Roman Catholic Church. Readers should note Bulletin Number 1, issued by the Christian Union Committee, Section IV. The fact remains that Rome is not affiliated with the W.C.C. Some will rejoice in it and others will regret it. It is significant that eminent members of W.C.C. committees have observed that unless there is a change of heart in Rome there is no likelihood of the Roman Catholic Church becoming a member of the W.C.C. Surely it is regrettable that there is a denomination so arrogantly aloof that it will not stoop to confer with others who for all their deep differences have some profound things in common.

The W.C.C. Affirms the Deity of Christ

The W.C.C. does not deny the deity of Christ, but affirms it. The confessional basis of membership is an explicit assertion of the deity of our Lord. We suggest that readers re-read the section in our first statement under the heading: "The Basis of Membership of the W.C.C."

The Council has not formulated a creed because it is not a church but merely a council of churches and each member church has its own creed. The Council wishes to abstain from every appearance of being a super-church imposing its creed on all who affiliate.

The Council makes the basis of membership clear and when any church professes to affiliate on that basis the Council takes the applicant on its profession without setting up an inquisition to investigate whether the church really means what it says. The Council cannot be

(continued at foot of next column.)

The Editor presents a series of pre-Easter portraits of

MEN BEHIND THE CROSS

2. HIGH PRIEST CAIAPHAS (part I)

My Position is Imperilled

I JOSEPH Caiaphas, was high priest of the Jews for 18 years. Sometimes I marvelled that I stayed in office so long, for those were days when, both before and after me, there were rapid changes. No longer did the high-priesthood descend from father to son as it had in olden times; we were dependent for our office on the whim of the Roman procurator. How many schemes I had to plan so that I might not run foul of him! As the years passed I felt more secure, especially while Pontius Pilate was procurator. There was no love lost between us, but he and I both saw that it was essential for our own interests that we should work together in most things. Pilate had a care for his own skin, and he managed to stir up enough trouble for himself without wishing to dispose of me.

One thing that concerned both of us was the rising unrest of the people. They, poor deluded

(continued from previous page.)

held responsible for any churches which may falsely declare their agreement with the basis.

The declaration of freedom of interpretation of the basis is not intended to allow anyone to whittle the explicit profession of the Lord Jesus Christ as God and Saviour, but the clauses regarding liberty were inserted to allay the fear of some that the Council might at some time develop into a super-church that would frame a new Christian Confession over and above the churches, which might be held binding upon them. "So far from being a derogation of the ancient faith which is affirmed in both the basis and the text of the Assembly's Message, therefore, the declaratory statement is an attempt to safeguard the individual church's right to own and propagate the faith expressed in its own confessions without interference or alien interpretations."

We as a people for instance, would not want some of the theological interpretations of the Nicene Creed imposed upon us through a creedal formulary of the W.C.C. as a super-church. Nor do we ask one who confesses faith in Jesus as the Christ, the Son of the living God, how he interprets this simple and explicit confession.

Membership in the W.C.C. does not commit us to union with any church, nor to the faith, traditions, practices or errors of any churches or individuals; it does not rob us of our independence nor silence our witness, rather does it give us an unprecedented opportunity of witness. We are committed to nothing but conference and co-operation in things in which we can conscientiously participate. We can come and go as we will. It behoves us to be positive, doing good that good may come and witnessing to truth that truth may triumph.

Whatever we think of some of the doctrines espoused by other men within the W.C.C., they all profess to love the same Christ as we do and to be grieved as we are by the spectacle of division among his followers. They are seeking a way out and have asked us to join them in their pursuit of the solution. Shall we refuse to contribute the heritage of understanding that has come to us through our fathers who have pointed us to the Christ of the New Testament as the one in whom we shall find full fellowship and unity?

The final article in this series—a reply to the case for affiliation—will appear next week.

fools, had been taught so long by the Pharisees and other like teachers that some day a Messiah would suddenly come to his temple and deliver the people from the tyrant's yoke, that the first whisper of the word "Messiah" was enough to set some of them seething with revolt. There were plenty of self-styled Messiahs. Every few years saw one rise to run his brief mad course; first the wild acclaim of a crazed mob, and at the last, a Roman spear-thrust or the worse shame of the cross. I had no pity for them, or for their dupes who died with them.



Some of these "Messiahs" were conscious fakes, out to make the most of their brief hour of power and always hoping to escape their doom; others really believed in themselves, and went down to death with the shrieks of men possessed. But they all threatened the peace of our province. They even menaced my safety in office, for who knew when the Romans would at last lose patience, and take away some of our hard-kept rights of worship? I had no illusions as to what would happen to me then.

I Meet the Nazarene

Hence, when my spies first sent me word of a young Nazarene, of whom it was being said among the ignorant Galileans that he had turned water into wine at a wedding feast in Cana, I determined to have his future movements watched. He might soon sink back into the obscurity from which he had come, but I was taking no chances, even though I had then been high priest for 11 years. For some time I had felt the stage was set for the rise of yet another would-be Messiah.

And how right I seemed at the next Passover! Then there was no need to wait for a spy's report, for he came, that crazy young Galilean, and bearded us in our own den. He strode into the Court of the Gentiles in the temple, picked up a scourge of cords, and armed only with that drove the money-changers and the sellers of oxen, sheep and doves, terrified before him. I was not there at the time, but one cringing wretch came rushing to me with the news.

I railed on my informant for the coward he was. He quavered that no one could have stood before the blazing anger in the Nazarene's eyes as he cried out something like "Make not my Father's house a market place!" "My Father's house!" What blasphemy was this? I swept the dithering fool out of my way and went to

investigate. I soon found the young Jesus, surrounded by some priests and members of the Council (mostly Pharisees) asking him what sign he could show for doing these things. The Pharisees were always talking about signs, religious fanatics that they were! Why couldn't they get straight to the point? I heard the fellow reply: "Destroy this temple, and in three days I will raise it up again." I took careful note of the wild words. Some day it might be necessary to remove this Jesus of Nazareth, and those words, suitably interpreted, could be the basis for a very satisfactory charge against him!

Annas is Angry

My one grim satisfaction that day was to see the wrath of my father-in-law, Annas. Rarely could anything shake that crafty old man out of his calm. Usually only a certain glint in his eyes, and an extra smoothness in his speech betrayed his anger when he was crossed in any purpose. Often I myself had inwardly writhed while he played with me like a cat with a mouse, in that vile way of his. And all the while I smiled, though I loathed and hated him. But Annas was a man it paid to fawn upon, so I fawned.

Annas had been high priest himself once. One of his own sons had been in office before me, and I knew he had designs for other of his sons when I had served his purpose. Do you wonder that I hated him, the more because I dared not openly oppose him, the more because I saw that awful calm of his break at the news of Jesus' act, and heard him rave about this upstart carpenter who had dared attack HIS system of finance. I almost found it possible to give a kindly thought to the Nazarene. It was no secret in Jerusalem that the House of Annas drew large profits from the trading in the temple. Of course, I drew my share from the graft, and really felt as angry as he, but at least there was some satisfaction in hearing the wretched Annas rave.

The Messiah-pattern Takes Shape

But almost immediately this Jesus left Jerusalem and returned to Galilee. We soon had other things to think about, and though I still received reports of the Nazarene there was little to concern me. He seemed just another fanatic. I could even enjoy some stories of his clashes with those other fanatics, the Pharisees; it seemed that he did some things on the sabbath day which they said were unlawful, and also transgressed many of the rules which they had laid down in the tradition of the elders. All this seemed like so much wrangling of credulous children to us Sadducees. We rejected the tradition of the elders, and only regarded the law of Moses as authoritative. We laughed to scorn the popular beliefs of the Pharisees.

Pharisees believed in angels, demons, spirits, and even in the resurrection of the dead and a future life—fantastic nonsense for which we Sadducees had no time. So we had little interest in their quarrels with Jesus. But we were disturbed by the increasing stories of his miracles; some even talked of him having raised the dead. I saw the usual Messiah-pattern taking shape—all except one thing; he was not organising revolt. Instead, my spies reported that on several occasions of rising mob enthusiasm he had actually sent the people away

(Part II next week.)

Here and There

Readers are urged in these early days of the reign of Queen Elizabeth II to ponder afresh the challenge of "The Call to the People of Australia." In Melbourne on Feb. 14, more than 400 supporters of "The Call" elected a standing committee of nine to co-ordinate activities. Periodicals have already been circulated with material in support of "The Call" by the provisional group. We appreciate the insistence of Sir Edmund Herring (Chief Justice of Victoria, and one of the original signatories of "The Call") that Australia can only become a great nation if there is a great spiritual revival.

Closing services of W. W. Saunders' ministry at Caulfield (Bambra-rd.), Vic., have witnessed a number of decisions, climaxing in seven confessions of Christ at the farewell service on Feb. 10.

The brotherhood will be interested in the progress of the young cause at Canberra, towards whose establishment churches throughout the Commonwealth are still urged to give through the Federal Treasurer. Ira Raymond reports: "Since meetings were first held in the home of Mr. and Mrs. B. Buffinton, Braddon, seven months ago, fellowship has been enjoyed with many interstate visitors. Included among visiting brethren who have addressed the gathering or presided are C. F. Adermann, M.P. (Kingaroy, Q.), D. K. Beiler (Glenelg, S.A.), J. Carey (Dulwich, S.A.), J. Ewers (Perth, W.A.), R. N. Gilmore (College of the Bible, Glen Iris), F. J. Raymond (South Perth, W.A.) and W. F. Nankivell (Camberwell, Vic.). Members have been greatly assisted in the conduct of services by speakers from other Canberra communions. £100 from local offerings has been sent to the Federal Treasurer towards the Canberra appeal. The coming of G. R. Stirling in 1953 is eagerly awaited."

Warragul and Horsham churches, Vic., are among those planning Morris-Levett missions.

Preachers in all States are advised that, owing to pressure of work this year in our Victorian brotherhood, Easter Conference, Federal Conference, World Convention and Mission, it has been decided not to hold the proposed Preachers' Refresher Course. This decision follows full discussion at the recent Victorian Preachers' Retreat, and it is now suggested that the cancelled course be held during the August college vacation, 1953. It is hoped that those who planned to attend this year will be able to share in this course next year.

From Victorian youth leader, L. A. Trezise, B.A., comes a telegram dated 14/2/52: "Forty-five young people, teachers, club leaders, commence training for service camp to-day at Hall's Gap."

The church at Belmont, Geelong, Vic., has been heartened by the arrival of the church building from Meredith. It has been placed on a site in Roslyn-rd., and it is hoped that it will be ready for use within three months. Red gum blocks for the building were generously donated by L. Mountjoy (Drumcondra), and men of the church have begun working-bees on the property. Church has enjoyed fellowship with many visitors from all parts of the State during holiday season. One young lady recently confessed Christ, Mr. Taylor (Laird-terr.) being the speaker. On Feb. 10, Mr. Tattersall (morning—47 present) and Mr. McDonald (evening) brought messages. Prayer meeting was held at the home of Mr. and Mrs. Thomas.

At a recent meeting of the Victorian churches' Properties Corporation (Church Extension Dept.) R. Enniss intimated his desire to discontinue his work as treasurer of the Corporation owing to pressure of other work. At his request his resignation was accepted, and F. N. Lee was appointed to the position. Mr. Lee now becomes

secretary and treasurer, and all monies should in future be sent to him at 430 St. George's Road, Thornbury. Mr. Enniss will continue as chairman of the Corporation, and he may be consulted on church property matters as heretofore.

Both the Federal College of the Bible, Glen Iris, Vic., and the Woolwich (N.S.W.) Bible College begin their first terms for 1952 on Feb. 20.

World Convention Melbourne, Aug. 5-10

AMONG THOSE PRESENT:



Gaines Monroe Cook

Dr. Cook is Executive Secretary of the International Convention of Disciples of Christ—the annual conference of our churches of the North American continent. He is the first full-time secretary of this Convention, but had previously occupied a variety of positions in the American churches, particularly in the State of Ohio, where he was Director of Christian Education for three years, followed by 15 years as Secretary of the Christian Missionary Society, the State co-operative body of the Disciples' churches. Dr. Cook's address at the World Convention at Leicester in 1935, on Christian Education, was a feature of the Convention and he is certain of an attentive audience at Melbourne. Of some interest to Australians is the fact that since 1941 Dr. Cook has been a member of the Board of Trustees of the College of the Bible at Lexington, Kentucky.

REGISTER NOW!
SEE YOUR CHURCH SECRETARY

The 1952 Women's World Day of Prayer is being observed on Friday, February 29. In Melbourne, sessions will be held at 11 a.m. and 2.30 p.m. in the Assembly Hall, Collins Street. Sessions are also being held in most suburbs.

Fairfield church, Vic., held a social evening on Feb. 9 to honor Stan Bannen, who will commence studies at the College of the Bible. A large gathering of friends enjoyed the items contributed by members and friends from neighboring churches. The occasion made history, as Mr. Bannen is the first young man to be offered for the ministry by Fairfield church. Presentation of a Bible and Concordance from church and Y.P.F. marked the occasion.

We were glad to note the following in *The Christian Echo*, monthly paper of our Queensland brethren:—

"Mr. Hermann, who for 10 years has been actively associated with the work of C.F.A., has been elected chairman of the Brisbane City Mission. We congratulate him and pray that his leadership of the Mission will be much blessed. We further congratulate both Mr. and Mrs. Hermann on the occasion of their golden wedding. The church and brotherhood activities of Mr. and Mrs. Hermann are known not only throughout our Australian brotherhood, but all over the world they are honored as servants of the Lord. May they long continue to inspire and encourage those with whom they come in contact."

Church reporters are advised that the "Membership" heading at the top of "Church News" will be confined to transfers of membership. The inclusion of names under "Discipleship" will indicate that such have, or will, become members by faith and obedience. These names will, therefore, not be repeated in the "Membership" column, as was the earlier practice. Reporters would add to their helpfulness if they would always indicate clearly at the head of their reports all names which should be included under "Discipleship," "Membership," "Fallen Asleep" and "Marriage."

In forwarding an annual subscription, S. Nelson, of Nedlands, W.A., writes: "We have taken the *Christian* for over 50 years—in fact, nearly 60—and miss it when it does not arrive." Such appreciative notes have been an encouragement to the editorial staff and management.

The Bercan Press, the publishing house of the British churches of Christ, has recently published the "Declaration and Address" in booklet form. Copies are obtainable from the Austral Printing and Publishing Company at 2/3 per copy, posted 2/6. No enthusiast in promoting the cause of Christian union can afford to be without a copy. William Robinson in the introductory notes says: "This document, issued in 1809, coming from what was then called 'The New World,' is a classic amongst the world's documents on Christian unity. It forms one of the basic documents of the people variously known as 'Disciples of Christ' and 'Churches of Christ,' who now number something like two million. It comes out of the Presbyterian household so far as the Ecumenical Movement is concerned. It may be said to be 'born out of due time.' Actually it is a century before its time."

At Shepparton, Vic., there were good attendances for first services conducted by T. V. Weir, who has taken up ministry following J. W. Lewis. Mr. Weir and family had special welcome on Feb 6 when large number attended. Mr. Clydesdale welcomed them on behalf of church, while representatives from ladies' auxiliaries, C.E. and officers' board all gave warm welcome. Mr. Atkinson spoke on behalf of aboriginal church. Items were rendered by members of C.E., Mr. and Mrs. Atkinson, Mrs. Bowen and Mr. Branson.

N.S.W. Youth Dept. gives grateful thanks to all who have made contributions of money and goods for the Youth Centre. Helpers from City and Wollongong assisted in the erection of the tents. On level ground and in such a setting the tents looked fine. The time in erection was considerably shortened. For the first time in the eight years the staff was able to meet the Christmas campers without being fagged out. It is aimed to make the place a real evangelism centre. Camps will be held at Easter at both Lake Macquarie and Lake Illawarra and it is hoped to have things functioning much better at Lake Illawarra by that time.

Choirs arranging Easter music will be wise to give attention to "Easter in Melbourne Town." The words are by Percy Pittman and the music by M. E. Pittman, L.Mus.A. On the same leaflet is a further contribution entitled "Love Gifts." Copies are available from the Austral Printing and Publishing Company at 4d. per copy.

Aoba Misses Hurricane

The Christmas that has just gone would probably have been the saddest that the Islands in this group have known for many years. Never before in the known history of the New Hebrides were so many lives lost as a result of the cyclone that swept through the group.

Fortunately for us, the full force of the storm missed Aoba, but the islands just south of here received its full blast. At least fourteen ships were wrecked, with loss of life of both Europeans and natives. A number of natives were killed by a landslide, and others were swept out to sea and drowned. Large trees were uprooted and washed out to sea by fast-flowing rivers.

Immediately after the cyclone had passed, we went across to Maewo in the small launch and were amazed to see on the way over scores of great logs, measuring in some cases 15 to 20 feet in length. The natives were amazed at the sight, and to make it clear how unusual it was, old Isaiah said: "My hair is now white but in all my days I have never witnessed such a sight." These logs have been a danger to shipping and few ships are moving at night, particularly in the southern part of the group.

The baptismal service planned for Christmas Day was postponed until the following Sunday, but a good number gathered together for a service held on Christmas afternoon. Thirteen candidates were buried in the waters of baptism the Sunday following Christmas, making a total of 26 for the month of December.—R. McLean (Aoba).

Opportunities and Opposition

We had a good preaching camp at Lasurra. Perhaps Mr. Thomas may have told you about that. Although only one soul came into the Kingdom of God, the people were quite willing to listen to us.

Recently a lot of opposition to the gospel came from the Poona people, but that was only a local opposition. The good Lord has still kept the door open for us. This means that we must be busy in our work, and we must mean business. As the time draws near to our Lord's coming again, we should be found working for him.

We are glad to see that the opportunities are still coming.—H. Waghmodi (Indapur).

Financial Notes

General Income

To end of January, brotherhood giving to "General" funds amounts to the record total of approximately £16,000, or about £5000 above that of last year. Island income has accounted for some of this advance.

Unfortunately the set-back of the past two years weakened the position considerably and now rising costs are causing some anxiety. We express our deep appreciation for the loyalty of the brotherhood and ask them to continue in prayer and sacrifice.

Increases in Salaries

High cost of living has made rises inevitable, and a second rise in missionaries' salaries has been made. Since the beginning of the new financial year this item alone has added nearly £700 to the field budgets.

Deputation Expenses

Our Indian delegation for the World Convention—John Bairagi, Dr. Patil and Miss Vawser—have booked their passages and expect to be here about July. We now have to find the money for these expenses. Board asks the brotherhood to share in this expense. About £500 is needed, but if all had a share the relative cost to each would not be high.

Minister's Musings

DAY BY DAY

SUNDAY.—I was a visiting preacher elsewhere this morning. It was interesting to note some differences in the order and conduct of the worship service. One addition I certainly did not like was the sight of the church secretary, seated at the back of the building, with the church roll open in front of him during the sermon. Every now then he half-rose from his seat while he craned to see whether Mrs. So-and-so was present. The sight of that bobbing form, those straining eyes, that poised pencil and open roll book was almost too much for my poor sermon. How could a preacher give his best when the man who had welcomed him so effusively early in the meeting had become nothing more than a jack-in-the-box, more concerned with an accurately-marked roll than with his own need of the Word of life? I suppose there was a hearty tick against his own name, but he was scarcely more present than those who were bodily absent. Actually he's a likeable chap and a most efficient secretary—but too efficient for his own soul's good. It wasn't only the sermon he missed (I doubt if that was much to miss this morning!), but all through the service he had seemed to be on the move, attending to fussy details. I wonder if he ever finds time to *worship*? He breezed up to me after the service, saying, with a hearty handshake: "Thanks, brother, for a nice sermon." It was so obviously his "tag line" for such occasions that I only just fought back the reply: "How do you know it was?" I doubt if I have ever quite got over the shock of an incident in my early days as a preacher. There were young people present that night whom I had every reason to hope might make their decision, and all the longing for that was in my preaching. During the invitation hymn I sensed a movement towards the back, and glanced there—only to see one of the church officers busy counting the number present! I wonder if some men will ever learn that there are more important things than statistics?

MONDAY.—The Lakes and Rita arrived home from India this morning. Tom certainly looks fitter than ever, as though his accident had never really happened. They were laden with curios for some of their friends; two exquisite little Indian dolls brought cries of delight from Laurel and Catherine. Andrew Lake, surprisingly, had a volume of verse to give me. His fellow-businessmen would hardly guess the love of poetry which this engineering genius possesses. He told me that one of the best things about the trip was the leisure to read and discover the fascination of an Indian poet like Tagore. He wanted me to read some of the poems which had especially appealed to him.

TUESDAY.—It was almost another of those fatal shooting accidents. Two of our young men went shooting on Saturday; one tripped over a tree-root, his rifle discharged a shot at the other. Fortunately it was not a serious wound, but bad enough to mean that he'll be out of commission for a month or more. Sam is rather inclined to over-blame himself for what happened to Dick. He was visiting Dick in hospital when I called there to-night. I told them both about a famous American preacher, George W. Truett, one of whose evangelistic books I have on my shelves. He had a tragic experience when out hunting quail with a friend; his gun accidentally discharged; the friend was

struck in the leg and died a few days later. When Truett knew, his grief was intense. He told his wife he could never preach again. But he did—with preaching that met men's needs. As one man later put it: "His vast capacity for helping people in trouble as well as his power in the pulpit is born of the tragedy which re-made him." In 44 years' ministry in Dallas, his church's membership grew from 715 to 7,454. "He really did something with his life, didn't he?" commented Sam. "So can you both," I said quietly.

WEDNESDAY.—A heavy, humbling day! I'm in the mood to appreciate Spurgeon's riddle: "If Paul was the least of all saints, what size are you?"

THURSDAY.—Now, what next? I noticed in my morning paper a letter from some one obviously concerned with a number of disputed L.B.W. decisions during the recent West Indies-Australia Test matches. Why not, he suggests in all seriousness, instal cameras trained on the wicket in much the same way that cameras are focussed on the finishing post on race-tracks? If every stroke were automatically filmed the umpires could "call for a photo" to determine whether or not the batsman was in front of the wicket, and so avoid any arguing. And what would be happening in the Melbourne "outer," I wonder, while play was held up and a photo studied before a batsman was either given out or allowed to remain? Shades of W. G. Grace! Too much of the light-heartedness of real cricket has already been squeezed out of so-called "big cricket." What would be the fun of having proof in black-and-white that you were "out"? Fancy not being able to criticise the umpire!—It isn't only cricket, however, which suffers from its precise and unimaginative supporters. There's too much that is deadly dull in some folks' approach to religion. Some of it we've outgrown, like the spirit which on one occasion prompted the mother of Phillips Brooks (America's poet-preacher) to send up to the study where ministers were assembled and remind them that it was "the Sabbath evening"—as though joy could ever be out of place on the day which marks our Lord's resurrection. I make no plea for mere frivolity, nor for that escapism which is blind to so much that is serious and foreboding in our times, but even Christ, with the cross ahead of him, found time to laugh as well as weep, to feast as well as pray.

FRIDAY.—Against the solemn background of the B.B.C. broadcast of King George VI's funeral, it was almost impossible not to think of Tennyson's *In Memoriam*, with its plaintive mourning, and almost desperate faith like: "I can but trust that . . . every winter change to spring," and "Farewell! We lose ourselves in light." In those days Tennyson could write: "O for the touch of a vanish'd hand, And the sound of a voice that is still!"; now radio can still give us the King's voice, but who can bring back the touch of his hand? Thank God, his faith was—as is ours—in the one who said: "Because I live, ye shall live also."

SATURDAY.—I came across this stimulating thought for a preacher while reading Andrew Lake's volume of Tagore's poems. "Be not ashamed, my brothers, to stand before the proud and the powerful in your white robes of simplicity. Let your crown be of humility, your freedom the freedom of the soul. Build God's throne daily on the simple bareness of your poverty, and know that what is huge is not great, and pride is not everlasting."

INTERSTATE C H U R C H N E W S

“ . . . they rehearsed all that God had done with them.”

Discipleship

Harold Bricknell, Goolwa, S.A.
Rosemary McDonald, Warragul, Vic.
Val Redman, Ascot Vale, Vic.
Lorna Smedley, Blackburn, Vic.
W. R. Marsh, Footscray, Vic.
R. Westcott, Footscray, Vic.

Membership

Mr. and Mrs. E. O. Thompson, Kilburn, S.A.
Miss N. Rogers, Footscray, Vic.

Fallen Asleep

Mrs. Wyman, Maylands, S.A.
Mrs. Sephton, Kingsford, N.S.W.
Mrs. Gladman, Footscray, Vic.

Marriage

Joyce Coxhead to Harold Tovey, Footscray, Vic.
Jessie McGregor to George Mather, Footscray, Vic.

New South Wales

Albury-Wodonga.—Work continues to progress. P. Retchford (N.S.W. State evangelist) is conducting three weeks' special meetings; one decision Albury, one decision Wodonga. Men's Fellowship commenced Feb. 10. New Sunday school has been commenced at Hume Weir, 31 scholars first Sunday.

Kingsford.—Mr. and Mrs. Elliott and family have returned after brief holiday in Victoria. During the absence of the preacher, Mr. Jenner conducted gospel services, and morning speakers were Mr. Beadle and Mr. Morton. Sympathy of the church has been extended to Mr. Sephton and family in the passing of Mrs. Sephton, and also to Mrs. Dale Agnew in the loss of her mother. On Feb. 3, G. Burns, Conference President, was welcome visitor, giving helpful message. In the evening, aborigines from La Perouse Native Mission settlement were present and took part in a largely attended service. Now that holidays are over, attendances at all meetings are on the up-grade and B.S. report notable increases. Fellowship has been enjoyed with Mrs. Murray (Taree), G. Underhill (Subiaco) and J. Ewers (Lake-st., Perth).

Wagga.—A welcome social evening was tendered to Mr. and Mrs. Alan Morris on Wed. Feb. 6. A. R. Dow presided over the meeting and brought the good wishes of the church to Mr. and Mrs. Morris. Representatives were present from the Salvation Army, Presbyterian and Baptist churches, who expressed their willingness to co-operate with Mr. Morris and wished him every blessing. Peter Retchford was present with a party from Albury and brought greetings

from H.M. committee. Greetings were also received from Wilkie Thomson of Malvern, Vic. W. H. Snowden presented A. Dow with two books which carried with them the church's appreciation for the six months' interim ministry just concluded.

South Australia

Wampoony.—Meetings continue to be well attended. Although many have been away on holidays, a number of visitors have been welcomed. Combined meetings with Mundalla are held once monthly. Interest in fortnightly Christian Fellowship still continues. Preacher, R. Pritchard and his wife are at present on holidays. Gordon Brown and Vincent Gennet have conducted services. Mr. and Mrs. Shackey have been welcomed after several months' absence in N.S.W.

Fullarton.—Three were received into fellowship on Jan. 20. Miss Turner (British Syria Mission) spoke at evening service on Feb. 3, and gave lantern lecture on 5th. B. W. Manning preached at both services on Feb. 10, paying tribute to the late King at morning meeting. Mrs. Fletcher Rogers was evening soloist.

Kilburn.—11.15 service on Feb. 10 was conducted by brethren from Maylands. Mr. Tompsett presided and Mr. Rodder preached. B.S. enrolled two new scholars. J.C.E. is growing under leadership of Beth Riches, assisted by Dean Hamilton, with Christine Semmens, pianist. Theo Edwards preached gospel at 7 p.m. and his daughter (Mrs. Hodges) and Mrs. Kelly sang a duet. Kathleen Crawford, Rhonda Edis and Mrs. R. Thompson have been added to the kindergarten teaching staff.

Maylands.—Church has enjoyed fellowship with many visiting friends, including ministers from country, suburban and interstate churches. Fellowship has been enjoyed with David Brook, Bob Brittain and Bill Greenwood on vacation from Bible College, Melbourne. David Chamberlain leaves to take up studies at Glen Iris and we wish all these young men God's blessing in their work. Early Feb. marked the beginning of the fifth year of Mr. Sherman's ministry. The past four years have been of mutual happiness and encouragement in God's service, 62 confessions of faith having been received and 71 people baptised. Recently six young people were baptised and received into membership. Two confessions of faith have been received. Church continues its support of Magill Training School for Boys, with another visit and concert organised by Fred Daniel. Appreciation of this interest has been shown by the Children's Welfare Dept. in a letter to our minister. One of our B.S. teachers, Miss Ruth Telfer, has been appointed teacher at a country school near Barmena. Our active church sec., L. J. Hudd, is greatly missed, having sustained an injured foot.

Semaphore.—During holiday period fellowship has been enjoyed with many visitors. Men of church have been busy painting and cleaning up around building. Endeavorers have recommenced activities after Christmas break. Y.P. society has been busy repairing and painting kindergarten chairs for new school at Draper. Several new scholars have been added to B.S. J. Manallack, of Berri, was morning speaker on Feb. 10, holidaying with his wife and

family at Semaphore. In the evening Mr. Matthews conducted a memorial service to our late King.

Goolwa.—On Feb. 9, members farewelled A. C. Thurrowgood and family. All speakers expressed their regret at the parting. J. J. Bragan spoke for B.S., Miss Dora Tuckwell for Youth Fellowship, A. Neighbour for church and G. Todd (Methodist). During their ministry of over two years Mr. and Mrs. Thurrowgood and their family endeared themselves to church. Mr. Thurrowgood's messages have always been a strengthening inspiration. Church presented Mr. and Mrs. Thurrowgood with a cosy fireside chair, and Y.P.F. also presented gifts from the members of the Goolwa church. Both Mr. and Mrs. Thurrowgood feelingly responded, with special thanks to Board of Officers for strong support. Several items were given during the evening, followed by supper. Church wishes them well in new field of service at Nailsworth.

Naracoorte.—W. B. Burn concluded his ministry on Jan. 13. At an after-church fellowship meeting, representatives from each auxiliary spoke in appreciation of his work, and made presentations, with their good wishes. Mr. Jackson, Methodist minister, on behalf of the Fraternal, spoke of splendid work done in religious instruction in the town and district. Mr. Burn's earnestness and co-operation in combined efforts. Eddy Verco conveyed best wishes of Bordertown and Kaniva circuits. Mr. Davis, manager of Struan Boys' Farm, told how Mr. Burn had endeared himself to all the boys at the farm. Will Francis spoke on behalf of local brethren. Mr. Killmier conveyed the thanks and best wishes of the church-members as a whole, and then presented Mr. Burn with a cheque, on their behalf. Prior to commencement of F. G. Banks' ministry on Feb. 10, help was received from speakers in Gordon Brown (president, Border District Conference), A. Harwood and A. H. Wilson (a former preacher here), L. Fisher and A. C. Killmier. Beth Killmier has returned to the city to take a further course of nursing.

Victoria

Castlemaine.—Church has been without a resident minister for 12 months. On Feb. 2 a well-attended service was held in the chapel to welcome Mr. and Mrs. K. J. Clinton, who have now taken charge of the circuit of Castlemaine and Harcourt. Fellow-ministers, together with Messrs. Gilbert Foster, Williamson and Parker (lay preachers) were present. Mr. Peeler, senr., church elder, welcomed the young couple, and wished them God's blessing in their first church in full-time service, and as husband and wife. Supper was served in the chapel hall, where Mr. and Mrs. Clinton were introduced to all present.

South Yarra.—Auxiliaries have resumed meetings. On Feb. 3 Good Companions held 11th birthday. On 4th, C.E. held meeting at home of Mr. and Mrs. Macdonald (Ormond). Many visitors were present during holidays: Mr. and Mrs. E. Roffey (Lane Cove, N.S.W.), Mr. and Mrs. Morris (Albury, N.S.W.), Mr. and Mrs. Smith (Castlemaine) and Mrs. Brown, daughter of Mr. and Mrs. Westwood. Speakers during Dec. and Jan. were T. Westwood, F. Lewis, A. Searle and J. Brown. Mrs. Westwood and Mr. Barbour are ill in hospital.

Camberwall.—Jan. average breaking bread was 95. Miss B. Cook has undergone an operation; Dr. Cyprus Mitchell, isolated member, has been admitted to the Alfred Hospital. Harry Cleland has entered national training camp. Junior choir has commenced practice under leadership of Harold Blair.

Boort.—Thanks are expressed to all who are helping A. C. Muddford in this part of the circuit. B.S. Xmas social was a great success under supervision of sisters Forster and Streader. Pyramid Hill Y.P. and members helped by coming and enjoying the evening with us. We have had the pleasure of several old members at services, in person of Mr. Dyer and Mrs. Saliberry (nee Lacy) and Mavis

Muller prior to her marriage with Albert Banks. Mavis is a former kindergarten teacher. F. N. Lee (Conference President) gave appreciated address. Members were sorry to farewell Matron Hardwick. Attendances are being maintained at services.

St. Kilda.—On Wed. Feb. 6, church members met to welcome new preacher and his wife, Mr. and Mrs. Fletcher, from Reservoir. Secretary, K. Alexander, extended official welcome. Mr. Fletcher started his ministry on Feb. 10. Thanks are extended to brethren and sisters who conducted services during period without a leader.

West Preston.—Annual business meeting of church was held on Feb. 5, when the following officers were elected: elder, C. W. Hart; secretary, F. V. Brown; treasurer, D. Ferguson; deacons, A. W. Aitken, R. Farmer, A. Notman, A. Scaife, G. Seal, A. E. Wood. Mrs. Wells returned to the services on 10th after long illness. Mrs. Box and Margaret are leaving for six months' holiday in New Zealand. During last year J.C.E. collected, among other things, 1½ tons of newspapers for sale to aid Lord's work. All auxiliaries have commenced after Christmas break.

Coburg.—Attendances are returning to normal after holidays and all auxiliaries have resumed. During past few weeks there have been 10 confessions of faith. J. Elder has had an accident and is in Kyneton Hospital. Mrs. A. Williams, who has been in hospital, is now convalescent. Mrs. Kaighan and Mrs. Shearer are still very sick. Mrs. Kirwood is improving; Evan Williams is in Orthopaedic Hospital, Frankston; Mrs. Reed has a broken ankle; Jim Myerscough and Natalie Haddow, who were in hospital, are now home again. K.S.P. officers elected for 1952 are: chancellor, Ron Thomas; vice-chancellor, Wm. Cherry; scribe, Max Hurren; purser, Alan Ashe; chaplain, H. Hammon. Senior cricket team is doing well. Soloist at evening service on Feb. 10 was Miss V. Barnden.

Geelong (Drumcondra).—On Jan. 31, church farewell Miss Pam Chapman, studying at Melbourne College of Nursing. R. Wilson attended Preachers' Retreat at Monbulk. Junior and senior C.E. commenced on Feb. 6.; other auxiliaries have also re-commenced. Prayer meeting is now held on Friday night.

Warragul.—V. Quayle has resumed ministry following annual leave. A young sister was welcomed by faith and baptism on Feb. 3, when guest speaker was Mr. Smeeton (B. and F.B.S.). Men's Fellowship held first meeting for year, and harvest festival of church was celebrated. Produce was transported to West Gippsland hospital, following parade of nurses and hospital officials at evening service. Preparatory mission handbills are being distributed by church members.

Horsham.—Attendances and interest have been maintained. Mr. Sheriff and Mr. Miller spoke at all services during preacher's vacation. Mr. and Mrs. R. Alison, of S.A., worshipped with church on Feb. 3. Mr. Alison's message was much appreciated. W.M.B. have commenced for year; Mrs. Cremin, president, and Mrs. Butler, secretary. S.S. attendances have been good. The school has a special visitor in the person of Mr. Jacobi. Officers have installed a hot water system in manse. Offering for the Canberra fund was £20; aborigines' missions offering, £30. In absence of preacher at Dimboola, G. Miller (morning) and A. Cremin (night) spoke on Feb. 10.

Tootgarook.—During the holidays there were large congregations at all services. T. G. Westwood, K. Jones, G. Thomson, A. R. Lloyd, B. J. Combridge, C. Gadge and Mr. Moorhead exhorted the church; all addresses were much appreciated.

Blackburn.—Annual meeting was held on Jan. 31. Reports indicate healthy condition of work under leadership of S. Neighbour. Extension of kindergarten hall has commenced. On morning of Feb. 17 a presentation was made to Don Smith who enters the College of the Bible. Lorna Smedley has commenced training for her nursing career.

Mrs. P. D. McCallum (N.S.W.) writes on

The Evangelistic Approach to Women

Is there a need for a special evangelistic approach to women? In most places women out-number men in church attendance but when we think on the many almost empty churches in our land we realise how very few women or men regularly attend the public worship of God.

The question that faces the church to-day is *WHY* this indifference and *WHAT* is to be done about it.

Attitude of Women to the Church

Enquiries from women who do not attend church showed that their comments followed set patterns and can be grouped as follows:—

(a) A materialistic attitude to life—so busy getting things that spiritual values are overlooked.

(b) Disillusionment following world wars and fear of another one. The church is criticised for not making a more courageous stand in eliminating causes which lead to war.

(c) The barrier of sex raised against women in not allowing them to use their full capacities in the church. This criticism is especially strong where they have heard talk of "The Priesthood of Believers," and the question is asked: "Are not women believers?"

(d) Difficult home circumstances and an inadequacy to overcome them.

Importance of Winning Women

Few women are anti-God but many are indifferent and even bitter toward organised church life. Yet many of these long for something better in life and here is the opportunity for a special evangelistic approach.

We live in a day of specialisation and varied approaches are necessary towards people of varied interests. E.g., An evangelistic approach is made to students on the problems they meet as students. In the newer field of industrial evangelism it is from worker to worker. Interest and occupation is the keynote of one's approach.

Most women are home-makers and have their greatest interests in home and family life. Even in these days of full or partial employment for many married women, the mother still has a wide influence in determining the standards of

the home and in forming attitudes of children and young people. Therefore it is of the greatest importance that the women should be won to Christ.

But HOW?

If we answer some of the criticisms listed above, we see there is need—

(a) For Christian women to realise their responsibility to show to the world that spiritual values are greater than material things.

(b) For church leaders and people to make a courageous stand, that justice be shown to all peoples irrespective of race, class or sex.

(c) For the church to show as enlightened a policy towards women's place in the church as she did towards slavery which was once a debatable question.

(d) For Christians to simplify their way of life if necessary in order to have time to help those in need.

And I would add:

(a) A strong, friendly, enthusiastic women's society in every church that will have a programme to interest non-church-going women and thus introduce them to active church life.

(b) Suitable women to be appointed to do personal work and visitation in the home and hospitals.

(c) Special missions for women by women.

Women's Special Problems

Women have specific problems especially when families come to adolescent years. They often will discuss these with an understanding woman whereas they sometimes will not do so with a minister. Hence a specific need which calls for a specialised approach.

Some of these ways may appear indirect methods of evangelism but are as necessary, if the modern, intelligent, non-church-going woman is to be won to Christ, as it is to have strong, sincere preaching from the pulpit, good music and a high standard of worship in the church services . . . and a friendly spirit amongst the members.

Here is an opportunity and a responsibility to our own and future generations.

Ascot Vale.—One has been received by faith and baptism. H. Gross' messages are most helpful. Women's Guild resumed after vacation. Young men's club appointed at their annual meeting: president, A. Sterling; secretary, Geff Pollock; treasurer, Phil Williams. The following officers were appointed by tennis club: president, H. Gross; secretary, Alan Sterling; treasurer, Ken Williams. On Feb. 10 Bob Conning (Nth. Essendon) presided, H. Gross preaching to a good congregation.

Footscray.—Through the holiday period church attendances were very good. Attendance for breaking of bread on several occasions has been over 100. Mr. Hurren and 20 Kappas and Phi Betas attended camp at Monbulk. K.S.P. won shield for best chapter for 1951. All auxiliaries have made an excellent start for the new year. Mr. and Mrs. Hurren have commenced the 6th year of service with the church. Their ministry is very much appreciated.

Maidstone.—Visitors have included Mr. Ellis (Bendigo), Laurie Randall (St. Arnaud) and Mr. and Mrs. Arthur Lewis. Aborigines' offering amounted to approximately £11. A. E. Hurren spoke on Feb. 10 in morning. Fay Trezize, a S.S. scholar, is sick. Mrs. T. Hampton is

assisting in kindergarten. On Feb. 9 a social evening was held to honor Mr. and Mrs. Ken Alexander, who acted as song leader at the recent mission. After an enjoyable evening of games and items, opportunity was taken to make presentations to both Mr. and Mrs. Alexander. K.S.P. held an initiation ceremony on Feb. 11. On the 13th, half-yearly business meeting of Footscray-Maidstone churches was held at Maidstone, where the following delegates to Conference were elected: A. Pfeifer, E. Randall, A. E. Hurren, K. Lacey; Mesdames Clencil, Squires, Hayden and Ivory.

East Preston.—Annual meeting of church was held on Feb. 13, when a large number were present. The reports of all auxiliaries revealed enthusiasm and interest. Deacons: Greig, Fisher, Johnson, Crisp, Best and Arnoit; Deaconesses: Andrieu, James and Langford. Church had total increase of 15 members, membership now standing at 61. All auxiliaries have resumed after holidays. Mr. and Mrs. Langford have commenced second year of ministry and during their holidays Messrs. Fisher, Greig and Ferguson took services. Y.W.F. gave £150 towards building fund, and new S.S. hall is progressing well under Mr. Fisher. Total offerings for all purposes exceeded £1,000.

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112th ANNUAL PUBLIC MEETING
Independent Church, Collins Street

Tuesday, Feb. 26, 1952, at 8 p.m.

Speaker: L. J. Gomm

Topic: "THE ETERNAL CONTEMPORARY"

Chairman: Bishop Donald Baker

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Organist - - - - Mr. Cedric Gower

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64th CHURCH ANNIVERSARY SERVICES

24th February, 1952

11 a.m. R. Enniss, World President

Dedication of Manse

7 p.m. C. J. Mackenzie

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South Yarra

HOMEcomings SERVICES

Sunday, February 24

Speakers: 11 a.m. Russell Baker

7 p.m. Dr. W. H. Hinrichsen

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ESSENDON CHURCH

37th ANNIVERSARY SERVICES

SUNDAY, MARCH 2

Speakers: A. E. White, 11 a.m., E. McIlhagger,
7 p.m.

Former members cordially invited. Hospitality provided.

COMING EVENT

FEBRUARY 24 (Sunday).—Newmarket church anniversary. 11 a.m., W. F. NANKIVELL; 7 p.m., D. W. HIBBURT.

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KENNETH J. CLINTON, B.A. (preacher Castlemaine Church, Vic.)—The Manse, 17 Doveton Street, Castlemaine.

IN MEMORIAM

LEE.—Mervyn, 458th Sqd., R.A.A.F., Feb. 12, 1945, dearly beloved husband of Doreen, loving Daddy of Sandra (dec.) and Carolyn. Aged 27 years.

Greater love hath no man than he lay down his life for his loved ones.

Inserted by his loved wife, Doreen and little Carol.

LEE.—Cherished memories of dear Mervyn, W.O., 458th Sqd., R.A.A.F., killed in air crash, Gibraltar, Feb. 12, 1945, loved son of Tess and Lionel (dec.), loved brother of Aub. (dec.), late A.I.F., Ray, Ken (dec.), late A.I.F., and Rod.

A tender chord of memory

Is softly touched to-day,

Loving thoughts of you, dear Merv.,

Will never fade away.

Inserted by his loving Mother.

LONG.—In loving memory of our dear Mother, Elizabeth, who passed away suddenly February 17, 1935; also our dear father, William, passed away Oct. 23, 1942.

God has you in his keeping,

We have you in our hearts.

Inserted by their loving family (St. Yarra).

KLEASE (nee Nash).—Treasured memories of our beloved daughter and sister, Jean, whom God called Home, Feb. 15, 1948.

When the weary ones we love

Enter on their rest above—

Seems the earth so poor and vast?—

All our life-joy overcast?

Hush! be every murmur dumb:

It is only "Till he come!"

Inserted by her loving family.

Federal College of the Bible PUBLIC INAUGURAL SESSION

Monday, February 25 at 8 p.m.

in Lygon St. Chapel

Speaker: J. McGregor Abercrombie

Music will be supplied by the

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of Brighton Church

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CONCERT

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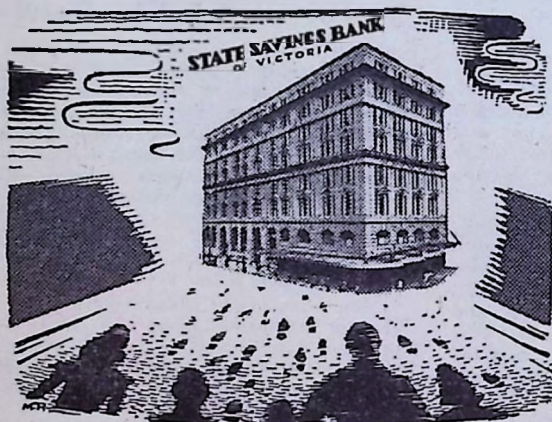
Admission 2/-.

Proceeds toward Convention expenses

Obituary

Albert Toyne.

Albert Toyne, of Edithvale, Vic., had been a member of churches of Christ for 43 years. He and his wife, then Marion Marsh, organist of the church at Geelong, were the first couple to be married in the Latrobe Terrace chapel. For more than 20 years our brother, with his wife and family, served with the church at Dandenong, and later at Parkdale. Mr. Toyne filled



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almost every office. a brother can fill within the church, including a number of years as B.S. superintendent. I would like to pay personal tribute to the warmth of his friendship, the generous hospitality of his home, and his Christian life and service. The funeral took place at the Springvale Crematorium on Nov. 9, 1951. A large company of his brethren from Masonic lodges also paid tribute to his memory. Loving sympathy is extended to Mrs. Toyne, Rita (Mrs. R. Sandercock), Lylie (Mrs. M. Sill) and his son Dr. Howard Toyne.—L.A.T.



**KINDERGARTEN AND
PRIMARY LESSONS**

The following syllabus for April-June, 1952, inadvertently omitted from printing of the *Elementary Teacher's Bible Guide* for Jan.-Mar., is printed here for teachers wishing to plan their sessions well ahead. Lessons for July-Dec. will be found in the April-June quarterly.

Kindergarten

Unit 4. FRIENDS OF JESUS:

- 14. Apr. 6—The Children Who Sang for Jesus (Palm Sunday)—Matt. 21: 1-9, 15, 16; Psalm 118: 26.
- 15. Apr. 13—Easter Joy—John 20: 1-18.

Unit 5. GOD'S CARE FOR BABIES.

- 16. Apr. 20—A Baby Who Lived in a Tent—Gen. 13: 18; 21: 3, 8.
- 17. Apr. 27—A Baby in a Cradle Boat—Exodus 1: 8, 9, 22; 2: 1-10.
- 18. May 4—A Baby in a Far-Away Home (Missionary).
- 19. May 11—The Baby Samuel (Mothers' Day)—1 Sam. 1: 1-12, 17-28. (CRADLE ROLL SERVICE.)

Unit 6. GOD'S LOVING CARE.

- 20. May 18—God's Gift of Home—Num. 32: 16; Deut. 11: 10-15, 19; Joshua 1: 11-14.
- 21. May 25—God Gives Us Food—Exodus 16: 1-5, 14-31.
- 22. June 1—We Trust God for Warm Clothes—Prov. 31: 10-31; 27: 26.

Unit 7. STORIES OF RUTH.

- 23. June 8—Ruth Loves—Ruth 1: 1-18, 22.
- 24. June 15—Ruth is Happy—Ruth 4: 13-17.

Unit 8. JESUS THE JOYGIVER.

- 25. June 22—Jesus Brings Joy to a Blind Man—Luke 18: 35-43.
- 26. June 29—Joy to the Helpless—Luke 6: 6-11.

Primary

Unit 4. EASTER GLADNESS.

- 14. Apr. 6—The Children Greet Jesus—Matt. 21: 15, 16.
- 15. Apr. 13—The First Easter—Mark 16: 1-7.
- 16. Apr. 20—With Jesus on the Seashore—John 21: 1-14.

Unit 5. WORKERS FOR JESUS.

- 17. Apr. 27—How Philip Shared the Story of Jesus—Acts 8: 26-38.
- 18. May 4—Foreign Mission Lesson.
- 19. May 11—Mothers Who Met Jesus (Mothers' Day)—Mark 10: 13-16.
- 20. May 18—A Roman Soldier Hears About Jesus—Acts 10: 1-35.

Unit 6. THE LORD'S PRAYER.

- 21. May 25—Our Father—Luke 11: 1-13.
- 22. June 1—Hallowed Be Thy Name—Luke 2: 40-52.
- 23. June 8—Thy Kingdom Come—Mark 1: 16-20; 6: 7a, 8-12.
- 24. June 15—Our Daily Bread—John 6: 1-11; Acts 14: 17.
- 25. June 22—Forgive As We Forgive—Matt. 18: 23-25.

Unit 7. CHILDREN OF THE BIBLE.

- 26. June 29—Isaac, a Boy of the Tent People—Gen. 21: 1-8.

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