

Mrs. J. Murray

THE AUSTRALIAN

# Christian

NATIONAL WEEKLY REPRESENTING CHURCHES OF CHRIST

## Church Toll in Korea

Figures given by the National Christian Council of Korea show that out of 3,280 churches in South Korea, 973 buildings were severely damaged, nearly a third of the total.

Of these, 267 were completely destroyed.

Many have been rebuilt since the war's end, though often with less ambitious structures; it is a common sight to see a small wooden church hall standing inside the ruins of a destroyed one of brick or stone.

Pastors present a more serious problem than do buildings.

The losses of the war here cannot be so easily made up, and there are not nearly enough ordained men for the congregations seeking them: at present there are 1,877 pastors for 3,280 churches, and the difference is made up by lay evangelists.

To make the situation more difficult there are 363 pastors and evangelists missing—whether killed or still living in captivity in North Korea it is not known.

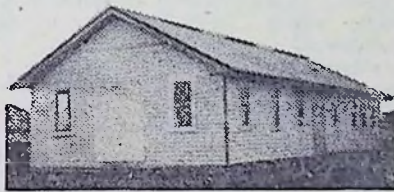
A new challenge to the Korean Churches has been the great spread of Christianity in the Korean army, an army which is now so large in relation to the size of the country that a chaplaincy corps of 340 pastors has been built up to serve it.

But there is one disadvantage in this growing chaplaincy corps—these chaplains are the very men from whom the Churches would normally draw their much-needed new pastors.

Another problem of the Churches

is one faced by other lands where great strides of civilisation have been taken in a short time: the towns have developed too quickly at the expense of the country and remote districts, so that the best men come to the towns for learning, and having learned, are reluctant to return home to the backward areas where they are in reality most needed.—E.P.S.

## New Building, Clayton, Vic.



After twelve months' hard work, the chapel at Clayton, Vic., was opened on April 24. Prior to the opening a presentation of a barometer and thermometer was made to W. Munday, in appreciation of his oversight and help in the erection of the chapel. C. Barnett, assisted by Conference President, S. Neighbour, turned the key and declared the chapel open, after which the building was packed for the opening service.

The building is 70 ft. long, 30 ft. wide, with baptistery and platform about 55 ft. from the entrance, while behind the platform is a 15 x 30

kindergarten room. The interior is oak-stained boards, 6 ft. high, with fibro-plaster roof, painted pale blue. The exterior is weather board with iron roof.

Mr. Holloway was chairman, and Messrs. Tucker, Arms and Kingsley led in prayers of dedication, and Messrs. Fordham and May sang a duet. Stan Neighbour gave his address, after which Mr. Wood closed with the benediction.

In the evening Jim Reid gave the address, and the chapel was again packed with friends and members of local churches. Thank-offering for the day was £120.

On Sunday Mr. Holloway preached in the morning, and 3 members were received in by letters of transfer. The chapel was again filled, 110 breaking bread, and happy fellowship was enjoyed by all. In the evening Mr. Randall was speaker, and at the close of his address the mother of a B.S. scholar made her confession. Once again the seating was taxed to the limit, and thus ended a very happy opening of the chapel.

Bible school on April 25 was attended by 117 scholars, and more are anticipated.



J. McCormick preached farewell messages to the church at Broken Hill, N.S.W., on April 25. At the close of the evening service, N. Rough, sec., presented Mr. McCormick with a monetary gift on behalf of the members, and the Ladies' Guild made a presentation to Mrs. McCormick through Mrs. Garner. At a farewell social, B.S. staff presented an inscribed tray.



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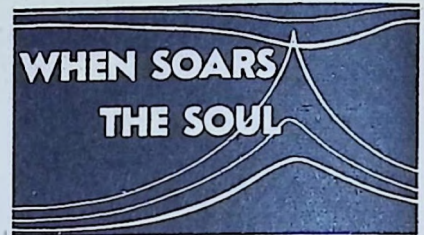
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When soars the soul earth's  
clamoring voices cease,  
Stilled in the wonder of God's  
power and peace.



Our Saviour Jesus Christ has put  
down death and brought life and im-  
mortality to light by the gospel. Of  
that gospel I have been appointed a  
herald and an apostle and a teacher,  
and this is why I am suffering. Still,  
I am not ashamed of it; I know whom  
I have trusted, and I am certain he  
is able to keep what I have put into  
his hands till the great Day. Model  
yourself on the sound instruction you  
have had from me in the faith and  
love of Christ Jesus. Keep the great  
securities of your faith intact, by aid  
of the Holy Spirit that dwells within  
us.—2 Tim. 1: 10-14 (Moffatt).

Security is a great thing, but we  
may pay so high a price for it that  
we bankrupt ourselves of what makes  
life worth living. We cannot re-word  
Christ's challenge and make any sense  
of it: "If any man would come after  
me, let him PLAY SAFE and follow  
me." Real security is, however, to be  
found; not by appeasement, for no  
man and no nation found it yet by  
yielding to what is false and wrong;  
not by foolishly accepting vain pro-  
mises of good times ahead and plenty  
for all if only we obey our self-elected  
masters; not by building up reserves  
and resources in this world, "where  
moth and rust doth corrupt and where  
thieves break through and steal," or  
where the disasters of one night may  
destroy the labors of many years. . . .  
The security we cannot here find we  
can take with us into every place,  
for it belongs within us. A Gaelic  
saying pithily puts it: "The secret of  
peace and the key to happiness is  
ever to sail the seas and ever to keep  
the heart in port."—Dr. Trevor Davies.

O Lord, grant me that true security  
of the adventuring soul who, pre-  
pared to hazard all, discovers all—in  
thy great service. Amen.

Thou hidden source of calm repose,  
Thou all-sufficient love divine;  
My help and refuge from my foes,  
Secure I am if thou art mine.

—Charles Wesley.

THE AUSTRALIAN CHRISTIAN



# For Every Child—Faith in God

What do we mean by a child's faith?

What can we do to help him develop it?

Here is the answer of Dr. C. A. Bowen adapted from an article in *International Journal of Religious Education*.

## The Child Grows in Faith

Vital faith does not come ready-made. It is not delivered as a messenger might hand us a package. Faith is something which God awakens in us and helps us to make powerful. The child is no exception. In fact, he is the vivid example of this. The newly born soon manifests an amazing capacity to believe and trust. He has faith. At once this faith makes demands upon us who are older and in whom the child places his trust. The child stands in need of love that looks ahead; understanding that is both patient and prophetic.

The faith of the child calls for cultivation and direction based on belief in God's purpose and power. The divine plan calls for many unfolding commitments to God and for continuous growth of this early trust toward Christian maturity. This exacts of us guidance that is thorough and resourceful, and that is itself motivated by Christian faith.

The child's maturing faith should become centred in Jesus Christ. That is certain. But the child is not compelled by nature to move in that direction. His Christian growth is not fixed upon him. From the very start he should be moving toward maturity as a Christian. But this faith must find nurture in the life of the home and in the Christian fellowship provided in the Church, if it is to come to full development.

In dealing with the realities of life, the child's faith must "make sense" to him. It must be realistic. It must have objective reality and justification as well as being something experienced within. Rudimentary adjustments between beliefs and doubts will need to be made early, for life is complex from the start. It is important that these adjustments shall not force the child's experience of faith aside into a compartment. It should be kept as the centre of all living, real and dominant. This calls for careful and understanding guidance from adults who themselves are mature.

## Christian Education is Christian Evangelism

The process of accomplishing this task is both education and evangelism. We might well speak of education and evangelism in the same breath. Only add the qualifying term, "Christian," to each. The adjective is the thing that separates Christian education from other forms and divides Christian evangelism from those vagaries to which we have objection.

It is easy to be impressed overmuch by the spectacular, to detect the power of God in some crashing episode of the soul. It is not always easy to see the same power in some simple and quiet commitment to the divine will as a child moves along the path of Christian growth. Jesus had the deeper insight. He could see the hand of God manifested in both developments. He did not set growth-power over against explosive power. Neither should we. It is important, however, for us to recognise and appreciate the less obvious but equally transforming, quiet ways of the saving Spirit within the human soul.

The child has a right to expect that we shall guide him into a consciousness of God so deep and real that it cannot be put aside; to commitment after commitment to Jesus Christ as his relationship to Jesus becomes more and more meaningful to him; to ever more penetrating experiences of religion; to increasing understanding of what Christian living means; to expanding comprehension in the scope of God's purpose. The child needs Christian education and evangelism which will bring this about. He has the right to expect this of home, church and community.

## Demands are Placed Upon the Home and the Church

To comprehend properly what a child's faith calls for we must consider factors which precede his entrance into the world. This faith places demands upon the parents-to-be and also upon the church to which they belong. The marriage ceremony commits the Church to keep the home close to its heart and to give the newly-weds guidance, fellowship and assistance in developing a scale of values which places their faith and that of their children-to-be at the top of the list.

The child confronts the Church with its best opportunity. Every new child brings that opportunity afresh and unspoiled. In this situation are the elements of destiny for the Church.

Confronted with such a responsibility there are those who would flee from it. Some parents would resign from the responsibility God has given them. They would lay the responsibility on the Church, as if it were possible for it to be met apart from the Christian home.

Confronted with such a responsibility there are those in the Church who would take flight. They think of the time element. They think of problems of schedule, equipment, leadership. They falter before a scale of values which places the faith of children at the top of the list of concerns of the Church. Too frequently the Church has been faint when confronted with the elements of destiny.

It is not surprising that we do not comprehend the significance of a child's faith, its complexity, its need for nurture and guidance. We have been accustomed to celebrations over the entrance of a hardened adult into the Christian fellowship. We have not learned to see the importance of what takes place as a child accepts God's love and moves along the processes of Christian growth. The exactions of leading children are missed. We turn to labor-saving routines, short-cuts and gadgets.

## We Must Keep Growing Too

The problem is largely one of understanding and of motivation. We are called upon by Jesus to "become as little children." We are expected to keep ourselves sensitised to the ways of growing children. Yet we do not want to pay the price of it. For example, a person active in providing books for parents and children says she cannot keep enough books on hand to supply the children—they are so eager to read good books; but that it is difficult to get the parents to read anything to keep their faith alive or to help them with their children. Efforts to get teachers of these children to participate steadily in leadership education is often equally discouraging.

Let us discover new insights into what vital Christianity really means. It will help us in facing the needs of our children. Our religion gives us saving power. It deals violently with stubborn evil. It deals gently with the tender spirit. Let us throw away adult stereotypes in thinking of the Christian life and draw closer to our children. To draw closer to them will not only enable us the better to guide them (and it is the only way we can guide them), but it will open to us the gates of the Kingdom.



# "THE ANCHOR HOLDS"

## W.A. 57th Annual Conference

Despite early fears that the polio epidemic might interfere with arrangements, the 57th annual Conference was characterised by large attendances, outstanding addresses, and a spirit of harmony and optimism which combined to make the occasion "one of the best yet." The only alteration was in the Youth Night programme, which was altered in character to eliminate the need for bringing young people together because of polio precautions. Incidentally, we are glad to say that the epidemic appears to be definitely on the wane, signs of improvement appearing just before Conference.

### Impressive Themes

The theme selected was "The Anchor Holds," designed to impress on the hearers the great fundamentals of the Christian faith and the things for which we stand. Addresses were given by R. Vincent ("The Anchor Holds"), S. H. Wilson ("Abounding Grace" and the Conference Sermon, "Imperatives to Unity"); T. D. Maiden ("Unshakeable Truth") and A. Anderson ("Living Hope"). These brethren measured up in a wonderful way to the themes suggested to them, and probably provided one of the best series of messages ever given at Conference.

A. Anderson was a welcome guest at Conference, and in addition to his address at the Brotherhood Rally on Friday night, showed on Thursday night, at the Foreign Mission Rally, excellent color movies of the work in India. It is safe to say that we learnt more about our Indian work and problems than ever before, and there will be a greater appreciation of the difficulties that face our missionaries.

### Good Friday Features

For some years now it has been the practice in this State to hold an Easter devotional service at 10.30 a.m. on Good Friday morning, followed by lunch, with business commencing at 1.15 p.m. The service undoubtedly sets the tone of the Conference sessions, and there is little likelihood of its ever being dropped from the arrangements. Newcomers to the State are always very impressed by this feature. This year, as usual, Lake-st. chapel was crowded to capacity, with chairs being used in every possible corner.

An appreciated item on Friday

night was a Symposium, in which H. Fitch, E. C. Smith and C. H. Hunt brought thoughts on "Work in Country Churches." Their brief messages centred on "Farming Districts," "Country Towns," and "Isolation and Isolationism."

Business sessions went smoothly and, for the most part, to time. The Conference President (J. K. Robinson) kept a firm hold, and delegates co-operated nobly.

There were over 200 at the Friday afternoon session, when every Conference Committee was given an opportunity to bring "highlights" to the meeting. Outstanding were the reports given on the Geraldton work by H. E. Greenwood, and on plans for a Christian Guest Home by the Social Service Committee.

### Forward Ventures

Geraldton is a town of 11,000, where there was but one family in membership with churches of Christ. The Home Mission Committee made finance available to erect a manse, including a large room used solely as a sanctuary, and Mr. Greenwood commenced his ministry in February. Already there are many encouraging signs. Gospel services are being held, and quite a few non-members have attended each night. The Geraldton cause is regarded in this State as a long term mission, and we believe that God will bless our efforts to extend his Kingdom there.

The Social Service Committee was able to announce that, with the magnificent help of the Women's Auxiliary, the Carlisle property is free of debt. It is proposed, however, to sell this now, as a much more promising avenue has opened up. The property previously occupied by the Perth Bible Institute, has in the care of Sisters Sharp been greatly improved, and has been offered to the brotherhood as a Home for the Aged. It includes two homes and a small chapel, and could be ready to open immediately. Conference endorsed the acquisition of the property, and the proposal to realise on the Carlisle land to help finance the new proposition. The new home is in beautiful surroundings overlooking new housing areas at Mt. Yokine and Joondanna Heights.

### Figures and Fellowship

Statistics showed a record aggregate membership of 3540, comprising 2169

active, 660 inactive, and 711 isolated. The increase in the number of inactive members presents a challenge to the churches, and a field of labor for the Rutherford campaign. Attendance of active members at the Lord's Table increased from 68 per cent. to 70 per cent. Bible School enrolments are a record at 3051, but other youth auxiliaries show decreases. There were 98 added by faith and baptism during the year. Offerings for all purposes in 1953 totalled a record of £37,024, being an average £24 per member attending the Lord's Table.

Three new preachers have come to the State since 1953 Conference, and there is now a record number in the State. New churches at North Beach and Shepperton-rd. (the latter being an amalgamation of Victoria Park and Carlisle churches) were admitted to Conference. New buildings have been erected or opened at South Perth, Shepperton-rd., Mukinbudin and Geraldton. Blocks are being acquired in new areas.

Conference concluded with an afternoon of fellowship on the S.S. Perth on Easter Monday, followed by a rally at Lake-st. organised by the Federal Aborigines Board in association with the Bethesda Hospital Board.

Reference should also be made to the fine singing of the Choral Society. This Society was formed at the direction of 1953 Conference, and obviates the need for forming a Conference Choir each year.

### Officers and Committees, 1954-55

**Executive:** G. A. Ewers (Conf. Pres.), C. J. Robinson (Pres. Elect.), J. K. Robinson (Past Pres.), A. D. Pyne (Sec.), F. J. Stephenson (Asst. Sec.), J. K. Jenner (Treas.), and A. J. Fisher.

**Home Missionary Committee:** Executive together with C. H. Hunt, J. Lavery, R. G. Little, F. Newcombe, W. A. Smith, A. W. Smyth, J. Stewart, E. Wortlehook and Mrs. Gilchrist and Mrs. Seaby (elected by the Women's Auxiliary).

**Foreign Missionary Committee:** J. W. Althorpe, T. Banks, J. K. Bond, C. M. Nelson, R. Pritchard, S. G. Taylor and Miss E. Marshall, Mrs. Palmer and Mrs. Lester (elected by the Women's Auxiliary).

**Social Service Committee:** A. J. Bridge, H. M. Gilchrist, C. Grist, C. Hogben, P. Marlow, W. H. Nightingale and G. Smith, and Mrs. Wilkerson and Mrs. Edwards (elected by the Women's Auxiliary).

(continued at foot of next column.)



# Aborigines Mission News

## BUILDING DRIVE REPORTS.

From a numerical standpoint the building drives which concluded at Norseman and Carnarvon on Mar. 19 were not as successful as those of previous years, but in enthusiasm of the workers and the amount of work accomplished in comparison with the number of workers they were quite up to standard.

At Carnarvon a team of eight visiting workers, plus the male members of the staff, did a splendid job. With Ted Chadbourne in charge they got the roof on the building, the floor down, completed the lining and the installation of the electric fittings, and the asbestos sheeting on the outside. The weatherboard dado on the outside, and the fixing of the windows have yet to be done. Non-arrival of materials on time delayed the work a little.

At Norseman the team was only three plus two male members of the staff for the first week. Two more arrived for the second week, and three more for the third week. Some casual help was received from a few men of Norseman town, among whom was the Methodist minister, who is a carpenter by trade. Robin Devonish was in charge, and displayed remarkable ability. Extensive concrete foundations were required at one end of the building. These were installed, the framework of walls completed, and a third of the roof put on. The outside covering and inside lining have yet to be done, and all windows and doors are yet to be fixed. Mr.

**Youth Committee:** F. J. Stephenson, R. Beard, D. Wood, A. Chessell, L. H. Park, J. Christie, J. K. Robinson, G. Smith, C. M. Hogben and Mesdames Morgan, Mill and Pallot.

**Properties Committee:** J. J. Collingwood, A. C. Olds, W. H. White, W. Yeomans, J. M. Rhodes and E. R. Berry.

**Training Committee:** A. Walkington, R. H. Hillier, G. Smith and S. H. Wilson.

**Advisory Board:** A. A. McRoberts, L. C. Peacock, J. Gordon, C. J. Robinson, W. S. Bown and J. K. Robinson.

**Literature Committee:** R. H. Hillier, R. G. Liddle, L. C. Peacock, C. J. Robinson and C. Beasley.

**Broadcast Committee:** J. Brown, J. Rhodes, C. J. Robinson, W. Samuel and Miss I. Beard and Mrs. W. Henderson.—A. D. Pyne, Conf. Sec.

Klemm remained on the job to make the electrical installations to the greatest extent possible.

It will be necessary to call for further volunteers to finish the Norseman building, and we are asking the Lord to provide the workers for this task so that it may be completed before the materials on the site deteriorate. Christian men able to help in this work are asked to get in touch with the Board secretary, J. K. Robinson, 23 Coronation-st., North Perth, W.A.

## MOOROOPNA, VIC.

T. Weir, minister of Shepparton church, has baptised 8 aboriginal people. These included a married woman, a family group consisting of father, mother and 15-year-old daughter, a 13-year-old girl, who is doing a splendid course at High School, and three young men. The Board of officers of Shepparton church has decided to place the aboriginal brethren and sisters on the Shepparton church roll under the heading "Mooroopna Branch." This will place them on the roll of churches of Christ in Vic-

torla, and, of course, of Australia. (Note: Shepparton, where we have a strong church, is 2½ miles from Mooroopna, and on behalf of the Federal Board and working in co-operation with the Victorian Aborigines Committee, cares for the work among the aborigines living at Mooroopna.)

## FITZROY, VIC.

An outstanding feature was a service broadcast by the A.B.C. from our building in Gore-st., Fitzroy. Isobel Kuhl, a native girl living at Ballarat Orphanage, and a native choir of 20 voices, rendered special items. The building was packed, the organiser of the Queen's tour, and Dr. Munro, representing the A.B.C., were present, and Dr. Munro interviewed some of the people. Under Mr. Beale's direction, the building had been cleaned and painted inside and out, and the offering of over £20 almost met the cost. A Bible Class has commenced, and there is a Youth Club of 20 members. Mr. Beale has consented to serve for a further 12 months. Doug. Nicholls is still active in the work.

# Federal Conference

The Secretary of Federal Conference wishes to draw attention to the provisions in the Constitution regarding

**NOTICES OF MOTION.**—Section 7 of the Constitution reads:

Six weeks' notice in writing shall be given to the Executive of all business to be brought forward at any meeting of the Conference; such notice to set forth fully the motion to be moved and shall be signed by the proposer.

No matter shall be discussed at any meeting of Conference unless such notice has been given.

July 8 is therefore the dead-line date for all such notices.

## AMENDMENT OF CONSTITUTION.

—Section 8 of the Constitution reads: No amendment of the Constitution shall be made unless:—

1. The Federal Conference Executive shall have received a copy of the proposed amendment three months before the date of the next Conference.

2. Notice of the proposed amendment shall have been submitted by the mover to the various State Executives.

3. A two-thirds majority of representatives in Conference vote for the amendment.

May 19 is therefore the dead-line date for all such notices.

**REPRESENTATIVES.** Section 3 of the Constitution provides that

For the due representation of the several States, representatives shall be appointed by such of the State Conference Executives as shall contribute towards the expenses of the Federal Conference.

The basis of representation shall be:

(a). For the first 500 members, six representatives.

(b). For each succeeding 500 or portion thereof, two representatives.

(c). The total number of representatives from any one State shall not exceed thirty.

By-Law 3 provides that—

Each State Conference shall, not later than six weeks prior to the commencement of each session of the Federal Conference, forward to the Federal Secretary the names of its official representatives to such session.

July 8 is therefore the dead-line date for all such notifications.



FRANK HUNTING, Ballarat, Vic., questions why we say . . . .

# The Sermon on the Mount is Impossible?

"If anyone slaps you on the one cheek, turn him the other."

"If anyone wants to sue you for your shirt, let him have your coat also."

"If anyone forces you to go one mile, go with him two."

"Whosoever he may be, keeps on begging you, give to him."

"You can't take these literally" is our first reaction. We would never do these! For instance, how can a person who passed through the Japanese prison camps love the Japs? That is impossible. So we begin to speculate. If someone slapped you on the cheek would you turn to him the other? Or, if like me, you insist on teaching what Jesus here taught, you will soon be challenged: "Well, if you had passed through the horrors of Jap prisoner-of-war camps, would you love them?" So we take up this teaching of Jesus and speculate about all the situations where we think it would be impossible to carry it out.

I have four answers to make to the challenge of this teaching of Jesus in his sermon on the Mount.

1. What I would do in this or that situation I cannot tell you. Nobody knows beforehand what they will do in a crisis. The man who tells you that he would turn the other cheek, that he would go the second mile, that he would love his enemy—simply doesn't know himself. We are given to telling other people that we would do such and such were we in so and so's position. The truth is neither we nor anyone else knows what we would do in that crisis or situation.

2. Left to myself I can tell you right now what I would do in most of the situations Jesus mentions. I would fail utterly and completely. All of this teaching of Jesus is completely beyond me.

3. I know that if I ever did do what Jesus teaches here—turn the other cheek, go the second mile, love an enemy—I would do it because Jesus was doing it in me. Every bit of it would be made possible only by him. Not any of it is within my reach. But all of it is an easy possibility if Christ lives within me. As a Christian I am to share his nature, I am to share his life, and it is his nature to do these things.

4. I am not to wait until the crisis to start practising this teaching (or indeed any of the great truths of Jesus). Day by day, when things are going smoothly and are well within my power to control and cope with, I am to build up a disposition of obedience to all that Jesus taught. In the ordinary common round of life, when there doesn't seem much call for grace or help, I am to learn through constant practice instinctively to let him live out his life in me. Thus when the test does come, as it will, and an enemy suddenly appears, I automatically turn to him for the help and grace and strength which I shall surely need to fulfil his teaching.

If I have learnt to go to Jesus about little ordinary things, if I have been bringing all that is in my life to him when there is no emotional strain or tension, I will know that when the crisis comes I can do what he wants, because I have no mental blocks which say that he cannot do what he says he will. Thus I don't prove false to Jesus by failing to let him do in me what he says he can.



## HISTORY'S LITTLE JOKE BOOK.

"Sir:

"All the pictures I have ever seen of Clio, the Muse of History, have made her out to be as solemn as an owl, with the preoccupied air of a schoolgirl worried to death trying to remember a thousand dates. I am sure the artists have not done right by our Clio. For there is a distinct wink in her eyes and a smile around her lips. Her Book of History, is in its best parts, a joke book. Sometimes it takes a few centuries to see the point of the joke, but it is there all right. History is fascinating because so much of it is outlandish and quite improbable.

"Here is a great historian, George M. Trevelyan, recording one of Clio's little jokes. He writes that the chief result of the Roman occupation of Britain was one that would have

greatly surprised Julius Caesar and the Emperor Commodus; namely, the introduction of Christianity into Britain. Caesar would have been surprised! All those years of conquest, just to make way for a religion that was not even in existence in his lifetime!

"Another beautiful little joke has to do with one of the most wonderful of all man's creations, the English language. Its greatness came from its being outlawed by the top level of society. The crowd of bandits and freebooters who followed William the Conqueror into England despised the Anglo-Saxon tongue. They spoke a higher tongue, French, with some mixture of Latin. English was deemed fit only for swineherds. So English was exiled from court and cloister and sneered at as a peasant's jargon, the talk of ignorant serfs.

"That made the fortune of the

language. Banished from scholarship, it adapted itself to the needs and uses of life. It lost its clumsy inflections and elaborate grammar, and acquired grace, suppleness and adaptability. There was another little joke of the Cinderella sort — the 'stone which the builders rejected becoming the head of the corner,' the vulgar 'jargon' bursting forth in the sudden glory of Shakespeare and Milton.

"It is in matters of religion that the smile behind the solemn brow of Clio is most evident. One of the loveliest 'jokes' in all history is found in the Gospel of Luke: 'In those days a decree went out from Caesar Augustus that all the world should be enrolled. This was the first enrolment, when Quirinius was governor of Syria!

"There was the highest brass, imperial and provincial. But its only role was to be the background for the birth of a baby to a young Jewish woman in a stable. Clio must have laughed at that one. . . . It is exciting to think that history is setting up similar jokes now. I won-

(continued at foot of next column.)

THE AUSTRALIAN CHRISTIAN



A. P. WILSON, Collierville, Tenn., U.S.A. (formerly of Australia) looks back gratefully on . . .

# Fifty Years in the Ministry

My father was a preacher. He worked at other things to earn a living, because he did not believe in a paid ministry, but preaching was his avocation.

It was his dream that I should follow in his steps, that I should work with my hands so as to be independent and give my time to the work of the ministry. He was much upset when I went into the ministry, as he said, "professionally."

It was while I was a student in the University of Adelaide that I was invited to preach at the Christian Church at Glenelg, S.A., a sea side suburb about nine miles from the city. I began my work there when I was just on the verge of 19 years. It was the first Sunday in February, and my birthday came in March. I was 69 on March 29. That means that I have been in the ministry of the church of Christ for fifty years.

## Youthful Experiences

My first ministry was an egregious failure. There were problems in the church that I was not big enough to meet and they were left to me to settle.

One incident that is laughable to-day was very serious then. A young unmarried man was given charge of a young ladies' Bible Class! It grew from 10 to 26 in three months! I was innocent enough to believe that it was on account of my good teaching! It wasn't. I became engaged to a lady, not in the class, and my class went rapidly back to its normal ten.

Later when about 23 I was called to Launceston, Tasmania, where there was a little church of 50 members meeting in a hall. It was a fine

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der if the 21st century will not look back at all the thundering headlines and bomb tests of to-day and smile to record that the event that really counted was the growth of the World Christian Church. Stranger things have happened.—Yours,

Simeon Stylites."

—From the "Christian Century," March 3, 1954. Contributed by C. L. Smith for the Federal Committee for the Promotion of Christian Union,

May 4, 1954.

group of people. Our Federal Conference of the Australian Church decided to do some definite evangelism and chose Launceston to be the guinea pig for the first venture. A large tent was obtained right in the heart of the city. The meeting caught on in the city. After 11 weeks of preaching by S. G. Griffith every night there were 291 additions to the little church. Immediately we had to find us a building. To-day the Launceston church is one of the largest in the city.

## "Church in a Day"

I was called to the mainland to the church at Carnegie, Vic. It was a small church but had a good lot. We determined to build a church "in a day." We drew from the other churches in the city of Melbourne, and on the appointed day at 12.01 a.m. by the light of arc lamps 12 men began to lay the stumps upon which the church was to be built. As soon as daylight came more and more men began to come until we had 150 carpenters on the job. As soon as the walls were up the painters began, and as soon as the roof was ready the roofers began. Electric lights were installed, and at 12 midnight the work ceased. I preached three sermons in that church the next day. All that was needed were the finer points of finishing. It was quite a venture. The church is still standing but two other churches have been formed from it since that time.

I was then called to the largest suburban church in Melbourne, Cheltenham, where I stayed for four years until the itch to come to America for further training and study made itself felt. I left my wife and two children there as we were in World War I and came to Butler University to do some post-graduate work. My plans were to spend five years in America and then to go back to teach in the College of the Bible, Glen Iris, Victoria.

But conditions changed, the War dragged on. Finally I brought my family over and settled in the United States.

(Mr. Wilson's ministries in U.S.A. were at Madisonville, Kentucky; Evansville and Fort Wayne, Indiana; Columbia Heights, Washington, D.C.; Michigan City, Ind.; Charlotte, N.C.; and now at Collierville, Tenn.)

## Enriching Experiences

Fifty years! It seems a long time, and there are many things that I feel I should tell about, travel experiences, civic planning and participation in the great work that presses upon us constantly.

Among the services that have been mine to share has been that of Boy Scout work and the Civitan Club. I have been a member of Civitan for twenty years, am a Life Member of the Washington Club, where I served as chaplain for eight years, was International Chaplain for three Conventions, am now Chaplain of the Memphis Club, which honored me with an Honorary Life Membership.

The mingling with men of different faiths, different walks in life, has meant much to me. I have taught speech and still do, have been used heavily on the radio, had my own fifteen minutes in Charlotte, N.C., and am still fascinated with it. My life has been busy, and I would do it all over again in spite of the fact that I wanted and began to study to be a surgeon. The two callings are not incompatible.

And now, like Merlin of the Gleam, I am coming to the evening of my ministry. How long God will keep me is only known to him but I hope to serve him in some way until the day comes when I shall be called away.

I do not fear death because I welcome the larger life. I have made many mistakes and had many falls, some of them serious. Whatever failures I have had have largely been my own fault. But God can take "the weak things of the world to confound the mighty." "We have this power in earthen vessels that the excellency of the power may be of God and not of us." "He worketh in you to will and to do of his good pleasure."

My two children are in the ministry. Herbert is minister at Danville, Indiana, and is doing a great piece of work. Marjorie stayed in Washington after we left where she was my secretary, to become Office Secretary of the Washington Federation of Churches. She is highly respected in that great city, and is making her contribution to the betterment of the Nation's Capital. What better can any man have than to be proud of his children and their success?



# here and there

The London meetings in connection with the third jubilee of the British and Foreign Bible Society are planned for May 5, in Westminster Central Hall, with representatives of over thirty countries present. The Queen Mother will hold a reception at the Bible House.

Mr. and Mrs. A. McRoberts have served the church at Maylands, W.A., for ten years in a very fruitful ministry. Proof of the well-merited esteem in which they are held came in a request from the church's annual business meeting that there should be a further term of ten years. However, while Mr. and Mrs. McRoberts are very appreciative of the church's confidence, they will definitely conclude their ministry at the end of this year.

R. Pritchard and family were recently welcomed to the Nedlands-Shenton Park circuit, W.A. The church is benefiting from his leadership. The annual business meeting showed a drop in finance, but the attendance each week has improved. Y.P. work is progressing favorably. B.S. is short-staffed, but the children's attendance has been regular. The church hopes that Mrs. Lithgow will soon be restored to health.

Too late for inclusion in this issue, we have received pictures of the official opening of Canberra chapel on April 24. We hope to feature some of these, together with G. R. Stirling's report of the opening ceremonies, in next week's issue. 250 attended the opening, with many visitors present from Wagga, Wollongong, Sydney and Melbourne. All were delighted with the building as a "combination of beauty with simplicity, utility with dignity."

An interesting series of discussions on "The Healing of the Nation" has been included in the A.B.C. Sunday religious programmes, commencing from May 9.

Dr. Rajah B. Manikam, distinguished Asian Christian leader at present visiting Australia, told delegates at the recent seventh annual conference of the Australian Council for the W.C.C. that, in trying to recover their old religious faiths, the new nations of Asia are taking over many of the

ideas of Christianity. He was astonished to find more than 100 Hindu "missionaries" on the island of Bali in Indonesia. "Hinduism, until now, has never been a missionary faith," he said. "But to-day Hinduism is claiming that it has chosen the best from every religion, including Christianity, and that it therefore must be the best of all religions."

Melbourne readers interested in the work of the Christian Medical College, Vellore, are invited to the annual meeting of the "Friends of Vellore" in the Reception Rooms, Assembly Hall, on Monday, May 10, at 8 p.m. Guest speaker will be Sir Peter Macallum, Emeritus Professor of Pathology.

Morning service from Brighton church of Christ, Vic., will be broadcast over 3AK from 11 a.m. E.S.T. on Sunday, May 16. C. G. Taylor, B.A., will conduct the service.

John Garrett, Congregational minister, who for the past 4½ years has given splendid leadership as General Secretary of the Australian Council for the World Council of Churches, left Australia at the end of April to take up his new position as Director of the World Council's Information Service in Geneva. Until a successor is appointed, B. R. Wyllie is acting.

A. Maston Bell, chairman of Federal Aborigines Mission Board, did some intensive deputation work in Victorian churches, in the week following the Vic.-Tas. Conference, at which he was a speaker. Mr. and Mrs. Bell are on their way home to W.A. after a world tour, during which they visited our Indian mission fields.

Bible Society friends are looking forward to the opportunity of hearing Dr. W. E. Sangster, M.A. (1954 Cato lecturer and minister of Westminster Central Hall, London) at a special Jubilee Bible Society meeting in Collins-st. Baptist Church, Melbourne, on Tuesday, May 11, at 2.30 p.m. This meeting replaces the annual Workers' Inspirational Gathering.

We are glad to publish in this issue extracts from Arthur P. Wilson's record of fifty years in the Christian ministry, which appeared in "The Collierville Herald" (U.S.A.) on Feb.

11, 1954. As an Australian, Mr. Wilson has made a fine contribution over the years, and was honored on Feb. 7 with a reception in his honor, and by the presentation of a cheque.

More than 37,000 broadcasts and telecasts (5,500 of the latter) were made in U.S.A. last year of religious programmes produced by major communions co-operating through the Broadcasting and Film Commission of the National Council of Churches of Christ in the U.S.A. The agency now plans, for the first time, to spend more than a million dollars in a single year on religious broadcasts, telecasts, films and related operations.

S. Neighbour, Vic.-Tas. Conference President, was guest-speaker at the fifty-fourth anniversary services of the church at Warragul, Vic., on April 25. Attendance of 134 at the morning service brought the average for April up to 100. More than 100 sat down to lunch, when the treasurer reported that the annual building fund appeal had reached £301/5/-, including £67 from Y.P. efforts and £80 from the Ladies' Guild and M.B. Further contributions were received that evening. As this was the last day of V. Quayle's ministry, appreciation of his sincere tireless service over the past four years was expressed by Messrs. McDowell and Byard, while Mr. Michel (Presb.) spoke on behalf of the Ministers' Fraternal. Mr. Pedersen, sec., then made the church's presentation of a wallet of notes, and Mr. Quayle suitably responded. Messrs. Murray and Ward, of the H.M. committee, brought greetings and spoke in appreciation of Mr. Quayle's service at the evening meeting. W.M.B. had already made a presentation to Mrs. Quayle, and Y.P.F. to Mr. Quayle. The church's best wishes go with them and their family for their ministry in Portland.

Officers and church members at Portland, Vic., wish to thank all who helped with donations and at working bees and in any other way whatsoever, in the erection of the new church building and manse at Portland.—S. M. Milne, asst. sec.

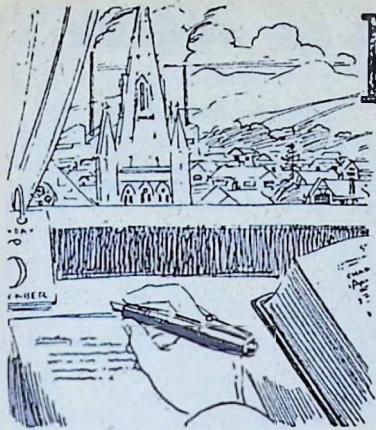
## CHANGE OF ADDRESS.

G. M. Mathieson (preacher, Maylands church), 38 Devitt-ave., South Payneham, S.A. Phone F 4863.

J. E. Smith (secretary, Bambra-rd., Caulfield church), 7 Currawa-rd., Caulfield.

J. Plummer (preacher, Middle Park church), 11 Market-st., St. Kilda.





# MINISTER'S MUSINGS

**SUNDAY.**—Laurel's birthday — oh, the joy of it, with parcels to be unwrapped almost in the first leap from bed; candles to be blown out with due ceremony at the birthday tea; and—special privilege in which Catherine eagerly shared—church at night to hear Maston Bell talk about the aborigines mission work and see his color slides. This year Laurel asked for a Bible; there was a thrill in giving her that, even if she didn't get the much coveted "two-wheeler bike."

**MONDAY.** — A new book from America—and the second chapter all about Dr. G. H. Oldfield! I opened my eyes when I first read it, and read it over again—but, sure enough, it was all about the trusted servant of the brotherhood with whose name "Dhond" will always be linked, and who has just concluded a fine year as Vic.-Tas. Conference President. The book is called *In Their Light We Walk*, and is a series of pen-portraits by G. Curtis Jones, who visited us for the World Convention in the course of a world tour. Dr. Jones convulsed a Lygon-st. congregation which he addressed, when he apologised for his travelling companion, who could not be present because he was "under the weather"! I like his summing up of "the lovable doctor . . . God's man every inch of the way."

**TUESDAY.**—"This is better than the pictures," said some-one beside me to-night, for the moment forgetful of the hardness of our seats. Actually, we were at "the pictures," but with a difference; one of our young men was showing us his color movies, including many "shots" of church and Bible school social activities over the past few years. We were the actors who flashed across the screen (well, perhaps "flashed" is hardly the right word for a two-years-younger Catherine, shown plodding her way in last at the annual picnic races!). No wonder we were all interested—even if

some of us were a little glad that these were movies, and we didn't have to look at ourselves for long. All of which set this preacher thinking of those who can't bear to have an honest, penetrating look at themselves—and act accordingly. What was it the hymn-writer said about our Lord's "kind but searching glance"?

**WEDNESDAY.**—When I called on Mrs. Ballantyne this afternoon I found a talkative neighbor very comfortably ensconced before the fire. She no sooner discovered that I was a minister than she launched into the tale, told with unmistakable relish, of how her church had been "split wide open" by the minister. "He's a modernist, you know," she said, as though that were the final word. No, I didn't know—and when I asked her what she meant by "a modernist," it was obvious she didn't know either. "First time I heard him preach I knew there was something wrong with him," she said. "I didn't like the way he flung his arms around." Oh, the "logic" of it! As I went on my way, I thought of the man concerned; he is young, and was even younger when the war left such scars on his mind that sometimes he preaches his doubts more than those convictions which are the real guide of his life. Doubtless, he has been misunderstood; some folk to whom faith comes easily seem unable to understand the turmoil through which some other minds must pass in their quest for truth. Yet people have a right to look for strong convictions from the pulpit. I often think of Beverley Nichols and his confession of the cheap cynicism which shaped some of his early faith-destroying writing. Then came a letter which said, "I once read an essay by Mr. Chesterton in which he said that the world's greatest crime was to destroy a child's toy. . . . I had a toy, and it was called Faith. I have played with it for nearly 80 years. And now you have broken it. . . . I had thought to die like a child, with my toy in my arms, and now I shall die like a foolish old woman, and my arms will be empty." "From that moment," writes Nichols, "I swore that whatever my own poor views on the great mysteries of life and the hereafter, I would keep them to myself—at least until such time that I could look up to the sky without an expression of cheap scorn on my face."

**THURSDAY.** — So the Victorian judges have decided against having a representative as Commissioner on the

Petrov affair. I was interested in the earlier repeated suggestions that Mr. Justice Sholl might have been appointed. Alison and I had some contact (not official!) earlier in the year with this Anglican judge and his wife, both of whom impressed us with their Christian sincerity. I was interested to note the other day that, in a luncheon address, he retailed the story of the High Churchman and the Low Churchman who disagreed about church ornaments. "I see," said the Low Churchman, "that in your church you have been misguided enough to instal a new sanctuary lamp. Now what do you claim to be the purpose of that?" "Well," said the High Churchman, "I take it that it is symbolic of the Everlasting Light. We each have our ways of reminding ourselves of the Hereafter. I notice that in your church you have just installed a new heating system."

**FRIDAY.**—"What do you think of this Billy Graham?" asked old Henry Preston, showing me some newspaper clippings relatives of his had sent from London. They were all about the Greater London Crusade, and the amazing success of Dr. Graham's preaching. "My cousin John says there's nothing sensational about his preaching, but he certainly gets results," said Henry. "I wonder why?" "Graham himself seems humble about it all," I commented. "In fact, it's his sincerity which wins the respect of some who wouldn't share his views. But he himself has repeatedly said that success lies with the power of the Word of God and the Holy Spirit—and the wonderful support he receives in prayer. It makes some of us 'hack ministers' wonder what would happen even in our services if we had what Graham reported concerning his Los Angeles campaign, 'forty to fifty women who prayed faithfully day after day, and then sat in front of the platform with their faces full of expectant faith that God was about to work again that night.'" We agreed that all of us—preachers and congregations alike—need a more expectant faith.

**SATURDAY.**—An item for the "unusual compliments" department. One lady whom I once "caught" unprepared for a ministerial visit, told me that another woman, to whom she mentioned it, said airily, "I'd rather be caught in a mess by him, than by any one I know." If they saw what my study looks like by Saturday night they would know why.





# INTERSTATE CHURCH NEWS

Mrs. Hart have returned from Tamworth mission and holidays. Mr. Hart is indisposed following motor accident on return journey.

## Western Australia

**Lake-st., Perth (A. J. Fisher).**—Special services were held on Mar. 28, occasion of Royal Visit. Choir rendered anthems both morning and evening. Fellowship tea was largely attended, and H. A. Leslie, M.H.R., spoke on "Canberra—The Church and the Queen." Prior to gospel service, strip film of Royal tour was shown. J. Collingwood has been appointed new B.S. supt. New scholars have recently been welcomed. Working bee on Mar. 20 attended to many tasks in preparation for Conference. From various donors four new palms have been received. On Apr. 18 A. Griffiths (Norseman Mission) addressed church. Several interstate visitors have had fellowship with church.

**Wembley (J. K. Bond).**—Special morning service on Apl. 25 was one of covenant renewal, at which congregation, numbering 95, joined together in pledging fuller consecration. At evening service there were 7 baptisms, 4 candidates having made their confessions at recent film service, and others at subsequent gospel services. Extra seating was required for congregation of 130. There was record attendance of 174 at B.S. on 25th. Mr. Beard has been appointed supt. Church has purchased block of land for manse.

## New South Wales

**Taree (K. W. Barton, L.Th.).**—Pre-Easter services on Apr. 11 were well attended. After-church Fellowship held in evening ended sorrowfully, when Mrs. Alice Collins, member of 63 years' standing, died suddenly at conclusion of service. Despite many being on holidays over Easter, services were well supported.

**Bexley Nth.**—Young men of church have commenced soccer. 1 man made his decision at Easter camp at Lake Macquarie. Mrs. Maltby is in hospital, but recovering.

**Marrickville (P. E. Thomas, B.A.)**—At last meeting of Life Gift Fellowship Ron McLean (New Hebrides) gave illustrated talk on work of Mission.

**Broken Hill.**—Several visitors have had fellowship with church recently. Both Wolfram-st. and Wills-st. schools dramatised special play prepared for Easter service. Mrs. Huckle and Mrs. Cremer are ill.

## South Australia

**Mile End (R. W. Marshall).**—W.D. C.Y.F. for year was attended by 184. Girls' Brigade has been formed under leadership of Mesdames M. Thomas and Johnstone. 250 were present at monthly "Gospel Bells" service. At "Friendly Hour" church treas. W. Simons was farewelled, and presented with travelling case on eve of departure to England. W.M.B. held special H.M. meeting, addressed by Mesdames Fax and Green. B.S. is conducting house competition. 4 members have transferred. 40 Y.P. attended Easter camp, under leadership of K. Averay. Williamstown church was visited by campers.

**Gawler (A. R. Pigdon).**—B.S. attendance on Mar. 28 reached a record, with 106. Harvest thanksgiving services were held in Mar., when thanksgiving offering amounted to £85. Plans are being made for erection of youth hall. Annual combined Easter services were held at Gawler on Good Friday, with attendance of 200. Speakers were: morning, L. Armstrong and K. Patterson; afternoon, A. E. Cremin and A. R. Pigdon; and evening, A. R. Pigdon. Special children's meetings were arranged for both morning and afternoon. Meals were provided by Gawler ladies.

**Grote-st., Adelaide (A. W. C. Candy).**—Choir under leadership W. Watson presented *Olivet to Calvary* at service on Apl. 11. Special service held on Good Friday evening was well attended. On 4th offering was taken for churches of Christ of flood areas in Lismore. On 26th church picnic was held at National Park, with family worship service at Blackwood in evening. Organ fund is now £350. Ceiling in lecture hall damaged by earthquake has been renewed.

**Kilburn (H. G. Norris).**—Attendance at C.Y.F. on Apl. 23 was 40. B.S. held Promotion Day on 25th, when 205 were present. Mixed B.C. numbers 36 Y.P. Church is encouraged by well attended meetings, number of parents of B.S. scholars being present. Mr. and Mrs. Peter Fopp and family now reside in manse. Recent visitors included Mr. and Mrs. Potter and family (Maylands).

## Victoria

**Maldstone (E. H. Randall).**—On Apl. 18 P.B.P. presented drama, *The Cave*, at gospel service. K. Clencie is back after operation. On 25th preacher was guest speaker at Clayton, and service was taken by Don Moseley (Sydney), missionary-elect for U.F.M.

## Discipleship

- Bill Rivett and Ken Summers, Burnley, Vic.
- Judith Cugley, Margot De Gruchy, Rochelle Stevens, Clem Webster, Mrs. Schippers and Mr. and Mrs. Stremple, Wembley, W.A.
- Marion Argus and Shirley Pedler, Toowoomba, Qld.
- Yvonne King and Glennys Scott, Swan Hill, Vic.
- Joy Stanley, Christina Beezlar, Robert Read, Mr. Rose, David and Wendy Schilling, Morwell, Vic.

## Membership

- Mrs. and Miss Gillies, to Kilburn, S.A.
- R. Clinton, from Box Hill, Vic., to Hurstbridge, Vic.
- Charles Nutt, to Marrickville, N.S.W.

## Marriage

- Betty McCance to Peter Knox, East Kew, Vic.
- Joyce Scantlebury to John Master-ton, Oakleigh, Vic.
- Shirley Loffel to Harold Farrar, Harcourt, Vic.

## Fallen Asleep

- Miss A. Haddock, Bexley North, N.S.W.
- Mrs. Ethel Douglas, Grote-st., S.A.
- Mrs. Bullock, Coburg, Vic.
- W. Dunn, snr., Toowoomba, Qld.

## Queensland

**Toowoomba (E. T. Hart and F. J. Winter).**—J. Christensen concluded interim ministry on Apl. 18, there being two decisions during ministry. K. Horne, Youth Director, was visitor and guest speaker on 9th, and showed camp slides to members of Y.P.F., Harlaxton Sunshine Group, Crown-st. G.C.C. and Ma Ma Creek Y.P., Y.P.F. conducted gospel service at Dalley on 11th, when K. Paton gave address. Harlaxton B.S. and Crown-st. G.C.C. have recently held picnics. Mr and



Fellowship has been enjoyed recently with a number of visitors.

**Latrobe-terr., Geelong** (T. A. Ferguson).—A. M. Bell spoke at morning meeting on Apl. 18 on aborigine work at Norseman and Carnarvon. Y.P. society held meeting at home of Mr. and Mrs. P. Drayton.

**Oakleigh** (J. W. Lewis). — Special service was held at 7 a.m. on Good Friday. Visitors on Apr. 25 included Dr. Johnston (Missouri, U.S.A.). K.S.P. and P.B.P. visited British xylonite factory on 26th.

**Bambra-rd., Caulfield** (E. J. Miles).—On Apl. 11, 194 broke bread. Easter choral service was special feature, choir led by Mr. Machin presenting Crucifixion. W. A. Brown has resigned as church sec. after 10 years' devoted service, remaining on the Board as an elder. J. E. Smith has been appointed sec., with G. C. Pearson assoc. sec., and R. Staley treas. Young men recently won cricket premierships, and have commenced football season. Renovations and painting of the B.S. buildings are in progress.

**Harcourt** (R. Wilson).—Attendances at all meetings are well maintained. At Easter service visitors were present from Melbourne and Yarra Glen. At close of morning meeting on Apl. 25 presentation was made to Mr. and Mrs. H. Farrar on occasion of marriage.

**Coburg** (A. R. Lloyd). — Y.W.F. celebrated 2nd birthday on Apl. 7 with a number of visitors from other Y.W.F. groups in a happy programme. Church extends sympathy to relatives of late Mrs. Bullock. B.S. plans soon to open a B.S. on our block of land in Pascoe Vale. Church was filled to capacity on evening of 25th, when officers entertained parents of children attending free week-day kinder as guests at tea, and at service afterwards. Kitchen teas have been given by P.B.P. and K.S.P. in honor of Alice Lloyd and Keith Bates; also Natalie Haddow and Ron. Wright.

**Springvale**. — During absence of preacher overseas, interim ministries are being conducted, and local officers are responsible for visitation, etc., in zoned areas. Principal E. L. Williams is assisting until end of May. P.B.P. enjoyed visit from Mrs. Waterman Apl. 23. "Talent" effort for 1954 has commenced, with members working to reduce debt on building.

**Swan Hill** (R. A. Banks).—T. A. Mott (Woorinen) was speaker at morning service on Apl. 25, and 2 girls from B.S. made their decision at gospel meeting. On 27th social

evening was tendered to Lorraine Banks prior to her marriage.

**Ascot Vale** (H. F. Gross, B.A.).—R. Conning (Nth. Essendon) presided on Apl. 25. Preacher farewelled E. Ots (C.O.B.), who has been helping in B.S. E. Ots delivered gospel message. Ken Wittick showed slides of overseas trip after service. Geoff Pollock and Graham Thomas are home from N.S.T. Young men are assisting in services, Alan Sterling presided at Lord's Table. Cricket team were runners-up in B. C. of C. competition. Mrs. DeCampo and Mr. Brown are improving. Miss Ladhams is in hospital. Ladies' Auxiliary raised £22/10/- from street stall. Mrs. Ots (Aelaide) has been welcome visitor.

**Bentleigh** (J. Wiltshire).—B.S. anniversary speakers were R. Muller and J. Mackenzie. 2 scholars made their decision. A. Beddome (supt.) conducted singing in absence of C. Gadge (indisposed). Keen interest and good attendances continue at mid-week meeting. Innovation at gospel service is additional music provided by violinists with organist for song service and meeting. A number of members are on sick list; Mrs. Somner is in hospital.

**Burnley** (E. Ots).—B.S. anniversary services were held during Mar. On Mar. 28 a baptismal service was conducted. Ray MacDougal was guest speaker at men's tea on 28th. Boys' Club held camp at Warrandyte over Easter, leaders being Cliff Perkins, J. McCarton, Messrs. Bowen and Cunningham and H. D. Sedgman. Easter services were conducted by J. Styles. On 25th new preacher was welcomed, Mr. Sedgman having returned to Qld. prior to his marriage, and subsequent taking up of youth work in Melb. Special Anzac service was held on evening of 25th, when Major G. Forsyth (ex-P.O.W., Malaya) was guest speaker.

**East Kew** (D. W. Mansell). — At Conference C.E. rally on Apl. 22 J.C.E. gained 2nd place. On 23rd P.B.P. gave kitchen tea in honor of Betty McCance and Peter Knox. Church conducted 31st anniversary services on 25th, when J. E. Brooke (Balwyn) spoke in morning. B.S. launched new scholar campaign on 25th. Preliminary plan of new chapel has been completed, and architect has commenced preparing detailed plans and specifications.

**Hurstbridge**—Church members under L. Roberts are working each Saturday on building, which is nearing completion. Church meets at present in State school, average attendance being 25 at both services. Present membership is 34. Speakers have been from churches in Northern conference, also

W. W. Saunders (Social Service) and G. Hearn (C.O.B.). 1 young man has entered C.O.B. and another completes correspondence course this year.

**Montrose** (B. J. Richards).—B.S. anniversary was held on Apl. 11, with good attendances. Mr. Young was speaker, and offering of £6/10/- was received for Children's Hospital. Harvest festival services were held on Apl. 25, with R. Brittain (C.O.B.) as guest speaker. Preacher has commenced publication of monthly news sheet.

**Middle Park** (J. Plummer).—Farewell social was tendered on Apl. 9 to Mr. and Mrs. Ritchie and family and to T. Hobbs. Presentations were made by church, B.S. and Ladies' Friendly Hour. Fellowship has been enjoyed with Mr. and Mrs. Lawson, and Mr. and Mrs. Fechner (Dareton).

**Morwell** (J. G. Shaw).—Church has enjoyed fellowship with a number of visitors. Quarterly fellowship business meeting revealed that activities are functioning well. E. Sherman was recent speaker. Harvest thanksgiving service was held on Mar. 28, and gifts were forwarded to Christian Guest Home. Films *A Woman to be Remembered* and *Jesus before the High Priest* were shown on 2 Sunday evenings prior to Easter. During preacher's absence at Conference services were conducted by E. Sherman, H. Preston and I. Humphrey. Mesdames Stanley and Fletcher are better.

#### BIRTH.

**JONES**.—On April 26, at "Airlie," to Isabel and Lloyd Jones (Pahran, Vic.) a daughter, Wendy Isabella.

Special thanks to Drs. W. Hinrichsen and E. R. Killmier.

#### DEATHS.

**SAUNDERS**.—On April 21 (suddenly), at Castlemaine Hospital, Frederick Charles, beloved husband of Elizabeth, 7 Denver-cres., Elsternwick, and loved father of Valma (Mrs. Donaldson), father-in-law of Carl, and devoted pa of Janice and Lynette. In God's care.

**PESCOD** (nee O'Neill).—On April 28, Elsie May, of 16 Carramar-ave., Camberwell, beloved wife of the late Richard, loved mother of Donald, Bruce and Keith.

**FUNSTON**.—At Bairnsdale Hospital, Vic., on April 25, John Edgar (Jock), beloved husband of Joan, devoted daddy of John and Barbara and loving brother of George, Molly (Mrs. S. C. Warne), Jean (Mrs. Stanton Wilson), and Alan.



L. O. COLLYER, North Balwyn, Vic., writes provocatively on . . . .

# Healing the "Whole Man" <sup>99</sup>

Probably because of the state of mind developed from war time and post-war propaganda it may be necessary to mention that two essentials to helpful discussion of controversial matters are courage and tolerance. Courage to face unpleasant, as well as pleasant, facts, and to express one's self thereon, and tolerance of opposing viewpoints, on the principle that no one, of course, has a monopoly of absolute truth, as referred to in the excellent article of J. E. Brooke in the issue of March 30.

It is also necessary to make one's self aware that all progress through the ages, in every sphere of life, has developed from clash of opinions on revealed facts. The "dark ages" of past historical periods have been the result of suppression of this democratic factor of free enquiry and discussion, only remedied by light flashing through the darkness through the agency of fearless men and women, first as individuals and later in small groups. Many illustrations of this could be mentioned from the prophets of the Old Testament to Jesus himself; then through the centuries in not only religion, but in all the sciences, and social philosophies — valiant visionaries who to their contemporaries were heterodox or radicals, but whom later generations honored. Ideas were born, and fructified by discussion and courageous enquiry.

It must be remembered, also, that true democracy, whether in religious or social spheres, is not a simple rule of a majority, but includes, as an imperative, this principle of open enquiry and free expression.

At the present time a controversial matter affecting almost all sections of organised churches, is the growing cleavage between what is mis-called the "modern" and the "evangelical" viewpoints. One is increasing the emphasis on free enquiry and the ethical content of the gospel message, the other confining its effort to what is termed, in brief, the "old paths." Obviously, this matter should be brought out in the open and discussed in Christian love with the purpose of developing a fuller unity, and its correlative power, towards the proclamation of the full message of Christ.

To illustrate the need for discussion on matters related to these two viewpoints we can take two happenings of recent date, quite outside the major problem of international affairs

(which, however, also so urgently needs our attention).

## Practical Suggestions

"The Church's place in Healing," which appears to be a topical matter in religious circles, and one definitely needing the Church's attention, was the subject of an address heard recently, when the speaker, after paying a tribute to the Church's part in hospitalisation, constructively and, in some measure, provocatively indicated further steps requiring our attention, not only as Christian citizens but as organised churches.

These steps were considered under the three headings of (a) chaplaincy in hospitals, (b) general pastoral activities, (c) spiritual healing. One essential in connection with the chaplaincy indicated by the speaker was the specialised training of younger men for this important function, particularly with the object of enlisting the medical and nursing staffs into a much closer and more direct link with the Church and its message.

This essential of specialised training was further emphasised in connection with the pastoral work of the Church, the paucity of training in this respect in all theological training centres being caustically commented upon.

During the early part of the lecture one or two instances were given of the successful physical healing of patients by expert hospitalisation, but it was critically emphasised that frequently the patient had then to return to the unsatisfactory environment which had caused the sickness, such as difficult domestic circumstances arising from bad housing conditions, unemployment and such like. The necessity for the Church to teach the community the laws of health, to remove the many hindrances to personal health, to develop men wholly—physically, morally and spiritually—was also rightly emphasised.

It was pleasing to have an exhortation in specific terms to implement some of the teachings of Christianity, in this wide and important aspect of the Church's task, but the remedies suggested seem to be inconclusive, because a more efficient chaplaincy, more effective pastoral work, and even a full implementation of the debatable subject of spiritual healing, all applied to individual cases as was stressed, do not seem to be adequate to remedy the conditions now operating

in modern life. While readily admitting these to be a function of the Church, the suggestions appear to limit this function to the salvaging of individual cases, side-tracking the larger function of "removing hindrances to good health," such as slums, unemployment, inadequate education and war, the effects of our present acquisitive economic system.

## Political Action Necessary

A further incident in this connection is the action of the Methodist minister of Fitzroy, Vic., in resigning his ministry on the plea of the departure of the Methodist Church from the "old paths." Credit is taken, and rightly granted, for the excellent service rendered in reclaiming drunkards and gamblers in this Fitzroy Mission, but one important fact is not mentioned by those supporting the drastic step of resignation. Whilst individuals have been "saved," the unpleasant fact remains that the evil of liquor selling, and avenues for gambling, still exist in Fitzroy, as elsewhere, and one could venture a guess, have increased, notwithstanding the faithful prayers and selfless efforts on the part of the minister and his congregation.

So, as with the speaker who confined his approach to the healing of individuals without adequate suggestions towards elimination of the causes of sickness, the action of the Fitzroy minister likewise sidetracks the causes of poverty, drunkenness and such like. The reason for this is obviously, that those holding this viewpoint refuse to face, what to them is the unpleasant fact, that in these modern days particularly, the removal of slums and elimination of the liquor evil, can only be effected by political action.

If we really wish to "remove these hindrances" the Church must attend to community problems in the widest sense of the basic ethical implications of Christianity, and with an objective realisation of the facts of present day conditions, national and international, it being a truism of to-day that what happens in Malaya, or Africa, India, China, Europe, America or Australia, specifically affects, in more or less degree, the whole family of man. The Church is peculiarly fitted to deal with the problem from this angle, because she can offer the universal concept of the Brotherhood of Man under the Fatherhood of God. So, whilst



the Church must not overlook her approach to the individual in her work of healing and reclamation, she definitely cannot neglect the wider and deeper implications of her task, if she wishes to be a really effective agency towards "better health of the whole man."

Surely it is incontrovertible that all the prayers of all the Christians pertaining to social conditions, will be entirely ineffective unless they result in some kind of political action. This in no sense belittles the power of prayer, but it must be frankly faced that unless we who pray use our energies, and all the avenues provided, towards implementing the things for which we pray, full results cannot be expected. This argument, of course, needs amplifying, but space forbids.

It is also not a plea for the Church to participate in Party politics, but it is a logical interpretation of the Church's task to appeal for the Church to take a greater share in forming public opinion to fashion political action, in sufficiently specific terms and action to become a real force for good in these particular days. In this connection should not cognisance be taken, and perhaps lessons learned, from the growing influence of the Roman Catholic Church amongst the Western nations—an influence which stems, surely, not from her doctrinal teachings (which are so largely an anachronism in this enlightened age), but mainly because of her political action, so ruthlessly, yet intelligently, applied by specific teaching and action to suit specific causes and circumstances?

It is, therefore, suggested prayerfully that we seriously and sincerely strive towards such a measure of Christian unity that will honor the widest concept of the Christian message. The common people will respond to such a message in their yearning for moral and spiritual leadership. "Thy Kingdom come, thy will be done on earth as it is in heaven" is surely to be taken literally, and the way to it is summed up in the statement, "And I, if I be lifted up, will draw all men unto myself." What a challenge; and what a goal to nerve effort.

#### ACCOMMODATION WANTED.

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#### TO LET.

The East Preston church of Christ manse (unfurnished, 2 bedrooms and sleepout) is available for rental for a period of approximately 7 months. For further information: L. Stirling, 105 Spring-st., Regent, Vic. JU 4933.

#### IN MEMORIAM.

WOFF.—Treasured memories of my beloved husband and our loving father, William Lawrence, who was called home May 2, 1952.

—Inserted by his loving wife and family.

#### ENGAGEMENTS.

PEARCE—CROXFORD. — The engagement is announced of Margaret, elder daughter of Mr. and Mrs. W. Pearce, 16E Lava-st., Warrnambool, to Lindsay, younger son of Mr. and Mrs. F. Croxford, 208 Pascoe Vale-rd., Essendon.

BLACKLEY — TUCKER. — Mr. and Mrs. Blackley, 8 Trinian-st., Prahran, have much pleasure in announcing the engagement of their only daughter, Adele, to Robert, eldest son of Mr. and Mrs. Tucker, 12 Cambridge-st., Armadale.

#### HELP WANTED.

Wanted. — Middle-age Christian woman, keep house for aged couple, not invalids, sleep in. Alternate afternoons free, also every evening and every second Sunday after breakfast; holidays and other time off by arrangement. By letter, enclosing references, 9 Johnson-st., Northcote. 'Phone JW 1547.

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