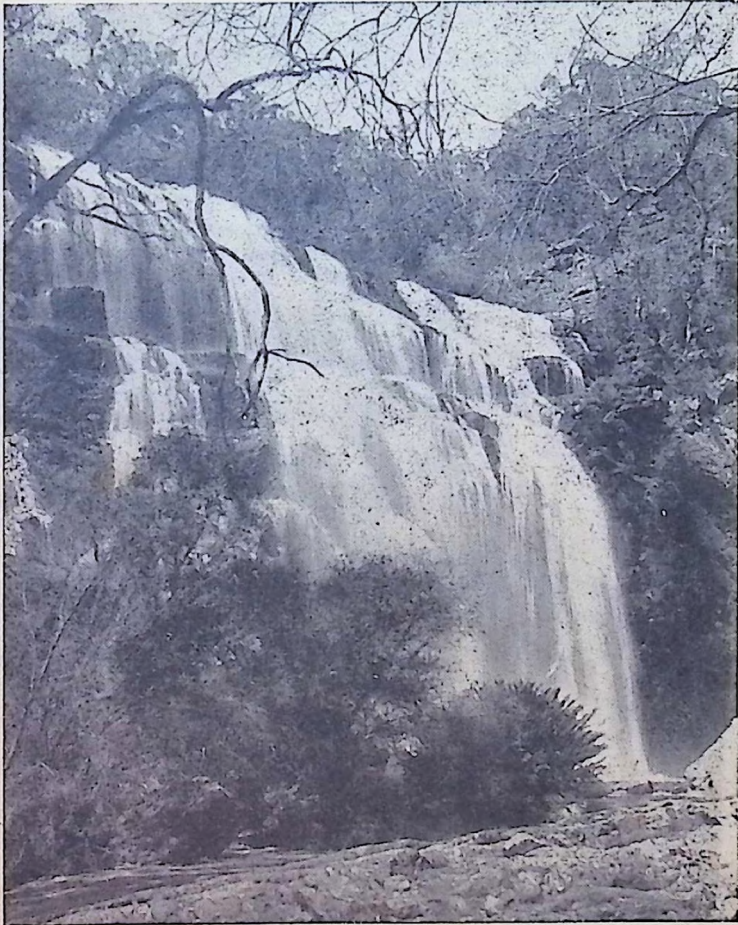


Miss J. Murray

THE AUSTRALIAN

Christian

NATIONAL WEEKLY REPRESENTING CHURCHES OF CHRIST



*Lovely
Land,
Australia*

*—but how fares
its spirit?*

REGISTERED AT THE G.P.O. MELBOURNE FOR TRANSMISSION BY POST AS A NEWSPAPER

Vol. 57, No. 3. Tues., Jan. 26, 1954.

THE AUSTRALIAN

Christian

NATIONAL WEEKLY REPRESENTING CHURCHES OF CHRIST

C. G. Taylor, B.A., Editor. A. R. Haskell, Manager.

Printed and Published by The Austral Printing and Publishing Co. Ltd.
524-530 Elizabeth Street, Melbourne, C.I. 'Phones: FJ 2524 and FJ 4251

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

Cheques, Money Orders, etc., payable 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.—Deaths, Memorials (space does not permit verse), Births, En-
gagements, Marriages, Thanks, 3/6. Wanted, For Sale, To Let and Similar
Ads., also paragraphed Coming Events, 24 words 2/6, every additional 12, 1/-.
Displayed Coming Events and Other Ads., 3/6 inch. 6d. extra when invoiced.
To ensure insertion in next issue copy required by First Mail Friday.

FEDERAL DIRECTORY

Federal Conference: President, C. R. Burdeu; Secretary, Howard Earle, 5 Barry-
st., Kew, E.4, Vic.; Treasurer, R. Conning, 42 Forrester-st., Essendon, W.5,
Victoria.

FOREIGN MISSION BOARD INC.: Send donations to—

V. L. Gole, Treas., Victoria and Tasmania, 72 Canberra-gve., Brighton, S.5,
Vic.

I. A. Paternoster, Falcon-st., Crow's Nest, N.S.W.

T. G. Banks, 141 Gregory-st., Wembley, W.A.

A. J. Ingham, 367 Payneham-rd., Payneham, S.A.

H. Hermann, Milman-st., Eagle Junction, Qld.

A. Anderson, Secretary, 261 Magill-rd., Trinity Gardens, S.A.

ABORIGINES MISSION BOARD: Forward donations to—

N.S.W.—G. E. Knight, 19 Albert-st., Petersham.

Qld.—L. H. G. Pedler, 200 Long-st., Toowoomba.

Sth. Aust.—E. H. Kentish, 29 Warwick-ave., Toorak Gardens.

Tas.—M. R. Willson, Walkers-ave., Newham, Launceston.

Vic.—W. A. Wigney, 29 Thames-st., Box Hill, E.11.

or to—

J. K. Robinson, Federal Sec., 140 Barrack-st., Perth, W.A.

COLLEGE OF THE BIBLE (The Federal Training Centre for all brotherhood
work). Elm-rd., Glen Iris, Melb., S.E.6

Principal, E. L. Williams, M.A. Secretary, Keith Jones.

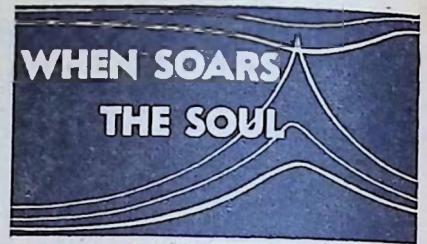
BOARD OF CHRISTIAN EDUCATION (Federal Youth Dept.).—161 Flinders
Lane, Melbourne, Victoria.

Director, V. C. Stafford. Chairman, F. T. Morgan. Treasurer, E. A. Lewis.

PREACHERS' PROVIDENT FUND. Secretary, S. H. Laney, 13 Victoria-st.,
Strathfield, N.S.W.; Treasurer, H. Bell, 26 Robinson-st., Chatswood, N.S.W.

FEDERAL LITERATURE COMMITTEE. Chairman, Wilkie Thomson, 725
Dandenong-rd., Malvern. U 9812. Secretary, C. L. Smith, Boronia-rd.,
Boronia, Vic. 'Phone: Bays. 223.

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



Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest. But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter. Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples? He saith, I am not. And the servants and officers stood there, who had made a fire of coals, for it was cold; and they warmed themselves: and Peter stood with them and warmed himself. . . . They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not.—John 18: 15-18, 25.

“Art thou one of this man's disciples? Then why are you warming yourself, when he's giving himself? Why are you silent about him, when by every token, we of the world are in such dire need of the things he certainly stands for and is supposed to be able to impart? Things like peace and goodwill and independent joy and unsuspecting, mutual understanding and unanxious life and reverence and social justice and brotherly love! You don't seem to have learnt much from him, do you? You are not suffering much to bring the spirit of his gospel to bear upon our own disordered and frantic and hopelessly involved life, are you? Art thou one of this man's disciples? It is hard to believe.” So the world might speak, more in pity than anger. . . . It knows its need of him and would seek him, if only the way to him was not blocked by slow-moving traffic.—J. S. Holden.

Strengthen our hearts, O Lord, and grant us courage—courage to think clearly, to blaze the way for new truth, to love the right, to fight the wrong. So fill us with thy Spirit that we may be more than conquerors. AMEN.

Oh rouse ye, men of action!

Gird on the sword of right;

The foe is strong, but stronger

Are ye in heaven's might.

—T. H. Scambler.

THE AUSTRALIAN CHRISTIAN

HOW BIG IS AUSTRALIA?

THIS year's Australia Day is being observed against a very pleasant background of improving wool prices, a bountiful harvest, search and discovery of oil and other signs of material growth. We are more than a little complacent about so much which will soon be shown with pride to our Royal visitors. This land of ours daily grows more precious—and desirable.

Some things, however, cut across that complacency with the sharp whine of fear. One became obvious when Sir John Teasdale, chairman of the Australian Wheat Board, recently urged his counsel of despair that Australian wheat production should be cut by one-third, in view of a reported world glut in wheat, which could mean that Australia might well have an end-of-season carry-over of 80 million bushels. It was a healthy sign when this advice was immediately attacked as unsound from any angle, by widely differing people. Dr. Irving Benson, of Melbourne, well expressed the Church's viewpoint when he called the suggestion "unethical, basically unChristian and completely materialistic."

From the comments which followed there emerged a sense of

AUSTRALIA'S STEWARDSHIP

—not over-strong, for even in the churches no one could say that the humanitarian appeals of such a body as the Department of Inter-Church Aid had met with overwhelmingly generous response. But a certain shamed sense of stewardship *did* emerge in some utterances, contrasting healthily with the aggressive selfishness of others.

But obviously all too few people in Australia have yet realised that the true background to this country's plenty is a world about which it can be said: "For the vast majority of mankind, the most urgent problem is not war, or communism, or the cost of living or taxation. It is hunger. . . . A proportion, variously estimated at from 65 to 85 per cent. of the world population, suffers from identifiable hunger to-day. With world population so rapidly out-stripping world food production, a state of famine involving hundreds of millions of people is certain within the present century." (*The War on World Poverty*, by Harold Wilson.) Mr. Wilson, a former British Labor Minister, further points out that "Asia, which before the war exported 5,000,000 tons of foodstuffs annually to the rest of the world, is now a food-importing area" and "the twelve

poorest countries with nearly a third of the population have only four per cent. of the total income." Cheap complacency about our own prosperity is pitiful against a background as grim as these few facts indicate. As the British and Foreign Bible Society's Popular Report for 1952 well indicates "bread lies near the root of the world's dilemma," and it is not good enough for Christians to "retreat into a religion of the spirit, forgetting that ours is a religion also of the body: the Word of God by which we are to live is a Word made flesh."

There are other motives than Christian love for our nation to be concerned to do more to help others in need. Dr. Benson soberly echoed one when he said: "If we do not use Australia as a stewardship for the well-being of the human family, we shall lose it. . . . The charity that begins at home and stays at home—dies at home." But love, much more than expediency, must be the mainspring of truly Christian action, and it is futile to talk of what the nation's sense of stewardship should be if our own individual response doesn't measure up to the challenge. How much—or should it be, how little—have we given to any cause beyond our shores, apart from our own missions?

At the same time we must not lose sight of

INNER PROBLEMS

of our nation. We have been able to give our own children bread, and we thank God for that. But what else have we given them? It is still true, as the Bible Society's report reminds us, that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Growing juvenile delinquency and increasing acts of violence are ugly scars on the life of a young nation. Certain actions in high places have shocked the Christian conscience with their blatant opportunism.

But the Christian task has barely begun when we merely protest. We need more intensive Christian education—more of the kind of work which is being done by the various church youth departments, and in State schools by armies of volunteer teachers. In Victoria, the fine work done by the Council for Christian Education in Schools has led to financial appeals to parents and professions. Generous response to such appeals is one way of ensuring Australia's spiritual health. How much time and money are we giving to the cause of youth—the coming Australia?

As churches launch out on New Year plans, Dr. N. J. McLELLAN ("Christian World") asks pertinently

GOING WHERE?

The most devastating argument produced by the modern pagan is that the Church has no sense of direction, no definite destination in view; she keeps going, but never arrives anywhere. The ideals she proclaims are merely unmapped regions of the spirit, to which no one has the least intention of building a road; rules which belong to the distant mountain peaks of the far horizon, but have little relation to the problems of life to-day. It is not that men are opposed to the Church, or that they find the doctrines inherent in the gospel intellectually unacceptable; it is simply that the whole organisation is felt to be irrelevant. The familiar building at the corner of the street is concerned with the regulation of decent family life by marriage services, and the kindly burial of the dead; it has no sort of connection with the terrific struggle for the survival of truth and freedom which is the heart-beat of the life of this age.

Into this danger Christianity has always been tempted to fall. The gospel of the Kingdom is a mighty concept inviting the idea of a God of infinite love: One who lives in every righteous thought and act, One whose sacrificial self-giving at Calvary is repeated in every deed of personal unselfishness. The King was born in Bethlehem and his Kingdom was the Universe; though born a King he became a minister, a servant of all, and his parish was the world. All that is true, but it may be used as a way of evading a deeper and more challenging truth. Jesus took these mighty dogmas and showed what they meant in the ordinary, everyday relationships of life. If God became incarnate in a Child, born on the straw of a stable, then at the centre of all communal living must be the sense of responsibility for the child. Let the family and the State place the child in the midst and give him an opportunity to grow to fullness of stature, spiritually, mentally and physically. Because of the Incarnation the Church must be concerned with schools and teachers, houses and parents, workshops and employers, and all these agencies of mental and social life which mould the mind of the growing adolescent.

Live the Gospel!

Jesus brought a message of such far-reaching significance that the scholarship of 2,000 years only reveals

that "the Lord hath yet more light and truth to break forth out of his holy word." Yet the way of life he enjoined is clear, for again and again he painted in simple pictures the practical rules of conduct which must govern the witness of his disciples. They were commanded in an unforgettable portrait to look after the one lost sheep; that is, to use the resources of society to redeem rather than to punish the offender, to fit him to take his place as a citizen of the Kingdom. Whilst the pagan worshipped at the shrine of great possessions, the Christian was enjoined to place the highest valuation on the widow's mite; on the wealth which was gladly surrendered for the service of others. Men were great, Jesus reminded his followers, not because of their wealth, or their natural gifts, or the power which they inherited, but by reason of their ability to use even a single talent to the glory of God and man. All the time the Lord seemed to be saying "Don't be afraid of the greatness of the gospel. It isn't reserved for the study of the 'intellectual,' or for the solitude of the meek. It is a way of life. Live it."

Words Are Not Enough

Far too often the Church has preached a Christ of grave limitations, benign and remote, like his portrait on stained-glass windows. Far too many Christians live as though Christ belonged to the hymn book, the Bible, the church building, and the official missionary organisation, but had nothing to do with political, social or economic factors. What deep emotions have been stirred during the last century by dimly lighted and beautiful churches, by lovely music, by eloquent and uplifting preaching, by carols of peace and goodwill, while all the time the barriers of class and race and nation remained stubbornly unbroken.

But action, to be effective, must begin by being individual and personal. Real Christian living involves something more than kindly support of a great tradition, and the casual commendation of a religion which costs absolutely nothing. Equally Christianity involves something more than startling statements of what the Church ought to do. Many critics declare that the Church ought to adopt a clear attitude to the African color question, ought to speak firmly about the evil of war, the destructive effects of gambling and drinking, and

so on. Every day pamphlets arrive at the minister's home urging all manner of reforms. Many of the ideas and projects commended are specifically Christian, but the trick of announcing in this way what the Church ought to do leads to a subtle danger. But writer and reader tend to believe that merely by debating the problems they have become ardent and up-to-date reformers, when in reality they often remain futile and irritating talkers. A society has no power apart from the individual. The Church will only have a sense of direction when I steer the craft of my Christian witness towards a definite destination; it will only be an active body when I begin to do something. Each Christian must be urged to ask himself, "At what point do I intend to get into action?" about the burning issues of the hour. The moment you begin to act, kindly people will tell you that they admire your eagerness but that you are wasting your time, and that to be fanatical about anything is unwise.

The plain fact is that the world desperately needs men and women who are fanatical in their proclamation of the way of Christ; church members who are prepared to sound a prophetic call for repentance and radical change. The dominant need of the nations is peace, and no preaching of the gospel which ignores this giant question is relevant. But before they act, individual Christians need the guidance which comes from truth, the sense of purpose which comes from those constructive doctrines on which a co-operative community can be built. The song of the Bethlehem angels was "Peace on earth to men of goodwill," but Jesus gave a clear direction for the achieving of that ideal: "Go ye into all the world and preach the gospel." The whole of the missionary task of the Church is bound up with the creation of peace, and the case for foreign missions to-day is unanswerable. This case is no longer based upon the actual needs of individuals in Asia and Africa; no longer based merely on the need for education, hygiene and scientific agriculture. It now happens that the safety of our own land is now bound up with the political and social and economic life of lands on the other side of the earth. Communism seeks to solve the social problems; but it spells war. The sole hope of the nations of the world, either politically or socially, lies in such a spread

THE AUSTRALIAN CHRISTIAN

of Christianity that the foundations of life become strong enough to remove fear and greed and give hope to millions who now dwell in darkness.

Ideals and Power

In Christ alone lies our hope. For Christ did not only give the world ideals; he gave men power to become his sons; to live in any age according to his teachings. Jesus came to save the individual, and he came to give salvation to the world, and so the Church must be concerned both with evangelism, the saving of souls, and with a redeemed society, the creating of conditions fit for sons of God. The people who give Christianity an exclusively social interpretation and those who give it only an individualistic

interpretation are both completely wrong. Both are failing to proclaim the full truth—that is, in Christ Jesus was indeed a Teacher who had a great deal to say about the claims of the weak and the broken and the imprisoned; even more than that. Jesus came to tell us the true nature of God. Indeed, his own life was so saturated with the thought of God that he could not speak about anything without relating it to God. Jesus believed that once men were right with God, once they understood and accepted the implications of his Fatherhood, all other problems would solve themselves.

Where is the Church going? What is the task of the Church? It is to proclaim that among all the other

facts of our situation Christ stands there in the midst—an unchangeable fact. And this means that there is still a God who is at work in the world, waiting to live in the lives of those who give themselves to him, and who loves all men, one by one, with a love that no expression of man's bitterness or fear can overcome. The Church will be strong when she creates members who hold that kind of faith in God. It is faith in Christ and nothing else, which can sustain ordinary men and women amid the dangers and stress of life and bring them to that experience of peace which "the world cannot give and cannot take away!" When men are at peace with God, they will create that spirit which leads them to peace with one another.



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

Splendid Conditional Offer

Indian Building Projects.

As announced in these pages previously, plans are now under way to build maternity and children's wards at Dhond and teachers' hostel and school units at Baramati.

The Dhond units have long been contemplated, and are absolutely essential for the effectual working of the hospital, whilst the primary school needs are very pressing, as present building space does not allow for more than 350 pupils, whereas the school now numbers more than 600 pupils. Consequently teachers' homes and verandahs have been turned into temporary class-rooms. Apart from this being an entirely unsatisfactory situation, the Government which subsidises the school has intimated that more space must be provided if subsidies are to continue at the present generous rate.

Finances Involved.

The Board has approved these projects, and the preliminary estimates could probably have been met from funds at the disposal of the Board—i.e., the Garland and Morrow estates, plus sales of land in India; but revised estimates have now been submitted involving additional monies.

Campbell Edwards Trust.

The Trustees of the above intimated that they would consider a grant when these projects had been approved, and

after plans and specifications had been submitted to them have made the following generous offer.

"Our Board of Trustees now propose that you make a Commonwealth-wide appeal for funds for these buildings, and they agree to support you in this by a contribution of £1 for £1 up to £500. We believe this will commend itself to the churches."

Thus, if the brotherhood of Australia will contribute £500, the Trustees will contribute an additional £500. If this £1000 is thus secured buildings will be erected costing several thousands of pounds for which the brotherhood has only been asked to contribute a relatively small amount.

Under Indianisation, some of our Indian brethren felt that we were "selling out"; such a solid gesture at this time will assure them that we are standing solidly behind them.

Brethren, in the name of Christ whom we serve and on behalf of our Indian Mission, we commend this appeal to you.

Camp Activities

At the time of writing I am away at a boys' camp being held at Karla, 120 miles from Baramati on the road to Bombay. We have 44 boys of ages 11 to 16. Of the missionaries, Mr. Thomas, Mr. Munro and I are here, together with four Indian leaders.

In the mornings the boys have studies from the Bible and about some of the great Christian heroes. The afternoons are spent in organised recreation, then in the evenings they have been receiving O.T. instruction

by aid of the projector. However, last night an object lesson with torches was used and then they enjoyed looking at some slides taken at previous camps.

These young lads of India lack the background and environment that many Australian boys have got. Two-thirds of the boys present attend our two boarding homes at Baramati and Dhoraja. The remaining one-third come from Christian homes, but don't always get the attention and teaching they should at home.

We must pray more and more for these boys that they may have the victory over background and environment and all the difficulties of this land.

Recently we conducted an evangelistic camp at a place called Shirsuphal, 14 miles from Baramati. We stayed 24 days, living in tents, and felt, on leaving, that it was worthwhile. Even though there were no visible results, God's Word was sown in many hearts.

Several mornings before the school started we conducted children's classes, during the course of which we told the life of Christ by aid of flannel-graph lessons. Each day we gave out a text connected with the lesson to each boy or girl present. Each time we gave out 50 texts.

On the final day we had a little examination. In all eight different texts were distributed. So the children had to present their texts and tell them off by heart. We were pleased when 20 were able to say off the whole eight texts. Then another 26 were able to say some. They all then received little prizes of a selection of Gospel portions, Christian books and tracts. These children are all Hindus. Nevertheless, as you can see, many of them now know some of God's Word by heart and have it in their hands to read.—Roy Dixon, Baramati.

Before holidays become only a nostalgic memory, have a look at FRANK C. HUNTING, Ballarat, Vic.:-

A Preacher on Holidays

I.

What does a preacher do when on holidays? Years ago one of the popular features of *The Australian Christian* annually looked forward to was T. H. Scambler's "Preacher on Holiday." We are here at Lorne, the lovely Lorne with its beautifully rugged coast line, its steep hills dropping sheer into the ocean, and the giant gums going down to the water's edge to cool their toes in the sea.

Preachers' Conferences

As a young preacher just out of College I was first introduced to Lorne. It was at a Preachers' Conference held at Minapre guest house way back in 1936 or '37. Those first conferences were unforgettable, and it was a great joy to me on coming to my present church to find the deacons and others alive to and insistent on my going to the Preachers' Annual Conference. They were fully alive to its great value to them and to him in their joint work for the Master. If churches only knew the value to themselves as well as to their minister, of these conferences they would insist on their preacher going, even to the extent of defraying expenses.

What a galaxy of grand men were at those first conferences ("Retreats" we called them, but didn't like the name). A. R. Main, T. H. Scambler, Randall Pittman, A. W. Connor (I drove his car once because of the fearsome Ocean road. We kept the needle on 28 m.p.h. all the way—the old "Chev's" best cruising speed), J. E. Thomas, H. A. G. Clark, William Gale and Will H. Clay. Looking over that list no one would deny that we were in for a time of the richest and most stimulating thinking and fellowship. These grand Christian men made an indelible impression on my young questing mind, and nothing suited me better than to tag along, early in the morning, or late in the evening, or after dinner, with some little group of these men animatedly discussing matters of great importance to us.

Not everything was sober and serious



in these august assemblies. How could it be with that greatly loved, but one and only Will Clay, present?

Our beloved A. R. Main's ideal for a holiday was sparkling mountain streams with the trout rising. Lorne at least had the streams and Mr. Main had his tackle. In an "off the record" session, Mr. Main observed to Mr. Gale that he must spend quite a tidy sum of money on his hobby of photography, and then confessed to the fact that Mrs. Main didn't know how much some specially favored trout fly had cost him.

Holiday Reading

All my ministry I have felt myself somewhat "odd" as a minister. The more I know of other men, the more at least in some ways this seems so. A year or two ago Ernest Brooke wrote a stimulating article on a minister's reading whilst on holiday. He climbs the peaks, I plod along on very much lower levels. Years ago I used to reach my holidays so tense, so pre-occupied, strained and burdened, that I used to read omnivorously through 15-20 books in that fortnight in an effort to get the strain annealed. "Quiet times," too, because they were part of the daily round, were largely neglected. To-day all this is changed. A "quiet time" on holidays is one of the high spots in a day, although I have it a little differently from when at home. Here I have been reading large chunks of J. B. Phillips and C. B. Williams, with Oswald Chambers' *My Utmost for His Highest*, and A. Kempis' *Imitation of Christ* for really good stimulating reasoning. And I find myself not turning to these books once duty bound, but at other odd moments in a day in order to have further fleeting looks into his beloved face.

Ivor Powell's *Black Radiance* and *We Saw It Happen* have kindled afresh a desire to preach the gospel to men, and to believe in his power to save anyone to the uttermost. No one can read the life of Henry Martyn or La Marechale without being strangely moved to live more zealously for the Saviour. For years I have wanted to read Martyn's life, because of references in Dr. Boreham's writings, and others. Martyn died in his 31st year. "Let me burn out for Christ," he once wrote, and he literally did. A brilliant Cambridge scholar and linguist, he could go through a Bengali or Hindustani grammar, and did for relaxation, as we would through a novel. He translated the New Testament into Arabic and Persian, and signed his own death warrant in obtaining the Shah of Persia's blessing on his Persian New Testament translation. When the choice had to be made between the woman he deeply and dearly loved and the call to be Christ's missionary in India he never wavered. Not for one instant was he disobedient to his heavenly vision. In another sphere, the great slums of England, France and Switzerland, La Marechale, General Booth's eldest daughter Catherine burnt out for God in the wonderful fires of that great time of reclaiming the lost to Christ.

A preacher on holidays. For me at least, among the many relaxations of swimming, hiking, sun bathing, reading, meditating, the greatest need is to renew or rather see with more penetrating insight the vision which must grow and sustain me through the year that is to come. That vision, of course, must be the living Saviour himself. Unless I can get right on the beam here—no holiday can fulfil its best, and, for me, its real purpose.



THE AUSTRALIAN CHRISTIAN

THE MINISTRIES OF OUR

WOMEN

FEDERAL ACTIVITIES

TOPIC FOR MARCH.

The Future Starts Here!

As a new venture for Christ the Qld. Women's Conference has added another department to their auxiliary, that of youth.

In our State is heard the buzz of progress; we feel the thrill and pride of material achievement, but what material progress is as exciting as spiritual achievement? Our hearts are stirred at the great task before us; with one breath we exclaim at the thrilling exciting possibilities, with the next we are appalled at our own inadequacy.

Perhaps the future starts here, at our own inadequacy, for when we are at our wits' end, then God can take over, and with him all things are possible.

If God be for us, it does not daunt

us that our State (670,500 sq. miles) is over seven times as large as Victoria, and that we have only twenty-five (25) ministers in this vast area.

The tremendous challenge has been faced by the brotherhood, and as part of the response, ground was bought at Caloundra eight (8) years ago for a youth centre. This has now been paid for and two (2) buildings have been erected and insured for £2500, only £500 being still owing.

The future of our work could well start here at the youth camp, for it is a centre of great promise and increasing popularity.

The specific aim is evangelistic. Here is one of the greatest sources of evangelism the brotherhood has. Some have made their decision for Christ at these camps, and many others have received the challenge that has caused them to be really active in the service of the Church.

The programme this year will be one that will call forth from youth their best response to the Master.

The camp programme has untold value on these young minds for Christ, opening up new avenues of thought and action and preparing them for service.

This year, as another new venture for Christ, the women raised £43 for the express purpose of sending to camp B.S. children whose parents are not in a financial position to send them, so that all who will may take advantage of the training given.

It is easily seen how the future starts with our youth work. Some glorious opportunities present themselves for the gathering in of precious souls through Happy Hours organised by our Youth Director, Keith Horne. Here he contacts children with no church connection and, through these children, their parents.

And so the thrilling story goes on; the harvest is indeed great and ready for reaping.

We earnestly entreat your prayers; may they be the prayers that avail much. As such the future starts with YOU.

Written by Queensland's Women Conference Auxiliary Youth Superintendent, R. M. Weimer.



WHERE NO ONE FEELS AT HOME.

In a meeting of the British Council of Churches the Archbishop of Canterbury gave the following answer to the objection that a certain Church would not feel at home in the World Council (of Churches): "Not at home—precisely.

There is no member Church of the Council which feels at home there. The Orthodox Churches often feel unhappy. The Anglican Communion has much heart-searching about what goes on. Of course, we do not feel at home. That is just why the World Council is so important. If we all felt at home the unity we seek would have been already found and the World Council could give way to a united Church."

These words may come as a shock to some. But that shock will be a salutary shock. For the picture which the Archbishop has presented reflects the real situation. There is no Church which feels fully "at home" in the World Council, because participation in the World Council means to enter into relationships of conversation with Christians who are "dif-

ferent," and to accept that the things which the Council says and does are the outcome of that conversation. So no Church can or should expect that the Council should come to reflect only one particular tradition.

The naive, who can only think in terms of their own spiritual home, react to this situation by producing labels. The Council is then called by names of the most diverse "isms." If these same people would only take cognisance of the reactions in other Churches than their own, they would be surprised to find that those reactions are often exactly the opposite ones.

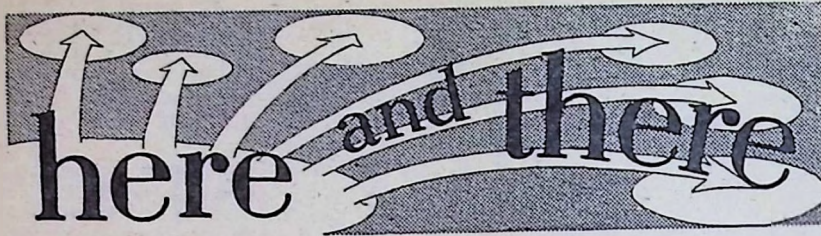
The fearful see in the Council a danger to the purity of their own home. They seek their strength in isolation. But there are in all Churches those who know that this burden of not feeling at home must be borne in order that we may find together the larger home which is promised to us. The burden is not too heavy because we are sometimes given glimpses of that ultimate home.—(Ecumenical Review, July, 1952.)

THE CHURCH BEYOND THE CHURCHES.

At the Faith and Order Conference at Lund, August, 1952, one of the major subjects of study and discussion was "Intercommunion." A considerable amount of time was spent defining and distinguishing the various terms commonly used.

The Disciples, in their Response to Lund (A.C. 20/10/53), speak of "arrangements on the part of the churches to decide who may commune" as "human attempts to make God's decisions for him." They add, "Even the term 'open communion' is not defined as we understand it" so that "the broadest base recommended is far too narrow and human for Disciples. The 'Church' does not invite members of 'other churches,' nor even Disciples from other congregations. Christ invites all who accept him as Lord and Saviour to commune at his Table. Our old phrase, 'we neither invite nor debar' is beyond the Lund definition of 'open communion.' The early Disciples learned this truth after having taken the matter out of Christ's hands by experiment with 'close communion.' . . . Christ's invitation must be heard above our human attempts to speak and to decide for him."

—Contributed by R. W. Graham for the Federal Committee for the Promotion of Christian Union.



Dr. G. H. Oldfield, President of Victorian-Tasmania Conference, is visiting Tasmania from Jan. 21 to Feb. 3, and during this period will contact most of the Tasmanian churches.

Churches are asked to remember Australia Day in their services on Jan. 31. One of the most effective ways, of course, is to make prayerful and generous preparation for the Aborigines Mission Offering on Feb. 7.

The church at Canberra regrets the loss of Mr. and Mrs. Ira Raymond, who left Sydney for New York on Jan. 1. Both have been earnest church workers, Mr. Raymond serving as church treasurer. He is eldest son of the preacher of Subiaco church, W.A., and has gone to New York on a 3-year term as Commonwealth National Library Liaison Officer.

Mr. and Mrs. L. G. Burgin and family were farewelled from Georgetown church, N.S.W., on Jan. 10, when a representative gathering crowded the chapel. Expressions of gratitude and good wishes came from all the auxiliaries. L. G. Read (Hamilton) spoke for the District Convention, and W. Howard made a gift to Mr. Burgin in recognition of his fine broadcast work over 2HR. A. Wright spoke for the local church, and F. Reeves made presentations. The family will spend several weeks in the country before proceeding to their new ministry with Lygon-st. church, Melbourne.

The "Fellowship News" of our S.A. churches announces in its January issue that Neville S. Moore, B.A., will succeed E. R. Sherman, B.A., Dip.Ed., as editor. Since graduation from the Federal College of the Bible, Mr. Moore has served the churches well in both W.A. and S.A.

The President of Federal Conference, C. R. Burdeu, has received a request from the Prime Minister, that "Immigration Sunday" be observed in all Churches on the Sunday nearest to Australia Day convenient to the existing commitments of the Church. "It is gratifying to know that the ideals which have inspired Australia to invite so many peoples from the Motherland and European countries to share our future, have merited the recognition which the Churches have so

generously extended in recent years." "I know," continues the Prime Minister, "that the Government may continue to count on the support of churches of Christ in this national movement, and trust it will be possible to arrange for the commemoration of 'Immigration Sunday' in the manner suggested."

A dedication service will be held at Waterman Memorial Youth Camp, Monbulk, Vic., on Sunday, Jan. 31, at 3 p.m., when a communion table and reading desk will be presented to the Youth Department by the P.C.F.O. in memory of the victims of the Boronia fatality. Any visitors will be welcome.

The Victorian and Tasmanian Women's Conference Executive Council will meet at Swanston-st. on Friday, Feb. 5, at 2 p.m. Mrs. Roach will lead the devotional meditation. Mrs. G./E. Hansford, Vic. School for Deaf Children, will speak. All ladies are welcome.

Following a holiday in Sydney, G. R. Stirling, B.A., formerly S.A. Youth Director, will arrive with his wife and three daughters in Canberra on Jan. 29 to take up duties as minister with the church in that city. The services are continuing at the home of Mr. and Mrs. Buffinton, 26 Donaldson-st., Braddon, opposite the Ainslie public school, until the church hall in Limestone-ave. is completed.

We are sorry to learn that Frank D. Jones, of Cottesloe, W.A., passed away on Jan. 21. Mr. Jones, as a young man, spent a brief period in the Federal College of the Bible, and throughout his life has been a gracious Christian gentleman. To Mrs. Jones and members of the family we extend Christian sympathy. Among his sisters and brothers are some well known to the brotherhood—Mrs. G. T. Fitzgerald (S.A.), Mrs. Wilkie Thomson (Vic.), Mrs. S. G. Taylor (W.A.), and K. A. Jones (C.O.B. sec.).

Hampton church, Vic., farewelled Mr. and Mrs. Stanton H. Wilson and daughters on Jan. 10 and 11. At final gospel service nearly 150 were present, including visiting preachers and brotherhood representatives. There were four rededications. On the evening of the 11th, church, auxiliaries and local Fraternal representatives expressed appreciation of a very helpful

ministry. Early the next morning the family left by car, en route for the new field at South Perth, W.A. Local brethren are filling the Hampton pulpit until K. J. Clinton, B.A., commences his ministry on Feb. 14.

The editor appreciates the spirit of those who have cheerfully heeded what one writer terms "the Macedonian call" for more articles representative of the thought and teaching of our brotherhood. All seem quite happy to accept the W.P.B. as a possible destiny for the scripts—but they are ready to try to help, and that means a lot to a hard-pressed editor!

R. C. McKenzie, minister of North Richmond church, Vic., has successfully completed his work for the B.A. degree, Melbourne.

The Austral now has supplies of the Oxford Coronation Bibles, excellent souvenirs of the Royal visit. They are priced at 27/6 (posted 28/5) and 11/9 (12/6)—the latter a suitable children's Bible.

News of British Churches

Twenty-one of the full-time ministers serving with the Home Missions Committee, or with individual churches, held their annual convention at Barnes Close, near Birmingham. The main theme was "Churches of Christ To-day." This gave opportunity for consideration of the ecumenical movement; the ministry of healing; the place of women in the ministry; the present moral situation; with the inevitable questions arising, which often are more to the point than the set theme. S. Oakden (Wigan) conducted a service of consecration at the close of the Convention.

Glasgow Bible School teachers held a week-end Conference, led by G. E. Barr and J. L. Colver. The programme included lectures, film-show, and demonstrations of B.S. work. 40 teachers were present.

A new organ has been installed and dedicated at Chester. It is the gift of members of the Price family, in memory of their parents. The dedication service was conducted by R. Hallows, minister.

Philip Morgan, minister in South Wales, accompanied by one of the deacons of the church, descended a coal mine to conduct an informal "any questions?" at the pit bottom. They had a good reception, and some of the miners have since attended church services.

The Missionary Committee made its annual Christmas appeal. The trial of J. C. Christie in India was due to be resumed at the beginning of December. No reports have been received at the time of writing.—G. J. Hammond.



MINISTER'S MUSINGS

SUNDAY.—One of the joys of holidays was the opportunity to hear Dr. F. W. Boreham twice. Once it was a moving and well-illustrated sermon on "He saved others; himself he could not save." He talked of the man who could save neither himself nor others; then of him who could save himself but not others; followed by a look at one who could save others but not himself—and finally, the man who can save both himself and others. (Incidentally, good as the sermon was, I find myself remembering even more vividly the whimsical children's story about "spots on the sun"—the storyteller at his best.) On the other occasion, Dr. Boreham built the whole service round the 23rd psalm, confessing that, though he had been preaching for more than 60 years, he had never preached on that psalm before; only because, after a lifetime, he knew the Shepherd as well as the psalm, did he dare tackle it now. I watched the free actions of this man, and listened to his strong, vibrant voice. It was hard to believe that he was almost 83—"preaching for more than 60 years"—what a magnificent record.

MONDAY.—One of Catherine's holiday acquisitions is a toy dog, with yards of leading string attached to its neck. All of this (dog plus string!) must be cuddled in bed at night, and when I protested about the danger of the string getting wound around her neck while she slept, and choking her, she completely disarmed me by looking up with a gay twinkle in her eye and saying, "Then I would go to my heavenly Father. I would like to see God again. It's a long time since I saw God." What could I say to that? I turned away, misty-eyed with the wonder of that perfect trust, smiling from her face. Later, when she was asleep, I moved the toy away from any possible danger. As I looked down on her quietly sleeping I thought of all the fears with which we older children shroud the thought of death, and how a child's innocence can sweep them all aside — "I would go to my heavenly Father."

TUESDAY.—When I was a very young minister in a country town I had a brief acquaintance with a keen Toc H group. The memory of those days is still sufficiently strong to make me more than casually interested when I came across a copy of Melville Harcourt's recently published biography of "Tubby" Clayton, the founder of Toc H. The story of this dynamic Anglican padre is certainly not cast in the traditional mould. From the outset he seems to have been fortunate in the type of men who trained him, not least in his first parish at Portsea, where he became the junior to seventeen other curates. Even that lowly office was almost denied him, another applicant seemingly preferred before him until the irate vicar, Canon Wilson, discovered the other man was engaged to be married. "You dare to come here, engaged to be married!" he thundered, as he turned the man out of his study. "You dare to try to get on my staff, knowing you're not a free man!" What would happen if our College principals talked like that? Clayton was satisfactorily "free," so he was accepted at seven and sixpence a week, with board and lodging. He had come to a parish which had been built up on the principle that "a house-going parson makes a church-going people," and the eighteen curates, each assigned a district of about 700 families, had to visit for three hours every afternoon and another three every night. As Harcourt comments, "having endured such godly discipline six hours a day for four years the average Portsea curate found there was not much in human nature to surprise him, and, what is more, he had developed the useful faculty to be able to laugh at himself." All of which was excellent training for the man soldiers were to love and trust in the grim years of World War I.

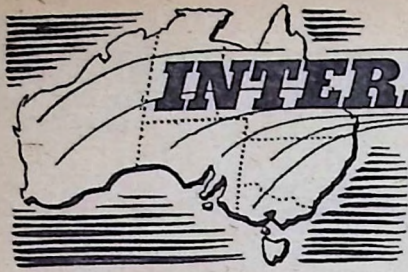
WEDNESDAY.—Five of us met tonight for some church programme planning. We shared some encouraging optimism and devotion. It's going to be a busy year—but, as Howard Earle rightly says, it ought also to be a great year for the brotherhood. It can be, if both plans and men are God-directed, not drift-diverted.

THURSDAY.—Well, Christmas has come and gone, and no young newly-proud owner of an autograph album has yet confronted me with the request to "write something" on one of the pages! Times are changing; either autograph albums are out of fashion, or their pages are being more rigidly reserved for tennis and cricket stars, and their ilk. They're welcome

to them! But at least few of us have had the experience of the best-selling American novelist, Frances Parkinson Keyes, who, in a Venezuela hotel, was one night roused from her first sound sleep by a terrific pounding on her door. Certain that some terrible emergency must have arisen, she hastened to the door to be greeted by a steward with an autograph book in his hand. "I am afraid it is a little on the late side," he said, "but I was told you wouldn't mind signing this. The lady it belongs to has heard that sometimes you write cute little verses, too. She thought if I left this with you till morning, maybe you'd favor her with some." Mrs. Keyes does not tell us what she then said!

FRIDAY.—I've been chuckling over something which happened during a visit of the ageing "Tubby" Clayton to America in 1947-48. On his first visit to that country, more than twenty years before, he had been disgusted at what he branded as brassy materialism. That view had changed with the years, and on one occasion during this last tour he himself even out-did the "tip-chasers" whose attitude had once revolted him. Instead of tipping a colored chambermaid he told her such a story of his dog, Billy, and his devotion to the church of All Hallows, which had been bombed in 1940, that the maid herself handed over five dollars for the rebuilding. Some talker that man! And, incidentally, that rare combination—a dreamer and a worker. As Harcourt sums him up: "He is a man of dreams who has had the impudence to believe that, under God's hand, he could make them come true. To do this he has been exacting, ruthless, inconsiderate and, occasionally, shortsighted in an impressive kind of way; but for the most part he has been overwhelmingly generous, loyal, courageous, daring, and magnificently good-humored. In short, he is a man who walks with men while walking still with God." A tribute worth deserving, that!

SATURDAY.—Sermons are looming ahead once more—and as if listening to a man like Dr. Boreham was not enough to dwarf a man's own pretensions as a preacher, I had to read this comment to a reader, from the Bishop of Rochester: "Not only empty pews but puzzled church people and insipid Christians are the Dead Sea fruit of the pitiful little homilies, hastily constructed, that pass for sermons in these days of an educated and intelligent proletariat. Far too many sermons teach nothing to those who know nothing." Phew! What had the Bishop been eating?



INTERSTATE CHURCH NEWS

Discipleship

Douglas Surridge, John Coffey, Greg. Godwin, Ann Lawler, Pat Phelan and Jill Godwin, Ormond, Vic.
Marcia Hinrichsen, Valrae Smith, Mt. Walker, Qld.
Betty Clarke, Lowood, Qld.
Mrs. C. G. Evans, Subiaco, W.A.
Mrs. Robinson, Blackburn, Vic.
Dawn Townsend and Muriel Roach, Dawson-st., Ballarat, Vic.

Membership

G. Tevaskis, from Latrobe-terr., Geelong, Vic., to Shepparton, Vic.
Mr. and Mrs. W. Christensen, Lowood, Qld.
Mrs. J. Gamble, from Hamilton, Vic., to Ormond, Vic.
Mr. and Mrs. Kenely, from Swanton-st., Vic., to Ormond, Vic.
Mr. and Mrs. Neal, from Carnegie, Vic., to Ormond, Vic.
Mrs. Neal, from Benteigh, Vic., to Ormond, Vic.
Mrs. and Miss M. Hall from Castlemaine, Vic., to Ormond, Vic.
Mrs. Faragher, from Newmarket, Vic., to Ormond, Vic.
Mrs. Baines, from Hampton, Vic., to Blackburn, Vic.
Mrs. Cook, from Surrey Hills, Vic., to Blackburn, Vic.
Mr. and Mrs. Fisher and Rodney, from Croydon, Vic., to Blackburn, Vic.
Max Birch, from Peel-st., Ballarat, to Dawson-st., Ballarat, Vic.

Marriage

Margaret Walker to Ian Mesley, Ormond, Vic.
Phyllis Lack to Glynn Parnell, Toowoomba, Qld.
Patty Gleeson to Antoni Bialy, Toowoomba, Qld.
Dorothy Vanham to Wal. Sleaford, Rosewood, Qld.
Fay Mitchell, Sunshine, Vic., to Nicholas Gavros, N.Z.
Shirley Campbell to Peter Coombs, Dawson-st., Ballarat, Vic.
Muriel Meade to Frank Jones, Dawson-st., Ballarat, Vic.
Betty Howell to Howard Hall, Dawson-st., Ballarat, Vic.
Dellas Speirs to James Brown, Dawson-st., Ballarat, Vic.

Yvonne Williams (Brighton, Vic.) to Iain McPhail, at Brisbane, Qld.

Winifred Ludbrook to Douglas Kem-sley, Brighton, Vic.
Barbara Kemp to John McNab, Brighton, Vic.

Fallen Asleep

Mary Morris, Dawson-st., Ballarat, Vic.

Tasmania

Margaret-st., Launceston (J. A. Luff).—Dec. average attendances were: 11 a.m., 71; 7 p.m., 80; communion, 89. All averages for 1953 showed increase on 1952 figures. B. Crowden was speaker at morning service on Jan. 3, and following gospel meeting fellowship hour was held in school hall, at which presentation was made to Miss M. Sparkes and B. Crowden for their forthcoming marriage. Church officers have planned "definite programme" for first few months of 1954. B.S. contributed £38 for Indian Orphan support for 1953. Mr. Luff was speaker at monthly service at old people's home on Dec. 27. Recent visitors have included Mr. and Mrs. Carter, Mr. and Mrs. Hyam, Miss Tompsett (S.A.), Mr. and Mrs. K. Barton (N.S.W.), Mr., Mrs. and Miss Butler, Miss Ivory and Mrs. Smart (Vic.).

Western Australia

Kalgoorlie (H. E. Greenwood).—Christmas Day service was well attended. Average figures for 1953 were: morning, 88; evening, 87; communicants, 113; brotherhood giving, £273. H.M. offering was £30, and Remembrance Bowl appeal, £14. Messrs. Harris, Cannon and Banfield have been recent speakers. Fact and Faith film was screened recently. Christmas Fair in church grounds with all auxiliaries co-operating was successful.

Subiaco (R. Raymond).—Average attendances for December were: 145 evening, communicants 129. There has been one confession. Mr. and Mrs. A. G. Elliott and family, Kingsford, N.S.W., were amongst many visitors welcomed during holidays. Mr. Elliott addressed church on Jan. 17. £25 was received for Remembrance Bowl. Preacher is assisting church at Wembley during absence of J. K. Bond in Vic.

Queensland

Kingaroy (P. French).—B.S. Christmas tree was held on Dec. 11. Carol service was enjoyed on Christmas Eve. Church service was broadcast Dec. 27.

Mrs. Hayden has returned home from hospital.

West Moreton (W. R. Jarmyn).—All five churches had excellent Christmas trees. Marburg had over 300 in Show hall. Rosevale had picnic on New Year's Day, with concert at night. B.S. staffs and office boards are congratulated for their work. K. Christensen, M. Wood (C.O.B.), M. Pieper and G. Gilbert (Woolwich) have taken number of services. Large number of seniors and juniors attended State Youth Camps at Caloundra. Pre-wedding party was given in honor of Dorothy Vanham and Wal. Sleaford.

Ma Ma Creek (W. J. Davidson).—Ma Ma Creek, Gatton, Fordsdale and Mt. Whitestone held combined B.S. concert and Christmas tree. C.E. held Christmas party, when representatives from other churches and groups in district were present. Mr. Coutts (Presbyterian) was speaker. Mr. and Mrs. Lars Larsen have been welcomed into district, and Mr. Larsen conducted services during preacher's holidays. J. Bailey, now in his 90th year, is in hospital. Mr. and Mrs. V. Dallinger and family were recent visitors. Preacher is now in his fifth year of service.

New South Wales

North Sydney (Ira A. Paternoster).—On Christmas Sunday morning at a children's service nine scholars confessed their faith. Y.W.L. was formed on Jan. 3. There was one confession on 10th. Offering for Remembrance Bowl Appeal was £46. Miss G. Paternoster has returned from overseas visit.

Dareton (M. D. Keatch).—Baptismal service was held on Dec. 17. Christmas service was conducted on 20th, with Y.P. assisting. Two young ladies have recently made their decision. Twelve attended Murray Valley youth camp. B.S. has enrolled three new teachers. Mr. and Mrs. Kissick have commenced B.S. at Pomona, via Wentworth, and have a roll of approx. 50. B. Waters has obtained his matriculation. Plans are under way for erection of kinder and primary hall.

Victoria

Warracknabeal (W. Wakefield).—W. W. Saunders was anniversary speaker. Kitchen tea was given to D. Joyce and G. Pollard before their marriage. G. T. Black has been recent speaker. B.S. Christmas tree and social was held. Special Christmas services have been held. Mr. Joyce has improved after recent illness. Congratulations to Mrs. G. H. Everett on her 82nd birthday.

Ararat (R. J. Duckett).—Ladies' Christmas fair realised £80, proceeds being donated to new B.S. building now nearing completion. Film service was held on Dec. 6, and Horsham Y.P. assisted in meeting on Dec. 13, when there was one decision. 160 enjoyed Christmas party on Dec. 19.

Bayswater. — Farewell social was given to B. Crowden and Miss M. Sparkes prior to their marriage in Tasmania, presentations being made by church, B.S., C.E., W.M. Band and tennis club. In absence of regular preacher messages from R. Fisher and A. Handasyde have been appreciated. Combined Christmas service was held in Methodist church on Dec. 20. Christmas tree for children of B.S. was held on 19th. H.M. offering was £31, including £12 from Bible Class.

East Malvern (H. R. Coventry).—Successful Christmas party was given by P.B.P. to local and visiting clubs; Mrs. Morris, Muriel Coventry and M. Whittaker were leaders. At supper contribution was made to Remembrance Bowl Appeal. Baptismal service was held on Dec. 13. On 20th every member "come to church" services were enjoyed. Church sympathises with Mr. and Mrs. N. White in daughter's operation. R. Coventry has consented to continue his ministry until Mr. Gilmore takes up work in March.

Malvern-Caulfield (W. J. Thomson).—Val. Crutchett and Val. Williams have completed their B.A., Dip. Ed. courses and will be commencing duty in country high schools. Special services and social functions marked end of year. Concert was given by Hartwell ladies for C.O.B. re-furnishing. F. Lewis gave an appreciated film night. Mr. and Mrs. R. P. Clark were recipients of a silver tray in appreciation of Mr. Clark's services as church secretary. Choir presented Mr. and Mrs. R. D. Besson with a gift for services to choir. On Dec. 13 choir under leadership of R. D. Besson presented Christmas cantata. Additions to church from B.S. and Y.W.L. are pleasing. Good Companions' Club under Miss G. Moody is proving successful. Sympathy is extended to Mr. and Mrs. G. T. Black and Mrs. Morris in the loss of loved ones. J. Welsh (Kaniva) is meeting with church.

Essendon (W. R. Hibbert).—Christmas period brought happy experiences in kinder tea, Christmas tree and end of year social fixture. New Year was saddened by passing of two of oldest members during first week. B.S. recommenced Jan. 10. Other auxiliaries are in recess during January.

Stawell (J. C. Cunningham).—On Dec. 15 C.E., B.S., kinders and cradle roll enjoyed Christmas tree, gifts and sweets. On Jan. 3 and 10 R. Barnett (Cheltenham) helped in services. Mrs.

Wilcock has been in hospital. D. Williams and I. Cooper are progressing after operations. Watch-night service was held in chapel on Dec. 31, all churches combining. Mr. and Mrs. Cunningham have now commenced their 4th year with church. Manse fund is over £500. Many visitors were present over holiday period.

Swan Hill (R. A. Banks).—Christmas tree stall proceeds reached record amount of £78. D. Nicholls (Fitzroy) was present at both services on Dec. 20, and gave address at evening meeting. A. Jeffrey has returned home from hospital. During preacher's absence at Mildura youth camp, services were conducted by T. Westwood (Melbourne) and J. Leech (Ultima).

Shepparton (T. V. Weir).—Y.P. enjoyed Northern District camp at Chesnut, at which there were eight decisions, three being from Shepparton. C.E. met at manse for opening meeting of year, and B.S. has recommenced. M. Taylor has begun N.S. training. N. Doyle has been added to B.S. staff. A number of visitors have recently attended. Exterior of church building is being renovated.

Portland.—Well attended meetings were held over holidays, members enjoying presence and help of many visitors. On Dec. 27 100 were present at morning service. Recent speakers have been G. Champness, G. Filmer, W. Crouch, A. Riveth, D. Griffiths and R. Hovey. Building is progressing well, and members are looking forward to official opening in Feb. W.F. is working for furnishings of new chapel.

Carnegie.—H. A. G. Clark concluded five weeks' interim ministry on Jan. 17. Combined communion service with Methodists was held on Christmas Day in chapel, H. Williams (Methodist) being speaker. H. E. Steele commences interim ministry with church Jan. 27.

Sunshine (F. B. Alcorn).—Carols by candlelight service, in which Christmas tree and gifts for children in hospital were features, was held in December. C. Young was present and received gifts for use in hospital ministry. N. Livett (Footscray) and A. Pfeifer (Maldstone) have been recent speakers. Messrs. Morton, Wright and Alcorn have been appointed elders. Church made presentation to Fay Mitchell prior to marriage with N. Gavros, minister-elect of Invercargill, N.Z. Visitors have included Mrs. Drake and Milton (Maryborough), and Miss Hanmim (N.Z.).

Ormond (F. E. Buckingham).—Mr. Williams (Melb. City Mission) gave illustrated talk on his work on Jan. 11. Chapel was crowded on 17th, when several new members were welcomed. J. K. Bond gave address at gospel service. All clubs have resumed.

Blackburn (S. Neighbour, B.A.).—Farewell gathering made presentations to Mr. and Mrs. Costain and Mr. and Mrs. R. Malcolm and families prior to their departure to Qld. Mr. McCann has been elected treasurer, R. Elliott Y.E., and L. Fisher K.S.P. leaders. A. Williams is entering C.O.B. Assisting speakers have been L. Williams, D. Smith, G. Scambler, E. Patterson and Mr. Ferguson. Dorothy Bluhm is home after operation in hospital.

Dawson-st., Ballarat (F. C. Hunting).—J. Wilkie, H. Feary and G. Reed assisted church during preacher's holidays. Church members made toys for kinder and primary Christmas tree. B.S. enjoyed break-up social. Special offering and donations of £305 were received for new building at Brougham-st. W.F. formed choir for Christmas service. Recent attendance of 128 at B.S. was largest for considerable time. Sympathy is extended to Mrs. Holmes in loss of mother.

Middle Park (J. Plummer).—Christmas treat was held for kinders and cradle roll. During preacher's vacation, A. Thomas, E. Buckmaster, F. Sumpton and C. Johnson have assisted church. Messrs. Clegg and Ritchie have been welcomed back after illness. Recent visitors have included Mr. and Mrs. B. Benson (Tas.), former members.

Brighton (C. G. Taylor, B.A.).—Well attended services marked preacher's return from holidays on Jan. 17. Visitors included Miss J. Robinson (Tas.), M. Roberts (S.A.), and Chapman family (Ararat). Church sympathises with local Baptists in death of their preacher, A. G. Coventry. Y.F. committee drafted year's plans on 18th.

First and Greatest

A Hymn for January—No. 481, Jan. 24.

One commentary makes the strange statement that "more hymns are said to have been written by Ray Palmer than any other American"—strange, because to occupy that place, he would have to outdo Fanny Crosby's 8000 (and the most I can find attributed to Palmer is 38); strange, because few of his hymns are traceable to-day; strange, because most of those accessible are of the highest quality. There may be in the original statement some such distinction implied as between "hymns," "gospel songs" and "poems used as hymns," but by using only 3 of Palmer's hymns as against 7 of Whittier's and 5 of Samuel Longfellow's, the book does little to commend him!

Dr. Palmer was for many years a Congregational minister—"a healthy,

(continued at foot of next column.)

THE SILVER TRUMPETS

The air is trilling with the music of a joyous peal. The British and Foreign Bible Society, founded in 1804, is about to celebrate its Triple Jubilee. The very word JUBILEE simply means a blare of trumpets. It takes us back to the Garden of Eden, for the word is based on the name of Jubal, the seventh from Adam, who was the father of all those who handle musical instruments. You may search all the archives of antiquity, and all the annals of more recent empires, for any enactment more intriguing or more suggestive than the Jewish law of jubilee. Every fiftieth year—the year that was welcomed with the blast of the silver trumpets—all lands and estates reverted to the possession of those who had owned them fifty years earlier. This important consideration was, of course, taken into account in all sales and purchases of property. A block of land sold immediately after the year of Jubilee would be worth about fifty times as much as the same block sold just as the year of Jubilee was approaching. All persons who, to pay their debts, had sold themselves into slavery during the fifty years were compulsorily released when the silver trumpets sounded, and, under the laws relating to property, re-

(continued from previous page.)

buoyant, cheerful man." Examining ten of his hymns, one must admit that a scholar and poet who can take Latin hymns and render from them such inspiring versions as "I give my heart to thee," "O Bread to pilgrims given," "Jesus, thou joy of loving hearts" (our Nos. 467, 264 and 253) and "Come, Holy Ghost, in love" earns the gratitude of all hymn-writers.

But, if the recording of one more strange thing be permitted, it is that of all his hymns written throughout 40-odd years, the one probably in widest use and the only well-known original hymn was the very first. The influence of a long ancestry of godly men, a natural poetic skill, the training of a University graduate, the heart of a young man of 21 entering life in deep consecration and in reliance on Christ and his cross—these needed but to be "touched off" by a short German poem depicting a suppliant before the cross and the noble hymn "My faith looks up to thee" resulted. Palmer never intended it for public use, but when his own final line, with its thought of the plinnacle and purpose of the redemptive plan being A RANSOMED SOUL, brought him to tears, it was the forerunner of many such occasions in the 123 years since!—F.J.F.

ceived back any estates which they or their progenitors may have possessed when last the Jubilee was celebrated.

The effect of such a law is obvious. No family could become excessively wealthy; none could become degradingly poor. Land monopoly was impossible. Every family and every individual enjoyed a fresh start on the old footing at the end of each half century.

The year of Jubilee was a year of REDEMPTION; it was a year of RESTORATION; and it was a year of EMANCIPATION.

1. It was a year of REDEMPTION.

It began on the great Day of Atonement. When the high priest had donned his garments of snowy white, he took two goats, the one as a sin-offering and the other as a scapegoat. He then solemnly sacrificed the former, and with its blood, sprinkled the mercy seat and the holy place. Then, coming forth, he laid his hands on the head of the second goat, confessing over it the sins of the congregation. And, whilst the people were weeping and lamenting their transgressions, the animal was driven away into the wilderness. Priest and people watched it vanishing into infinity, and as soon as the scapegoat had entirely disappeared, the silver trumpets rang out; sadness gave way to gladness; the year of Jubilee had begun.

The truth typified by all this stands crystal clear. All our rejoicing is based on redemption. It is because Christ, the Son of God, once suffered for our sins upon the bitter tree, that our hearts are overflowing with adoring gratitude. All the jubilation of the ages is based on the darkness of Gethsemane and the agony of Calvary. Up to the Cross all the world's sins and sorrows went groaning; down from the Cross all our joys come streaming.

It will be in keeping with the eternal fitness of things if this year of Triple Jubilee becomes, in all the churches, a year of passionate, powerful and persuasive evangelism; a year in which, with the Bible as its dynamic, multitudes are led to the Saviour.

2. The year of Jubilee was a year of RESTORATION.

Each Jew found himself possessed once more of all that he had lost during the fifty years. That is the message for to-day. We are all in peril of losing the best as life goes on. We are like men who fill their pockets with gold, but have holes in all their pockets. The years are great thieves; they creep upon us with stealthy footsteps and flch away our most precious treasure. Have we not all lost some-

thing of the rapture that flooded our souls at the time of our conversion? Have we not lost something of the radiance of our first simple faith in Jesus? Have we not lost something of the passionate devotion that first impelled us toward Christian service? Like the Church at Ephesus, we have lost our first love.

This year of Triple Jubilee must be a year in which, under the gentle admonition of our shamefully neglected Bibles, we recapture our first fervor, our first faith, our first joy and our first rapturous sense of oneness with our Lord.

3. And the year of Jubilee is a year of EMANCIPATION.

The slaves were all set free. It is wonderful how easily the years enchain us. The world, the flesh and the devil make us their captives.

But the day of deliverance has dawned. The bonds, whatever they are, may all be broken.

The year of Jubilee meant a fresh start for everybody. It was the divine festival of a new beginning. Nothing delights God more. He is an inveterate beginner. In the beginning God created the heaven and the earth. There you have the record, not of the beginning of Creation, but of the creation of beginnings. Back beyond that, nothing ever began; everything always was. If our eyes can peer beyond the boundaries of that beginning, you will see nothing but God—God inhabiting his own beginningless and endless realm, living his own beginningless and endless life, dreaming his own beginningless and endless dreams, laying his own supernal plans—plans of Creation and Redemption and of wonders inconceivable.

Then came the first beginning. And, having once fashioned a beginning, it became his divine habit. He is always doing it. He begins again with every morning, with every Spring, and with every baby born.

This year of Triple Jubilee must mark a new birth in each of our souls, a new era in each of our lives, a new and delightful escape from all the forces that have heretofore hampered and enslaved us.

This year of Triple Jubilee is the year in which all the Churches, raising their voices in exultant praise for the amazing achievements of the British and Foreign Bible Society during the three Jubilee periods that lie behind, will vow that, splendid as is the record of the past, it shall be put to shame by the still more splendid triumphs of the years yet to come. Therein lies the enchanting music of the Silver Trumpets.

The Pickle Jar

This is one of the stories from the British and Foreign Bible Society's Report—"Not By Bread Alone."

Long before the Korean War there were many Christians in Korea, with churches, Sunday schools, and so on. But they needed a good translation of the Bible. Men set to work, and just as war broke out between North and South Korea they finished their long task. Of course, there was only one manuscript and if anything happened to that. . . .

They began turning the manuscript into a printed book. Four hundred pages were set up at the printers—and then the Communists attacked and occupied Seoul. The printing-press and the type were destroyed in an air-raid. The Bible House burned to the ground. And the manuscript? Mr. Im—a Korean Christian—and his wife did what they could. They put it in a pickle jar, which Mrs. Im carried with some of her belongings to a village outside Seoul. There she hid it, and went on. At last the Americans

BIRTHS.

FREEMANTLE (Munro).—On Jan. 16 at Kurmala, Bendigo, to Raymond and Lexie, a daughter—Lauris Jean. Both well.

WHITE. — To Beverley and Alfred White, at "Vauluse," Moreland, on Jan. 11, a daughter—Jennifer Jill.

IN MEMORIAM.

CRISWICK.—A tribute of love to the sweet memory of my beloved sister, Muriel, called home to higher service Jan. 17, 1938. "Life for evermore."

—Inserted by her devoted sister, Dorothy L. Giles.

HOWARD.—In loving memory of our dear parents, father (Robert), passed away Nov., 1927, and mother (Luscia) passed away Jan. 8, 1947. Ever remembered.

—Inserted by their loving family, Emily (Mrs. Langley), Charlie (dec.), Henry and Arthur.

YOUNG.—In sad and loving memory of our darling mother, Mary, who fell asleep in Jesus on Jan. 25, 1953.

"Resting in his care."
—Inserted by her loving daughters, Carrie and May.

CHANGE OF ADDRESS.

M. A. Edgecombe (secretary, Torrens-ville church), 3 Ashwin-pde., Torrens-ville, S.A.

H. E. Greenwood (preacher, Geraldton church), Augusta-st., Geraldton, W.A.

liberated Seoul, but between Mrs. Im and the town were scores of bandits, belonging to neither side, who killed and robbed. Mrs. Im found her way through the bandits to the village. The Bible manuscript was still there. She brought it carefully back to her husband, all but the 400 pages which had been destroyed. Mr. Im set to work to write them out again. Then came the Chinese Army, sweeping south. Seoul was occupied again. Mr. Im became a refugee once more, taking his precious manuscript to Pusan. From there he went to Tokio, hoping to get it printed. Impossible! Back he had to come to Pusan, in the war-torn country again. In six months the first printing was done—and by the end of 1952 the new Korean Bible was ready. Ready just in time for thousands who clamored for it, just as peace was coming to Korea. — Cyril J. Davey, "British Weekly."

MOULDERS OF HISTORY

The work of your missionaries abroad is more important than your diplomacy. . . . Your missionaries are your finest act of giving. . . . Their hospitals and schools are the best evidence abroad to show your concern for the world. . . . A movement for freedom is sweeping the Asiatic nations: their people want the right to live as dignified human beings with complete social and human equality. There is also a world-wide struggle between Marxists and Christian conceptions of man and human destiny. . . . By proclaiming the gospel, and by bringing men and nations together, the churches can bring great, although indirect, influence to bear upon the forces that are moulding history.

—Dr. Charles Malik, of Lebanon, chairman of the United Nations' Human Rights Commission.



Shaping Your Future

Your future welfare lies entirely in your own hands and its shaping is not a procedure to be lightly undertaken or left to chance. Your future will *not* take care of itself. You owe it to yourself to be definite in your aims, and an essential aspect of this positive approach is the saving of money and the building up of a reserve fund for use whenever you may need it.

Save for the Future.

The
State Savings Bank
OF VICTORIA

"It Pays to Save"