

THE AUSTRALIAN

Christian

NATIONAL WEEKLY REPRESENTING CHURCHES OF CHRIST

S.A. OPENS NEW WING, CHRISTIAN GUEST HOME

The £8,000 wing of sixteen rooms and amenities was officially opened in the presence of a very large gathering of Conference delegates and church members on Saturday afternoon, Sept. 12.

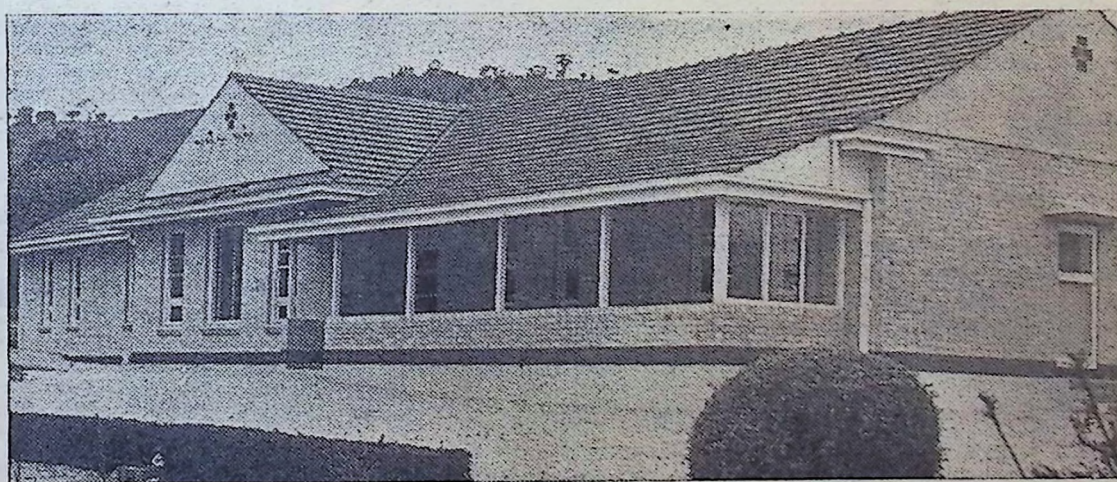
T. Butler (Board Chairman) presided, and brief messages were given by the Mayor of Burnside, Conference Presidents G. R. Stirling and Mrs. C. P. Hughes—and C. F. Adermann,

M.H.R. Following a very fine statement on the ministry to the aged, by Sir Philip Messent, and a dedicatory prayer by W. Beller, Lady Messent untied the ribbons, Sir Philip turned the special presentation key, and declared the building open.

The great throng passed through the corridors, and expressed much admiration for all that had been done. C. Schwab, secretary, revealed that

£4000 was needed to complete payment of building and equipment. In response to his appeal £390 in cash and promises was added to the funds. Afternoon tea was provided.

K. M. Yelland, architect, planned the splendid structure. A. McGlasson and Son, as builders, rendered excellent service, and made great sacrifices in the interests of the aged.



—By courtesy, "Adelaide Advertiser."

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THE AUSTRALIAN Christian

NATIONAL WEEKLY REPRESENTING CHURCHES OF CHRIST

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WHEN SOARS
THE SOUL

The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. . . . Now when the sun was setting, all they that had any sick . . . brought them unto him; and he laid his hands on every one of them, and healed them. . . . And great multitudes came together to hear, and to be healed by him of their infirmities. And he withdrew himself into the wilderness and prayed . . . and the power of the Lord was present to heal. (Luke 4: 18, 19, 40; 5: 15-17.)

It cannot be too often stated that all healing is of God. All man can do is to co-operate with God, but that co-operation must be on every possible level. Anyone who has visited a hospital frequently has seen respiratory cases in which what is called an oxygen-tent is employed. In order to give a patient the maximum chance of recovery, his breathing apparatus is surrounded by a so-called tent into which oxygen is poured. Breathing in oxygen, he is given a better chance of recovery. It may be that intercession for a patient surrounds his mind with optimism and his will with determination, even at deep unconscious levels when he does not know he is being prayed for, so that his personality is given a maximum chance of recovery. Within a fellowship such as the Christian Church, people should be taught to feel that they can count on such co-operation from their fellow church members whenever they are passing through a time of pain, or sorrow, or mental distress. Paul asked the Corinthians, "Let me have your co-operation in prayer." — Leslie Weatherhead.

O God our Healer, be gracious to all who suffer. Save them from cynicism and despair. Give them courage and understanding. When the music of their life is muted, send a song into their hearts. . . . Quicken their minds to see that suffering opens many doors that respond to no other key. Grant them the comfort of thy presence. AMEN.—G. E. Osborn.

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IS THIS DIVORCE ENDING?

THIS issue includes two selected articles which throw the spotlight first on the general theme of Christian healing, and then on the work of the missionary doctor, in whose personality are fused so well both the spirit and the technique of the Christian healer. There have been innumerable articles and books on the subject, discussions in Church Conferences, and the blare of newspaper publicity on so-called "healing missions." There have been significant re-discoveries, such as the emphasis of Jesus and his apostles on a healing ministry, which was exercised in the early centuries wherever the Christian Church took root. But, as Weatherhead says in *Psychology, Religion and Healing*, "in the first three centuries of our era the Church increasingly lost the gift of spiritual healing," although there were always individuals to carry on the work, as there have been up to the present day. The tragedy was that religion and medicine gradually drew apart, with religious pressure directed towards the closing of medical schools and the final papal condemnation of surgery in 1215.

The effects of that wedge driven between

DOCTORS AND THE CHURCH

are still being felt to-day, when, as Dr. W. L. Carrington says in *The Faith That Heals*, "With the most important exception of Christian medical missions and a few hospitals and homes of Christian healing in various parts of the world, medical men work in friendly toleration of the Church rather than in really close co-operation with it." Dr. Carrington suggests what a great help it would be towards that needed co-operation if some young medical graduates could be "offered even a modified theological training, somewhat on the lines of that given to medical missionaries," and that if a University degree in Arts is regarded as a valuable preliminary to theological training, "why not a degree in Medicine, at least for some candidates for the ministry?"

A significant step towards closer co-operation was the conference for medical practitioners, which was arranged by the Australian Council for the World Council of Churches, and held at "Gilbulla," Menangle, N.S.W., Sept. 4-6. About twenty doctors attended, including general practitioners, specialists and teachers in medical faculties. It was stressed that both "churches and doctors were concerned with every aspect of the welfare of human beings," and a statement

of 12 common objectives was drawn up, including the following:

1. To acknowledge the supremacy of Jesus Christ as guide, standard and inspiration in all our professional work.
2. To work in the knowledge that man is made by God, and to treat illness as affecting the whole man—body, mind, and spirit.
3. To regard prayer for our patients, colleagues and helpers, and for ourselves as part of the total work of healing.
4. To seek opportunities of calling ministers and clergy into fraternal conference together in our homes.
5. To confer with ministers and clergy with a view to the provision of better courses of training in pastoral work and personal counselling.
6. To co-operate wherever possible and advisable with recognised family welfare and marriage guidance agencies.
7. To establish and maintain contact with similar groups of medical practitioners in other parts of the world.

The adoption of such principles on a wider scale could have

WORLD-WIDE SIGNIFICANCE

For, as the last of the common objectives indicates, this conference is only one of such groups held elsewhere in the world under the Church's auspices, where not only doctors, but other professional men, tradesmen, etc., have been brought together to view their calling in the light of their Christian faith.

If objectives such as these the Australian doctors have outlined can be carried out increasingly in practice they will certainly do much to end the divorce between medicine and religion. The emphasis on prayer is significant. There Church and doctors can surely work together, knowing that doctors, even at their best, cannot do all the work. As Leslie Weatherhead well says, "In spite of the reign of science, the Church must be called back to the ministry of intercession for the sick. . . . The spiritual world has immense therapeutic energies which are scarcely tapped in this modern age of reliance upon pure science and organic therapy. We must be called away from a materialistic interpretation of life which is invading the Church and cheating men of that power which is their heritage in Christ."

From the *Christian World* comes this timely word by McEWAN LAWSON on

HEALING

IT would make a great difference both to ourselves and to hosts of needy folk if we rediscovered that the power of God in Christ can heal us, and help us to bring healing of mind and body to others. Some believe that we are shut into the closed box of a mechanical universe with nothing beyond it. The philosopher David Hume held that view. Nature, he argued, is unchanged in her courses, and the records of Christ's healing miracles were therefore magic tales told, in a simple age, to help superstitious people to believe that Jesus was the Christ of God. But David Hume lived two hundred years ago; and without being foolishly credulous we now are not so sure that we know the whole of reality. We are beginning to wonder whether in and beyond the physical world which we can weigh and measure there may not be a world of mind and spiritual power of which we have been unaware.

Jesus certainly believed that such a realm existed, and that a great hidden sphere of Divine Love and Power, filled with immeasurable resources, was trying to reach us. He was surrounded by bitter need. At the synagogue doors, and on the Temple steps, beggars rolled back their bandages to show fearful ulcers and festering sores. In the lanes he met mothers with blind babies in their arms. There were lepers with tortured faces; wizened old folk, frightened at death; crippled girls wheeled in barrows; and madmen led by chains. There were cries of anguished pain everywhere. Jewish orthodoxy said that the child was blind, the leper in agony, the girl dying, because either they or their parents had sinned. All men were under the whip of God. But Jesus, to the dismayed anger of the religious rulers, brushed all this aside and proclaimed a realm of God coming in him with forgiveness, love and healing power. The earliest Christian messages tell of Jesus, filled with this life of God, breaking the chains of pain, releasing souls from their prisons of loneliness and despair and, like Persephone, turning dark winter into spring.

Laws of Christ's Healing

There seem to have been fairly clear laws behind Christ's healing. The sick man or woman had to be longing passionately for full health. If anyone secretly and unconsciously cherished a wish to be ill in order to gain sympathy, or to dodge responsibility, they were still shut in with themselves and could not therefore be joined to the healing Love of God. There had also to be a deep trust in



Healing the Blind Man.

Christ, and in the validity of his message of God's Fatherly love and care. Some modern healing urges patients to have faith in themselves, to whisper that day by day they are getting better and better. Jesus, however, calls men to look up, to touch new resources, to let in God's healing power and to trust him as God's channel. But such faith was not only necessary for the individual. There had to be a believing group to create the expectant and receptive attitude through which God could work. He comes to his home town of Nazareth and can only heal a few because of the prevailing east wind of criticism, antagonism, and doubt. In cases of insanity Jesus seems clearly to believe that evil spirits exist and can possess a man or woman. He sees life as a battle between the forces of light and darkness, God and Satan, and he helps the patients to believe that, if they open their heart to the light of God's incoming, the dark forces will be pushed out and kept out.

Forgiveness First

Jesus also, to the outraged fury of the orthodox, assured the ill of God's forgiveness. The current Hebrew belief that disease and suffering were God's punishment for personal or inherited sin must have had a disastrous effect on the sick. Even attempts at healing were frequently condemned as an interference with God's plan. But worst of all, to souls already weakened by suffering and prolonged loneliness, was the despair and hopelessness

which lay in the thought that even God had withdrawn from them in anger and disgust. Jesus lifted this heavy sense of guilt. He touched them with hands of sympathy, and assured them of God's seeking love and full forgiveness. In the story of the prodigal son the father wraps his arms about a ragged, hungry, and weary child. This was exactly what Jesus, in the love of God, did for the sick; and as a new sense of the Divine comfort and power surged in upon them, healing began. He also drove dark fears from terrified hearts. It seems clear that Jesus saw how much greed, injustice, sensuality and strife spring from insecurity, brooding loneliness and fear. It is also true, as Wilson has pointed out, that one of the root causes of fear is an acute sense of our inadequacy. It is becoming increasingly evident that our conscious or unconscious fears may let down the drawbridge along which the germs of disease can invade. Gastric ulcers may be the result of prolonged anxious strain, some forms of asthma may be the result of conscious or unconscious worry. And some recent medical research begins to wonder whether the chemical changes in the blood stream, in which the virus of rheumatoid arthritis and cancer grow, may not in some cases be due to conscious or unconscious fear or to the widespread conviction that the universe around us is cruel and relentless. Jesus changed all this by filling the lonely heart and the tormented mind with the Love and Care of God. He bends over the sick and the demon-haunted, over those who believed that God had not only left them but was preparing new torments for them, and tells them that they are not outcasts but sons and daughters of God for whom the Father seeks. His word is "Fear not, only believe."

But the most powerful force in Christ's healing was the effect of his personality. There was nothing uncertain or vague about him. He was joined in obedience and love to the Will and Love of God. The result was that for him God was the supreme reality. He lived in God and God lived in him. A radiance shone through him which men felt was the Light of God. He produced confidence and calm. He spoke with authority. He saw men as God's creation. He recognised a sleeping divinity in all he met. The result was that he loved men (and love is the greatest healing, co-ordinating and creative

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force in the world) with an honor and compassion such as they had never known. He also helped men to see what they were capable of becoming and, as they looked at him, they saw what life could become. So they flung away their crutches and rushed to him as to a doorway leading to new realms of joyous life.

But Jesus also clearly meant his disciples to heal. Healing was the result of living in the Kingdom and Rule of God. And for a time, greatly to the joy of Jesus, they did heal. There must be many reasons why this spiritual healing has lapsed. Many, as we noticed, have come to believe that we are in a closed-up physical world, and that consequently the only healing possible must be on physical levels. It would seem that from deeper knowledge of the subtle relationship between mind and body this view will be greatly modified, and that medicine, in the future, will call in both philosophy and religion to help to bring to lonely sick souls the sense

of security and the inflow of affection which are necessary for health. The extravagances, obscurantism and un-wisdom of much spiritual healing has also, unfortunately, driven away wiser minds from its study and practice. It is also becoming recognised that the influences on our conscious life springing from sub-conscious and unconscious areas is very great. Here are stored our unhappy personal and race memories of sorrow, disaster and defeat. Beneath a superficial culture, there is also often a jungle of the uncontrolled emotions of greed, jealousy, sex, resentment and fear.

Healing Now!

Day by day we replenish the dark shelves with newspaper records of violence and horror, and brooding thoughts and discussions of disease and death. Stevenson's Mr. Hyde is in all of us, and very powerful; and our deepest need is, perhaps, for quiet

receptive prayer in which all our dark cellars may be transfigured and transformed with divine light and love. It is also true that, through a faulty Christian education, many of us, whilst trying to hold a faith in Christ's new messages about God's true nature, are fettered unconsciously by those earlier pictures of God from which he came to set men free. Man and woman still whisper to themselves that they have committed an unforgiveable sin, or are being punished, or taught by God-sent pain. Such thinking divides our minds and wedges great boulders against the door through which Divine healing could reach us.

Above all, thousands of us look back daily to a Christ in Nazareth, and to a light far away in the first century. We are consequently the parched desert children of tradition, whereas we could be living at a brimming fountain. Christ was telling of eternal truths about God's nature and saying to men, "We come to you in healing love now."

THE MINISTRIES OF OUR



FEDERAL ACTIVITIES

Programme for October

Mrs. P. Armstrong, W.A.

DEVOTIONAL THEME:

"Sing to the Lord."

CALL TO WORSHIP:

Col. 3: 16. "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

PRAYER:

Father, we come before thee with hearts filled with thankfulness for all the blessings we enjoy. We thank thee for the gift of thy beloved son, our Saviour, who came to teach us how to live. We pray that our lives may be wholly surrendered to thy Divine will; that all we do and say may be to thy honor and glory. Amen.

BIBLE READING: Matt. 5: 1-16.

HYMN:

No. 183, "Father of Mercies! In thy Word."

MEDITATION:

"Divine Instructor, gracious Lord! Be thou for ever near. Teach me to love thy sacred Word, And view my Saviour there."

The words of this hymn, chosen for our devotional theme this month, express sentiments common to us all. What a wealth of beauty we can find in the sacred pages of God's Word! The sublimest poetry ever written; songs of rare beauty; stories that throb with adventure and daring; the sweetest love stories ever known, are all contained in this wonderful Book, and yet how often it lies for years accumulating dust on some forgotten shelf. Most important of all, this Book contains all we can know of Jesus' life on earth. From these sacred pages we can catch the beauty and loveliness of our Lord: his wonderful love for men and women; his happiness in the sharing of everyday life with his little band of disciples; his sorrow at the sin enslaving so many of his children.

From the study of his Word we can find the answer to all our problems: the words of comfort to lighten our sorrow, the pattern for victorious living. Let us all resolve that the Bible, God's holy Word, shall be given the central place in our home and church life, and from its pages we shall derive the strength and wisdom to enable us to live from day to day as true ambassadors for Christ. For it is only through us, the professed followers of Christ, that the world around

can see him. May we so live that he will be glorified and honored and loved by all mankind.

"The dear Lord's best interpreters
Are humble human souls;
The gospel of a life like theirs
Is more than books or scrolls.
From scheme and creed the light
goes out.
The saintly fact survives;
The blessed Master none can doubt,
Revealed in holy lives.

PRAYER:

Our Father, we pray that thou will take and use us for thy glory. Grant that we may have thy love in our hearts. Give to us a measure of thy gentleness and understanding that we may be able to help those around us. Keep us close to thee always, and forgive us when we fall short of thy glory. Amen.

BUSINESS:

MISSIONARY LETTERS:

ADDRESS:

"The Status of Women in the Church in Australia."

DISCUSSION:

HYMN:

No. 743, "O Jesus, King Most Wonderful."

PRAYER:

BENEDICTION:

May the Lord Jesus Christ fill us with spiritual joy, may his Spirit make us strong and tranquil in the truths of his promises. And may the blessing of the Lord come upon us abundantly. Amen.

E. W. GAULT, of the Christian Medical College, Vellore, S. India, gives in the
Intercollegian some revealing glimpses of the . . .

Role of the Medical Missionary

When we decided to come to India in 1937, the impelling motive was that of a larger service to the Kingdom of God. We were reminded by many friends at that time of the opportunities for such service in Australia, of the foolishness of taking young children to a tropical country and the dangers of trying to teach an old country ideas of religion, when it already had an adequate religion of its own. There was, of course, a certain glamor about such an adventure. The books of Grenfell, Schweitzer, Livingstone and Somervell had stressed the humanitarian work that can be accomplished through medical missions, where people would die in great suffering and unattended but for the mission hospital or missionary service. How easy it is to give way to this subtle temptation, and then find that in actual practice there is so much apparently trivial and tiresome work to be done. Somehow one imagines that the mission field and its churches will reveal a new heaven and a new earth. But in actual fact there are often the same jealousies and petty quarrels which so often spoil the life of our suburban churches. This drives one back to read with a new understanding the Acts of the Apostles and the Epistles. I would say definitely that no one should plan to go to a mission field unless they have first faced and attempted to solve problems in their own community and church for they will find much the same deep-rooted human ambitions and problems wherever they meet individuals of whatever race, color or creed. In fact, such problems are often exaggerated where a small Christian community seeks an ideal much higher than that of the city or village in which they live. Those, who seek glamor and adventure only, had much better look for it in some other sphere.

A Peculiar Species

The medical missionary is regarded as a peculiar species, as one sometimes finds on furloughs. His fellow medical men regard him as a bit of a crank who gets out of touch with up-to-date medicine and surgery. It is very true that faced with a very big out-patient department and a great deal of surgery (often single-handed) it is easy to slip into slack ways. Yet in India, the mission doctor often has

opportunities denied his fellow practitioners in Australia. In annual conferences and on hill holidays he meets doctors from all over India, and from England, America, Sweden, Denmark, Germany and Switzerland. Most of them read their journals regularly, and are in touch with friends at home, who send them information of new methods. Sometimes new ideas are practised in small mission hospitals in Indian villages before they have reached Australia. While there are some medical missionaries who have let their minds go to sleep, as is seen among general practitioners all over the world, the majority are keen on their job and anxious to maintain a high standard. Those who get little time for reading during the year, often pack their trunks with medical literature to read during their holidays, or set themselves to prepare a paper for a medical conference during their holiday as a stimulus to medical thinking. Every medical missionary should receive an adequate grant for journals or books.

Medical Efficiency Insufficient

The medical missionary is also looked on as a crank because of his missionary designation. His theological background is often very scrappy, yet he is expected to take a leading part in the church. His clerical brethren are often shocked by his ideas, and he feels his own inadequacy which drives him to a more careful study of the Bible, commentaries and religious literature until he suddenly wakes up to how much he has missed in the past by regarding his profession as essentially only one of ministry to the body. A new concept grows in his mind as he views his patient as an integration of body, mind and spirit. He seeks to gain from the experience of others the way in which he can best help his patients. But how easy it is to forget all this when you have large numbers of patients to see. One of the most subtle temptations that face any mission doctor or nurse is to become satisfied with a cold efficiency which lacks the human love for which this work was founded. Dr. I. S. Scudder, the founder of the Christian Medical College, Vellore, tells a delightful story to show how important it is never to neglect an

opportunity when it comes. It was in the early days of the roadside dispensaries. She had been out since early morning in an old-fashioned car, which was liable to break down, seeing groups of patients who had gathered for treatment along the road. Coming back to hospital as dusk was gathering, she saw a group standing near a small river which crossed the road. She said to the driver, "I have never refused to stop and see anyone who needs my help, but to-night I am too tired and I really must get home. If we do not get through this shallow river it may rise and we will be stranded." However, at the last minute she changed her mind, and the car was brought to a standstill. Then the people came forward not for treatment but to say, "We saw you go up this road this morning, and have been worried by the rising of the river in case your car might not get across. So we have waited here all day till you have returned in case you needed our help."

I remember one evening after a long and tiring day when a man came to see me just as I was sitting down to dinner. My first thought was to ask him to see me in the morning, but fortunately I left my meal and talked to him. He poured out his troubles while the dinner was forgotten. There was little I could do but listen sympathetically and suggest a line of treatment. Weeks later when the patient was successfully recovering from a nervous breakdown, I heard that he had been determined to take his life that night if he had been unable to unburden his soul to someone. Now I suppose every doctor who has been in a busy practice could give similar and even more striking instances of the importance of taking time with patients and being prepared to let the urgent or personal affairs of life slide for the needs of others. Nor is this approach the prerogative of Christian doctors. There are many worthy doctors in India and other countries who claim no allegiance to Christ but give loving, devoted and time-consuming service to their patients. But the Christian doctor, through his spiritual training and study of Christ's methods, is specially equipped to meet such needs. In a land like India, it is not merely service to suffering humanity which is

needed, but Christlike service; and this is where the Christian doctor, be he national or overseas, brings a vital and living service to this country today that no political movement or group can replace.

Medical Evangelism

Judged by results, medical missions as an evangelising agency have been a great failure. When we consider the amount of money and devoted service, involving crippled lives and death itself, the number of direct converts from mission hospitals is pitifully few. Medical missions have come in for stern criticisms from church leaders who have claimed that if all the money and personnel that have been poured into hospitals had been used for direct evangelism, the Church of Christ in India would have grown much more rapidly. But the more discerning have traced again and again the beginnings of a movement towards Christ to simple, loving service given to the sick through medical missions. This is why such work must always be closely integrated with the life and work of the church. It is not enough for the doctor merely to heal the body; he must show by his life and words where his inspiration comes from. Otherwise he will receive the adulation, or "the merit" which the Indian mind believes benefits those who do "good works."

As I look over my period of missionary work I am painfully conscious of how often I have become so involved in the details of running a hospital or a department, of accounts, repairs, museum and lectures, of operations and treatments that I have forgotten the spirit in an endeavor to serve the body or the mind. As I have studied Christ's contact with individuals I have been impressed with the way he went behind the obvious and faced the fundamental issues that troubled those people whenever he healed or came into intimate contact with men or women. That surely is the function of all good doctors, and especially those who claim to follow Christ. I can look back to an old woman with ascites who helped me to tell the stories of Jesus which she had learnt in hospital to her outcaste village brethren; to a Muslim woman who started reading the Bible as a result of her release from suffering in hospital; to a man and his wife who regained their faith through the donation of a pint of Rh negative blood that gave them their first living babe; to periods of intimate prayer with students that meant a new start. Yet how often one seems to have little to show. Yet does God want us to keep statistics?

Surely if we sincerely seek to do his will, conversion is not our task, but

(continued at foot of next column.)



THE ECUMENICAL SPIRIT.

The 1953 International Convention of Disciples of Christ was held in "The City of Roses"—Portland, Oregon. The editor of the "Christian-Evangelist," Dr. Lin D. Cartwright, writing in the issue of August 5, made the claim that "no American church has succeeded in integrating the ecumenical spirit into the heart of its national assembly as uniquely and thoroughly as have the Disciples of Christ." To substantiate his claim the editor referred to four of the speakers at the Portland Convention.

Gerald Kennedy.

Early each morning, Gerald Kennedy, a distinguished leader of the Methodist Church and Bishop of the Los Angeles area, brought an inspiring meditation. He kept his vast audiences—early in the morning—wide awake and thrilled. No pious mumblings for "spiritual" effects, but facing about every social problem confronting the church to-day, he interpreted spiritually in terms of social action and the Kingdom of God. "Devotionals" to him meant being getting "devoted" to something.

Stephen Neill.

Another representative of the ecumenical movement was Stephen Neill, a Bishop of the Church of England. He struck a familiar chord for Disciples when he said, "The divisions of Christendom are more scandalous and flagrant than those which we deplore in the political sphere. There is only one part of the church that moves like a mighty army; the rest of us move like a rabble of camp followers."

that of the Holy Spirit. The important thing is that we will be so full of the good news that it will flow out in our life, words and actions. That is why the missionary doctor who comes filled only with a humanitarian motive for the uplift of people, who are underprivileged, so often drifts back to his home land disillusioned and disappointed. Only the compassionate love of Christ and a desire to serve him to the uttermost will carry one through periods of disillusionment and discouragement which come to most of those who seek to serve India.

"We need a new vision of our task," he continued, "a new habit of thinking strategically, a far greater flexibility in our methods of work, and much greater trust in one another than we have at the present time. . . . If we are divided, and we are, it is because we are too far away from Christ. If we find him in a new way we shall begin to find one another, too."

Ronald Osborn.

Another voice for the united church was that of Ronald E. Osborn, of the faculty of the School of Religion, Butler University, Indianapolis. Reporting on the Faith and Order Conference at Lund, last August, he said: "Disciples need to reiterate that the Holy Table belongs not to a congregation, not to a creedal confession, not to a separate priesthood, but to the Lord. He is the Host, the Priest, the Sacrifice and the Living Bread."

"Theological agreement among all Christians," he continued, "is as unnecessary as it is improbable or even desirable. We know that as Disciples we are one in Christ, not in our explanations of him. We must testify that the unity of the Church need not wait for some Faith and Order conference to come up with a theological formula to which all Christians can subscribe. All claim membership in that body of which he alone is the head. In the 'union of Christ with his Church' is our unity with one another."

Rosa Page Welch.

Not in years have the horizons of an International Convention been so effectively broadened as was accomplished by the presence of Mrs. Rosa Page Welch, who had just returned from her round-the-world trip of good will. For her principal address in the Convention, she took as her subject, "I Followed Christ Around the World."

In discussing the race problem, she said: "The racial unrest and tensions developing among nationals and missionaries are the direct result of the awakening brought about through the teachings of the gospel which acquaints a man with the fact that he is equal to any other man anywhere in the world."

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

here and there

Next week's issue will contain a full report of the 79th Annual Conference of the S.A. churches. The enthusiasm of the gatherings was in keeping with the churches' nett gain for the year of 384 members, the greatest increase for 29 years. G. M. Mathieson, preacher of Hawthorn church, succeeds G. R. Stirling, B.A., as president, with M. A. K. Crosby elected as vice-president.

We regret to learn that Miss E. M. Caldicott has become a sufferer from acute ostio-arthritis, and has reluctantly decided to return from India. One of her sisters, Mrs. C. Douglas, left Australia last week in order to accompany her home, and both should leave Bombay on the Strathmore on Nov. 25, reaching Outer Harbour on Dec. 8. "God is still directing my path," writes Miss Caldicott. "I thank all who have lovingly remembered me in prayer or by letter." Her address in South Australia will be c/o Mrs. C. Douglas, 9 Prince-st., Alberton, via Adelaide, S.A.

At the quarterly business meeting of Wembley church, W.A., on Sept. 17, J. K. Bond was invited to accept a five-year term of ministry, as from Jan. 1, 1955, at the conclusion of the current term. The church also decided to retain 7 p.m. as time for gospel services, and also to constitute an eldership of eight in lieu of the diaconate. Three adults were baptised, following recent special series of meetings, and a further series is planned for October. F. J. Stephenson and L. H. Park have assisted in speaking.

The fortnight of special services at Hamilton, N.S.W., with F. C. Hunting (Vic.), closed on Sept. 13 with two primary decisions and many evidences of spiritual renewal. Attendances throughout were excellent, thanks to co-operation of sister churches. The smallest audience was 58, with all other meetings in excess of 70, ranging up to 150 on night of brotherhood witness. It is estimated that almost 200 were present at the After-Church Fellowship gathering on final Sunday night. Warm tribute was paid to the quality of F. Hunting's ministry, both as preacher and personal counsellor, and a public presentation made to mark the church's esteem. The help of F. Cocking (song leader) and

soloists (including R. G. Fancourt and W. Cooper, and Fae Edmonds and Lois Bills, from Sydney) was much appreciated.

J. H. Cain, who has just concluded his ministry with the church at



Queenstown, S.A., is commencing his new work at Camberwell, Vic., on Oct. 4.

John Garrett, Australian secretary for the World Council of Churches, is at present visiting Melbourne, and metropolitan readers are asked to note that he will address a meeting at Scots Church hall, Russell-st., on Thursday, Oct. 1, on the theme: "A Hope for Peace."

The annual meeting of the Federal Board of Christian Education, held at the new youth camp site at Longwood, S.A., was attended by G. R. Stirling (S.A.), R. H. Hillier (W.A.), K. Horne (Q.), R. Greenhalgh (N.S.W.), L. A. Trezise (Vic.), J. T. Holloway (Tas.), F. T. Morgan, chairman, Miss S. M. Deane, secretary, and the director, V. C. Stafford. The conference extended from Sept. 24-29. Business included publications of the Board — Austral Graded Lessons,

Leaders' Kit, study booklets, and many aspects of youth work in our Australian churches. G. Whiting, S.A. youth director-elect, was welcomed. He will follow G. R. Stirling, who begins in the new work at Canberra next year.

Edna Vawser told the Overseas Missions gathering of S.A. Conference that this was the sixth time she had been farewelled from S.A. Once she was the youngest missionary on the field; in a year's time she will be the oldest. For 26 years she has done work among the children; now she returns to take charge of a language school for some 79 missionaries.

Dr. A. Cunningham Dax will be the speaker at the monthly meeting of Victorian preachers at Swanston-st. on Monday, Oct. 5. Basket lunch begins at 1 p.m., followed by the meeting at 2 p.m.

The Austral announces publication of an eight page booklet, *The Biggest Game of All*, by F. C. Hunting. This has been prepared to assist young converts, and should be placed in their hands as they commence their Christian life. It is recommended to preachers and churches for distribution. Price is 3d., plus postage.

Sixty-third anniversary celebrations of Surrey Hills church, Vic., commenced with temple day on Sept. 12. £160 has been received. On 13th H. J. Patterson addressed well attended morning meeting, and Dr. Oldfield spoke at evening service, when John Oldfield was baptised by H. Earle. On 16th, 100 sat down to Family Tea, prepared by Ladies' Guild. Dinner was served and programme was outlined by minister for future progress. H. Earle has accepted further three years' ministry with church. Men's Fellowship at its meeting on 14th met groups from Hampton and East Camberwell, who provided the programme. Mrs. Burns has returned from U.S.A.

Dr. Edwin Orr has been conducting successful ten-weeks' revival campaigns in South Africa. The missions have had strong interdenominational support. Typical of the interest among students was the decision of 2000 students during meetings held in Capetown and Stellenbosch Universities.

News of the death of Thomas Escott, pioneer missionary to India, reached us just too late for insertion in last week's issue. An obituary notice elsewhere in this issue by Ira A. Paternoster pays worthy tribute to Mr. Escott.

Stop Press.

Interior of Northcote church, Vic., was destroyed by fire on Sun., Sept. 27. Damage, estimated at £15,000, including £2,500 pipe organ.

THE AUSTRALIAN CHRISTIAN

ALBERT ANDERSON, Fed. F.M. Sec., discusses . . .

The Church and New India

The following was prepared from notes taken by the Federal Secretary of an address given to the Indian Conference, Aug. 19, by K. Jacob, one of the secretaries of the National Christian Council of India. Fortunately for the scribe, Mr. Jacob, though an Indian, had to speak in English because he did not know Marathi. An interpreter translated from English to Marathi. (Some additional material has been added from another address, by the same speaker, to the missionary group.)

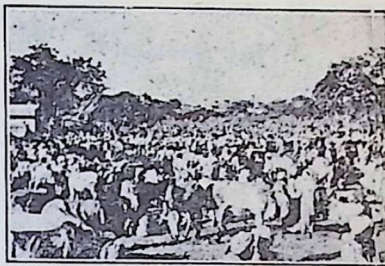
Wishful Thinking

After many years of British rule, the dawn of independence seemed to promise much to the Indian people. Many of these longings and yearnings have not worked out. It is true nevertheless that among backward peoples everywhere there is a desire, almost amounting to a passion, to change existing things. Changes are taking place everywhere, and the Church caught in this stream finds the situation difficult. Whilst we know that all world forces are under God's control, and will eventually fulfil his purposes, the Church in this situation must consider its position and plan how to organise its work.

Great Opportunities

With the coming of Independence, many had fears that the Christian religion would not be tolerated. Fears, however, proved groundless when the New Constitution allowed for any one to practise and propagate religion. This clause in the Constitution was not easily allowed, and had a great deal of opposition. Some would have had India proclaimed a Hindu State, others willing to modify somewhat would have inserted the words "practise and believe"—but not "propagate." The fact that we are allowed to "practise and propagate" presents a great opportunity. Pandit Nehru has written, "Christianity in India is as old as Christianity itself."

Furthermore, people are looking for a new centre of hope. There has been so much frustration in the past, that there is a genuine hunger by people for the gospel. Previously, Christianity was looked upon as the religion of the rulers, but now it is realised that Christianity has no connection with the Government. Actually, India has been proclaimed a secular state, and has a neutral attitude toward religion. Especially is this desire for Christian-



Baramati Bazaar, India.

ity found among the educated people, and to-day Brahmins and other high caste people are showing great interest.

The disappearance of Princely states too has opened out new areas—these areas were not hitherto open to the gospel. "Vast areas have become new fields."

Great Difficulties

As hinted above, there are adversaries. Many narrow Hindu sects do not like the "freedom" clause of the Constitution. Wherever possible such groups seek to place all kinds of barriers. The work of missionaries often comes under censure, and whilst the Government is not anti-missionary, such groups and forces press forward their clamant voices.

The very growth of the Church itself makes many non-Christian groups fear. Just as the Moslems demanded a separate state (Pakistan), and are thus now divided from India, so many fear that Christianity will become so powerful that it in time will demand a separate state. It has been pointed out that the Karans in Burma (a tribal group mostly Christian) are demanding a Christian State, and missionaries are blamed for putting such ideas in their heads. Such charges are groundless in the main, but nevertheless are freely discussed. Even the Government to-day are considering only allowing Indian pastors to work on border lands in an endeavor to prevent such happenings as mentioned above. Thus in the minds of many, the missionary is suspect, and if the missionary is suspect, the Church is suspect.

These new found opportunities, too, have allowed many new groups to enter India who have little affiliation with older and experienced groups. Some such groups attack the religions of the country and cause hostility.

In this new day India will not tolerate such methods. Such workers create trouble for themselves and other people, and often come under close scrutiny of the Government. The speaker said that there should be no compromise in our message: it should be positive, but we should preach, not attack.

New Responsibilities

The Indian Church must be alive to all these factors. The Church was established in India because of the work of missionaries, and it becomes the duty and responsibility of the Church to share with others what they have received.

More and more the Church should become rooted in Indian soil, retaining its friendship and fellowship with the West, but taking over the leadership. To do this the Church must study Christian truths, and pass these truths along Indian, and not Western, channels.

In the past, Mission and Church worked side by side as two distinct bodies, to the disadvantage of the Church, for she was not alive to her responsibilities. It was commonly said, "Evangelism belongs to the Mission"—thus the Church shelved its responsibility on the Mission who carried the main part of the burden.

Go Forward

We have now reached "the fulness of time"—the Church and Mission must become one unit. No longer should evangelism be the sole responsibility of the Mission. No longer let us say "Mission and Church" but rather let us say "The Mission of the Church."

Hand and hand must we go forward in this venture. The Church will still need missionaries, for the experience and resources of the Indian Church are limited. The Mission will continue to contribute rich experience and material resources.

In conclusion, let me add, "There is no widespread opposition to Christianity, and no areas to-day closed to the gospel. The presence of your Home Board Secretary here to-day should make you realise that you have many overseas friends who stand behind you in sympathy and support. From my own experience I know that where Church and Mission have come together, blessing has followed, and this merging has been the first step towards progress."



INTERSTATE CHURCH NEWS

Discipleship

John Oldfield, Surrey Hills, Vic.
Harvey Clark, Boonah, Qld.
Miss P. Allinson, Oakleigh, Vic.
Mr. and Mrs. Craig, Wembley, W.A.
Mrs. Craigie, Wembley, W.A.

Membership

Ron Richardson, from Flinders Park, S.A., to Kilburn, S.A.
Frank Dawes, Wynnum, Qld.
Mr. and Mrs. L. Stevens and Rae Stevens, from Ormond, Vic., to Brighton, Vic.
Harold Plummer, from Reservoir, Vic., to Brighton, Vic.
Mr. and Mrs. H. Cave and Brian, from Bendigo, Vic., to Dulwich, S.A.
Murray Cave, from Bambra-rd., Caulfield, Vic., to Dulwich, S.A.
Mr. and Mrs. Moore, from North Perth, W.A., to Inglewood, W.A.

Marriage

Doreen Blackie to Ross Gleissert (both of Kilburn, S.A.), at Semaphore, S.A.

Fallen Asleep

Thomas Martin, Wynnum, Qld.
Emrys Baker, Brighton, Vic.
Mr. Smythe, Wembley, W.A.
Mr. Tunzi, Wembley, W.A.
Mr. Rodger, Kingsford, N.S.W.
Mrs. Counsel, Dandenong, Vic.

Western Australia

Subiaco (R. Raymond).—Fifty-fifth church anniversary services, held Sept. 6-13, were great success. J. K. Bond (Wembley) conducted series of services. Fellowship tea on Wednesday was attended by many past and present members. Mr. and Mrs. F. Buckingham (Vic.) were welcome guests and brought greetings. During these services one young woman made decision. Girls' club honored fathers of congregation with social evening on Sept. 1.

Inglewood (G. Smith).—Twenty-seventh anniversary of church was happy occasion, with several past ministers present. A. Hutson, first preacher, spoke in morning, and W.

R. Hibburt at night. Building was filled to capacity on both occasions, and offering for manse fund was £65. Youth Fellowship with minister as leader has commenced.

Queensland

Boonah (A. B. Clark).—S. W. Vanham spoke at Silverdale in morning, Warwick in afternoon, and Boonah at night on Aug. 2. J.C.E. presented demonstration programme on 4th. There was display of junior posters, hobbies, invitations and visual aids. B.S. anniversary was celebrated Sept. 6 and 8 with K. D. Horne as speaker. Mr. Horne conducted week of youth evangelism under auspices of Southern Queensland Conference. Happy Hour was conducted each afternoon. Ladies' Guild conducted "Spring Fair" in church grounds on 12th. At meeting of Christian Men's Assoc., pres. Jack Carrol spoke on ambulance work. Mrs. W. Vogler is recovering after operation in Brisbane.

Wynnum (W. Glezendanner).—Hospital chaplaincy appeal met splendid response. Recent visitors have been J. K. Martin (Vic.) and Mrs. Hayes (Asquith). B.S. has commenced at new housing area at Murarrie. Ormond Porter (C.S.S.M.) gave address after Sept. Fellowship tea.

Gladstone (L. T. B. Barnes).—Preacher is holding teaching mission during month of Sept. On 6th one adult took membership. On 13th three adults made decisions, and four re-consecrated lives. Mr. Baxter, one of our deacons, is indisposed. A third and central B.S. has been formed, with preacher as supt.

West Moreton circuit (W. R. Jar-myn).—Lowood social hall was officially opened on Sept. 19 by C. R. Burdeu (Fed. Pres.). Deputations from local churches enjoyed "high tea" in the new hall. Mr. Burdeu enthused those gathered with the surge of progress in the Q'ld. churches and the warmth of welcome for visitors to the Federal Conference next year. V. G. Boettcher led crowded evening service, commending vision, energy and faith of Lowood church. Films were shown to a crowded church, and thankoffering realised £145. Mr. Burdeu spoke at Lowood anniversary services on the Sunday. K. D. Horne (Youth Director), assisted by minister, ran week of Happy Hours at Lowood, and spoke at Youth Fellowship (at Rosevale fortnight previously). Plans for Marburg Social Hall are progressing favorably. "House Social," held at home of Mr. and Mrs. G. Kickbusch, realised £11. Minister took week of morning de-

votions over Station 4IP. Miss Dorothy Vanham, Mr. and Mrs. Zornig, Mr. Schealler and Barry Schealler have been sick.

New South Wales

Taree (K. W. Barton).—H. E. Green (missionary with U.A.M. for 25 years) spoke at prayer meeting on Aug. 25, and addressed church on 30th. C. E. Bowser (Belmore) spoke at monthly meeting of Men's Christian Association on work of Woolwich Bible College and N.S.W. Education Dept. Minister has accepted invitation for further period of twelve months with church.

Kingsford (A. G. Elliott, M.A., B.Sc., Dip. Ed.).—Youth tea on Sept. 6 was addressed by Mr. Craven (Bexley North). Baptismal service on 13th was largely attended, when 2 B.S. scholars were baptised. Mr. Jenks and Miss B. McElvenny are improving. Large delegation visited Caringbah mission on 17th. Recent visitors have included Mr. and Mrs. C. Reid Dowland (Tennessee, U.S.A.), and Mr. and Mrs. Murray (Taree).

South Australia

Forestville (W. A. Russell).—On Sept. 13 C. Curtis (Bordertown) brought helpful message. At evening service E. P. C. Hollard spoke, and young man confessed his faith. Fellowship with many Conference visitors from country churches has been enjoyed. R. N. Tippetts has recovered from his recent illness. Preacher has commenced ninth year of service with church. All are united in happy service and co-operation.

Kadina (R. B. Ewers).—53rd anniversary services were well attended, and all enjoyed G. R. Stirling's fine addresses. About 120 sat down to tea on Tuesday night. At annual business meeting following were elected to office: elders, C. E. Larcombe, L. R. Trenthwith and C. J. Skewes; deacons, G. Bennett, A. Chapman, T. Cock, P. Cornelius, G. Donaldson, J. James, E. Oliver, A. R. Paterson, A. Pearce, G. Roach, E. K. Russack, A. P. Russack and L. Lawley. Encouraging reports were received from all auxiliaries. R. Correll (C. of E.) gave fine address on experiences as padre in air force to Men's Brotherhood. Branch of Boys' Brigade was formed on Sept. 15, under leadership of W. Young and J. Chapman. Walls of new manse being erected by voluntary labor under supervision of R. Hawke are nearing completion.

Kilburn (H. G. Norris).—Preacher spoke at both services on 20th in preparation for mission with J. Webb.

Dean Hamilton gained first place in Bible quiz at conference youth night. Miss L. Dinning is still in hospital, but Mrs. Wormald has returned home. Ira Durdin and Max Burton were recent visitors.

Hawthorn (G. Mathieson).—Meetings continue in good heart, with fair attendances. Choir renders good service at gospel meetings. Prayer meetings in various homes meet with good response, and are proving helpful. Mr. Riches brought films concerning Mission to Lepers. G. R. Stirling paid presidential visit, and brought inspiring message, also speaking to combined C.E. meeting. B.S. scholars presented musical item at call to youth session over 5AD, and also on youth night of conference. Practice for anniversary has commenced. Mr. Mathieson has been appointed president for conference year. Mrs. Richards, Mrs. Campbell and Mrs. Butler, senr., have been sick for some time.

Victoria

Blackburn (S. Neighbour, B.A.).—Speakers for Sept. 13 were N. McCann and E. Patterson when Mr. Neighbour was speaking at Stawell. Bill Knight is in Heidelberg Repat. Hospital recovering from knee operation. After church sing song was held in home of Mr. and Mrs. Taylor (Nuhawading).

Belmont.—D. R. Stirling has completed a 3-months' ministry, and is now on holidays in S.A. with Mrs. Stirling and Campbell. On his return he will continue at Belmont for a further 3 months. Church greatly appreciates his services. On Sept. 6 Mr. McDonald and Mr. Tattersall were speakers. On 13th J. Kennedy and Mr. Tattersall spoke. Visitors include Mr. and Mrs. Wood (Clayton), and Mr. and Mrs. Augustine (Chelsea).

Chelsea.—Doug. Beasy gave helpful address at Y.P.F. tea, Aug. 30. At Y.P. service held afterwards, there was near record attendance.

East Kew (D. W. Mansell).—Youth Council held social evening on Sept. 12 at home of Mr. and Mrs. Rex Prince. C. Young (Hospital Chaplain) spoke at Sunshine Committee meeting of J.C.E. on Sept. 13. Endeavorers collected 200 magazines and 30 scrapbooks. C. Young also addressed church at 11 a.m. Evening service was conducted by members of Evangelical Union of Melb. Univ. Senior boys' club is having good attendances.

Black Rock (A. Avery).—Annual meeting resulted in following appointments: G. Bryce (sec.), R. Brown (treas.), and N. Simper, R. Cameron, V. Bateman, I. Blythe and V. Driscoll (deacons). C.E. was recently visited by aboriginals from Fitzroy Mission.

Y.W.F. attendances continue to be high. M.B. meetings are also well attended. Exchange of pulpits was made recently with Cheltenham, when R. Bolduan brought a much appreciated message. H. Bateman is now on way to recovery after serious operation.

Dunolly (R. Stevens).—Church anniversary was happy occasion, and visitors included M. Beasey (Mildura), Miss Sprowett (Sunshine) and G. Young, who was guest speaker. C.E. has supplied new Sankey word and music book for church. On last visiting night C.E. spent happy time at home of Mrs. Flett. Sis. Scott is improved in health and able to attend again. K. Williams has joined B.S. staff. Mrs. Butler is in hospital. B.S. anniversary preparations have commenced. Boys' club is thriving under R. Stevens. Friday prayer meetings are well attended.

Oakleigh (J. W. Lewis).—Preacher and party of Y.P. attended S.E. District Camp at Monbulk, Aug. 28-30, and five Explorers took part in Explorers' Camp during school holidays. Preacher conducted mid-week baptismal service on Sept. 16. Doug. Beasy, Carlton footballer, brought challenging message to Kappas at fathers' night on 14th. Contractors have completed interior decoration of chapel, with pleasing results. J. Lewis is giving oversight to new cause meeting weekly at Glen Waverley.

Brighton (C. G. Taylor, B.A.).—R. F. Geyer was guest speaker on evening of 20th, and John Garrett on morning of 27th. Chapel was crowded for funeral service of E. Baker (elder) on Sept. 22, preacher being assisted by A. B. Withers. Y.P. have helped in further working bees. The Kemp family were farewelled on 13th.

Ringwood (W. F. Nankivell, B.A., B.D.).—Christian stewardship was studied at services during June. A. W. Cleland gave helpful address in series. Climax was reached at concluding church tea and commitment service on Saturday evening, when F. N. Lee gave challenging address. Many members indicated fields of service they wished to follow. Restoration Movement was studied during July, and addresses by J. McG. Abercrombie, J. E. Brooke, S. Neighbour, H. J. Patterson and E. L. Williams were appreciated. Junior boys have commenced Explorer Club, with R. Moore leading. Miss E. Vawser gave members closer link with Indian mission work. On 34th anniversary of church and Temple Day S. H. Wilson, L. E. Jones and A. R. Pigdon spoke, and singing by Miss F. Cowper, Mrs. D. Willing and Camberwell church choir, led by E. Peters, was appreciated. Hartwell church concert party arranged

by Y.W.F. was great success, funds raised going to support of Elsie (aboriginal Living Link) and C.O.B. Refurnishing Fund.

Ascot Vale (H. Gross).—On Sept. 6 four Y.P. with minister conducted discussion at evening service. Annual business meeting elected all retiring officers, with addition of H. Thomas and P. Williams (treas.), and Judith Peters "A.C." agent. Good Companions and Explorer clubs are doing fine work. C. Thomsen is back at work. Mrs. Thomas and Mrs. Wittick are home from hospital. W. Brown has been over 12 months in hospital, and church prays for complete recovery. In winter tennis competition "B" team did not do well, but "C" team were beaten in final by Nth. Essendon.

Essendon (W. R. Hibburt).—Interim ministry of W. R. Hibburt commenced on Aug. 16. Farewell social was tendered to W. Pearce and family on transfer to Warrnambool. M. Summer-ton screened film A Queen is Crowned. Proceeds permitted film to be screened in polio hospital wards. C.M.S. donated £5 to Monbulk camp site. Preacher addressed society on aims and work of Austral Printing and Publ. Co. Men visited D24 on Sept. 15 and Ladies' Fellowship on 22nd. Progressive working bees are accounting for improvement at manse. Encouraging reports were presented at half-yearly business meeting.

North Richmond (R. C. McKenzie).—Y.P. presented dramatised sermon on Aug. 9. Representatives from three other churches attended Youth Fellowship on 3rd. On 6th Ladies' Friendly Club held favorite hymn night. C.S.Y.F. had variety night on 8th. Mr. Coventry spoke on morning of 16th, and Hidden Treasure was screened in evening. 120 attended Cinderella Mannequin Parade on 20th. Recent attendances at youth teas have been good. B.I. tennis team lost final to Canterbury Baptist.

Swan Hill (R. A. Banks).—Services continue to be well attended, with marked improvement at night. R. Rogers has left hospital after recovering from football injury. Miss B. Streader has recovered from operation. District picnic will be held at Merrin Creek.

Balwyn (J. E. Brooke).—Teachers' dedication service was held at morning service on Sept. 20. Crowded meetings marked B.S. anniversary at 3 p.m. and 7 p.m. F. Youens and R. Clark were speakers. One decision was made at night. Tennis club reached finals for both teams. F. N. Lee spoke at officers' meeting on 21st, concerning Canberra Committee Appeal. An initial grant of £25 to the fund was passed, and it was agreed to raise remainder of quota.

Dandenong (A. R. Pigdon). — On Sept. 15 annual business meeting was held, when officers were elected under new constitution. On 16th ladies held "wog" afternoon at home of Mrs. Reveldeigh. P.S.A. on 20th at Town Hall was arranged by B. & F.B.S. At evening service Mr. Rainey was speaker. B.S. at Noble Park is progressing well. Local B.S. is growing with new scholar competition. Each week it has contributed approx. £5 to church building fund in mile of penies drive.



The World's Children

Dame Sybil Thorndike, D.B.E., LL.D.

For the first time in history, the basic rights of all children are to be the subject of a broadcast appeal to all the world on Oct. 5. People of every nation and color and tongue will be reminded that there is in existence a Declaration of the Rights of the Child — the Declaration of Geneva—which sets forth mankind's obligation to provide for all children, everywhere, "the means requisite for their normal development, materially, morally and spiritually."

At the present time, when there is so much heart-searching on the part of many thoughtful people as to the future, it is of paramount importance for us all to recognise that, humanly speaking, it depends on us and our children. Older ideas of education and upbringing are being superseded, and we are faced with the dual phenomenon of children who are given greater opportunities for development than were allowed in earlier generations, and who use them well, and of young people who, forgetting all their duties as citizens, give way to ways of life which make them a menace to society.

The remedy for this deplorable contrast is indicated in the Declaration of Geneva, for not only does it remind us of mankind's duty to the child: it insists that the child has a reciprocal obligation—"must be brought up in the consciousness that its talents must be devoted to the service of its fellow men."

This Declaration, which first burst upon the world in 1924 when the League of Nations adopted it as its own Charter of Child Welfare, was the creation of a great Englishwoman, Eglantyne Jebb, who died in Geneva just 25 years ago, worn out by her strenuous and self-effacing work for the world's children. Her Declaration has long outlived both its author and the League of Nations, and to-day its

spirit and some of its phraseology have been incorporated in the amplified Declaration of Children's Rights, which has been drafted by the United Nations.

As a practical expression of the spirit which Eglantyne Jebb enshrined in the Declaration of Geneva, she had founded in 1919 the Save the Children Fund in England, and an international organisation now known as the International Union for Child Welfare, with its headquarters in Geneva and member organisations throughout the world. The oldest of these is the Save the Children Fund of the British Commonwealth, which is so well known for its great work of bringing relief to children in distress and raising standards of child care in many lands—between 40 and 50 since it was founded.

I write on this subject with no little feeling, because I have the honor to be a vice-president of the Save the Children Fund, and have always taken a keen interest in its work for many years.

This work is scattered throughout the world—from England to Korea, in the dark places of Europe, where children are still shadowed by the effects of the war, among the homeless refugees in the Middle East, in Africa, where superstition and ignorance take a heavy toll of child life, in the Malayan jungle, where destitute boys are being turned into worthy citizens.

I was thrilled by the knowledge that, added to its long-term work for the Greek children, the fund had at once shouldered a share of responsibility of helping the victims of the recent earthquake. My heart goes out, too, to the children of Korea, where we had begun work quietly nearly two years before the Armistice, and where we are now expanding our relief services. Those pathetic children are perhaps as great a contrast as you could find to the boys and girls of our own land—but the Save the Children Fund does not forget that even some of these, in the great cities, need desperately the help we are giving them by way of care and guidance through our junior clubs, and nursery play-groups and homes.

Such is the work of the Save the Children Fund, and of its sister members of the I.U.C.W.—constant in their devotion to the needs of children, and to the best standards of child welfare, living witnesses to the principle of mankind's duty towards the universal child as expressed in the Declaration of Geneva, and—as I hope and believe—a not unimportant contribution to good will among the nations and the welfare of the human race.

Think of us, you who read these lines, on World Children's Day, Oct. 5.

BIRTHS.

HARMER (Thorpe). — On Sept. 2, at Warracknabeal, to Evelyn and Wes. a son—David. Little brother for Beth, John and Bruce.

CHIVELL (nee Rogers). — On Sept. 14, at Warracknabeal District Hospital, to Mollie and Len, a son, Leonard Craig. Both well.

DEATHS.

CHIPPERFIELD.—On September 20, at Epworth Hospital, Stanley Grindrod, of 82 Lyndhurst-st., Richmond, dearly loved husband of Mary, loved father of Ruby (Mrs. Alderson), Stanley, Ethel, Jean (Mrs. Killey), Mavis (Mrs. House), loved father-in-law of Allan (deceased), Gladys, David and Geoffrey. A wonderful husband and father.

GRAY.—On Sept. 15, at St. Vincent's Hospital, Bert (Wagga), beloved brother of May (Mrs. L. Rich, Ermington), John (Eastwood), Isabel (Mrs. G. Rich, Ourimbah), loved uncle of Beryl (Dr. Rich, Berowra), Betty (Mrs. Dempster, Ryde), Lesley (Mrs. Lynch, Bexley), Allan (Ourimbah).

IN MEMORIAM.

BAMFORD.—Treasured memories of a wonderful wife and mother, Beatrice, whom God called to rest, Sept. 27, 1952.

—Inserted by her loving husband and family.

BUTLER (James Edwin). — In memory of a loving husband and very dear dad, who departed this life, Oct. 9, 1951, at Horsham, aged 85 years. "Blessed assurance."

—Inserted by Mrs. Butler and family.

CARR.—In loving memory of our dear Thelma, who passed away Sept. 29, 1941. Aged 22 years.

—Fondly remembered by her loving parents, sister and brothers.

STANFORD.—In loving memory of our beloved husband and father, Alf, called home suddenly, Sept. 27, 1947.

"Until the day breaks and the shadows flee away."

ENGAGEMENT.

The engagement is announced of Sylvie Evelyn, third daughter of Mr. and Mrs. C. M. Wheaton, Homesdale, Miram, to Ellis Elliot, third son of Mr. and Mrs. G. Powell, Kaniva, Victoria.

APPROACHING MARRIAGE.

The marriage of Dorothy Mavis, eldest daughter of Mr. and Mrs. L. Joyce, Warracknabeal, to Gordon, fifth son of Mr. Pollard and late Mrs. Pollard, of Dean, will be celebrated in church of Christ, Warracknabeal, on Oct. 10, 1953, at 3.30 p.m.

Peace Movements

In view of the existence of many Peace Movements which invite the Christian churches to co-operate with them at the present time, the Executive Committee of the Australian Council for the World Council of Churches draws the attention of all Australians to the work being done for the preservation of world peace by the W.C.C.

Copies of the report of the Commission of the Churches on International Affairs, which is the peace-making agency of the World Council are available at small cost on request from the W.C.C., 242 Pitt-st., Sydney, N.S.W. These reports tell of the work of the churches for general disarmament, international control of atomic energy, action to solve the refugee problem, preservation and extension of human rights, and day to day consultation with the United Nations and diplomats of all major countries.

For the information of Australian citizens, we are making available the document **Christians Stand for Peace**, issued in June, 1952. This is an authoritative statement concerning the policy adopted by most Christians within the W.C.C., which includes 160 Churches, and is representative of Anglican, Protestant and Eastern Orthodox Christian communities in over 50 different countries.

The Council hopes that this statement may be given wide publicity during the next few weeks in order to show where the churches stand in relation to the peace of the world and justice between the nations.—John Garrett, sec.

For a week from Sept. 7, ten teachers from Commonwealth Schools and seven mission teachers met in Darwin to discuss a new syllabus for native schools in the Northern Territory, following the last 3 years' experience there of the Commonwealth Office of Education. Special attention is being given this year to the teaching of arts and crafts.

CHANGE OF ADDRESS.

C. W. Jackel (preacher, York-st., Ballarat, church, Vic.), 8 Kingsley Court, Ballarat, Vic. Phone 2930.

T. G. H. Westwood, 36 Clow-st., Dandenong, Vic.

J. H. Cain (preacher, Camberwell church, Vic.), 5a Judd-st., Camberwell, Vic. Phone WM 4780.

H. Cave (preacher, Temperance Alliance, S.A.), 106 Queen-st., Norwood, S.A.

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OPENING AND DEDICATION OF NEW CHURCH SCHOOL HALL

by President of the Conference
Dr. G. H. OLDFIELD
on

Saturday, October 10, at 2.45 p.m.
at 16 St. George's Crescent.

Bus will meet train leaving Flinders-st., at 2.2 p.m. on arrival at Darling Station.

Alight at Baird-st.

Sunday, Oct. 11, 11 a.m. Speaker:
F. A. Youens.

3 p.m., P.S.A., with Camberwell Church Choir. 5.30 p.m., Fellowship Tea.

7 p.m., Gospel Service. Speaker:
H. R. Coventry.

NOTE.—Visitors to the Fellowship Tea please notify the secretary, 6 Dent-st., Glen Iris (WM 6394) for catering purposes.

The opening services will be followed by a week of Inspirational Meetings (Monday excepted), at which E. L. WILLIAMS, M.A., Principal of the College of the Bible, will speak on "The Witness of churches of Christ." Meetings commence at 7.45 p.m., Song leader, L. J. Butler. Special musical items by Hartwell church of Christ choir.

On SATURDAY night, at 8 o'clock, there will be a YOUTH RALLY, Bible School Pageant, directed by L. A. Trezise, B.A.

NEW BOOKS

This Was His Faith. The Expository Letters of G. Campbell Morgan. Compiled and edited by Jill Morgan, 41/6.

Strong Man's Prey, by A. J. Broomhall, 17/6.

Church Aflame, by Paul B. Smith, 10/-
What it Costs to be a Good Christian, by John R. Rice, 23/9.

Eyes on Jungle Doctor, by Paul White, 6/6.

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OCTOBER 4

Commencement of ministry of J. H. Cain from South Australia, also combining

37th Church Anniversary

11 a.m., Breaking of Bread.

5 p.m., Youth Tea.

7 p.m., Gospel Service.

Speaker at all Services: J. H. Cain.

FRIDAY, OCTOBER 9.

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*Anniversaries and
Homecomings*

BENTLEIGH.—Church Anniversary and Homecoming, Oct. 4, 11 a.m., 3 p.m., 7 p.m. Followed by two weeks' Bible Convention. Meetings every night at 7.45 (Sat. excepted). Faith's Foundations Approved. Speakers respectively: L. E. Jones, K. Macnaughtan, Dr. Oldfield, F. Youens, F. E. Buckingham, W. A. Wigney, J. Oswald Sanders (C.I.M.), D. Mansell, Dr. E. R. Killmiller. Temple Day, Saturday, Oct. 17. Thanksgiving services, Oct. 18. Friends and delegations from churches invited.

BACK TO EMERALD, October 11, 1953. Celebrating 40th Church Anniversary. Services: 11 a.m., Councillor R. H. Sparks, J.P., O.B.E.; 4 p.m., Dr. G. H. Oldfield, President of Conference. A hearty invitation to past members. Join us for the day in happy worship and fellowship in beautiful surroundings of the hills. Inspiring messages, bright singing, soloists. Hospitality provided. Please advise church sec., H. L. Sercombe, Post Office, Avonsleigh. Phone, Emerald 139. Minister, D. D. Stewart. Phone, Emerald 92.

MORELAND.—Bible School Anniversary, Sundays, Oct. 11 and 18, at 11 a.m., 3 p.m., and 7 p.m. Past members cordially invited to be present.

BURNLEY.—Church Anniversary, Oct. 25. Speakers: 11 a.m., L. G. Crisp; 3 p.m., P.S.A.; 7 p.m., C. Cole. Hospitality provided. Notify F. Barnett, 10 Boronia-st., Canterbury, by October 10.

PARKDALE—“Young Worshipers' League” Anniversary, Sunday, Oct. 11. 11 a.m., C. Dunse. 7 p.m., Russell Baker. Past members and friends cordially invited to be present.

NORTH FITZROY.—Bible School Anniversary, Oct. 11 and 18, at 3 p.m. and 7 p.m. Reunion tea, Oct. 11, at 5 p.m. We are looking forward to meeting past members at these services.

CHELTENHAM.—Bible School Anniversary. Oct. 11, 11 a.m., Teachers' Dedication Service. Speaker, V. C. Stafford. 3 p.m., L. G. Crisp, L.Th., 7 p.m., C. G. Taylor, B.A. Oct. 18, 3 p.m., S. Neighbour, B.A.; 7 p.m., R. C. Bolduan. Oct. 21, 8 p.m., Bible School Concert. All will be welcome.

ECHUCA.—Church celebrations, Oct. 17 to Oct. 24, special services Sunday, Oct. 18, guest speaker for this special occasion, Dr. G. H. Oldfield. Reunion Saturday evening, Oct. 17. A cordial welcome extended to members and friends.

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OBITUARY

Reginald Whitehouse Smith.

Reg. Smith, of Auburn, N.S.W., passed away, Aug. 5. Although in indifferent health for the past two years his death came as a shock to his friends and dear ones. Reg. was well known in the brotherhood as a church officer, teacher, and choir master for many years. He was an accomplished violinist, and a member of the Churches of Christ Youth Orchestra. Reg. also served at Lidcombe and North Sydney. Services at Parramatta and Rookwood Cemetery were conducted by A. Baker and J. Henderson. His loved ones rest in the assurance that

Not now but in the coming years
It may be in the better land
We'll read the meaning of our tears
And there some time we'll understand.
—A.B.

Bevan Edwin Jackson.

As a result of an accident in the Inverell district, N.S.W., Mr. Jackson was called into the presence of the King on Aug. 14. Bevan went from kindergarten to Bible Class at South Auburn, then left to serve twelve years in the Navy, where he had a fine record. He was loved and respected by all who knew him. He was an artist of considerable merit, and produced many paintings of N.S.W. landscapes. He was well known in the Auburn district, and was a member of the South Auburn church. Services were conducted at Burwood and Rookwood Crematorium by A. Baker (Lidcombe) and J. Henderson (Auburn). H. M. Arrowsmith, of the British and Foreign Bible Society, who had known Bevan since childhood, and had taken his confession of Christ many years ago, spoke of his life and high principles. Sympathy is extended to his widowed mother and all other loved ones.—A.B.

Franklin John Goodwin.

F. J. Goodwin was born in South Lillimur, near Kaniva, Vic., in 1887. He was among the first men of our churches trained for the ministry in Australia, and attended classes conducted by H. G. Harward. He graduated from the College of the Bible in 1910. While a student at the College he had ministries at Shepparton and Wedderburn, and preached frequently at Montrose, where he met Esther Chandler. They were married after his graduation, and went to N.Z., where they ministered at Pahiatua for eighteen months. Returning to Australia they ministered at Hordsham and Mallala, S.A., before returning to live at The Basin, Vic., in 1918. While living there, Mr. Goodwin led churches at St. Kilda, Box Hill, Newmarket and Hawthorn. As a foundation member of Boronia church, on March 20, 1921, he addressed the

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first meeting there, and later fre-
quently helped with the preaching. He
retired from the active ministry in
1938, and until the Sunday morning
before his death worshipped regularly
with the Boronia church. After a
stroke he died on Friday, Aug. 14.
Mrs. Goodwin and the family, Ivy
(Mrs V. Burden), Winnie (Mrs. F.
Burden), Marjory (Mrs. E. Fank-
hauser), Les, Wally, Bill (in South
Wales), and Thelma, are commended
to the comfort of God in Christ. One
son, Eric, died while on active service
in the recent war. The funeral was
conducted at Box Hill on Monday,
Aug. 17, by Principal E. L. Williams
and the writer.—C.L.S.

Thomas Escott.

On the evening of Sept. 16, Thomas
Escott passed to be with Jesus. Born
in N.Z., our brother early became a
Baptist, and in 1899 offered his ser-
vices to God and India through the
P.I.V. Mission, sailing from Sydney,
Sept. 6 that same year, together with
30 other missionaries, one of whom a
few years later became Mrs. Escott.
Mr. Escott first went to Nazrapur,
where he assisted in the erection of
buildings and digging of wells. Later
he went to Pundrapur, where he and
Mrs. Escott spent several years. After
a period in Australia, they returned
to India in 1919 to associate them-
selves with our brotherhood work, and
for 26 years gave gifted and consec-
rated service to the work at Shrigonda
and Diksal. Because of failing health,
Mr. and Mrs. Escott returned to Aus-
tralia with their son Edgar, and have
enjoyed fellowship with some of our
Sydney churches. For several years
they were the "living link" of the
Enmore church. Mr. Escott was a
man of God, whose faith in his Re-
deemer was very real, and a challenge
to all. To Mrs. Escott and Edgar the
loving sympathy of the whole brother-
hood is extended. The funeral ser-
vice was conducted by Ira A. Pater-
noster, assisted by Gordon Andrews
(Conf. Pres.) and Ralph Amos.—I.A.P.

Mrs. Jessie Counsel.

On Sept. 19 our sister was taken
to be with her Lord, at the age of 75.
At the age of 13 she gave her heart
to the Saviour, and was baptised by
Mr. Pittman, at Berwick, Vic. For
many years she was associated with
the church at Pakenham. During this
period her home was open to the
preachers, and many enjoyed her hos-
pitality during their student ministry
in that town. She knew her share
of the hardships of life, but her faith
remained strong to the last. For the
last 12 years she resided at Danden-
nong, and regularly attended the
Lord's Table until failing health made
this impossible. To her daughter, Mrs.
F. Selby, our sympathy is extended.—
A.R.P.

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