

Murray

THE AUSTRALIAN

Christian

NATIONAL WEEKLY REPRESENTING CHURCHES OF CHRIST



Fifth World Convention

Toronto, Canada

August 16-21,

1955

PROGRAMME NOW BEING
FINALISED.

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for visiting delegates.

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THE AUSTRALIAN Christian

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



You must go on steadily in those things that you have learned and which you know are true. Remember from what sort of people your knowledge has come, and how from early childhood your mind has been familiar with the holy Scriptures, which can open the mind to the salvation which comes through believing in Christ Jesus. All Scripture is inspired by God and is useful for teaching the faith and correcting error, for resetting the direction of a man's life and training him in good living. The Scriptures are the comprehensive equipment of the man of God, and fit him fully for all branches of his work. — 2 Tim. 3: 14-17 (Phillips).

I want to urge a strong return to Bible preaching and Bible study in our churches. That is indeed a mighty instrument to work revival in our churches—and I use the word "revival" deliberately, rather than evangelism. God's Word will work more wonders than our words. . . In a foreign land, among many thousands of British troops, four Christian people met to discover ways of presenting the gospel challenge to the men. They were of four different denominations. They determined to discuss religion with the men. So they took a room and invited the men to discussions on religion. They met every week, and at the end of three months they were still four. They then decided that it was useless. They would stop trying to win others and instead continue to meet together and think about the needs of their own souls. So they started Bible study among themselves. In a month, the room was full. — S. Maurice Watts.

O thou living Word, forgive us that so easily we turn from thy deep well of truth to drink from the shallow pools of man's knowledge — as though they alone could ever satisfy our souls' deepest cravings. Only thou canst do that, and humbly we turn to thee again, knowing we cannot come in vain. Amen.

Divine Instructor, gracious Lord!

Be thou for ever near;

Teach me to love thy sacred Word.

And view my Saviour there.

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V. C. STAFFORD reports on . . .

NEW PEOPLE IN A NEW LAND

On Jan. 26, 1788, there were 1,050 New Australians — the first migrants to reach a virtually empty land of nearly 3,000,000 square miles. On Jan. 26, 1955, Australia's most representative gathering of citizens was in session at Canberra in the Sixth Citizenship Convention.

"This year," said the Minister of Immigration, Harold Holt, "would see the 500,000th British migrant arrive in Australia and the 1,000,000th of all migrants, including those from Great Britain and Europe." This is the result in statistics of the eight post-war years of immigration. Migration has brought us many splendid people.

The Sixth Citizenship Convention brought together nearly 250 delegates. Direct representation is given to 26 churches and church organisations and to 67 voluntary organisations and business associations. Through the co-ordinating councils of the Good Neighbor movement, more than 120 organisations have representation.

Ira A. Paternoster (Federal Conference President) attended, representing our Federal brotherhood, and V. C. Stafford the Federal Board of Christian Education.

In his opening address to the Convention, the Governor, General Sir William Slim, referred to what he called "the historical and actual foundations of Australian nationhood." Among these was Christianity: "The reason we hold so strongly to belief in the importance of the individual, that the State is made for man, not man for the State, is because our civilisation is a Christian civilisation. Whether we as individuals are good Christians or not, the Australian attitude to life is derived from Christian sources. Nations that lose touch with the source of their greatness, whatever it may be, decay. Even on material grounds of progress and survival, therefore, it is vital that Australia's outlook should remain Christian."

The greater part of the four-day Convention was devoted to discussion by general and sectional groups of various aspects of integrating newcomers into Australian society. Main theme of discussion was the desirability of drawing up a charter of Australian citizenship, in which would be defined the basic ideals inseparable from true citizenship of this country.

What migrants have contributed to the industrial, cultural and community life of the nation was demonstrated in a musical programme portrayed in the diorama on the Albert Hall stage, and graphically set out in the grasos and photographs on display for delegates. The singing of the National Anthem by children from the Scheyville Immigration Centre at the opening session touched us with a real sense of what this project means in terms of human lives, finding new freedom, high hopes, fresh friends and a sense of security in their adopted homeland.

The Church is being challenged to greater efforts by this pressure of new life upon our nation. It is vitally concerned because it must bear witness to spiritual values in a situation where material prosperity can never be the sign of true greatness. It should be serving every need of those who come to our shores in the name of the One who came not to be ministered unto but to minister. Our own churches, through State committees, through the machinery of Good Neighbor organisations, and through many personal contacts, are seeking to bear their share of this responsibility.



Parliament House, Canberra.

HARRY BAKER ADAMS stimulates thought in this "Christian Evangelist" discussion of . . .

The Hand of God in the Affairs of Men

God gets blamed for a great many things. Here is a man who drinks until he is intoxicated, and then gets into his car to drive twenty miles back to town. He tries to take a curve at eighty five miles an hour and runs off into another car, killing a wife and a daughter. The man whose family has been destroyed demands of God in great bitterness: "God, why did you allow this thing to happen to me?"

Here is a family in which polio has struck and taken its dreadful toll. Again and again the father asks: "God, why did you do this thing to us?" Then there are the more trivial things for which God gets the blame. A picnic which has been planned for weeks is rained out, and the people wonder why God had to let it rain on this day.

Many people blame anything which they don't like on God.

Questions Raised

At the same time God gets the credit for many fortunate events. Here is a man who makes a success in his business, and he gives all of the credit to God. The army of this nation is enabled to win a victory, and God is given the credit for the slaughter of thousands and thousands of the enemy. A man wins the heavy-weight boxing championship of the world and he gives God the credit for the victory.

There are some difficult questions which need to be raised. Once we have raised them we probably won't be satisfied with the answers which can be given. For we would like a simple, clear-cut, definite answer. We would like to have a "Yes" or a "No." Yet if we are willing to take a simple answer to complex, difficult questions, we will have missed the truth for which we are searching. Most people have had trouble explaining things to children. Children can ask deep and searching questions, but once they have asked the question they want a simple answer. A child asked recently: "Did God write the Bible?" If you say "Yes" you are afraid that the child will have a picture of an old man with a long white beard sitting down with a pencil writing on a sheet of paper. You don't want to say "No" because in a very real way God is the author of the Bible. So you try to explain to the child that men wrote the words of the Bible, yet God wrote it because he was acting in the hearts and through the lives of these men. After you have finished your explana-

tion, the child will come back at you with: "But did God write the Bible or didn't he?" We, too, can ask some difficult and searching questions, but we are looking for some simple answers, and the truth escapes us.

The questions which we are raising are concerned with the way in which we see the hand of God in our human history, with the way in which we believe that God acts in the affairs of our own lives. Let us go back for a moment to the things for which God was blamed, or for which he was given credit. Did God cause the death of the wife and daughter in the automobile accident? Was it God's hand which struck down the child with polio? Does God cause it to rain just to spoil our picnic plans? Or on the other side, does God make it possible for this man to make a success in business, while another man is caused by God to fail? Does God cause thousands of men, women, and children to be killed that our side might win the victory in war? Was it the act of God that one man beat another to gain the heavy-weight boxing title of the world? What will you answer? Will it be "Yes" or "No" to these questions?

Two Answers

Suppose we were to say "No, God had nothing whatever to do with any of these happenings, God has nothing to do with what takes place in the affairs of this world." There are those who believe that God may have created the world, but that since then he has had nothing to do with it. God may have brought the world into being, but since then the world has been on its own. This is one extreme in the understanding of the relationship between God and the world.

But suppose we answer "Yes" to the questions which we have put to ourselves — God did cause all of these things, as God causes everything which takes place in our world? This is the other extreme, to say that everything that happens, everything that men do, is directly caused by God and by his willing it to happen. Men are merely tools in the hands of God, and he determines everything that happens down to the very smallest and most insignificant events.

I believe that we must reject both of these extremes. We can say neither that God has nothing to do with the world, nor that he specifically decrees everything.

God's Warning

What do we find as we look to the Scriptures? How have God's people understood his relationship to them? When we turn to the Old Testament we find running throughout it the belief that God does act in human history, that the things which have happened have come about because God so willed it. After Moses had led the children of Israel out of the land of Egypt and came into the wilderness of Sinai, he was called up on the mountain and there Jehovah spoke to him, and said: "Thus shalt thou say to the house of Jacob, and tell the children of Israel: Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself." It was the hand and power of God which had obtained the release of the chosen people from the land of Egypt. Here in this thing which has happened we see God himself acting.

Nor was it only in the victories that the Hebrew people could see the hand of God. When the Israelites went down to defeat before the hands of an enemy, this, too, was because God wanted it so. You remember that Isaiah called the Assyrian the rod of God's anger and the staff of his indignation. The Assyrians swept over the promised land because God so willed it. Over a hundred years later it was the Babylonians who were threatening the land, and this time Jeremiah told the people that it was Jehovah who was bringing this upon them. "Therefore thus saith Jehovah of Hosts: Because ye have not heard my words, behold, I will send and take all the families of the north, saith Jehovah, and I will send unto Nebuchadnezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof."

When we turn to the New Testament we find a statement such as this from the lips of Jesus: "Are not two sparrows sold for a penny? And not one of them will fall to the ground without your Father's will. But even the hairs of your head are numbered." Even the destiny of the sparrow is in the hand of God the Father, how much more so the destiny of those who have been created in the image of God?

Hebrews Turn Away

This is one side of the picture, the clear statement that things do happen in this world because God so wills it. But we find that there is another side.

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Just before Jeremiah tells the Hebrew people that the Babylonians have been sent upon them by God, he has this to say to them: "Jehovah hath sent unto you all his servants the prophets, rising up early and sending them, but ye have not hearkened, nor inclined your ear to hear . . . Ye have not hearkened unto me, saith Jehovah; that ye have provoke me to anger with the work of your hands to your hurt." Here there is no statement that God has made the Hebrew people turn away. This they have done in spite of the appeals which God has sent to them. This was not the will of God when they went to worship idols, when they turned to unrighteousness and injustice.

In his relationship with people, Jesus always assumes that they have a freedom which God will not violate. Mark has this record of the beginning of the ministry of Jesus. "Now after John was arrested, Jesus came into Galilee, preaching the gospel of God, and saying, 'The time is fulfilled, and the kingdom of God is at hand; repent, and believe in the gospel.'" Jesus did not say: "The kingdom of God is at hand and he will make you enter it." Jesus confronts each man with the Kingdom, and he could either repent and believe, or he could reject the One who has come from God. The choice is man's to make. God wills that men enter his Kingdom, for he is love and even sent his only Son that men might have life. But though God wills that men enter, he does not move to force them. Yet we would not say that here is the hand of God when we see a man turn from Jesus Christ and enter the road to death.

We can seek to discern the hand of God, but as we look at the events which take place about us there are certain basic understandings about the nature of God which we must keep in mind.

First, let us remember that God is love, and that he loves all men with a perfect love. We know something of what love is. That is part of the glory of being a human person, that we can be bound together by ties of sacrificial love. But being human, our love is limited. We love imperfectly, for we are always thinking of ourselves as we love. We love imperfectly because we aren't capable of loving all men. We are divided off from one another by race, or nationality, or even religion. We find love being expressed within this smaller group, but there is hostility toward those on the outside. God is perfect love, and he loves all men. I would hesitate to say that it was the hand of God which caused thousands of our enemies to die. Did not Jesus admonish even us to "love your enemies and pray for those who persecute you, so that you may be sons of your Father who is in heaven"? I cannot believe that the heart of God is made happy when a Chinese soldier dies, any more than it is made happy when an American soldier dies. Surely

God does not will evil for any man, for God is love.

The Hand of God

Second, we must remember that our judgments are not God's judgments. We have to judge in this world. We must say that this thing is evil, and stand for the good as we see it. But our judgments are not final and we cannot see all that is involved. Perhaps we believed something to be evil when it occurred, but as we look back we can see that this thing worked for good, and that here was the hand of God. Likewise, some of our good plans which go astray will be revealed later to have had great evil within them. Then, our judgments are not God's judgments because we are sorely tempted to judge in terms of the things of this world. It is good when we get the things which we want; it is evil when they are taken from us.

Finally, I would say again that we understand God as a person, and that he treats us as persons. If you want to shape a piece of wood you take it and force it into the shape you want. You don't force a human person as you do a piece of wood. God does not force us, but treats us as free persons. As a result, men do that which is evil, and involve others in their evil.

These are the things which we believe about God, the Father of our Lord Jesus Christ. God is love, and his love extends to all men. He will not destroy others to give us what we think we want. God's judgments are not our judgments. God does not act to violate the freedom and personality of men. As we seek to discern the hand of God within our human history, we must ever remember the kind of Being God is.

Bible Society, Vic.

The Annual Public Demonstration of the Bible Society in Vic., will take place on Tuesday, Feb. 22, at 8 p.m., in the Collins-st. Baptist Church, when the Hon. Mr. Justice A. Dean is to be the speaker.

Mr. Justice A. Dean holds high rank in the legal world, is Chancellor of the Melbourne University, and well known in leadership in church activities, all of which lead us to expect a timely and profitable message. The Archbishop of Melbourne, Dr. J. J. Booth, will be the chairman. The choral items are to be supplied by the Presbyterian Oratorio Society under direction of Lawrence Warner, who will also preside at the organ. Great issues confront the Bible Society and no year in its long history has ever opened with greater opportunities or with more pronounced underlining of its vital mission in the world.

A cordial invitation is extended to all to attend the meeting.

Ministries of Our Women

Women's Features at Toronto

The following is an extract taken from Newsletter, received from Miss Jessie M. Trout, Chairman of Interim Committee World Christian Women's Fellowship:

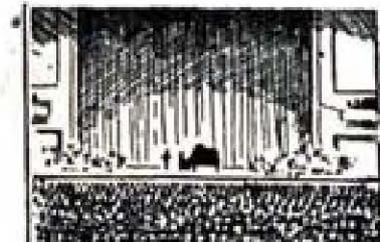
"In 1955, our eyes and hearts turn toward the World Convention to be held in Toronto, Canada, Aug. 16-21. Since our world fellowship of women will take definite form there, we hope that many women from every country where we have churches of Christ will be there. The general programme will be challenging and inspiring and "we women" expect to have two good sessions for women and wonderful Christian fellowship during all the days.

"Tuesday, Aug. 16 — Women's Luncheon.— During this hour we shall get acquainted, introduce the interim committee's suggested organisation of our world fellowship, appoint a nominating committee and have an inspirational address. The women's luncheon will be a very important event. Every woman in attendance is cordially invited to be present. All women from outside the United States and Canada will be guests of the International Christian Women's Fellowship. Your representative on the Interim Committee will be asked very shortly for definite reservations, so please let her have your name as soon as you know if you are planning to come to Toronto.

"Saturday morning, Aug. 20. — At this meeting, principles of organisation will be adopted, election of officers, and other business will be transacted, and there will be time for fellowship and addresses. Suggested time is 9.00 to 12.00 a.m."

Sisters, we do ask your prayers for Miss Trout and her Committee as they seek to finalise plans to bring our World Christian Women's Fellowship into effect.

Our Australian representative is Miss P. Bell, 42 Formosa-st., Drum-moyne, N.S.W. Will you please write her if you will be attending the World Convention? In the meantime, PRAY WITHOUT CEASING!



MISSIONARY NEWS

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

Kajat Village—New Work

Sumant P. Hwale, L. Th., now located at Kajat, tells of progress in the work after some months in residence. There are evidences that folk are becoming interested. This village was visited by the Federal Secretary when in India last, though at that time no preacher was set apart for the work.

"After a period I am writing you again, to advise you that I have been at Kajat since last June. From the beginning we have had a Friendship Centre. This place is located 44 miles from Dhond. The people of this place are of the orthodox type, and the place itself is off the main road and away from the railway and big cities.

"People ask why we are here, and why we spend money on the library, and why do not the Australian brothers work to evangelise their own country? Our natural reply is that this is a way of showing God's love and I am here to tell you about his Son. In addition, I advise them that evangelistic work is going on in Australia, as well as in this town, in order that you might not die without knowing of the love of Jesus.

"Gradually I am getting into the work, keeping contact with individuals, and making friends.

"There are 78 registered at the Centre, who attend regularly. There are also four female members who come because of the contact made by my wife and daughter.

"Daily we are able to witness, and recently one Brahmin asked for the book *Ben Hur*, which he read. Later, when I visited his house, he asked me about the Jews, affording me the opportunity of leading on from the O.T. to the Saviour and his rejection by the Jews.

"As we are in the busy centre here we find that, often as we have our evening prayer meeting and hymns, some drop in to listen and see how we worship God.

"Two members of the Centre come at nights for regular Bible study. Prejudices are vanishing away and members are reading Scriptures and Christian literature. Opportunities are also given to witness in shops, homes, high school and in the fields, and God grants me courage to preach and proclaim his salvation. Thanks for your whole-hearted support, and prayers.

Greetings and New Year wishes to the brotherhood."—S. P. Hwale.

Indian Leadership

"The Commission on Indian Leadership has prepared a report showing how leadership is gradually passing into the hands of Indian Christians. The following table reveals the latest figures.

- 1) Educational — 49% Ind., 51% For;
- 2) Institutional — 47% Ind., 53% For;
- 3) Medical officers 43% Ind., 57% For;
- 4) Sup. of Nurses 28% Ind., 72% For;
- 5) Sup. Evang. 36% Ind., 64% For;
- 6) School

Principals 56% Ind., 44% For.

"The increase in Indian leadership during the past few years has risen considerably and is progressing yearly.

"At a recent meeting of the Bombay Representative Christian Council the following resolutions were passed.

- "(a) That the missions be urged to take definite action in the matter of securing effective church control and Indian leadership in all departments of the work.
- "(b) That the above be done as speedily as possible.

The Council, following its own recommendation, elected its own officers for the next biennial period as follows: out of nine Executive members eight are Indian and one foreign (American).

"This sounds good and is good, but there are many problems still to solve and difficulties to face. We can do little without the Master's hand. To do anything we must allow him to mould and direct all our thoughts and activities. Thus trusting in him, we adventure in faith and solicit the prayers of the brethren on our behalf." — Hariba Waghmodi.

(Mr. Waghmodi is now the secretary of the Bombay Representative Regional Council, and as such holds a very responsible position, having contacts with Christian leaders throughout the land.)

Medical Work, Pentecost

In-patients. There have been 123 in-patients to date in this period. Many have had over 38 bed-days, necessitating constant nursing care.

Special case. We have in our care the infant daughter of Harry, the leper, whose wife died giving birth to this child. The infant, now four months old, has been here since birth.

Out Patients. The average total is 700 a month, including injections. We have done 4,163 treatments in this period, including dental treatments. Lepers are under investigation, two definite cases being isolated, with their families. We are expecting new medicine soon for their treatment.

Maternity section. There have been eight births in this period, including Suzanne Margaret Jones, the first white child born on Pentecost.

★

News of British Churches

Since the war-time restrictions on newsprint for papers and periodicals, the *Christian Advocate* has been limited to 8 pages. Some of the restrictions are now removed though prices and printing costs have increased greatly. With great courage the Publishing Committee decided to increase the magazine to 16 pages, at the same time increasing the cost from 3½d. to 4d. The increased space will make possible an extended news-of-the-churches service and a wider variety of articles. The first enlarged number was published in Jan. 1, and the following numbers during the month have been well received by the churches. The Publishing Committee is facing heavy additional costs but it is hoped that increased sales will help to make the C.A. self-supporting.

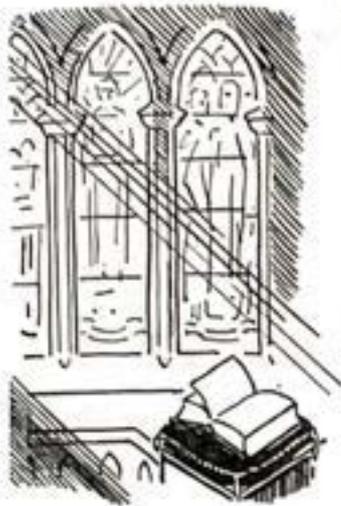
F. W. White, chairman of the Training Committee, and Mrs. White are sailing early in Feb. for a short visit to the West Indies, calling at Trinidad and Jamaica. They hope to see some of the Disciple churches during their stay.

There have been several interesting experiments in co-operation with churches of other communions. Baptists and churches of Christ are holding joint meetings in Furness district. In Nottingham, where members of churches of Christ hold official positions in the Free Church Federal Council and the National Sunday School Union, united projects have been carried through and others are planned. The Central Council has advised churches to seek co-operation with other churches "at the local level."

The women of the British churches are planning widely for the observance of the Women's World Day of Prayer on Feb. 25.

By the death of Andrew Blacklock, the Scottish churches have lost a valued leader. He did much to make the Glasgow preaching team an effective instrument of evangelism in various parts of Scotland. At the time of his death he was engaged on a mission at Fauldhouse, by which the life of the church was being considerably strengthened. — G. J. Hammond.

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THE LIVING WORD

Studies on the planned Sunday morning readings

Sunday, Feb. 20

OLD TESTAMENT.

Leviticus 19: 1-4, 9-18.

Summary.

In this nineteenth chapter most of the ten commandments are reiterated and enforced. Dummelow comments, "In general, the precepts in vv. 3-8 correspond to those of the first table of the Decalogue ('Thou shalt love the Lord thy God'), and those in vv. 9-18 to the second table ('Thou shalt love thy neighbor as thyself'). The theme of the chapter is set in v. 2, "Ye shall be holy."

Explanatory Comments.

"turn ye not unto idols" (v. 4).—"The word translated 'idols' means 'worthless things'. It is applied to false gods partly perhaps because in Hebrew it sounds akin to the word for God" (Micklem).

"thou shalt not wholly reap the corners" (v. 9).—Verses 9 and 10 indicate how real a place kindly treatment of the poor had in the conception of true holiness. The reason behind it all is, "I am the Lord your God."

"thou shalt not respect the person of the poor, etc." (v. 15).—"You shall not be partial to the poor or defer to the great" (R.S.V.). Judgment must be completely impartial.

"neither shalt thou stand against the blood of thy neighbor" (v. 16).—Moffatt has, "You shall not forge a charge of murder against a neighbor;" the general implication is the attempt to get another put to death.

"thou shalt in any wise rebuke thy neighbor" (v. 17).—"You shall reason with your neighbor" (R.S.V.); "what you must do is to warn him of his fault" (Moffatt). "It is a man's duty faithfully to admonish his neighbor, and he is on no account to say that what his neighbor does is not his concern" (Micklem).

Suggested Theme.

"FINDING OUR NEIGHBOR."

Introduction.—Few of us need to look for neighbors—usually we know them

only too well, borrowing, gossiping, etc. But we are learning a bigger definition of "neighbor" these days—and need to face realistically the old query Jesus faced—

I. WHO IS MY NEIGHBOR? — The Jews gave a very limited interpretation to the term, in carrying out these commandments in Lev. 19. Jesus widened it, to take in every man in need, no matter what race or color.

II. WHERE IS MY NEIGHBOR GOING? — Australia is asking this question in a startled, literal sense, as it looks questioningly at its neighboring Asian lands. Politically, it is an urgent question — and also for religious and humanitarian reasons.

III. WHAT CAN I DO FOR MY NEIGHBOR? — Note the counsel given in Lev. 19 — (a) Feed the poor—vv. 9 and 10; (b) Neither oppress nor rob—vv. 13, 15; (c) Nor seek his death—v. 16; (d) Reason with him—v. 17; (e) Love him—v. 18.

Conclusion.—How does our national or individual treatment of neighbors measure up to this? Have we truly found our neighbor?

NEW TESTAMENT.

Matthew 20: 1-16.

Summary.

This difficult parable concerning laborers in the vineyard has been given many conflicting interpretations. It has been suggested that the long-term workers are the Old Testament patriarchs and prophets, with those last called being the apostles. Similar contrasts are made between the Jews and the Gentiles, the Pharisees and the "unchurched" of Jesus' own day; while interpreters like Calvin, probably rightly tying up the parable with a rebuke of Peter's question as asked in Matt. 19: 27, have suggested that the parable is a warning not to be overconfident in the Christian life. But the main message is surely much more than that. J. Newton Davies links it with the parable of the prodigal son, which he calls its "twin companion." "In both parables," he comments, "it is the grace and loving-kindness of God toward those who enter the Kingdom late that are extolled and magnified . . . While the main emphasis of the parable is on the grace of God, his justice and righteousness in dealing with those who came first are also stressed."

Explanatory Notes.

"a penny a day" (v. 2).—R.S.V. has "denarius"; most modern translations have "shilling." In Jesus' time, this was a common enough daily wage, if anything on the generous side.

"about the third hour" (v. 3). — About 9 a.m. Hence his later appearances in the market-place in search of labor would be at 12, 3 and 5 p.m.

"whatsoever is right" (v. 4). — He sets no figure for these later workers, though a verbal agreement for wages (as in the case of the first employed) was regarded as binding in law.

"burden and heat of the day" (v. 12). —Note the extra graphic touch in the R.S.V.—"the scorching heat."

"Is thine eye evil, because I am good?" (v. 15).—"Have you a grudge because I am generous?" (Moffatt); "Must thou give me sour looks because I am generous?" (Knox).

"for many be called but few chosen" (v. 16).—The R.V., R.S.V., and most modern translations (but not Knox) omit this, as do some of the earliest versions. It is suggested that the saying crept in from Matt. 22: 14. On the matter of rewards, raised by this parable, it is worth noting S. E. Johnson's comment: "Jesus, like the rabbis, taught that no man was exempt from moral obligation, and that mere obedience entitles no man to special privilege (Luke 17: 9). And he did not hesitate to appeal to the motive of reward (5: 12). The principal difference is that for him the ultimate reward was the kingdom of God or the life of the world to come, and that this was given alike to all who served God. In the light of this, all other rewards were trivial, and all attempts to make comparisons between one man's reward and another's were out of place, and did less than justice to God." As Weatherhead puts it, "The real reward is to work with and for such a Master."

Suggested Theme.

"A GRUDGE AGAINST GOD?"

Introduction. — Here is a startling phrase, embedded in the modern versions of this parable: "Have you a grudge because I am generous?" But it is tragically true to life. There are many people who, consciously or unconsciously, face life with a grudge against God.

I. FOR WHAT HE HAS NOT GIVEN US. — Note Ps. 73 — how Psalmist's "steps had well nigh slipped" when faced by prosperity of wicked, etc.

II. FOR WHAT HE HAS GIVEN US. —Disadvantages of birth, race, color, disease, pain, education, opportunity, etc.

III. FOR WHAT HE ASKS OF US. —Faith, obedience, surrender, self-forgetfulness, etc.

Conclusion.—If Jesus held no grudge against the Father who demanded all, how dare we?



Lloyd E. Jones commenced his ministry with the church at Mile End, S.A., on Feb. 6.

E. C. Hinrichsen has been ministering to the church at Caringbah, N.S.W., for a period of six months now, and the work is in a very flourishing state. There have been 70 decisions, nearly all adults. Boys' and girls' clubs are crowded out. Bible school and women's work is also flourishing.

Frank Roberts, aboriginal preacher, began a mission with the aboriginal church of Christ at Mooroopna, Vic., on Feb. 6.

Congratulations are extended to Bruce Pescod, treasurer of Camberwell church, Vic., on his recent success in obtaining the Australian Council prize awarded by the Chartered Institute of Secretaries for the highest marks in the Commonwealth.

On Jan. 29, the Nallsworth church, S.A., farewelled Mr. and Mrs. Thurrowgood and family after a ministry of three years. Mr. Howell presided, and the choir rendered two anthems. M. A. K. Crosby (Conf. Pres.) spoke on behalf of the brotherhood and Mr. Harper on behalf of the ministers' fraternal. Mr. Oxenbery, on behalf of the Bible school, presented books; Mrs. Farrow presented a bouquet and spoke for the sisters of the church. Church secretary, A. Rebbeck, on behalf of the members, presented Mr. Thurrowgood with a gold wristlet watch, and Mrs. Thurrowgood with a cup, saucer and plate, the Ladies' Guild having previously presented to Mrs. Thurrowgood a marcasite brooch. Both Mr. and Mrs. Thurrowgood responded feelingly, and light refreshments were enjoyed by all. N. Gavros, of the Invercargill church, N.Z., has accepted a call to Nallsworth and hopes to commence his ministry at the end of April. The church secretary, Mr. and Mrs. Rebbeck, will occupy the manse while awaiting the preacher.

The youth club of the Margaret-st. church, Launceston, Tas., occupied the Y.M.C.A. camp at Badger Head during the holiday week-end (Jan. 28-31). O. H. J. Wright led the camp, and conducted studies in "The Basic Facts of our Faith." Colin Cripps and Kelvin Parry assisted as study leaders. Mrs. C. Cripps was camp mother. Twenty-seven young people attended, including some from the Invermay church. On

Sunday, the campers travelled to Launceston to conduct the evening service at Margaret-st., at which one of the campers made her confession of faith.

The church at Mile End, S.A., held a farewell service on Jan. 18, to express thanks and bid God speed to Mr. and Mrs. R. W. Marshall and family, M. A. K. Crosby (Conf. Pres.), Mrs. Candy (Sisters' Conf. Pres.), and G. Cox (H.M. com.), spoke appreciatively of the services rendered by Mr. and Mrs. Marshall, Mrs. L. E. Norman had a word on behalf of W.M.B.; W. Philp (B.S. and auxiliaries), Mr. Edgecombe (W. Dist. combined officers); Mr. Robinson (Fraternal); K. Avery (church officers). Secretary, E. Caldwell, spoke on behalf of members and made a gift of notes. Miss T. Smith on behalf of C.E., and M. Sommer, for Table Tennis and Tennis clubs, made gifts. Mr. Marshall responded and thanked church for support during his ministry of six years.

The Victorian C.E. executive has commenced weekly prayer sessions on Thursdays from 12.15 to 12.45 and 1.15 to 1.45 p.m. Meeting place is the C.E. office, 6th floor, Book Buildings, 288 Little Collins-st. Friends are invited to come and go as they desire.

Three New Ministers

Victorian—Tasmanian Home Missions.

Since Dec. 12, when T. V. Weir commenced a ministry at Preston East, Vic., two other ministries have begun. For ten months Preston East had been without a full-time preacher, but H. R. Coventry rendered an excellent part-time service. Mr. Weir, whose faithful ministries have commended him to the churches, can be relied upon to serve diligently on this very important field.

On Jan. 16, D. H. Smith, a Federal College exilt, began at Morwell, S. Neighbour (Conference President) who ministers at Blackburn, Mr. Smith's home church, took some of his holiday time to share in an induction service. Later in the week, a public welcome was extended, and there are prospects of progressive work in this great centre. Population of Morwell alone is over nine thousand. The industrial future of this area is assured. Home Mission policy aims at vital Christian witness and virile effort in the midst

of many thousands who will live in this important centre of population.

Devonport - Ulverstone, Tasmania, was the scene of the third new ministry. Another Federal College exilt student, D. P. Holloway, with his bride, arrived in Devonport earlier in the week, and a public welcome was given. On Jan. 23, a combined church service was held at Devonport when the H.M. sec. presided, and representatives of each church took part in the service, as well as members of the Tasmanian H.M. sub-committee. It was an excellent service, and Mr. Holloway, in his address, struck a healthy and challenging note. Approval for the formation of this circuit was given by the churches over two years ago, and its realisation is an achievement which, it is confidently expected, will greatly stimulate our witness in this important area of North-Western Tasmania.—B. J. Combridge, Vic.-Tas. H.M. sec.

Fifty-fourth Year in One Pulpit

By air-mail from U.S.A., we have received a clipping from the *Cleveland Plain Dealer* (Jan. 23, '55), containing a feature article by Grace Goulder on "Canton's Great and Good Man" — P. H. Welshimer, minister of the First Christian Church in that city.

In January of this year Mr. Welshimer began his fifty-fourth year as minister of the church in Canton. Though he will be 82 years of age in April he is still hard at work, caring for his active membership of 6,000 and his Bible school of 3,000 (of which he is superintendent, and in which he teaches a class of 700 men and women). He has the help of a twenty-five year old assistant minister and a keen staff, but is always himself at the church building by 6 a.m. on Sundays, and only a little later on other days of the week. The building, whose exterior, says Grace Goulder, is "more like an armory than a church," fills an entire block, and has an estimated value of two million dollars. This is the third structure built during Mr. Welshimer's ministry, in which time the population of Canton has grown from 13,000 to 130,000.

Miss Goulder highlights other features of his ministry: "Every week without interruption for 43 years he has written a page for *Lookout*, a national Bible lesson magazine. He is editor of his church's weekly, the *Canton Christian*, with paid subscriptions of 4,800. He makes 250 pastoral calls a month. He has performed 8,382 weddings, and conducted more than 7,500 funerals." It is an amazing record. Little wonder that Canton First Christian Church, and Canton itself, are proud of P. H. Welshimer.

THE AUSTRALIAN CHRISTIAN



MINISTER'S MUSINGS

SUNDAY.—It was good to see most of our holiday-makers back in church to-day. Now we can really get moving on our church-year programme. "I'm glad to be back," was one cheering comment, "though I enjoyed seeing how other churches do things. But I never found anything quite as orderly as our own morning service." I knew what he meant, of course, and am as keen as he is that everything should be done "decently and in order." But I couldn't help thinking that we remember Pentecost and the great revivals of the Christian Church for something more than orderliness—that life-giving power of the Spirit which is our continual need. Yet Paul's words are still true, "God is not a God of confusion," and all who take part in our morning services should aim at the highest possible standards. Despite my good friend's comment, Graysley has its own share of lapses in that regard. One of them occurred last Sunday morning, in what proved to be rather humorous circumstances. The reader of the Old Testament lesson had not arrived by 11 a.m., so the church secretary volunteered to fill his place. As it proved later, the culprit, through some mishap, had not received his morning plan, and arrived late in the church porch completely innocent of his default, just as his substitute was about to begin the reading. Now, it so happened that the planned reader is a young man who would be the last to deny his fondness for bed in the morning. Which accounts for the great difficulty I had to keep a straight face as his substitute, noting his arrival, looked out into the porch as he read, with great feeling, the opening words of the planned reading from Isaiah 5: 11-24: "Woe unto them that rise up early in the morning!"

MONDAY.—"You must read this," said Allison the other night, laying down a new novel from the local lending library. Now that I've finished reading it, I would agree that a lot of people ought to read it, especially people like ourselves, whose missionary interests are so strongly focussed on

India. It is called *House of Earth*, and is the latest novel from Dorothy Clarke Wilson, whose portrait of James, the brother of our Lord, in her earlier story, *The Brother*, was doubtless appreciated by many people. This book is a vivid portrayal of Indian village life and customs, highlighting the age-old problem of caste and the new problem of freedom in this great land. There are living characters—like the missionary, Bill Sahib, who, when asked why he came to them, replied hesitantly, but with deep feeling, "I—can't tell you that. I used to think I could. Make people understand, that is, by telling them. But I was mistaken. I shall have to show you." How he succeeds in showing them is movingly told, though it is the Brahmin, Roshan, who is the central figure of the book. Complex India comes alive in these pages, and tugs at both heart and mind.

TUESDAY.—Our home was one of many sharing in the great excitement of a new adventure, as young Catherine went off happily with Allison for her first day at school. She came home with big sister Laurel, with all the swagger of a veteran, and was quite scornful of such a question as, "Did you like school?" "Of course," she answered, with a confidence she may not always feel in the future. The horizons are certainly widening for her now—though sometimes I rather think that it is early childhood, and not age, which has the widest, purest horizons. That's how I felt the other night, when, in one of her rare expressions of feeling, Catherine flung her arms around me and said, "You're one of my best daddies." "That's very nice," I said—then, unwilling to allow any competition, added, "But aren't I your only daddy?" "Oh, no," she said, swiftly and innocently, "There's my heavenly Father." I had no answer for that, save a sudden moistening of the eyes. It's still true that "a little child shall lead them." If we older children could only always remember, "There's my heavenly Father."

WEDNESDAY.—Australia Day thoughts were stirred afresh when I came across this fine poem by the Indian poet, Tagore, quoted in Dorothy Wilson's *House of Earth*:

"When the mind is without fear and the head is held high;
Where knowledge is free;
Where the world has not been broken into fragments by narrow domestic walls;
Where words come out from the depth of truth;
Where tireless striving stretches its arm toward perfection;

Where the clear stream of reason has not lost its way into the dreary sand of dead habit;

Where the mind is led forward by thee into ever-widening thought and action;

There, into that heaven of Freedom, my Father, let my country awake."

That's a vivid and challenging phrase—"the dreary sand of dead habit." Here, surely, is a prayer we may all ponder—and pray!

THURSDAY.—I spent to-night with the men of our local evangelistic committee. We took time early in the night to check through the church roll. Familiar as this job is for me as minister, it always means much more to do it with men like these. We note the names of those who, for any reason, seem in danger of slipping from the fellowship. But the list isn't simply handed to me at the close to do all the work, though it's understood I'll do my personal best. The spirit of men like these is reflected in such passing comments as: "My wife and I will call and see what we can do;" "I'll drop a line to this one;" "I'll call for that family next Sunday night." It's this kind of spirit which lifts a church—and, incidentally, its minister!

FRIDAY.—An overseas preacher, not so long ago, compiled an extensive list of what he called "Preachers' Pet Peeves." One of them was, "the preacher who is always telling you how busy he is." I've just wearily put down the phone, after listening for long minutes to just such a preacher. He left me in no doubt how large his meetings are, etc., etc. To do him justice, he did remember, near the end, to ask me how I was faring, but I couldn't compete with his adjectives, nor did he seem really interested. But I rather suspect there have been moments when I have been dangerously like him myself. It isn't always easy to remember—"Not I, but Christ."

SATURDAY.—We spent some time this afternoon watching our church cricket team in one of the closing matches of the season. One incident reminded me of the curate, about whom The Anglican carried a par. recently. In a match between various members of "the cloth" he was called on to bowl to his bishop. Nervously, he let the first ball fly so far astray that it was called a "wide." "Keep it in the parish!" called the bishop jocularly. The next ball took his middle stump. "I believe that one was in the diocese," retorted the jubilant curate.



INTERSTATE CHURCH NEWS

Discipleship

Dorothy Turner, Hamilton, Vic.
Dorothy Ogden, Brian Weeks, Maryborough, Vic.
Brian Baker, Shepparton, Vic.
Gordon Gray and Margaret Wedding, Mile End, S.A.
Jean Hartnell, Wangaratta, Vic.

Membership

Mr. and Mrs. T. Frazer, from Hampton and Bambra-rd., Caulfield, to Cheltenham, Vic.
Mr. and Mrs. W. Gray, from Westgarth Baptist to Cheltenham, Vic.

Marriage

Winnie Gillham and Dudley Atkins, South Perth, W.A.
Dorothy Deane to Frank Halls, Cheltenham, Vic.
Grace Coates to Norman Sullivan, Jordanville, Vic.
Wendy Mold to Frank Morris, Mile End, S.A.
Margaret Marks to Ron Shaw, Wagga, N.S.W.
Pam Chapman to Mr. Saltan, Wagga, N.S.W.
Mr. and Mrs. L. Revell, Wagga, N.S.W.
Beryl Leighton, Moonta, S.A., to Cliff Smith, Narembeen, W.A.
Joyce Gray, Brunswick, Vic., to Arthur Smart, Footscray, Vic.

Queensland

Townsville.—Fellowship has recently been enjoyed with Mr. and Mrs. Frank Beale, and their Sunday morning addresses were much appreciated. At a farewell evening on 21st, they were presented with wedding gift from members, who will follow their future work with keen interest. Resignation of treasurer, Graham Owen, (due to transfer) has been received with sincere regret. He and his wife will be sadly missed. Mr. and Mrs. C. J. Beale have commenced C.Y.F. meetings in their home. Club members are eagerly anticipating a camp at Magnetic Island Youth Centre. Church is praying for a minister and more workers and teachers.

New South Wales

Mosman (G. J. Crossman). — G. Sloman gave gospel address on Jan. 16 and G. Brown was speaker on evening of 30th. Messrs. Muir and Crossman have conducted meetings at Seaforth. Combined prayer meeting was held at Seaforth on 26th with 13 present.

Rockdale (G. J. Andrews).—Several past members enjoyed fellowship with church on Jan. 16, and K. Morrison was welcomed back after a period in Military Hospital. Women's Fellowship were guests of Mrs. Andrews for lunch at manse on 19th. A presentation was made to Mrs. Andrews as a parting gift prior to her departure for Albion, Qld.

Wagga.—An enjoyable after church evening was spent on arrival of two couples back from their honeymoon. (Mr. and Mrs. Revell and Mr. and Mrs. Shaw.) Presentations were made and best wishes extended to Mr. and Mrs. Shaw, whose home will be in Qld. A welcome home from N.Z. was extended to Mr. and Mrs. J. Wallace and daughter. Church thanks Mr. and Mrs. A. Powell for commencing Youth Fellowship in their home on Saturday evenings. L. Jones recently conducted successful mission and campaign at which a number of decisions were recorded.

South Australia

Fullarton.—Visitors on Jan 30 included W. and B. Neville (Vic), Mr. Henschel (Koongarra Park) and Mr. and Mrs. A. W. C. Candy and family (Grote-st.). Song service preceded gospel meeting. Mr. Craddock was assisted by quartet and Mr. Henschel rendered solos. Plans are in hand for an intensified campaign to prepare church for coming of new preacher, A. W. Morris.

Grote-st., Adelaide (A. W. C. Candy). —During preacher's vacation, A. Mercer and D. K. Beller were speakers on 23rd. Y.P. enjoyed Christmas camp at Mylor. Nine new members have been welcomed into fellowship. W. Bradley is new B.S. supt., succeeding A. Mercer. H.M. offering was £121. On Jan. 13, a farewell social was tendered to Mr. and Mrs. Ross Manning (returning to missionary work in Belgian Congo), Mr. and Mrs. Frank Manning (taking up work on behalf of lepers), and Mr. and Mrs. D. Mortimer (to minister in Qld.).

Moonta-Wallaroo (B. W. Manning). —Fellowship with a number of members from W.A., has been appreciated over past three weeks. I. Smith presided on Jan. 23. Meetings have been affected through sickness and holidays.

Victoria

Dawson-st., Ballarat (F. C. Hunting). — During closing months of 1954, there were ten additions — including several adults and three from B. Schools; gradual increase of scholars was another encouraging feature. Supt. Geoff Reed and his brother Neil (sec.), have helped this forward movement by activities between Sundays. Church attendances are steady, with non-members attending service. Removal to Brisbane of Mr. and Mrs. P. Luxton and family is a loss. They were formerly Officers in Salvation Army, and recently saw privilege of believer's baptism. B.S. at Brougham-st. branch keeps healthy under the guidance of Mr. and Mrs. Harold Smith, also that at Mt. Clear, staffed by York-st. Y.P.; a weeknight C.E. is conducted by Lloyd Morris, Dawson-st. sec. Preacher's pulpit and personal ministry (in several groups meeting weekly) is deeply devotional.

Swan Hill (R. A. Banks). — Mr. and Mrs. Banks have returned to district after spending holidays at Warrnambool. Berean Club and B.S. have commenced activities for New Year. Mr. and Mrs. G. K. Thomas and family (recently moved to Kyneton) visited for morning service on Jan. 23. Members are returning from holidays, and attendances at services are rising again.

Bayswater (R. Ryall). — Christmas service and a family night service attracted large congregations. Eric Gill conducted song service for family service, when *The Bible on the Table* was screened. During preacher's vacation, church appreciated messages from Messrs. Cooper and Douglas (Croydon), H. Edwards, L. Fisher (Blackburn), and W. Newham (Surrey Hills). Several new B.S. scholars have commenced in New Year.

Hamilton (R. Saunders). — Y.P. enjoyed Hamilton-Warrnambool-Portland camp at Hall's Gap. Auxiliaries have resumed activities. There was one decision on Jan. 23. I. Rivett, I. Davey and Ken Langdon have preached for Baptist church, taking place of J. Treloar, who is in hospital. Mr. Treloar helped church considerably prior to arrival of preacher. On Jan. 23, Portland brethren conducted service at Casterton.

Shepparton (G. Hearne, Interim). — Interim ministry is appreciated. Ladies commenced hospital visitation on Jan. 26. Kinder had five new scholars on 23rd, including triplets, Anthony, Jeffrey and Graham Stone. Endeavors are collecting milk bottle tops for New Hebrides' mission field.

Noble Park.—On Jan. 12, combined prayer meeting was held at Springvale, when a young lady from Noble Park was baptised. On 30th, there were many visitors present at morning service. At gospel service, Mr. Wallington (Cheltenham) was speaker, and Mrs. Scott and her daughter, Maureen, isolated members from Tasmania, sang duet. Gratitude is felt to the many who so freely give of their time to assist church. B.S. reports nine new scholars since resumption after three weeks' vacation.

York-st., Ballarat (C. W. Jackel).—Ladies' Guild concluded year with very successful garden party at which over £100 was raised. The Guild has beautified church building with lovely curtains and carpeted one of the vestries. Much interior and exterior work was accomplished by well attended working bee during January. Carol party raised £18 on Christmas eve. Miss V. Murray was recently married. Many visitors have been present at well attended church services during holiday period. Fellowship was renewed with Mr. and Mrs. W. Marshall en route to Inglewood, W.A. Tennis club is having successful season. Preacher extended birthday greetings to Mrs. W. Feary and Mrs. Newman, both members having reached age of 83 years.

Maldstone (E. H. Randall).—Attendances are returning to normal after holiday period as auxiliaries recommence activities. A large representation of Y.P. attended Australia Day weekend camp at Monbulk. On Jan. 23, Footscray and Maldstone presiding officers exchanged. Mr. and Mrs. Weatherley and family (isolated members from Kinglake) had fellowship on 30th. Preacher has been granted one month's leave of absence.

Maryborough (M. Coombs).—Average attendances for December were a.m., 70; p.m., 75; communicants, 78. Combined clubs' social to complete year's activity was held on Dec. 11. Church was filled for kinder and primary Christmas tree on 12th. On 19th, tableau *Stars in a Dark World* was presented at evening service to congregation of 160. B.S. break-up was held on 19th, taking form of a mystery hike and barbecue.

Cheltenham (R. C. Bolduan).—Christmas services were held on Dec. 19 and B.S. prize-giving was held after evening service, many parents attending. Speaker at Christmas morning service was C. Mannering (Methodist). Remembrance Bowl offering amounted to £28 and B.S. brought their gifts for refugee children to an empty Christmas tree set up in school hall. B.S. continued during holidays, although attendances were lower than usual. Many members are now returning from holidays. Mr. Bolduan attended Preachers' Retreat at Monbulk.

Wangaratta (R. J. Anderson).—Y.P. camp held at Cheshunt under leadership of R. Wilson (Drumcondra) was very successful. Kinder and 8th. Wangaratta kinder enjoyed Christmas tree and party. Fellowship has been enjoyed with F. Roberts, aborigine representative, who gave three interesting addresses. A young lady made her decision on Jan. 23. Average attendance of 18 is being recorded at prayer meetings held in members' homes. Recent visitors have been Mr. and Mrs. A. R. Lloyd and family (Carnegie), Mr. and Mrs. J. Campbell, jr. (Yarrowonga), Mr. and Mrs. Maulsbury (Wagga).

Brighton (C. G. Taylor, B.A.).—B.S. picnic at Belgrave Park on Australia Day was happy success. Graduation day was featured in B.S. on Jan. 30. Y.W.P. and Girls' Good Companions have met for opening meetings for 1955. Miss Davenport and Mrs. P. Tucker have been missed through illness. Choir has resumed regular service at gospel meetings. Coralie Frecker was relieving organist during holidays.

Mission Schools in South Africa

The Norwegian Mission Society in Zululand and Natal has decided to hand over its primary schools to the government. In a statement explaining their action they say: "We deeply regret the fact that we have to hand over the control of our schools, but as missionaries we cannot close our schools, as we have been called by God to serve him among the Bantu people and we must first consider the welfare of this people. We know that thousands of Bantu children will have no educational facilities if we close down our schools. This we cannot do. Therefore we are forced by our convictions and God-given duty concerning the welfare of the Bantu Community Organisations."

The Mission Society also expressed its "deep regret . . . that the state will no longer entrust the Missions with their educational programme . . ." It feels, too, "that we cannot accept all the principles of the Bantu Education Act as stated by the Minister of Native Affairs in his statement made in the Senate of the Parliament of the Union of South Africa on June 7, 1954." The Mission thinks that "successful integration took place between the missionary education influence and the Bantu communities" and expresses concern at the great influence that Chiefs and their councillors will have in the new scheme of Bantu education.

Most of these tribal leaders are heathen.

Under the South African Government's Bantu Education Act, all subsidies are being withdrawn from private schools in the Bantu areas unless the private school supplies 25 per cent. of its maintenance cost. Because of the Act, most missions must either close their schools or hand them over to the Government and its local organisations.—E.P.S.

Notes from Japan

The children in the Sunday schools of the United Church of Christ (Kyodan), Japan, have dedicated their Christmas offerings this year to the evangelistic work of the Japan Inland Sea Mission, which has been carried out for fifty years by a Gospel Ship called the *Fukuin Maru*. It is used to reach the children and people on the five hundred tiny islands scattered around the Inland Sea. Shortly before the war, however, the work was discontinued and the ship sold. Three years ago the churches that had been started around the Inland Sea joined together to build a new *Fukuin Maru*, as a grateful tribute to the work that had been done. The new ship is large enough to hold the pastor, the crew of two and the equipment for audio-visual evangelism; it can also carry fifty to sixty children.

Christmas marked the publication of a new Japanese hymnbook. Five years ago the Hymnal Commission was asked to make a study of the hymnal. They found that over a third of the hymns in the former hymnal (published 23 years ago) are rarely used, either because the tunes are not popular, or the words are too difficult.

In the new hymnbook 155 of the old hymns have been replaced by 117 new hymns. The trend has been to include more Japanese Christian hymns. Terminology which is archaic or has no meaning to the average Japanese has been replaced by words from the Japanese vernacular ("Shu" for Lord has replaced the term "Jehova").

The most controversial aspect of the new publication which may stand in the way of its rapid adoption is that the Japanese words are printed across the page from left to right instead of the usual top to bottom system. The *Japan Christian Activity News*, published by the National Christian Council of Japan, expresses the hope "that the younger generation will gladly take to the new edition and will gradually bring about its adoption," though "rural and older people will find it difficult to adopt this new system." —E.P.S.

Lismore Youth Convention

"Youth calls to youth to serve Christ" was the principal theme of the Lismore Youth Convention held over the Australia Day weekend. Attending the convention were many representatives of our Brisbane churches who arrived by special bus organised by the Albion Youth Council, under the leadership of Mervyn Tinney.

Leading sessions were well attended, reaching a climax with crowded meetings on the Sunday. Those who contributed to the success of the convention included M. Pieper (minister of Taree), Kevin Christensen (College of the Bible, Melb.), and Mervyn Tinney, Betty Bunn (Woolwich Bible College), and Helen Maiden (W.A.), also attended.

An afternoon session of cricket saw Lismore defeated by Brisbane. This was followed by a fellowship tea. On Saturday night an open forum led by A. C. Caldicott, who introduced G. R. Stirling's Five Fingers pamphlet, stimulated enthusiastic discussion and interest concerning the doctrinal and historical background of churches of Christ. As a result of the discussion, Miss Bunn stressed the need for revision of teaching staff in Bible schools, emphasising the need for serious doctrinal teaching right from childhood.

At the close of this session the film, *I Beheld His Glory*, was screened. A delegation of aboriginals from Tuncester settlement attended.

On Sunday, special services marked the main day of the convention. M. Pieper presided over the morning service, which was broadcast by courtesy of 2LM. Kevin Christensen preached the convention sermon. He stressed "Youth's call to serve Christ, can only be the outcome of the love of God working itself out in the heart of youth, with expectant awareness of God being the ultimate end of all plans, be they domestic, political, or international."

Mr. Christensen said, "Bible prophecy of the imminent return of Christ does not permit the folly of a wasted life without the consequences of impending judgment." A feature of this service was the item rendered by the Albion quartette.

A visit to the Cubawee settlement proved a highlight for the large Brisbane contingent. A special service was conducted by the aboriginal preacher, Pastor Roberts. He paid tribute to the lasting work contributed to the settlement by the church of Christ, which has been associated with the aborigines as far back as 1909, when an early work was carried out among them at the Dunoon Reserve. He also pointed out that many of the aborigines on the station at Cubawee owed their conversion to the gracious ministry of E. C. Hinrichsen and the late Vic. Morris.

Mervyn Tinney, together with a splendid band of Queenslanders, conducted the crowded gospel meeting, bringing the convention sessions to a fitting climax of consecration. The return journey to Brisbane on the Monday included a grand picnic at Broken Head and a visit to the Byron Bay lighthouse.—A. C. Caldicott.

OBITUARY

Fred. Prittle.

The Church at Lygon-st. was bereaved of one of its grand old members on Sunday, Jan. 16, when Fred. Prittle "fell asleep." He had been associated with the church almost all his long life. In young manhood he entered into the way of the Lord by being "baptised into Christ" through the ministry of W. G. Morro in 1902, and continued steadfastly to the end. From his early Christian experience he undertook special ministries in the church, and through all his life loyally fulfilled his appointed tasks. When the C.E. society was formed in 1905, he was a foundation member, maintaining his active membership for approximately 40 years, filling the office of secretary for many of those years. His love and concern for young people were further manifested in his leadership of the Bible school for 18 years. As a devoted officer of the church for 27 years he always revealed an earnest desire for all things in the church to be done in Christian decency and order. One of his last and loveliest ministries was at the door of the chapel, where no member or stranger passed without a cordial greeting. The Master has now shut the door of life between our brother and us. He is in the care of the Saviour on the other side. With us are a sister (Miss Lil. Prittle) and brother (Harry) whose loss we share. But we share also the grand assurance of a glorious reunion "at that Day."
—L. G. Burgin.

E. R. Thornton.

At the age of 69 years, a good and faithful servant of God in the person of Mrs. E. R. Thornton, fell asleep in Jesus. Heaven is the richer for her passing, but the church at Prahran, Vic., is immeasurably poorer. She had planned to meet a friend in the Ladies' Lounge of the Myer Emporium and sat down to wait her arrival, and in a moment had passed to her reward. She accepted Christ during the ministry of the late Les. McCallum and for 32 years lived a life of devoted service to Christ and his Church, and her children, three daughters and two sons, rise up and call her blessed. She was made a life-deaconess with two devoted sisters with whom she sat in the same seat for more than 22 years. The writer, assisted by H. B. Robbins, conducted the service at the church and the graveside. To her sorrowing family and loved ones we extend deepest sympathy. Sleep on beloved, we loved thee well, but Jesus loved thee best.—C. Young.

★

Jesus said, "I am the resurrection, and the life; he that believeth on me, though he die, yet shall he live." (Jn. 11: 25.)

THE AUSTRALIAN CHRISTIAN

During Convention session.—Block by courtesy "Northern Star."

BIRTHS.

HARROP (Membrey).—On Jan. 20, at Marcus Saults House, Warrnambool, to Thelma and Ken, a son—Russell Kenneth. Brother for Maureen and Aileen.

STOKES (Pettingill).—On Jan. 9, at Bethlehem hospital, to Joan and Ron, a son—Harold William. Brother for Carol.

DEATH.

LACY.—On Jan. 18, at Royal Melbourne Hospital, Kenneth Edward, thoughtful, loving and dearly loved son of Elsie, 153 Nolan-st., Bendigo, and of the late Alfred Thomas Lacy, beloved brother of Ronald, Harold and Keith. Aged 33 years. Father and son reunited.

Severed from us "only till he come."

CHAMBERS.—On Sunday, Jan. 23, at Adelaide, Calvin Cecil, loving father of Mrs. C. Candy and dear grandfather of Lauris and Dael Candy. "At rest in the Lord."

IN MEMORIAM.

EAMES.—Cherished memories of my dear husband, Thomas Henry, and our dear dad, who passed away Feb. 14, 1954.

"Forever in our thoughts."

—Sadly missed by his loving wife and family.

GILCHRIST.—Treasured memories of William Henry, our dear husband and loving father, who passed to higher service, Feb. 5, 1954.

—Inserted by his loving wife and children.

"We shall meet on that beautiful shore."

JENKIN.—Linley, passed away Feb. 19, 1950.

"A thought for today, a memory for ever."

—Inserted by his loving wife, Florence, and children John and Pamela.

JENKIN.—Treasured memories of our elder son, Linley, called home, Feb. 19, 1950.

"In heavenly love abiding."

—W. and M. Jenkin and family.

WHITE.—Treasured memories of George Morrison, beloved husband of Poppy and loved father of Joe and Roma. Called to a higher life Feb. 3, 1953.

"We will always remember."

SILVER WEDDING.

Mr. and Mrs. R. J. Sandells have pleasure in announcing the 25th anniversary of their wedding celebrated at the church of Christ, South Yarra, on Feb. 8, 1930, by the late Principal A. R. Main. At home, Sunday afternoon, Feb. 13.

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The Committee requests that all interested in the use of the 16 mm. sound
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115th

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TUESDAY, FEBRUARY 22, 1955
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Chairman:

Archbishop of Melbourne,
Dr. J. J. Booth.

Speaker:

The Hon. Mr. Justice A. Dean.

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A CORDIAL WELCOME TO ALL
S. Russell Baker, General Secretary.

In THE AUSTRALIAN CHRISTIAN
Fifty Years Ago.

Goolwa.—A tea and public meeting
was held on Thursday, March 23, to
celebrate opening of our new meeting
house. Brethren from Milang and Pt.
Sturt came down by chartered steamer.
Brethren T. J. Gore, A. C. Rankine and
G. S. Bennett addressed the public
meeting. We are deeply grateful to the
Milang and Pt. Sturt choir for their
valued assistance.

BACK TO GOOLWA

Saturday, March 12,
to Tuesday, March 15.

Saturday, March 12, Jubilee Tea, 5 p.m.
Sunday, March 13,

Jubilee Communion, 11 a.m.

Jubilee Gospel Service, 7 p.m.

Tuesday, March 15,

Public Meeting, 7.45 p.m.

Old members of Goolwa church par-
ticularly welcome. Information from
W. H. Greenwood, Mt. Compass, S.A.

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Drake University,
Jan. 16, 1955.

The Editor,
Sir,

We have about seventy in attendance each Sunday in the upper school at Clearfield. There are five classes: high school boys (10); high school girls (10); young marrieds (25); men (15); women (20). My wife and I are in the young married group, the Kum-Join-Us Class. If we ever get promoted it will be to the (old) women's and (old) men's respectively!

I was looking at these last two classes last Sunday morning and thinking about two things: one, the ministry to the aged, the other, the ministry to the aged. The women's class has its regular class parties and class projects. What a group fellowship it is! The leader of the men's is Chairman of the Board, a young pioneer of about seventy-five.

I took out some membership statistics the other day — it is an old American custom. At least 20 per cent. of our membership is over sixty years of age, all of them living here in town, and most of them retired from the farms to the "City." The sons are now out on the farms.

In the United States every year, 600,000 people turn sixty-five. Some of them go down to California. The rest of them go to Florida to sit in the sun and rock! By 1965, every third person in the States will be over sixty-five years of age.

Dr. Martin Gumpert, of New York City, is one of the nation's specialists on the process of aging. What he said recently about the medical treatment of old people has an even wider application for the Church's ministry to the aged: "It ought to be an important task of our treatment of old people to salvage the human soul from the debris of declining functions and to restore its self-respect and awareness by modifying and stimulating the parts still intact." Many of them still have so much to give that we all need.

If it weren't that you might publish this letter I might even mention the names of some who have given us more than we can ever repay — that youngster, Will Clay, for instance. And if that is out of order, so, often, is he — which has kept him, and us, young.

One of our assignments in Clinical Pastoral Training is ten hours' supervised visiting at Iowa Methodist Hospital. The best medicine they dispense at the hospital is the head wardman in the operating theatre. He has a contagiously optimistic spirit. He was secretary to some of Des Moines' most prominent business men until he "retired" some years ago — leaven, still

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leavening the lump, long after he quit
work.

I have been reading the *Christian
Century* since 1943. An outstanding
feature has been the book reviews by
Winfred E. Garrison. He's been doing
it for thirty years. He has just turned
eighty, and got around to retiring on
Jan. 1, though he is still Professor of
Philosophy at Houston University,
Texas. Almost every American book I
have bought has been on his recom-
mendation, and I have never once been
disappointed. "Salt of the earth."

What do you think about this for a
Bill of Rights for old people?

1. They have a right to be treated
as persons. They are not like an old
piece of furniture, something to be
pushed off into a corner or stored away
in some back room.

2. They have a right to be treated
as adults, and not petted and pampered
and fussed over like an only child, or
sternly disciplined like an unruly child.

3. They have a right to have fun and
companions.

4. They have a right to be romantic!
5. They have a right to have a say
about their own life.

6. They have a right to be old. More
and more this will be a world for
oldsters as well as for youngsters, and
not all of the adjusting will be, or
ought to be, made by young people.

Yours, aging,

Ron Graham.

P.S.—We saw the old year out in
sunshine and the New Year in in snow.
Many of the Christmas wrappings and
cards featured the poinsettia flower,
which brought back old and cherished
memories.

CHANGES OF ADDRESS.

Chaplain B. E. Cavill, 11 N.S. Trg.
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Ascot Park churches), 38 Flinders-st.,
Woodlands Park, S.A.

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