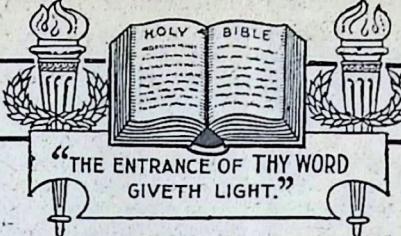


# The AUSTRALIAN CHRISTIAN

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## BECAUSE — THEREFORE

BEING A STUDY BASED ON PAUL'S LETTER TO THE CHURCH AT ROME.

PAUL, in his well-known letter to the church at Rome, reached the heights of his argument when he declared, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

Paul mounted one argument upon another through eleven great chapters of his masterpiece of logic. Then, reaching the twelfth chapter, he called upon his readers to act sacrificially. Why they ought to do so he summed up in that one great word—"therefore." Prior to that statement in Romans 12: 1, we were faced with one word which humbled us. Not that Paul made great use of the word. However, the word seemed to shout at us as we read the chapters in which Paul spoke of our evil natures and of the Lord's gracious mercy. What word thrust itself forward so forcibly? you may ask. Our answer is "because."

On the one hand this word "because" turned our attention upon what we were and what the Lord did for us; while on the other hand the word "therefore" directed us to look forward to what we ought to be.

### BECAUSE

**BECAUSE** we neglected to see in nature the evidence of God's power, and became evildoers and haters of God.

**BECAUSE** we knew either the law given through Moses or else the law of conscience and reason, and still neglected the way of the moral life.

**BECAUSE** we put trust in formal religion and gave heed to outward customs instead of living sincerely by good motives springing from the heart.

**BECAUSE** we all sinned and came short of the glory of God and faced death.

**BECAUSE** the law could not provide hope for the sinner, but only brought man face to face with sin.

**BECAUSE** Christ died for us and justified us by his redeeming act.

**BECAUSE** faith in Christ, like the faith of Abraham, produces life and hope and justifies us.

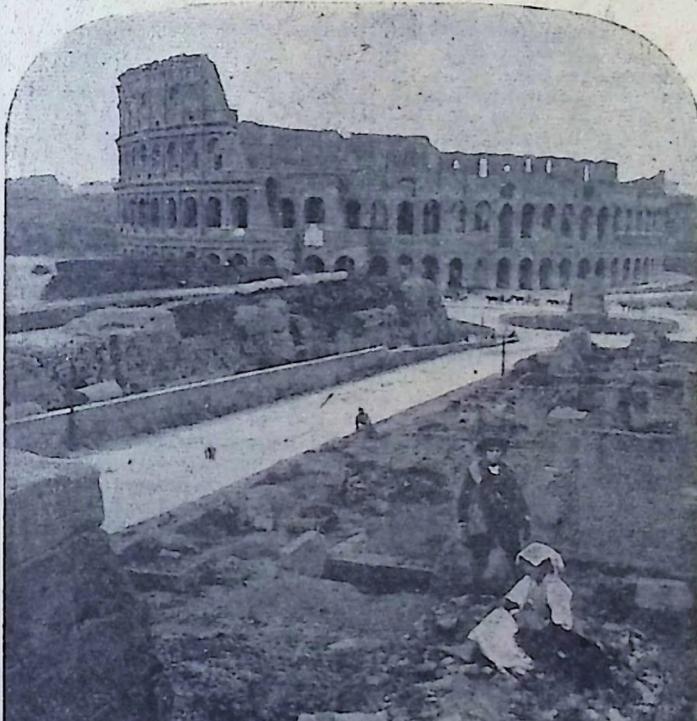
**BECAUSE** in Christian baptism our faith has revealed a death to an old life and a resurrection to a new life.

**BECAUSE** in the life of the flesh there is death, but in the life of the Spirit a victory in Christ.

**BECAUSE** the mercy of God has been extended to us because of the refusal of Israel to accept Christ.

**BECAUSE** we Gentiles may fail to please God by losing our faith even as the Jews did.

**BECAUSE** God has a purpose and plan for us, and for all who have faith in Christ.



Colosseum, Rome, where Christians suffered sacrificially for the faith.

### THEREFORE

**THEREFORE** let us present our bodies a living sacrifice which is only right and reasonable in view of what the Lord has done for us.

**THEREFORE** let us bless them that persecute us; bless and curse not.

**THEREFORE** if our enemy hunger, feed him; if he thirst let us give him drink: for in so doing we shall heap coals of fire on his head.

**THEREFORE** let us be obedient to the laws of a God-directed State.

**THEREFORE** let us render to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor.

**THEREFORE** let each love his neighbor as himself and thus satisfy all the commandments of God.

**THEREFORE**, because the night is far spent and the day of the Lord is at hand, let each cast off the works of darkness, and put on the armor of light.

(Please turn to page 15)

# TRUTH'S TRIUMPHANT MARCH

## Dr. K. Latourette Optimistic About Church's Future

DR. KENNETH LATOURETTE, the eminent church historian, of Yale University, spoke on "The Outlook for Christians in Our World," at a recent meeting in London. He is no pessimist. To those who are downcast he said: "We are forgetting the eternal power of the resurrection and the gift of the Holy Spirit; and despite the feeling, noted particularly in the U.S.A., that we are living in a post-Christian era, we, as Christians, must recognise and assent that in reality we live now in one of the greatest days of the Christian church." Dr. Latourette named four bases of optimism. First, the geographic spread of the Christian faith. "To-day, although still in a minority, Christians are more widely and evenly distributed than ever before. Numbers have doubled in China, Japan, India and Africa, and there is evident growth in Latin America." Second, the Christian faith is becoming more deeply rooted among more peoples than ever before. Until 1914 the younger churches were distinctly colonial. They depended upon the older churches for much of their spiritual leadership and financial support. To-day we are witnessing a real development of indigenous leadership. Third, the influence of the Christian faith is more widely spread than ever before. The League of Nations and U.N.O., although seeming failures, came demonstrably out of a Christian conscience and faith. So also did International Law. Fourth, there was the way in which Christians are coming together. "We are not watching 'reunion'; we are being led, gropingly on our part, to a kind of Christian unity which we have never had before. It is a unity where understanding and trust are finding new organisation for expression, e.g., the World Council of Churches. The advance forward is now our concern, and we must seek the path along which that advance is being chiefly made. . . . The future lies in the Protestant forces of the church, and probably in the left-wing elements, not in the classical forms of Anglicanism and Lutheranism."



## Professor Findley on Christian Baptism

PROF. J. ALEXANDER FINDLEY, an outstanding scholar of the church in Great Britain, who answers questions in "The British Weekly," often bears witness to the essential truths of New Testament Christianity. Replying to a question on the meaning of 1 Peter 4: 1, 2, "For he that has suffered in the flesh has ceased from sin," he points out that the passage is similar to the one found in Romans 6: 7, "He who has died has been justified of sin." Now Prof. Findley suggests that Paul and Peter are quoting from a hymn used by the early Christians at the baptism of a new convert. Prof. Findley suggests that one stanza of the hymn may run as follows:

They that are baptised are baptised into Christ's death,  
And he that is dead has ceased from sin;  
If we suffer with him, we shall also be glorified with him;  
If we die with him, we shall rise with him.  
Awake then, thou sleeper, and rise from the dead.  
And thou shalt become one with Christ.  
(Reading in Eph. 5: 14—with "Western" MSS.—"thou shalt touch the Christ.")

### Paul and Peter's Different Emphasis

But if both apostles are using the same well-known formula—and that it was so familiar is the reason why neither of them stops to explain or justify such bold language—each of them applies it so differently that on reflection it is seen to be unlikely that either borrowed from the other. Paul believes that in baptism what the world sees, and even what the baptised person *feels* is one thing, what God does in his soul is quite another. All that the world can see is that a man goes down into the water a pagan—it may be—and comes up from it a Christian, or at least a



member of the Christian church; all that the convert may feel at the time is that he has joined the church and committed himself to a new way of life. What God has done in his soul is so to separate the man from his past that he may truly be said to have died and been born again into a new world. It is hard to escape from the feeling that Paul did believe in regeneration not *by*, but *at the moment of*, baptism (in Romans 6: 3 and 4). This is just as difficult an idea for us to accept as it was easy for Paul's readers to comprehend, for they were accustomed to the idea of dying and rising again through initiation into a cult and union with a god who died and rose again, and we are not. Peter's idea is much less mystical, he seems to mean, "He who has carried his fight against sin to the point of suffering" (and by "suffering" he means, I think, "willingness to die the death of a martyr," as we speak of the "passion" of Christ) "shows that he has ceased from sin" (by which he means "is free from the power of sin"); "he has won his battle."



## P. G. Wiles

### Reports on Church in Italy

THE most striking impression registered in my mind by my recent visit to Italy is the change on the part of the Italian public to the Roman Catholic Church. No longer is the Roman Church considered the sole authority on matters of faith. Out of the travail of war has been born a spirit of inquiry and challenge. Credulity based on half truths has only served to make many incredulous in the light of revealed truth. The conception of an infallible church has been exploded. How accurately the circumstances leading up to the apostle's remark in Romans 1: 16, "The gospel of Christ . . . is the power of God unto salvation," epitomise the situation to-day. It was the lack of this power in pagan Rome that aroused the dissatisfaction of many in their religion. Nineteen hundred years later it is the absence of this same power in the same country that is causing such widespread dis-

content and suspicion. Suspicion? Yes, for many suspect the truthfulness of the Roman Church which has always preached the fear of God unto a possible salvation, instead of the gospel of Romans 1: 16.

Glance back to 1943-45 and you will discover the immediate cause for this spirit of inquiry. The easy-going attitude of Italian Catholics has been shattered by the war. Prior to the war there was a tacit recognition that the church accepted responsibility for a man's salvation. Providing the conscience remained undisturbed, it was of little moment what the church taught or practised. The presence on her soil, however, of thousands of so-called heretical Protestants, was like a shaft of light chasing before it the phantoms of night. For the fact that these Protestants owned no allegiance to the Pope made many Italians rub their eyes, sit up, shake off the dull slothfulness of years, and ask themselves, "How is it that they are not Catholics? We have never stopped to query our religion. They must have reasons. This makes us wonder." This spirit of inquiry has increased since the end of the war. It has been a new experience for them to bypass the priest and talk directly with these "heretics."—*"Life of Faith."*



## R. A. Hickin on "Our National Shame"

IN Australia's rise to nationhood there are many problems to be faced, and not least among these is the relation of national progress to the question of the aboriginal population. This is Australia's minority race problem, and so far nothing has been done to face up to it. The Christian conscience of church leaders has been awake to the need for reform, for many years, but the Government has not yet established machinery to secure the gradual admission of the aborigines to full citizen status. Perhaps, in their view, the objections so far considered have been valid, but the fact remains that some sixty thousand people live in Australia without the remotest chance of having a voice in the government of the country, in spite of the evident ability of many of the aborigines to rise to opportunity and show talent and ability. Such an effective bar to individual advancement to citizenship is intolerable, and is a cynical repudiation of all justice.

The aborigine, degraded by living without human rights in a white city, is a pitiable spectacle, and public opinion upon the aboriginal question generally is often formed or deeply influenced by the sight of the occasional black man in a city street. But the most degraded human being to be seen is not the man whose skin happens to be black, and whose background lacks the culture and civilising influences of white community life, but the drunken white who menaces the safety of women and children, and litters the street with his filth, and yet enjoys full rights to vote for those who permit him to indulge in his vice. The crying injustice of such a situation ought to be apparent to every thinking man and woman—but the aborigine still goes on as a kind of sub-human pariah, regarded with dislike and determinedly restrained in his upward march to the full development of his personality.

Sunday, February 1, will be observed throughout the Commonwealth as Aborigines Sunday.

# The Conversion of Australia

## THE GOSPEL

"The gospel is true always and everywhere, or it is not a gospel at all, or true at all."—William Temple.

WHAT has the church wherewith to meet with confidence the present situation? There is only one answer: the eternal gospel, "the whole counsel of God." We would emphasise these two epithets "eternal" and "whole" as applied to the gospel. The gospel for this twentieth century is identical with the gospel which Jesus "came preaching," and the apostles "went forth, and preached everywhere." Neither may we pick and choose particular aspects of this whole gospel—emphasising the love of God to the exclusion of its inevitable reverse, which (in Biblical terms) is "wrath," not "neutrality"; or uplifting Christ as an Heroic Leader or Social Reformer, but not as our Crucified Saviour. We profoundly dissent from the assertion that there is "an element in the message which changes with varying conditions." On the contrary, we believe that the tendency to preach "another gospel," or a partial gospel, has been the weakness (not to say the sin) of the church in our generation, more especially between the two wars, and accounts very largely for its failure in evangelism.

## The Presentation of the Gospel

It is the presentation of the gospel, not its content, that changes with succeeding generations and their varying conditions. We have so to present Christ Jesus that the people of our particular age may come to accept him as Saviour and King. This calls for a presentation expressed in terms and images consonant with present-day thinking and experience; and may be said to constitute the chief problem of evangelism.

## The Nature of God

The gospel is the gospel of God, the good news about God, his nature and his action.

The specifically Christian gospel is good news of God revealed in Christ. It did not break upon the world without preparation, but as the culmination of a long process of the self-revelation of God to man. This revelation is the final revelation of God's nature. This does not mean that there is no more to be learned about God. It means that his nature cannot be more perfectly brought within the range of man's understanding, than by the action of God in translating the mystery of his Being into the language of a Human Life: "In the beginning was the Word, and the Word was with God, and the Word was God . . . and the Word became flesh and dwelt among us . . . full of grace and truth. . . . No man hath seen God at any time, the only begotten Son which is in the bosom of the Father, he hath declared him."

## God is Love

The good news which the Christian faith offers to the world begins, therefore, with the good news of God's nature. At the heart of the universe there is no "fortuitous concourse of atoms" but a living Being, personal, or rather supra-personal; whose wisdom is the creative, sustaining and directive principle of all things; whose nature is love; whose will is goodness, truth, justice and righteousness. Thus, there is a purpose running through the whole of life, and that purpose is a purpose of love.

The soul of man has not to "struggle alone with what of courage it can command against the whole weight of a universe which cares nothing for its hopes and fears," but finds itself set to live within the providence of the Living God, whose nature is love and whose purpose is directed to the well-being, in the

*Extracts from a significant statement presented by scholars of the Church of England and designed to awaken new interest in evangelism.*

highest possible degree, of each and all of his children.

The gospel is the good news that God is, and that God is love.



## THE MEANING OF SIN "The Present Discontent"

Though there is to-day little consciousness of sin, men are acutely aware of a sense of frustration and of discord, both in themselves and in their relations with their fellow men. They are also very sensible of repeated failure and disappointment in their efforts to escape from their discontents. In consequence they experience a condition which could not better be described than that of "having no hope, and without God in the world."

It is a grim commentary upon our times that it requires a major war to restore some (temporary) sense of purpose to life. Moreover, it seems to many that the only explanation of their powerlessness to control each one his own life and its settings, must be the activity of unknown and malign agents (the mysterious "they") who are deliberately, for some ends of their own, bringing about the evil conditions of which they complain. Finally, as the climax of the general perplexity, there is the seeming inscrutability of the disaster which has come upon the world. This is illustrated by the avidity with which men will seize upon any theory which professes to offer a reasonable diagnosis of the world's malady, as, for instance, Marxism. Life simply does not make sense.

To men in this frame of mind the gospel should make an immediate appeal, if it can be presented not only as revealing the root cause of their troubles, but also as assuring them that God has done, and is doing, that which man is so conscious of being unable to do. Such good news would come as the best of good news if only it could be apprehended as true.

## Off the Right Course"

Sin is far wider in scope than conscious wrong-doing. The Greek word for sin comes from a root which means "missing the mark" or "being off the right course." Man deviates from the right course not only by conscious wrong-doing (by deed and by omission), but also through ignorance and by reason of the make-up of his fallen nature. Thus, while all conscious wrong-doing is sin, not all sin consists in conscious wrong-doing.

The degree of personal guilt involved in these different forms of sin varies immeasurably; but its effect remains the same, however brought about. A ship runs ashore. It makes all the difference to the pilot whether the cause was his own culpable negligence or the failure of the steering gear. But in either case the ship is equally ashore.

Mankind, from whatever cause, has deviated from the right course, and is thereby in a state of divergence from the truth—the true order of the universe, which is God's. Therefore his very progress does not bring him nearer to his true goal. He is, quite literally, lost.

## THE PLACE OF DOGMA IN EVANGELISM

### The Meaning of Dogma

Preaching the gospel and teaching doctrine are sometimes set in opposition to one another. It is true that there can be teaching of doctrine without evangelism, but there can be no true evangelism apart from those fundamental doctrines which are the content of the Good News. Obviously, evangelism—to present Christ to men—is bound to rest upon the great Christian dogmas.

The word *dogma* is unpopular because it has come to imply "an arrogant declaration of opinion." As such, the unpopularity of the word serves a useful purpose, for "dogmatic" preaching can so easily savor of pride. We welcome the warning that, although the presentation of Christ Jesus in the power of the Holy Spirit demands preaching with authority, it must yet be with humility and with persuasion. No exception, however, can be taken to the original meaning of *dogma*, namely, "a settled opinion positively expressed." Indeed, there is good reason for retaining the word in current use, if only as a protest against the popular notion that religious truth (unlike scientific truth) should never be taught with authority.

Christian dogma is revealed truth. It possesses a living and active force, and is also the foundation on which Christian belief and behaviour are based. Out of it emerges Christian doctrine; for doctrine is the formulation of revealed truth in current terms, together with the deductions implicit within it. "Essentially" religious dogmas "are the solutions of the great problems that have never ceased to engage and perplex the mind of man—the nature of reality, the existence of God, the origin of the world, the source of evil, the expiation of sin, the future of humanity. Dogma is the core of every system of faith and worship; without it religion would dissolve into mere sentiment and would, in a few generations, perish altogether."

### Necessary for Evangelism

The great dogmas of Christianity are, thus, the good news of God to men. They constitute a gospel which cannot be watered down, though their mature apprehension is not at first to be required for "babes in Christ." At the same time, a grasp of doctrine, derived from the Bible as the word of God, is the essential equipment of an evangelist, and one that has never been more needed than to-day. Whatever may have been the case in the past, the modern evangelist, sowing the seed in the mission field of England, cannot take for granted even that belief in a Higher Power on which the missionary overseas can base his message. The evangelist does, in fact, proclaim dogma in order truly to evangelise; and in all evangelism there is the pre-requisite that those who witness or preach shall be thoroughly grounded in scriptural doctrine.

## BECAUSE—THEREFORE

(Continued from front page)

**THEREFORE** let each Christian consider the weakness of a brother, and not do anything that may affect his faith.

**THEREFORE** those among us who are strong let them bear the infirmities of the weak, and please not themselves.

**THEREFORE** let all with one mind and mouth glorify God, even the Father of our Lord Jesus Christ.

### "IN A WORD"

**BECAUSE** we have such a Saviour, let us **THEREFORE** go into all the world and make disciples, baptising them into the name of the Father, Son and Holy Spirit.

# The South Pacific Missionary Conference

ONE of the most important missionary conferences ever to be held in Australia will be held at St. John's College, Morpeth (near Newcastle, N.S.W.), from February 23-28, 1948.

## Conference Objectives

1. A comprehensive survey of the development and prospects of organised Christianity in the South Pacific.
2. Closer co-operation in the approach to common problems with a view to greater efficiency and economy in working.
3. The encouragement of indigenous churches in growth towards full stature.
4. The more rapid extension of Christianity in the South Pacific through the encouragement of greater responsibility in this work on the part of the churches of the areas.
5. The healthy integration of these churches into the general life of the peoples and nations of the South Pacific, leading amongst other things to the emergence of an informed Christian opinion on Pacific public questions.

## Co-operating Boards and Societies

Australia.—Australian Board of Missions (C. of E.); Australian Churches of Christ Foreign Mission Board; Australian Presbyterian Board of Missions; British and Foreign Bible Society; London Missionary Society; Methodist Overseas Missions.

New Zealand.—Anglican Board of Missions; London Missionary Society; Methodist Missionary Society; Presbyterian Church of New Zealand—Missions Committee.

U.S.A.—Lutheran Missions, New Guinea.

Representatives of the above boards will attend and available missionaries from various centres. The conference is fortunate in having as its chief speaker N. Goodall, of the London Missionary Society, who is also secretary in London of the International Missionary Council. Mr. Goodall is recognised as one of the outstanding missionary leaders of the world.

Our own Federal secretary will represent Australian churches of Christ at the conference.

## Call to Prayer

The committee responsible for organising the conference have sent out an urgent call to prayer, asking Christian people throughout the churches to join in the fellowship of intercession. In their statement the following is worth noting: "The life-blood of the church is prayer for one another and adoration of the Lord is its vital breath."

They ask prayer especially—"That the meeting may be used of God to help the 'sending' churches of Australia and New Zealand towards a deeper commitment to the gospel; a richer experience of Christian fellowship; a clearer vision of the unfinished missionary task in the South Pacific, a willingness to co-operate in the approach to common problems, and where necessary, to pool resources in order to speedily and effectively complete the unfinished task; a readiness to go forward (if God so calls) into new and untried ways in claiming the South Pacific for Christ. That the meetings may be used of God to make possible a more rapid extension of Christianity in the South Pacific through the encouragement of greater responsibility in this work on the part of the native churches of the area; and the healthy integration of these churches into the general life of the peoples and nations of the South Pacific, leading amongst other things to the emergence of an informed Christian opinion on South Pacific public questions."



## THE FEDERAL SECRETARY

IT is planned that the Federal F.M. secretary will be away from Adelaide from approximately the middle of February till the middle of April. He will attend important meetings in Sydney in conjunction with the visit of Mr. N. Goodall to Australia, after which the secretary will represent our mission interests at the South Pacific Missionary Conference at Morpeth.



## What About Their Future?

These are South Pacific Island boys—our own boys. These groups will be discussed at this important conference.

After the close of the Pacific Conference, the Newcastle group of churches (churches of Christ) will meet in conference at which the Federal secretary will attend and also conduct meetings in the various churches over the week-end.

Group rallies will be held in Sydney and northern churches in New South Wales will be visited en route to Brisbane. Some weeks will be spent in Queensland, which will include the Easter conference. As well as representing missionary interests, the Federal secretary has been honored by being invited to preach the conference sermon.

On his return through Victoria, some further group rallies will be held. At these meetings and rallies, the new moving pictures taken during the secretary's visit to India and China will be shown, and when other opportunities present themselves Kodachrome (color), 35 m.m. will be seen.

This department is conducted by A. Anderson, secretary of our Overseas Mission Board, 261 Magill-rd., Tranmere, S.A. M.O.'s should be made payable at Adelaide.

## The Key to 1948

Social Service Notes and Comments by Will. H. Clay.

"God holds the key of all unknown,  
And I am glad;  
If other hands should hold the key,  
Or if he trusted it to me,  
I might be sad!"

ALL is not right with the world. The victory of peace has not been realised, and it appears to be as far off as ever. So uncertain is the future, we are afraid to prophesy. Every day brings news of further trouble, and leaders in every country are unable to provide the remedy. "The Big Four" have disbanded, and this, in effect, means that another war is inevitable; but no agreement has been reached as to which nation or nations will begin it. It is generally agreed that when it does begin it will be world war number three, and of the end thereof none will dare to speak. This is social question number one. It is an international one; and we are asking is it, because of this, too big a question for the church of God? Must we wait until the clash of arms comes, or perhaps the atomic bomb bursts on an unsuspecting people, before we do anything? Are we committed to a programme similar to that followed in wars one and two? If so, let us admit that the church has failed. She has no message for a world full of hatred, mistrust and suspicion. Is this so? The Big Four have failed, but we are not surprised. Politically the East was never farther from the West than it is to-day, and we might

add "never the twain shall meet." The Christian (?) nations of the world might now be persuaded to bring the teachings of Christ to bear upon their differences. The Pope, in the circumstances, cannot take the initiative, nor can he figure as a mediator for he is suspect. No man has done more to inflame the Soviet than he, and the war, so far, is largely one between the Roman Catholic religion and communism. It would be well if the World Council of Churches or some other such body were to make the approach with a view to arranging a conference of representatives of the Christian church of the big four nations.

## Christmas at the Christian Guest Home

The home has always been well remembered at Christmas time, and this one was no exception. Claude Gadge, with his choir and orchestra; C.E. from Moreland gave a Christmas tea; Oakleigh District C.E. Union a service on Christmas Sunday afternoon; Hartwell Good Companions; Malvern-Caulfield and Gardiner Phi Betas; Northcote Mission Band and Carnegie Community Singers all brought much

(Please turn to back page)

# East Preston Mission

★ *E. C. Hinrichsen writes of a successful campaign in a new Melbourne suburban area.*

AST PRESTON is a comparatively new suburb. The church building is beyond the tram line, but one day the tram line will be extended, and the many vacant allotments will be built on. Then the church will become strong and flourishing. It is an excellent idea to plant the church in these new districts—the church can then grow with the district. In the past not much progress had been made. This is evidenced by the fact that the church had celebrated its eighth anniversary the Sunday prior to the mission. On the roll there were only 17 members. However, amongst them there are some of the finest members one could wish to meet. They knew that the mission could only be for four weeks instead of six weeks. They knew, too, that it would run right up to Christmas with its Christmas parties, trees and school holidays. Still they insisted on having the mission. Almost every person in the church who was free stood by the mission every night. Our surrounding churches arranged delegations; the preachers were magnanimous in their support. On many nights the marquee was packed; on some nights scores stood in and around the tent. Scores of children were placed on rugs on the ground. Most of our near-by churches will get one or two members from the mission, and the little church at East Preston will get a lift from the four-week effort that it would not have received in twenty years in the ordinary way.

Mr. Watson has been the preacher for some time. He is a business man who devotes all of his spare time to the work of the church. We trust that the extra work which will devolve upon him will not be too much for him in the future. He is wonderfully cooperative, and always optimistic. He led the singing for the first week of the mission until Mr. Morris was able to come to our assistance.

Counting baptised believers, restorations and confessions there were 47 additions all told. There are very many others who have been impressed, and we pray will later be reaped. It was a little awkward in that there was no regular preacher on the field in the day time to follow up contacts and do personal work. J. Anderson, from Bentleigh, gave much of his time, and his work was greatly appreciated.



E. C. Hinrichsen.

We felt that in Victoria there is a great hunger for evangelism. This is established not only by expressions of appreciation, but also by the many requests for missions, and the liberal response in the thankoffering of £320, which is well over £100 more than was necessary to cover expenses. This surplus will be used in evangelism, half of which must help a new field. May the Lord bless East Preston.

## New Zealand News

*E. P. C. Hollard, preacher of church at Vivian-st., Wellington.*

OUR evangelistic campaign continues apace with gratifying results. Since last report the Purnell-Grundy team has held three missions. At Pt. Chevalier, in Auckland, they met apathy. Preachers in district have been meeting it for years. However, nine were added and a thankoffering of £350 received. From there they removed to Lower Hutt church, in the twin city to Wellington. Here Ron Simpson and his people had prepared well. The weather was frightful throughout, yet interest was high. Decisions numbered eleven, and the offering £724. Then on to Motueka, a smaller town in the South Island, where Darcy Woolf ministers. A great reception was accorded the party, and the tent was filled on several occasions. Among the seventeen additions were some fine men. Here the offering was £400. Now a well-earned rest is being taken, and in February the South Island will be the scene of several missions before coming north again to miss the bad weather of the winter months.

### Preachers

Once more there are moves among preachers. Recently L. R. H. Beaumont moved from Wanganui to Onehunga. From Takaka Phil Griffiths, one of the younger men, went to Wanganui. Roger Marshall has moved from Gis-

agement with Newtown, and Vivian-st. has offered an indefinite engagement to the writer.

### Here and There

The nation and the church were saddened recently by the death of R. A. Wright, of Vivian-st. church. One of the stalwarts of our movement, a pioneer in every sense, he was active in the church until May of last year, when he underwent a major operation. During his life he was Minister for Education, Mayor of Wellington, and held numerous public offices.

Our incoming president, Russell G. Dick, in his capacity as Surveyor-General for New Zealand, has been visiting in Britain, and made contact with many churches.

The National Council of Churches has met, and this was considered one of the best sessions so far. The growing understanding of the churches and their warmth of feeling for one another is sure to express itself very soon.

## A Communion Litany

★ *F. J. Funston writes on No. 241, planned for February 1, as a Hymn for February.*

THE dictionary defines a litany as "a series of petitions for use in church services, recited by clergy and responded to, usually in repeated formulas, by the people." The Litany of the Anglican Prayer-Book, with its responses: "Good Lord, deliver us" and "We beseech thee to hear us, good Lord," may be vaguely familiar to many, but with "prescribed forms of words" so completely absent from our services, the explanations may be necessary.

Without set forms of words for our prayers, we yet follow an almost unchanging routine. How many of us have for decades of communion services listened to A. give thanks for the bread and B. for the cup? So often have we wondered whether this must for ever be part of our service that we have ventured on an experiment to add beauty and dignity, and moreover give every worshipper an unusual part in the service. Horatius Bonar, the Scottish preacher and evangelical poet, has provided the means. Once and again, we have asked for the use of one of Bonar's hymns—our No. 241—as a communion litany (if we care to use the term!). Before partaking of the bread, the president has read the lines—

"For the bread and for the wine,  
For the pledge that seals him mine,  
For the words of love divine"—

and members—young and old, men and women, those considered competent or not competent to lead in worship—have shared in the giving of thanks by their responsive word:

"We give thee thanks, O Lord!"

Similarly the call and the response of verses 2, 3 and 4 have followed, and without other thanksgiving, we have partaken of the bread. Verses 5 and 6, each with its response, have preceded participation in the cup. The extreme reverence of the service has suggested that many felt greatly blessed in the unique opportunity of offering audibly the thanks which for many years had been in their hearts each Lord's day. Maybe A. and B. were also happy about it!

And two further notes: (i.) These verses, used as hymn or as litany, have the additional advantage of preserving the simple conception of the Lord's Supper commonly held amongst churches of Christ; (ii.) Those who still have copies of the old "Psalms and Hymns" will find three further beautiful verses giving thanks "for the words" of the institution.

# Here and There

C. G. Taylor, B.A., has accepted the invitation to serve the church at Brighton, Vic. He is planned to begin his ministry on February 1.

Any church desiring to apply for admission to the Victorian conference should make written application to the conference secretary, W. G. Graham, Churches of Christ Office, T. & G. Bldg., 147 Collins-st., Melbourne, not later than Thursday, Feb. 12.

W. Gale began his organising work with the Victorian Home Mission Committee just 21 years ago this week. We congratulate him on these years of faithful service during which he has become the friend and brother of many brethren, particularly in the country areas of the State.

Reg. Enniss, president of World Convention, has announced that the World Convention of Churches of Christ has appointed Dr. Jesse M. Bader, its general secretary, as fraternal delegate to the Amsterdam meeting of the World Council of Churches. We congratulate Dr. Bader, and wish for him a period of blessing while in Europe.

The Victorian conference secretary advises that, according to the constitution, six weeks' notice in writing is necessary for all proposed motions to be brought before the annual conference; such notices should be in his hands not later than Feb. 12. Five weeks' notice is required for any amendments to the constitution; such should reach him not later than Feb. 19.

The Melbourne daily press does provide considerable space for news of churches and religious articles. For twenty-five years Dr. C. Irving Benson has written many helpful articles and provided readers of "The Herald" with stimulating Christian thoughts. Such articles have kept something of the challenge of the Christian faith before many who do not attend services and have also helped many who worship regularly. We trust such a valuable ministry will be maintained in the future.

The Victorian Churches of Christ Ladies' Choir will resume rehearsals in the Swanston-st. lecture hall on Monday, Feb. 9. Correspondence regarding requests for concerts must be sent now to Miss Olive Davey, 16 Mathoura-nd., Toorak. Phone, Windsor 2520. Last year's work was most encouraging, nine concerts being given in city and suburbs. About £170 was raised for church building funds, Christian Guest Home Hospital, and home missions. Two city concerts are planned for this year, the first being for hospital funds, the other for home missions. New members welcomed.

Holiday season at Emerald, Vic., has proved a period of fruitful ministering. Attendances have increased 60 per cent. with visitors from other communions and our brethren from urban and rural churches. It was necessary to hold evening service on Dec. 28 out-of-doors. Congregation of 210 included 80 campers from Monbulk and 25 from North Fitzroy camp at Emerald. A senior Sunday school scholar has decided for Christ. Brethren holidaying in Dandenongs are encouraged to make a visit to Emerald church part of holiday experience. Chapel is situated next to post office in Main-nd.

George Stewart, president of the third World Convention of Churches of Christ, and a beloved brother of Canadian churches, died on January 1. A funeral service was held on the afternoon of Jan. 3, at the Home-st. church of Christ, Winnipeg, Canada. Dr. Jesse Bader sent a floral tribute in name of the World Convention. This sad news announces, in brief, the close of the earthly life of one of the great Christian men who have enriched the church and the community. As a business man in the city of Winnipeg, he

maintained a witness for Christ that inspired young and old. He was particularly interested in young men. As a loyal member of a rather small church of the New Testament order, he nevertheless gave an effective lead in the wider church fellowship of his Dominion. His address, prepared with much suffering and effort during his illness and read by his son to delegates at Buffalo, impressed



George Stewart.

us. Australian delegates who met him in his home at Winnipeg were stirred by his great faith and his deep spiritual sincerity. To Mrs. Stewart, relatives and to members of church at Winnipeg, brethren in Australia offer deepest sympathy.

## YOUR CHILDREN AND THE PUBLIC SERVICE

THE Protestant Federation of Tasmania urges the claims and opportunities of the Commonwealth and State Public Services as openings for useful careers for children who are the young men and women of Protestant churches. Although this question is raised by the organisation with the object of obtaining more Protestants in these services, it is not in the mere form of a narrow sectarian issue; the wish is that such openings for useful employment should not be confined, as in the past, mainly to Roman Catholic applicants.

Protestantism stands 100 per cent. for Empire loyalty and unity, and acknowledges no allegiance except to God and to the king. You, as parents and ministers, need no reminder of the necessity to foster the spirit of loyalty and truth in our midst, and to combat and annihilate the disruptive forces which are directed against liberty, conscience and religion.

The boys and girls of our churches of today will, in 30 or 35 years' time, be the heads of important government departments. Such officers play a vital part in administration, in tendering advice, and even in directing policy. Responsible public men tell us that in these bureaucratic days our Public Service does more to frame the policy of the country even than our Parliaments; and if that policy is not in harmony with Christian ethics, may it not be that our Protestant contribution of constructive thought has been far too small, due to our meagre representation. Thus it is incumbent on all who are concerned about the future of Australia to ensure that in the Public Service, as well as in professions and private business, the Protestants, who represent over 70 per cent. of the population, have adequate representation.

May we therefore earnestly invite you to consider for your children of leaving age, the claims and advantages of positions in the Public Service, along with those of other vocations?—J. H. Jones, State secretary.

## WORLD OF BOOKS

"THE PRINCE OF LIFE," by Marcus L. Loane, M.A.

MR. LOANE, who is vice-principal of the More Theological College, Sydney, has written a book that combines scholarship, devotional study and exposition in a fascinating manner. All the events dealing with the death, burial and resurrection are set out in an attractive and convincing style. To those anxious to make a study of the last days of Christ's earthly ministry, we recommend this book most heartily. We assure readers they will find it the basis of a worthwhile study of vital scriptural truths. The publishers are Marshall, Morgan & Scott. Price, 8/6; posted, 8/9.

## FEDERAL CONFERENCE, PERTH, 1948

Allen G. Elliott, M.A.

THE next Federal Conference of Churches of Christ in Australia will be held in the beautiful city of Perth, Western Australia, from Oct. 14 to 21, 1948. The Federal Executive, under the leadership of the Federal president, L. C. Peacock, and the Federal secretary, A. D. Pyne, has been busily engaged for some months now in planning and preparing for this great event in connection with the work of our Australian brotherhood.

It is anticipated that, in addition to large delegations from all the States of the Commonwealth, including our leaders in the various Federal activities, we shall also enjoy the privilege of a visit from one of our eminent American preachers, in the person of Dr. Raphael H. Miller, of St. Louis, U.S.A. Dr. Miller was formerly minister of the First Christian Church, Washington, D.C., and is now the well-known editor of the "Christian Evangelist." He plans to be in Perth, W.A., next October as the fraternal delegate and representative of our churches in America.

While visitors from other parts of Australia are in Perth it is hoped that it will be possible to arrange special tourist trips, not only to our aborigine mission stations at Carnarvon and Norseman, but also to other parts of the great Western State. With this in mind, negotiations are already in progress with the W.A. Tourist Bureau. The Federal Executive has also tentatively booked a large auditorium in the city of Perth for the conference gatherings, and arrangements are well in hand regarding accommodation in private homes, hotels and guest houses in and around the city and suburbs.

Many West Australians still recall the wonderful experiences of the last Federal Conference held in Perth, as long ago as 1926. All visitors are therefore assured of a real "Westralian" welcome on this, the second occasion on which a Federal Conference will be held in Perth.

As problems in relation to accommodation and train travel are likely to arise, intending visitors from other States are urged to plan early, and through their local church secretaries make the necessary contacts with responsible officers of the Federal Executive. The Federal secretary is Mr. A. D. Pyne, 72 Reserve-st., Wembley Park, Western Australia.

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*The Australian Christian*

# News of the Churches

## Western Australia

Northam.—There were splendid attendances at all meetings during December, especially on Dec. 14, when there was one confession, and on Dec. 21, when Christmas addresses were given by P. R. Thickins. Kindergarten held Christmas tree and tea on Dec. 19. Church extends sympathy to Mr. and Mrs. T. Paine, whose only son was killed in a tragic accident on Dec. 14. New Year sermons from preacher were appreciated on Jan. 4. C. G. Spicer was morning speaker on Jan. 11 and G. R. Waldeck on Jan. 18. Men from church assisted Native Welfare Association of town, of which P. R. Thickins is secretary, to demolish and transport into Northam an old school building, material from which it is hoped to erect homes for deserving native families.

## Tasmania

West Hobart.—F. B. Burtt at all services recently has given helpful and instructive addresses. Successful Bible school anniversary was held on Dec. 14 and 17. At gospel service on Jan. 4, Miss Zeena Bellette, who had confessed Christ, was baptised and received into fellowship. At conclusion of gospel service on Dec. 21, a session of carols by candlelight was enjoyed. Visitors have included Sister H. Cooper (Malvern-Caulfield), Mr. and Mrs. Hodges, Mr. and Mrs. Booth and Sister McGregor (Oakleigh).

Devonport.—On Dec. 7 Mr. Higgs, of Ulverstone, spoke. Women's Mission Band held meeting on Dec. 4. Captain Hunter (Salvation Army) gave a talk on work with aborigines in W.A. On Dec. 14 Stan Bruton preached in morning and F. T. Burtt at night, Miss Higgs being soloist. Church gave Bible school a tea and Christmas tree on Dec. 13. On Dec. 17, Y.P.S.C.E. had a social to close year's meetings. Mr. Higgs gave morning address on Dec. 21, and A. C. Dean preached at night. On Dec. 28 Mr. Byard spoke in morning. Among visitors were Dave Burtt and son Howard, from Cottonville, S.A. At night F. T. Burtt preached.

## Queensland

Boonah.—There was record attendance at Christmas tree. Bible school and Y.W.L. have resumed activities after brief recess. Two girls from Bible school, who recently made their decision for Christ, were immersed during gospel service on Jan. 11.

Charters Towers.—Services on Dec. 7 and 14 were conducted by Mr. Flint, of Townsville. On Dec. 21, Christmas services were held. Morning service was conducted by W. Peres. F. Hammond had charge of evening service. On Dec. 28 F. Hammond presented address at morning service and W. Peres at evening service. Both brethren also conducted services on Jan. 4 and 11. Mr. Ritchie was expected to arrive on Jan. 12 and to commence his ministry with church on 18th.

Gympie.—An inspiring thanksgiving service was held in Monkland chapel on evening of Dec. 7. Some goods to be sold at festival on following Tuesday night were displayed. Festival raised £45 towards car fund. Young people enjoyed a night of carol singing over the city area on Christmas eve, finally being entertained by Mrs. Runge for supper. A Christmas service at Monkland on Christmas day was well attended. Seven young people attended Y.P.D. camp at Caloundra.

Mackay.—Sunday school anniversary and prize distribution took place on afternoon of Dec. 14. Mr. Maitland (Presbyterian minister from Walkerston) gave interesting talk to children. Solos, recitations by scholars and

singing by combined school were enjoyed. On Dec. 13, Santa Claus distributed gifts to children from Christmas tree. He also opened up a box in which children had been putting money for children at Norseman, £1 being contributed. Junior Fellowship donated £1 towards X-ray equipment in India, £1/13/- towards refrigerator for New Hebrides, and presented an electric urn to church. One man was baptised on Jan. 5, having confessed Christ previous Sunday. Local brethren have been taking services during Mr. Grant's absence on holidays.

Brisbane (Ann-st).—F. C. Hunting and C. J. Mackenzie took leading parts in youth camp at Caloundra. Several young members from Ann-st. attended. Miss Myrl Haworth assisted in leadership of boys' and girls' camp which followed. All meetings were well attended over holidays. Visitors on Jan. 4 included L. Brown, preacher from N.S.W., and Mrs. Brown. At conclusion of gospel address by C. J. Mackenzie, two young women and a young man made the good confession. 145 broke bread during day. On Jan. 11, C. J. Mackenzie spoke in morning and F. C. Hunting at night, when Mr. and Miss Ferguson sang a duet. Among visitors was Miss G. Mathieson, Prahran, Vic. 151 met around Lord's Table throughout day. Two young members, Bill Hinrichsen and Evan Adermann, were successful in recent university examinations, and hope to continue studies this year.

## South Australia

Glenelg.—During Mr. Pike's absence in December, addresses were given by D. Beiler and H. R. Taylor. On Dec. 21 P. R. Baker spoke of evangelistic campaigns in Tasmania. At evening service on Christmas Sunday, singing was arranged by choir, soloists being Greta Callow and George Tiley. Holiday outings at Gorge and Victor Harbour were arranged by young folk.

Prospect.—Members met with Pulsford-rd. Baptist church on Christmas Day for worship; R. Vincent assisted C. Hutchinson. Services on Nov. 28 were led by R. Vincent. Splendid results were received as gifts were placed on Christmas tree; £18/15/- was received, and a large number of gifts for children's homes. All departments of church work will benefit through this venture.

Stirling East.—Services are well attended, and good addresses have been given by J. H. Cain. Mr. and Mrs. Purdie and family have been received into fellowship from Queenstown church. Sunday school Christmas party was held on Dec. 6. An excellent concert was given recently by members of churches of Christ choral society in aid of manse fund. Mrs. Cox has returned home from hospital after operation. Mr. Baxter has been taken to hospital.

Fullarton.—On Dec. 28 C. Schwab brought greetings from H.M. Committee and gave address. Christmas gift offering brought over £20, and offering on Dec. 28 was nearly £12 for all purposes. Church commands ladies responsible for placing flowers in chapel each Lord's day throughout year, also young people who each Lord's day call at Home for Incurables and wheel two invalids to church, weather permitting. Evening service began with song service and a number of testimonies to Lord's goodness in past year. Mr. Derbyshire sang a solo and B. W. Manning preached. New year opened with good attendances on Jan. 4. In morning B. W. Manning commenced a study of Hebrews. Being first Sunday in month, prophecy address was given at night by B. W. Manning. Mr. Derbyshire helped with a solo. At conclusion Mr. Derbyshire gave a lantern lecture on Palestine.

Cottonville.—On Dec. 21, at Christmas service, newly formed choir, consisting of approximately 25 singers, sang selections under leadership of Mrs. Major and Mr. Glyn. A splendid Christmas address was given by J. E. Brooke. Average offerings again showed large increase over last year's (£10/9/8 against £9/19/1). Home mission offering on Nov. 30 was £16/18/11. On Dec. 16, kindergarten and cradle roll Christmas tree was held. On Dec. 21, junior and intermediate Endeavor societies combined and held Christmas meeting. On Nov. 30 Y.P.C.E. sponsored a social hour after evening service. Two of the young girls went to Tanunda church camp.

Owen.—Church was pleased to have fortnightly visits of F. Cornelius, of Adelaide, during last three months of 1947. J. B. Baker and Mrs. Baker have arrived to commence their ministry with Owen, Long Plains and Avon churches. Owen church gave them a welcome social on Jan. 8, Lance Marshman being chairman. Besides Owen speakers, Balaklava and Long Plains churches were represented, also Owen Methodist church. Recent speakers have been M. Jenkins (Long Plains), A. Harkness, L. Marshman and H. Lawrie. Sisters have sent three food parcels to Mrs. Bruce Coventry in India. Sunday school is closed for time because of paralysis epidemic. For same reason, annual combined S.S. picnic has been cancelled.

Kilburn.—The two keenest workers in church and school (superintendent and kindergarten leader respectively), Mr. and Mrs. Peacock and family, have enjoyed a well-earned holiday. Attendances on Jan. 4 were 19 adults and four young worshippers. Owing to paralysis epidemic, school has been closed and church services held in recently erected huts. Mr. Collins has had a busy time visiting sick last few weeks. His addresses and kindness are appreciated. On morning of Jan. 11, F. Collins gave a helpful address to 19 adults and 4 young worshippers. Church appreciates anonymous donor who put a chair on Prospect Christmas tree for Kilburn, also Maylands members for Bibles, Testaments and hymnbooks. During Mr. Peacock's absence Mr. Edwards has attended to preparation for meetings.

Cowandilla.—Mr. and Mrs. E. W. Fisher spent Christmas with L. Fisher at Border-town. Most young people went into camp at Tanunda under leadership of G. Stirling. W. E. Fisher was guest speaker. On morning of Dec. 28, V. Taverner gave an interesting address. E. R. Lovett, of Cleve, Eyre Peninsula, officiated at organ. At night W. N. Heath, from Maylands, preached and Ruth Tilley made the good confession. All auxiliaries went into recess during Christmas holidays, but have organised well for coming months. On Christmas eve a number of young people went on a choral singing tour. Lilian Trowbridge accompanied singer with portable organ. Manse has been completed. It was built by funds provided by members under a mutual plan. During Christmas holidays members visited aged Mrs. Driver, now totally blind.

## New South Wales

Belmore.—All auxiliaries held successful functions during Christmas. At most of them presentations were made to various leaders. Choir sang anthems morning and evening on Christmas Sunday, and Bible school held a service in afternoon when lantern slides and flannelgraph were used to illustrate Christmas story. Services held on Christmas morning and New Year's eve were well attended. All departments are in healthy state.

**South Auburn.**—In December Messrs. Rowles, E. Eager, S. Reeson, R. Hickin, R. Bartholemew, A. Kalmier and W. Younghusband gave addresses. On Dec. 10, at annual business meeting of church, chapel and manse were shown to be entirely free of debt. Officers for 1948 are: Elders, N. Ruddle, I. Willis, H. Late and W. Younghusband; deacons, R. Bartholemew (secretary), R. T. Hickin (treasurer), R. Edwards (assistant secretary), J. Davies (assistant treasurer), J. Simms, R. Barr, A. V. Webber, E. Davis, A. Kalmier, R. Frost; deaconesses, Miss A. Woolley and Mrs. D. Frost. On Christmas morning a service was held and a watchnight service on Dec. 31. Average Sunday attendance for month was 89.

**Mayfield.**—Early in year it was decided that, if possible, church building should be debt free on tenth anniversary; this meant that £240 must be raised during year. All auxiliaries were asked to co-operate, and at Saturday evening meeting of anniversary in November contributions were handed to treasurer by representatives of Bible school, Christian Endeavor, boys' and girls' clubs and Women's Guild. These, added to monies already received in response to building fund appeal, totalled £260. Of £160 given by Women's Guild, a large part was raised by a "Use Your Talent" scheme. Throughout anniversary services excellent addresses were given by A. B. Clarke, of Taree. Fellowship tea was made interesting by an "I remember" session. A presentation of a wrist watch was made to the preacher, R. M. Wilson, in appreciation of worthwhile service he has given to church during ten years.

## **Victoria**

**East Kew.**—On Jan. 17 W. A. Wigney gave morning exhortation. In evening R. Macdougall, from M.B.I., was preacher.

**Geelong.**—Many members attended prayer meeting on Jan. 8, when four Bible school scholars were baptised. These were welcomed into fellowship on Jan. 11, on which day D. R. Stirling preached at both services, prior to commencing annual leave.

**Doncaster.**—On morning of Jan. 4, Mr. Holloway, conference president, addressed church. Miss Margaret Miller has been appointed superintendent of kinder class. During Mr. Banks' absence at Maryborough on 18th inst., morning address was given by Mr. Sandells, evening meeting being conducted by Mr. Baird.

**Red Hill.**—On Dec. 28 R. McKenzie (college) spoke to Y.W.L. and addressed church, many visitors being present. He also preached at night, F. Butler leading song service. A working bee made improvement to church grounds. Rob Holmes, in hospital, and after serious operation, is progressing. N. Kingston spoke to young folk on Jan. 4, and gave a forceful address to church. L. Brown led song service at night and N. Kingston preached.

**Middle Park.**—Fellowship has been renewed with Miss Thelma Gardner, on holiday from Sydney. On morning of Jan. 11, an address by R. Thompson, of North Essendon, was appreciated. Mr. Randall gave an earnest address at gospel service. In absence of Mr. Randall on holidays an address by J. Plummer at morning service on Jan. 18 was enjoyed. Letters of appreciation have been received from several brethren in England for food parcels.

**Warragul.**—On Dec. 21, two Bible school scholars were baptised. Mr. Jackel illustrated his address with a Christmas tree. On Dec. 28, in absence of Mr. Jackel with others at Upwey Convention, L. O. Collyer and E. J. Waters conducted services. On Jan. 11 two were received into fellowship and two young ladies immersed. There have been 22 additions to church since commencement of Mr. Jackel's ministry in May. An organ has been gratefully received for kindergarten, a gift from brethren at Cottles Bridge through D. McIntosh.

**Melbourne (Swanston-st.).**—Recent meetings have been smaller than usual owing to holidays, though there have been many visitors. K. A. Macnaughtan was speaker on Jan. 4 and 11, and on Jan. 18, owing to illness of Mr. Macnaughtan, R. Hilsford, of W.A., addressed both services most acceptably. Church baptistery has been used lately by T. Foster, of National Revival Crusade, for immersion of about 15 people.

**Boronia.**—The wedding of Gwyneth Finger to J. Baker was celebrated in Boronia chapel on Dec. 6, E. L. Williams and R. Graham officiating. Members expressed appreciation of their excellent services to church in a presentation of a mantel clock. They are wished every success as they commence work in Long Plains, S.A. During holidays of Mr. and Mrs. Graham, Dr. Saunders has given a series of talks on life and customs of India, illustrated with slides of Indian art. Mr. and Mrs. Nankivell, of Camberwell, who have been holidaying in Boronia, have assisted church.

**Kaniva.**—On Jan. 11, farewell services were held at Serviceton, Lillimur and Kaniva prior to H. G. Earle and family's departure for Surrey Hills. At Serviceton at 11, about 30 gathered, and following service a presentation of a posy to Mrs. Earle and a wallet of notes to Mr. Earle was made. At Lillimur at 3, about 50 gathered and made similar presentations. At Kaniva at 7.30, 154 gathered for final meeting, packing chapel to capacity. At 8.45 p.m., 180 to 190 gathered at chapel, and after several speakers had spoken of the high quality of Mr. and Mrs. Earle and their work in community, presentations of posies were made to Mrs. Earle and Kathleen, and notes to Mr. Earle. Mr. Earle responded. Every family of church was represented, and every Protestant body in the town was represented also. The function was an excellent one. An appropriate solo and recitation interspersed speeches, and a cup of tea in old chapel concluded evening.

**Mitcham.**—On Dec. 6, 80 parents and friends met in Scout Hall at a Christmas social arranged by Ladies' Guild. A splendid musical programme under direction of Mrs. Howgate was presented. Mrs. A. Thomas, of Gardiner, and Mrs. R. Wilkie, assisted. Mr. Cameron's addresses are well received. Morning meetings have greatly increased, and all departments are working in fine spiritual atmosphere. On Dec. 21, a deputation of young people from Kew Baptist Church conducted Christmas services. Alan Barlow and Les Harrison were speakers; Stuart Breem and Miss M. Churcher soloists, assisted by orchestra. On Dec. 31 a watchnight service was conducted by Mr. Cameron, with communion service at close. Mrs. Cameron was welcomed at a social evening on Jan. 14. Mrs. R. Wilkie, president of Mission Band, presented Mrs. Cameron with a beautiful basket of flowers. Mrs. Priddle, president of Ladies' Guild, made a similar presentation. D. Rhodes welcomed on behalf of church. Mrs. Cameron responded. Saturday night fellowship at home of H. McLean has inspirational meetings.

**Frankston-Mooroocuc.**—On Jan. 10 Miss D. McLean, who has been kinder superintendent and a church organist for many years, was given a farewell evening and kitchen tea prior to her marriage to A. J. McKenzie. Many useful gifts were given for kitchen, and an auto-tray from church members, as a token of love and appreciation of many years of loyal service. The marriage took place on Jan. 17, Mr. Hagger officiating. Mr. and Mrs. McKenzie go to minister at church at Peel-st., Ballarat. On Jan. 11, Mr. Hagger preached at both services. Church welcomed Miss Ethel Bentley, from Mt. Margaret Mission, W.A., in morning, and Mrs. Hagger at night, after serious illness. Miss McLean's and A. J. McKenzie's solos were appreciated. R. V. Holmes is in W.A., and after his marriage to Shirley Johnson on Jan. 17, at Cottesloe, will

return as assistant preacher. On Jan. 14 church had a visit from Dr. F. J. Miles, who spoke on conditions in Russia to a large congregation. On Jan. 18 Mr. Gregory preached at Frankston in morning and Moorooduc at night. Mr. Hagger preached at gospel service at Frankston. Visitors included eight from S.A.

**Montrose.**—The hearts of all members of church were saddened last week owing to death of Mrs. Howard on Jan. 8, aged 90 years. Meetings are small owing to holidays and sickness. Messrs. Steele, Berry and Nixon are helping during college vacation. Sunday school is getting settled down after Christmas holidays, with good attendance of scholars.

## **ADDRESS**

W. W. Saunders (preacher Bambra-rd. church, Caulfield, Vic.)—28 Pyne-st., Caulfield, S.E.8. 'Phone, LF9460.

## **TO LET**

Furnished rooms vacant from Feb. 14.—F. E. Jackel, sen., Box 83, Lakes Entrance, Vic.

## **WANTED**

Married ex-Service couple, one infant child, urgently require house or S.C. flat, eastern suburb preferred. References—H. A. Still, 2 Rangeview-gve., North Balwyn.

Work wanted by widow (anything), with school-age child. Near a school.—Apply Austral Co.

## **BIRTH**

**BOND (nee Baxter).**—On January 10, St. Williams (Springvale), to Jack and Miriam—the gift of a son (David John). A brother for Kenneth.

## **DEATHS**

**HOWARD.**—Jan. 8, at Durham-rd., Kilsyth, Louisa, loved wife of the late Robert Howard, and loved mother of Emily (Mrs. Robt. Langley), Charles, Henry and Arthur, U.S.A., in her 91st year. At rest.

**MUNDAY.**—On Dec. 9, at Echuca, William Thomas (late of Burnley), loved husband of the late Louisa, affectionate father of Ethel (Mrs. Body), Eva (Mrs. Straker), Lily (Mrs. Dusting), Annie (dec.), Evelyn (Mrs. Neil), Dorothy (Mrs. Miller). "Till he come."

## **IN MEMORIAM**

**CRISWICK.**—Tenderest memories of my beloved "sister" Muriel, who was called "home" on Jan. 17, 1938, to be forever in the presence of her Lord, whom she faithfully followed and served on earth.

"Sweet life of consecration, lived for her Lord above;  
Sweet life of dedication, self-sacrificed in love;  
Sweet life of deep devotion, tasks done as unto him;  
Oh, blessed consolation . . . now gone to be with him."

—Always sadly missed and longed for by her devoted "sister"-in-love, Dorothy L. Giles.

## **SWANSTON STREET**

(opp. Public Library),

**SUNDAY, JANUARY 25.**

11 a.m., Address preparatory to offering for aborigines: "A Fair Deal for Dark People."

7 p.m., "A Bible Question Three Times Answered."

Preacher, K. A. Macnaughtan.

## **The Australian Christian**

## Australians Take Instead of Give

Moral and religious problems discussed in N.S.W. Ethelbert Davis writes also of conference of small churches with big faith.

ADDRESSING the annual conference of the Student Christian Movement, Dr. Moyes, Anglican Bishop of Armidale, urged the conference to consider the fact that a slump in morals had accompanied the falling off of church attendances. "This," he said, "was more apparent in the cities than in the country. People in the country lack the rather negative outlook on life of city dwellers because they are producing things and feel there is something positive in life."

The bishop contended that life in Australian cities and suburbs lacked interest and tended to make for boredom. Looking at modern conditions from another angle, he said, "The tough battle of life against the land and an unscientific approach to the development of natural resources have created an Australian characteristic to take and not to give in return." The land is not the only thing from which we have been willing to take and give little back; so many have been taking the blessings of a bounteous Providence and giving nothing in return.

### Non-licensed Hotel

For some nine years efforts have been made to build a non-licensed hotel in Sydney. Some hundreds of people took shares in the project, and for years the money has been lying idle. It was to be one of the greatest hotels in Sydney. The war came and building became impossible. Then the County Council resumed part of the land for the extension of Elizabeth-st. One of the directors of the company intimated that negotiations were in progress with interstate temperance interests to finance the building of a hotel on the land now held. Such a hotel, or even two, is needed in Sydney.

### Conference

For several years the annual conference of N.S. Wales churches has been held a week or two before Easter. This year it has been decided to go back to the Easter date once more. The various changes were made in order to meet all the interests of the brotherhood. After several experiments it was felt that Easter is the most suitable time.

Speaking of conference prompted the turning up of some old records. Sixty years ago the "Third Annual Meeting of the Associated Churches of Christ in New South Wales" was held in the chapel, Elizabeth-st., Sydney. The president of that conference was T. Hawkins. Eight churches were represented, and reported from thirteen churches a membership of 939 members. The treasurer reported total receipts for the work of conference, £269/4/3. The conference essayist for that year was W. Wilson, who wrote on "Our Position in the Religious World and How to Strengthen It."

We have grown since then—over sixty churches, over 6000 members; offerings for missions running into thousands of pounds; and from reports it would seem that "we've grown sweeter as the years go by."

### Small Church with Big Faith

At Seven Hills, a few miles out of Sydney, there is a small church with less than 20 members, with faith enough to undertake a big job. The church has secured Mr. Bert Eager as full-time preacher, with the help of £1 per week from the Home Mission Committee. To house the preacher, the church is building a manse at a cost of £1500. A plan to open up the work in a number of centres around Seven Hills is taking shape. Congratulations, Seven Hills! You will have the interest and prayers of the whole brotherhood.

### Petersham

One of our great churches of other days—a church with which some of our best-known preachers have labored—has come upon hard times. Removals from the district have depleted the membership, and these days no new families are moving into the suburb. Few of the members live in the district, which, of course, militates against the work. The members who maintain the work are a brave-hearted group, and are worthy of sympathy, prayers and support of the Australian brotherhood. It is one of those churches—you find them in most cities—to which should be called one of the strongest men that can be found, and be supported by all the New South Wales churches in an attempt to restore it to its former glory.

## Half-faiths of To-day

IN "John O'London's Weekly," McEwan Lawson reviews the findings of a kind of "Gallup Poll" taken in England on what men and women think about the purpose of life. Summing up the findings he says: "People are not as keen about their work as they were. They view their allotment with weariness, and they want even more than ever to brain the cuckoo. There is, in fact, a serious break in morale which, unless changed, may mean the end of us as it has spelt the end for many earlier civilisations. There must be many causes for the breakdown. Our food may be affecting us. There is post-war nervous exhaustion. We lack strong, dynamic, hopeful leadership. The strain of life is heavier, and we have only strength for our immediate task or worry, and cannot look ahead or concentrate on big issues."

"But the apathy and weariness existed before the war. The tiredness has grown, but the supreme cause of it lies in the obscuring of our ultimate beliefs about what life's meaning and purpose are. For many the Christian frame of thought has gone. They carry on vaguely with inherited Christian virtues, but even these in time cease to carry their old conviction, and honor, integrity, enthusiasm for life, and a high quality of service disintegrates and dies. And the interesting thing which this investigation of puzzled minds points out is that we are not watching an old ethic being replaced by a new, virile ethic, but simply the decay of what were once guiding principles and the replacement of these by no clear principles at all."

"If the survey ended there, we should at once be in the presence of a national post-mortem, but one of the most surprising things in this fascinating book is the almost unanimous reverence for Jesus and his way of life. This is the corpse sitting up with a vengeance, and it seems to me that if we could make the full message of Jesus real to men and women, this sick world would be sitting up and enjoying a spiritual Christmas dinner. But how are the doors of truth to be opened?"

"1. Those of us who believe that the rescue of mankind lies in the grasp of the original and full message of Jesus must tell that message as simply as Jesus told it."

"2. We must recognise that the modern mind approaches life along a scientific path, and will not turn round now and come to Christianity along a mediaeval road."

"3. If you look through the history of all great religious revival, it will be found that at the centre of each are men and women who, in God's love, have become great lovers and servants of mankind. They have cast all caution, self-seeking, exhibitionism, and desire for power away. They simply care passionately for people. They remind people of Jesus, they live out Christ's ethic, and in their presence apathetically goes, for here is the love of God. These are the folk we need. At the end of the day it is the quality of personality which opens doors to all new truths."

## CALLING THE CHURCHES

### VICTORIA MAKES URGENT APPEAL FOR EVANGELISTIC EFFORT

FOR many months the Victorian Home Missionary Committee has been investigating means to quicken the evangelistic pulse of the brotherhood and to inaugurate plans for re-vitalised activity. The question has been heavy on the hearts of many who have repeatedly shared ideas and threshed out plans and methods. Differences of approach found compensation in a burning desire in every heart for the progress of the Lord's work and the winning of souls. It was realised that any plan bristled with difficulties, but that difficulties could, under God, be turned to opportunities.

One who has been closely associated with all these discussions and whose concern and zeal in these matters are widely known, has been requested to initiate and guide a campaign in evangelism. The invitation has been accepted, and the committee has pleasure in commending to churches and preachers A. W. Stephenson, M.A. Our brother will direct the campaign at no cost to the committee or the brotherhood, but as a contribution to the work of the kingdom. We most heartily commend him, trusting that he may have the fullest encouragement and co-operation, so that churches may, in renewed effort, find renewed strength, and many may be won to the allegiance of Jesus Christ our Lord.

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3 p.m., Pleasant Sunday Afternoon.  
Speaker, Mr. T. D. Oldham, M.L.A. (Attorney-General for Victoria).  
7 p.m., Service of Witness.  
Speaker, Mr. Charles Cole.

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## The Australian Christian

January 20, 1948

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## Obituary

### Ada Benson

ADA BENSON (nec Schulz) died at St Arnaud, Vic., on December 20. She had been connected with the St. Arnaud church for many years. With her husband (the late Henry Benson) she entertained very many of the preachers and students who used to visit St. Arnaud for preaching services, and very many in our brotherhood will recall the hospitality she extended. Her three children, Norman, Dulcie and Ruth, have the sympathy of a large circle.—L.E.S.

### Frank Brown

AT West Preston (Vic.), on Dec. 7, immediately before the morning service, Frank Brown quietly and peacefully passed away. Mr. Brown was 86 years of age. Coming from Castlemaine to Melbourne as a young man, he became associated with the churches at Brunswick, North Fitzroy, Thornbury and finally West Preston. He had some connection also with Swanston-st., walking from Richmond to attend services there. West Preston had the membership of Mr. Brown from its commencement, and he gave it, as well as his years allowed, loyal and loving service. Until her decease some years ago, Mrs. Brown also was in membership at West Preston. We remember this man as one who did many kindnesses; and because of this, and because he was a faithful disciple of Christ in whatever way he could be, we feel he is worthy of imitation. We sorrow with his daughter, Mrs. Beale, but rejoice with her in her hope.—A.B.W.

### Maurice Graham

GREAT regret was felt by the church at Thornbury, Vic., when the official notification from military headquarters on Dec. 19 conveyed the message to Mrs. W. E. Findlay that her son Maurice, who had been reported "missing" since September, 1943, had been executed after being captured by the Japanese. Maurice was one of our fine young men who had grown up in the school from the kindergarten, and who, at 13 years, accepted the Lord as his personal Saviour. In the years that followed, he developed well in Christian character, and showed much promise for the years to come. Then at the age of 18, in 1941, Maurice enlisted in the military forces in the R.A.A.F., and was trained as a wireless air gunner. In due time he was sent forward with his squadron to an operational base. The official notification disclosed that it was while taking part in an operation over the Arafura Sea, near Taninbar Island, that the 'plane was shot down by the enemy, and though Maurice and another airman survived the crash, Maurice was wounded by a bullet in the knee. He received treatment at hospital, and later with his companion was transferred to Ambon Island, where they were both executed on Oct. 31, 1943. Feeling reverence to the sad loss sustained by Mr. and Mrs. Findlay and family was made at the morning service on Dec. 21, and after paying a tribute to the life and service of Maurice, the bereaved were commended to him who said, "I am the resurrection and the life."—D.D.S.

### Mrs. Sarah Jane Houston

THERE fell asleep on Nov. 21, at her home in Burwood, N.S.W., Sarah J. Houston. Born at Homebush, Vic., she reached the age of 80 years. Long was her association with the churches of Christ, she having been baptised by Chas. Lawson in the Swanston-st. church, Melbourne. Fellowship she enjoyed with the members of that congregation, but 37 years ago she came to New South Wales. For some years she met with the church at Auburn, and later was one of the foundation members of the church at Burwood; she was still meeting at Burwood at the time of her death. Speaking with some of her loved ones, they

said that her main interest was her church; it came first in her life. She was particularly blessed in that she enjoyed good health all her life. A few weeks' illness at the last and she passed away peacefully. The funeral services were conducted by D. Wakeley and E. Davis. Left to mourn her departure are one son and three daughters. One son was killed at the war.—Ethelbert Davis.

### Mrs. Annie Moss

ON Nov. 29 Mrs. Annie Moss, at the age of 86 years, was called to her rest after many years of patient suffering. She was baptised at Lygon-st. when 14 years old by the late Mr. Geeslin. She had fellowship with the churches at North Melbourne, Ascot Vale, Essendon (29 years) and at the time of her death was a member of the Northcote church (Vic.). It was a benediction to visit her because of her simple faith, lovely countenance, sweet disposition and patient hope. She loved her Lord and his church, was vitally interested in the work of the whole brotherhood, and supported every good work. In connection with every appeal she would say to her daughter, "Give Mr. Graham something for the offering next Sunday." It was so natural for her, for the whole of her long life had been spent in the interests of others. Left with a large family, she battled on as a brave widow to keep the home together, often going without for the sake of her children whom she brought up in the nurture and admonition of the Lord. They rise up and call her blessed, and all who knew her bless God upon every remembrance of her. Mr. Jackel and Mr. Atkin assisted the writer in the home and at the graveside. "A patient sufferer at rest."—W. G. Graham.

### Roy William Perkins

WITH the passing of R. W. Perkins during the early hours of Saturday, Nov. 29, the church meeting at Chatswood, Sydney, N.S.W., suffered a great loss. During a long association Mr. Perkins had been a most active and zealous member. Mr. Perkins became a member of the church in 1920, when during the ministry of M. Blok he was baptised and welcomed into the fellowship of the church meeting at Mosman. In 1924, upon removal to Warrawee, he transferred his membership to Chatswood, where at the time J. Whelan was preacher. From that time, until his passing in November, he remained a most loyal and virile worker. For a long period he served as a deacon, and was in two consecutive years (1943-44) honored by the brotherhood when elected to act as vice-president. Mr. Perkins was always interested in the work of winning young people for Christ. This interest was shown both in the local work at Chatswood, and in the brotherhood enterprise where he served for a number of years as a member of the Young People's Department. He was always actively interested in the work of overseas and home missions, which were the constant recipients of his help. As a Christian business man, Mr. Perkins held an extremely high position in the community. In 1929 he commenced his own business, and was at his death vitally interested in Perkins (Aust.) Pty. Ltd. and the Australian Forge and Engineering Pty. Ltd. In public life he carried forward the principles of Christ which were so dear to his heart. As a member of the Legacy and Rotary Clubs, he found opportunity for witnessing for his Saviour. Upon his return from the first Great War, Mr. Perkins was married to Miss Ruth Gole, daughter of Mr. and Mrs. Edmund Gole. Miss Gole was a foundation member of the church at Chatswood. To her, and to their son, Mr. Barton Perkins, and his wife, we extend the sincerest Christian sympathy. The chapel at Chatswood was overcrowded on Monday, Dec. 1, when a service was conducted at 3 p.m. by R. V. Amos, assisted by R. H. Greenhalgh. The same high tribute was paid at the later

service at the Northern District Crematorium, which was conducted by the same two brethren. We feel we have lost a friend, a man of deep Christian principles, who greatly loved his Lord. As a Christian business man of the very best type, a friend and husband and father, Mr. Perkins exercised a great ministry. The memory of such an one will do much to stimulate our own faith, and deepen our own devotion.—R.V.A.

### George Wilson

DURING the hours of the night of Dec. 20, George Wilson passed silently and quietly to his heavenly reward. He was born in Bowden, S.A., and the early years of his life were spent in the church at Hindmarsh. Here he took a great interest in the work of the Mutual Improvement Society, and was also active in the Bible school as a teacher. He preached in several fields in South Australia, and also in Queensland, where he assisted the churches as field evangelist. When the Federal college opened in Melbourne, he entered as a student to train more definitely for the work of preaching. During his college days he preached for the church at Middle Park, Victoria. Later in life he entered a Government position, from which he retired about three years ago. Between that time and his passing he has given quite an amount of time to preaching at intervals for various churches. Some months ago a physical disability caused him a good deal of pain and concern; but from this he seemed to be getting well, and looked forward to helping in preaching again in 1948. He spent his last evening in the home of a friend, returned home, and retired for the night, and during his sleep passed to his eternal reward. He leaves a widow, three daughters and one son to mourn his going. His body was laid to rest in the Cheltenham Cemetery on Monday, Dec. 22. The writer, a life-long friend, with W. Bartlett, conducted services in the home and at the graveside. His loved ones we commend to the heavenly Father's comfort and care.—J. E. Shipway.

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[This is typical of many letters we have received, and we ask all writers to accept our thanks.—Ed.]

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### SOCIAL SERVICE NOTES

(Continued from page 16)

appreciated programmes. F. E. Buckingham gave the Christmas message.

At Murrumbeena, Miss Rita Roberts led the South Yarra C.E. Society in a most enjoyable occasion. The lack of a piano here makes entertainment difficult. Perhaps there is someone who could help us in this direction. The committee and the staffs are very appreciative of the kindness of all concerned.

### Drink

Drunkenness with all its attendant harm and misery was, in spite of the alleged beer shortage, very much in evidence during the Christmas season. Murders, assaults, brawls, woundings, etc., were commonly reported as though, like the weather, they were to be expected. We venture the opinion that infantile paralysis, though most serious, bore no comparison, yet it would seem that the whole nation was alarmed. When are we going to outlaw this wickedness? How? Well, again it can be done when we get together to do it. We have not yet learned to fight this business. It is not evidence we need; this is overwhelmingly against it; but we do need a public conscience.

### Gambling

A news item from overseas stated that "Britons spend £1,000,000,000 every year on gambling. This sum approximates the total of the American loan." This may seem startling, but Australians per head can beat any nation in the world at the gambling game. 150 labor politicians in England are combining to nationalise gambling. There is a section of our Victorian legislature pressing for a State lottery. Mr. Mutton, the Independent Labor Member for Coburg, is instant in season and out in this matter. The present Government has set its face against it; both the Premier and the Chief Secretary have spoken. The recent Government has bequeathed to us the "trots" at the Showgrounds, and the "dogs" are very much in evidence. 30,000 persons were present at the Showgrounds on a recent Saturday night. This followed 50,000 at the racecourse on the same day. The A.B.C. is competing with four commercial stations for the "first with the racing news and betting information," and is now giving "our selections" for the races in all States. The racing commentators for A.B.C. call the tune; all other sporting information, including test cricket, is subject to these important persons' will and time. What is the value of our national stations? Will all States please take notice and protest? Ask representative M.P.s to take the matter up with the Government.

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