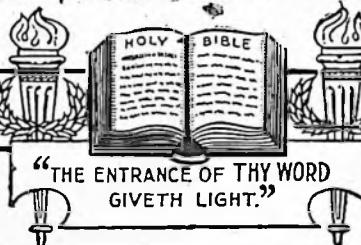


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Evangelism for a New Age

HERE have been many periods in the history of the church when there seemed to be nothing but defeat and despair for Christians. Following along traditional lines and falling into a rut, much of the church's effort has been then in vain. At such times we have blamed conditions in the world. When we have compared our lack of success with the victories of other days, we have consoled ourselves by saying circumstances were different. We blamed the new inventions of this modern age for taking people away from church services. There were those who were so gloomy they suggested that a day had come in which the church's witness had come to an end.

In their despair people looked about for scapegoats upon whom to lay the blame. Ofttimes those who were most sincere and earnest were brought under the fire of criticism. Preachers and evangelists were troubled. Seeking to find a way out of the rut, those brethren attempted to meet the new situation with varying methods. When little response greeted those efforts, even they became discouraged.

There were some who believed that we had not reached the place where the church's evangelistic programme had come to an end. There was belief that man had not changed, even if his environment had, and that he was still a sinner in need of a Saviour. How to reach him and to convince him of the power of Christ were problems to be solved. They believed Christ would not fail his church in this present century. Just as Christ gave power to the early church and assured his disciples of his presence wherever they went preaching the gospel, so they believed he would be ready to work in this twentieth century.

II.

It has been borne in upon us that no revival could occur unless there were a return to the spirit and methods approved by Christ. To go forward to victory, we needed to go back to Christ, acknowledging our failure and seeking his guidance.

We have discovered that the church has been too rigid in organisation and too clerical in outlook. The church has become too much of a nursery where people have to be fed, instead of being a training centre for an army on the march to victory. We have made the church more of an institution rather than a fellowship reaching out into the worldly community around it. Much of the responsibility of church work has been left to the local preacher. He has found his burden too heavy. The preparation of many sermons and addresses has made him very much like a prisoner within his study. In addition to all this, he has been called upon to represent the church in homes, schools and public gatherings. Few in the community work so strenuously as the faithful preacher. Despite this we must recognise that, because of the false conceptions some people have of the minister's life, he has not been able to convince people readily of the real significance of the life and ministry of Christ. He has been treated as a professional man who speaks of Christ simply because he has been paid to do so. The fault does not lie in the preacher, but in the church members who have left too much of the Christian witness to the minister.

Perhaps we may go on and say the average church member is not wholly to blame either. He has not known how he could give more effective help. He has not been set the task of giving a personal witness, neither has he been trained to do so. We can go on blaming one another for our failures, but the truth is we have all been at fault; we have sinned, mainly, in ignorance.

III.

We can see that the early church's successes were due to the vigorous witness of the members who went everywhere preaching the word. Personal evangelism by rank and file and by leaders made the church a powerful force in the community.

To-day the church does not possess the financial resources to engage in extensive news-



Men in Modern Age Require Christ to Meet an Ancient Need.

(Continued on page 257)

World Church Faces New Situations

★ AMERICA

Religious Census

TOTAL church members in the United States in 1947 is reported as 73,673,000, which is 52 per cent. of the total population. The net increase in two years was 1,180,000.

While there are said to be 250 denominations in the United States more than 75 per cent. of the church members are in the eleven largest bodies, which have over 1,000,000 each. Of these eleven bodies the Disciples of Christ had the largest net increase the past two years, 13 per cent.

The Catholics claim a total of 24,000,000, or nearly one-third of the church population of the United States; all Baptists together have 14,700,000, or one-fifth of the total; all Methodists together have 10,000,000; all Lutherans 5,000,000; Presbyterians nearly 3,000,000; Disciples nearly 2,000,000.—"Kansas Messenger."

★ CZECHOSLOVAKIA

Inter-Church Co-operation

THE peace manifestation held in Prague on February 2 has had important consequences. For the first time for centuries all Christian churches in Czechoslovakia joined in a common action, and for the first time in history the Roman Catholic church in that country consulted the other churches and acted with them as equal.

There are already signs that the manifestation means a start to an inter-church co-operation in Czechoslovakia. According to the "Kostnické Jiskry," an article appeared in the prominent Czech religious newspaper, "Krestanske Review," in which a Protestant minister pleads for a similar church co-operation as was manifested in the defence against Nazi ideology and regime. The Roman Catholic newspaper "Vysehrad" has now made a favorable reply, suggesting that an inter-church and unpolitical body should be formed, a council for the protection of religious life and rights. The main task of this body—which should include not only all Christian churches but also the Jews—would be the observation of public life in the state, and the reaction against all that endangers religion and moral life and the defence of religious freedom to confess faith in God. This body should act in an advisory capacity, as a centre of information and initiative, but it should not represent the churches before the state!

★ AMONG DISCIPLES

Poet and Millionaire

OUR most famous literary man was Vachel Lindsay the poet, an eccentric genius of rare poetic gifts. He was a loyal churchman, and in all he wrote there is not a gross sentence or an indelicate allusion. When our World Convention met at Washington, D. C., in 1930, I wrote to one of our officials suggesting that Vachel Lindsay be given an evening on the programme, and a hundred-dollar honorarium and expenses be given him. In reply the official told me it would be a fine thing to do, but the programme was filled, and there was no money available for fee and expenses. Had Vachel been a Methodist or a Presbyterian, he would have been a stellar attraction at their notable gatherings. Even as I make mistakes and fail sometimes to assess at its true worth a great opportunity, so has our beloved brotherhood behaved at times. The name of Vachel Lindsay will shine as some "bright particular star" in the firmament of letters, and he was one of us to the day of his untimely passing.

Robert A. Long was, I hold, our most generous and influential layman. Usually at our conventions he and I were on opposite sides, but that fact in no wise warps my judgment of him as our most noted layman. It was his custom when he was an over-Sunday guest in town or city, to hunt up the church of his brethren, no matter how humble, and worship there as humbly and simply as the lowliest, place on the offering plate a bill of such size as to cause the deacon's eyes to bulge, and then after the service, to take the minister and his wife out to dinner at the best eating place available.—Edgar DeWitt Jones.

ous for rural communities where church buildings are not in close proximity to public school buildings. However, these adjustments can be made if our American people fully realise the indispensable place of religion in our American culture.

The most serious aspect of the decision is the evidence which it presents of a shift in government policy from an attitude of friendliness, encouragement, and helpful co-operation toward a position of neutrality if not positive disinterest. This is not in keeping with our American tradition. Neither do I believe that this position was the intention of those honored leaders who framed the first and fourteenth amendments of our constitution.—R. G. Ross, "The Christian Evangelist."

★ CHINA

Conditions of Missionary Work

THE following comments on conditions in China have been sent by observers in China:

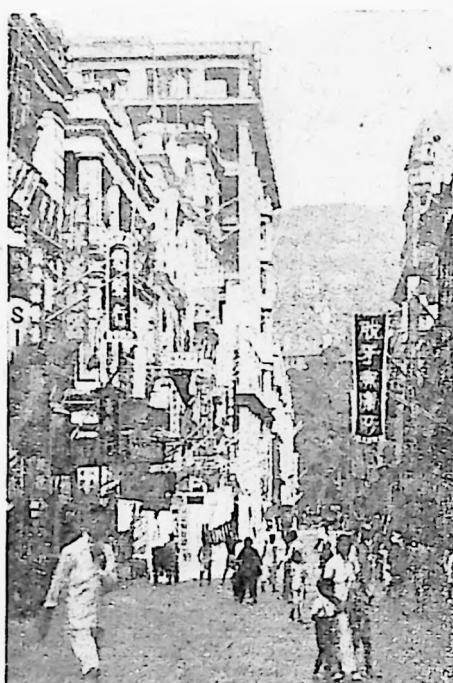
The evacuation of missionaries from North China. During the past few weeks large numbers of missionaries have left parts of north and central China and some have been cut off and isolated in certain cities. In a few cases missionaries have been killed.

The fact that communists control so much territory north of the Yangtse, combined with incidents involving looting of property and some loss of life, has resulted in action by the embassies. Advice has been given to missionaries and other foreigners that it would be wise to withdraw from the area east of Hupeh and north of the Yangtse. The reason for such advice being given is that it is not possible for the Nanking government to afford protection in the area indicated, and nowadays foreign governments cannot do anything for their nationals in China, so far as protection is concerned.

In many parts of north and central China, missionaries had been forced to leave before official advice was given. In some cases, Chinese colleagues asked missionaries to leave as their presence made their own position more difficult. However, conditions vary in different areas, and many missionaries plan to remain where they are, even if communists take over.

Can Christian work continue in communist areas? Until a few weeks ago most responsible Christians felt that there was insufficient evidence to enable them to answer this question. During the autumn of 1947 many first-hand reports have been received which indicate that in most parts of North China where communists really exercise control, the church is unable to carry on. On the other hand, in some places public worship is allowed, and in some cases Christian institutions are even encouraged to continue.

When any given area first comes under communist occupation, with or without fighting, Christians, whether Chinese or foreign, are not usually molested. But when the communist political organisers arrive, the church is rarely allowed freedom. Sometimes the church building is used for some public purpose. Individual Christians are often singled out for continued examination, and the result may be loss of land and livelihood, sometimes torture, and in not a few cases Christians have been put to death, because they have refused to give up their Christian faith.



Hongkong Street, where East and West Clash.

★ AMERICA

A Supreme Court Decision

THE United States Supreme Court has spoken in the Champaign case. Its decisions should and must be respected by conformity to both spirit and letter of its interpretation of the law.

The decision constitutes a great blow to week-day religious education. Even more serious is its indication of a changing government attitude toward religion. The decision helps to clarify the implications of the first and fourteenth amendments for numerous specific practices, some of which are cherished by our American people, while others have been of doubtful value.

The court's majority opinion appears to leave in doubt the validity of the released time principle, that is, excusing pupils during school hours for religious instruction outside the school building. However, the supplementary statement in which it was reported that four of the justices concurred indicated that this court decision was not intended to invalidate this principle in all cases, while a fifth justice dissented from the opinion because he feared that it would have this effect.

The decision will require drastic readjustment of existing practices by week-day schools which in the past have been allowed to use public school property as have other community organisations. This will be most seri-

Passing Pain and Abiding Beauty

By J. Ernest Brooke, of Cottonville, S.A.

THERE was a great artist who became a prey to an agonising rheumatism which twisted and distorted his fingers. He had to hold his brush between his thumb and forefinger; the palm of his hand was cut and painful. His back pained terribly. The chair in which he sat had to be continually moved up and down. But he toiled on—his tortured hands creating incredible beauty. A friend, his heart wrung with pity for his pain, tried to stop him. "Why do more, master?" The artist looked up at him with a glorious light in his eyes and replied, "The pain passes, but the beauty remains."

Isn't that a brave story, and a lovely sentence? "The pain passes, but the beauty remains." It reveals the attitude which is the answer—the only answer—but the finally triumphant answer, to the problem of pain.

Some, alas, never achieve this victory. For them the pain does not pass; they never let it pass; they worry and fret over it, and keep it ever alive and aching. For them there is never any beauty. They let the pain poison their whole being. Their spirit becomes more bitter, and their life uglier and sadder, the more they brood over it. We can only surround such people with our loving sympathy, and pray that the love of God, "the great 'joy' that seeketh us through pain," may somehow find its way to them at last.

But there are some who do with their pain what the oyster does with his. He takes that sharp grain of sand that hurts him so, and enfolding it in the gentleness of his own being, ultimately turns it into a pearl. "The pain passes, but the beauty abides."

I.

Think of the great souls who have won this victory. Think supremely of our Lord Jesus Christ, who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God. It is true most of all of Jesus. His pain—and was ever pain like his—his pain passed, but the beauty, the beauty of redemption, the beauty of exaltation, the beauty of eternal triumph, remained. And we can draw from this supreme example the lesson for us in our suffering. "Now, no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward—afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." There again is the passing pain, and the abiding beauty.

Or think of the Apostle Paul. There was given to him, he tells us in 2 Corinthians 12, "a thorn in the flesh," an ugly stake driving its way into his frail frame. He besought the Lord thrice, that it might depart from him. But no, it might not be! In his case, and in how many other cases, though he prayed most earnestly, it might not be. The actual physical pain did not pass, but the pain of the pain did. It was transformed into a thing of beauty and triumph. The Lord's answer was, "My grace is sufficient for thee, for my strength is made perfect in weakness." So Paul rose from his unanswered and yet gloriously answered prayer, crying, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." Is it not thrilling to see that great soul ignoring the pain because he is so intent on the beauty.

And how many have won that victory—not only the martyrs and notable souls—but how many humble heroes and heroines as well—tracing the rainbow through the rain, finding in their pain the pearl of great price. "The pain passes, but the beauty abides."

II.

But this is not only true of physical pain. It applies also to spiritual suffering. That

was a deep word uttered by one of the early Christian fathers. "Love," he said, "is an agony." A blissful agony indeed, but an agony, nevertheless.

Consider the love we have, even for our nearest and dearest. Does not that sometimes bring us pain? If it doesn't then it won't be very deep nor unselfish. What truer illustration could we have of this than motherhood, and what finer thing could we say of mother? Mothers are the greatest lovers, and the greatest idealists, and therefore the greatest sufferers. What pain is caused to a mother's heart, even by the best sons and daughters, not to speak of the worst. We are told that the Lithuanian word for mother means "martyr," and what a martyr a true mother is in her sacrificial love! But in every worthy mother, is not the pain transmuted into a great beauty?

The same is true of the love of truth. That, too, is an agony. You may have an insight, a great conviction, which has meant so much to you that you long to impart it to others. But people won't see it; they won't listen to it; they think you are foolish, and wonder what you are worrying about; or they misunderstand you and call your precious truth a heresy. Never mind, if you have a truth do not shrink from the pain of its advocacy. As James Freeman Clark so finely said, "No amount of error, no bitterness of prejudice, no vested interest in falsehood can resist the determined conviction of a single soul. Only believe a truth strongly enough to hold it through good report and ill, and at last the great world of half-believers come round to you." The pain will pass, but the beauty, the beauty of truth triumphant, will remain.

III.

And the same applies to that love which, if we are truly Christians, we share with Christ and God, for all men. We will find that an agony, too. Many people are hard, almost impossible, to love. It will mean for us, too, a cross. But consider these words of the long-suffering Dostoevsky: "Let not man's

sin dishearten thee; love a man even in his sin, for that love is a likeness of the divine love, and is the summit of love on earth. . . If thou love each thing thou wilt perceive the mystery of God in all."

James Naylor was a Yorkshireman, born about 1616. He fought for Cromwell against the Scots, but later became one of the early leaders of the Society of Friends. He was not always wise, and in 1656 he made one great mistake. Betrayed by the hysterical enthusiasm of some of his followers, he allowed them to lead him into Bristol on a horse, while they strewed garments before him and shouted, "Holy, Holy, Holy, Lord God of Sabaoth." For his blasphemy Parliament ordered him to be severely whipped, branded with the letter B on his forehead, and to have his tongue bored through with a red-hot iron. Then he was thrown into one of the horrible dungeons of those days, where he lay for the next three years. But there he repudiated his former behaviour, and was reconciled to the Society of Friends. A year after his release from prison in 1659, he was making his way on foot from London to Wakefield, to meet his wife and children, when he was beaten up, robbed, and left bound in a field. He was rescued by Friends and taken to the home of one of them, where he died; but two hours before his death he uttered these words:—

"There is a spirit which I feel, that delights to do no evil, nor to revenge any wrong, but delights to endure all things, in hope to enjoy its own in the end. Its hope is to outlive all wrath and contention and to weary out all exaltation and cruelty, or whatever is of a nature contrary to itself. It sees to the end of all temptations; as it bears no evil in itself so it conceives none in thoughts to any other. If it be betrayed, it bears it, for its ground and spring is the mercies and forgiveness of God. Its crown is meekness, its life everlasting love unfeigned; and takes its kingdom with entreaty and not with contention, and keeps it by lowliness of mind. In God alone it can rejoice, though none else regard it, or can own its life. It's conceived in sorrow, and

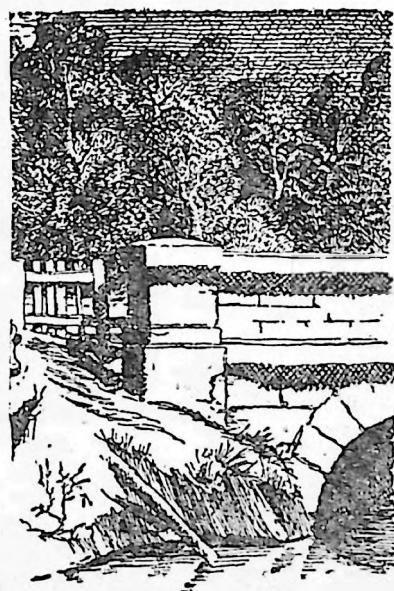
(Continued on page 262)

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Reflections . . .



UPON a river bank I stood,
Caught in the sunset glow,
And watched in a reflective mood
The flowing stream below.
I saw the interlacing trees,
As softly waving in the breeze
They made their shadow show.

Each leaf upon that placid stream
Was limned with wondrous grace;
No mortal artist's fondest dream
Could half so perfect trace . . .
With fairy brush so superfine
Was painted every wavering line
Upon the water's face.

But where the banks went steeply down
To meet that waterway,
The heavy shadows seemed to frown
With smears of sombre grey—
For though the scene be drab or fair
'Tis faithfully reflected where
Receding sunbeams play.

And Life is like that flowing stream . . .
Its course we often trace,
When fretful frown or furrowed seam
Leave shadows on some face,
For thoughts that dominate the heart,
In course of time always impart
Deep lines or smiling grace.

Gardiner, Vic.

—A. Lee-Archer.

Rural Church Institute, N.Z.

Thos. Bamford, preacher of church at Spring Grove church (New Zealand) tells of a successful experiment in rural evangelism.

THE church at Spring Grove, N.Z., is a great church; not great in numbers, because, being a rural church, it has no great centres of population to draw upon. It may never become great in that respect, although there are possibilities. Indeed, the chapel and school are almost isolated from any centre of population, the nearest (Wakefield) being two miles away. But the members travel miles to church, some coming thirteen miles twice on the Lord's day, and others six, seven and eight miles, with cows to milk morning and evening.

But it is a great church in many other ways. From my previous ministry of six years, I was fully aware of its limitations and possibilities. I returned here after nine years in Western Australia, and now, after nearly two more years of ministry, I can say Spring Grove is a great church; great in faith, fellowship and loyalty. The church is now at the peak of its history. It has almost a rival claim to the Nelson church as being the oldest of our brotherhood churches in New Zealand and Australia, and can certainly lay claim to having acted as foster-mother to that grand church in the days of its infancy. In all its long history it has had great events on which to look back. To-day the church believes it has reached heights of service and ministry unequalled before. The foundations of this lie in the establishment of a rural church home life rarely seen in any other district, and is the result of the careful and faithful ministry of many faithful men.

I can say with certainty that the present-day success of the cause here is due to a very fine work done by Percy Bolton, of the Nelson church, in the days when the church was without a full-time minister. Mr. Bolton is a nurseryman in his spare time and a servant of the Lord Jesus all his time. Since the time of his work here and my coming, the task has been one of careful consolidation and building up until the church felt ready for a forward move.

The churches in the Nelson district have a three year plan for their share in a "Crusade for a Christian World." Urged on under the impetus of that plan, Spring Grove church prepared for an evangelistic campaign. A rural church must make a different approach to its task. The time of the year is important. The approach to a farming community requires something different from that of the city church. No six-week or even four-week effort could be thought of, so we planned a two-week intensive campaign in which the pressure would be great.

Dr. John Tyrrell-Baxter, of St. Alban's church, Christchurch, N.Z., recently returned from the United States, accepted the invitation to lead us. He planned a "rural church institute," with sermons well calculated to challenge the interest and attention of a farming community. Jack Boughen, also of St. Albans church, was invited to act as associate director of the institute. After months of preparation and prayer, the institute began on May 9, Mother's Day, with Ray Blampied, minister of Nelson church, giving a splendid start at evening service. The next day our directors arrived and commenced their work. Throughout the campaign every meeting was well attended, our building on several occasions being packed to capacity. The average attendance was one hundred and thirty, our lowest seventy-five, and the highest one hundred and seventy-three. One night a circus came to our district. I think this was the second circus in twenty years ever to come here, but that night we had one hundred present, many being our young peo-

ple who had never seen a circus. We were greatly encouraged by organised visits from churches in district—Nelson, seventeen miles away; Richmond, eleven; and Motueka, twenty-seven. The church at Wai-iti, seven miles away, shared in the campaign with Spring Grove.

Mr. Boughen was a grand song-leader, and his solos were inspirational. His "Happy Hour" sessions with children were great.

Dr. Tyrrell-Baxter gave of his very best. It was a joy to hear his messages, filled with power and purpose. It was a joy to hear the name of our Lord Jesus Christ confessed in faith. Young lads and girls from thirteen

years upwards, young married women, and fine strong young men made the good confession. One man, aged eighty-six and strongly made, who all his life had served the Lord Jesus, now felt the necessity of full obedience to his blessed Master. We had the great joy of hearing twenty-six make the good confession of their faith.

During the month of April, as a result of our interest and spiritual preparation for the campaign, four had been added by faith and obedience, so that, within these last two months our heavenly Father has seen fit to add thirty souls to our saved community. Several of us have been engaged in planting and watering, and our Father has given the increase. The cause of our Lord and Master has been greatly magnified.

Planned and prayerful preparation, earnest and loving fostering of all possible prospective converts, the encouragement of a wide field of contacts, the earnest seeking of the Lord's guidance, and a people striving to be the kind of people to whom the Lord will delight to add souls: these are the requirements of a campaign for souls.

Adventuring With Christ

By Alice M. Saunders, B.A., N.S.W.

TO the very young, life is one big adventure. We all remember those days. As we grow older though, life seems to become more commonplace as we become occupied with the business of being grown up. Yes, we may venture out of our comfortable ruts, but it takes real effort to do so. What joy it is when such an effort is made!

Too often this happens in our spiritual life. We start off as children in Christ, wonderfully enthusiastic, but we tend to become comfortable in our religion. We are good church members certainly, but some of the old fire has gone.

Let us recapture the sense of adventure in the Christian life, for it is indeed the great adventure!

It is so because it brings us into touch with spiritual realities. We are not tied to this earth, but are linked with God through Jesus Christ. That surely is adventure! Think of God's might and power; think of his bountiful goodness; think of his love for each one—that personal, unfailing love. It is wonderful—yes, even breath-taking—to know that we have fellowship with such a One who knows what great things he will reveal to our hearts and minds as we continue with him.

I.

Christianity is an adventure because it begins with a step in the dark. It is true we are guided every step of the Christian way; but the first step must be a step of faith. We step into the darkness not seeing a guide, yet believing one is there. Then we find the great Guide who leads us and companions with us for ever. We find, too, that the way is not dark after all, but illumined by the Light of life.

II.

It is adventure because it brings the best out of us. Christ takes the surrendered life and makes it worthwhile in his service. Weak though we be, he uses us, making our "I can't" into "I can" and "I will." One describes for us just this experience of the first disciples.

"He called the unknown best from Peter, James,

And all the rest, who met him face to face,

And lent their lives to his amazing grace
Of humor, irony and insight; flames
Of lambent love in him seared out the shames
Of life-long littleness in them, till base
Was base no more, and even commonplace
Became uncommon, till their names

Grew strong to move a world that would
have thought
Them simple, stupid, ordinary men,
As once they had been, helpless for the task
Till Christ upcaught them in the gold he
sought,
Drew forth their deepest selves.
Can he again do it
If you and I have faith to ask?"
What adventure to know that he can!

III.

Lastly the Christian life is adventure, because it fills us with a divine discontent. Once we know Christ we are no longer satisfied with ourselves, realising how short we fall of his matchless life. Only the Christian way gives us any hint of how we may attain a better standard of life and sends us adventuring towards perfection.

Those who think Christianity dull miss an essential point of its message. This earth will pass away. We will not remain here, nor can we take with us our earthly possessions. The wise man adventures for Christ. He lives on this earth, but is not dependent on it. The adventure of Christian living ends in triumph for we shall see the Lord and be like him.

What is your Christianity like? Let us take stock of our religion and see what it is worth. Is it an adventure or a burden? Remember it takes our whole being to live it adventurously and joyously.

May the spirit of adventure flood our hearts that we may be whole-heartedly enthusiastic and really effective in our service for our Lord and Master Jesus Christ.

THE PSALMIST'S PRAYER

Teach me, O Lord,
Teach me thy way, unite my heart in love
To thee, and waiting at thy feet,
Let me in knowledge grow
Until my life shall glow
With radiance divine; then meet
For highest service I thy power shall prove.
Teach me, O Lord.

—Alan Ford.

The Australian Christian

Dr. Oldfield Resigns

MORE than thirty years ago, two young men were at the College of the Bible, Glen Iris, training for the ministry; but uppermost in their minds was a wider ministry, that of securing a medical degree and giving their lives to Christ overseas. After graduating at Glen Iris, a number of years were devoted to the study and practice of medicine.

Dr. Killmier completed his preparation and went forward as our pioneer medical missionary to China in 1923, and for some years did a splendid work in Hueili, West China. Dr. Oldfield completed his preparation and left for the Indian field in 1925, thus becoming our pioneer medical missionary to that land.

When the Dhond site was chosen as the location for the establishment of medical work in "Our India," it was merely a rocky, broken

freely given to missionaries to maintain good health. How dear the work is to their hearts and how hard to lay down is conveyed in the letter of resignation received by the board.

"After very serious and prolonged consideration, Mrs. Oldfield and I have come to the decision that we should resign from our position as missionaries under the direction of the Federal Board. It is with very great reluctance that we do this, for our hearts are in the work that has been the centre of our thoughts and energies for so long.

"Our association with our fellow missionaries with you as secretary and with all the members of the Federal Board has been a very happy one, and we are loth to break it. We thank you all very sincerely for the work that you are doing to further the work of missions overseas, and for the brotherly way in which you do it.

"Though our official connection with the mission will be severed, we shall be glad to do voluntarily whatever we can in furtherance of the aims of the mission.

"Praying that, though individual membership of the mission may change, its work shall be unfalteringly accomplished."



DEATH OF BABY HELEN MICHAEL

WE regret to announce that Helen Ruth Michael, daughter of Dr. and Mrs. L. J. Michael, of Dhond Hospital, India, died on Sunday, May 23, aged eight months. The sympathy and prayers of the brotherhood will be with our missionaries in their bereavement.



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.

College Students' Tour

THREE students of the College of the Bible, Glen Iris, Vic., Bruce Burn (Launceston), Neville Moore (W.A.) and Haribah Waghrmode (India) decided to spend their May vacation in Tasmania. By arrangement with the State committee of the College of the Bible, plans were made for these three young men to accompany the writer on his annual tour of visitation to isolated members. The expenses were equally borne by the Margaret-st. church and the college.

The tour was undertaken from a Monday to the following Friday. The weather was rough, wet and cold. At one home in the mountains children were making snowmen as big as themselves. The Western Tiers were covered with snow almost to the foot. Yet in spite of wintry conditions, sixteen calls were made on isolated members, and meetings with members of the following congregations were held—Devonport, Ulverstone, Mole Creek and Caveside. On three evenings students spoke of the work of the College of the Bible. Offerings for this institution were received. These, with unsolicited private donations, were so liberal as to meet all the college's expenses in this venture and to enable the State secretary to remit £4 to the college. The Tasmanian State Youth Committee allocated the offering received at its annual youth rally to the college, and granting the deputation permission to receive offerings for the college during Youth Month, wished the company every blessing. This committee's generous spirit of co-operation is heartily appreciated.

The matter of hospitality was entirely provided by our church members in the country.

Numerous opportunities of fellowship around the word and in prayer were eagerly availed of by the students, who during the tour not only proved their speaking gifts but also their pastoral ability.

In addition to the panoramic splendors, specially selected detours served to remind the students that they were at least intended to be on vacation. The view from Table Cape at Wynyard was unforgettable. The King Solomon Caves gave a clue to the secret wonders in the heart of the earth. By the kind offices of a friend, two hours were spent in a thoroughly interesting inspection of the paper pulp mills at Burnie.

On the final week-end of the vacation, the students were taken by car to Hobart. Mr. Waghrmode spoke at a Sunday evening church tea and addressed the gospel service at Collins-st. at night. Messrs. Moore and Burn assisted. On the Monday they were taken by a friend as far along the road up Mount Wellington as the snow would permit car travel.

Besides the meetings mentioned, the students also spoke at three meetings at Invermay; three at Margaret-st., and one at the Nurses' Christian Fellowship at Launceston General Hospital. Opportunity was taken to introduce Mr. Waghrmode to the parents and relatives of Sister Win Walker, of India. At the home of Sister Walker an interesting hour was spent, and at the close all joined in prayer for one so mutually beloved.

It is realised that this tour has only been possible because of the Christian fellowship and selfless devotion of a great many whose help we gratefully acknowledge.—Stanton H. Wilson.

EVANGELISM FOR A NEW AGE

(Continued from front page.)

paper advertising or in radio work, but the church has something more effective—the willing testimony of Christian men and women. Just as the first disciples went out, two by two, after a period of training, calling upon the homes of people who were inclined toward spiritual truth, so to-day we are finding the value of such an approach to needy souls. Dr. R. Miller, editor of "The Christian-Evangelist," in a personal letter, said that at last Easter among our American brethren the ingathering of converts was the largest for many years. The methods of visitation evangelism were responsible for this great victory.

In Victoria similar methods have been introduced into a few churches. Although there were doubts as to the effectiveness of such an approach under Australian conditions, these have now been swept aside. Every preacher who has used visitation evangelism is more than enthusiastic; he has regained a new confidence in the power of the gospel. The members who have gone out as trained workers have had a spiritual experience which convinces them of the need of continuing on in soul-winning service. People have responded to the personal witness of the ordinary Christian more readily than to the pleadings of a minister. Here we see the effectiveness of the whole church witnessing. While we do not consider visitation evangelism the only method for use to-day, we do see it as one way, within the grasp of most congregations, of leading to great victories.

To make this method successful the field must be well prepared by the preacher. Constant and faithful visitation by him will help the visitors. The whole church must have a sense of urgency, and needs to be strengthened by prayer during the campaign. We must remember that the victories gained have not been easy; they have been secured only after much preparation.



Dr. G. H. Oldfield.

and uninviting tract of land. Dr. Oldfield with vision and energy tackled the task ahead, and with splendid co-operation of others on the field the miracle was accomplished.

Dhond Hospital stands to-day as a monument to his splendid work, and the average number of patients coming each year for treatments testify to the splendid goodwill of the people for many miles around. Last year approximately 60,000 were treated, of whom 600 were inpatients.

Now the hospital work is established on sure foundations, its inspiring leader must lay down his active work for the hospital. Dr. Patil has been a loyal helper over the years, and now with the leadership of Dr. Michael the future of the work is assured. Sister Foreman has been a faithful, consistent and arduous worker for many years, and now with the additional help of Sister Walker the nursing side of the work is maintained, though the lack of Indian staff makes their work difficult.

How fitting it would be to commemorate the retirement of Dr. Oldfield by showing our appreciation and subscribing sufficient for the completion of the X-ray plant and the proposed new Dhond ambulance! Dr. Oldfield has had visions of this equipment for years. (See Dr. Oldfield's article in the F.M. Number of "Christian," June 15.)

Throughout the whole of this ministry Dr. Oldfield has had a loyal and efficient helper in Mrs. Oldfield. She did not spare herself, and assisted in various ways during the whole of her time in India. The board wish them well in their new tasks in Australia, and have accepted their resignation with extreme regret. A letter of appreciation has been sent to Dr. and Mrs. Oldfield, thanking them on behalf of the brotherhood for service given the Indian peoples, and the untiring sympathy and help so

Here and There

Miss L. Huntsman, a member of church at Swanston-st., Melbourne, died on June 4. Deepest sympathy is extended to relatives and friends.

Mrs. Sargent, 10 Audley-st., Brunswick, Vic., a pioneer member of church at Taradale, Vic., in days of the late Stephen Cheek, celebrated her 104th birthday on June 3. We extend hearty good wishes to our sister.

Next issue will be the special Foreign Mission number prepared with the assistance of A. Anderson, secretary of the F.M. Board. Owing to holiday on June 14, we shall go to press on Friday, June 11. News copy and advertisements for issue must be in hand not later than morning of 11th.

The sum of £17/10/- was handed to Victorian Home Mission Committee's fund, being total proceeds from recent concert given by "Churches of Christ Ladies' Choir," under leadership of Miss M. E. Pittman. Churches are thanked for their co-operation. The choir's contribution to brotherhood activities is much appreciated.

Mrs. A. Madel-Cole, since her return from United States as Tasmanian delegate to World Conference, has with great enthusiasm (although in very poor health owing to the unfortunate accident in America) visited the majority of churches in her State and ably presented the conference message of "A Crusade for a Christian World."

"Some 100,000,000 gallons of wine and 1,786,000,000 pounds of tobacco may go to Europe during the next four years, paid for and shipped by the American taxpayer. At least 45 ships, of 20,000 tons each, would be needed to haul this poisonous cargo over there. Just who is being relieved? And of what?" —"The Clarion Call."

Nine hundred and fifty-four British children have reached Australia this year to become new citizens. Most are aged 15 or under. A few are 16 or 17. Of these children, 843 came with their parents. The remaining 111 were nominated by child migration organisations. These brought to 545 the number of nominated children to arrive since planned immigration began on March 31 last year.

F. E. Buckingham reports that the Hinrichsen-Machin mission at Prahran, Vic., had the largest meeting so far on June 6, there being two decisions.

H. E. Paddick, who has served several churches in South Australia, has been appointed Youth Director for Band of Hope work in South Australia.

The new secretary of the Preachers' Provident Society of churches of Christ is S. H. Laney, whose address is 13 Victoria-st., Strathfield, N.S.W., to which address all communications should be sent in future.

A report has been received from Miss Margaret Billingsley, executive secretary of the "Women's Division of Christian Service of the Methodist Church for Japan, Korea and the Philippines," that the shortage of Bibles and Christian literature in Korea is to-day greater than ever. One striking proof of this is the fact that Bibles are being sold on the black market, because they are unobtainable in the bookshops.

Week of Witness, at Carnegie, Vic., from May 24 to 30, meetings were held nightly to celebrate 34th church anniversary. Despite unfavorable weather, attendances were encouraging. W. F. Nankivell, F. T. Morgan, E. J. Miles, D. Wakeley and K. J. Patterson preached helpfully. Church has been blessed. Thanks were expressed to visiting speakers, soloists, and Claude Gadge and Metropolitan Churches of Christ Choir for delightful anthems on Friday night. Church social was held on Saturday, May 29, when a presentation was made to W. G. Organ, who had been church secretary for many years. On Sunday, May 30, at 7 a.m., 15 men and boys met for prayer and fellowship. At 11 a.m. A. E. Hurren, conference president, brought an impressive message; 137 were present including a number of past members and friends. At P.S.A. service Dr. W. A. Kemp gave an interesting account of his overseas travels. At 6.15 a song service was conducted by Claude Gadge. At 7 p.m. Dr. E. R. Killmier delivered a very instructive sermon. 114 broke bread for day, and over 100 were at gospel service. Anniversary offering for church debt extinction amounted to £65.

Visitation Evangelism at Ormond

★
No more fitting conclusion to a church anniversary could be found than that which the church at Ormond, Vic., experienced on Sunday, June 6.

During last week commencing Wednesday, there were 13 men participating in visitation evangelism. On Thursday and Friday evenings 12 went out, and associated with these men were A. E. Hurren and J. K. Martin. Mr. Hurren ably directed the campaign.

The church had been meeting after gospel service of a Lord's day evening for prayer, and keenness developed into fervor as the effort progressed. Six decision cards were signed and four members who were not actively associated with church have been linked in fellowship. Altogether about 80 people were contacted, and everywhere the brethren were received courteously, and some thanked the men concerned for their interest, one saying, "Because of your visit I will have to read my Bible more."

Mr. Martin exhorted church on Sunday morning, June 6, when 80 broke bread and there were over 100 present.

In afternoon a large number assembled to hear Major Moore speak of his experiences in Hongkong. There were a number of visitors present as well as past members. 104 were present and had meals which the sisters prepared.

At evening service extra seating had to be provided, and when the invitation was extended six young people gave their hearts to the Lord. Some of those who had signed the decision cards were not able to attend this Sunday, and they will make the public confession next week.

Harold Easton sang very acceptably at afternoon and evening service. Expression of thanks is due to Mr. Hurren and the church at Footscray for making his services available.

We can readily endorse this method of evangelism.—J. K. Martin.

The Government of India has asked all its administrators to refrain from serving alcoholic drinks at official or semi-official functions. In accordance with the wishes of Governor Sir Maharaj Singh, no alcoholic drinks will in future be served in Government House, or at any Government House functions."

"It is a sign of the times that a highly popular illustrated weekly like the American magazine 'Time' has just brought out a special 25th anniversary number (March 8, 1948), with the photograph of a well-known theologian on the cover. And it is certainly significant if the explanatory text stresses the fact that a theologian like Dr. Reinhold Niebuhr has a message to give, which is more important for our restless, confused century than all the efforts of the United Nations Organisation."

"We Australians are prone to frown upon the advent of 'the foreigner.' Because of our geographical isolation, we are possibly more insular than our British kinsfolk, whose proximity to the Continent makes them far more tolerant of the foreigner than Australians. This national trait of tolerance is one we would be wise to cultivate if we are harmoniously to assimilate a reasonable proportion of French, Dutch, Swiss, Scandinavian and other European people who desire to escape the frustrations of postwar Europe."

"The Australian Christian"

NEW RATES ANNOUNCED.

FOR many years, as many will know, the income from this paper has not been sufficient to pay for the cost of production. Receiving no subsidies from departments, the Austral Printing and Publishing Co. has borne gladly the loss in the interests of the brotherhood. It had been hoped that, with the end of the war, conditions would have returned to normal and our low rates could have continued. However, the continual rise in the price of paper and the additional labor rates have raised production costs so high we have no alternative but to increase the price of paper if the present size of the journal is to be maintained. The rates for "The Australian Christian" have been the lowest of any similar religious paper in Australia. Both here and abroad, publishers of religious and brotherhood papers have been compelled to increase prices. We have been very reluctant to follow, but circumstances now compel us to come into line with those other papers.

"The Australian Christian" is a journal which provides a medium for news and information essential for an informed brotherhood. We have been encouraged by the steady rise in circulation in recent years, and we need this increase to maintain the highest service possible. We believe the additional rate will not involve great hardship to subscribers, but it will enable us to maintain an essential service. We ask for the continued loyal support of readers, agents, preachers and church officers, and we seek their co-operation to secure new subscribers so that the influence of the paper may be extended.

The rates from July 1 next will be: Per copy, through church agent, 3d.; posted direct to any address in Australia or New Zealand, 15/- year; foreign, £1 year.

While making the above announcement, we extend sincere thanks to all subscribers, agents and writers for their past support, and assure all of our willingness to serve the brotherhood in future as in the past.

THE PUBLISHERS.

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News of the Churches

Tasmania

Invermay.—Services are conducted faithfully by local brethren, assisted by visiting speakers from Sandhill and Margaret-st. Fellowship has been enjoyed with visitors, including some from mainland. Three students from College of Bible addressed church during May.—Messrs. Burn, Moore and Waghmode—whose services were greatly appreciated. Two young men took part in Youth Day services at Mole Creek and Caveside—G. Groves and D. Lee.

Queensland

Ma Ma Creek.—Faithful and steady work is maintained. Lars Larsen is helping church for a while, and is giving excellent, instructive addresses. There was one baptism, and two were received into church fellowship. Electricity has been installed in chapel and manse. Annual youth offering amounted to £8/10/-.

Roma.—Mother's Day was observed with special services. In morning, children of school sang an item and Ailsa Grulkie recited. John Bolton recited at night. Mr. Howard, of Baptist gospel waggon, conducted gospel service, giving a splendid address. He also gave a lantern lecture on Monday, "From Bethlehem to Olivet." Youth Week was observed, and special meetings were held each night of week, when young people of church took part. Mr. Parker gave suitable addresses each Sunday and each night of week. On May 26, E. L. Williams, principal of college at Glen Iris, Vic., held a meeting at night, putting before folk claims of college.

Bundaberg.—Good morning meetings have been experienced of late, 93 being present when K. Jones, of College of Bible, was speaker. Mr. Dallinger was at Rosedale. Meeting in that centre had 25 present. Y.P. club and prayer meeting have combined for a Christian Fellowship meeting on Wednesday nights, to which young and old are invited. Sunday school at Sims' Rd. commenced on June 6 with enrolment of 28. Soloists during month were Margaret Neilsen and Molly Jones. Several members are sick; J. Wissmann is in General Hospital recovering after operation. Bible school is preparing for examination. Alex. Philp, Dorothy Attwell and Mae Maclean have been added to teaching staff.

South Australia

Fullarton.—On morning of May 29 B. W. Manning gave a good discourse. Gospel service was packed out, when Homer Britton, of Appelman mission team, was speaker. Many visitors from neighboring churches were present. There were six confessions following his challenging address. Visitors welcomed during day included Mrs. Lennox (Bolivian Indian Mission).

Murray Bridge.—Church celebrated 36th anniversary on May 22 and 23 by holding a homecoming week-end, inviting all past members and friends to return to join in services. Speaker was W. A. Russell, conference president. On Saturday afternoon a river trip in Showboat was followed by tea. After tea a meeting was held in chapel. During Sunday morning service secretary read greetings from friends and members unable to be present. On Sunday afternoon several visitors attended the Sunday school. Mr. Russell is thanked for excellent addresses at morning and evening services. Thankoffering object of £50 for manse funds was realised.

Glenelg.—Food for Britain appeal continues to have excellent support, bi-weekly offerings being taken. As a result a large number of food parcels are forwarded to Christian folk in necessitous circumstances in Britain. On Youth Sunday, morning address was given by Peter Bennett, leader of Junior Endeavor Society. At evening service a band of young

folk from University Evangelical Union took charge, and the address was given by one of their number. Mrs. Verco, one of the highly esteemed members, is to leave shortly to reside at other side of city. In lieu of usual midweek devotional gathering, when time is given to Bible study and discussion, a visit was paid to support the Dr. Appelman campaign on May 26.

Kilburn.—Bible school now has 182 on roll and 99 on cradle roll. At 10 a.m. on May 30, 82 were present. Attendance at 11 a.m. service was 21 adults and 36 young worshippers, and all enjoyed addresses by F. Collins. L. G. Stevenson is acting as relief teacher in Bible school during absence of Mrs. Mann in hospital. 7 p.m. gospel service was conducted by members of Croydon church and choir. H. Brand presided and D. Lawrie spoke excellently. A. Williams read scriptures, whilst A. Pearce and Sister W. Deering gave messages in song. A donation of £5 towards building fund is acknowledged, also offer by country brother to buy Bibles and other equipment for school. Church is encouraged by continued practical assistance from sister churches.

Maylands.—After school fellowship and tea were held on May 2. All gathered at evening service, when there was a parade of sports clubs. Young men assisted in service. During month men's brotherhood took part in an evening service, men's choir supplying music. Young marrieds' club had Norman Crawford as speaker. Young Worshippers' League excellently attended at evening services. Group of church ladies presented concert in city, proceeds for Christian Guest Home. Beginners' room was enlarged by a body of interested parents and friends in an all day working bee. Afternoon and evening workers' conference sponsored by Youth Department was held on May 29. Eight schools were represented and 70-80 attended conference. Average communicants for May, 181. There have been four confessions by scholars of Bible school.

Unley.—Annual offering for Youth Department amounted to £42/15/11. While Mr. Norris was on holidays, services were taken by H. A. Dunkerton, C. Schwab, T. Turner and P. S. Messent. Southern Suburban Men's Fellowship held a president's evening at Park-st. on May 20. A splendid programme was enjoyed by about 80 folk, the talk by Miss D. K. Harry on a trip to Southern Italy proving interesting and entertaining. Mission Band continues to send food parcels to missionaries in India and church members in England. Many appreciative letters have been received from recipients. Miss Lyle Dale, on furlough from Sudan, gave a lantern lecture on her work at midweek meeting on June 2. Congratulations are extended to Don Bowes, at present doing research work in England, on being awarded his Master of Science degree. Several members of House Committee have completed repairs and painting of the classrooms.

New South Wales

Wiley Park.—On May 25 members of Ladies' Fellowship held a successful first anniversary in Pavilion Hall, where 160 ladies gathered to rejoice with them and wish "many happy returns." President Mrs. Fishburn presided, and successful reports were read by past secretary and treasurer, Mesdames D. Nicholson and J. Lincoln respectively. A challenging address was given by Women's Conference president, Mrs. R. Greenhalgh. At conclusion of programme all enjoyed afternoon tea, of which main feature was cutting of a birthday cake made by Mrs. Parker and decorated by Mr. and Mrs. Stack. Incoming officers for year are: President, Mrs. R. Fishburn; secretary, Mrs. T. Paterson; treasurer, Mrs. N. Matthews. On May 30 church celebrated first

anniversary. A stirring address was given by Mal. Leask in morning. Anniversary spirit prevailed at evening service, where a goodly number were present. Spirited singing by congregation, and a duet by Ella Budgen and Noel Hingston, were followed by a searching address by Les. Dewberry. First church paper, "Timely Tidings," was distributed at services. Anniversary was continued on Monday night with praise and thanksgiving service, the inspiring address being given by Mr. Ladbrook.

Canley Vale.—Young people held fellowship tea on May 23, D. Tonkin, of Fairfield, being speaker. At evening service 51 were present when Mr. Saunders presented a flannelgraph sermon. At a lantern service on May 30, Mr. Waldeck, of Bolivian Indian Mission, was speaker. Bible school has experienced splendid services, 101 and 94 being present on recent Sundays. On evening of May 30, Mr. Saunders addressed a gospel service at Har- graves Park housing settlement, over 30 attending.

Kingsford.—On Youth Sunday morning, April 25, Mr. Perkins, from Chatswood, was speaker and Mr. Ladbrook at night, when there was one confession. At other meetings A. W. Ladbrook gave addresses. Bible school held annual Mother's Day services, Mr. Ladbrook speaking at three meetings on this day, when one of the girls from school took her stand for Christ. Betty Schurman, from Glen Iris College and formerly of Carnarvon Mission, W.A., addressed weekly prayer meeting on May 27, service taking form of a cottage meeting in manse. She also showed lantern slides to Sunday school children on May 30. At morning service on this day Mr. Ladbrook baptised five Bible school pupils who have made their confessions in recent weeks. He later addressed church at morning and evening services. Several visitors have been welcomed.

Earlwood.—Officers are considering plans for improvements, front fence, sewerage, and a room for youth work being especially necessary. Church has been greatly helped by exhortations from R. Acland (conference president), G. Brown, O. Turner, and preacher of church, A. Hinrichsen. Services are well attended and interest, particularly in C.E. and Bible school, maintained. N. H. Matthews is acting school superintendent during Mr. Thomson's temporary absence owing to illness from this work, and C. Greenup is school secretary. Junior girls' choir, under tuition of Mrs. Tabrett, is assisting greatly at morning and evening services. Soloists, Mrs. Walker and Misses Morrison, Tabrett and Round, have also done good work. On May 29, after a splendid tea provided by ladies, Woolwich Bible college students conducted open-air rally at Canterbury station, led by G. Crossman, assisted by Messrs. Fennell and Goodger. The crowd then returned to chapel for a service presided over by Mr. Ellerby. Speakers were Messrs. Turnell and Cavill, with Mrs. Houlton, of North Auburn church, as soloist. Chapel was well filled. Many members have been laid aside with illness recently. The preacher was unable to fulfil his engagements on May 16, but is now fully restored. Church thanks G. Brown for ably taking his place.

Victoria

Springvale.—Church continues in good heart, with splendid addresses from Mr. Bond. 90 broke bread on a recent Sunday. At last officers' meeting it was decided that church be self-supporting as from July 1. Help of H.M. Committee has been greatly appreciated. At worship service on May 30, Keir Wedd gave a fine address. Mr. and Mrs. Tucker have been received in.

Newmarket.—On May 30, Bible school anniversary was held. Mr. Gale spoke in afternoon, Mr. Lee at evening service. Children sang splendidly under baton of C. Ferguson. On June 6 Mr. Sack addressed both services.

Malvern-Caulfield.—Mr. Cole, preacher of church, is progressing favorably. On May 30 Mr. Funston was morning speaker. Mr. Plummer preached at night, when a youth made the good confession. At women's meeting on May 26, Russell Baker, of B. & F. Bible Society, spoke of work of distribution of Bibles. Representatives of Prahran Mission Band were present. Several members of J.C.E. away on school vacation, are expected back this week.

Blackburn.—An inspiring gospel service on June 6 was conducted by Youth Council. There were 68 present. Meeting was conducted by Margaret Davis, and young worshippers' talk was given by Esma Quirk. W. McDowell gave an appropriate address for a youth service, after which Roy Hone confessed Christ. Two beautiful solos were rendered by Don Streater. A happy hour of singing was enjoyed by young people in home of Mr. and Mrs. Quirk as an ending to an enjoyable evening.

Dandenong.—Lindsay Smith filled pulpit in absence of Mr. Youens at gospel service of May 30. More than 80 ladies attended 18th birthday meeting of Women's Mission Band on June 2, sister churches having great fellowship with local body. Mrs. Ploog was speaker. C.E. held a successful concert on June 5. Mrs. Thompson and Mr. Heggarty were immersed at gospel service on June 6. Mr. Youens was preacher. One young man made good confession. 120 broke bread during day.

West Preston.—On May 30, in absence of Mr. Withers at Maryborough, Mr. Burman spoke at communion service. In afternoon Mr. Trezise, youth director, met young people at tea and later preached at gospel service. June 6 commenced sixth year of Mr. Withers' ministry at West Preston. Large gatherings at both meetings evidenced esteem in which he is held. Pamela, daughter of Mr. and Mrs. Geo. Kidman, passed to be with the Lord on May 25 in her eighth year. Sympathy of Christian friends is with the parents.

Warracknabeal.—Sunday school anniversary was held on May 2, when Ron Muller gave two interesting illustrated addresses. On May 9, Mother's Day, several mothers took part, and two girls from Good Companions' Club presented each mother with a posy. Mrs. Catternach is meeting with church again. John Earl is out of hospital and improving. Joan Newell is in hospital and improving. Fellowship with Vern and Max Crocker, home on school vacation, has been enjoyed. Girls' Good Companion Club and Boys' Explorer Club joined in two successful socials during May.

Kaniva.—Attendances have kept up well. On May 30, at 11 a.m., about 60 attended service at which A. F. Williams spoke. At 7 p.m. about 60 attended gospel service, at which B. J. Cambridge preached. J.C.E. had a further group study from "The Life of Christ Visualised." I.C.E. meeting was addressed by R. C. Goldsworthy. Y.P.S.C.E. had an excellent meeting; 25 attended to hear B. J. Cambridge speak on visitation evangelism. Boys' Club has recommenced now that D. R. Williams, the leader, is sufficiently recovered after a long illness. An offering to cover property repair costs estimated at £250 has amounted to £215 to date.

Thornbury.—On June 6, 27th anniversary services of church were held. There were splendid attendances morning and evening; about 140 broke bread for day. Thankoffering for building fund exceeded £150 at morning service. At this service also Mrs. J. Sheedy and Lance Ross, following baptism, were received into fellowship. A. W. Stephenson was speaker and gave a challenging address on visitation evangelism. At evening service, to a good congregation, K. A. Jones, of the college, preached. Choir assisted with appropriate item. Special preparation is being made for visitation evangelistic effort at Thornbury with W. A. Wigney, of East Kew.

Maryborough.—On May 9, Mother's Day services were held, ladies taking charge in evening. On 13th, at Ladies' Aid birthday celebrations, Mrs. Ploog was speaker. On 16th, after a fine address by Mr. Alcorn, Lorraine Teaman made her decision. On May 30, successful church anniversary services were held. Mr. Withers, of West Preston, was speaker. Choir took active part in both services. A quartette was sung by Mrs. Burton, Miss J. Bartlett, Mr. Alcorn and Mr. Tye. On May 17, Mr. Alcorn took Explorers on a hike. Fellowship and supper were enjoyed round camp-fire at Mrs. Banks'. Mr. Alcorn has resigned as full-time minister of church, but is carrying on in part-time capacity.

Ballarat (Dawson-st.).—Church shared recently in a religious census of the city, arranged by uniting churches. In this and other ways lists were prepared for a week of visitation evangelism by Dawson-st., in which some dozen workers participated. Subsequently Thos. Hagger (accompanied by Mrs. Hagger) led in a week of evangelistic services, when six young people decided for Christ and two older persons reconsecrated their lives. Altogether a considerable strengthening of the spiritual fellowship of the church was experienced. Mr. Hagger's addresses, which were a progressive series of "Answers to Life's Great Questions," were delivered in the power of the Spirit, and by common consent "it was a tonic to hear him." Members are grateful to Frankston and Moorooduc churches for Mr. Hagger's services. In association with York-st. and Peel-st., a district youth fellowship has commenced, also a united training class for young men.

Northcote.—As a climax to Youth Week, 63 young people sat to tea on May 9. Youth offering was approximately £30. Lloyd Edwards, recently baptised, has been received into fellowship. Junior cricket club had a successful picture night in school hall, when three trophies were presented—N. Steer (bowling), A. Graham (batting), G. Massey (best fielding). 90 attended spiritual rally under auspices of Baptist-Church of Christ Tennis Association on May 22, when Mr. Bond (Camberwell Baptist) spoke. Six Good Companions attended Monbulk camp during school holidays. Young Explorers enjoyed a visit from Chief Explorer (Mr. Newham) on 27th. Two Kappas are in hospital due to accidents. Members are pleased with new carpets on floor and platform, also with new communion table. Church is delighted to have fellowship with Miss B. Mellwraith and Miss B. Smiley, both from Subiaco, W.A. Church regrets passing away of Mrs. Fisher, and offers sympathy to relatives. Massey family have removed to Selby. Last month's average attendance for breaking of bread was 159 and attendance at gospel service 116. A number of strangers are attending.

Hartwell.—On Empire Youth Sunday, members of Bible school took part in a procession and ceremony of dedication in conjunction with other youth groups. On May 11 Dr. W. A. Kemp was speaker at women's Mission Band meeting, when he related some of his experiences abroad. An every-member-present service was held on May 16 with a large number of members. Mr. Wakeley spoke at both services, inaugurating a two-year campaign of restoration and increase. Frances Cowper was soloist at evening service. On May 19 S. Neighbour addressed a midweek gathering when, with Mr. and Mrs. C. McGregor, the story of recent visitation campaign at Oakleigh was presented. Tennis club annual meeting was held in May. R. Watt was elected president and Gwen Hancock re-appointed secretary. Several members are laid aside with illness. A. H. Tyler is in hospital seriously ill. Mrs. Warmbrunn and Eric Hancock are recovering. Recent additions to church by transfer have been Mrs. Carter, from Lygon-st., Mr. and Mrs. Burridge, from Kyneton, and Mr. and Mrs. Gaylard, from Hawthorn. At conclusion of Mr. Wakeley's address on May 23 a lady confessed Christ and was later baptised. A Young Worshippers'

League was commenced at evening service on June 6 with about 40 Sunday school scholars. During absence of Mr. Wakeley at Cheltenham, L. Smith, sen., was speaker at morning service. A first degree Good Companions' Club for young girls has been started under leadership of Miss D. Bond.

Oakleigh.—On May 23, harvest thanksgiving day, excellent display of vegetables and fruit was augmented by 125 tinned food gifts for food for Britain parcels. Guest Home and Burwood Boys' Home shared products. L. Cook gave morning address and S. Neighbour preached at night. Mr. Neighbour was speaker on May 30 and morning of June 6, when 132 were present. On June 1, women's auxiliaries combined in fellowship luncheon and mission band meeting. Recent new members were accorded special welcome. Some of conference mission band committee were present, and Mrs. Forbes gave an address; 65 ladies were present. Quarterly youth tea on May 23 was splendidly addressed by A. McDiarmid. Methodist young people joined in tea gathering on June 6 to hear Hayden McCallum give graphic description of Oslo Youth Conference; 80 enjoyed fellowship together. Mr. McCallum was again speaker at evening youth service. At S.E. District Y.P. talent quest in chapel on May 29, girls' choir and Lucy Griffiths gained first place in respective sections, and Joyce Scantlebury and Margaret Allen, duet, were second.

A Soul Winner's Hymn

A HYMN FOR JUNE—No. 659, JUNE 20.

IT would be idle to wonder what stature Robert Murray McCheyne might have attained in the service of the church; equally would it be mistrust of divine providence to ask concerning the early termination of a life with such amazing talents: "To what purpose was this waste?" Enough that, over 100 years later, his sermons and biography are still being read to stimulate and challenge the lover of souls.

Outstanding promise ("as a recreation," his biographer says, "he learned the Greek alphabet when aged 4"); brilliant achievement (Edinburgh University at 14; a prize in every subject; a wide variety of studies beyond the curriculum); deep sense of responsibility ("I found it," he writes after his first preaching, "a more awfully solemn thing than I had imagined to preach Christ authoritatively")—these marked his early life. When 21 years of age he wrote the hymn "Jehovah Tsidkenu" (Sankey 660) and when 22 began his ministry. Within a few months his lungs were noted to be affected, so that almost all his preaching was done "with the stamp of Eternity upon his brow." His first sermon during his ministry at St. Peter's, Dundee, attracted 1100 hearers and "awakened souls." From then on, in the home church or far afield, it was always the one story: "By this man is preached unto you the forgiveness of sins" and "multitudes in the valley of decision." His biographer tells of thousands who, with strong crying and tears, gave themselves to the Lord. But the physical frame was soon burned out, and when McCheyne preached on March 12, 1843—two months short of his 30th birthday—it was for the last time. Twelve days later he passed away, his last act being to raise his hands as though in benediction over a congregation he could not see.

Of his hymn, "When this passing world is done," our No. 659 uses only the first and third of nine stanzas. The whole hymn, with its title, "I am debtor," is a study on "How much I owe," and as such, expresses one of the keynotes of McCheyne's preaching.—F. J. Funston.

Beatitude for Readers

By G. J. Andrews, Ballarat, Vic.

ARE some of us like Charles Lamb in occasionally wanting to say grace over a book? Let us be assured that

God Still Uses Good Literature

as one of his powerful agencies in the lives of children and adults. A while ago an elderly man and his daughter went to a certain bookshop. He asked for a volume by the New Zealand authoress, Rita Snowden. In the course of conversation the old gentleman said: "Life has been very difficult for me of late. I lost my wife, and I was cast down. Then I lost both my boys on Crete. I can't tell you what it meant to me; for a while the very stars went out." Then pausing, he added, "I found a book; it was lent me by a neighbor, and I got more help out of that book at that time than from anybody who came near me or from anything that I read." William L. Stidger used to leave the right books lying conveniently about so as to arouse the best curiosities of his adolescent daughter and help with her problems. J. Hudson Taylor dated his life revolution for good from the time when, as a boy, he took a pamphlet from his father's bookshelves and read it in the hay loft.

The Bible, of course, has a host of records of God's timely use of literature. The Apostle Paul, writing from a prison cell, has this, "Do your best to come to me soon. . . . When you come bring the cloak that I left with Carpus at Troas, also the books." The beloved John had no doubt as to the possibilities of a book and its use by God, when he wrote his gospel. "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book; but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

The New Testament is full of evidence of what the best books of his day meant to the Lord Jesus. He was well-read in the very best meaning of the term, and that fact told for good in all manner of situations. For instance, one vivid impression which we get from the story of the temptation of Jesus is that, like the Master,

A Man Must Out-read the Devil!

Hear Satan quoting, "It is written!" "It is written!" But hear the Master quoting, "It is also written!" "It is also written!" And in certain respects that temptation episode is typical of life. From pulpit, press, radio or platform we are apt to have this and that presented to us with disgusting, one-eyed partisanship. Where vested interests speak, where party prejudice hollers, where irresponsibility shouts, we must never fail to hear the voice that keeps on saying, "Out on deceitful half-truths, for they are worse than lies!" And so, a Christian man must be a man like the Master, who out-reads and out-lives the father of lies.

With great suitability, the last book in the Bible begins with a beatitude for readers, "Blessed is he that readeth." The blessing of the Book of Revelation and of the other books is this: It is an opening of eyes to Christ's conception of the spreading church in the world. It is an opening of eyes to the nature and variety of the foes of Christ, and to the different phases of the conflict. It is an opening of eyes to the reality and patience of the sovereign God. It is an opening of eyes and a strengthening of heart for participation in God's victory. "Blessed is he that readeth."



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EXAMINATION RESULTS, FIRST TERM, 1948.

New Testament.—Honors, Bartholomew, H. W.; Chappell, Miss J. C.; Dixon, R. C.; Hibburt, D. W.; McCormick, J. H.; McKenzie, R. C.; Moore, N. S.; Robinson, T. T.; Sack, R. S.; Waghamode, H. M. 15 others passed.

Old Testament.—Honors, Bartholomew, H. W.; Hibburt, D. W.; McCormick, J. H.; McKenzie, R. C.; Moore, N. S.; Robinson, T. T.; Sack, R. S.; Smith, G.; Waghamode, H. M. 16 others passed.

New Testament Greek I.—Honors, Bennett, Miss T. M.; Holmes, R. V.; McCormick, J. H.; Pritchard, R. E.; Smith, G. 5 others passed.

New Testament Greek II.—Honors, Chappell, Miss J. C.; McKenzie, R. C.; Robinson, T. T.; Waghamode, H. M. 3 others passed.

New Testament Greek III.—Honors, Dixon, K. W.; Gross, H. F.; Heard, E. W.; Moore, N. S.; Sack, R. S.; Shaw, J. G. 5 others passed.

Church History I.—Honors, Bennett, Miss T. M.; McCormick, J. H.; Smith, G. 9 others passed.

Church History II.—Honors, McKenzie, R. C.; Robinson, T. T. 5 others passed.

Comparative Religion.—Honors, Burn, W. B.; Heard, E. W.; Manallack, J. A.; Shaw, J. G. 4 others passed.

Ethics.—Honors, Gross, H. F.; Heard, E. W.; Moore, N. S. 6 others passed.

Apologetics.—Honors, Dixon, K. W.; Gross, H. F.; Sewell, E. J. 5 others passed.

Religious Education.—Honors, Dixon, K. W.; Heard, E. W.; Hibburt, D. W.; McKenzie, R. C.; Moore, N. S.; Robinson, T. T.; Sack, R. C. 14 others passed.

Practical Church Work.—Honors, Bennett, Miss T. M.; Holmes, R. V.; Keatch, M. D.; Kimber, W. C.; McCormick, J. H.; Smith, G. 4 others passed.

Homiletics I.—Honors, Holmes, R. V.; Keatch, M. D.; Kimber, W. C.; McCormick, J. H.; Smith, G. 4 others passed.

Homiletics II.—Honors, Dixon, R. C.; Hibburt, D. W.; McKenzie, R. C.; Robinson, T. T.; Waghamode, H. M. 2 others passed.

Homiletics III.—Honors, Dixon, K. W.; Heard, E. W.; Moore, N. S.; Sack, R. C. 5 others passed.

English Grammar.—Honors, Edgell, Miss R.; Dobbs, R.; Roberts, M. D. 5 others passed.

Leaving Subjects.

English.—Honors, Armstrong, L. G.; Dobbs, R.; Edgell, Miss R.; Jarmyn, W. R.; McGibbony, Miss E. M. 2 others passed.

Greek and Roman History.—Honors, Armstrong, L. G.; Jarmyn, W. R. 2 others passed.

Modern History.—3 passed.

Economics.—Honors, Jarmyn, W. R. 3 others passed.

—E. L. Williams.

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ADDICOTT (Brodie).—On June 2, at Bethesda Hospital, to Bob and Jean—a daughter (Glenda Joy).

BEALE.—To Cyril and Gwenyth Beale (nee Bowler), Townsville, a son, and brother for Jeffrey John. Born Friday, May 28. Paul Robert.

BROWN (nee Mohr).—To Glen and Hilda, at Royal North Shore Hospital, on May 31—the gift of a son.

IN MEMORIAM

ALLAN.—In loving memory of my dear husband, George Thomas, who departed this life June 12, 1946. Peacefully sleeping.

—Inserted by his loving wife and family.

CUE.—In loving memory of Catherine, beloved wife of William, loving mother of Dorothy Featherstone and Marjory Collard, and dear grandma of Marjory Rachel Collard, who passed away at Caulfield, June 5, 1942.

Abide with me.

—21 Findon-ave., Caulfield North, S.E.7.

TRASK.—In loving memory of my dear mother, who passed peacefully away on June 9, 1946.

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—Inserted by her daughter Ethel, son-in-law Joe, grandsons Robert, Frank and Ronald.

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The Australian Christian

June 8, 1948

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PASSING PAIN AND ABIDING BEAUTY

(Continued from page 255)

brought forth without any to pity it, nor doth it murmur at grief or oppression. It never rejoiceth but through sufferings; for with the world's joy it is murdered. I found it alone, being forsaken. I have fellowship therein with them who lived in dens and desolate places in the earth, who through death obtained this resurrection and eternal holy life."

Does not that lovely quotation prove once again this truth: "The pain passes, but the beauty abides"?

Let us all see the things that are eternal and live for them. Pain is not eternal—it will pass—but beauty is, the beauty of holiness, the beauty of love. God, who himself is Beauty, has said, "There shall be no more pain." Then whatever the pain, let us live for beauty, and fill our lives with beauty of soul, of friendship and of service. Let us endure hardness, striving after "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report," and we shall know, not only hereafter, but even here and now, that "the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us."

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NORTHCOTE CHURCH OF CHRIST, 45th ANNIVERSARY AND HOME-COMING SERVICES,

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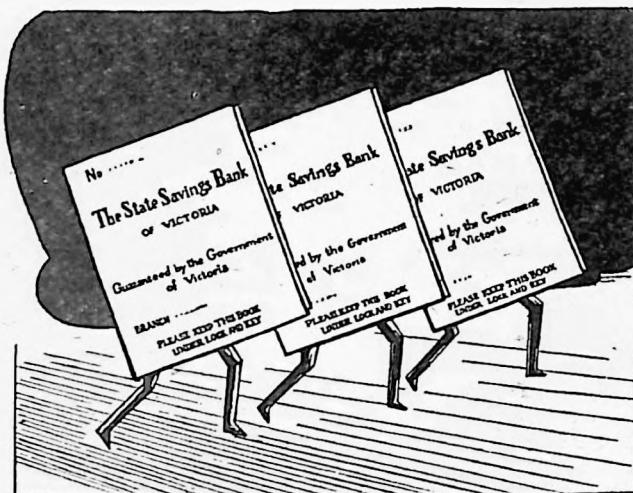
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Open Forum

FOR "CHRISTIAN" READERS

(Correspondents are reminded that letters should not be more than 300 words in length, that names and not pseudonyms should be used, and that once a writer has had his say on a particular topic he should leave the way open for somebody else. We do not desire unsatisfactory crossfiring. The insertion of a letter does not imply editorial approval of its contents.—Ed.).

THE PREACHER'S SALARY

MOST men in the churches who are bread-winners are receiving ever-increasing wages, yet find it more difficult to maintain the home, as every need is continually rising in price. I wonder how our preachers manage to keep their homes going, and whether we officers do our job in seeing that the preachers' wages go up accordingly! There's a passage of scripture that says, "Thou shalt not muzzle the ox that treadeth out the corn." Are our preachers free, muzzled, or only half muzzled? —C. A. Jones, S.A.

THE LOCAL CHURCH

I WAS interested in your article, "The Freedom of the Local Church," in "A.C." 25/5/48. While I agree with most of the basic principles stated therein, I cannot see that the dangers feared are real. In fact, rather than an over-dose of centralisation in our brotherhood, there seems to be the reverse—an over-emphasis on isolation. I write because I fear that your article may be interpreted as backing up those who seek, too readily, to find endorsement for their failure to support those activities that we do together as a brotherhood.

Your leader states, "We see dangers in the growth of an organisation likely to take from the churches the rights of freedom they ought to enjoy," and "There is nothing in the New Testament to support the modern craze to build up a system of control over local churches." I deny that any sane members or departments of our brotherhood have any such intentions. And if they had, there would be no way of bringing such centralised control into existence. The facts are that there are no departments anywhere in our brotherhood who are in a position to do anything but advise, help, and make suggestions to the local churches. Our brotherhood departments set out to help the local churches in improving their spirit and work, to develop local initiative, to train local workers, to help weaker causes unable to help themselves, to train preachers for local churches, to assist local churches to make their missionary enterprise purposive, and to provide for local churches a stimulating brotherhood weekly paper. And all departments are doing this without demanding of any church that it surrender one iota of its autonomy.

Our churches have always rejected anything that savors of a hierarchy, and have always believed in the autonomy of the local congregation—as much to-day as ever. But our churches always have adopted, and still do, the New Testament principle of sharing together for mutual help, and for doing that which is best done together. Yet it could be inferred from your article that the exercise of freedom and initiative on the local congregation is incompatible with the existence of virile brotherhood departments, elected by local churches for their mutual assistance one of the other. Actually the most brotherhood-minded churches are those that show most outstanding success on the local front.

I was interested in your reference to the alleged applying of the "gag" on free discussion at a certain conference. Perhaps these departments did not wilfully stifle discussion, but having learned from bitter experience that when opportunity has been given it has not been used, decided to fill the time with constructive information. The danger is not an over-dose of centralisation, but a too frequent isolationism which refuses to

exercise its rights in the shaping of the whole of the work that we do together as a brotherhood.—G. R. Stirling, Adelaide, S.A.



I WANT to say a word of special commendation of the "Australian Christian" of 25/5/48. The leader is a masterpiece. It is most timely, too. Modernism thinks in terms of machinery—big money—church "polities"—and other things which are so alien to the New Testament ideal. I'm so glad you have sounded such a clear warning—it is needed just now. After all, what have we but the local church? We must maintain and sustain it at all costs: it is so necessary and so worth it. Thank you very much.—Thos. Smith, Glen Iris, Vic.

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Obituary

Mrs. W. Allamby

ON Monday, May 24, at the advanced age of 89 years, Mrs. W. Allamby entered into her eternal rest. Born at Taradale, Vic., she later came to the city, and was baptised at the West Melbourne Baptist Church. Transferring her membership to the Lygon-st. church, she served the Lord faithfully there for 39 years. Upon her husband's retirement they took up residence at Parkdale, where our dear sister was one of the first to be received into fellowship in the church. She set a wonderful example by her consistent attendance at church services and women's meetings, and her kindly ministries done in such a humble manner. Many who knew her only in recent years, and seeing her bright and cheerful disposition, would never guess how heavy were the burdens she bore in earlier years. For many years she lovingly cared for, and ministered to, her three crippled sons. Putting her faith in God, she cast her burden on him and he sustained her. Her beautiful Christian life and labors of love will long be remembered by all who knew her. Parkdale chapel was full for the brief service which was held there, after which relatives and friends journeyed to the old Cheltenham Cemetery, where her remains were reverently laid to await the coming of the Lord. May God bless to her loved ones and friends the memory of a truly consecrated life, and assure them that she is with the Lord she loved.—F.H.M.

Stephen William Gardner

IN the death, at Comboyne, N.S.W., on May 8, of Stephen William Gardner, Taree church lost one of its most devoted Christian gentlemen living in isolation. Mr. Gardner had attained the age of 67 years, being a native of Burrawang, near Moss Vale, N.S.W. In 1905, accompanied by a friend, they took a boat to Byron Bay in search of land to select. They walked through Richmond and Clarence River districts, and then as far south as the Comboyne—a distance of 508 miles. To his eye Comboyne was the garden of Eden, but it presented difficulties beyond measure to anyone but the stout-hearted. In those days Comboyne was a place of scrub, and many years were spent in bringing the land that he selected to one of the finest farms on the Northern Rivers, producing cattle known far and wide by foremost breeders in State. But it was as a lover of God, and his fellow-men, that his friends and companions knew him at his best. No one could help but be impressed with his zeal for the kingdom, and the sincerity of his fellowship which he delighted to share with the good and the true. To be greeted by him on a visit to his farm at Comboyne was to be inspired by the warmth of his welcome. The grip of his handshake was to many a preacher and visitor the all-clear signal that the fulness of his hospitality, and that of his wife, was open to you. The late Mr. Gardner delighted in the fellowship of his brethren, and he established himself not only in the affections of the Taree church, but in the hearts of the landowners who recognised in him a man with noble aims and purposes. On May 9, when he was laid to rest at the Comboyne cemetery, there were many evidences of the esteem in which he was held by a large company of relatives and friends. We commend in all love Mrs. Gardner and members of her family to the Lord Jesus, the Comforter and Keeper of the soul, and to the God of all grace in whom the deceased found security.—A.W.B.

ADDRESSES

A. E. Hall (secretary East Kew church, Vic.).—1096 Burke-rd., Balwyn North, E.9.

E. H. Randall (preacher, St. Kilda church, Vic.).—65 Reed-st., Albert Park. (MX1317.)

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The Australian Christian

June 8, 1948

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