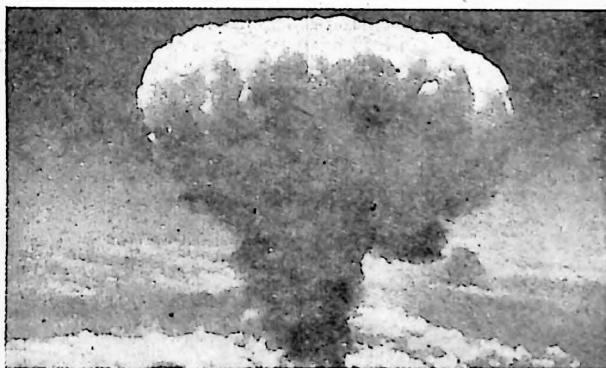


The Australian Christian

National Weekly Representing Churches of Christ



World Church or World Catastrophe?



The Mighty Atom

Dr. R. M. Hutchins, Chancellor of University of Chicago, said 150 atomic bombs could destroy any great nation.

The Problem Discussed

Prof. Albert Einstein discusses the plans of a World Federation with Cord Meyer, Jr., who is the president of the United World Federalists Inc.

WORLD PEACE NEEDS WORLD CHURCH

The First Assembly

Time—August 22 to September 5, 1948.

Place—Amsterdam, Holland. The meetings will be held at the Concertgebouw (Concert Hall), and the religious services will be held at the Nieuwe Kirk, a 16th century structure.

Hosts—The Amsterdam Arrangements Committee made up of Dutch church bodies.

Invitation—A Call to the Churches, issued in July 1947, by the Provisional Committee of the World Council of Churches, after authorisation at its meeting in April, 1947, at Buck Hill Falls, Pennsylvania.

Delegates—A total of 450 church leaders, both lay and clerical. The World Council's provisional constitution apportions delegates' places geographically, and the individual churches are in the process of selecting the delegates to represent them.

Official allotments:

85 delegates from the Eastern Orthodox Churches.

110 delegates from the churches of Continental Europe.

60 delegates from the churches of Great Britain and Eire.

90 delegates from the churches of the United States and Canada.

50 delegates from the churches of Asia, Africa, Latin America and the Pacific Islands.

25 delegates from the churches of South Africa and Australasia.

30 delegates from miscellaneous minority churches in all parts of the world.

126 churches from 39 countries to be represented at the assembly.

27 American churches will be represented at the Assembly.



History Leading to Assembly

The impetus toward the formation of a World Council of Churches has developed through a long series of Christian conferences, beginning with the World Missionary Conference at Edinburgh in 1910.

In 1920 small meetings were held at Geneva, where plans were made for the setting up of the universal Christian Conference on Life and Work and the World Conference on Faith and Order.

The first official conference on Life and Work was held at Stockholm in 1925, the second at Oxford in 1937.

The first official Faith and Order Conference was held at Lausanne in 1927; the second at Edinburgh in 1937.

Both the Oxford and Edinburgh conferences in 1937 voted to draw up a constitution for a World Council of Churches and establish a Provisional Committee. Small committees appointed from each of these conferences met at Utrecht in 1928 and accomplished both tasks.

The first World Assembly of the World Council of Churches was planned to meet in 1941, but the war intervened and the Assembly was postponed until 1948.

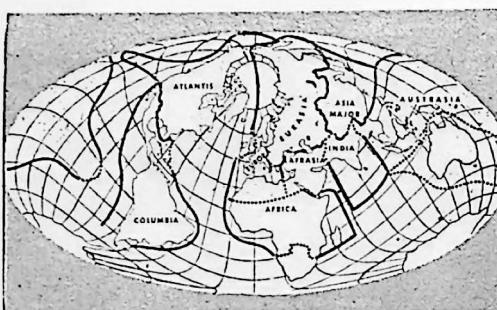


New World Constitution

Many of the people who have joined such organisations as the World Federalists, the Citizens' Committee or Federal Union, have been more intrigued with the ideal of world government than with the practicalities of planning its details. Since March, however, such reformers have had a concrete proposal from

a committee of professors which forces them to think about these questions. This hypothetical World Constitution, known as the Chicago Plan, provides for a World President, a one-chamber world legislature of 99 members called the Council, a Chamber of Guardians to control and used armed forces, a Supreme Court, a Tribune of the People and various other elements. Its key members are elected by a Federal Convention of about 2000 delegates which meets every three years and is itself elected directly by the people of the world, one delegate per million human beings, including at least one from every nation of 100,000 or more.

First comes a Declaration of Duties and Rights, a sort of blend of the U.S. Bill of Rights and the golden rule. Next comes the



Suggested regional division of world in Federal Union plan. The areas are to be named Europa, Atlantis, Eurasia, Afrasia, Africa, India, Asia Major, Austrasia and Columbia. The areas dotted in are suggested alternative groupings.

Grant of Powers, which gives the world government all the powers the American federal government was given by the states in 1787 and then some. (For example, it can change boundaries or form new states.) Although non-delegated powers are "reserved to the several states or nations or unions thereof," the delegated powers are so broad that by American constitutional standards the Chicago world government is not really federal at all but unitary, i.e., it assumes one world. Says the preamble, "The age of nations must end and the era of humanity begin."

Nevertheless the constitution bows to the federative principle and contains an electoral gimmick which might in fact permit a true federation to develop. This gimmick is a division of the world into nine "societies of kindred nations and cultures, or regions," by name Europa, Atlantis, Eurasia, Afrasia, Africa, India, Asia Major, Austrasia and Columbia. Each region chooses an equal number of candidates for the world Council. Although these candidates are voted on by the popularly elected Federal Convention, the Convention must choose at least nine councilmen from each region. This means that the Council will not be directly representative, China and India having fewer councilmen than their proportionate share of the world's population and Africa having more. Regional equality is also protected in other ways. For example, the world President, a powerful individual during his six-year term, is not re-eligible, and no two presidents in a row can come from the same region. Thus even if all the regions do not develop comparable political and economic weight in fact (which in an ideal federation, they perhaps should have), no region can dominate the world government for long.

World Council in Australia

To what extent are we in Australia ready to participate in the World Council? The first fact which confronts us here is that the Ecumenical Movement has not yet struck its roots very deeply into the soil of the churches. Here is the story of its development. About fourteen years ago, arising out of the Lausanne Conference of Faith and Order, a Regional Committee of that Movement was set up in Victoria. At a conference held in Sydney three years ago, attended by official representatives of all the non-Roman churches, the Australian Section of the World Council was formed. The headquarters of the council is in Sydney; it has been handicapped in its work generally by the absence of enthusiasm throughout the churches as a whole, and particularly by the lack of finance and the consequent inability to secure a full-time secretary. In spite of this, however, the movement is now well established; regional committees have been formed in Canberra, Tasmania, Queensland, South Australia, and one is in process of formation in N.S.W. The executive has provided a link with the provisional headquarters of the World Council in Geneva. It has also received recognition from the Federal Government in many ways, but especially in its approaches on matters concerned with European and Asiatic immigration. Such a united body representing the Christian forces of Australia may be of incalculable importance in the shaping of national policy. Here as elsewhere the council is conscious of its inability to speak with authority for the churches it represents, but if it will recognise that it is an instrument which God can use for the expression of such unity as may be achieved among the churches, its formation may be regarded as the most important happening in the story of the Christian church in Australia.—"Australian Intercollegian."



The Church Will Win

This God-created community called the church is undefeatable, in the sense that it cannot be finally overthrown. "The might of Hades shall not triumph over it," says the Lord. And John, writing in time of the trial of the church, encouraged his readers with a God-founded faith in the victory of the church: "The whole body of the God-begotten is fighting a winning battle against the world."

In the view of the critic of the church and the pessimist, this is a claim which cannot be substantiated. They point to the divisions among Christians ("see how they love one another!"); to the hypocrisy and weaknesses within the church; they see other forces apparently gaining ground at the expense of the church. Nevertheless, it remains the conviction of the church—and by this faith it lives and works—that finally the church by the charity of God will win, win over the enemies within and the enemies without, and stand purged and triumphant, the perfect instrument of the will of God.

The metaphors used to describe the church are many. In the New Testament it is called "a royal race," "a holy priesthood," "a body with members," "a holy temple," the "bride of Christ." The essential point for us to grasp about the church on earth is that it is "the visible nucleus for the reconstitution of the social life of mankind on the basis of their essential unity with each other and with God." It is the church militant, the army of God for the destruction of evil. It is the agency by which God redeems the world. It is the continuation of the fleshly life of Christ. The metaphors may vary, but the call remains, the call to you, in community with others, to share the life and work upon the earth.—K.McG. Dowding, "Aust. Intercollegian."

Has It Come to This? World Church or World Chaos

YES, the secret of the atomic bomb is out. This startling fact was brought before the notice of Americans by Dr. Robert M. Hutchins. Dr. Hutchins is the Chancellor of the University of Chicago, and is well qualified to speak with authority. The fact is that a very great part of the preliminary work in pioneering, in 1939, "atomic fission," was done by ten scientists, including Albert Einstein. Of the ten, five were Germans, one French, one Danish, one Italian, one English, and only one American. Many scientists came from Europe in August, 1942, and took part in the production of atomic bombs. "They contributed notably—so notably, in fact, that every single basic idea in atomic fission came from a European mind. Very few basic contributions were made by Americans. The American contribution consisted of applying those ideas and producing the atomic bomb." Dr. Hutchins adds, "All of these foreign scientists are entirely familiar with the processes involved in producing the atomic bomb. To-day they are scattered throughout the world—in at least four European countries, to my personal knowledge—and each of them knows all there is to be known about atomic energy and atomic bombs." So there is no secret.

Can Russia make atomic bombs? Dr. Hutchins replies, "Of course!" "An able scientist prophesied, after reading the Smyth report, that Russia would complete her first atomic bomb within three years, and thereafter would produce them more rapidly than we could. That prediction was made more than two years ago." Russia has 27 first-class nuclear physicists and no fewer than 700 universities. If each university has a competent atomic scientist, then Russia has an excellent scientific corps. The production of atomic bombs is a manufacturing problem. "There is no secret," says Robert Hutchins.

There is no defence against atomic bombs. "One hundred and fifty atomic bombs will ruin any nation on earth." By atomic warfare nations could destroy each other. "An atomic bomb of average size, detonated under the surface of New York harbor, when the wind was right, would cover all of Greater New York with a deadly atomic spray. So it is reasonable to conclude that there is no known defence against the atomic bomb."

While we are given this fearful picture of the destructive power in atomic energy, we are also shown something of the blessings which can come to mankind if the power of the atom is used for the benefit of man. Not for 4000 years has man come into such a material possession likely to give him unlimited blessing. By means of it he could produce better and cheaper goods, cure many ills, and make possible a leisure "beyond all dreams."

Man has come to the crisis hour. He may enter a period as agonising as literal hell, or he may enter an age of unparalleled prosperity. What will man's response be?

II.

THE serious threat of atomic power has aroused in men a new desire to bring the world into one fellowship and to outlaw war among the nations. Knowing the serious situation, Dr. Robert Hutchins and Dr. G. A. Borgese called a committee of representative men to discuss plans for a world federation. The aim was to "bring down

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to earth" the idea of a world government. "The age of nations must end and the era of humanity begin." The plan suggests that the world be divided into nine "societies of kindred nations and cultures, or regions, by name Europa, Atlantis, Eurasia, Afracia, Africa, India, Asia Major, Austrasia and Columbia." Each region chooses an equal number of candidates for a World Council. The aim of this World Council is to establish justices throughout the world, and to remove the causes which create war.

Cord Meyer, Jr., is the president of the United World Federalists Inc. He was an American marine on Guam and lost the sight of his left eye when a Japanese hand grenade exploded in his face. He also lost a twin brother on Okinawa. These tragic events turned Mr. Meyer's attention to the need of world government. Unless this world government comes by 1951, Mr. Meyer is considering seriously a plan to take his wife and two sons to Africa and to start life anew with the Pygmies. Without world government he believes there will be another world war. "It will be fought with vastly improved atomic and biological weapons, and Mr. Meyer is convinced it will destroy Western civilisation."

III.

HOW can world government come? How can peoples be brought into a closer fellowship? By what means can people be shown the way to a common brotherhood? We have no hesitation in urging that the Christian church, when loyal to Christ, has the answer. But how long must we wait for people to adjust doctrinal differences before we can work together in some united way? Even if we do not agree with another on certain theological questions, we can agree on this one moral principle—the need for men to live together in peace and unity. In an atmosphere of peace we can settle our theological differences, but in war we achieve little but destruction.

The people who ought to lead the way to world government are the Christians who live in every nation and and belong to every race. Christians have a motive which is not found in others; it is the love which has come from God, in Christ, and moved them to have compassion on needy fellow-men. When church representatives from every nation meet in the Amsterdam World Council to deliberate on ways and means of demonstrating to the world the spirit of brotherhood, they ought to be wise enough to submit themselves completely to Christ's will and to provide the dynamic for a world faced with dire peril to find the way to world peace. If on such broad lines Christian statesmen can act, now that politicians have failed, the Amsterdam Conference will be, then, the greatest event in our time, and of greater historical significance than the discovery of atomic power. Can Christian revelation release a power of love to match this hour made fearful by the threat of atomic power? While it is not possible by might nor by power, it is possible by God's Spirit. May God's Spirit brood over this chaotic world, as he did at the beginning, and bring order and harmony into this age! May Christians around the world pray for wise decisions to be made, and show their desire for a world church to make possible a world government, and to reveal that Christ has come from the Father to save the world.

Towards the World Church

World Council of Churches will not be set up as a super church with any sort of power over local churches around the world, but will seek to express Christian morality and social service within the world. This is the thesis of article by W. S. Lowe, M.A.

an attempt to work out a full constitution and basis of work, and sessions of study concerning the church's work in this age. These are the two facets of the W.C.C.—action and study.

Obviously there are many things in which the churches are agreed and in which they can work together—chiefly in the moral and social aspects of their mission. Obviously, also, there are many things on which they are not agreed, but upon which agreement must be found if the world is ever to see again a united church. The W.C.C. will provide the vehicle through which the churches can witness together where they do agree and offer a forum where they can discuss differences and try to understand one another.

The study sessions will help chiefly in the second field. Men who wrestle together with the problems currently facing the church, begin to understand each other, understand the reasons for their differences. Understanding is the first step to finding fundamental agreement.

The constitution-making will have little to do with doctrines or theology. This is no attempt to lay down a sort of common-denominator creed. The differences among the churches in matters of belief are accepted and will be respected. Doctrinally, the W.C.C. affiliation is open to all churches "which accept our Lord Jesus Christ as God and Saviour." This will be the end of doctrinal clauses in the constitution. The document will be concerned with laying down the ways in which the common mind of the church on current happenings can be ascertained, with the machinery of co-operation.

Drafts of suggested constitutions are extant, but it would not be fitting to discuss them until some final document has been adopted. But this much is clear: the W.C.C. will not be set up as a super-church with any sort of power over the constituent bodies around the world. Only such powers as the churches yield to the W.C.C. will be resident in the new organisation.

What kind of work will the W.C.C. undertake? At least some idea may be obtained from a review of what has already been done, although the council has been officially unborn—"in process of formation" following decisions at world conferences before the war intervened.

What the W.C.C. has Done

Here are some of the achievements of Christian co-operation under the aegis of the W.C.C.:

Orphaned Missions.—When war cut the connections of Europe with the rest of the world in 1939-40, one-eighth of the Christian missions of the world were cut off from all support from their home bases in Europe. There were 120 of these stranded missions, including some of the most thriving Christian causes in the world. Practically the whole of the missions to Indonesia, for instance, were without support from home; in Indonesia are two missionary churches with a membership of 430,000 and 250,000. This is but a sample of the importance of the work which was suddenly left without money or the inspiration of leadership from Europe.

Under ecumenical leadership these missions were adopted by the rest of the Christian world until such time as their parent churches could

again assume responsibility for them. It is anticipated that such aid will be needed in some areas until the end of 1949 at least. Gifts of £1½ millions from the rest of the Christian world have gone into this programme.

Refugees and P.O.W.—During and since the war the special international status of the W.C.C., with headquarters in Geneva, has permitted an extensive programme of relief and assistance to be carried on. Food, medicines, comforts, Bibles, and literature have been supplied.

European Reconstruction.—In most of the continental countries churches were flattened in air raids, congregations were scattered, and ministers were killed or disabled, quite a large number of them in concentration camps. Again calling on world church aid, the W.C.C. has been able to offer money and assistance for rebuilding, training of ministers, finance to subsidise salaries of church workers and purchase equipment. This programme still continues and is estimated to cost £30 millions.

Ecumenical Institute.—Set up through Rockefeller generosity to the tune of about half a million dollars, this institute provides opportunities for training and fellowship for Christians of many lands. This is primarily a scheme to develop Christian leadership in "lay" callings, and consequently, most of those who study at this institute in Geneva are laymen and women. Of special interest to readers of this journal will be the stated aim of the institute to "give concrete reality to two of Protestantism's cardinal, and largely neglected, principles—the priesthood of all believers' and the 'sacredness of all callings.'"

In many other practical ways the churches of the world have shown their ability and readiness to co-operate in service. The W.C.C. is already maintaining, in addition, a world news service of Christian events, providing a liaison for international youth groups, missionary activities and conferences moving towards ultimate unity of the church.

Considering the work among stranded missions and in European reconstruction alone, what would have happened to world Christianity if these services had not been available? Is there any more important factor for good in devastated Europe or the disturbed East than the Christian church? If the ecumenical programme had not been able to operate—if there had been no machinery for world action by the church as a whole—where would that influence be to-day?

The late Archbishop Temple will be long remembered for the interest he took in the ecumenical movement; it was he who described it as "the great new fact of our era." That is not an exaggeration. Meeting at Amsterdam, the churches are laying the foundations for a new stage in their history.

So What?

It is a matter of grave regret that Australian churches of Christ, the largest section of the movement outside U.S.A., has found it impossible to be represented at Amsterdam by an Australian who could have brought back first-hand information and inspiration. But we can get some of that from the public meetings which will be addressed by delegates when they return.

More important is this fact—the W.C.C. cannot function, nor can its work be successful, without some local enthusiasm for its ideal. "To make a thing real, you must make it local."

(Continued on page 378)

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Amsterdam's Work

There will be two aspects of the conference:

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Dr. Niemoller preaching in John Calvin's pulpit at Geneva at a united service connected with World Council of Churches.

MEETING at Amsterdam, Holland, from ~~16~~ August 22 to September 5, the first session of the World Council of Churches will be held. Among the 1450 representatives of 150 churches in at least 42 countries, will be 20 Australians.

This meeting must be regarded as one of the most important in at least the last four centuries. Perhaps the most significant, although not the most spectacular, fact about the conference will be the presence, as fully affiliated members, of the representatives of the Orthodox Churches of the East. Some of these churches have joined in friendly co-operation in Lambeth Conferences of the Church of England on earlier occasions, but otherwise this is the first time for well over a thousand years that Orthodox Churches and Western Protestantism have had any close associations.

There will be three absences of note from Amsterdam: the Roman Catholic church, although regarding the W.C.C. "with friendly interest," has not affiliated, although observers will attend at Amsterdam; the Russian Orthodox Church appears to have been prevented from affiliation by political events; the Southern Baptists of U.S.A. have decided not to affiliate, although Baptists from other countries and the Northern Baptists of U.S.A. have affiliated and will co-operate fully. The Southern Baptists are very conservative theologically, and this appears to be their reason for abstention.

Allowing for these absences, the Amsterdam conference will still be representative of some 350 million Christians; 400 millions if the Russian Church is able, at the last minute, to send its representatives. This is an event of the utmost significance for the future of the Christian churches.

What will the conference achieve?

Man's Disorder and God's Design

N. Kingston, of South Australia, presents a review of this book issued for the World Council of Churches.

THE first assembly of the World Council of Churches has been called, to meet at Amsterdam from August 24 to Sept. 5, 1948. By this session the World Council of Churches will come formally into existence.

"The World Council of Churches is a fellowship of churches which accept our Lord Jesus Christ as God and Saviour." It is new in Christendom, but it is also a direct outgrowth of two earlier movements—the Universal Christian Council for Life and Work, and the World Conference on Faith and Order—which, at conferences in Oxford and Edinburgh in the summer of 1937, voted to unite in creating the World Council.

It was originally planned that the first assembly should meet in the summer of 1941, but World War II. intervened. In consequence, arrangements devised for an interim period have had to carry the World Council through eight of the most tragic and fateful years in human history.

The Reasons for the Assembly

1. *The Present Conditions of the World.*—The assembly will meet against a background of spiritual disintegration and physical suffering among the people of the world, new to modern man. War meant a certain deliverance from a terrible form of oppression for many nations in Europe and Asia, but they now face hunger, ruin, homelessness, nationalism, and the chaos of conflicts between the victors. There is a disintegration of common standards and a loss of belief in God. The problem for the church arises in the spiritual chasms across which it is difficult to speak an intelligible language. As a result of national socialism we find millions of youths who can believe in nothing. As a result of war, there is a fear of the future, of unemployment, the spread of totalitarianism and of the atomic bomb.

2. *The Recent Experience of the Church.*—We have seen in recent years a demand in many circles for a renewal of the life of the church itself. There is arising a new interest in the life of the church itself, and a demand also for a renewal of distinctively Christian theology in all countries. There is also a development of a vital sense of responsibility of the church and of Christians to the political and social order. The church has not been broken by the war; it is now in a better position by ecumenical experience to bridge the nations.

There is also a dark side to the experience of the church. In its own life the church reflects many of the things which it criticises in the world. There is generally a low level of faith, and she has suffered as a result of denominationalism, class, and race, distinction.

The Theme of the Assembly

Briefly, the theme will be "God's Design for His World." God's design is seen in the Christian church as the community in which the reconciling powers of God and Christ are concentrated. This will be the general outline of the theme to be discussed by four commissions. These commissions will discuss as follows:

1. *The Universal Church in God's Design.*—A search for unity has shown that unity is the will of God. It is generally agreed that the church is rightly in Christian teaching; there may, however, be difference of opinion as to the marks of the church. In the last place, the reform of the church must come from within. There is a striking paradox; the church which is divine and human is also local and univer-

sal, and must exhibit locally its universality.

2. *God's Design and Man's Witness.*—The purpose of the church is the proclamation of the gospel to win men to Christ. The essential needs of all men are the same; they are alienated from God. The assembly will affirm that each age must rediscover for itself the living word of God. The task of the church is to lead men to that rediscovery. Evangelistic methods have changed. In the twentieth century it is noticeable that most of the traditional methods of evangelism have become bankrupt. We must rediscover new methods of evangelism to suit our age.

3. *The Church and the Disorder of Society.*—A development in the last decade is a universal recognition of the responsibility of the church for the institutions of society. Religious individualism which concentrated on the inner life or destiny of the individual soul has been generally abandoned. The church should encourage "laymen" and disturb them so that they will feel the need of Christian guidance for their lives and engage in vocational experiments. This commission will make the social

task its central concern so that a new emphasis may come within the life of the church.

4. *The Church and International Affairs.*—The commission must itself undertake the study of international issues which touch the Christian conscience. Our only hope of ordering the world, and redemption of chaos, is grounded in the goodness and power of God. The ecumenical movement is at least an approach to world unity of all Christians. The church knows a forgiveness which includes and transcends justice and makes possible a new beginning. As Christians, we must proclaim to the world, not that we have the solution to all problems, but that God rules and he will show men the way, in the measure of their obedience to his will and their trust in his grace.

What Will Result from the Assembly?

What can be expected to come of this great conference of world churches? The assembly must be free to speak its own word to the churches in the world. It does not have the right to speak for the churches to the world. It would be wrong for this assembly simply to give approval to the work already done. It must have its own message—a new message. Its utterances will have weight in virtue of the fact they will come from a representative group of Christian leaders. By it we will undoubtedly find God's design has not been annulled by what man has done.

May we pray that the assembly will be so guided by God's Spirit that out of it countless Christians will find the light of truth that will be both a divine warning and a divine promise.

New Outlook for Indian Villages

WITH the passing of the real Indian summer, affairs there take a more normal shape. Missionaries return refreshed from their period on the hills, and schools re-open after recess. Preparations are made for annual meetings in August, and plans formulated for the months ahead.

The July meeting of the committee of management has some items of interest:—

New Village House

A small house is being erected at Bhangaon for the resident teacher. The Government are not only encouraging the continuance of village schools, but encouraging missions to open more. Educational grants are given by



India is a land of 700,000 villages. These villages are making the biggest response to the preaching of the gospel. Our picture shows a village group at Takli; ten in this group are Christians. Takli is only six miles from Bhangaon, where a teacher's house is being erected. Mr. Bruce Coventry and his helpers will be able to visit these villages more frequently now motor transport is available.

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the Government to conduct such schools. This place is about two miles from Dhoraja. The whole Shrigonda area is one of great promise. There are about eighteen Christians in the village, but others are interested.

New School Opened

Prior to the war money was donated by the late F. Steer for a building at Pargaon. An unusual number of difficulties presented themselves, and the work was never undertaken. The building is now an established fact, and a report on the opening of the school to hand.

The building looks good and substantial, and will be standing long after all present have left this earth. The room is 30 ft. x 18 ft. inside measurements; there are high windows on three sides, and large open front with expanded metal on to the verandah. The room is lofty and airy, and quite a good size. There is provision for blackboards on the walls, and charts already adorn the walls. During the first month there was an average of thirty-six children present, and the prospects are that there will be up to sixty attending the school. The people of the village were present at the opening in large numbers, and the children were very eager to sing, although not on the programme. The two young teachers out there seem very enthusiastic, and it will be to their credit if they do all that is hoped of them. Kissen Alhat, the co-worker, who was once one of the same type as the children attending the school, and who himself came from that village, was the first to take part in the programme."

The above-mentioned Kissen Alhat was at one time working at Dhoraja, but feeling the need for further training, went to the American Marathi Mission Theological Training School at Ahmednagar. Kissen was seen in classes when the Federal secretary was in India.

The building is on a rise and commands attention. Commenting on the opening, Miss Vawser says: "Truly it was a glad day, and Mr. Bruce Coventry is to be congratulated on this achievement."—A. Anderson.

Loyalty to the Plea

E. R. Sherman, B.A., Dip.Ed., of
Maylands, S.A., writes of reasons
why the ideals of the Restoration
Movement must be held fast.

SUPPOSE we decided to forget all about the "plea" of the Restoration Movement, and to carry on simply as local churches, without ever discussing the reasons why we exist as a brotherhood, what would be the result? We would become, purely and simply, a denomination, along with all the rest of the Christian churches, making our witness concerning Christ, but becoming more and more without purpose and without a mission.

Briefly, what is this "plea" which churches of Christ make to restore New Testament Christianity?

Nature of "the Plea"

1. A plea for sane scholarship in the use of the scriptures. It is held by the brotherhood that the Bible is not a magical book that one opens at random to read, but that it requires study and understanding as all books do. The reader must take into account the one who is speaking or writing, those to whom the writing is addressed, and the dispensation under which the writer wrote or the speaker spoke. In short, although the Bible is a divinely inspired Book, it nevertheless should be approached with the intelligent understanding with which one would approach any other serious book.

2. A plea for the application of the scriptures to our church life and individual living. In the word of God are principles set out which, when applied to the church, will enable that church to recapture the power and vision of the church of the first century, and which will help the Christian to live a victorious life. The Bible is the Christian's supreme guide, both in doctrine and in practical living.

3. A plea for the acceptance of Jesus Christ as the Son of God as the only creed necessary for church membership. Members of churches of Christ are quite familiar with the question, asked publicly of converts, "Do you believe that Jesus is the Christ, the Son of the living God?"

4. A plea for the unity of all Christians by the acceptance of New Testament standards. If all Christians everywhere decided to model church practices and individual living on the New Testament pattern, there would immediately come about a real unity. Churches of Christ do not say to the various denominations, "Come over and join with us," but rather, "Let us all base our teaching on the New Testament." We are therefore pledged to stand corrected wherever it is shown we are not giving a true interpretation of New Testament Christianity.

Though we claim to base our faith and practice on the New Testament, it does not follow that we have fully achieved our aim, and we must ever be ready to see fuller light.

5. A plea for unity in things essential, liberty in things optional, and Christian love in all.

6. A plea for the recognition of the high calling of the church as the body of Christ, that we should not regard the church lightly, but recognise Christ's authority over it as supreme.

This is the "plea" to which we are asked to be loyal. But what does loyalty mean?

How Do We Show Our Loyalty?

1. By knowing what the "plea" is, and understanding the principles for which the Restoration Movement stands. Too many church members have some hazy notion that the main thing for which churches of Christ stand is the immersion of believers. While we hold a strong position on the subject of baptism, that is by no means the sum total of our contribution to the Christian world.

2. By thinking out and discussing the application of our plea to individual Christian living, and to church life as we know it, we are pledged to follow truth, and we must ever be ready to give up anything that is not in harmony with the Spirit of Christ, and to do anything that we see is our duty, in the light of our further knowledge.

3. Loyalty demands that we be faithful to the services of the church. On a cold winter night one may be tempted to think that one less will not make much difference to the service, but how fallacious this is may be seen if all the members reasoned in the same way. One only needs to preach once or twice to realise the difference a good congregation makes to the preaching and to the atmosphere of the whole service. Loyalty to the services, both the communion service and that for the preaching of the gospel, is an essential part of one's loyalty to the "plea."

4. Being loyal to the "plea" also means seeking to win others for Christ, bringing them to the services of the church, and speaking to them and praying for them. There are some church members who apologise for not attending the gospel service because visitors came for tea. Others make it quite clear to the visitors that they will be very welcome to come for tea on a Sunday, and that they will then be able to share in evening worship with their host and hostess. It is surprising how many visitors will be glad to come to church when approached in this way.

5. Above all, we must show our loyalty by the quality of our lives. We uphold the church and give our service to it because it is the body of Christ. He is the Head of the church, and our sovereign Lord. Above all else the "plea" requires that we should live a life guided and directed by the Spirit of Christ. If we are committed to restore the purity of New Testament Christianity, as we are, we must do it, not only so far as church government and doctrine are concerned, but also in the quality of our lives. We must restore the spirit, as well as the letter, of the New Testament.

Then and Now

The pioneers of the Restoration Movement faced great difficulty in presenting their message to the Christian world. There was no widespread desire then for Christian unity as there is to-day; their stress on the historical approach to the Bible was not appreciated by scholars as it is to-day; the importance of the New Testament in matters of doctrine and church government was not recognised as it is now. It is easier, in many ways, to proclaim the message of the Restoration Move-

ment now than it was in Alexander Campbell's day, and we would betray our trust if we did not give our loyalty to the message and mission of our churches.

A Bible-loving People

It used to be said of members of churches of Christ that they were good Bible students. Is that still true to-day? Sometimes there will come to your door representatives of various religious sects who will be very glib in their quoting of scripture, and will be very familiar with certain proof texts which they use to support their doctrinal position. A listener may be impressed with the apparent knowledge of such people. So far as members of churches of Christ are concerned, their knowledge of the scriptures is of a far different order. They do not study the scriptures to find texts to maintain their position, but they study the scripture to find what their position ought to be, for they are committed rightly to "divide the word of truth."

Do you know where to find in the Bible guidance for the church? Where does the Bible speak expressly to Christians? Would you think, for instance, of looking in "Leviticus" or in "Daniel" for information regarding the principles that should govern the life of a Christian? Do you know your Bible? Loyalty to the "plea" demands that you should.

TOWARDS THE WORLD CHURCH

(Continued from page 376)

Something of the vision of the one church for which Christ prayed and died, must take possession of hundreds of common church members around the world, in every suburb and village.

That does not mean we have done all we can when a vigorous sermon has been preached on the necessity for unity. There are tasks to be done locally which can only be done together—tasks of witness and rescue. There are differences which might well be discussed locally—if only the better to understand one another's viewpoints and why they differ. It is always easier to talk than to act, but action is the test of the genuineness of the talk. The church is moving to unity—slowly perhaps. Will it move on without us? Or enshrining the truths we stand for?

Mary or Martha

I cannot choose. I should have liked
so much
To sit at Jesus' feet, to feel the touch
Of his kind, gentle hand upon my head
While drinking in the gracious words
he said.

And yet to serve him—oh! divine
employ,
To minister and give the Master joy;
To bathe in coolest springs his weary
feet,
And wait upon him while he sat at
meat.

Worship or service—which? Ah! that
is best
To which he calls me, be it toil or rest;
To labor for him in life's busy stir,
Or seek his feet, a silent worshipper.
So let him choose for us; we are not
strong
To make the choice; perhaps we would
go wrong,
Mistaking zeal for service, sinful sloth
For loving worship, and so fail of both.

—Selected.

The Australian Christian

Here and There

E. C. Hinrichsen has sent following message: "Splendid week Hinrichsen-Machin mission, South Perth, W.A.; thirty-three decisions; eighty-two to date."

For a considerable time copies of the churches of Christ hymnbook were unobtainable owing to paper shortage and other difficulties. The Austral Co. notifies that limited supplies are now available, but only in cloth binding at present. The price is 6/-, posted, 6/3d.

Preachers of churches of Christ are advised that lists of immigrants arriving by "Orion," "Asturias" and "Empire Brent" may be inspected at social service, home mission and youth offices at any time. Many Protestants are arriving, and it is possible that some may be directly interested in a visit.

A. Anderson writes: "The sum of £812 has been received towards the cost of the ambulance. There are still outstanding amounts to come in. The chassis for the new ambulance has already been purchased in India, and the building of the special body already commenced. It should not be long before this new piece of equipment is in use."

Overseas field workers are faced with the possibility of having to purchase a duplicator. It was thought that possibly someone in Australia might have one not in use and would be prepared to donate it to the mission. If donated, it could be sent with the new missionary party due to leave about January next. Such a machine would need to be reasonably up to date and in first-class order. Any offers should be made direct to the Federal F.M. secretary.

The church at Townsville, Qld., is rejoicing over young couple who made the great decision on July 17. The baptistery having not yet been completed in new chapel, it was necessary to spend a week's work building and plastering. Two working bees were held during week, at which the new convert, who is a master builder, assisted very ably. The new baptistery is an attractive addition to chapel, being open and built on gothic lines.

On July 30, nearly 200 gathered in the chapel at Oakleigh, Vic., to do honor and bid farewell to Mr. and Mrs. Neighbour. Girls' and boys' auxiliaries, ladies, Christian Guest Home, district ministers' fraternal, and church generally, were represented by speakers, who paid tribute to worth and personalities of the guests, and appreciation of their work over six and a half years. Wishes and prayers were extended to them on the undertaking of their great new task. The gifts laid before them as a practical expression were many and valuable. Graham Neighbour also received an illustrated Bible. Appreciated vocal and organ solos were rendered by Misses L. Sommers and V. Sweetman and W. Colman. All joined in supper at the conclusion.

Services at Unley, S.A., on Aug. 8 were encouraging, theme being "Loyalty to the Local Church." In afternoon scholars of junior and main sections of school were entertained at tea in homes of teachers and friends. All gathered for gospel service; it was inspiring to see such a fine gathering. On a recent Sunday morning Mr. Norris outlined plans for crusade for a Christian world, to be launched immediately following Loyalty Month. Women of church defrayed cost of rails erected on front and side steps as a memorial to women pioneer members of Park-st. They also collected and packed a large parcel of clothing for needy people in Europe. As a result of generous response by church members to appeal for cash and goods for Christmas food parcels, 12 have been prepared for church members in Britain, and also several for missionaries in India. Mrs. Kemp has been elected president of Mission Band, Miss D. Hart president-elect, Mrs. Norris vice-president. Work among Endeavorers is maintained;

juniors had a work afternoon recently and intermediates a happy social evening. Overseas missions offering totalled £306/5/6. Church has suffered loss in death of Miss Williams, a consistent, faithful member.

G. Grainger, preacher of church at Williams-town, Vic., was invited to explain the methods of visitation evangelism to members of Methodist Church at Newport. Considerable interest has been aroused among various religious communions by success of the Visitation Evangelism Campaign conducted by Victorian Home Mission Committee. This week, in various centres at Newcastle and Sydney, the methods of visitation evangelism will be presented to groups of church officers. A one-day "school" is planned for preachers. As a result it is expected that New South Wales churches will share in the blessings of this New Testament method of winning men to Christ.

The South Australian Youth Department, in observing "Loyalty Month," conducted a loyalty rally at Grote-st. on Saturday, Aug. 7, and 250 were in attendance. The president of conference, W. A. Russell, presided. There was special music from a youth orchestra, and from other artists. Two short addresses were given, one on "The Restoration Movement and Its Past Achievements" by F. Collins, and the other on "The Restoration Movement To-day and in the Future," by J. E. Brooke. The addresses were followed by the religious sound film, "Crown of Righteousness." The service closed with an act of committal to loyalty to Christ, to the church, and to the principles of New Testament Christianity. An offering was taken, amounting to £11, the money being forwarded to the United Nations appeal for food for the children of Europe.

The church at Ivanhoe, Vic., is one of the smaller Melbourne suburban causes. K. J. Patterson has been serving faithfully with the brethren there for several years. On Aug. 8 a Visitation Evangelism Campaign was begun. L. Trezise addressed church at morning service. During the week E. F. McIlhagger assisted in the campaign. Ten visitors went to thirty-three homes. On Sunday evening, 15th, Mr. McIlhagger preached. A congregation of 60, more than twice the usual number, at gospel services recently, was blessed by results of effort. In response to gospel appeal a man and a lad made the good confession. Another who signed a decision card is expected to make a public confession later. Mr. Patterson is very encouraged. The church has been united in common action and heartened by the knowledge that the gospel can gain victories in an area that has been considered difficult.

Nothing is gained by misrepresenting facts and activities of people whose aims are different from our own. If we want to show they are not acting justly we need to have all the facts verified before we rush in where angels fear to tread. As an illustration we point to the case of certain statements having been made attacking the Commonwealth Department of Immigration for having a sectarian bias. T. H. E. Heyes, secretary of the department, who is not a Roman Catholic, has pointed out that of the assisted immigrants on the "Strathaird," numbering 134, only 12 were Roman Catholics. The claim that the staff at Australia House is 100 per cent. Roman Catholic is also denied officially. Mr. Heyes writes: "I am sure that anybody impudent enough to cross-examine members of the Australia House staff on their religions would find that the proportion of Roman Catholics, some in high places and some in

low, was about the same as that in the Australian community." There is need for us to be awake to subtle influences in the community, but let us gain full facts before we make attacks.

Scripture Examinations

Prize-winners.

SOUTH AUSTRALIA

Div. I.—1, Jillian Ewers, Blackwood, 97; 2, Morris Peacock, Kilburn, 94; 3, Lorraine R. Brown, Col. Light, and Marion Allison, Dulwich, equal, 88.

Div. II.—1, Marlene Sykes, Hindmarsh, 85; 2, Jennifer A. Wright, Fullarton, 84; 3, Desmond Schulz, Murray Bridge, 83.

Div. III.—1, Barbara Hoskin, Croydon, 99; 2, Valda Williams, Cowandilla, 98; 3, Rolfe Peacock, Kilburn, 98.

Div. IV.—1, Jan Ludbrook, Dulwich, 97; 2, Airdrie Mann, Kilburn, 96; 3, Gaenor Davie, Henley Beach, 95.

Div. V.—1, Patricia Kraft, Nailsworth, 98; 2, Bruce Marriott, Croydon, 97; 3, A. Nanette Lawton, Unley, 96.

Div. VI.—1, Winsome M. Elliss, Mile End, 95; 2, Nancy J. Middleton, Henley Beach, 93; 3, Allan M. Norris, Unley, 92.

Div. VII.—1, Margaret Magor, Hindmarsh, 89; 2, Nancy Creeper, Cowandilla, 81; 3, Hazel Anderson, Prospect, 80.

Div. VIII.—1, Alison H. Cornelius, Cottonville, 93; 2, Rae I. Riches, Prospect, 90; 3, Joy M. Ransley, Fullarton, 87.

Div. IX.—1, Ruth Chamberlain, Maylands, 90; 2, Joyce M. Kemp, York, 89; 3, Noleen V. Beasley, Maylands, 88.

Div. X (only entry).—1, Milton Lewis, Mile End, 80.

Div. XI.—1, Edith J. Busbridge, Gawler, 89; 2, Mrs. Doris L. Stacy, Maylands, 86; 3, Gloria D. Cooke, Croydon, 82.—C. L. Johnston, for youth director.

QUEENSLAND

Div. I.—1, George Alcorn, Albion, 96; 2, Janice Jackson, Mt. Whitestone, 95; 3, Max Wilson, Ipswich, 88.

Div. II.—1, Allen Crisp, Ipswich, 96; 2, John Metcalf, Mt. Whitestone, 95; 3, Lynne Miller, Postal Sunday School, 93.

Div. III.—1, Valda Bolton, Toowoomba, 98; 2, Dal Wilson, Ipswich, 97; 3, Marion Smith, Mackay, 96.

Div. IV.—1, Merle Jenner, Boonah, 98; 2, John Gleeson, Harlaxton, 92; 3, Marie Nutley, Toowoomba, and Ross Nielson, Mackay, equal, 90.

Div. V.—1, Shirley Martin, Ipswich, 96; 2, Vivian Boettcher, Boonah, 95; 3, Margaret Nielsen, Bundaberg, 94.

Div. VI.—1, Kevin Christensen, Rosevale, and Aileen Draney, Toowoomba, equal, 100; 2, Valerie Faulkner, Ipswich, and Vincent Christensen, Rosevale, equal, 98; 3, Ruth Bade, Rosewood, 97.

Div. VII.—1, Ruth Fergusson, Albion, 96; 2, Kenneth Boettcher, Boonah, 92; 3, Robert Cole, Mt. Whitestone, 89.

Div. VIII.—1, Ken Draney, Toowoomba, 94; 2, Shirley Giezenanner, Wynnum, 92; 3, Dorothy Scar, Rockhampton, 90.

Div. IX.—1, Mavis Hall, Albion, 95; 2, Myra Hinrichsen, Rosevale, 93; 3, Mary King, Harlaxton, 85.

Div. XI.—1, Leslie Christensen, Toowoomba, 80.

IVANHOE CHURCH OF CHRIST

31st ANNIVERSARY SERVICES

Sunday, Aug. 29—11 a.m., Mr. A. Hurren.

3 p.m., Pleasant Sunday Afternoon. Guest speaker, Mr. Hayden McCallum, B.A. Artists: Miss D. Clark, Contralto; Mr. L. Miers, Pianist; Mr. D. Scott, Violinist.

7 p.m., Mr. K. J. Patterson, B.Com.

News of the Churches

Tasmania

Hobart (Collins-st.).—Mr. Burt's Lord's day morning addresses, a series on a church big enough for God, before and after the Reformation, prove very interesting. Dorcas Society held annual meeting on July 8. Annual report was read by secretary. All officers were returned—President, Mrs. Jarvis; secretary, Mrs. Madel-Cole; assistant secretary, Mrs. Stranger; vice-president, Mrs. J. Boxhall. Gifts were brought and sold for Bethany Boys' Home. At monthly young people's fellowship tea on Aug. 1, S. H. Cooper spoke interestingly on his experiences as a prisoner of war in Japan. A men's fellowship has been formed recently, and following elected to office: Chairman, R. J. Boxhall; secretary, J. Holloway; treasurer, L. C. Moore. Sunday school has commenced anniversary practice.

Queensland

Annerley.—Church has secured services of a full-time preacher, and at morning service on Aug. 8 Mr. and Mrs. C. Latimer, from N.S.W., were received into fellowship. Five new members were received into fellowship by transfer during July (Mr. and Mrs. Mackay and two sons from Ann-st., and M. A. Coward from Charters Towers). Queensland youth organiser, Mr. Stow, exhorted church on morning of July 17. At evening service Mr. Campbell gave a chart address on the sun, young people rendering special musical items.

Gympie.—Special meeting of members was called on July 25, to discuss financial situation. Plan put forward by officers, of systematic giving to replace offering, was passed by congregation. Special appeal has been launched to wipe off present debt. Weekly Bible class meetings are being held in homes of members, special prayer being offered in preparation of anniversary drive of both church and Sunday school in September. Mr. Latimer was speaker at services on Aug. 1. Mr. and Mrs. Latimer spent some time at Gympie before taking up duties at Annerley.

Ma Ma Creek.—Work continues in good heart under leadership of Mr. Larsen. "Loyalty Month" is being observed with help of C.E. members, who are studying the booklet, "Five Studies in Our Plea." Bible school has begun a red and blue rally. Church regrets loss of Mr. and Mrs. John Metcalf, who were in church fellowship for more than forty years, and have gone to live in Toowoomba. They were given a farewell social and presented with an electric stovette, kettle and reading lamp. Overseas mission offering amounted to £25. Ladies' Mission Band gave £10 towards support of orphan. An offering of £12 was made for United Nations appeal for children.

South Australia

Prospect.—The wedding of Miss Joy Riches and Mr. Caudle took place on Aug. 7 at chapel, S. Riches officiating. Services on Aug. 8 were conducted by R. Vincent with good attendances. Fellowship was enjoyed with Mr. and Mrs. Jenkins, of West Preston, Vic., and Mr. and Mrs. Finlay, recent arrivals from Scotland. R. Vincent addressed fellowship at Nailsworth church on Sunday afternoon.

Croydon.—At gospel service on July 18, two men were immersed. Sickness was responsible for decreased attendance at both services. Bible school teachers' meeting was held on July 21. Good steady work is maintained in school. Men's Bible class attendance is encouraging. Good Companions' Club has commenced with membership of 23. K.S.P. and P.B.P. clubs hold interesting sessions. W. N. Bartlett continues a faithful pastoral and visitation work.

Cottonville.—52nd anniversary of church was held from July 17 to 20. Saturday evening C. E. rally, Sunday services, and Tuesday evening fellowship meeting were happy and enthusiastic. G. J. Andrews, of Dawson-st., Ballarat, Vic., was speaker, and brought encouraging addresses. Mrs. Andrews also helped as soloist. There has been much sickness, affecting attendances. Average offerings for July were £10/5/4; overseas mission offering was £62/8/2, an increase on last year. Three new scholars have been gained for Sunday school.

Kilburn.—A. Mackenzie is unable to continue as Bible school teacher because of ill-health, but will continue to make equipment for kindergarten and junior departments. Church is indebted to him for past faithful service. J. Edwards took charge of Boys' Life Brigade on Aug. 7, due to absence of captain, F. Lawrence, when 17 boys enjoyed an interesting session. Attendance at 10 a.m. Bible school on Aug. 8 was 105, including a new scholar. C. Smith, of Maylands, assisted as relief teacher. 11 a.m. service was conducted by members of Maylands church. Mr. and Mrs. W. Ewers were also present, and Mr. Ewers told story to young worshippers. D. Brooks gave a splendid address. 31 adults and 40 young worshippers were present. 7 p.m. gospel service was addressed by F. Collins, attendance being 30.

Fullarton.—At morning service on Aug. 1 attendance was good. Miss McKay, missionary-elect to Japan (Central Japan Pioneer Mission), addressed church on work in that field. Gospel service was also well attended. B. W. Manning gave monthly prophecy address. Miss Mary Symonds helped with two solos. A Bible school scholar, Rae Matthews, made the good confession. At church annual business meeting helpful reports were presented. There was a nett gain of 13 in membership. Contributions to general purpose fund totalled £622/15/5, and for debt reduction £41. It being Loyalty Month, on Aug. 8 B. W. Manning made mention of it in morning. At night two young ladies desired to follow their Lord in baptism. Mr. Archie Dawkins (a steward on s.s. "Macedon") gave his life story and conversion and a vivid gospel message, supported by B. W. Manning. Three little girls from Bible school made their decision to serve Christ—Jennifer and Elaine Wright and Patty Walker. A young man, Mr. Grimes (present for first time) also gave his life to the Lord. Chapel was full, many visitors being present.

Flinders Park.—"Happy Hours" have been continued each Wednesday by Mr. McLean with average attendance of 140 children. July 13 was annual church business meeting. Reports of all auxiliaries were read; splendid work has been done. Sports Club and basketball teams had an interesting season. Following were elected: Deacons, G. Houston, F. Russell, W. Powell, E. Richardson; deaconesses, Sisters G. Houston, R. Richardson, H. A. Lukehurst; ushers, E. Richardson, R. Hubbard, F. Hubbard, D. Bennett, R. Brunton, G. Clark, D. Francis; auditor, F. Hubbard; organist, Sister V. Pearce; assistant, Sister W. Webb; elder and secretary, H. A. Lukehurst. July 18 was 21st church anniversary. On morning of 18th, 80 were present. Family roll-call was answered by a large number. S. E. Matthews, one-time preacher, gave the address. At evening service R. E. Mossop, foundation member, gave an interesting address. Singing by ladies' choir and G. Houston was appreciated. 63 were present. At reunion social on July 22, 90 attended. Choruses,

community singing, favorite hymns and various items made up programme. W. Beiler, who conducted first service held in chapel, was speaker. Elder H. Francis spoke of early days. F. Hubbard, A. Pearce and R. Middleton also spoke. Presentations were made to H. Francis in recognition of his valued services as secretary and elder over a long period. Presentation was also made to R. E. Mossop as foundation member and Bible school superintendent. Posies were given to Sister F. Hubbard and Sister A. Pearce as oldest continued attendance followers. Supper was in the hands of deaconesses and helpers. A. Pearce cut birthday cake. Tent mission preparations are in hand. On Aug. 2, Mr. McLean welcomed new officers to officers' board. On Aug. 4 tent mission and prayer meeting were held. Doug. Bennett and Phyllis Parker will be married shortly. A kitchen evening was given to Miss Parker on July 31.

New South Wales

Marrickville.—Bible class had an enjoyable time at monthly fellowship tea at home of Mr. and Mrs. Benson. K. A. Rae was speaker. Miss Thompson, of Sudan Interior Mission, gave an illustrated address to members and friends of Y.P.S.C.E. on Aug. 3. Collection for U.N.O. children's appeal to date is £16/15/-.

Canley Vale.—Ladies' Church Aid held anniversary service on Aug. 5, when building was filled with ladies from surrounding churches. President, Mrs. F. W. Stimson, presided. Annual report revealed a happy year of splendid service. In addition to fulfilling obligations to Women's Executive and Forward Movement, society was able to raise £200 for manse fund. As well, gifts in kind were sent to Newington State Hospital, Pendle Hill Boys' Home, Ashwood House, Social Service Department and to individuals. Mrs. White and Mrs. Woellner sang solos, and Mrs. Saunders was speaker.

Victoria

Newmarket.—On Aug. 1, F. J. Funston, of North Essendon, presided and Mr. Armstrong addressed both services. On Aug. 8, Mr. Armstrong addressed morning service and Mr. Gardiner preached at night.

Ararat.—On Aug. 8, 29th anniversary of church was held. Mr. Miles, of Moreland, was speaker at the three services. A "pleasant Sunday afternoon" was spent with visitors from Ballarat. All services were well attended.

Bet Bet.—Foreign missions offering amounted to £18/5/-. Nineteen attended youth tea on Aug. 1, and six led in worship of youth service that followed. Sunday school has commenced practising for anniversary. Four scholars passed examinations, three with merit.

Geelong.—At morning service on Aug. 8, Mr. R. Edgar, of Mission to Lepers, was speaker. This proved a helpful service. At evening service D. R. Stirling was preacher, and a sister was baptised. On evening of Aug. 7, junior and intermediate Endeavours held an enjoyable social.

North Williamstown.—Service of R. Milne and A. Haskell in using cars to transport isolated members from Altona to meetings is appreciated. As a result fellowship has been enjoyed with Mr. and Mrs. J. Douglas, Mr. and Mrs. Vernon and Mrs. Gunson. All auxiliaries are in good condition. Fifty members of Young Explorers and Good Companions joined in visiting Yarraville Congregational Y.P. A Saturday evening Christian Fellowship has commenced. Mrs. S. McCann addressed Mission Band birthday on July 28. Clothing appeal for Europe brought good response. £24 has been received from members for U.N. children's fund, though no appeal has been made. Adj. Jones, of Salvation Army, was speaker on morning of Aug. 8. Leaders were encouraged by four confessions at a youth rally addressed by L. Trezise in evening. Mr. Trezise also addressed teachers' tea meeting.

The Australian Christian

Blackburn.—Gospel service on Aug. 15 was ably conducted by ladies of church. Mrs. Little presided; young worshippers' talk was given by Mrs. Miles, and Mr. Quirk preached. Mrs. Gove sang two beautiful solos. Work on manse is expected to begin soon. It was nice to see Mrs. Gill, sen., at organ again.

East Preston.—Mr. Watson continues a faithful ministry, giving inspirational and helpful addresses. On Aug. 8, morning speaker was Mr. Ferguson, of West Preston. Mr. Withers, minister of that church, presided. Evening service was conducted by Syd Burman. Preparations are being made for visitation evangelism campaign.

Hampton.—At the home of Mrs. Dennis on Aug. 14, the golden wedding anniversary of Mr. and Mrs. Glendinning was celebrated. Tributes to the life and service of this esteemed couple were paid and a presentation made. On morning of Aug. 15, the crusade for a Christian world was brought to the attention of the church in a special way. Social service offering was £8/16/3.

Prahran.—F. E. Buckingham commenced an eight weeks' campaign on Aug. 1 with an "every-member-present" service. Geoff. Williamson was received into fellowship. Aug. 8 was home-coming day. Congregations were largest for many years, and a great day of fellowship was enjoyed. T. Hagger and Dr. Hinrichsen were visiting speakers and gave fine addresses. Soloists were Miss W. Lee and Mrs. Harvey. 250 meals were served for day.

Kaniva.—Recently three young folk have confessed Christ (Audrey Young and Denis Merrett, of Lillimur, and Bill Clark, of Serviceton). They were baptised at Kaniva on Sunday evening following a fine meeting attended by 70 to whom Mr. Combridge preached. An offering was received for appeal for children; it amounted to £61. At 11 a.m. on Aug. 8, about 70 were present, when Dr. A. J. Saunders, on a surprise visit, was speaker. A church social on Aug. 11 was attended by 40.

Ringwood.—A pictorial service was conducted by Dr. Oldfield on July 29. Mr. Allan is doing extensive visitation. He continues to give appreciated addresses, and has commenced a series of evening sermons on "With Christ in Palestine." Keen interest is maintained in Y.P.C.E., and a visit by East Ringwood Baptist society was enjoyed. Attendances in S.S. are improving, and two new scholars were enrolled on Aug. 8. E. Jackson has gone to Mildura for six months, and is being missed from services.

West Preston.—Splendid meetings continue. On Aug. 8 C. Watson was morning speaker, and A. B. Withers preached at night. Two confessed Christ, and one came for re-consecration. Talent quest on Aug. 11 proved an outstanding success. Offering amounting to £10/3/10 was donated to U.N. children's appeal. Mr. Withers addressed both services on Aug. 15. 124 broke bread, and 83 gathered for gospel service, when four were baptised. It is hoped that work will soon commence on new kinder hall.

Bendigo.—On Aug. 3, young people from Harcourt and Castlemaine visited young people's fellowship and a happy evening was spent. During July there was one decision for Christ. Meetings are well maintained. On Aug. 4, half-yearly business meeting was held around tea table; about 50 were present, and a happy spirit prevailed. Duplicated reports saved time which was spent in general discussions on work. It has been decided to instal a screen between hall and kindergarten room to assist catering committee at teas and suppers.

Red Hill.—On July 29, Y.P.S.C.E. and church members held a prayer meeting; F. Butler was speaker. B. Burn was speaker at morning service on Aug. 1 and again at gospel meeting. Attendance was good. Miss P. Holmes sang a solo. The preacher, N. Moore, has been sick. L. Brown has undergone a successful operation at Melbourne Hospital. On Aug. 7 church members and Y.P.S.C.E. held prayer

meeting; R. Pritchard was speaker. R. Pritchard addressed Y.W.L. on Aug. 8, and then gave an address to congregation. He also preached at gospel service. Out of 13 Sunday school scholars who entered for examination three passed with honors, there were two merits and eight passed. On Aug. 9 Mr. Manning (Parkdale church) visited Red Hill and instructed visitation team in work for forthcoming evangelistic effort.

Moreland.—During absence of Mr. Miles on leave, fine addresses have been given by Mr. Atkin, Mr. Lee, Dr. Oldfield, and Mr. Wiltshire. On Aug. 8, Moreland chapter K.S.P. creditably carried out order of services during day. Mr. Preston spoke in morning, and Dr. Kemp gave a splendid gospel address. Misses Silver and Mallett, who had been baptised, were welcomed into fellowship on Aug. 1. An excellent concert by Metropolitan Choristers, under Mr. Max Bolderson, was held on Aug. 7. Proceeds are to be used in installation of aeolian organ recently acquired.

Ballarat (Peel-st.).—Meetings have been well attended, although sickness prevails amongst a number of older members. Mr. and Mrs. McKenzie continue their faithful witness. All auxiliaries are functioning well. Ladies' Guild continues faithful service. Baseball team is doing well in competition. Sympathy of church is extended to Mrs. A. Graham whose father passed away suddenly, also to relatives of eldest boy of Mr. Smith, who was killed in an accident on July 30. A number of Bible school scholars passed at State examinations. Interest and attendances in school work are maintained.

Caulfield (Bambra-rd.).—Work generally is a cause for thanksgiving, and reflects credit upon ministry of W. W. Saunders. Interest and attendances are well maintained, 168 being present on evening of Aug. 8; 164 communed for day. Average is well over 150 each week. Church welcomed back Mrs. Murray and G. Murray after absence of some months at Macedon; they are again in active membership. Sympathy is extended to Mrs. Hosking in loss of mother, Mrs. Miles in death of a sister, Mr. Frencham in loss of aged father, and Mrs. Burton in death of husband. Preparatory work in connection with visitation evangelism is under way under leadership of E. J. Miles (Moreland) and W. W. Saunders. Four prayer meetings are held in different centres each Tuesday and two prayer sessions at 8 a.m. and 8.30 p.m. on Sundays. There have been seven additions by faith and obedience. Tennis clubs reached semi-finals, as did young women in basketball competitions. Football club is enjoying a successful season and is also in semi-finals with only one defeat for season. Clarrie Smith is acting choir-master in absence of Mr. Machin in Perth.

Carlton (Lygon-st.).—M. McNicol, of Naracoorte, S.A., and Mr. and Mrs. A. Fraser, of Newcastle, N.S.W., and other visitors had fellowship with church on Aug. 1. Women's Mission Band held annual business meeting on Aug. 4, following officers being elected: President, Mrs. J. Rankin; vice-presidents, Mrs. G. Berry, Miss Craigie; secretary, Mrs. J. Magilton; assistant, Mrs. Prescott; treasurer, Mrs. Demerol; pianist, Miss Pittman. Morning services are well attended. "Crusade for a Christian World" was launched on Aug. 1, when R. M. Wilson made an appeal to members to help to increase membership. He preached at all services on Aug. 1 and 8. Miss W. Lee, Mrs. Atkinson and D. Streater sang solos and Mrs. L. Ladgrove and Miss D. Keats a duet at gospel services. Community singing after gospel meeting is enjoyed by young people. Thirty attended prayer fellowship at home of Mrs. F. Haines on July 31, and 22 gathered at Mrs. Piper's on Aug. 7. Geoff Barnett was able to attend gathering at Lord's Table on Aug. 8; all are pleased at

his recovery. Beverley Lonergan is getting better after accident. Church's sympathy is extended to Mrs. Carr in her recent bereavements.

Dandenong.—Excellent services were held on Aug. 15. Morning worship was held in town hall; over 100 Scouts and Girl Guides paraded. 140 broke bread for day. Second of series of special evangelistic meetings conducted in town hall was well attended, with one decision and three reconsecrations. Offerings for day for local work broke all previous records, second time for month that this has been accomplished. There was one reconsecration at evening meeting. Mr. Peter French (York-st., Ballarat) was soloist for afternoon and evening meetings.

East Emerald.—Church has been blessed of late by visiting preachers. P. Foster, of North Fitzroy, and party from their camp always bring encouragement. A recent visitor was Mr. Mickelborough who gave a lantern address on "The Life of Christ" which was appreciated. W. R. Hibbert, of Emerald, takes full service first Sunday each month, this month bringing Hariba Waghmode out on second Sunday. Mr. Waghmode's addresses were a blessing, and children were delighted to have their own names in Marathi on colored papers as reminders of visit. Mr. Berry, who has done so much for churches in area, continues to help us in fellowship of each Lord's day. Ivy Nightingale, caretaker, has just completed a new decking on ramp to chapel door, and a new tank and stand and grounds have been fenced with new material.

Shepparton.—Church anniversary services were conducted on June 27, when F. Manning addressed well-attended meetings. At "pleasant Sunday afternoon," an offering was taken in aid of Mooroopna Hospital. D. Butler continues to give excellent addresses at all services, and church regrets that he will be leaving at end of month. J. Lewis, of Albury, will take over work at beginning of September. Men of church held a meeting to form a Men's Club, also to plan a course of action to advance Crusade for a Christian World. On July 25 a choral service was conducted at night, when favorite hymns were sung, and Mr. Butler gave a brief outline of history of many of them. Ministers' Fraternal planned an exchange of pulpits among Protestant ministers on Aug. 8, and services that day were conducted by Mr. Baker, of Baptist Church, in morning, and by R. Little (Methodist) at night. Attendances lately have been affected by sickness among members.

BIRTH

WILLIAMS (Brooker).—On Aug. 6, at Margaret Coles, to Marje and Rod—a daughter (Glenys Joy).

APPROACHING MARRIAGE

LANGFORD-WALKER.—The marriage of Gwenda, only child of Mr. and Mrs. W. R. Langford, Beach-rd., Mentone, to Irvine, only son of Mr. and Mrs. W. H. Walker, Daylesford, will take place at Wesley College chapel, Punt-rd., on Saturday, August 28, at 4.45 p.m. Mr. A. B. Withers will officiate.

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Communism and Christianity

★ Ethelbert Davis, our New South Wales correspondent, refers to the question of Communism, Rome and baptism, and need of Christian unity.

E. J. DAVIDSON, rector of St. James Church, Sydney, resigned as chairman of the Australian-Russian Society. His action has caused quite a deal of comment, in view of the fact that he was so actively associated with the society. He said that he resigned "in the interests of personal integrity, and because of my unwillingness to be associated in the remotest way with Communism." There are many who, like Mr. Davidson, feel that more is involved than political philosophy. In his letter of resignation, Mr. Davidson said that he had no political prejudices, but he believed he must speak the truth. "There are," he said, "three differing views on Soviet Russia and Communism—first, uncompromising hostility; second, an unwillingness or inability to be critical where Russia was concerned; and, third (his own view) that vicious anti-Sovietism should be resisted, but that unqualified approval of Russian methods must similarly be resisted." "I believe," he continued, "the crucial of our time is Britain-U.S.A.-Russian relationships and I shall not cease to do what little I can, however ineffective, to better these."

These things are causing concern to many Christian people who feel that there can be no peace in the world while the relations between these countries are so strained, and while Communism with its godless creed and its aggressive and destructive tactics continues.

Rome and Baptism

At Altonville, N.S.W., recently, a man and woman who had been strict Roman Catholics had been converted, and are now both opposed to the Roman Catholic Church. They told of this incident in their experience: "We have three children; one was baptised a Roman Catholic, the other two were not baptised at the time of our conversion. We did not intend to have them baptised Roman Catholics. One day we left the two children with my wife's mother while we went shopping. During our absence a priest came to the house. He advised my mother-in-law to take the children straight to the church and have them baptised, as there was no time like the present, for if they died they would go to hell. Mrs. —, a good Catholic, next door, raced them off to church and had them baptised without our consent."

What possible benefit the baptism could be to the children one wonders; but according to Catholic theological reasoning, the deceitful act of the priest makes them members of the Roman Catholic Church, at least for census purposes.

Sunday Sport

The Newcastle Municipal Council had strongly ruled against Sunday sport on council grounds. In a popular referendum the people of Newcastle declared their attitude against Sunday sport. Advocates of Sunday sport were well beaten after a strenuous battle was fought. There have been those who deliberately defied the ban. That led to a prosecution by the council. The council, by the Sunday sport advocates, was threatened with defeat at the next election. Numerous candidates favoring Sunday sport were selected to oppose the aldermen who refused to go back on the people's decision. The result of the election was a crushing defeat for the Sunday sporters. In spite of the defeat there are those who are openly urging people to defy the council's laws.

It is unusual these days to find a council that is willing to take a stand against the desecration of the Lord's day. Where the issue has been raised in many instances Sunday sport has been permitted.

A United Church

"Sydney Morning Herald" carried a statement made by the Archbishop of York, Dr. C. F. Garbett, when addressing the Lambeth Conference at its closing service at Westminster Abbey. He said that this is an hour of crisis. "With the discovery of the atomic bomb we live more nearly in the spiritual atmosphere of the first Christians, who expected at any time the end of the world. Before it is too late we must preach the gospel. The central truth of the Christian faith was the only and complete answer to man's cry for light and for deliverance."

Continuing, he said, "Only a united church could stand firm against Islam, Hinduism and Communism." "How can we," he asked, "expect the nations to seriously consider the church's appeal for peace when Christians are unable to meet together?"

One wonders what would be the measure of the rejoicing of the pioneers of restoration could they be with us to-day, and know of the almost universal appeals for union.

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5.15 p.m., Fellowship Tea.

7 p.m., "The Threefold Work of the Holy Spirit."

Preacher, K. A. Macnaughtan.

DONCASTER CHURCH 85th ANNIVERSARY,

SUNDAY, AUGUST 22.

Speakers:

11 a.m., Mr. W. F. Nankivell.

7 p.m., Mr. R. A. Banks.

Tuesday, Aug. 24, 8 p.m., Athenaeum Hall, Main Rd.

Combined Anniversary Social and Farewell to Mr. and Mrs. R. A. Banks and family.

Past members and friends invited.

"SECOND COMING OF CHRIST" CONVENTION,

Prahran Chapel, High St., SATURDAY, AUGUST 28.

3.30 p.m., subject, "The Twofold Coming of Our Lord." Speakers, Mr. J. K. Bond, Mr. D. R. Stirling.

5 p.m., Basket Tea. Conference and discussion. Leader, Mr. F. E. Buckingham.

7 p.m., subject, "The Challenge of His Coming." Speaker, Mr. Ridley Kitchen.

SUNDAY, AUGUST 27.

11 a.m., speaker, Mr. J. Wiltshire. Subject, "The Coming of the Lord and the Sanctification of the Believer."

7 p.m., subject, "Watching for Our Lord's Return." Speaker, Mr. F. E. Buckingham.

Singing led by special choir conducted by Mr. W. K. Austin.

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Obituary

Mrs. Ada M. Astbury

ON July 22 Mrs. Astbury "fell asleep" after a long period of ill-health. She made the "good confession" under the ministry of G. T. Fitzgerald on Nov. 1, 1936, and received "the right hand of fellowship" from the church at York-st., Ballarat, Vic., where she worshipped faithfully as rapidly failing health would permit. Though never really free from sickness, she bore it as only a Christian can, without a murmur of complaint. Her pain-racked body, though only 39 years old, has been laid to rest till "this corruption shall put on incorruption." The church joins the devoted husband and the four young children in their hour of bereavement.—H.M.L.

Lillian Louisa Bain

A MEMBER of the Williamstown church of Christ, S.A., for 50 years, Lillian Louisa Bain was baptised by the late A. C. Rankin in 1898. Throughout her life she was an energetic and faithful worker in church and Bible school, serving for 30 years as a teacher in the school. She was president of the Ladies' Committee and Guild for many years, a task which she only laid aside in recent months before her home-call. Our sister manifested a wonderful spirit of cheerfulness and hope in her Lord, always ready to help in every channel of service for him. She entered her rest on May 17, and was laid to rest at Williamstown on May 18. The church commends her husband, A. Bain, and friends to the Master's care.—H.E.P.

Mrs. Janet Todd Bray

AT the advanced age of 81, Mrs. J. T. Bray, of Camberwell, Vic., after a lingering illness, passed to her eternal reward. Mrs. Bray spent her earlier years in the Ballarat district, where for about a quarter of a century she was a member of the Presbyterian Church. It was more than 20 years ago at the Hawthorn church of Christ that Mrs. Bray was baptised by our late T. H. Scambler. For the past five years she had experienced failing eyesight, culminating in total blindness. As so often is the case, this only served to open the eyes of her soul. Those who knew Mrs. Bray were impressed with her unfailing love and devotion, her high idealism, her unquenchable cheerfulness and her unfaltering faith in God and goodness. She loved her family, who were constantly gathered up in her prayers. She had a heart of tenderness towards all people, and her prayers for all men rose like incense from an altar in the temple of God. While her physical sight receded, her spiritual vision advanced. She beheld the King in his beauty; she saw the land of far stretching distances and of the unsetting sun. To her daughter, Mrs. E. Peters, and other members of her family, the sympathy of the church at Camberwell has been extended.—W.F.N.

Edith Ethel May Mewitt

AFTER faithful, consistent witness for her Master for over forty-nine years, Edith Ethel May Mewitt, of Williamstown church of Christ, S.A., was called home after a brief illness on May 17. Baptised by the late A. C. Rankin, our sister used her life for Christ in every way she could with humility and sincerity. We praise God for yet another life well run, and commend her husband, five sons and daughter to the comfort of the Spirit.—H.E.P.

Mr. Parker

THE church at Bendigo, Vic., has sustained a loss in the passing of Mr. Parker at the age of 78. For a number of years he was associated with the Anglican Church, having occupied the position of verger of St. Matthews, Prahran. He and his wife were baptised during the Chandler-Clay mission at Malvern

in 1918, during the ministry of Mr. Southgate at Valetta-st. Their home was always open to the students of the College of the Bible, to whom they endeared themselves. The first meeting called to commence the new work at Springvale was held in the home of Mr. Parker at Dandenong, and for a time his membership was at Windsor and Moreland churches. In recent months Mr. and Mrs. Parker moved to Bendigo to be near their daughter, Mrs. Woolan. Our brother was called home on Sunday, July 18, at Bendigo Base Hospital, after a short illness. He loved his Lord and the church, and after a fitting service in which the writer was assisted by Mr. F. C. Ivory (Methodist), Major Wright, and Adjutant Lawrence (Salvation Army), and members of the Rechabite Lodge, he was laid to rest in Bendigo Cemetery on Tuesday, July 20. The church extends sympathy to the sorrowing ones.—C.J.R.

Mrs. Isabella Ruston

ON July 14, at Bendigo, Vic., Mrs. Isabella Ruston, a devoted servant of the church, went home to be with her Lord. It was only a month ago that the "Australian Christian" reported the celebration of our sister's 90th birthday, her seven living children all being present for that occasion. On the following Sunday Mrs. Ruston was in her accustomed seat at Short-st., but a few days later contracted a chill, from which she did not recover. As Miss McAlister our sister was baptised at the North Fitzroy church at the age of 21, and after her marriage in 1883 she came with her husband to Bendigo district and broke bread with a few members in a home at Kangaroo Flat. In 1927 she came with her family to Bendigo city and met with the brethren in the Temperance Hall. Mr. Ruston died in 1929. It was an inspiration to see Mrs. Ruston's devotion to the church, and she was a fine example of loyalty in attendance at the Lord's Table. The church at Bendigo has lost a beloved member and friend. Her tired body was laid to rest in Bendigo Cemetery on July 16, after a service in the chapel at Short-st. To the sorrowing family we extend sincere sympathy, but rejoice that they have received a legacy of a fine Christian example.—C.J.R.

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