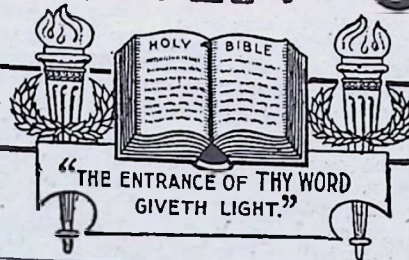


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Facing the Crisis of the Times

CONFERENCES of churches of Christ, to be held in all States except South Australia, within the next few weeks, ought to be significant gatherings at which vital decisions are made concerning the future programme of the church. The times in which we live demand of Christian leaders the best efforts they can make to save the world from the disaster that may come upon it from the devices men have made, devices which the scientists themselves confess are capable of destroying civilisation.

There are many minor details that can occupy the time of conference; and if these become major items, then the purpose of the gathering is not fulfilled. When Jesus was speaking to the woman of Samaria at the side of the well, the disciples wanted to ask why he was talking to such a woman, but Jesus would not permit small talk on such a vital occasion. There were issues of greater importance to be faced than the breaking of a social custom. Jesus took the mind of his brethren away from a minor question and made them face the real situation. Were they not surrounded with hundreds of men and women without the knowledge of salvation? "Lift up your eyes," said Jesus, "and look on the fields; for they are white already to harvest." The pressing claim of that moment was not to ask questions about social customs, but to go to the men and women of Samaria with the word of eternal life and to win them for the Lord.

Dare the church waste time on details while society is being whipped into a stormy ferment by the whirlwinds of this new, scientific era! It is said, with what degree of truth we do not know, that, while the Communist revolution was about to break upon Russia with its frightful fury, officials of the Russian Orthodox Church were in conference discussing such questions as to whether certain ritualistic cus-

toms ought to be observed. Can a church that does not seek to face up to the modern situation come through this crisis with victorious conquests? Certainly not!

To meet this new era it does not require that the church modify her doctrine to suit modern people. It means that Christians ought to understand the shortcomings and errors in the rising social movements, be farsighted enough to see their dangerous trends, and have the courage to withstand the pressure of public opinion. It also demands the ability to present eternal truths of the gospel in a way that makes them effective in a modern world.

Need for Loyalty

Ways and means ought to be found to create a greater loyalty among church members to the principles of the kingdom of God. Ignorance of the vital doctrines of scripture must be banished by a type of preaching that is capable of arresting attention and of bringing to men essential Christian truth. Church members seem to be in need of a conviction that will give them the strength to stand alone. Instead of drifting with the crowd in the workshop or office, they ought to resist the evils about them. When they move to a new community, members must not be afraid to raise the standard of New Testament Christianity. Those who have been loyal have found others ready to join them in the commencement of new causes. Conferences are occasions when plans could be made to build up the faith of church members.

Help Youth

Young people are likely to feel the blows of the modern storm of life more severely than the rest of the community. The materialistic aspects of this age are being presented to them in film, radio, magazines and books.

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Jesus and a Woman of Samaria at Sychar.

Role of the Brahmin

Dr. A. J. Saunders, who has had a wide experience in missionary and educational circles in India, contrasts the ways of Brahmins with the way of Christ.

WE are to consider in this study the role of the Brahmin in the social and religious life of India. Out of all proportion to their numbers, the Brahmins wield a tremendous influence throughout India. They are only about 10 per cent. of the population, that is some 35 to 40 millions, but the Brahmin is to be found in every position of administration, of responsibility and power, and of leadership. The reason for this is to be found in several well-recognised causes of Brahmin ascendancy. The first is religious. The Brahmins were the priests of early Hinduism; in fact their influence and power gave the name of Brahmanism to the whole system. The term comes from Brahma, the name given to the supreme Hindu deity. In the early Vedic period we see emerging a class of priests whose work it was to officiate at worship. They took the name Brahmins; it is to this priestly class that we are indebted for organising the worship of Brahma into a system, and also for producing the religious literature of India. From that time to the present the Brahmins have exercised great authority, and have been held in the highest esteem, amounting almost to awe and reverence as being the representatives of Brahma—the supreme God of the world.

Another reason for the ascendancy of the Brahmin is that for centuries they have been educated, and in earlier times the only educated people of India. Education naturally gave them a position of leadership. Not only were they the priests, but they became also the teachers, the writers and authors of the sacred literature, the law givers, the poets, epic writers and story tellers. Their ability and application gave them a status of the highest regard among the people. All these activities gave the Brahmins a general recognition and a place of great leadership and authority throughout the land and among all the people. Although challenged in recent time by educated non-Brahmin groups, the Brahmin has been able by his cleverness and ability to maintain his place as the first man in the land.

The Brahmin is born into his status, but theoretically Brahminhood may be attained by character and good works, though I have never seen or heard of a Sudra—the lowest of the four chief castes, rise and be proclaimed a Brahmin. Some years ago I was delivering a lecture at the Madras Y.M.C.A. I made some reference to the hereditary Brahmin caste. My chairman was a Brahmin lawyer; in his concluding remarks he said that Brahminhood was not always hereditary, it could be attained, but I have never heard of a Sudra-Brahmin. In the Mahabharata—one of the two great epics in Indian literature, there is an interesting discussion on this question of—Who is a true Brahmin? One speaker said that the true Brahmin was he in whom truthfulness, forgiveness, good conduct and mercy were found; that the Sudra who possessed these qualities was not a Sudra, but a Brahmin; but that the Brahmin who had them not was a Sudra. Here is a case where Brahmins should have been degraded to Sudras or even lower. Mrs. Sinclair Stevenson in her recent book, "The Rites of the Twice Born," illustrates the attitude of asceticism in the following story:—

Mrs. Stevenson says that she happened to be in an outcaste quarter of the town, during the awful influenza epidemic of 1918, when people were dying in terrible numbers. Some of them drew her attention to an unknown stranger whose friends, seeing that he was stricken with disease, and fearing infection, had got out of the station hard by and had deposited the

dying man on the verandah of an empty house; then, abandoning him there, they had themselves slipped away in the darkness.

On a bridge above two sturdy, powerful Brahmin ascetics were sitting, intoning sacred verses in the quiet starlight. The writer, Mrs. Stevenson, asked them who they were. "We are holy men," they replied. So she suggested that they leave off hymn singing for a little and come and help her to carry the unknown sufferer to the hospital. Never will I forget, says Mrs. Stevenson, the astonishment and



Holy Man in India Seeking Salvation by Works.

blazing anger with which they enunciated the foundation truth of the way of asceticism, that road to which the path of works and the path of devotion ultimately lead. "We," they cried, "are holy men—sanyasis; we never do anything for any one else." There was nothing wrong in that attitude of the ascetics; it was the natural and inevitable result of Hindu teaching. They were not to be troubled with the affairs of men; meditation, inaction, Yoga, is the attitude of the Hindu holy man.

THE LORD'S TABLE

The Breaking of the Loaf

AT the conclusion of the feast in the upper room, Jesus took a loaf of bread from the table and broke it. After it had been broken and given to the disciples, Jesus said, "Take and eat, this is my body" (Matt. 26: 26). In Luke's account and also in Paul's first Corinthian letter, the body Jesus referred to is the one given or sacrificed on our behalf. Jesus mentioned his death on Calvary as though it had occurred when he was speaking to his disciples in the upper room. Jesus was not making reference to his physical body, but rather to the sacrificed body, when he said, "This is my body." It was not until the loaf had been broken that he saw in it a symbol of his own body: the body sacrificed on the cross.

The dramatic act of breaking the loaf set out in advance before the disciples in the upper room, the mighty event that was to take place on the morrow, at Calvary. Jesus looked to a future event. Each time we break the

But from the Christian point of view such conduct is intolerable, unsocial, and harshly condemned in Jesus' story about the Good Samaritan.

There are two phases of Hindu-Brahminism, however, which we cannot overlook: they are their outstanding leadership and administrative ability, and the narrowness and unsocial sectarianism of their religious outlook. Let me introduce to you several of the recognised Brahmin men of affairs in India in recent times. Many of the Congress hierarchy are Brahmins: in earlier times there were Gokhale and Ranade and Lajpatrai; in more recent times one thinks of Mohan Malaviya and his son Pundit Nehru. A few years ago there visited Australia Srinivasa Sastri, who made a deep impression by his addresses wherever he went. The Prime Minister of the Congress Ministry in Madras for their short period of office was C. Rajagopalachari, and the able Dewan, or Prime Minister of the Travancore-

India State is the well-known Sir C. P. Ramaswamy Iyer. In the realm of writers, scientists, scholars beginning with Sir S. Radhakrishnan there is a long line of great Brahmin names to whom India is indebted for research and advance.

But on the other hand Brahmin priests are responsible largely for the narrowness and unsocial sectarianism of their religious and

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loaf at the Lord's table we declare, in a symbolic act, what Christ achieved for us on the cross. We look back to the past. In this act of breaking and partaking of the loaf we are made aware of God's gift to us in Christ. We also declare we are partakers of his nature and spiritual life.

When we come to this table in reverent devotion, and share in the service in which the bread is blessed and broken, we become aware that God speaks to us again of his love made manifest so clearly at Calvary. We are more conscious then of the inner meaning of the words of the Master when he said, "God so loved the world, he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

An Old Syriac Manuscript

Eric J. Buchanan, of East Kew, Victoria, discusses some interesting points revealed in an ancient document discovered at Mt. Sinai.

AMONG the ancient Biblical manuscripts discovered in our age, one of the most important is the Old Syriac manuscript of the four gospels, found by two Cambridge scholars, twin sisters, Mrs. Smith-Lewis and Mrs. Gibson. It was found in 1892 in the Monastery of St. Catherine on Mt. Sinai, the same place where Tischendorf found the great Codex Sinaiticus. In the period 1892 to 1906, Mrs. Lewis made six visits to photograph it. Sir Frederick Kenyon describes this find as one of first-class importance, as the version is one of the earliest translations of the New Testament, probably made about the end of the 2nd Century and therefore made from Greek manuscripts older than any we have at present. It is called the Old Syriac because it differs slightly from the version used by present day Syrian Christians, both in language and readings.

On looking over a copy of this manuscript several interesting renderings were noticed. In Matthew 16: 18, the story of Peter's good confession, we see that the same word *Kefas* is used for the name Peter and for a rock. But the Syriac language makes it perfectly clear that the first *Kefas* refers to Peter, while the second cannot possibly be Peter, or any living thing; hence it is Peter's confession of Jesus as the Christ that is the foundation of the church. This shows that Rome's claim for the text is wrong.

Again, in Matthew 27: 17, Pilate asked, "Whom will ye that I release unto you? Barabbas or Jesus which is called the Christ?" That is as the Authorised Version puts it. The

Syriac has the name of Barabbas as "Jesus Bar-abba," and it gives a wonderful contrast between two men set forth for a choice to be made—Jesus Bar-abba or Jesus called the Christ. This fact is attested by the Palestinian Syriac Version, and by the historian Bar Bahlul, who says it is so written in "The Gospel of the Separated." Probably Barabbas was given the name because he promised to free the Jews from Roman rule.

That wonderful passage in John 14: 1, "Let not your heart be troubled: ye believe in God, believe also in me," is rendered by the Syriac as: "Let not your heart be troubled: believe in God and ye are believing in me." This is how the version expresses our Lord's divinity. Now the word *belleve*, in both cases, is the Greek word, *pisteuete*, which, as the margin in the Revised Version shows, can be read either as "believe" or as "ye believe." The Syriac language has no confusion, and can only be read as we have given. When Mrs. Lewis showed this to the monks they said they had always read the Greek in that way, and so did others of the Greek Orthodox Church.

Finally, the Syriac version in John 14: 22 gives "Judas Thomas" as the real name of "Judas not Iscariot," and the famous historian of the 4th Century, Eusebius, says that the name of Thomas the Twin was Judas.

We notice that all these readings, over 1500 years old, only serve to bring out points in the scriptures more clearly, and nowhere do they affect the inspiration of the sacred record. Surely this testimony cannot be denied!

ocean and the wooded hills. The glory of the great God of all ages in all around we saw, and it gave us a longing like David, for the wings of a dove, not to be at rest, but to fly away through the earth and see more and still more of the wonders of God's handiwork. But that is not what I want to write about. That was the setting in which we read from the pages of Robert Louis Stevenson's "Virginibus," those words of wisdom, "Happily we all shoot at the moon with ineffectual arrows; our hopes are set on an inaccessible El Dorado; we come to an end of nothing here below. Interests are only plucked up to sow themselves again like mustard. You would think, when the child is born, there would be an end to trouble; yet it is only the beginning of fresh anxieties; and when you have seen it through its teething and its education, and at last its marriage, alas! it is only to have new fears, new quivering sensibilities, with every day; and the health of your children's children grows as touching a concern as that of your own," and so on and on.

The liquor hours referendum held on February 15 proved to be an overwhelming victory for the continuance of six o'clock closing of hotel bars. The government, which has been so tardy of reform of the abuses of the liquor trade, has been told plainly by the people of the State that they do not wish to see an extension of the hours for the sale of liquor. The New South Wales Temperance Alliance is now determined to fight for re-introduction into the Liquor Act the local option provisions repealed last year. The Alliance is also determined to sponsor the entry into parliament of any man who will give an assurance to vote for local option. From the Temperance Alliance we learn that 35 States of the United States have local option, and in the past 25 years, 17,000 local option polls have been held there, and of that number since prohibition was repealed, 12,000 centres have voted dry again.

A Good Reader

Our N.S.W. correspondent, Ethelbert Davis, writes of an elder's interest in Bible and church, of the glories of nature and of the new interest in liquor reform.



Enlarging the thought of number 6, the author impressively says, "We outgrow a thousand childish conceptions. After years of absence we return to the home of our childhood. How everything has changed! The old house, the barn, the fields in which we played or toiled, the hill down which we coasted, the brook where we bathed, or fished, or skated, have all dwindled in dimensions. Our life, within and without, has become enlarged. Along with the ideas of childhood there is danger that we cast away our faith in our father's Bible. Our danger lies in our real ignorance of it; the remedy is better, more comprehensive knowledge."

It was the "Australian Christian" that kept the elder versed in the doings of the churches and in the thought of the brotherhood. It was books like those that gave him his insight into the scriptures and the way of salvation. It would take the pen of a poet to describe the glory of the scene of sunset on the blue

The Crisis

(continued from front page.)

Efforts are being made to organise them into social groups in which they lose individuality, initiative and personality. Only the Christian gospel is capable of saving them and making them self-respecting persons with purpose and character. Ought not the State conferences encourage the moral and spiritual efforts being made within Sunday schools, clubs and families? As young people of the community are gathered together and presented with the call of self-surrender to Christ so they will become new disciples capable of living effectively in this new age.

Evangelistic Campaigns

We believe that evangelism ought to be more prominent in conference programmes than ever before. We may excuse our failure to make progress by pointing to satanic powers in the world. However, we must realise the church at other periods has been up against opposition just as formidable as that we see to-day. If we turn from the urgent task of serving the Lord so that men may be added daily to the church, we shall find others taking the place we ought to be filling. The Lord is seeking a people who will GO into all the world and preach the gospel. Those who make the effort and GO will find the power of the Lord with them always, even unto the end of the age. The cry of each conference delegate must be the cry of Paul, "Woe is me if I preach not the gospel."

It is our hope that, in the new conference year, mission efforts among young and old will mark the beginning of a new advance for churches of Christ in Australia.

Among American Disciples

A. Anderson, in this third article, discusses institutional work established by missionaries.

DAMOH, another station of the American Disciples, had to be missed. We regretted this, for had we visited this place, we would have met John Singh, another missionary associate—the first one chosen by the mission for this office.

Our last visit among the missionary group was Pendra Road, a few hours' journey by train from Bilaspur. We were fortunate here, in that we had twenty-four hours to see their work. The area is a picked location, on a fairly high elevation, and suffers much less from heat than the lower parts. It is generally regarded as a land of plenty, and as far as foodstuffs are concerned, is little troubled by rationing. Rice, for instance, can be bought in large quantities without a permit and for a reasonable price. There are restrictions on exporting it from one area into another.

The mission work is away from the town in thickly wooded mountains. Somewhere in these mountains, Dr. Don McGavern and Mr. Gambo were stalking wild game. Deer abound in plenty around these places, and it is not uncommon to see a dozen or more grazing not far from the road or rail track.

Mr. and Mrs. Herman Reynolds, who made the acquaintance of many of our folk in Australia, have charge of the general evangelistic work. We gave them a surprise by landing unexpectedly in a station gharry (small horse cart). They did not expect us for a day or two, but this did not take away from the splendid warmth of their welcome.

An American Army jeep, that our missionaries acquired from surplus supplies, made our means of transport easy and comfortable, and shall I add, speedy. An outstanding piece of work commenced by the American Disciples is the TB sanatorium. It was commenced some years ago. Situated in the higher elevations, the place is ideal for such a venture, the climate being bracing and cool. Though this is India's cool season, we had to come to these areas to see fires lit at night for warmth. At Pendra Road there was a tinge of frost in the air, and consequently a welcome log fire burning in the grate.

During the depression days, the American mission appealed to other missions for assistance; for if such assistance was not forthcoming, there was a danger of the place closing. As TB patients were sent from these other missions, they were not slow in helping to relieve the situation. Thus the sanatorium weathered the storm, and is now more firmly implanted than ever, and the Government now makes substantial grants to the work. The institution is now a union institution and run by a united board. It is still a Christian institution, and has a Christian Indian doctor as superintendent, and Christian nurses and staff. The American Disciples supply one American nurse. The whole work is one that is Christlike and highly regarded by people of all castes.

Another interesting piece of institutional work done by the mission is that of the vocational high school. It is such a splendid piece of work that in due course it will have an article to itself. Its aim is to give the girls an education and at the same time fit them to become the future mothers and keepers of the home. There is hardly a task or craft that could be turned to advantage that is not practised here. The place is called Suman-Khatan, and is definitely well named "Garden of Flowers." To see these girls living in such surroundings and coming under the influence of a Christian leader like Miss Harrah causes one to thank God and to look

forward with more confidence to Christian homes for India.

With Mr. Reynolds and Dr. Bonham, we looked at the chosen site for a new hospital. Our American friends see a future for missionaries in India, and at Takhatpur we saw a hospital in the course of erection, and here at Pendra Road, a site where it is hoped a hospital will soon stand. Dr. and Mrs. Bonham, until recently, were located at the hospital at Damoh; now the task of creating a new work at Pendra Road is left in his hands. There is much hard work ahead, but Dr.

Sunday School and World Unity

IT is fashionable to use the word "community." There is more talk than clear thinking about what is involved in the use of the terms community, community centres and world community.

It is a startling fact that the community has expanded. This fact has its implications on the little Sunday school in rural areas, the struggling school in inner suburbs and the school in a thriving suburb.

The "Bethany Church School Guide," in a recent article, reasons that no longer is one a citizen of a local community: one is a citizen of *one world*. The economic and political life of the world has drawn the nations of the earth together so that one dare say that it lives to itself alone. If the world by the very nature of its existence to-day must think as a political unit, should it not follow that we must think in terms of *one church*, the ecumenical church, for the *one world*? It is possible for the church to bring the full force of its spiritual resources to bear upon the life of the world when divided into many camps that will not work together? If political unity is a necessity, is not some unity of the Christian forces of the world an equal imperative? The superintendent should be a man of vision and see the place of the little school, of which he is the head, in the total set-up of the Christian brotherhood around the world.

How Influence the Community?

If the Sunday school is not to be an exclusive institution on the corner, but is to wield an influence that makes for better living in the community, the school will need to cultivate an interest in the community and carry on activities that will make for better community life.

The answers given by the above journal have been adapted to our Australian situation:—

Secure the Facts

The superintendent can see that the facts about the community are made available to his teachers. Is juvenile delinquency a problem in the community? How many boys and girls in the community are not related to a church or Sunday school? What influences do the movies wield for good or bad? What are the standards of morals promoted by the public schools? What are the cultural influences? Does the community have a library of the better grade of books? Do the public schools foster cultural activities? Once the superintendent starts to find a picture of his community, he can discover a great deal of information. It is important that these facts be brought to the attention of the school

Bonham is not appalled by this. With the seer's vision he is dreaming and planning, and will not be satisfied till he sees his plans fulfilled. The hospital will be on a picked location, as it will overlook a lake; and among the trees surrounding the lake, Dr. Bonham in imagination sees convalescent patients sitting or strolling.

Time did not permit us to see more. We would have dearly loved to see some of the outlying work, but we had a programme to fulfil, and accompanied now by Mr. Hill who had arrived, we made our way back to Jubulpore, thinking too of the morrow, when we would alight at Harda and walk in the footsteps of Mary Thompson.

Farewell then, our American friends. If you enjoyed our visit among you, let us say we enjoyed every minute spent with you. Your gracious hospitality and kindness linger with us. We say in conclusion, God bless our mutual ministry to India.

teachers and workers. If the Sunday school is to count for much in the community, it must bring its influence to bear upon institutions and activities that determine the moral and cultural life of the community.

Vacation Programmes

Instead of closing for long vacation periods, as some schools do, it is possible to render a valuable service to the church and the community by conducting vacation schools. The programmes would feature recreational and other constructive activities, and would cater for all young people interested, including members of the Sunday school.

Week-day Religious Education

By means of "happy hour" programmes, contact is being made for one hour a week with many boys and girls not enrolled in the Sunday school. The presence of many of the Sunday school children at these sessions makes it possible to use their familiarity with worship methods as the basis of effectively instructing the whole group.

Outpost Classes and Schools

Often classes or Sunday schools may be organised in certain sections of the community not immediately served by another Sunday school. Such classes and schools may be sponsored by a Sunday school and leadership provided by it. These outpost classes may grow into churches, as they have often done, or may exist until they can find attachment to the school or church that serves them.

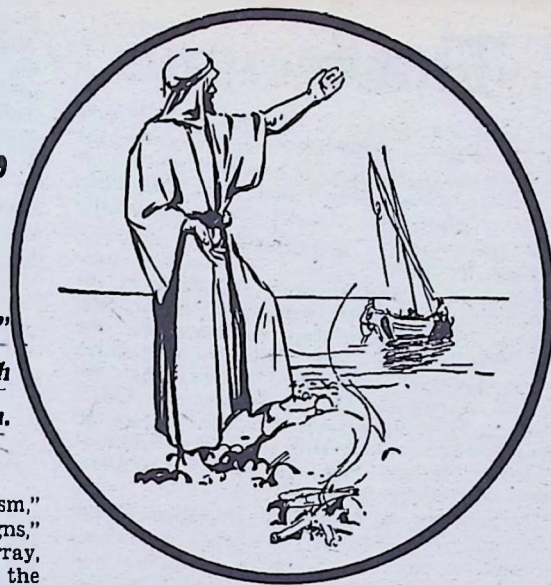
The Superintendent's Responsibility

If the Sunday school becomes an influence that reaches into the community, it will do so, in part at least, because of the attitude of the superintendent. In many centres there are councils or interchurch organisations which bring representatives of the Sunday schools together for co-operative action. It is the superintendent's responsibility to see that the right representatives are appointed, and that they attend the meetings and report to the Sunday school.

State youth departments also have a community outreach through affiliation with the Associated Youth Committee of the National Fitness Council, State Councils of Religious Education and Councils for Christian Education in Schools.—W. R. Hibburt.

"The New Evangelism"

James Pumfrey, in "The Christian," writes of an experiment to reach those who do not attend church.



I HAVE taken the term "New Evangelism," in writing of the "commando campaigns," from the title of the article by Harold Murray, but while the title draws attention to the method of "team evangelism," it is certainly not new, but rather an attempt to put into practice the work carried out by the early disciples in obedience to the command, "Go ye into all the world and preach the gospel."

As one of the ministers engaged in the task at Exeter, to me (and I am sure also to each member of both home and visiting teams) it was an experience which enabled us to do the work for which we left our secular occupations when we entered the ministry. Our desire then was to preach Christ, not only to the church but also to the masses; in the campaign, thanks to the kindness of our churches in releasing us from normal duties, we were able to do so.

It was certainly a thrilling experience for many of us, when we met on the first morning for devotions and orders for the day. Those of us who were new to the work wondered how much opposition we should meet, and how we should deal with it, if and when it came.

Many of us were pleasantly surprised when we arrived on the scene of our task, as those to whom we spoke were not only willing to listen to what we had to say, but to join in intelligent discussion, which more often than not ended by an invitation to return again the next day. Of course, we did meet opposition, but, in the main, it came from individuals rather than the crowd.

The thing which struck me most forcibly was that we, as ministers, came into vital contact with the type of people who normally would not be found in any meeting organised by an evangelistic campaign; men and women who were outside the orbit of any church or chapel, and under ordinary conditions would not come into contact with a minister.

Many of these were decent-living folk who held a profound distrust with anything connected with "church." They were prepared to listen, and in many cases would agree that Jesus Christ "might be the way out," but they found it difficult to reconcile the Christ whom we preached, with the Christianity of the churches. It was a case of "the man who looks on sees most of the game." They had watched Christians who had preached with all sincerity doctrines of separation and sanctification, but found in not a few cases that they possessed little charity in dealing with their fellow-men. Questions were also asked about the unhappy divisions among Christians themselves.

As questions were received and answered, one became conscious of the fact that had

ministers been able to meet men on common ground earlier, many who were outside the church would now be inside. To me it revealed a lack of initiative and teaching within the church itself.

It is a custom of those on commando work not to make claims for decisions unless there is plenty of evidence for support, but I am sure that many decisions were made, and will become evident as time goes on. Debates and discussions too, played their part in the work, and were by no means fruitless. After one of these a young person who had learned to reason things out, was heard to use words to this effect, "I came in here an atheist, but I am now one no longer."

Commando campaigns are not ended with the close of the campaign; it is the follow-up which counts. The commandos establish "bridgeheads" and it is for the rank and file of the churches to consolidate the ground won.

The challenge to the churches is to lay aside their many cherished denominational issues and views, and bring those people who are now interested into the full light of Jesus Christ. They will make many mistakes when they enter our ranks, but let the churches beware lest by expecting from them the outlook of mature Christians, they dishearten them before they have opportunity of "growth in grace."

If the commando campaigns touch the people whom the churches have failed to contact in the past, it is surely up to the churches to rectify their mistake, and consolidate the ground so hardly won.

Role of the Brahmin

(continued from page 110.)

social outlook. Brahmin Hinduism had produced caste, and this is the resolution that the then Hon. Dr. R. P. Paranjpye, now Indian High Commissioner in Australia, moved at the Bombay Indian National Social Conference some years ago: "That in the opinion of this conference the system of caste as it prevails in the Hindu community constitutes serious obstacles to the growth of a sound, social, industrial and national life. The conference therefore urges upon social reform associations, as well as individual workers, the necessity of sustained endeavors for the abolition of caste by such means as inter-dining and inter-marriages."

Hinduism has allowed untouchability, cutting off from fellowship with the rest of mankind fifty millions of human beings, because they are outcastes. Listen to what Mahatma Gandhi says about this: "I regard untouchability as the greatest blot on Hinduism. . . . Hindus will certainly never deserve freedom, nor get it, if they allow their noble religion to be disgraced by the retention of the taint of untouchability."

On the other hand Christianity has produced a great spiritual leader—Jesus Christ, and an ever-increasing number of Indians, dissatisfied with Hinduism, are finding in him their satisfaction. The present mind of India does not want the Christian church, because it is a Western institution, bound up with Western politics and Western civilisation, but there is a genuine attachment to the person of Jesus Christ on the part of a large number of educated Indians. They willingly receive him as their Teacher or Guru. That is amply testified to by numerous instances in Dr. Stanley Jones' lectures, and his interesting little book, "The Christ of the Indian Road." A Brahman gentleman of some prominence in one of the South Indian cities some time ago, at the close of Dr. Jones' lectures, said: "I suppose you evangelists sometimes get discouraged over the small results in conversions among educated classes; but there is no need to be, for you do not know how far your gospel has gone. Our lives have been utterly revolutionised by the teachings of Christ. I could now call myself a Christian Brahman. And although I may not have the courage to come out, I, with many others am trying to order my life on Christian principles."

I close with this statement of Sir N. Chandavarkar, of Bombay, who some time ago expressed what many realise to-day, when he said, "The ideas that lie at the heart of the gospel of Christ are slowly but surely permeating every part of Hindu society and modifying every phase of Hindu thought."

The Will of God

REMEMBER still
The words, and from whom they came—

"Not he that repeateth the name,
But that he doeth the will!"

And him ever more I behold
Walking in Galilee,
Through the corn-fields waving gold,
In hamlet, in wood, and in wold,
By the shores of the Beautiful Sea.
He toucheth the sightless eyes;
Before him the demons flee;
To the dead he sayeth, "Arise!"
And that voice still soundeth on
From the centuries that are gone,
To the centuries that shall be!



Poor, sad Humanity
Through all the dust and heat
Turns back with bleeding feet,
By the weary road it came,
Unto the simple thought
By the Great Master taught,
And that remaineth still:
"Not he that repeateth the name,
But he that doeth the will!"

—The apostle John in
Longfellow's "Christus."

Here and There

"Civilisation is sagging because the church lacks urgency."

Next Sunday is the day for the annual Church Extension offering in all Victorian churches. The committee confidently asks and expects a gift from every church member. No work is more basic and important than that of providing buildings and equipment for the worship of God.

At Perth, W.A., sympathy has been extended to Mrs. Robbins on passing of her sister. Edgar Park is relieving D. G. Hammer, who after 18 months' strenuous work at aborigines mission, Carnarvon, is in need of holidays. On morning of March 2 a talk by J. K. Robinson held attention. At 5 p.m. young people had basket tea. In evening there was a youth service. L. Crawford and A. Cook read scripture passages. Mr. Robinson preached.

The special committee created, with the approval of the Federal Conference Executive, to present the appeal for the centenary (memorials) building at the College of the Bible, Glen Iris, Vic., is pushing ahead with plans. In addition to the memorials to three former principals, already decided, other memorials to individual members, in the form of endowed dormitory rooms, or special features, may be allotted. Contributions to the new building may be in the form of advance bequests, if so desired.

The World Council of Churches is in process of formation. Plans are under way for the first General Assembly, to assemble at Amsterdam from August 24 to September 5, 1948, when it is anticipated the council will come formally into being.

Four hundred Protestant missionaries were honored in a "bon voyage" programme at the San Francisco War Memorial Opera House, September 10. After two postponements the S.S. "Marine Lynx" sailed with this large group of missionaries from San Francisco, September 29, bound for the Philippines and China. More than 4000 persons attended the farewell programme, at which Henry R. Luce, editor of "Time," "Life" and "Fortune," and Prof. William Hung of Peiping, spoke—"World Call."

On March 2, W. F. Nankivell commenced his third year of service at Camberwell, Vic., after a brief holiday. At 5 p.m. a youth tea was held, and at 7 p.m. a youth service. Speaker at both gatherings was Hayden McCallum, churches of Christ delegate to Oslo World Conference of Youth. A. Cleland was able to attend services on March 2, after his operation. Intermediate Endeavor has commenced under leadership of G. Smith, from the College of the Bible. W. A. Fordham has been elected, as one of two representatives covering thirty-six municipalities, to Metropolitan Fire Brigades Board.

NEW YOUTH WORKERS

On Thursday, March 6, a service of dedication was held in Lygon-st. chapel, Melbourne, in connection with three new youth workers—V. C. Stafford, who is taking over the Federal work of youth embodying the Department of Religious Education; L. Trezise, who is now director of the Victorian youth work, and Miss I. Gill, "living link" of Victorian Women's Conference, who is to specialise in young women's activities. B. F. Huntsman, chairman of Federal and Vic-



V. C. Stafford,
Newly-appointed Director Federal Department
of Religious Education.

Western Australian Newsletter

J. K. Robinson.

United Council of Christian Women

THERE has been formed in Perth a United Council of Christian Women. The initiative in its formation lies with the women's organisation of the Presbyterian Church, which made an approach to similar organisations in other churches. The new organisation will bring together Christian women of all church affiliations in an effort to tackle some of the grave moral and spiritual problems confronting the community, and also for mutual spiritual help. An evidence of a determined purpose to get things done is the absence so far of any social inducements to attendance at meetings. The president is Mrs. Rowlands, and the secretary, Mrs. J. K. Robinson, of churches of Christ. Reports of plans for the future promise that we shall hear a worthy voice from the newly formed group of Christian women.

Youth Camps

The camping programme of the Young People's Department of our churches began on Christmas day, and from then on through January four camps were conducted—the senior youth camp with 126 in attendance, 45 boys in the junior boys' camp, 83 girls in the junior girls' camp, and 45 girls in the radio Sunday school camp for country girls. Nearly 50 young people openly decided for Christ during the camps.

The camp property at Waterman's Bay has been further extended by additions to the girls' dormitory, the kitchen and dining room, and the ablutions block.

Sound Film Projector

Through the Australian Religious Film Society the Conference Executive secured a Victor 16mm sound film projector. A committee comprised of men with special qualifications, on the one hand in regard to the technicalities of the use of the machine, and on the other in regard to programme building, has been set up to control and guide the use of the apparatus. This will be a big step forward in the life of the brotherhood, and the executive

is to be commended for its initiative in entering into membership with the Australian Religious Films Society, and in the securing of the machine.

New Bible House

The Western Australian Auxiliary of the British and Foreign Bible Society is carefully formulating plans for the erection of a new building on the site of the present premises in St. George's-terrace. It is hoped that the new premises will serve the interests of cultural Christianity in the community, as well as provide more attractive and commodious facilities for the work of the society itself. The writer represents our churches on the executive and council of the society in Western Australia.

Personalia

Two interesting figures reached Fremantle recently. One was Mr. Satya Joseph, who is on his way to establish a mission near Port Moresby under the auspices of the South India United Church. The new mission will be part of the organisation of the London Missionary Society. Here, then, is an Indian on missionary service in the Pacific. The other visitor, who is still with us, is a Mr. Alexis, an Assyrian Christian who has seen missionary service in Tibet and in Indo-China. In the latter country he was interned by the Japanese, but escaped their clutches eight times, although his family were done to death. He is at present a refugee.

R. Raymond, after seven years' ministry at Subiaco, has resigned from that field, and E. R. Sherman has retired from the ministry, for a time at least, to do full-time training under the Education Department.

Mr. G. Maxwell Keys, who has come from New Zealand to become headmaster of Scotch College, has created a good impression, particularly because of his emphasis on the necessity of character training in education. He revealed that he had very definite ideals that boys graduating from Scotch College should possess a sense of spiritual values as well as an educational background of a secular nature.

torian Youth Departments, presided. W. R. Hibburt explained the need and purpose of the department's work, after which B. J. Combridge, conference president, gave the dedicatory address. V. C. Stafford and L. A. Trezise suitably responded. Mrs. W. F. Nankivell, president of Women's Conference, introduced Miss I. Gill. The consecration prayer was led by A. W. Stephenson, editor of Austral Graded Lessons. Musical items were rendered by Miss M. E. Pittman, Mrs. C. G. Taylor, A. Arnot and S. F. Davey. The Victorian Youth Committee seeks the prayers and sympathetic support of all members in these new ventures.

ADDRESSES

R. Draney (secretary Toowoomba church, Qld.).—26 Rome-st., Toowoomba. Treasurer, E. G. Risson, 111 Stephen-st.

R. C. Goldsworthy (secretary Kaniva church, Vic.).—Box 54, Kaniva.

BRITISH AND FOREIGN BIBLE SOCIETY, VICTORIA.

Applications are invited for the position of temporary deputationist, six months in each year. All enquiries and references to be addressed to the General Secretary, Bible House, 241-3 Flinders-lane, Melbourne. Closing date for applications, Friday, April 11.

A LINK BETWEEN BIBLE SCHOOL AND HOME. "THE PARENT,"

A monthly magazine of help and inspiration. A welcome visitor in any home and a worthwhile messenger from the Bible school. Every live Bible school will use this up-to-date paper.

Obtainable from Mr. R. Greenhalgh, Youth Dept., 69 Campbell-st., Surry Hills, N.S.W.
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Any quantity may be ordered.

The Australian Christian

Western Australian

South Australia

New South Wales

Victoria

March 12, 1947

as song leader and soloist. Other speakers for month were Mr. Curtis and T. Davey. Mr. Curtis extended the right hand of fellowship to Mr. and Mrs. T. Rivett on Feb. 16.

Reservoir.—Annual church business meeting on Feb. 25 was well attended. Those elected were: Elders, J. Plummer (treasurer) and G. Hing; deacons, H. Clowes, W. Welsford, V. L. Russell, G. F. Johnson, W. McInnes, H. C. Allison, H. K. Trathen (secretary); deaconesses, Mrs. McInnes and Mrs. Trathen. The hon. auditor, A. Thodey, congratulated church on healthy financial position, building being free from debt by recent payment of £100. It was unanimously decided to appoint Properties Corporation as trustees. At close of business session, opportunity was taken to enjoy a social cup of tea with newly-appointed part-time minister, R. Burns. Mrs. Cooper was baptised on Feb. 21 and received into fellowship on 23rd. Cricket club, under captaincy of K. McElhinney, has gone through season undefeated, and now enters semi-finals.

Gardiner.—Mr. Bolduan, returned from holidays, continues to give good addresses, and was speaker at each service on Feb. 23 and March 2. Sympathy has been extended to Mrs. Wolley and Mrs. Fler in loss of their father, Mr. Cooper, and family of late Mrs. Newbold in her home-call. One of the faithful and willing workers, she will be sadly missed. Mr. Atkin assisted Mr. Bolduan at service in home, and on behalf of Social Service Department made appreciative reference to the fine work performed by the late sister. Mr. and Mrs. Hayman, missionaries on furlough from China, visited Bible school on Feb. 23 and gave talks to main school scholars and kinders respectively. Mr. Mudford was speaker at K.S.P. third degree on Feb. 25. Mr. Bolduan has commenced a study of Thessalonian letter at mid-week prayer meeting. Members of cricket club assisted at gospel meeting on March 2. Lyle Williams also assisted with a solo. Tennis and football clubs entered teams for winter competitions.

Ringwood.—At annual business meeting reports from auxiliaries were received and officers and deaconesses elected. S.S. picnic at Carrum on Jan. 27 was a happy occasion. Mr. Ryles, who is assisting Mr. Quayle, commenced on Feb. 9. All auxiliaries are functioning after holiday recess. Messrs. Quayle and Ryles are giving uplifting messages and attendances and interest are improving. Y.P.C.E., with T. Dufty superintendent, has splendid meetings, average attendance being 10. Croydon society visited on Feb. 19. E. Jackson has been elected president of Young Men's Club, and Mr. Quayle leader of "Explorers." Members of Ladies' Class now meet fortnightly instead of weekly. Tennis club reports membership of 19. Chapel has been painted, and a weekly gardening roster has been introduced. "Fellowship Hour" was held after gospel service on March 2. "Favorites" were sung, items given, and writing of a hymn explained. Sister Edyvane has been received into fellowship on transfer from Footscray.

Northcote.—Mrs. Ross and Miss Ruby Moss were recently received into fellowship. Church was saddened to learn of passing of Mrs. Emmett, also June De Silva, a kinder scholar. £6 was raised for food for India appeal. Ladies' Mission Band had a pleasant afternoon when Mrs. Strancks spoke on missionary experiences in China. Roy Dixon, former treasurer of school, prior to entering College of the Bible, was made a presentation of a set of books at a recent social evening. Tom Clark is now treasurer. Cricket club has reached semi-finals, being on top of B grade cricket. Dr. Killmier addressed K.S.P. members on missionary work in China. On Feb. 28 Lesley Tollitt and Ethel Tyson, in view of their approaching marriage, were each made a presentation from church. Following day Miss Tollitt was married to Mr. McDonald. Mrs. Cardwell, Mrs. Lane and Mr. Barnes, after many weeks of sickness, have returned to fellowship. Mrs. Davies is improving after successful

operation. Mrs. Gracie and Miss Amery are laid aside with sickness. Ivor Gillett is temporarily working at Horsham with P.M.G. Dept. Wm. Whitehead has resigned from teaching staff, having accepted an appointment with Geelong Technical School. Mary Graham has won a scholarship in connection with first year at Pharmacy College. Gladys Hinrichsen has been accepted as a medical student at Melbourne University. Average attendance for month in breaking bread was 160, and average attendance at evening service 106.

Footscray.—On Feb. 23 two sisters, J. and M. Lambert, confessed Christ, and were baptised following Sunday. A solo was rendered by N. Gavros. K.S.P. conducted morning service on March 2, and C.M.S. held monthly meeting and tea. Feb. 22 Elsie Somers, of Subiaco, W.A., was married to John Lynch, of Fawkner. A luncheon was held on March 4 by Ladies' Aid and Mission Band, when welcoming addresses were made by Sisters Ivory and Ledger to Mr. and Mrs. Hurren. Miss M. Shaw and Mr. A. Hounsell were married on March 1.

Yarrawonga.—Annual business meeting was held on Feb. 16. All officers were re-elected with addition of W. Nothrop. J. Houghton, after 18 years' faithful service as Bible school superintendent, has resigned, and Mr. Edwards was elected to that position. Ladies' Mission Band and Y.P.C.E. travelled to Wangaratta to a combined meeting with Wangaratta to hear Miss L. Foreman, of India. An enjoyable social evening was tendered and a presentation made to Mr. and Mrs. L. Jackson, in honor of their recent marriage. Harvest thanksgiving was held on March 2 with a fine display of gifts, which were sold on Monday night.

Tasmania

West Hobart.—Attendances and interest at all services continue to increase. On Feb. 23, speakers were W. Cooper in morning and F. B. Burt at gospel service. B. J. Golder was speaker at Collins-st. on evening of 23rd. On March 2, Mr. Burt gave a helpful address to a well attended gathering. Mr. Golder preached at night, when Mr. Burt was at Collins-st. Visitors included S. Harding, of Footscray church, Vic. Average attendance since commencement of Mr. Burt's ministry is 34.

Devonport.—On Feb. 23, Stan. Bruton gave morning address. At night F. T. Burt preached. On Feb. 28, Y.P.S.C.E. joined in a C.E. rally at Methodist Church (combined). Ziet and Shirley Jubb sang a duet. R. Haley, C.E. field secretary, gave a splendid lantern lecture. On March 2, R. Haley gave an enjoyable morning address. At night Rod Pitt was preacher. On March 3 a bus-load went to Caveside for Northern District Conference. At morning session two splendid messages were given by Messrs. Edments and Griffiths. Miss P. Howard, Ulverstone, sang a solo. Afternoon session was devoted to business and a discussion on "How Can we Hold and Win our Bible School Scholars for Christ?" At night P. R. Baker gave an excellent gospel address. Mesdames Pitt, Organ and Arnott (violin) rendered musical items and Mr. Arnott sang a solo. One young girl confessed Christ.

WANTED

To exchange or sell, Essendon, 5 rooms, weatherboard, tiled roof, semi-mod. villa, for same or larger beach, Mordialloc or Hampton.—10 Price-st., Essendon.

Wanted urgently, piano, iron frame, for East Preston church of Christ Sunday school. Reasonable price.—Phone JU 9048.

Wanted to buy good, upright piano for Vic. Y.P. Dept. Camp Site at Monbulk. Reply to Youth Office, Room 321, 3rd Floor, T. & G. Building, 147 Collins-st., Melbourne.

DEATH

MITCHELL.—On March 4, at Nhill Hospital, Vic., Emma, loving mother of Muriel (Mrs. Turnbull), Arch., Gilbert, Sylvia (Mrs. Batheras), Cecil, Phyllis (Mrs. Place), and loved elder daughter of Mary Burt and late Thos. Burt, and loving sister of David, Fred and Mabel (Mrs. Harrowfield). "Husband and wife reunited." "Until we meet again before his throne."

IN MEMORIAM

CLIPSTONE.—A tribute of love to the memory of beloved preacher, Mr. H. M. Clipstone, who was called to higher service on March 3, 1946.

"Ever remembered by what he hath done."

—Inserted by the North Richmond church.

HAINES.—In fond memory of Thomas Edwin, passed to higher service on March 9, 1941; dearly loved husband of the late Edith, and loving father of Myrtle (Mrs. F. Gross), Harry, and Stella (Mrs. J. Atkinson).

They never quite leave us, those loved ones who have passed

Through the shadows of death to the sunlight above;

A thousand sweet memories are holding them fast

To the places they blessed with their presence and love.

LYGON ST. NEW CENTURY BIBLE CLASS.

3 p.m. each Sunday.

Leader: C. G. Taylor, B.A.

March 16.—Subject, "Suffering Servant—Jeremiah."

March 23.—Subject, "Sofa Poet—Elizabeth Barrett Browning."

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MARCH 23—3 p.m., Mr. Youens; 7 p.m., Mr. R. L. Williams.

MARCH 16, 23 and 25.

EAST KEW BIBLE SCHOOL ANNIVERSARY.

2.30 p.m. and 6.40 p.m.

A hearty invitation extended to all past members and friends to join in these inspiring celebrations.

PRAHRAN CHURCH OF CHRIST

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REUNION SUNDAY, MARCH 16.

Morning Speaker, Mr. Chas. Young.

Evening Speaker, Dr. W. H. Hinrichsen.

Bright Singing. Good Fellowship.

Plain Practical Addresses.

Can We Trust Mark 16: 16?

K. A. Macnaughtan.

OF the many scriptural passages which clearly teach a connection between obedience to Jesus in baptism and his promise of salvation, one of the most direct is Mark 16: 16, "He that believeth and is baptised shall be saved." Many attempts have been made to explain away the obvious meaning of this text and to rob it of its force but, stated bluntly, they all amount to this, "Jesus meant what he did not say and said what he didn't mean." For the water-regenerationist, the text should read, "He that is baptised and saved shall believe." For other baby-baptisers, it should be, "He that is baptised and believes shall be saved." For the Baptist it ought to be, "He that believeth and is saved shall be baptised." But, if it be permitted to stand as it is, Mark 16: 16 frankly and definitely states, "He that believeth and is baptised shall be saved."

To-day, however, for many people, this passage has been robbed of much of its force by the supposition that it formed no part of the original gospel according to Mark and is in no sense authoritative. If we remember rightly, we once heard tell of one of our own brethren, a young preacher, who claimed that the only text which taught a connection between baptism and salvation was Mark 16: 16, and it couldn't be believed, anyway! Strange that men should think it a mark of true scholarship to doubt and disbelieve the word of God!

It is true that there are theologians who suppose that the last twelve verses of Mark 16 formed no part of the original gospel of Mark. But for controversialists to assume that the 16th verse has therefore no place in a consideration of the importance of baptism is quite unwarranted, not to mention the utter absurdity of the assertion that this is the only text which links baptism with salvation.

In an appendix to his commentary on Matthew and Mark, J. W. McGarvey, that great exponent and lover of the scriptures; of whom churches of Christ may well be proud, deals at some length with the genuineness of this disputed passage, Mark 16: 9-20. It is partly with the intention of giving McGarvey's treatment of the question wider publicity among readers of the "Australian Christian" and members of the church, and partly to express some thoughts of our own, that the present article is undertaken.

Let it never be forgotten that there can be no question as to the historical accuracy of the statements made in the passage under consideration, whoever the actual writer may have been. That is vitally important. Every remark made in this section is corroborated by other scriptures, hence its representations are true and reliable, by whomsoever it was written. Note how its contents are paralleled elsewhere in the word:

Statements in Mark 16—
That Jesus rose early on the first day of the week (9).
That Mary Magdalene had been possessed of seven demons (9).
His appearance to her (9).
The disciples' disbelief of her message that Jesus was risen (10, 11).
Appearance to two disciples going into the country (12).

Corroborated by—

Matt. 28: 1; Luke 24: 1; John 20: 1.
Luke 8: 2.
John 20: 14-18.
Luke 24: 10-12, cp. John 20: 1-19.
Luke 24: 13-32.

Their return to Jerusalem to tell "the residue" (13).
Unbelief of those told (13).

Appearance to the eleven (14).

That it was while they "sat at meat" (14).

The Great Commission—

Universal preaching of the gospel (15).

Belief and baptism commanded (16).

Disbelief threatened with condemnation (16).

Signs promised—

Exorcism (17).
New tongues (17).

Self-preservation (18).

Healing (18).

Ascension of Christ (19).

"World-wide" preaching (20).

Confirming signs (20).

Thus we see that every statement in the disputed passage must be perfectly true, seeing that each one is confirmed by other, and undisputed, passages in the New Testament. It matters little, then, who the actual writer was. But further, we know that the writer was no mere copyist, "borrowing" the expressions he used from other gospel records, for they are original as well as correct, indicating a source of information independent of the records of Matthew, Luke and John. Alford, who, McGarvey says, is opposed to the genuineness of the section under review, nevertheless assumes that "it is an authoritative fragment, placed as a completion of the gospel in very early times . . . coming to us with very weighty sanction and having very strong claims on our reception and reverence." Such a restrained and reverent attitude might well be emulated by some less worthy critics today. The conclusion is that the author, whoever he was, must have written the passage in apostolic days and before the other three gospels were widely circulated. Thus, whether written by Mark's hand or that of another, its authority is complete, for "a true piece of history attached to Mark's book is not less valuable or authoritative because some other person than Mark may have been the author of it" (McGarvey). Compare, for example, the record of the death of Moses (Deut. 34: 5-12). Though certainly not written by Moses' own hand and though attached by another to a book of which he was the author, it is surely no less authoritative.

Though the task of contending for the Markan authorship of the disputed passage thus becomes unnecessary when its historical

Luke 24: 33-35.

Contrast Luke 24: 34, but cp. Luke 24: 41. Note: their very belief of Peter (34) may have led them to disbelieve the two disciples (41), for how could Jesus be in two places at the one time?

Luke 24: 36-40; John 20: 19-23.

Cp. Luke 24: 41-43.

Matt. 28: 19; Luke 24: 47; Acts 1: 8.

Matt. 28: 19; Acts 8: 12, etc.

Cp. John 3: 18, etc.

Acts 16: 18.
Acts 2: 4; 10: 46; 19: 6, etc.

Acts 28: 3-6.
Acts 9: 32-35, etc.

Luke 24: 50, 51; Acts 1: 9; Eph. 4: 8-10, etc.

Acts 17: 6; Col. 1: 6, 23.

Acts 2: 33; 3: 12, 13; Heb. 2: 3, 4.

accuracy is proved, such is by no means beyond the bounds of possibility, as we shall now attempt to show.

1. We note first the ancient manuscripts. Among the few MSS. from which the passage is omitted are the two conceded to be the oldest and best, the Vatican (4th cent.) and the Sinaitic (4th cent.). Each of these MSS. ends at verse 8 with the words "for they were afraid," but it is most significant that, in the former, a blank space is left after these

(Continued on back page.)

A Visit to Enmore, N.S.W.

ENMORE had come to very hard times. At the request of the church the Home Missions Committee sent E. C. Hinrichsen to revive that work. Soon there were increased audiences, and many confessions of faith. Hearing of this, I made my way from Wentworth Falls to Enmore, the church of my boyhood days and the place where I came to know and obey my Lord. It was the closing night of Mr. Hinrichsen's ministry, and I was amazed to see hundreds of people gathered to hear our brother's concluding message. The choir, which had been disbanded, has been revived, and filled the choir seats, and rendered lovely anthems. V. Morris helped in his ministry of song; all this put me in mind of the good old days when during G. T. Walden's ministry this place was packed every Lord's Day.

During Mr. Hinrichsen's ministry a nun, Miss Claire Mark, accepted the gospel message as presented by our brother, made the good confession, was baptised and received into the church. She is a lovely character; one has not to talk to her for very long to realise that she is on fire to win her fellow Roman Catholics to a knowledge of the saving power in Christ Jesus. Each night she has brought along several of her Roman Catholic friends; many of them have made the good confession and have been received into the church. A publican came to hear Miss Claire, and offered a room at his hotel for Roman Catholics to hear the truth; he himself accepted the Lord Jesus as his Saviour, was baptised and received into the church. He has disposed of his hotel, and is seeking to use his wealth for the extension of God's kingdom.

One who was a priest has accepted the message, and will soon put on Christ in baptism. On this closing night, Miss Claire gave a brief message and told of what led her to seek the truth. At the conclusion of her message, she presented Mr. Hinrichsen with a gold wristlet watch on behalf of the Roman Catholic converts, and told of the gratitude they felt at having received the truth from him. At the conclusion of his address, four made the confession and several put on Christ in baptism.—A. L. Carter.

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Obituary

John Brooker

IN the early morning hours of March 1, the spirit of John Brooker winged its way to the home of God. Mr. Brooker was proprietor of the firm known as John Brooker & Sons Ltd., of Croydon, S.A. Over the years this firm has borne an honorable name because of the upright, honest and Christian principles employed by Mr. Brooker and his sons. A motto employed by Mr. Brooker in his business life could be well expressed in the words of Paul when he wrote, "Not slothful in business, fervent in spirit, serving the Lord." Mr. Brooker lived to prove the promise of the holy writ, "Them that honor me, I will honor." Our brother was born in Hindmarsh, and brought as a baby to Hindmarsh church by his godly and devoted parents. Here he spent his life in the service of God. As a young man he rose to be treasurer of the Bible school, which later he relinquished to take over treasurer-ship of the church, a position which he occupied with the confidence and trust of his brethren for almost 40 years. John Brooker was not given to visiting other churches, but made the church at Hindmarsh his spiritual home, and to him it became a sanctuary. Like his Lord, who made it his custom to go to the synagogue on the sabbath day, so on the first day of each week our brother made it his custom to be found in God's house. The last Sunday he was alive on earth he was in his wonted place in the church, and greatly enjoyed the service. Mr. Brooker lived to reach the age of 85 years, and enriched the lives of other men who constantly came in contact with him. He has gone ahead, and we shall meet him again. It is ours to follow after and be faithful. We commend all his loved ones to the heavenly Father's comfort.—J. E. Shipway.

Mrs. Helen Lyall

THERE passed from earth on Saturday, March 1, in the person of Mrs. Helen Lyall, one who had been a member of Swanston-st. church, Melbourne, for more than half a century, and who, prior to that membership, was in fellowship with Lygon-st. Our departed sister was the widow of the late A. R. Lyall, who passed on almost ten years ago. She leaves one son—Sidney—to mourn her loss; but her going will be mourned by others who were related to her, or had become associated with her in church work during the course of the years. She was a gracious woman, and, with her late husband, extended gracious hospitality to many in their home at Parkville. She took a deep interest in the work and progress of the church of our Lord, and sought to serve others throughout her discipleship. The work that women do in the church was her special concern, and to her death she was the secretary of the Swanston-st. Dorcas Class. She has gone from us, but has left behind a splendid example in faith, devotion and faithfulness. We cherish her memory, and should be inspired by her example.



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said Robinson Crusoe.

When cast away on that strange and lonely island, amid the rude resources of an untamed environment, Robinson Crusoe practised real thrift . . . HE SAVED FOR THE RAINY DAY.

By wise planning—by providing for the future—he not only existed, he made a good living.

State Savings Bank of Victoria

May the God of all comfort be with those who mourn her going.—T.H.

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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.).

FREEDOM AND TRUTH

It is part of every Christian's personal responsibility to Christ to give a reason for the hope that is in him, and we cannot do that, as John Oman points out, by surrendering the independence of mind whereby the apostles saw the truth revealed in Christ and the independence of will whereby they proved it. There is always the danger of our judging the word of God by our own standards and not letting ourselves be judged by it. But the opposition of revealed truth to other truth makes the divine self-disclosure meaningless in terms of our own experience. To the extent that we are able we must deal with the question, How do we know that revealed truth is true? The way in which we answer it will affect considerably our loyalty to the revealed truth that confronts us. To the believer the New Testament interpretations of the great facts in the life of Christ can scarcely be separated from the facts themselves. But in so far as he uses his mind in thinking, speaking and acting in harmony with the truth of Christ, he must do so ultimately in a free atmosphere not constrained by the decided opinions of other people.—H. McCallum, N.S.W.

SINCE "abstract" is described by the "Oxford Dictionary" as being ideal, not practical, theoretical way of regarding things, I should rather suggest that the underlying assumption of the editorial, explicitly stated in the comment, "that the interpretation of great facts in the life of Christ," is abstract. It appears that the editor feels, as others before him, that if we could limit statements about doctrinal truths to Biblical statements, we should have truth, unity and freedom; any other interpretation only leads to falsity, division and bondage. This I consider a naive over-simplification of the human situation and therefore abstract.

The logical conclusion of this belief is that if an enquirer were to come for information to another the most his teacher could do, so as to ensure truth, unity and freedom, would be to present the enquirer with a copy of the Bible. If he were to even go one stage further and group texts from their contexts or even apply one principle of interpretation he would find himself differing from another teacher who may select different texts to group or consider a different method of interpreting. To hand the enquirer a copy of the Bible would be good, but good what for? Probably not to find an immediate solution to his problem, which is most likely one that has perplexed the greatest minds before him who also had copies of the same book. The editorial states that in the New Testament we learn what the Christian life ought to involve. What of the Christian young man in war-time? Many sought guidance from the New Testament, but they did not find unity.

Mr. McCallum's distinction seems relevant to me. We come to the Bible, group texts and seek an explanation which is reasonably satisfying, and seek to help others who face the same problems, but not insisting on our interpretation. Not to do this is not to help the enquirer. The search for truth and

falsity is conducted on non-moral grounds even regarding interpretation of great Christian doctrines as the return of our Lord, and is a moral obligation. Failure to realise the distinction leads some to declare interpretations as facts, not realising that even a text quoted in some different context or with an insistence on a literal or any specific interpretation has no longer the authority of revealed truth.—E. W. Roffey, St. Yarra, Vic.

[Our claim was that the scripture supplies the interpretation of significant events in the ministry and life of Jesus. We have no quarrel then with those who make their appeal to the scripture and "seek an explanation which is reasonable and satisfying." That certain texts may be interpreted differently, we do not deny. We are prepared to accept the consensus of opinion of devout Christian scholarship on the meaning of such texts. If we accept such a principle we are not likely then to be as divided as may be suggested.—Editor.]

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Mark 16: 16

(continued from page 117.)

words! Also "Jerome and some writers of the fourth century" are "quoted as affirming that it was wanting in most of the Greek copies of their day" (McGarvey). But these omissions are easily explained (see below under section 3), and are more than offset by other and stronger evidence in favor of Mark's authorship of the disputed passage. For (1) "the passage is found in nearly all of the other ancient MSS., including the Alexandrian (5th cent.), which stands next to the Vatican in accuracy" (McG.).

(2) In the third century Hippolytus and Dionysius of Alexandria cited it.

(3) A century earlier than that, Irenaeus and Tatian had cited it, and Irenaeus had stated both that it was included in the gospel of Mark in his day and that it was believed Mark was its author, as follows: "But Mark, in the end of his gospel, says, And the Lord Jesus, after that he had spoken to them, was received up into heaven and sat at the right hand of God." This, of course, is a quotation of Mark 16: 19. Thus as early as perhaps a hundred years or so after the time of Christ, Mark's authorship of the passage was recognised. Bear in mind that Irenaeus, Tatian, Hippolytus and Dionysius all lived before the earliest existing MS. was written and from 100 to 200 years before Jerome. Does not their evidence weigh heavily against that of a writer, and MSS., less ancient than they by some centuries?

2. We consider next the ancient versions, i.e., the translations made from the Greek text. Here, the evidence is overwhelmingly in favor of the disputed passage.

(a) All the early translations contain it.

(b) This fact is exceedingly significant, for it proves that the passage was in the Greek text from which the translations were made. "If at this time the Greek copies did not generally contain it, it is at least a very remarkable circumstance that all the versions were made from those that did" (McG.).

(c) Moreover, another significant fact is that several of these versions, the Peshito Syriac, Old Italic, Sahidic and Coptic, were in existence earlier than the Vatican and Sinaitic MSS., which do not contain the disputed section, and Jerome. The above considerations are decidedly in favor of the traditional authorship of the passage. Angus's "Bible Hand Book," which is opposed to the view that Mark wrote the passage, nevertheless states, "We do not encounter doubt till the fourth century."

(To be continued.)

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