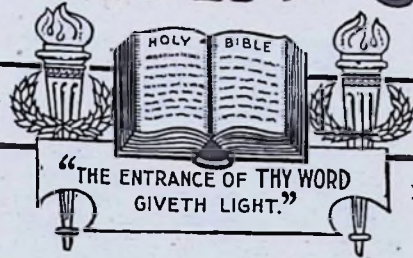


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The Need for Great Preachers



NEVER has there been a time when great preachers were more needed than today. But just as great national leaders are made by a people when they are ready to follow and respect those whom they have chosen at some tragic hour, so great preachers are made by the sincerity and loyalty of congregations. Winston Churchill was little more than a political failure until Great Britain faced her crisis and resolved to follow his call to action. No man can be a great Prime Minister unless he can count on the loyalty of his people. The admiring attitude of the masses makes for nobility and character in their leaders.

THE PREACHER

When we say we need great preachers, we are really asking for congregations who will support, with genuine sincerity, the preacher whom they have called to serve on their behalf. Someone has said that a congregation gets the kind of preaching it deserves. When there is no supporting prayer, and the members of the congregation are cold and critical, the spirit of the preacher is chilled, his words lack fire, and the sermon fails to achieve its purpose. Who is to be blamed for a sermon that has been so impoverished? Not the preacher, surely! When worshippers gather with a prayer in their hearts and a kindly, sincere attitude toward the preacher, the sermon delivered in such a spiritual atmosphere will call out the best. Whether congregations be large or small, when such conditions prevail, the people are likely to enjoy great preaching. When a congregation rises to grand heights in Christian worship, it will be found most likely that there is a great preacher in its midst.

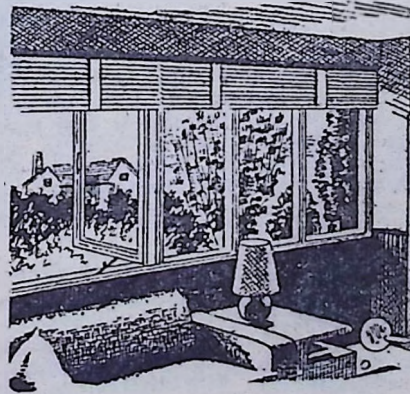
THE PASTOR

No preaching is effective unless it is based on the experiences and needs of the ordinary individual. The preacher must become a good pastor, if he is to do his best work in the pulpit. Some men find this difficult work, because an encouraging welcome into the homes of church members is not always offered. When there is a lack of friendliness or distant reserve, the visiting pastor becomes nervous and self-conscious; he fails then to minister effectively. The pastor's zeal for visiting is thus destroyed. It is not long before the man hesitates to carry out some well-planned visiting campaign. On the other hand, the man who is given a warm welcome to the home finds it a delight to visit. His desire to extend his work is stimulated. When there is co-operation between pastor and members, both are helped. The people learn of the spiritual secrets and hopes of their minister,

and the preacher comes to understand and appreciate the troubles and needs of the church. Such direct knowledge must help him in his sermon preparation and enrich his messages for all who gather on the Lord's day. A church that is sympathetic toward the minister in his pastoral duties will help to make him a preacher with power.

THE MAN

A congregation usually rejoices in a leader who can command respect in the district where he labors. Of course he must be dressed carefully enough to assume the dignity of his calling. No congregation likes to see the preacher untidy or badly clothed. Again, he is expected to be well read, abreast of the latest news from other lands, and aware of the various trends of thought expressed in books. The minister must open his home to visitors and must be ready to provide a meal on occasions. To set an example, it is required of him to be generous in making gifts or contributing to this appeal or that. Never must he neglect the payment of his accounts, otherwise he loses respect and a good name. For



the minister to maintain the position of leadership to which he has been called, he needs a regular and satisfactory income. If he does not receive this, he is constantly troubled. His mind turns to material demands when he ought to be thinking of the spiritual requirements of the church. To make a preacher great in his work, he must be set free from financial embarrassment.

Everywhere we learn of the need of churches for great preachers. How many congregations are rising to the standard that makes them fit to be served by great preachers? Are we giving the spiritual encouragement to the preacher at the worship service? Are we opening our homes and hearts to the one who is called to be the pastor? Are we making him feel we are supporting him in his sacrificial work? Are we giving him the financial support equal to the demands such a position of leadership requires? Where churches are generous, they find their preacher, not only freed from care, but anxious to spend himself for the kingdom of God. We must have great preachers for the pressing claims of this generation. Can churches of Christ rise to the occasion and provide a host of such preachers? If so, we believe a new day will dawn for the cause of the Restoration Movement in Australia.

GOD'S GIFT TO MAN

By A. Boyce Gibson.

A. Boyce Gibson is the much appreciated Professor of Philosophy in the University of Melbourne. His association with the Student Christian Movement and his constant witness to the incarnation of God in Christ provide an outstanding contribution to Christian evangelism within the university and city of Melbourne. Significant sections of an address delivered to students at Corio, Victoria, early this year, are worthy of study by all our readers.

MAN is poor, for without God he is nothing. Man is rich, for God has given him everything.

Very simply, God's gift to man is—himself. The originality of the Christian view is the doctrine that God does not just abide in eternal blessedness; he gives himself to man—one might almost say, gives himself away. He keeps nothing back. He has nothing of the hoarder about him. He came wholly into the world and made himself like unto us. He trod the whole stony way without deviation and with no exceptions in his own favor. He knew fear and sickness of heart, and failure and disillusion and death—God in his own person knew these things, the eternal God in whom is all glory for ever and ever. And (despite a well-known hymn) in all this God did not "condescend." In becoming man he revealed his own fulness. Except as made known in man God is not wholly himself. Hence Christ's tremendous saying, "Before Abraham was, I am." Hence also the late Archbishop Temple's illuminating observation that "the incarnation tells us, not something new about Christ, but something new about God."

Person or Principle?

God's gift to man, then, is himself. One thing that means is that it is not a set of prescriptions. For the Christian the central thing is a Person—a Person in whom God moves as part of himself. It is therefore false to the Christian inspiration, though a common feature of Christian practice, to measure persons by standards. On the Christian view, a standard is an abstraction or extract from the concrete model. There is no question of Jesus Christ "living up to standards." The standards we extract from his teaching and conduct are good because they are part of his behaviour. Aristotle saw the point clearly enough when he observed that "deeds are said to be just and temperate when they are such as a just and temperate person would do." All the more shame to the post-Christian Pharisaic moralists who measure by their principles the gift and generosity of God.

This personal way of thinking about things runs through everything. What holds of God also holds of our neighbor. We are incited by the word of God to think of the personal integrity of the other, and not to indulge in a display of principles. People who put principles before persons may be magnificent, but they are not Christian. Principles being the stiff-minded human attempt to summarise the infinitely flexible wisdom of God, to put them first is plain idolatry. Those who tell us that they want Christian principles without Christ are at odds with the whole Christian witness. From first to last it starts with the Person, the absolutely good Person, and finding what he did, tries to lay itself open to the spirit in which it was done: and that means a constant regime of prayer and praise.

The Meaning of "Love"

God's gift to man being himself, this central position of love is a natural corollary. In becoming man, God is love. But in God love flows with absolute freedom, with no sense of constraint; we see it in the earthly career of Jesus Christ, in which it met with every kind of obstacle, but went calmly on its way, unflustered and victorious. But even in Jesus the reconciliation of God and man did not proceed without a struggle: it needed prayer and communion and continual re-dedication. We should therefore be prepared to find it hard ourselves. Around the great Christian virtue of love there still hangs a debased

treacly aura of sentimentality which those who are in earnest about it would do well to exorcise at the outset. It gives rise to foolish misunderstandings like Nietzsche's: "I cannot understand the lovable virtues, but greatness of soul is incompatible with them." As Jessop writes, very finely ("Law and Love," page 145), "The Christian mind is not one that has been drained of the sterner emotions and capacity for hard deeds, but one in which these arise wholly out of the attitude of love; it is not a mind that is always and merely gentle, but one whose gentleness is part and parcel of an inner organisation, which on occasion will make the muscles like steel or the heart flash out in blazing anger."

To be positive: love seeks the welfare of the other, by any means, from pity to inflexibility. It seeks his total welfare; that is to say, it means helping him to find his full status as a moral being. It does *not* mean seeking his happiness as he stands; if merely being happy is not good enough for ourselves, it is not good enough for others either. Nor does it mean seeking to make him good: this is a most invidious occupation, and the usual resentful response to it is not only understandable but positively righteous, for those who engage in it dominate others under cover of improving them, and depress rather than release the springs of initiative within them. Love does not mean making things easy for people, in this or any other way; it does not mean doing the crucial things for them, or absorbing all their responsibilities. It means rather passing on to them any surplus of strength we may have; it means sharing one's resources so as to put the other in a position to establish himself by fighting his own battles, and perhaps help him towards a state of grace in which he has fewer battles to fight.

Love as Forgiveness

The normal and healthy relation is one in which this divine service is reciprocal: it is symbolised by the ritual act of "washing one another's feet." But love may have to deal with situations in which there is to begin with little or no reciprocity. Men sick in mind or body may lose their capacity for reciprocity, either with man or with God. It was these in whom Jesus was especially interested. His miracles of healing play a very large part in the gospel story; he compared himself to a physician called to tend the sick, or to a shepherd looking for the lost sheep. But what he wanted was always to restore the normal reciprocity and not to establish habits of dependence.

Forgiveness is divine because it means that we, like God, have to love first. There has been a real injury against us, and the other is still further distanced by his sense of having injured us. He may have justice on his side; but he will never bring about reconciliation. The Christian will not ignore the fault: "Go, and sin no more." Forgiveness does not

mean "letting off," or pretending it makes no difference. But it does mean that we have to start by loving—by loving the sinner in his sin. If he sees that he is still loved, sin and all, there is a chance of his recovery. That is why we are told to keep it up—even unto seventy times seven. God is not alienated from man by his sin: if he were, it would go hard with us. God in Christ, was not alienated: in fact, a principal charge against him was his inveterate preference for low company. He sought out, not those who were most like him, but those who had most need of him. That is the foundation on which our mission of reconciliation is called to build. As we grow in grace, our own sense of alienation will dwindle; if it vanishes, we shall have been called to a phase of the mission for which few are chosen.

Pitfalls and Conditions

Forgiveness, however, has its counterpart, repentance. It is part of the process of co-operation which God began and on which Jesus always insisted. God will not save us without our help. Our response to forgiveness is, so to speak, part of the cure. What Jesus did was to elicit from the patient some signal act of faith, and to declare him, through that act of faith, saved, or cured. Repentance, of course, does not mean simply doing penance, and much less does it mean simply "being sorry." It is a *metanoia* or change of heart. To forgive is to get the aggressor to see that he was wrong and then to show him that the past is not final. Sometimes repentance does not occur; instead, there is a hardening of the heart against it—a development remorselessly explored in Dostoevsky's novels, and especially in the character of Nastasya Filippovna in "The Idiot." In that case let us search our own hearts and try again. In particular, have we acted from love of our fellow-creature, or have we only been doing our duty? Forgiveness which is not from the heart conceals a grudge which will be detected, and there will, very naturally, be no response. Nobody likes to be duty-fodder.

Christus Victor

I have dwelt on the Christian virtue of forgiveness because it was stressed by Jesus himself, and because it is the most impressive demonstration of the love which loves first. It is in forgiveness that the love of God, working through man, finds its natural goal. It is through forgiveness that the lost sheep is found, the prodigal son restored, and the kingdom of God made complete. It is through forgiveness above all, that we most dramatically fulfil the sacred task of passing on the love of God which we have ourselves received. Its object, certainly, is to restore a condition of perfect mutuality in which it will no longer be so urgent; but when that happens, heaven will be with us. In the meantime, forgiveness is the spearhead of the divine aggression. It carries the impact of God into the very stronghold of evil. If we can master the art of it, then, and then only, have we appropriated God's gift to man—only if in forgiveness we can give ourselves, as God gave himself to us. The secular moralist stands on justice and plays for a draw; which may be good tactics for a tight corner, but, as a strategy, is defeatist. God's programme is not resistance, but victory. That stands for each and all of us. "In this sign shall I conquer"; not *Christus invictus*, Christ the unconquered, but *Christus Victor*, Christ the Conqueror.

India to China

A. Anderson.

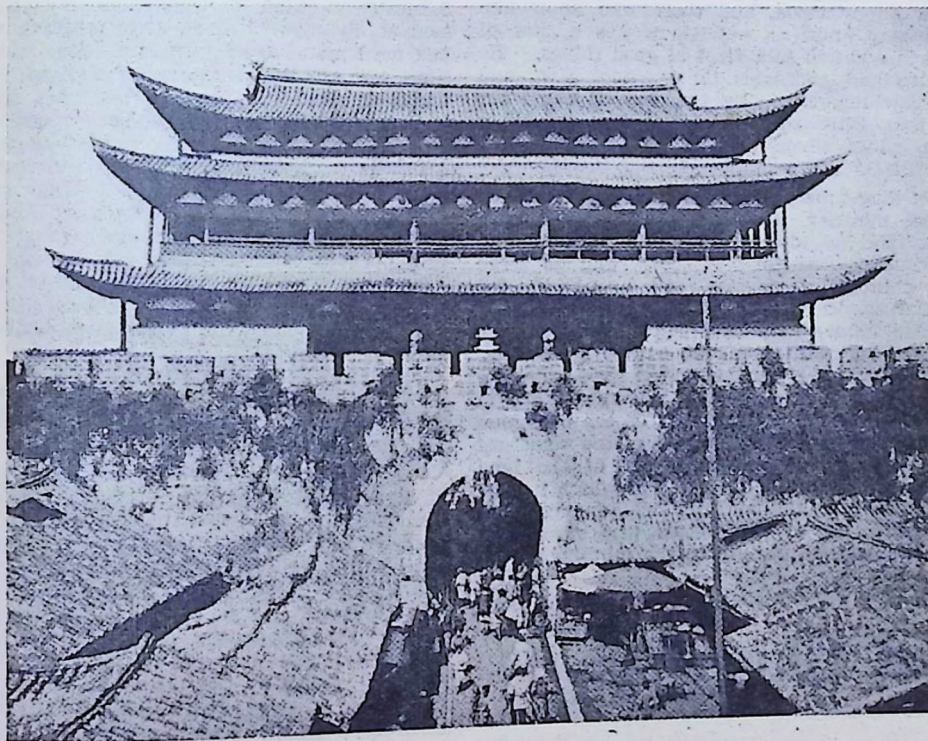
LAST night I walked along the streets of Calcutta before retiring. The scenes of India were all around. Its people, most of whom know not Christ as Saviour—its twinkling lights—its fast traffic—its sound and its smells. The night is warm, and on my return I am more than a little heated.

To-night, I am sitting in the drawing-room of the China Inland Mission, Kunming. The weekly prayer meeting among the missionaries is just concluded. A large coke fire burns in the grate. It looks comfortable and inviting, for it is very cold, and by the feel of it, there is snow on the outer mountains. Calcutta to Kunming, all within the matter of a few hours! Friday, January 24, I am up at 4 a.m. The car from the air-port office calls before 5 a.m., and soon we are speeding to the Dum Dum air port, Calcutta. This was

"Underneath are the Everlasting Arms." The famous dangerous "hump" trip is no longer taken. This was necessary during the war. Now a more direct and shorter trip is undertaken, yet nevertheless the great mountains and jungles have to be crossed. Only one stop is made, Bhamo, nearly on the border of Burma and China. The whole trip covers 931 miles, and the average flying time is 5½ hours. Our trip, largely because of a 50 mile per hour tail wind, took only 4 hours 35 minutes—one of the fastest trips they have made. The plane, a large military transport, has seating for thirty-two passengers and vast space for mails and freight. On this trip there were only four passengers and not too much freight.

The flight was uneventful as the passage was smooth. We were too high above the

the smells alone I was in China, so different from other Eastern places. Several letters written Dr. Hsueh had not reached him, and all the folk here knew was that I would be here some time toward the end of January. Some excitement was caused when I actually entered the Hsueh compound. Mrs. Hsueh, little changed from old days, looked down from an upper balcony, gave a little gasp and called to the doctor that the pastor had come. What a warm welcome it was, and question after question was asked and answered. Arrangements had been made with old friends of the China Inland Mission for my stay, and now I am comfortably housed in well-known quarters. Already I have seen many old friends. Pearl is on her way in from a country town to see me. We have already made enquiries about transport to Hueili, but the old road is extremely difficult and transport on the newer road almost non-existent. To be back in China fulfils a long-cherished dream, and my prayer is that something can be accomplished for our Christian group in Hueili who are at the present time "as sheep without a shepherd."



West Gate, Kunming, China.

an important air port during the war, and the Americans have built a large canteen and air strip. Customs, medical inspection and passport formalities through, a good hot cup of tea, and precisely at 7.30 we take off. Within a matter of minutes, we are soaring high in the clouds. As we were in the air, there constantly came into my mind the story told by one of our pilots just before we took off. A Bengali boy in the employ of the airways was listed for transfer, and transit to the new post was to be by air. The lad refused to go by air, and said he would resign if made compulsory. When asked why he would not go, he replied in his quaint English:

"You go in a car and here you are."

"You go in a train and there you are."

"You go in a plane and where you are?"

This ridiculous story was recalled several times during the flight. "Where you are? Where you are?" Always the reply came,

clouds to see below, and only when we came down to land at Bhamo and Kunming could anything be seen. We were afforded a particularly splendid view of the mountains surrounding Kunming, the lake, the vast plain and the city itself. We rose as we crossed some of the highest peaks, and our ceiling was 16,000 ft. Kunming was hardly sighted and we began to descend. Our landing was so graceful we hardly knew we had touched. Evidence of the American Army is shown here, too, at the air port, and real evidence from the fact that several army jeeps and transport trucks are moving about the ground. We enter a jeep and are driven quickly to the city. Kunming is a city with many changes. Buildings that were bombed out of existence have been rebuilt. Roads have been widened. Buses travel the streets. Many private cars are seen throughout the city, half of them being jeeps. So brisk is the traffic that little platforms have been built at the intersections and traffic cops direct the traffic. Tremendous strides have taken place in the last ten years.

Arriving in the city, I directed the rickshaw boy to Dr. Hsueh's. Here I was on my native heath. Every yard I moved along, I knew by

Work Amongst Youth

SOUTH AUSTRALIA

POLICY conferences and programme courses have just finished for C.E. and club workers. In the news is "C.E. for Service," a campaign in all C.E. societies to make 1947 a year of practical Christianity. Procedure in societies is—(1) Discover what needs doing in church, community and home. (2) Plan to do it. (3) Get it done. (4) Report progress and further suggestions.

Organisation for the April 25-27 State conference of Bible school, club and C.E. leaders is proceeding. It is hoped to have at least three delegates from every church in the State to plan for evangelism and spiritual development amongst youth.

Easter camp at Gawler looks like being a record.—G. R. Stirling.

NEW SOUTH WALES

The N.S.W. Youth Department has had an excellent year. 290 scholars have been added to the schools, and 36 teachers, and 148 young people have been won for the Lord, as against 95 last year. This does not include those who made a decision and have not yet been immersed. There have been increases in junior and intermediate C.E., and also in club enrolments.

The programme for this year is heavier and should be more effective. There is growing evidence of greater enthusiasm, vision and efficiency in all phases of youth work.

The department has three correspondence courses—Teacher Training, 5/-; C.E. Leadership, 6/9; and Club Leadership, 5/-. These will be sent to any interested.

Youth night at conference will climax the drive for 500 decisions from young people for Christ in an evangelistic youth rally. "The Stained Glass Window" will be presented on the Endeavor night.—R. Greenhalgh.

VICTORIA

Teacher Training Classes in Progress. Training classes for kindergarten and primary teachers of the Bible school are now in progress at the Assembly Hall, Melbourne, under the guidance of the Victorian Council of Religious Education. Teachers wishing to attend may register at our youth office. Lecture notes will be available at a small cost for those who desire them. Demonstration lessons will be given on the following Saturday afternoons: March 29 and April 12. These lectures present an excellent opportunity to those amongst us who seek to reach a high standard of efficiency in Bible school work.

An Australian in U.S.A.

Horace Kingsbury, of Allendale, Illinois, U.S.A., writes of

C. M. Gordon and his retirement from active, regular ministry.

AFTER twenty years of distinguished service at First Christian Church, Norfolk, Virginia, of Coningsby Mathieson Gordon, one of three Gordons—Coningsby, Gifford, and Linley—sons of Alexander and Annie Gordon, who contended earnestly for the faith in earlier days of our movement in South Australia, has retired.

"Con" was a protege of R. G. Cameron, and giving evidence of ability, was recommended by him to the church in Launceston, Tasmania. He was invited there, accepted, and arrived with three sermons and slender finances, strong faith and intrepid courage. His barrel of sermons was soon emptied, and he sent out a distress call to Mr. Cameron—"Send me some sermons"—but his friend told him to get his own sermons, and he did.

This was before the establishment of the Federal College of the Bible in Australia. When the desire to prepare himself further for the ministry of the gospel overwhelmed him, he set out for the College of the Bible in Lexington, Kentucky, and there and in old "Kentucky University" began an educational career which has carried him far.

According to my latest figures Norfolk is a city of about 130,000, and the church which C. M. Gordon has served for a score of years has a membership of about 700. It is no mean accomplishment to be able to continue an effective ministry in one place for so long a time, and to live in the love of God, and of the church, and in the esteem of the community. Yet Coningsby Mathieson Gordon has done just that.

Over the name of Dr. Frederick W. Burnham—a one-time fraternal delegate to our Australian conference, and also a minister who has recently retired from active ministry in Virginia—I have recently seen a report of "a congratulatory service held on Gordon's birthday, January 16, which says: "A purse

of \$4,000, along with other gifts, including one of \$100 from the Norfolk Jewish council, was presented to the retiring pastor and his wife."

The mention of his wife, nee Jeannie Craigie, brings back memories of Mr. and Mrs. W. C. Craigie, her parents, and of all the Craigie family. Truly "Jean" has been a helpmeet for "Con," and rightly shares the honors that have been bestowed.

At our last International Convention which was held in Columbus, Ohio, about six months ago, I was Leslie Kingsbury's guest, and both of us were guests of C. M. Gordon at dinner one day in the same hotel where Mrs. Kingsbury and I were guests of Mr. and Mrs. Robert Lyall on their memorable visit to America. "Con" was a gracious host, and was, as usual, in a happy mood, and those who know him well may know as well there was a flow of soul in addition to a feast of good things. He retains and maintains the spiritual glow, and it's catching, too. By the way, it came out in that little threesome that he has three sons, all of whom were at that time working for "Ph.D." degrees.

My long-time friend is not through with his gospel ministry, neither is God through with him. He intends to live on in Norfolk, and to conduct preaching missions, and to serve the churches that may call upon him for special services which his experience qualifies him to render with the help of the Lord. I am writing without his knowledge or consent, and in a more personal way than would a newspaper reporter; but, as you wanted me to do, I have written about one of the boys who made the pilgrimage to America and remained here, although never unmindful of the land of his birth, nor of the home in which he was brought up in the nurture and admonition of the Lord, nor of the friends who encouraged him to dedicate his life to the ministry of the word.

all churches those distinctive contributions which we believe important to Christian unity and loyalty to the original church pattern. It was the seizing of this opportunity in Europe on pre-war days which led a Continental church leader to see in churches of Christ what he called "a bridge church."

Opportunities

It would be selfish, and therefore un-Christian, to see in this fact the greatest importance of the World Council's extension to Australia, but we point it out here because some members have failed to see in the movement this great extension of our opportunity to witness to our convictions in a vital way. More important, of course, is the greatly increased usefulness of the church to her Master, which even limited co-operation across denominational boundaries is bringing.

The prayer, "That they all may be one," is still a long way from being completely answered, but it is nearer answer now than for centuries. The truth the Campbells tried to hammer home as long ago as 1809 that "the church on earth is one," is now accepted by the foremost church leaders, and they are earnestly at work to make that will of God evident to men. That any progress at all has been made against the vast drag of traditions, prejudices, ignorance and apathy is remarkable, that the progress has been so slow is regrettable, that it has taken place at all is a modern miracle. The immediate task in Australia is a campaign of information and education which will equip average church members everywhere to understand one another, and under God's guidance to grow together again into the unity of the one body. This attempt will be made with the setting up of regional, district and local committees of the World Council in every place willing to co-operate.—W.S.L.

Southern District Conference, S.A.

CHURCHES in southern district of South Australia held their 43rd annual conference at Strathalbyn on Feb. 25. Churches represented were Goolwa, Port Elliott, Victor Harbour, Mt. Compass, Strathalbyn, Stirling East and Aldgate Valley, Murray Bridge, Milang and Point Sturt. F. Halleday presided and F. Stow (Strathalbyn) and H. Manning (Mt. Compass) led devotional sessions. W. Ewers gave the obituary report and G. R. Stirling (youth director) delivered the morning address.

Reports from various churches were read, showing a steady work being done.

Delightful messages in song were rendered by Miss G. Clarke, Mrs. G. Wilson and Mrs. Knight. C. Cartmel gave afternoon address.

Representatives of general conference committees were present.

Trevor Butler outlined the preachers' disability fund, and C. Cartmel spoke on the work and function of the Christian Fellowship Association, after which an interesting discussion followed. Miss E. Jones and Mrs. N. Cranwell acted as organists for conference sessions. The following officers and committee were appointed: F. Stow, president; H. Manning, vice-president; J. Yelland, secretary; C. Grundy, treasurer; committee for two years, P. B. Shipway, M. Caudle, H. Jacobs; committee for one year, M. Jacobs, S. H. Goldsworthy, A. Page; home mission representative, M. Jacobs.

The evening meeting was a continuation of the Strathalbyn anniversary services, and B. W. Manning (Fullarton) delivered the address. Special singing was rendered by Strathalbyn choir and Miss M. Langford. Attendances at all sessions were excellent.—J. P. Yelland.

World Council of Churches

AUSTRALIAN SECTION

THE first annual meeting of the Australian section of the World Council of Churches was held on March 11, in Gillespie Hall, St. Andrew's College, Sydney. There was a widely representative attendance, churches of Christ being represented by S. Stevens, N.S.W., and W. S. Lowe, Vic., both on the appointment of our Federal Committee for the Promotion of Christian Unity.

The meeting was marked by a fine feeling of fellowship and also by very frank discussion which emphasised again that the council provides opportunity for all churches to be loyal to their own convictions without compromise in co-operation.

Decisions

Most far-reaching decision was the setting up of authority to arrange a full-time secretariat, including a secretary, who will act as organiser and publicist for the council throughout the Commonwealth. This will be financed through a budget of £1700 (which includes an Australian contribution to world administration costs). Church bodies will be asked to contribute to the budget in proportion to their representation on the council; churches of Christ share is £120, rather less than the £157 p.a. approved by the last Federal Conference as our estimated responsibility.

The council also took action to ensure the issue of literature; to unite the non-Roman churches' approach to migration opportunities; to secure appropriate Australian representation at the first full meeting of the World Council scheduled for August, 1948, in Holland, and for the arrangement of conferences after the return of these delegates so that the world fellowship may be passed on to the church public in this country. It is proposed also to arrange an annual World Church Sunday to help make widely known this "great new fact of our time."

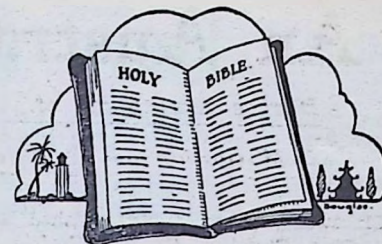
Commissions

Commissions to study problems of unity were set up—one on Faith and Order, another on Life and Work. W. S. Lowe was appointed to the former and E. L. Williams, principal of College of Bible, to the latter. S. Stevens was elected one of the five vice-presidents for the ensuing year.

Outstanding impression of the council meeting was that a very earnest and widespread desire exists to bring the churches into working co-operation and understanding with a view to ultimately uncovering a basis of unity; as never before in the history of Australia, our brotherhood has an opportunity to bring before the notice of the thinking leaders of

Concluding Words of Mark's Gospel

K. A. Macnaughtan in this second article considers certain conjectures on Mark 16: 9-20, and gives reasons why he considers them unsatisfactory.



3. We next consider conjectures made because of the obvious incompleteness of the narrative if the gospel be supposed to end at the eighth verse of chapter 16. It is assumed by those who deny Mark's authorship of the section we are considering, that the gospel originally was broken off at verse 8, and it was added to give completeness to the narrative. Some have supposed that Mark died after advancing his account to verse 8, and before he could complete the record; others have conjectured that Peter, of whom they suppose Mark to have been the amanuensis, died suddenly and before he could finalise his account. Such hypotheses are not very convincing, to say the least of it! It may be asked, Why, then, is the passage missing from some copies of the gospel? Angus's "Bible Hand Book" which, as we have said, does not favor the traditional view, puts it thus, "We may conjecture . . . separate attempts were made to supply the missing close, of which our present ending is immeasurably superior



K. A. Macnaughtan.

both from intrinsic merit and from weight of attestation." But we think there is a simpler, yet perfectly satisfactory, explanation as follows: Allow that the passage as we have it came from Mark's hand; we can then account for its absence from those copies which do not contain it on the perfectly reasonable supposition that, being the last leaf of the book, it could easily have been worn away or torn away by accident from the MS. which was used as a copy from which others were taken. Thus we not only account for its absence in some copies but also for the fact that attempts were made in other copies to provide a suitable conclusion to the gospel. Who has not seen books to-day with the final leaves missing, in spite of the art of the modern bookbinder? Alford himself makes this suggestion from another angle, and with the intention of proving another supposition, the intention of proving another supposition, but "we think it still more satisfactorily accounted for the absence of this passage from counts for the absence of this passage from those MSS. which have it not" (McG.). This, those MSS. which have it not, seeing that it came from the same inspired hand which penned the rest of the gospel! External evidence, then, is emphatically in favor, rather

than opposed to, the supposition that Mark wrote the disputed section. Indeed, the Hand Book to which we have referred above goes so far as to state, "It is admitted that the overwhelming mass of witness—MSS., versions and Fathers—are in favor of the verses, and that, by the middle of the 2nd century, the gospel ended as it does now." Coming as this does from an authority opposed to the Markan authorship of the passage, this is a remarkable acknowledgment of the strength of the traditional view.

4. We turn now to the internal evidence. Here the claim is made that certain words and phrases never used by Mark occur in the section under review, and that Mark, therefore, could not have been its author. Alford asserts, "No less than 17 words and phrases occur in it . . . which are never elsewhere used by Mark." We present the following conclusive rebuttal, as we judge it to be:

(1) Their argument proves too much, even for those who use it! For, as discovered by a Baptist scholar, Prof. Broadus, in the twelve verses immediately preceding the disputed passage, there are no less than 16 words not used by Mark anywhere else in his gospel! If the presence of words and expressions peculiar to the disputed section proves Mark was not its author, surely the same conclusion must be held, therefore, in regard to the 12 verses immediately preceding that section. But no Bible critic of whom we know is prepared to risk his reputation by supporting such a conclusion. What proves too much proves nothing at all. McGarvey calls Prof. Broadus' discovery "a startling exposure of the fragile foundation on which this famous critical structure has been erected."

(2) But the argument from the internal evidence may be shown still further to be useless because it proves too much: In the last twelve verses of Luke, McGarvey discovered no less than nine words which Luke never uses elsewhere in his gospel, and of them, four are found in no other place in the New Testament! Yet no one presumes to argue from this fact that Luke was not the author of the last twelve verses of the gospel which bears his name!

(3) Further, an examination of the expressions which are supposed to prove that Mark was not the author of the disputed section demonstrates the complete unworthiness of the argument of the critics. A few instances mentioned by McGarvey will serve to illustrate that fact: (a) It is claimed that the Greek word *Poreuomai*, "to go," used three times in the section under consideration, is nowhere else used by Mark, therefore Mark cannot have been the author of that section. The utter shallowness of this claim is obvious when we consider the following facts: This very word, not in its simple form, it is true, but compounded with prepositions, is used no less than nineteen times elsewhere in Mark!—*Eis-poreuomai*, "to go in, or into," eight times, and *Ek-poreuomai*, "to go out," eleven times! Moreover, if the simple and uncompounded form of this word is used in the disputed passage, it is because of the obvious, but apparently overlooked, fact that the sense of the narrative required it, as the most casual reader may see. Consider the verses in which it occurs; verse 10, "She went and told them." She (Mary Magdalene) neither went in nor went out to tell them, hence Mark could not sensibly use a compounded form of the verb. Verse 12, "As they walked and went into the country." Here the direction of their going, into the country, is not emphatic, as though opposed to a going out of the country, hence Mark correctly expresses it by

the preposition *eis*, "into," and the verb stands in its uncompounded form. Verse 15, "Go into all the world." Again, their going into the world is not emphatic, as though to appear in contrast to the thought of their going out of the world, so it is again correctly expressed by the preposition, the verb "go" being left in its simple form. Thus "the use of the word in question is only a proof that Mark was careful to employ words with precision" (McG.). Still further, Mark elsewhere sometimes employs in simple form a verb which he more usually compounds with a preposition. Examples: *Ep-erotao*, "to ask," compounded, 24 times; *Erotao*, uncompounded, 3 times. *Apo-thneesko*, "to die," compounded, 8 times; *Thneesko*, uncompounded, once. As this is characteristic of Mark, it proves nothing against his authorship of the passage in question to show that he did the same thing with the verb *Poreuomai* in the last twelve verses of his gospel. (b) Another alleged "proof" that Mark did not write this section is claimed by the fact that the phrase *Meta tauta*, "after these things," though used in this section, is not used elsewhere in Mark's gospel but instead, Mark uses such expressions as *Eutheos*, "straightway," or *Palin*, "again." But, as with the previous objection, the unworthiness of this, too, is made obvious by a reference to the scriptures concerned. We read, "After that"—*Meta tauta*, literally "after these things"—"he appeared in another form to two of them as they walked and went into the country." Now, how could the writer have used "again" (*Palin*) or "straightway" (*Eutheos*) in place of the phrase in question? The event he recorded—Christ's appearance to the two disciples on the way to Emmaus—occurred neither "straightway" in relation to the previous event nor "again." But it did occur "after these things" which Mark had just recorded, and he very properly used the right phrase to express it. And the objection we are considering is completely refuted by a further discovery of Prof. Broadus: Luke in Acts, a book nearly twice the size of Mark's gospel, uses this same phrase, *Meta tauta*, once only (Acts 18: 1), though he also uses *Eutheos* and *Palin* as does Mark! (There are three other occurrences of *Meta tauta* in Acts, but they are in quotations from others, not in Luke's own words.) If this fact argues nothing against Luke's authorship of Acts 18: 1, how can it be supposed to disprove Mark's authorship of the section in his gospel in which it appears? (c) Another "proof" against Mark's authorship is supposed to lie in the fact that the disputed passage contains the expression *Ho kurios*, "the Lord" (19, 20), though it is found nowhere else, save in quotations, in Mark's gospel. Answer, Mark very properly uses this high title of Jesus after his triumphant and glorious resurrection. In that, his divine Sonship and eternal Lordship were demonstrated (Rom. 1: 4, "declared to be the Son of God with power . . . by the resurrection from the dead"). How fitting, then, that this title be applied freely to him after his triumph over death and Hades! Indeed, Mark does no more in this regard than does John in his record, for "John uses the term in this sense only three times before the resurrection, but it is found nine times in his lips and those of his fellow-disciples in his brief account of the scenes that followed the resurrection" (McG.).

(To be concluded)

Here and There

Messrs. Hinrichsen-Morris made a good start on March 9 at Wiley Park, N.S.W.; this is an entirely new field.

The usual 8/- in the £ subsidy and bank interest has been declared by the Preachers' Provident Fund Committee for 1946. Will preachers kindly forward pass books for entries to be made, to F. S. Steer, Box 9, P.O., Surry Hills, N.S.W.?

April 1 is the closing date for reservations by steamer for those planning to attend the World Convention at Buffalo, U.S.A., August 3-8. Any intending to make the trip should register immediately with the secretary of the Australian committee, F. N. Lee, 430 St. Georges-rd., Thornbury, Vic.

The Victorian conference this year promises to be of special interest. Much less time than usual is to be given to discussing the past as disclosed in reports. Much more time will be occupied in looking and planning ahead. C. G. Taylor, B.A., minister of Lygon-st., will preach the conference sermon.

Sister Isobelle Buckingham, of Bambra-rd., Caulfield, church, Victoria, has been appointed matron of the Melbourne City Mission Maternity Home in Albion-st., Brunswick, and will commence duty on April 1. Sister Buckingham has recently completed her infant welfare training at Tweddle Baby Hospital.

C. Young has commenced his work as chaplain to the hospitals under the direction of the Social Service Department of churches of Christ in Victoria, and is anxious to be of service to the brotherhood of Victoria. He would be greatly assisted if advised by telephone or letter of members entering our hospitals.

On Sunday afternoon, March 16, at Bentleigh, Vic., a successful S.S. anniversary service was broadcast over station 3AK. The superintendent, Mr. Beddome, presided, C. Gadge conducted singing and J. Wiltshire, of Parkdale, was speaker. Reports indicate R. J. Anderson is serving faithfully and successfully in this centre as full-time preacher.

Campers at the re-union held at North Richmond church, Vic., on Saturday, March 15, presented to W. R. Hibbert a wallet of notes in appreciation of his services as camp chief over past five years. Moving films were shown of the dismantling and re-erection of the army hut at Monbulk, and of the recently held young people's camp at Hall's Gap.

At Coburg, Vic., on March 9, W. Saunders' address was appreciated. Several visitors were present; 78 broke bread. The Macnaughtan-Saunders mission enters its third week. Splendid interest has been shown. On last two Sunday nights the tent was crowded out. Mr. Macnaughtan's addresses have been helpful and inspiring. Several visitors are interested.

The Victorian Young People's Department has found it necessary to seek new office premises. For many years it has, by courtesy of the Home Missionary Committee, occupied space in that committee's office in the T. & G. Building, Melbourne. On and after March 24 it will be located on First Floor, Morton House, 262 Flinders-lane. Correspondence relating to State matters should be addressed to L. A. Trezise and Federal to V. C. Stafford.

A welcome was extended to Dr. Oldfield and family, and Mr. H. Coventry, at Lake-st. chapel, Perth, W.A., on Friday, March 7. Prior to the meeting, visitors were taken off the boat, entertained in King's Park, then at tea at Y.M.C.A., at which 36 friends were present. Messages from Mrs. Oldfield, Dr. Oldfield, and Mr. Coventry were informative and full of interest. Representatives of Western brotherhood and Federal gave fitting welcome messages. Boat sailed at noon on Saturday for Adelaide. These missionaries were to leave Adelaide on March 18 on the "Chyobassa."

The 90th annual meeting of church at Cheltenham, Vic., was held on March 13 under chairmanship of E. A. LePage. B. F. Huntsman was present, and thanked church for helping Y.P.D. by releasing V. C. Stafford two days per week in past. Having accepted full-time work with Y.P.D., Mr. Stafford tendered his resignation as preacher of church. T. Daff was added to board of deacons, and Roy Barnett was appointed Bible school superintendent.

L. A. Trezise, the organising secretary of the Victorian Youth Department, has commenced his duties, and may be interviewed at the department's new office, Morton House,



L. A. Trezise.

262 Flinders-lane. Mr. Trezise is a graduate of the College of the Bible, and has served churches in Tasmania, N.S.W., Queensland and Victoria. For four and a half years he served as a chaplain in the army. He is particularly anxious to be of practical service to churches, Bible schools and youth groups, and desires, when making visits, to cover as many youth activities as possible.

At South Yarra, Vic., on March 9, W. T. Atkin addressed church on social service. E. Roffey preached at night and T. Cuddy sang solos. On March 12 Mr. and Mrs. Roffey were farewelled at a social evening. Presentations were made by church, Women's Guild and Mission Band, and good wishes extended by F. Lewis. Mr. and Mrs. Roffey responded. H. Hargreaves was welcomed by E. Wilson, secretary. Regret was expressed that Mrs. Hargreaves was not well enough to attend.

Dr. Lindsay Michael addressed church at North Fitzroy, Vic., on morning of March 2. Members were pleased to hear this missionary from India. At annual church meeting the retiring deacons—Messrs. A. Arnot, P. Foster and V. Foster—were re-elected for a further two years. Deaconesses retiring were Sisters Anderson, Arnot, Gole and Swain; the first three were re-elected and Mrs. Atken was elected in place of Mrs. Swain who, through advanced years, declined further office. Church extends best wishes to Miss Stone, recently married to Mr. O'Halloran; a presentation was made by the members of the choir. Women's Mission Band held a most successful afternoon on March 12; invitations were sent to members of northern suburban churches. About 100 were present altogether. Speaker was Matron Foreman, of the Indian hospital, Dhond. Mrs. C. G. Taylor rendered beautiful solos. Afternoon tea was served at close of meeting. Bible school picnic was held at Wattle Park on March 10. During past few weeks J. Turner's addresses on Galatians and Ephesians have been very instructive.

On March 2, at Essendon, Vic., the 32nd anniversary of church was commemorated. Dr. W. A. Kemp presided in morning. C. G. Taylor (Lygon-st.) was speaker morning and evening. Anniversary services continued through the week. Mr. Taylor spoke on a series of addresses entitled "The Highway to Victory." All who attended were inspired. Meetings were helped immensely by anthems from Essendon Baptist choir, Essendon church of Christ choir and soloists Mrs. C. G. Taylor, Mrs. Marr, Miss Cowper, Mrs. D. Ferguson, Miss Dodd. During evening service on March 9, Miss Dodd was baptised, having previously accepted Christ. Thirty men attended C.M.S. monthly tea meeting on March 9. Mr. Robinson gave an interesting talk on "Science and the Creation." On March 10 a large number from church attended P.B.P. and K.S.P. sports at Parkdale. Having been unsuccessful in past years, P.B.P. girls were successful winners of 1947 shield. Church congratulates them on their victory.

Harvest thanksgiving services were held at Maylands, S.A., on Feb. 23. A very fine array of produce was displayed. These were augmented by scholars of Bible school, who held a special service in chapel on that afternoon. Attendance both morning and evening was excellent; K. A. Jones was speaker. The gifts were given to Morialta Protestant Children's Home. During month of February there were two additions, one by faith and baptism and one by transfer. On Feb. 11 a pre-school play centre was opened with Miss Merle Tompsett as leader; 33 children were enrolled, and many more are on waiting list. Football club, which has been in recess for a few years, has been revived. Girls' club has started this year with enrolment of over 100 girls. All auxiliaries have re-commenced, and work in all departments is in good heart. Bible school attendance keeps around 280 mark. Special pre-Easter services have been planned for month of March. Attendances at both services on March 9 were good, and addresses of K. A. Jones excellent. Annual meeting of church was held on March 12. Reports and balance sheet showed much good work accomplished, and financial position of church sound. Future work was discussed, and supper was partaken at close. Officers elected for next twelve months are: A. W. Tompsett, secretary; H. Jones, assistant secretary; V. Cartledge, treasurer; L. J. Hudd, H. Hannam, V. Rogers, N. Heath, A. Anderson, F. K. Glover.

VICTORIAN HOME MISSION CHURCHES

IT does one's heart good to see the way our home mission brethren have faced up to their difficulties. Here is an illustration. On a recent week-end we visited the church at St. Arnaud. Despite being without a resident preacher for a long time, they have maintained the meeting for breaking of bread and their little Bible school. A young man very ably presided—a school teacher—one of their own Bible school scholars of a few years back. Their latest loss was the removal of their very capable organist to Melbourne—so their services are now without instrumental music. Since returning to the office we learn that Mr. Will Shepherd (also a Bible school scholar of some years ago), with his wife, has returned to work in St. Arnaud—so the tide is turning. They will be greatly welcomed. That evening we were at Dimboola, over 100 miles west. This is one of the churches in the Horsham circuit, cared for by G. T. Black. At night we came to rest at Horsham, whither we had gone to confer with Cecil Jackel concerning his work in Gippsland, once again with the Home Missionary Committee. This work has its problems, but it has its gems—no work is worthier.—W. Gale.

News of the Churches

Tasmania

Hobart (Collins-st.).—Church services have been conducted by Mr. Golder, of West Hobart church, Mr. Heard, Mr. Burt and R. Boxhall, whose addresses were appreciated. Last week of February was one of church socials. One on Feb. 25 was organised by ladies to raise funds for sisters' H.M. fund. A happy time was spent, and £3/11/- raised. On Feb. 27 church arranged a social in honor of June Cunningham and Elliot Bowes, who were married on March 1. Mr. Heard presented them with an inscribed silver teapot on behalf of the church, and spoke of the team work and loyal service already given.

Launceston (Margaret-st.).—At close of gospel service on March 2, Lois Younger and W. Spinks confessed Christ and were baptised on March 9. Work of choir in special anthems has aroused favorable comment. Bible school has benefited by H. E. Sulzberger making available transport to and from school for beginners. J. Edwards has been appointed caretaker and has made a number of improvements to property. Men's Fellowship had Sir William and Lady Williams as guests on March 9. Sir William, world Rechabite and temperance leader, gave a splendid address to 46 men. Attendances at services on March 9 were, in morning 115, and in evening 140. New cupboards have been constructed in choir vestry. Mrs. A. Stevens has returned from extended holiday on mainland. Recent interstate visitors have been Sisters Moore, Megson and Lewis (Mile End, S.A.), Hingston (Belmore, N.S.W.), Bashford (Toowoomba, Qld.), Ferguson (Essendon, Vic.), Newton (2) (Lismore, N.S.W.), Davis (Hartwell, Vic.), Richards (Adelaide, S.A.), and Messrs. L. Black (Wagga, N.S.W.), Wilson (Rockdale, N.S.W.), and Carroll (Hartwell, Vic.). Fellowship with F. R. Sizer, isolated member of King Island, has been enjoyed.

Western Australia

Maylands.—In absence of Mr. McRoberts on holidays, Messrs. Banks, Nixon and Peacock exhorted church, which is grateful for helpful addresses. On Feb. 23 Mr. McRoberts conducted both services, and on March 2 Mr. Hilford, of North Perth, spoke in morning and Mr. McRoberts at night. A business meeting was held on Feb. 26. Reports revealed that all auxiliaries had experienced a helpful year's work. Average attendances at Sunday services were inspiring—morning increase 17 per cent. and evening increase 15 per cent. Many, young folk gather at both services. Nineteen were added by baptism during year. Mr. and Mrs. McRoberts have commenced their fourth year with church. Daryl Cartmel, en route to India, was present at a prayer meeting. A church picnic was held at Mosman Park on March 1.

Subiaco.—Prior to her marriage to K. Roediger, of Northam, church held a social evening and presented Miss E. Pallot with a tea waggon. On Feb. 23, R. Raymond's wish to resign as preacher was learned, a wish that was regretfully honored by church at annual business meeting following Thursday. Mr. Raymond will be greatly missed, as was made even more apparent by the large congregation who listened to his "comments" following Sunday morning. In evening, and to another large congregation, Mr. Raymond, with assistance of three young men, conducted a youth service. Mr. Raymond expects to end his ministry with Subiaco in May. Annual business meeting saw other important changes. Mr. Ellis, for many

years a valued member of official board, influenced by a likely change of district, did not stand for re-election. E. Black, most able church secretary for many years, felt unable to carry on for the time. J. Gordon was elected to fill the vacancy, and A. C. Olds was re-appointed church treasurer. P. Armstrong, J. Gordon, G. Lake and P. Whylic have been appointed deacons. On March 4, girls' club arranged an enjoyable social evening. Congratulations are extended to Norman Bourke for his achievements with violin—top in State and senior Trinity medallist. H. Vawser has been appointed leader of boys' club. Miss J. Simmons has succeeded Miss E. M. Pallot as primary superintendent.

Queensland

Albion.—Intermediate C.E. conducted whole of service on Feb. 2. Members were very impressed by the way the young men took part, some of them for first time. In order to raise funds for Caloundra youth centre, a "four thirties" evening was held on March 8. Programme was divided into four thirty-minute parts for lantern slides, a brief concert, games and supper. H. G. Payne, an elder of church and a former Federal conference president, has again been able to attend services after an illness of three months.

Brisbane (Ann-st.).—Sunday morning services have been well attended. On Feb. 23 Mr. and Mrs. W. Finger and Miss Gloria Dicker were received into fellowship. At evening service Miss Jennifer Barker was baptised. On Feb. 26, annual meeting was held. Splendid reports were given by all auxiliaries. Mr. Wendorf, who for many years was chairman of board of officers, did not seek re-election; Mr. Hunting paid a tribute to his faithful service in church. Women's world day of prayer was held in chapel on Feb. 21. At conclusion of evening service on March 2, a young girl confessed Christ.

Rosevale.—Annual business meeting was held on Feb. 17. All reports were encouraging. After painting of building and erecting fence finance was still on credit side. It was decided to transfer both properties to Incorporation Board. Sunday school superintendent reported 14 scholars entered for annual scripture examination. All were successful, and one secured first place and two second places in their respective divisions. During year six were admitted into church by faith and baptism from Sunday school. Mr. and Mrs. Larsen continue work in circuit, owing to absence of a resident preacher. Members are very grateful to Mr. Larsen for carrying on the work in this way.

Toowoomba.—At annual church meeting on Feb. 22, V. G. Boettcher resigned from ministry. His resignation took effect on March 2, after a term of over four years in Toowoomba. Pending appointment of a new preacher, speaker's plan will be filled for the most part by local brethren. Following deacons were elected: R. Boettcher, R. Drancy (secretary), L. Enchelmaier, H. J. Lowe, R. Mutzelberg, E. G. Risson (treasurer), F. J. Winter. A decision made at meeting was to hold quarterly conferences between delegates from various church auxiliaries and deacons' board. Sunday schools at Central and Harlaxton held special new year treats. School staffs are undertaking an intensive visitation campaign in an endeavor to contact new scholars. Marjorie Vayro, who made her confession of faith at Pialba camp, was baptised during evening service on March 9.

Roma.—Attendances at all services have greatly improved, and a spirit of enthusiasm prevails. Gospel service on March 2 was broadcast, when Mr. Parker spoke and Ron Kieseker was soloist. Mr. Parker has com-

menced a weekly cottage "Berean" Bible study and prayer service, first being held on March 5 at home of Mr. and Mrs. L. R. Pitman, when there were 15 present. At close of service on morning of March 9, a young man made the good confession and was baptised the same evening, Miss Noela McIntosh bringing a message in song. Albert Waldron has sufficiently recovered to be able to leave hospital and return home. Ladies' Guild held first meeting of year on March 6 with good attendance. Following officers were elected for ensuing year: President, Mrs. Parker; secretary, Mrs. E. McIntosh; treasurer, Mrs. R. W. G. Pitman; organist, Mrs. W. Lines. Junior C.E. has re-commenced activities on Sunday afternoon, and plans are in hand for commencing intermediate society.

Maryborough.—Services have been well attended, and visitors have been welcomed. Since termination of Mr. Spratt's service with church, work has been capably carried on by Messrs. Hamann, Wiltshire (sen.), Ingham and Popp. Annual meeting was held on Feb. 26 with good attendance. Following were elected—Elders, C. Hamann and W. Dau; deacons, H. J. Wiltshire, A. J. Payne, H. O'Hanlon, H. Oakley, J. Ingham, A. Popp and E. Wiltshire; secretary, E. Wiltshire; treasurer, H. Oakley; deaconesses, Sisters Payne, Dau, Hamann, Hansen and Rampton; organist, H. Hansen; assistant organists, Sisters E. Deighton and N. Rampton; Sunday school superintendent, Sister Oakley; assistant superintendent, Sister N. Rampton. Following officers were elected for Urraween circuit church: Elder, W. Maikie; deacon, W. Bavensfiend; deaconess, Sister Bavensfiend. A. J. Payne was thanked for many years of capable service to church as secretary and treasurer. It was decided to go into matter of repairing chapel as soon as possible. Noel O'Hanlon has been very ill in hospital. Mr. Greenwood visited church, conducting both services on March 2, morning service being broadcast. He also conducted "sunbeam" session in afternoon. All services were well attended. On Monday night Mr. Greenwood gave a lecture on youth work and showed films of youth camp at Pialba and one of first camp held at Caloundra. A collection was taken for youth work.

South Australia

Kilburn.—On March 9, 81 were present at Sunday school and 30 at communion service. Mr. Collins gave an excellent address.

Port Noarlunga.—At breaking of bread and worship service on Feb. 23, G. Rootes, of Kadina, presided, and W. C. Brooker and W. Broadbent, of Queenstown, assisted; 12 were present, including nursing Sister Westfall, of W.A.

Brooklyn Park.—On Feb. 23 Albert Brown gave a fine address to an appreciative audience. Harvest thanksgiving was held on March 2, Mr. Ritchie speaking at both services. Girls' Club helped in gospel service with choral items, reading and announcing of hymns. Bible school continues in good heart, reaching 100 mark each Sunday. A junior boys' club has been commenced. Choir, under guidance of Mr. Kemp, renders appreciated service at gospel meetings.

Adelaide (Grote-st.).—Harvest thanksgiving services were held on March 2. W. Beiler spoke both morning and evening. Morning service was broadcast from 5KA. Anthems rendered by choir were appreciated. A choice selection of groceries, vegetables, fruit, flowers, etc., was displayed. Some of the goods are being parcelled up and forwarded to England, some distributed locally, and the rest sent on to Mordialta Protestant Children's Home. There has been one confession.

Berri.—On March 9 Mr. Solly was morning speaker. At night Mr. Marshall spoke excellently. Mrs. and Ruth Chapple sang a beautiful duet. Mrs. and Miss Clark, from Broken Hill, N.S.W., were visitors, also David Liddi-

coat, from Unley church, has been meeting with church whilst fruit picking at Barmera. Sunday school and Christian Endeavor have both resumed after recess during holiday and apricot season. Endeavorers met at Mrs. Symonds' at Barmera on Feb. 25, and on March 4 went for a moonlight hike.

Wampony.—Church has suffered the loss of three active members, as Mr. and Mrs. L. Tynan and family have left district to reside at Yumali. A social evening was held as a parting gesture, and words of goodwill and appreciation were given by Mr. Baker, and a presentation of a travelling rug was made from church. The family will be missed from Bible school and young people's clubs. Tennis clubs have had a good season, but have suffered loss of a very consistent supporter through death of Mrs. R. Hinge. The family are all playing members, and sympathy of all is extended to them and Mr. Hinge in their bereavement. A series of special meetings, under leadership of W. L. Ewers, is planned for Easter. Jack Jacobs was married recently to Heather Stenner in Melbourne.

Balaklava.—Church services have returned to normal after holiday season. Harvest thanksgiving services had excellent attendances and offering; Gordon Stirling was speaker. A teacher training and youth workers' training school was held on week-end, Feb. 22 to 24, youth director giving a series of lectures. All sessions were well attended by Balaklava teachers and young people and Mr. and Mrs. Higgins from Gawler. Fellowship teas held on Saturday and Monday evenings were well attended. Church suffered loss by death of Mrs. Watts (a pioneer member) and Mrs. R. Dunn, a very faithful worker. Church annual meeting re-elected deacons and elders. Good reports were received from all auxiliaries. Mr. Hutson gave an after church lantern lecture on the life of Christ; special offering was taken for Church Film Society. Dorcas Society held quarterly gift afternoon for mission, realising £2/10/6 and 12/- for rest home.

Unley.—Harvest thanksgiving services were held on Feb. 23, Mr. Norris preaching at both services. All gifts were sent to Morialta Children's Home. An informal gathering was held after prayer meeting on Feb. 26 to say goodbye to Dr. and Mrs. Turner as they go to Sydney for some months. Mr. Russell and H. R. Taylor spoke on behalf of conference executive, Mrs. Wenham for Sunday school, and Mrs. Lawrence for women of church. Dr. and Mrs. Turner responded. On March 9 morning service was broadcast. Mr. Norris was preacher. He was assisted by an anthem from choir, and a male quartette. At evening service a young woman of Sunday school made the good confession. Cecil C. Crump, an Adelaide solicitor, challenged Men's Fellowship on March 6, speaking on "Morality, Religion and Law." Miss Ella Muir is doing well after a time in hospital. Philip Wood, choirmaster, enters hospital for surgical treatment.

Fullarton.—On March 2 B. W. Manning commenced his third year with church. His addresses are much appreciated. Attendances were excellent throughout day. A thank-offering of £65 was received. This will go toward reduction of debt. In addition, a further sum was promised by two brethren of £25 each if offering reached £50. Monthly "prophecy" night was held in evening, when male choir helped with singing. Mr. Manning spoke. Mr. and Mrs. Manning are away on annual holidays. In Mr. Manning's absence C. P. Hughes was speaker in morning, his forceful address on the evils about us being appreciated. After close of service an appeal for assistance in the fight against the liquor traffic was well repounded to. Evening service was in the capable hands of J. G. Bridgman, who gave a fine address. A Ladies' sextet helped with singing and Bill Philp rendered a solo. Jim Suttle, who has had a long illness in hospital, has undergone an operation.

New South Wales

Inverell.—Harvest festival services were conducted on Feb. 16, chapel being artistically decorated by A. Newman. Young people of church arranged a musical programme on Feb. 17, following which the goods were sold; net proceeds of evening, £45/10/-. This will be donated to church hall fund. Sunday school is growing, ten new scholars being added to roll during recent weeks.

Granville.—Feb. 23 marked commencement of ministry of student preacher J. G. Moran, also his final year in college. Morning service had attendance of 34 and evening 27. At mid-week prayer service on Feb. 26, a time of spiritual fellowship was experienced. Bible school has started new scholar drive. School is also making preparation for anniversary. Work with Endeavor is proving beneficial to both church and district.

Canley Vale.—On Feb. 19, members from Canley Vale joined with surrounding churches of Christ in a united spiritual rally at Lidcombe. These are held every two months and are proving a great blessing. Speaker was John Davis, conductor of "The Church in the Wildwood" over 2CH. Attendances at Sunday services have ranged between 30 and 40 in recent weeks, with R. W. Saunders delivering helpful addresses. Boys' club has been re-commenced under leadership of R. W. Saunders. Bible school has commenced preparation for anniversary, Miss F. Thomas being in charge of singing. A working bee held recently made considerable improvement to building and grounds.

Lismore.—Church has been saddened recently by the death of three of its members—E. Somerville, W. Batte and P. H. Smith. Sympathy of church goes to all relatives. Ladies' Guild opened meetings for year on March 5, at which Mrs. P. D. McCallum, visiting sister of conference, was speaker. A meeting was also held on evening of 6th, at which members of other churches were present. Mrs. McCallum again gave an address, and also spoke on woman's united church council. Annual church business meeting was held, and reports were presented from auxiliaries. Fellowship was recently enjoyed with Mr. and Mrs. E. Davis and Miss Davis. Mr. Davis exhorted church, and also spoke of C.F.A. work.

Lidcombe.—Beverly Baker recently made the good confession. "Boy Week" was observed, members of K.S.P. conducting morning and evening services on March 2. Splendid addresses were given by Mr. Rees and Mr. Green, both members of club. Celebrations included a "father and son" banquet, at which over 40 were present. A most interesting address was given by Mr. Brunton Gibb on "Brotherhood of Man." Church has tendered a social to Mr. and Mrs. Baker to mark completion of their first year of service. They were presented with an inlaid lounge-room table. Construction of manse is proceeding. Carramar has now a resident preacher, H. E. Anderson, and the two churches continue to be linked in happy fellowship.

Broken Hill (Wolfram-st.).—Since Jan. 26, when H. E. Paddick finished his service with churches, those who have given helpful addresses have been J. Cremer, A. Clarke, L. Warren, H. Alexander, Mr. Penman, C. McNab, G. Christenson, Envoy Crocker. Church has been saddened by homecall in January of Mrs. E. Hocking (97 years), oldest member of church. Sympathy is extended to her daughter (Mrs. E. Smith) and family. Mrs. Warne will be missed; she has left to reside at Hilton, S.A. Allen Hosking has been added to teaching staff of Wills-st. Sunday school. Morning services continue at Wills-st. Brethren take turn in preaching and presiding. Sunday school continues to grow; three new scholars in past two Sundays. John Baker is away on holidays for month; L. Warren is superintendent in his absence. At J.C.E., 18 were present on a recent Sunday morning.

First Y.P.E. anniversary social was held on Feb. 19 in chapel, when 40 parents, members and friends attended. First prizes for attendance were presented to Marian Mayne and Judith Dial, a special prize to Marlene Johns. Mrs. L. Warren presented John Baker (superintendent) with an eversharp pencil and book on behalf of C.E. in appreciation of his untiring services for C.E. during the year. A birthday cake with one candle graced supper table. Especially pleasing were items contributed by tiny tots.

Victoria

Ararat.—Annual business meeting was held on March 5. Good reports from auxiliaries were received. All officers were re-elected. Mr. Mudford preached on March 9. Attendance at morning meeting was largest for some months, many visitors being present.

East Emerald.—On March 9, church was inspired by a visit of young folk from North Fitzroy church. Mr. Arnott presided, and P. Foster exhorted church, Joy Turner reading scripture lesson. Sisters D. Carroll and D. Bond, both of Hartwell church, rendered a delightful duet. Other visitors were also welcomed.

Rochester.—A successful harvest thanksgiving service was held on March 9. Mr. Payne spoke to an audience that filled chapel. Misses J. and H. Jackel rendered vocal items. Goods and flowers displayed were taken to Echuca Hospital. Offering will be used to renovate chapel. A ramp at front door is a fine improvement on the steps.

Dandenong.—First year of Mr. Youens' ministry with church was completed on March 9, when there were large congregations, and greetings were extended Mr. and Mrs. Youens for continued happy service. Attendances at all meetings, including Bible class and Endeavor, have increased considerably over period under review. On evening of March 9 Mr. Baker, of Frankston, was preacher, Mr. Youens being at Moorooduc.

Emerald.—Splendid services were held on March 9, with many visitors. Sunday school is enjoying competition between scholars. Interest is keen in filling birthday box, just installed. Christian Endeavor held consecration service on March 5, led by Shirley Legg. Plans are well ahead for entertaining a large band of visiting young folk. On March 16 R. Morris gave the address. Manse has been tiled, and work is proceeding now that roof is finished.

Warragul.—Interest in meetings continues to be good. Speakers for last weeks have been Mr. Byard, L. Collyer, E. J. Waters. March 2 half hour broadcast service was on the air, when Mr. Byard was speaker. On March 3 a large number of church members gathered at new home of Mr. and Mrs. Byard for a "house warming" party. An enjoyable evening was spent in games and singing, and after supper Mr. Waters, on behalf of Ladies' Guild, made a presentation of a bed lamp to Mrs. Byard. Mr. Byard suitably responded. Ladies' Guild recently held first stall for year, £6 being raised.

Geelong.—On March 9, Sunday school anniversary services were conducted, when R. Bolduan, of Gardiner church, addressed all services. The children, conducted by J. Smail, sang to good congregations afternoon and evening. Young Worshipers' League prizes were distributed at morning service. Memorial windows in chapel have been completed. Anniversary services were continued on March 16, when Dr. Michael spoke in afternoon and R. Geyer, from Gardiner, in evening. Fellowship with these brethren was appreciated.

Singing under leadership of Mr. Smail was excellent. At annual meeting of church on March 13, reports from auxiliaries showed all to have had a successful year.

Echuca.—Attendances during February were very good. Mr. and Mrs. Fowler, of Blackburn church, temporarily residing at Echuca, have been meeting with church. Mr. Buckingham on Feb. 16 gave an interesting and enlightening talk on C.F.A. and its work. On Feb. 22, 36 from clubs and their leaders spent an enjoyable outing. Clubs have resumed, and a happy and profitable time is promised. Two more young club members have confessed Christ, and were baptised on Feb. 23, making ten in past twelve months.

Wangaratta.—On Feb. 25, church enjoyed a visit from Miss Foreman (India), who gave an interesting talk on work in that country. Yarrowonga church had a representation present and took part in service. On March 2 church held harvest thanksgiving. Many gifts were brought to decorate building. Several items were rendered at evening service. All auxiliaries are flourishing. J.C.E. enjoyed a bike hike to Willow Bend. Y.P.S.C.E. visited Wangaratta Woollen Mills one evening during month. C. Ashmead is in hospital, having met with an accident while at work; he is progressing.

CHANGE OF OFFICE ADDRESS

Victorian Young People's Department notifies change of address. On and after Monday, March 24, offices will be located on First Floor, Morton House, 262 Flinders-lane, Melbourne. Direct correspondence relating to Victorian work to L. A. Trezise; Federal activities to V. C. Stafford to above address.

WANTED

Wanted to rent, urgently, four or five-roomed house, preferably Hawthorn to Ringwood.—H. Steele, c/o Mooroolbark P.O.

Companion help for elderly lady and business daughter. Good home, all conveniences.—Mrs. Gilmour, 543 Beach-rd., Mordialloc.

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FOR SALE

Organ for sale, Smith American.—Horborg, 59 Heller-st., W. Brunswick. FW1263.

MARRIAGE

BOWES-CUNNINGHAM.—On March 1, 1947, at Collins-st. church of Christ, Hobart, by Mr. B. Burr, Elliott Russell Bowes, youngest son of Mrs. L. A. Bowes and the late Mr. Bowes, to June Isobel, eldest daughter of Mr. and Mrs. L. Cunningham, Warwick-st., Hobart.

IN MEMORIAM

HERON.—In loving memory of my dear husband, Alfred John, and beloved father of Douglas, Ernest, and Keith, who passed away March 24, 1942.

Time changes many things,
But one thing changes never—
The memories of those happy days
When we were all together.

HUMPHREYS.—In cherished memory of my dear husband and our loved father, John H., who was called home to be for ever with the Lord on March 22, 1935.

Sleep on, beloved, sleep and take thy rest,
Lay down thy head upon the Saviour's breast;
We loved thee well, but Jesus loved thee best,
Good-night, Good-night, Good-night.
—Inserted by wife, John, Marge, and dear Ruthie.

TRABINGER.—In loving memory of my dear eldest son, Albert Andrew, who died on Mar. 2, 1940. The beloved son of the late Andrew and Mrs. Trabinger. Father and sons Frederick Godfrey, and their daughter Elizabeth. Father and all his family re-united. He giveth our beloved ones sleep. Beloved by all who knew them.

—Inserted by their loving mother, Mrs. H. Trabinger, 79 Arnold-st., Bendigo.

TURNBULL.—In loving memory of my devoted husband David, and our dear father, who was called to rest on March 8, 1945.

"And with the morn that angel face will smile,
Which we have loved long since and lost awhile."

—Inserted by his loving wife, daughters, son and sons-in-law.

VISITORS TO CONFERENCE

Visitors to Melbourne during Easter are cordially invited to the services of the church at BRIGHTON.

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LYGON ST. NEW CENTURY BIBLE CLASS.

3 p.m. each Sunday.

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

March 23.—Visit of Dr. L. J. Michael with Pictures of Indian Work.

March 30.—Subject, "Sofa Poet"—Elizabeth Barrett Browning.

PRAHRAN CHURCH OF CHRIST

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ADVENT SUNDAY, MARCH 23.

Morning speaker, Mr. R. J. Roberts.

Evening speaker, Mr. A. Hawley, B.A., B.D.
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Musical programme by Lygon-st. Church.

Make the meeting a great pre-conference rally.

Reserve the date.

UNITED CHRISTIAN WITNESS WEEK,

CHELTEMHAM,

MARCH 24 to 29.

Cheltenham Churches Co-operating.

Monday, Dean Langley; Tuesday, Principal Wood; Wednesday, Principal Williams; Thursday, Gordon Powell; Friday, Bishop Cranawick; Saturday, Religious Films.

Meetings in Mechanics' Hall, 8 p.m.

NORTH FITZROY CHURCH OF CHRIST

(St. George's-rd.),

74th CHURCH ANNIVERSARY,

HOME-COMING DAY,

SUNDAY, MARCH 30.

11 a.m., Mr. R. L. Williams.

3 p.m., Mr. E. J. Miles.

7 p.m., Mr. John Turner.

All past members and friends are cordially invited to spend the day at Nth. Fitzroy. Hospitality provided.

THE MACNAUGHTAN-SAUNDERS TENT MISSION AT COBURG

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The tent is erected in Sydney-rd., just south of Munro-st. Catch Coburg or North Coburg tram in Elizabeth-st.

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EASTER SUNDAY, APRIL 6, 7 p.m.

Special preacher, L. E. Snow, B.A., Dip.Ed.
Former preacher at Carnegie.

All old members and friends invited to attend this service.

COLLEGE OF THE BIBLE OLD BOYS' CLUB OUTING,

TUESDAY, APRIL 8.

Motor Trip to Warburton, leaving Y.M.C.A. corner at 10 a.m. Basket lunch. Provide own tea and sugar.

5.30 p.m., Re-union Tea and Business Session at Lygon-st. Hall.

Please notify the hon. secty., Charles Cole, by Easter Friday, if intending to be at the outing and tea.

82nd ANNUAL CONFERENCE

of CHURCHES OF CHRIST IN VICTORIA.

APRIL 2 to APRIL 10, 1947.

Synopsis of Programme.

Wednesday, April 2—Lygon-st. Church, Women's Conference. All day from 10.30.

7.45, Swanston-st. Church, C.M.S. Annual Meeting.

Thursday, April 3, 2.30, Swanston-st., Reception by President Women's Conference.

3, Lygon-st., Preachers' Session.

5.45, Lygon-st., Pre-Conference Session. Tea and address, with discussion.

7.45, Lygon-st., Opening Session of General Conference. President's welcome. Reports and discussion of last year's work.

Friday, April 4, 9.30, Lygon-st., Conference continued. Address by incoming President.

2, Lygon-st., Addresses and discussion on vital brotherhood activities.

7.15, Lygon-st., Home Mission Demonstration.

Saturday, April 5, 9.30, Lygon-st., Conference continued. Our work at home and abroad. Open Forum.

2, Lygon-st., Challenging addresses followed by discussion.

7.30, Lygon-st., Overseas Demonstration.

Sunday, April 6, 2.45, Independent Church, Collins-st., Conference Sermon.

Monday, April 7, All-day Picnic at Wattle Park. 7.30, Lygon-st., Christian Endeavor Demonstration.

Tuesday, April 8, 5.30, Lygon-st., College Old Boys' Club Re-union.

7.45, Lygon-st., Social Service Demonstration.

Wednesday, April 9, 7.45, Nicholas Hall, Youth Demonstration.

Thursday, April 10, 7.45, Nicholas Hall, Youth Demonstration. (Repeat programme.)

NEW PUBLICATIONS.

"The Unsheathed Sword," John G. Ridley, M.C. 109 pages. 3/9 (3/11½).

"Calling All Youth," T. B. Rees and others. 4/- (4/2½).

"Why Colleges Breed Communists," A. N. Field. 2/6 (2/8½).

"Bible Names Pronounced," H. R. Minn, M.A., B.D. 2/9 (2/10½).

"Illustrations of the Tabernacle Furniture," Frank Cash, M.A., and H. R. Minn. 5/- (5/2½).

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Obituary

Mrs. Edith Hocking

THE church at Wolfram-st., Broken Hill, N.S.W., sustained a loss when Mrs. Edith Hocking received the home-call in January. Our sister came into the church during the ministry of E. G. Warren through a Hinrichsen and Stewart mission 18 years ago, in company with her daughter and son-in-law, Mr. and Mrs. A. Smith. Sympathy of church is extended to Mrs. Smith, who has been bereaved of husband and mother in less than a year. ^{attend} ^{from} ^{great} ^{years} ^{ance} ^{visit} ^{some} ^{her} ^{Society} ^{for} ^{these} ^{and} ^{broke} ^{months} ^{of} ^{drawing} ^{E. M. Warren.} ^{years} ^{our} ^{sister} ^{was} ^{very} ^{faithful} ⁱⁿ ^{her} ^{from} ^{ance} ^{It} ^{was} ^a ^{great} ^{sorrow} ^{to} ^{her} ^{from} ^{that} ^{she} ^{could} ^{not} ^{attend} ⁱⁿ ^{later} ^{years} ^{because} ^{of} ^{physical} ^{disabilities}. She will be lovingly remembered by all because of her gracious disposition. It was a pleasure to visit her; she was always so bright. For some years past the ladies of church met at her home for a birthday afternoon, and C.E. Society held a Christmas meeting with her for several years. She looked forward to these happy occasions, and was greatly cheered and blessed. She fell in her home and broke her hip, and lay in hospital for several months before the home-call. The memory of her life will be a beautiful golden cord drawing her loved ones nearer to heaven.—E. M. Warren.

Mrs. R. B. Hopgood

MRS. R. B. HOPGOOD, who has been a consistent member of the church at Milang, S.A., for the past fifty years, passed to her eternal reward on Feb. 4. She was a regular attendant at the church services when her health permitted, but has been in indifferent health for nearly twenty years. Our sympathies are extended to the family, and we commend them to the care of our loving heavenly Father.—S.H.G.

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The Australian Christian

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.).

COLLEGE AND DOCTRINE

IN the "Australian Christian" of 26/2/47 there appeared a letter in the Open Forum from S. R. Beck, Cottonville, S.A., concerning doctrine and the College of the Bible, Glen Iris. While Dr. W. A. Kemp, chairman of the Federal College Board, made a reply in the same column, it seems to me necessary that a good deal more should be said.

We always feel one with any who are sincere seekers of the truth and servants of the Lord Jesus Christ, but we cannot agree with the approach that makes criticisms first and asks questions afterwards. Why not make sure of the facts first, and let judgments be made upon substantiated grounds?

It is suggested that the present faculty of the college is departing from many of the doctrinal beliefs which have for so long been accepted as the basis of the New Testament church. What are the doctrinal beliefs from which there is alleged departure? As one who was taught in the college twenty years ago, and has been teaching in the college for the last eight years, I am not aware of any essential change. Where is the proof of such a charge? Surely such an indictment of brethren who have served the brotherhood and have been in good standing for many years demands adequate proof.

The letter appears to find justification for dissatisfaction in the fact that only one student was listed as passing in "Christian Doctrine" in the third term, 1946, while varying numbers passed in other subjects. The simple explanation is that Christian Doctrine is taught every second year, alternating with Religious Education. It is taken by second and third year students together. In 1945, Christian Doctrine was taught, and in 1946, Religious Education. One student who had withdrawn from college in 1945, owing to sickness, returned in 1946 and alone, did a special examination in Christian Doctrine to complete his Diploma course. This year there is a class of thirty in Christian Doctrine. Every student does this subject.

Of course, while we have a special subject in Christian Doctrine, which is a selective course treating of the great doctrines of the Christian faith, doctrine is also treated in other subjects such as Old Testament, New Testament, Apologetics, New Testament Greek, Christian Ethics, Comparative Religion. There is no lack of very positive doctrine in the course at Glen Iris.

We regard the subject of Christian Doctrine of such importance that we have increased the time given to it in our curriculum. When I did the subject twenty years ago, it was combined with Church History, and one lecture a week was given to Doctrine. The treatment was very brief. Since I have been teaching Doctrine for the last eight years, two lectures a week have been given to it, and in recent years I have prepared typed notes for the students. This saves much of the time taken in note taking, ensures accurate and adequate notes, and enables us to treat a much wider field more adequately. The demands for reading on the part of the students have also been increased.

The same is true of the treatment of the

history and principles of the Restoration Movement. In my own student days, as in that of others, it was usual to receive probably half a dozen lectures in the time left over at the end of the Church History course. In recent years the history and principles of our movement have been fully treated. Last year one lecture a week was given to the subject for practically the whole year—about twenty-five fifty-minute lectures.

Freedom of speech, frank expressions of different views, healthy criticisms are essential to democracy. These expressions, of course, particularly in any Christian democracy, should be in a friendly and brotherly spirit, based on sure foundations, made with adequate knowledge and clear understanding, and seasoned with a reticence that will not necessarily undermine the real service and disparage the reputation of others who sincerely seek to serve. None will deny the need to avoid judgments based on hearsay, gossip, inadequate information, prejudiced opinion, assumptions and partial statements divorced from their full context.—E. L. Williams.

I HAVE read S. R. Beck's letter on above, also replies thereto. If one should visit the churches of Christ in this State and listen to what is preached for the gospel, except in a few cases it falls so far short of the great commission that one must agree that Mr. Beck is right. A commission would indeed be an eye-opener. Here is a sample from men who have been through these colleges—one can be saved without baptism, i.e., immersion, but one must be immersed to become a member of the church (is this New Testament truth?). I know a church of Christ in this city where the superintendent of the Bible school does not believe baptism is at all necessary. His wife has never obeyed the gospel or joined the church, yet she partakes of the Lord's table; also a teacher in the Sunday school is not a member of the church; also some who are in the choir have never been born of water and the Spirit. Does not this state of things reflect on the preachers and the college that trained them?—L. J. Price, Middle Brighton, Vic.

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Mission at Highcroft, Tas.

FOR some years the churches on Tasman Peninsula have been faithfully preaching the gospel. This work has been mainly carried on by local brethren, whilst occasional visits by preachers from Hobart and other centres have been always appreciated.

When the Home Mission Committee secured the services of P. R. Baker, of South Australia, as State evangelist, Highcroft, better known as Tunnel Bay, was chosen as the first place in which he was to labor. Highcroft is a sparsely settled farming district of about thirty homes. Owing to the fact that no serviceable tent was available, the meetings were held in the chapel building. During the three



The Chapel at Highcroft.

weeks of the mission campaign, attendances at week-night services were forty and over, and on the Sundays double this number were present. Great interest was evinced in the addresses, and a question-box was a feature of the meetings. Almost sixty questions were answered. As a visible result of the mission, six young women and six men made the good confession. Three of the young men were brothers, and one of the young women was the daughter of the local medical officer (Dr. Knight), who formerly was a missionary in China, but was compelled to leave at the time of the Japanese invasion. His daughter was held captive for over five years. Eleven of those who made the great decision were immersed at the White Beach by Mr. Baker.

During his stay Mr. Baker visited every home in the district, mostly on foot, and contacted nearly everybody living here. The mission concluded with a thanksgiving service at which nearly a hundred persons attended. Mr. Baker has gone on to Nubeena to conduct a mission there, a place about five miles from Highcroft, and it is anticipated he will be there for several weeks. The cause has languished here in recent years, and we pray for the success of Mr. Baker in the work before him there.—Lynden Smith.

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