

# THE AUSTRALIAN Christian

NATIONAL WEEKLY REPRESENTING CHURCHES OF CHRIST

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## A Way of Bible Study

### *Advice to the Serious Beginner*

Principal John Huxtable.

A way, not the way; and I venture to set it forth because it has been suggested that it might be useful if I were to give some hints which might help church members to make a profitable study of the Scriptures. I hope it may be so. I assume, to begin with, that there is a serious intention to work at the Bible. What I have to suggest will not be any use to any who simply read a few verses a day without reflecting much, if at all, on what they read; that is not Bible study. On the other hand, I hope I can help those who honestly have little time for any sort of reading, and yet really wish to nourish their spiritual life on the Word of God.

In addition to the Authorised Version, it is useful — almost essential — to have some more recent translation, some sort of concordance, and some simple commentary on the book being studied. (I shall assume for the purposes of this article that a particular book of the Bible is being worked through; though what I say will be, I think, equally applicable to those who use one or other of the well-known series of Bible Notes).

#### Make Sure of the Meaning

The first task is to make sure that the passage is understood. What did Jesus mean by this parable? What was Amos driving home? What is really the point of this moral injunction of either Proverbs or James? This is to some extent a matter of words; and it is part of the value of new translations and commen-

taries that they help students of the Bible to get as near as possible to the actual meaning of the words. Sometimes, of course, this is not so very difficult; but sometimes almost everything depends upon it. It often happens that a passage with which we are familiar and believe ourselves to understand quite well turns out to be much more full of meaning if it is thoroughly examined.



#### Look to the Context

Words, however, can hardly ever be treated in isolation. Much depends on the context in which they are used; and they take color from the familiar use to which they are put. What does it mean in other contexts? How does this particular author usually handle it? This is where the concordance helps: it enables you quickly to see where else the word occurs. For instance, a friend of mine pointed out to me

this instance of the revealing consequences of relating words in this way. He had been thinking about "strait is the gate and narrow is the way"; and he noticed that the word "narrow" is in the Greek the same root as "afflicted" in "we are afflicted in every way, but not crushed" (2 Cor. 4: 8): "afflicted" really means "pressed in upon." Moreover, as my friend went on to indicate, in Mark 5: 31, the disciples say to Jesus, "You see the crowd thronging you . . ."; "thronging" is also a form of the same word — Jesus was being pressed in upon by the crowd. This enables us to understand that the narrow way is that in which we may expect to be pressed in upon in the same way as the Lord and the Apostle. To compare Scripture with Scripture is rewarding and revealing.

Part of the value of this method is that it makes it easier for the student to set the passage he is examining within the whole context of the gospel; and this is of the greatest importance, for otherwise our understanding of the passage may be distorted and what we take from it actually misleading. If it deals with God's outgoing love for sinners, we must be careful to relate it to those passages which deal with God's severity in judgment: I do not suggest that they cancel one another out, but simply that we cannot get to the truth unless we think of them together and understand each in the light of the other. Far too many of us rest our convictions on part of what the Bible says, part of what Jesus commanded, part of the Christian truth; if we study our Bibles carefully and consistently, we are more likely to come to see the whole counsel of God.

So far I have written about what we can do to come to a true understanding of the Bible. Something must now be said of what should happen when we have got thus far.

#### The Application

We must begin to apply what we have learned; and first of all, to our own condition. What does this passage add to my knowledge of the ways of God with men? What have I learned, relearned, about Jesus Christ? What have I to unlearn — that can be just as important! What new duties and what new forms of obedience are brought home to me? If we open our hearts to the truth in this way we not only grow in grace and in the knowledge of our Lord Jesus Christ; deeper understanding works out in moral transformation. The more we behold the glory of God in the face of Jesus Christ the more we are transformed into his image.





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We ought not, however, to confine our inquiry to personal issues. We should inquire what any passage may have to teach us about our life in the Church, about the way in which it should be ordered and its task of witness continued. I set this second, not because it is of less importance, but because of a fear that, unless we have tried to deal with ourselves first, our inquiries about God's will for the Church may only help to turn us into those tiresome busybodies who know God's will for everyone but themselves!

### At School Under the Spirit

To speak of what we should do and what we should seek in Bible study is important; but it should be offset by the fact that it is often the way of the Spirit to show us what we were not looking for and tell us what we do not expect or even wish to hear. It is of the utmost importance that we should open ourselves to his leading all the time, and that we should see all our efforts at study within the context of his often surprising ministry. This does not mean that we should not study to the limit of our ability, for it is the seeker who finds. All I plead for is that we should not limit our expectation of discovery to the proper consequence of our own effort or complain if what we find is other than what we sought; it is the seeking, open (not empty) mind which finds what God has to reveal.

I trust that what I have written may help someone to a more fruitful study of the Bible; and I hope that I have not given the impression that "proper" Bible study can only be undertaken by the clever or the bookish, for that is simply not true. What I am convinced about is that it demands from us something of our time and enough spiritual discipline to work at it: "to him that hath shall be given"; and I become more and more certain that the revival of our Churches in grace and power tarries for the day when our people become once again men and women of the Bible.—The Christian World.



Many members and friends gathered in Echuca chapel, Vic., to farewell Mr. and Mrs. D. P. Holloway and family on the conclusion of their ministry with the church. E. Gray (Methodist) spoke on behalf of the Ministers' Fraternal, of which Mr. Holloway was the efficient secretary. D. McKenzie (Pres.), Capt. Lorens (Salvation Army), C. Tringham (Rochester), Messrs. Fleming and Merlo (Echuca) all expressed appreciation of the ministry. Presentations were made and good wishes expressed for the new ministry at Tumbly Bay, S.A. A. B. Pryor will commence a ministry at Echuca on Feb. 18.



## - Our Morning Worship Service -

During this year we plan, editorially and in other ways, to take as close and stimulating a look as we can at various aspects of the life and thought of our Australian Churches of Christ. What will appear will certainly not be exhaustive, but we hope it will be positive — never stifling thought but provoking it, seeking not the scoring of debating points but intelligent and brotherly sharing of convictions and points of view. We shall approach the story of our past with appreciation, and with humble gratitude to God for what he did through the dedicated leaders of the Restoration Movement. But we must not fail either God or them by being merely the prisoners of our past. We must face our present and future with the same kind of daring of mind and spirit, and loyalty to truth, which they showed, at their best.

From time to time we shall re-print some of the things written by our earlier leaders on what we have called "our position." We shall not present these as "museum pieces;" some might seem just that, but from others there might well come challenging, corrective notes worth heeding again today. For if it be fatal to become mere prisoners of the past in the ways we think and act, there is at least equal danger in the arrogance that never learns from history. There is certainly much to learn from the story of our witness as a people.

But it is the present which concerns us in the article featured on the next two pages of this issue. E. T. Hart (Bexley North, N.S.W.) is anxious, as a minister should be, about the standards of worship in his church. Here his main concern is to give helpful, down-to-earth advice to those taking part in the conduct of the morning worship service. Over the years a number of such "hints for helpers" have been published and training classes held, all designed to aid those sharing in what we have called "the mutual ministry." This system of using a number of men in the conduct of the communion service has become a fixed feature of our Australian church life.

How did that happen? It is part of our British, rather than our American, heritage, for British Churches of Christ took over the system of "mutual ministry" as practised by the Glasites and Scotch Baptists. Of course, there have been changes in its outworking, both in Britain and here, away from the "open go" spontaneity, which was so clearly subject to abuse, to the morning plan system, which seeks to ensure that everything is done "decently and in order."

On the whole, we believe the system has worked well, and has developed the training of many

young men who have been of greater help to the church because of the opportunities given them to assist in public worship. It has also been in line with today's emphasis in other Churches on greater participation by the "laity." But it demands constant vigilance to ensure that only the best available men are used, and that worship standards are kept at the highest level.

We fully agree with an editorial comment in the January issue of *The Christian Messenger* (monthly paper of our New South Wales churches) which pleads for "a greater sense of dignity and thoughtfulness in the distribution of ministries and responsibilities in the church." The writer goes on to say, "In many churches the first forty minutes of a service are an agonising tragedy of blunders and crude familiarity in the things of the Lord. In some churches a man is expected after a time in the fellowship to accept the responsibility of leading worship at the communion service. This man may be totally unsuited for this ministry, being unable to speak, and lacking the necessary sense of taste and dignity that this significant service demands. Why is it that we have dragged things out of their proper perspective?"

Some critics frankly think it a waste of talent that the one trained man should be virtually ignored on a Sunday morning until sermon-time, save, perhaps, for a prayer or a children's talk. A few churches are more regularly calling on the minister to preside at the Lord's Table. But it would seem to us a pity if our reaction against certain crudities should lead us to weaken, rather than to strengthen, our "mutual ministry" system. Careful choice of men and helpful encouragement of them pay dividends, not only in the worshipful conduct of a service, but in the life of the whole church. This Editor may have been fortunate in his churches, but in all his experience as a minister he has been much more helped than hindered in his worship by the leadership of his brethren who have shared in the conduct of the morning service.

But all of us — ministers as well as others — need to face the challenge of higher standards of public worship. Adequate preparation is essential for every man who shares in it. It is time we abandoned altogether the habit some still have of calling on men at the last minute to lead in prayer — far too many prayers in our services have been slipshod and ill-phrased.

We agree with those who favor a simple form of worship in our churches, but let's not make that word synonymous with ill-prepared crudities. Real simplicity of worship demands not less preparation, but more!



**ERIC T. HART, Bexley North, N.S.W., contributes helpful advice, already issued to every man in his church who is . . .**

# Sharing in the Morning Plan

Whether you already take part in the Morning Service Plan, or anticipate doing so in the future, it is good to know that this strong feature of the Churches of Christ is finding wide commendation amongst other Church Communions, particularly where there has been an over-emphasis on the leadership of the minister. There are advocates quite vociferously demanding that the Church do something to harness the unused potential of the man in the pew. The "laity" are coming into their own!

So this emphasis of ours — on a "Mutual Ministry" that does in all reality share the worship service of the Church — gives us yet another string to the bow when we are asked what contribution we make to the overall work of the United Church.

Of course, it is important to note right at the outset — and it is vital that we do note it! — that the Mutual Ministry is far wider than merely taking part in a service. Attendance at the service itself, whether it be on Sunday or midweek, is in itself a taking part in the Mutual Ministry. The work entailed in cleaning the chapel, making it ready for worship, providing flowers to beautify the sanctuary, is as important as having a speaking part in the service. And what shall we say about the folk who man our Bible School classes and lead our auxiliaries and undertake the multitude of jobs that have to be attended to in order that a church may do its work? So we must add in here our etc., etc., just in case the category in which you work in the Church has been overlooked. If you are one of "God's Etceteras," then blessed are ye indeed.

But here we simply examine the part played by those who have the privilege of a place on our Morning Plan. You take part in a service that is unique, and one that I hope will always hold a thrill and never lose its sense of wonder for you. If it has done this for you, then down on your knees you go until you really become, "lost in wonder, love and praise."

## The Most Important Job on the Morning Plan

I have no doubt about it — the most important task allotted on our Morning Plan is that of helping in

the distribution of the emblems. Your approach to your task can make or mar the whole service. Remember that you are serving the precious emblems of our Lord's suffering, and performing a task that in some Communion is the sole prerogative of the minister or the priest.



## Here are Some Simple Rules to Observe.

1. Dress for the part. You are helping at the King's Table. Sports clothes are not appropriate.
2. Be early enough to share the pre-service prayer in the vestry.
3. Work in a team with the other members of your Service Party.
4. Do things quietly and without undue haste — but not over-slowly. The service must keep to a time-table.
5. Always be interested in what you are doing. Keep alive your wonder. Remember, you are handling Holy Things.
6. Make sure you do like service in the evening, or see that someone steps in for you, where such is required of you.

## Some Hints on Reading the Scripture

Sometimes the morning helpers have a second task. It is the reading of the Scripture. Study the following text and try to fulfil its injunction, and you will not go far wrong!

**Nehemiah 8: 8:** "So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading."

There is a wealth of good advice right there. Observe it, and your reading

will be appreciated. Fail to do it, and it becomes an agony.

## Hints That Will Help.

1. Always try to practise your reading aloud.
2. Read it in other translations as well as the Authorised.
3. Make sure you have mastered every difficult phrase and can pronounce the difficult words — a Self-Pronouncing Bible will be a great asset.
4. Always read from a Bible in which the print is easily decipherable.
5. If called upon unexpectedly without adequate time to do the above, try to read through the passage at least once or twice before it comes in the service.
6. Announce your reading and give adequate time for those who wish to turn to the passage and follow the reading.
7. Read grammatically. In other words, follow the punctuation marks. Keep the voice up at each point except the full-stop. Let the question or the exclamation mark come out in your reading. Read with the imagination.

## Leading in Prayer

Our order of service usually carries four distinct types of prayer. Give attention to the one you are asked to fulfil, and pray accordingly. They are:—

1. **The Invocation** — with which we begin the service. It should be brief and do what it sets out to do — pray for the blessing of God on that particular service.

2. **The Giving of Thanks** — often undertaken by the helpers or readers. The word "thanks" is the key-word. It is the word of thanks for the sacrifice of Christ. Again, it should be a brief prayer. Remember that someone else is also due to offer a similar prayer in the service. Try to link your prayer with the emblem for which you are giving thanks, in all reality.

3. **Prayers of the Church** — Again the time at your disposal is important. Don't preach when you pray. Long prayers are not a sign of spirituality. Don't pray in terms of vain repetition. Don't usurp the functions of others who have to pray in the service, too. Above all, don't intrude on the time allocated for the sermon. Study the



Model Prayer our Lord taught the disciples for outline and material.

4. The Benediction is of vital importance. Remember this is the last word the congregation will hear. Send them forth with a real benediction ringing in their ears. Usually the words of Scripture are enough. Don't try to catch up in your prayer by way of too much commendation of things that have been said in the sermon. Maybe this is the only word the congregation will retain. Vary your benediction — there are sufficient of them in "The Book" to enable you to use a different one quite often.

#### Presiding at the Lord's Table

Be Prepared. In more senses than one. Be prepared beforehand in what you are going to do and say. Choose

your hymns carefully. Prepare your prayers. Strange how often we prepare carefully what we say to men, and rush into the presence of God without a second thought. Be prepared for emergencies. Things go wrong with services. Keep calm. Your attitude will help everyone.

Your remarks at the Lord's Table ought to be

1. Brief — no more than three minutes and certainly no more than five at the outside.

2. Do not read your remarks. "How can you expect us to remember it if you can't remember it yourself?" was the challenge issued to Lionel Fletcher on one occasion. It helped him to dispense with notes. If your remarks are too long to hold in your memory, they are too long!

3. Keep to the point. Your remarks must centre in the Bread and the Cup, and through them in the Christ of the Cross. Often the reading of the Scripture in one of the four portions in which the service is outlined will be sufficient. Or the recital of an appropriate hymn may help. Above all, prepare and be prepared.

4. Remember that in your capacity of President you are, as it were, host for the Church at this particular meal.

5. Speak up. Aim to make the men and women in the back row hear what you have to say and those in front will take care of themselves.

6. Be yourself. You have something to give to this service and the Lord will bless abundantly.



Notes supplied by R. S. A. McLean.

Only a few years ago Subuktibai and Leclabai went to their first camp. This year they went as leaders and the success of the camp was largely due to their contribution.

#### Lonavala Camp - India

Subuktibai Telor and Leclabai Kamalakkar.

From Oct. 30 to Nov. 6, girls from Dhond, Shrigonda and Baramati went to Lonavala for the Senior Girls' camp. There were 32 girls in camp, and a time of rich blessing was received by all.

Miss Skuce was the leader of the camp, and three Biblewomen and two lady teachers from the school were her helpers. The Old Testament studies were based on the women of the Old Testament, and these were taken by Miss Tungabadrabai Bhonsle. The New Testament studies were based on the three missionary journeys of Paul. The studies were taken by Miss Sarzabal Jadhav. The children in their handbooks had the maps to trace the journeys of Paul, Silas, Mark and Barnabas. The girls received very good teaching during their period at camp. The girls after their study periods went according to their groups to fill in their questions that were set on the day's studies. During the morning programme there was a Bible quiz, and the girls answered about 250 questions, taken from the Old and New Testaments. The girls happily took part in these quizzes. On the last day at camp, the note

books and handbooks were collected and examined, and marks given for the questions that had been answered and the neatness of the books. Those who received the first three places were given prizes.

From 6.30 a.m. until 9.30 p.m. the girls were all on their best behaviour, and they all joined in the work that was allotted the groups each day. Learning to mix in with each other and also helping each other in doing little things was a help to all the girls, and they enjoyed the fellowship at this time with each other. The morning devotion periods were taken by Miss Skuce, and she showed us that the Christian life means service. The evening prayers were taken by some of the girls and also the leaders. Each afternoon the girls were taken out hiking to places of interest. Sunday meetings were taken by Mr. Choudhari, who came out from Poona for the day. The evening meeting was a dedication service, and many of the girls were blessed by the message that Mr. Choudhari gave. A number of the girls testified to the help and the blessing that they had received during the camp.

The camps are over now and the girls have all returned to their separate places, but the blessing that they received, and the teaching that they received while at camp, will help them in their Christian living and make them a blessing to others.

#### Greetings from Shantabai

I wish to send you, my loving greetings. I am always remembering those happy days when I was in

Australia and enjoying fellowship with you all. Until this time I have not been able to send you a letter, and so I hope that you will forgive me for this seeming neglect. I thank you always for all that you have done and are doing for me, especially for the faithful way in which you have always prayed for me. Truly I am happy to know that God has chosen me to serve him here in Shrigonda.

I came to help in the Girls' School at Shrigonda last June. I am happy to have again the opportunity to live with Miss Vawser and to have fellowship in the work together, and even to learn from her about this particular type of service. On the Girls' Home register there are 128 names; of these 113 girls are living in the Children's Home at Shrigonda; 3 in the Teachers' Training College, Poona; 5 girls in High School at Ahmednagar; the others are away working; 6 working in hospitals and 1 at home who will be returning later. In the Day School there are 123 children (a few come in daily from the outside compound); there are 4 teachers, and all do their work faithfully and well.

Not all the children in the Home are able to go for holidays, as some have no relatives at all. In the last summer vacation Miss Vawser took over 30 girls away with her to Mahabaleshwar. This was a very happy thing to do, otherwise the children would never go outside the Compound and would not see any of the outside world. At the end of this month we have the Divali holidays. Most girls will go home, but a few of the others will be able to attend the Junior and Senior Girls' Camps. Mrs. Coventry and I have the care of the Junior Girls' Camp, and Miss Skuce the Senior Girls' Camp. The purpose of the camps is that girls from all the Mission stations might live together and get to know one another, but mostly that they come to know the Lord in a very personal



way and to have fellowship one with the other in Jesus Christ. There is much to do in preparation for these camps, and we are very busy just now. While preparing for this camp my thoughts go back to the camps I attended in Australia with so many of the young people there.

Until three or four days ago my parents, with others, were very anxious concerning the lack of rain. Daily

my brothers had to take the animals to try to find food. Now the rain has fallen, and although almost too late, the burden has been somewhat lifted and we are all very happy.

I want to send a special message to the boys and girls. When you grow into men and women please save up and come and visit my people. By seeing my people and my

country you will understand our problems in a way that I could never tell you. Study hard and make the most use of all your opportunities, so that you will be able to share more adequately with those less privileged than yourselves. Most of all, give yourselves to Jesus Christ and live for him, and he will guide you and make you a blessing to many.

## THE MINISTRIES OF OUR



### Programme for March

Theme:

**Laborers in the Vineyard.**

Mrs. Arthur Baker, Enmore, N.S.W.

#### MEDITATION.

We are laborers in the vineyard. What is the motive of your heart as you labor? Is your service like Peter's, "What reward for us who have left all"? or like David's, "David really had it in his heart to build the temple"? God judges us by what is in our hearts.

#### HYMN.

No. 601, "Lord speak to me that I may speak."

#### PRAYER.

Our Father, we thank thee for thy word of truth, for it is a lamp unto our feet and a light unto our path as we seek to grow in grace. Thou hast brought us into life for some purpose of good, and hast surrounded us with loving kindness and tender mercy. Help us to live so that we may accomplish patiently and faithfully the work which thou hast given us to do. Give to us understanding hearts as we meditate upon this parable. Through Jesus Christ our Lord, Amen.

#### BIBLE READING.

Matthew 20: 1-16.

#### DEVOTIONAL.

The Parable of the Laborers in the Vineyard was spoken by our Lord as part of his reply to a question from Peter recorded in the previous chapter. Peter said, "Behold, we have forsaken all and followed thee: what shall we have therefore?" Peter here shows the disposition to bargain, to work for the sake of a clearly defined reward, and not for the sake of the work itself, and in general trust to the justice and liberality of his Master.

The Lord's answer to Peter's question is two-fold. First, he assures his followers that they shall have ample compensation for their sacrifices and services. He says, "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life. But many that are first shall be last; and the last shall be first."

It was to illustrate the words, "Many that are first shall be last and the last shall be first," that the parable was spoken. The whole point of the story is that those who were hired first were paid last, and they were paid last because they entered into their work in a bargaining spirit merely for the sake of winning a stipulated reward, whereas the others, who were hired later, did their work in faith, not knowing what they were to get, but they had the faith to believe that they would not get less than they deserved.

The parable is intended to show us the difference between work done in a bargaining spirit and work done in trust. It directs our attention to the fact that in estimating the value of the work we do for God, we must take into consideration not only the amount done or the time spent on it, but also the motive that has entered into it. It is the motive that God chiefly regards.

"One hour of trustful humble service," says Marcus Dods, "is of greater value to God than a life-time of calculated industry and self-regarding zeal."

The difference in the spirit of the workers which is thus brought out in the parable will be found, says the Lord, in the Church, and it will be attended with like results at the time of judgment and award. At that time, on that Great Day, many that are first shall be last.

#### HYMN.

No. 595, "Go, labor on, spend and be spent."

#### MISSIONARY NEWS.

#### MISSIONARY PRAYER.

#### BUSINESS.

#### ADDRESS.

#### HYMN.

No. 614, "To the work, to the work, we are servants of God."

#### BENEDICTION.

★

## *News of British Churches*

One of the sessions at the Ministers' Annual Convention was given over to a discussion on **The Church and the Bomb**. The views expressed ranged from those who support the campaign for nuclear disarmament, through the various pacifist positions, to those who see the bomb as a deterrent making for peace. It was found impossible to prepare a statement on which all could agree. It was arranged that two papers should be published in the *Christian Advocate*, outlining the different points of view, in the hope that this might lead to a profitable discussion in the correspondence columns.

James Gray has returned home after being a delegate to the World Council of Churches' Third Assembly, and visiting in addition Indian Missions, Thailand and Palestine. He has already been called on to visit churches and speak on his experiences.

F. S. King has been church secretary at Evington-rd., Leicester, for 43 years. On the occasion of the services celebrating the 53rd anniversary he presented his last report. The visiting preacher at the anniversary was Principal A. L. Brown.

The Octave of Prayer for Christian Unity has been widely observed among the churches, and many have shared in local exchanges of pulpits.

A recent visitor to Overdale College was E. Becker, Professor at Drake University, Des Moines, who is spending a sabbatical year at the William Temple College at Rugby. Mr. Becker was accompanied by his wife, G. J. Hammond.



**Dr. FRANK JENNINGS, after over 30 years of ministering to tramps, gypsies, etc., claims . . .**

# EVANGELISM IS URGENT!

Recently I took down from my shelves a volume of Spurgeon's sermons. Reading them I was aware of a spiritual atmosphere that is truly unfamiliar in many of our churches today. Every sermon had a positive purpose. It was deliberately prepared and preached for the sole aim of winning men and women to Jesus Christ. Spurgeon writes in the preface, "Through the preaching of these sermons I gladly record numerous instances of conversion. The messages were signally owned of God." How about our modern preaching?

It may be argued that in Spurgeon's time the mental and social conditions were somewhat different from our own age and that some of his theological tenets are unacceptable by some Christians today. Yet what also is true is that Spurgeon's God is ours and that Jesus Christ is the same yesterday, and today and for ever. Sin is very much in evidence today, and the message of salvation through our Lord and Saviour is just as urgent and efficient as it was in our fathers' time. No living soul can truly say — "I have no need of Him." He is the One indispensable necessity of this and every age.

## Worldliness

It is unfortunately true that many church-goers are strangers to the power and joy of the gospel. The radiant faith and beauty of our Master is unappreciated. All their church-going, and the sermons they hear, tragically fail to move them from their worldly mode of conduct.

There are some churches in our land which desire a "safe" parson. That is, they want primarily one who will dispense to them Sunday by Sunday, trite, pleasant treatises, one who will omit mention of the heinousness of sin, and refrain from making them feel uncomfortable by stressing the urgency of personal conversion. "Prophecy unto us smooth things," they say. "Be sporty, and don't irritate us by emphasising our very natural vices."

The supreme need of our time is the urgency of the Christian message that Christ Jesus came into the world to save sinners. He is the only Hope and Stay of the human race. There is not much future for our country without a revival of Christian faith.

Jesus is not merely a Figure enshrined in creed and doctrine, not just an outstanding Person who did a lot of good in the beginning of the Christian era. He is pulsatingly, devastatingly alive today, lovingly

eager to come into our lives, to cleanse away all that is mean and sordid in them and by grace to make us worthy to be called the privileged children of God.

His sanctifying Life, his heartening gospel, is gloriously relevant today. He can lift any man, any woman out of sin and weakness and enable them to live as God intended them to live. He can make of any life, no matter how sinful and degraded, a new creation. He indwells, guides, and empowers any living person who will come to him in faith and love, claiming his forgiveness and peace. He is without money and without price, the greatest Human and Divine Gift ever given to a needy world. There is no catch in it.



During my ministry in Stamford Hill I listened one evening to a Rationalist speaker in the nearby open-air forum declaiming bitterly against what he called "the kindergarten nonsense of the Christian faith." I felt impelled to voice my indignation concerning many of his statements. Thereupon he challenged me to a debate — "Secularism versus Christianity, which does the most good for mankind?"

## The Practical Test

I consented willingly, provided he accepted one simple ruling: he was to bring to the appointed meeting one or two people whose lives had been changed for solid good by secularism. For instance, a hardened drunk who could testify — "I heard you some time ago denying the Christian faith, pouring scorn on the Bible, and extolling atheism. I was profoundly stirred and said, A new power has come into my life. Now I hate the sins that far too long have chained me. Now righteousness is the crown of my life. And it's all because of the uplifting agency of secularism."

Or maybe, I told him, he could induce a former street Magdalene to come along to the meeting. Per-

haps she could give her testimony. "I, too, heard you ridiculing the Bible message, laughing at the religious beliefs of Christians. As you spoke, hope was born in my heart. I am now saved from the thralldom of evil. In consequence, I am happy, virtuous and respected. And it's all due to atheistic power and teaching."

I informed him that I would gladly bring along at least twenty people who for many years had been in the grip of sin. Because of the cleansing, recreating power of Jesus Christ, they had been completely lifted out of their wickedness, had known the mercy of his saving love, and had been remade into the likeness of redeemed, transformed children of God. My secularist friend turned from me with a smile. There was no debate.

For over thirty years I have lived with and ministered to people who live on the road — tramps, showmen, gypsies, and circus folk. For four years I had a hostel in my own London home for benighted and penniless men. The hostel was part of the humanitarian and rescue work of St. Martin-in-the-Fields Church, and I opened it at the express wish of my friend, the late Dick Sheppard, who was then vicar.

Every night nine derelict men were sent to me. I was glad to give them a home, but I knew that while they were thankful for the shelter, the food, the clothes, soap and razor, that I provided for them, something much more was vitally necessary. That something more was a new spirit within them that would generate a new outlook, hope and resolve. A new suit of clothes was acceptable and good, but a new man in the suit was infinitely much more worth while.

## The Only Hope

Jesus alone makes new men, new women. In my evangelistic ministry in this and other countries I have seen this truth mightily and consistently demonstrated. Myriads are proving it true today. Foul men are being made clean, scoundrels turned into good citizens, lazy men changed into active contributors to the community, crippled humanity made to stand on its feet. Science and psychology cannot themselves save the lost or rescue the abandoned. The miracle of Christian conversion is the world's only hope.—The Christian (Eng.).



# HERE AND THERE

Word has reached us as this edition was going to press that Mrs. J. K. Robinson, wife of our Federal Aborigines Board Secretary passed away in a Perth Hospital on the morning of February 2.

Next meeting of the Victorian Ministers' Wives' Association will be held at the Churches of Christ Centre, Monday, Feb. 19, at 11.30 a.m. Guest speaker will be Miss Isabel Merry, and her subject: New Delhi Through The Eyes of a Woman. All members are invited to be present.—E. M. Shaw, Sec.

A. R. Lloyd, who has ministered at Carnegie, Vic., for the past 8 years, has accepted a call to Dandenong, Vic., as from June 3.

Melbourne young people are advised that a choir is to be formed to assist at the 1962 Victorian and Tasmanian Conference Department of Christian Education night to be held at Collins-st. Baptist Church on Tuesday, April 17. Young people from P.C.F.O., C.E. or C.Y.F. groups are invited to join this choir. Rehearsals commence on Tuesday, Feb. 13, in the Reception Room of the Churches of Christ Centre, Lonsdale-st., Melb.

Miss Dixie Willis, of the church at Fremantle, W.A., who was a member of the Australian athletic team for the Rome Olympics in 1960, recently confirmed her supremacy over distances of 400 and 800 yards by her record-breaking wins at the Women's National Athletic Championships in Adelaide. We congratulate her on her fine achievements, and wish her well as she prepares for the Perth Games later this year.

The Unity Commission, whose appointment was authorised at the 1961 International Convention of Christian Churches (Disciples of Christ) in Kansas City, U.S.A., is expected to begin "conversations" with the United Church of Christ early this year. The 24-member Commission includes both ministers and laymen of our American brotherhood.

There was a large attendance on Jan. 30, at Footscray, Vic., to farewell Mr. and Mrs. A. E. Hurren, prior to their taking up part-time ministry at The Patch. F. T. Morgan (elder) presided over the meeting. Speakers representing all phases of the church life expressed appreciation of the work done over the last 15 years. Mrs. Hurren was presented with a sheaf of flowers from the ladies. T. Hampton (Maldstone) spoke on behalf of the help given in starting the work at Maldstone. G. W. Wilson

(Methodist) spoke on behalf of the Ministers' Fraternal in the district. R. J. Combridge represented the brotherhood and Home Missions. Presentation of a book, with cheque enclosed, was made to Mr. and Mrs. Hurren. H. Easton was soloist. Supper was served in the hall, during which a young lady expressed her sincere desire to make her decision for Christ. Mr. Hurren took this confession of faith before all gathered.

Miss Marjorie A. Cox, of Earlwood, N.S.W., who has charge of the Postal Sunday School of our churches

## OPEN FORUM

### THE WHOLE BODY OF CHRIST

The contribution of E. S. Sanders (Jan. 16, 1962) can scarcely be regarded as bearing the marks of careful and considered thought. Many aspects of the letter could receive comment, but I confine my remarks to one alone.

Mr. Sanders says, "God has spoken to us today . . ." We know that the final revelation of God came to us in his Son, our Lord. To him was given "all authority." The Son has spoken, and his is the sure word of God. This word we have in the Christian Scriptures. In them, God has spoken.

If God has spoken to us today, through what medium has he spoken? Is there a new channel of revelation? Or are we still dependent upon the Scriptures under the guidance of the Holy Spirit?

And if God has spoken to us today, has he withdrawn what was said with full divine authority two millenniums ago? Has his word today abrogated what was then declared? If that word was truth, how could it be abrogated?

Many things may be given up — customs, practices of convenience, or traditions. But they will be sacrificed not because God has spoken today, but because they lack the support of the only objective authority we possess — the Scriptures.

I believe with Mr. Sanders that God wants to lead his people on a spiritual pilgrimage, and that God speaks today. But he is speaking through the same Word through which he has been speaking to his people during the past generations. The great need of today is not a

new word of God, but listening ears, humble spirits, receptive minds, willing hearts and surrendered wills. Not a new word of God, but a new heart of man.—B. J. Combridge, Cheltenham, Vic.

A work day at Monbulk, Vic., on Sat., Jan. 27 drew a team of over seventy young men and women to begin the task of clearing away the fire damage, following the bush-fire destruction of the Waterman Memorial Youth Camp. Between 6 a.m. and 5 p.m., scores of truck loads of debris were taken seven miles away to a rubbish tip. Prompt attention is being given to the drawing up of plans for new buildings.

### BE POSITIVE!

D. B. McIntosh, in Open Forum (28/11/61), made reference to the fact that Churches of Christ had provided members and leaders for the Mormons and Christadelphians, etc. Perhaps he was referring to men who for a time associated themselves with our movement in its early days and later linked up with these bodies. It is inevitable, that when large numbers are attracted to a plea, some will later drift away. However, I fail to see the connection between this loss of adherents and our form of church government. The two denominations which Mr. McIntosh upheld as examples of unity may not have had any serious internal divisions this century, but they certainly did in the past, and they had the same form of administration then as now.

I venture to suggest that if we lose members to the various sects today it is because we lack the convictions which made the Restoration Movement such a vital force.

We must be positive in our outlook, and to accomplish anything we must believe we are right, not just "think" we are — as several recent writers in Open Forum have put it.

Self criticism may be a good thing, but it seems to me that it has been carried to a ridiculous extreme in our brotherhood.—Alan Rackemann, Brighton, Vic.





# OUR FAMILY PAGE

## Farewell, My Son

A group of China Inland Mission workers gathered one day to bid farewell to a young Japanese Christian embarking for missionary work in Laos.

One of the American missionaries went to the aged father and said, "Honorable Sir, you must be grieved at this parting with your son. But be of good cheer! You will see your son again when he returns to Japan for his furlough."

But the old Japanese replied, "Pastor, when we Japanese people sent our sons to war to fight for our country, we did not expect to see them again. We did not want to see them again. In fact, we told them: 'Do not return. Give your lives for your country.'"

"Now I am sending this young man of mine across the seas for a better, a nobler purpose, a more glorious conflict in the service of the King of kings. Should I hope to see him again on the shores of Japan? No. I gave a son once for a futile, hellish war. I gladly give this son now to service in Laos for Jesus Christ and eternal things. I do not expect to see him again on this earth."

And then the grand old Christian father turned his face away . . . but heavenward!—World Vision.

## Rules for Avoiding Gossip

Adelaide Bamford.

Occasionally I have heard it offered in defence of gossiping, that everyone is talking about this, or there is no one that doesn't gossip! Let us, each by God's grace determine that we will not be gossips!

Before repeating anything you have heard about another person, ask yourself these questions:

1. Is it my hope that God will be glorified by my repeating this? It is not enough that the "gossip" be true. Many of our friends know true things about us, which we would not want made public. God knows all about us: would we want him to publish the whole truth?

2. Am I sure that it is true? Often we are fond of repeating untruths and so, indeed, "offend in many things."

3. Am I guided by loving motives in repeating this piece of news? "Love one another, as I have loved you." Do I really hope to help this person who is concerned?

We are indeed poor conversationalists if we must needs discuss our friends whenever we get together socially. Let our conversation be becoming to citizens of heaven. Let us speak about bringing back the King!

Our Lord himself dealt with this problem. He gave us definite instructions for any cases of gossip or serious charge against a Christian.

First, go to the one concerned. Usually you can settle it between you and clear everything up.

Secondly, failing this, take a brother with you to help settle the matter in love.

Thirdly, having failed in these steps, the only other recourse is to the discipline of the church.

Our Lord gives no countenance to the passing round of charges behind a person's back.—Austin Baptist.

## In the Basement?

What a goal is the fulness of Christ! At a lecture, Holman Hunt's picture, *The Light of the World*, was flashed on a screen in reverent silence. A little boy sitting next his father said, "Daddy, why don't they let Jesus in?" The father whispered, "I don't know." The little boy thought for a while then said, "Daddy, I know why they don't let Jesus in, they live in the basement and can't hear him knock." That is true of so many people today. No person need stay in the basement of his life. He can climb the steps of faith, hope and love until he catches a glimpse of the Father's face and hears the still small voice.

★

### TRYST WITH CHRIST

Child, Woman, Man . . .

Futile thy bravest plan

Without this Christ.

Here is the solace to thy wearied sighs,

The only answer to thy bitter cries. Look up . . . although the clouds may fill the skies,

The hills beyond the mists of doubt still rise.

Look up and open wide thine eyes

And make thy tryst

With this dear Christ.

Child! He is thine, who bad'st the children come . . .

Woman! He waits to bless thee in thy home . . .

Wide world! Thou hast no plan that can endure,

Th'unchanging Christ alone is ever sure.

In him thou shalt be blest and most secure . . .

He stands and waits, a question in his eyes . . .

This patient Christ . . .

And asks, "Ah, shall it be That I may find an answer, too, in thee?"

—Bertha Duncan, Glasgow C.W.F.

## The Earth is the Lord's

Electric power was hidden in the waterfalls before man discovered how to harness and use it. Penicillin was in the world long before man knew about it. These gifts are from the Creator.

Nothing we discover is new to God. Whatever we discover or invent is something that God placed in the world by his creative love and wisdom. The whole world belongs to God. He created it.

God has given us the wisdom to discover these hidden values. He expects us to be wise enough to use them for the good of all men and not for selfish or destructive purposes. The Psalmist suggests that only "clean hands" and a "pure heart" can be trusted to properly use these gifts.

God has also placed wonderful gifts and abilities in the lives of all his people of every race and nation. He expects us to love and respect one another. When we learn that the world and all things in it, and all nations, belong to God by right of creation, we shall find a wonderful relationship in this world and to others as brothers and sisters. — Gene N. Branson.

It is with narrow-souled people as with narrow-necked bottles: The less they have in them the more noise they make pouring it out.—Alexander Pope.

Have you heard about the man who was always changing his will? They say he was a fresh heir fiend!

Then there was the little scout who nodded understandingly as the scoutmaster advised the boys who had just set up camp to keep wearing shoes because of the roughness of the ground, "I'd have to, anyway," said the little chap. "I'm only a tenderfoot!"





# INTERSTATE-CHURCH-NEWS

## Discipleship

Mrs. Cahill, Valerie Martin, Thelma Taylor, Preston, Vic.

Clifford and David Miller, Kedron, Qld.

Jeanette Ponting, Kingaroy, Qld.

Miss Madge Faulkner, Warrnambool, Vic.

Ray McDonald, North Balwyn, Vic.

Alan Sinfield, Beverly Hills, N.S.W.

Anne Barr, Box Hill, Vic.

## Membership

Ian, Roslyn and Mr. and Mrs. Mutzeburg, Naamur to Kedron, Qld.

## Marriage

Mrs. I. Miles, East Malvern, Vic., to R. W. Vautier, North Balwyn, Vic.

Miss J. Muira to K. Winstanby, Carnegie, Vic.

## Fallen Asleep

Mrs. Hove, Kedron, Qld.

Mrs. Kendall, North Williamstown, Vic.

Mrs. F. Kennett, Hamilton, Vic.

## TASMANIA

Devonport (E. W. Taylor). — Church enjoyed fellowship with many visitors during holidays. Guest speakers for past month (R. Wilson, R. McLean, K. Edwards, A. Anderson) were much appreciated. Y.P. camp at Port Sorell proved real blessing. Experimental Family Camp which followed (Jan. 8-12) was of such rich fellowship, hoped to make it annual. Church joined with Ulverstone in New Life Crusade, conducted by Woolwich Evangelistic Team.

## QUEENSLAND

Kedron (J. H. McCormick). — Attendances below normal during holidays. Many country and interstate

members welcomed. Guest speaker, Jan. 28, S. R. Baker (B. & F. B. S., Vic.). Sympathy of church extended to Mrs. R. Russell in loss of mother. Two young lads baptised in past weeks. Most auxiliaries have commenced for year.

Sunnybank-Rocklea (B. M. Nowitzke). — Early morning services very well attended; many visitors welcomed. Speakers during minister's absence at Junior Camp: W. Cobine, A. Marler.

Murgon (H. C. Wheat). — Church regrets sec., R. V. Johnson, has been transferred to Mundubbera; A. Johnson appointed in his place. Several men have commenced presiding at Lord's Table for first time. During minister's holidays, services conducted by Kingaroy and local members. Church happily settled into new building.

Kingaroy (H. C. Wheat). — Church paper published fortnightly in conjunction with Murgon. Members sorry at departure of June Draney to Mt. Isa. Young lady baptised, Jan. 21. Y.P. took part p.m., 28th. Plans well in hand for removal of church building to new site in town. During minister's holidays, services conducted by church officers.

## WESTERN AUSTRALIA

Perth (M. J. Savage). — United Christmas morning service held with Central Baptist Church. Maurice Lee was speaker, and over 250 attended. Church shares in joy of Mr. and Mrs. Yeomans in return of their daughter, Mrs. D. Watts, after three years' overseas. Miss Maureen Savage has left on the Oriana for working holiday overseas. Recent visitors included Mr. and Mrs. G. R. Stirling (Canberra) and Mr. and Mrs. J. Ewers (Sydney). Mrs. Gilbert recently celebrated 90th birthday. An act of presentation of children and covenant of dedication of parents was included in recent service. R. T. Blackman has resigned from Deacons' Board.

Kalamunda (A. Hutson). — Notwithstanding hot weather, services have been well maintained. Keswick Convention Sunday, Mr. Mason (Derby) preached. C.E. Convention Sunday, Mr. Smallwood (S.A.) brought message; he is I.C.E. supt. of S.A. Other visitors included Mr. and Mrs. Shepherd and P. R. Baker (S.A.). Mrs. Youn

and Mrs. Way in hospital after surgery.

## NEW SOUTH WALES

Burwood (A. G. Elliott, M.A., Ph.D.). — Wednesday evening meetings alternately being held at chapel and in various homes, with different men of church leading. Visitors during Jan. have included: Mr. and Mrs. Geo. Davis (N.Z.); Mr. and Mrs. H. Davies (N.S.W.); Mr. and Mrs. N. Hodgkiss (S.A.); Mr. and Mrs. R. F. Geyer and family (Vic.); Mr. and Mrs. A. Frost (Canberra).

Beverly Hills (R. W. Beadle). — Nine reconsecrations and two baptisms in Dec. Christmas Remembrance Bowl offering, £30. Church appreciated visiting speakers during minister's holidays. Miss Olive Walker, who has been absent in England for 12 months as exchange teacher under Education Dept., has been welcomed back.

## SOUTH AUSTRALIA

Brighton Gardens (A. F. Cant, B.Ed.). — Church has made good start for 1962; a.m. services avged. 157 through Jan., with 143 comm. B.S. continues to increase, and begins year with total staff of 50. Record year anticipated in all depts. Chapel Fund stands at £1,000.

## VICTORIA

Warrnambool (F. W. Bradley). — H. Steele speaker a.m., Jan. 14. Preacher addressed morning service at Port Fairy. Young lady confessed Christ at gospel service at Warrnambool. Two received into fellowship, 21st, and one, 28th. 29 met for prayer and fellowship in home of Mr. and Mrs. Carroll, 24th. G. Dalton recovering from illness. Helen Mann transported to Melb. for urgent treatment. Fellowship with many visitors being enjoyed.

Maidstone (R. H. Patterson). — Prayer and Bible study group commenced year's meetings with attendance of 20, under leadership of L. Snow. Piano purchased for Primary Dept. Successful season being enjoyed by cricket club. Improvements to buildings and grounds carried out holiday period. Sympathy of church extended to R. Colwell in loss of mother. R. Geake (treas.) has had transfer to Bendigo.



**Preston (G. W. Barnett).** — Trevor Rayner conducted p.m. service, Jan. 7, at conclusion of which B.S. girl and married woman decided for Christ. W. Gray gave gospel message, 14th, at which soloist was Robert Gray. Speaker a.m. was T. Salsbury (elder). Speakers, 28th, were Dr. Killmier and E. Buckmaster. Assistance given by all visiting and local brethren over past month appreciated. Young woman, who made her decision at Hurstbridge and was baptised there by A. Storay, welcomed into fellowship.

**Swan Hill.** — Excellent attendances marked closing services of preacher's interim ministry on Jan. 28. Presentation of an electric clock was made to Mr. and Mrs. Harrison, and good wishes of church go with them as they commence student ministry at Emerald, Vic. Most auxiliaries have re-commenced and G.E. is enjoying good support. Several working bees held by men of church, preparing manse for coming of D. G. Beanland and family in Feb.

**Pyramid.** — Building operations have begun for new hall, expected to reach completion in 3 months. Some Y.P. have attended Convention and camp at Belgrave Heights. B.S. picnic held at Bort Lakes. T. Farrar in hospital. Fellowship enjoyed with visitors from Qld., Melb. and country centres. Mrs. W. Payne and Mrs. Gangel warmly welcomed.

**South Melbourne (K. Turner).** — K. Hank speaker p.m., Dec. 28. Church appreciated addresses by Mrs. Barnett (Vic. Aborigines Board), J. Tipping and P. Andrews during minister's holiday. B.S. picnic, A.N.A. day to Tourourrong Reservoir, with many parents in attendance. Mr. and Mrs. Whitmore and family visitors during holidays.

**Balwyn (J. E. Brooke).** — During minister's holidays, church was addressed by H. B. Turnham, Frank Evans, W. J. Smith and Dr. Hoskin. After-church fellowship and sing-song, with presentation made to B.S. teachers, Thelma Cook and Alan Hoffman, prior to marriage. Frank Evans progressing after surgery.

**Doncaster (C. G. Taylor, B.A.).** — Minister commenced sixth year of service on Jan. 28. Church grateful to visiting speakers during his vacation. Christmas Post raised well over £200 for Bowl of Remembrance. Bushfire relief offering, £115 on 28th. Interstate visitors (including former minister, F. B. Burt, Mrs. Burt and family) welcomed during holidays.

**Ascot Vale (G. Moyes).** — Jan. 21, Camp reunion youth tea and service held for Y.P. who attended camp at Hall's Gap, when Monbulk story was told and films shown. Team of 30 selected to start clearing after des-

truction by bush fires. 28th, offering for Bush Fire Relief Fund, £12. During absence of minister on leave, pulpit occupied by F. Funston and R. Tippet. Church extends sympathy to relatives of late Mrs. Patterson.

**North Balwyn (R. W. Vautier).** — Church rejoices in answered prayer in recovery of Mrs. Collings and her return to fellowship. Presentation by members to R. Vautier on occasion of his marriage. During minister's annual leave, Messrs. Turriff, Mott, Harrison and Geyer and Miss Callanan gave addresses. Party of eight journeyed to Moorooopna on 28th, and conducted evening service.

**Hamilton (A. B. Clark).** — W. G. Hadden elected chairman, Officers' Board. Mrs. Lols Snibson elected B.S. sec., replacing T. Trimmell, appointed asst. treas. of church. Church well served by T. Davey, A. Wyett, R. Macpherson and J. Wilkinson, who have preached during minister's holidays. Mr. and Mrs. Keith Smith farewelled with presentation prior to their departure to Burwood; Mr. Smith promoted to Brighton High School.

**Echuca (M. Drake - interim).** — Church enjoying fellowship with M. Drake (C.O.B.), who is assisting during interim between departure of D. P. Holloway and commencement of ministry of A. B. Pryor. Many visitors during holiday period. Miss M. Frencham has returned to Qld. for further nursing studies.

**Footscray.** — Attendances increased in Jan., with large congregations, 28th, to hear final addresses by A. E. Hurren. One young lady made her decision. Kay Ashlin and Yvonne Lewis duettists, 7th. C.M.S. held first meeting for year, 31st.

**Box Hill (K. J. Clinton, B.A., B.D. - interim).** — Baptismal service, Jan. 21. C.W.F. picnic at Wattle Park, 24th. K. Clinton concluded interim ministry on 28th; presentation made to him and appreciation expressed by R. Muller. Cricket club held beach picnic at Seaford, 29th.

**Carnegie (A. R. Lloyd).** — New scholars commenced B.S., Jan. 21. Mrs. B. and Miss B. Ferguson rendered duet at p.m. service. Miss Baker (Sydney) visitor. Ladies' Aid donated stack-away chairs to Primary dept. Man made decision, Jan. 28.

## ACCOMMODATION

Elderly lady has accommodation. She would be glad to let it to a suitable applicant with a view to companionship in the home (Melb. suburb). Apply, Latrobe, c/o The Austral, 119-125 Hawke-st., West Melbourne, Vic.

# OPEN FORUM

## THE LITURGICAL MOVEMENT AND CHURCHES OF CHRIST.

The impact of modern Biblical theological studies in the field of early Christian worship is being felt in all communions, both Catholic and reformed, and dominates much of current theological literature; it is carefully studied in Divinity courses.

Named the Liturgical Movement, this impact is not an organised body, but rather a conviction of the Holy Spirit in the minds of men. It seeks to call all churches to a Biblically based and theologically sound worship. It is opposed by some Romans in their church as Protestant. Some Protestants fear it may be of Roman or Anglican influence; yet recent reforms and contemplated changes in both traditions are due to its influence. It is thoroughly evangelical, as it calls every church to proclaim audibly, corporately and in the vernacular, the redemptive acts of God in Christ (hence the need for congregational responses, etc.).

Isolated individual efforts unfortunately at times have lacked a proper grasp of the real spirit of this movement, and have been simply indiscriminate borrowing of the present practices in other communions.

The Liturgical Movement's suggestions ought never be introduced merely for the sake of change, nor as an attempt to display an ecumenical spirit; neither should it be feared or ignored by us. Indeed it cannot be by those who are intellectually honest. A study commission set up by Federal Conference that could make a thorough, impartial, and scholarly study of such things as this would keep Churches of Christ in the main stream of the church's life and expression.—D. B. McIntosh, Chadstone, Vic.

## THE WHOLE BODY OF CHRIST

I feel that I must reply to your correspondent, E. S. Sanders (Open Forum, Jan. 16). I came to the conclusion that he as much as states that the World Council of Churches is the voice of God to Christians today.

How deluded can a person become?

If he is willing to give away all his cherished beliefs, why not link up with the Roman Catholic Church now?

God has not changed his plan of salvation.

Where does the Bible declare or even hint that we are to give up the sacraments for something indefinite and insecure such as the W.C.C.?

What E. S. Sanders is saying is this — that God is as pleased with falsehoods as with truth.



God says, "He that believeth and is baptised shall be saved" (Mark 16: 16). And again, in Acts 2: 38, "Repent and be baptised every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost."

E. S. Sanders is virtually saying, "He that believeth and is not baptised shall also be saved."

E. S. Sanders writes, "Dare we disobey God, or tell him he is wrong?"

No, certainly not, but I have no hesitation in saying that E. S. Sanders is wrong.—Joseph W. Smail, Belmont, Vic.

### BIRTHS

**CROXFORD** (Pearce). — On Jan. 23, at Sacred Heart, Moreland, Vic., to Marg. and Lin., the gift of a son — David Lindsay. Brother for Garry and Russ.

**MARSHMAN** (Andrews). — Jean and Jack give thanks to God for the safe arrival of a son — David Gordon. Brother for Beth., Robyn, Jeanette and Carol.

### DEATH

**RANDALL**. — On Jan. 23, Ernest Henry, 7 Maude-st., Box Hill North, Vic., dearly beloved husband of Ruby, loving father of Lorraine (Mrs. Clencie), loved father-in-law of Keith and darling Bampi of Warren and Meredith. "Forever with the Lord."

### IN MEMORIAM

**JENKIN**. — In loving memory of Linley, beloved husband of Florence, loved father of John and Pam, whom God called Home, Feb. 10, 1950. "Till we meet again."

**WHITE**. — In loving memory of my beloved husband, George Morrison, loved father of Joe and Roma, who passed to a Higher life, Feb. 3, 1953. "With Christ, Christ with us — united still are we."

—E. White.

**FAREWELL SERVICES** conducted by H. J. Patterson, M.A., **HARTWELL** (Vic.), Sunday, Feb. 18, 1962. Tea, 5 p.m., past members invited. R.S.V.P., 15th, R. J. Tyler, 10 Morell-st., Burwood, Vic. 29-5228.

### CHANGES OF ADDRESS

D. K. Thoday (minister, Semaphore church), 244 Military-rd., Semaphore, S.A.

A. C. Thurrowgood (minister, Too-womba church), 99 Lindsay-st., Too-womba, Qld.

### ENGAGEMENTS

**JONES - ROCHE**. — The engagement is announced of Verna Olive, youngest daughter of Mrs. Dorothy Jones, 20 Palmerston-st., Bendigo, Vic., and the late Mr. W. O. Jones, to David Roche, Wellington, New Zealand.

**POWELL - CHAPPELL**. — The engagement has been announced of Jan, elder daughter of Mr. and Mrs. A. Chappell, Cochrane-st., Koorlingal, to Richard, eldest son of Mr. and Mrs. A. E. Powell, Athol-st., Wagga, N.S.W.

**SQUIRES - FREEMAN**. — Mr. and Mrs. E. J. Squires, 100 Rosamond-rd., Maidstone, Vic., have much pleasure in announcing the engagement of their elder daughter, Rosalea Joy, to Noel, younger son and step-son of Mr. and Mrs. C. Kemp, 163 Swallow-st., Shepparton, Vic.

### WEDDING

**SARGENT - HARRISON**. — Mr. and Mrs. J. E. Sargent wish to announce the wedding of their daughter Carol, at Newmarket Church of Christ, Finsbury-st., on Saturday, Feb. 10, at 4 p.m., to John Harrison, of North Essendon church, Vic.

### HELPERS WANTED

to assist Collingwood Church Sunday School in House Canvass for NEW SCHOLARS on two Sunday afternoons. Phone 56-6052 (Vic.) for details.

### COMING EVENTS

**NEWMARKET (Vic.) CHURCH OF CHRIST 78th ANNIVERSARY** will be held on Feb. 25, 1962. 10.45 a.m., W. A. Thompson (Conference President); 7 p.m., G. Moyes. All welcome.

**BAYSWATER (Vic.) CHURCH ANNIVERSARY and TEMPLE DAY**, Sunday, Feb. 18. 11 a.m., Communion, H. S. Prime; 3 p.m., Pleasant Sunday Afternoon, B. J. Combridge; artists: McLean Instrumentalists and vocalist. An invitation extended to all past members and friends. Any desiring hospitality, please contact M. Mears, 72-91519.

### BERWICK (Vic.) CHURCH OF CHRIST (High-st.)

## Opening and Dedication of Manse

SUNDAY, FEBRUARY 18.

11 a.m.—Induction of minister by Principal E. L. Williams, M.A.

3 p.m.—Dedication and Opening of Manse, by W. A. Thompson, Conference President.

A hearty welcome is extended to all past members and friends.

Those desiring hospitality, ring Clyde 206.

The support of all BIBLE SOCIETY friends is invited at the

122nd

## Annual Public Meeting

of the

*British & Foreign Bible Society (Victoria)*

on

Tuesday, February 27th, 1962, 8 p.m.

in the

## Collins Street Baptist Church

★ Greeting from **LIEUTENANT GOVERNOR SIR EDMUND HERRING**, Vice-President of the Parent Society.

★ Chairman — **THE ARCHBISHOP OF MELBOURNE, DR. FRANK WOODS**.

★ Speaker — **ARCHDEACON H. M. ARROWSMITH**, Commonwealth Secretary.

★ **MUSIC** by **COMBINED CITY CHOIRS** under the direction of **LAWRENCE E. WARNER**.

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S. RUSSELL BAKER, General Secretary.



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**SATURDAY, MARCH 17, 1962**  
(10 a.m. — 8.30 p.m.)

to be held at  
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Conference Centre, S.A.

Missionary Speakers - Discussions  
Prayer - Fellowship.

Application forms available from  
local minister from Jan. 28.

Organised by S.A. Churches  
of Christ State Overseas Mis-  
sionary Committee.

Further enquiry from State Sec-  
retary, 14 Douglas-st., Koongarra  
Park, S.A. Phone 31 7854.

### CHANGES OF ADDRESS

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Woolnen circuit), 172 Beveridge-st.,  
Swan Hill, Vic.

F. D. Craig (minister, Tamworth  
church), 93 Robert-st., South Tam-  
worth, N.S.W.

G. S. Brown (minister, Footscray  
church), 13 Latrobe-st., Footscray, Vic.  
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R. E. Beard (secretary, Scarborough  
church), 24 King George-st., Scar-  
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**LYGON-ST. CHAPEL** on  
**MONDAY, FEBRUARY 26,**  
at 8 p.m.

Speaker: E. W. HEARD  
(recently returned from the  
Indian Mission Field).

MUSIC by the C.E. QUARTET  
PARTY.

You are urged to attend this inspira-  
tional meeting to welcome new stud-  
ents and to encourage those who  
return for further studies.

Note: Visitors will be very welcome  
at the Informal Opening of the Col-  
lege on Wed., Feb. 21, at 9.30 a.m.

## "TEENWEEK"

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TEENAGERS.

commencing Friday, February 16,  
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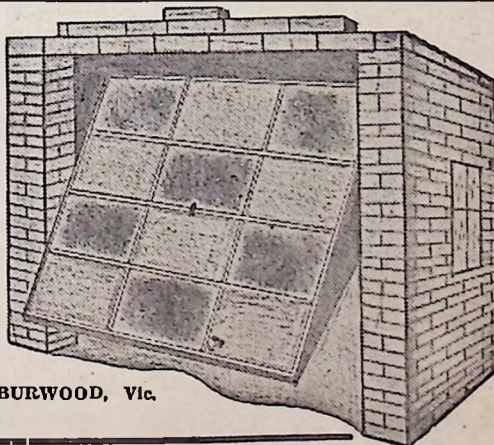
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*Fifty Years Ago*

From "The Australian Christian,"

Feb. 8, 1912.

Editor: F. G. Dunn.

All This for Threepence! — Good progress is being made with the Souvenir which will be issued in connection with the 27th Women's, 44th Victorian State, and 7th Federal Conferences. The Souvenir will consist of 64 pages, with four extra pages for cover, and will be profusely illustrated. It will contain portraits of over 80 of our prominent church workers in Australia. It will have about a dozen views of Melbourne and surroundings. There will be a map of Melbourne to guide visitors. It will contain full information for guests and delegates, also full programme of all the meetings which will be held, and 40 hymns, which will be sung during Conference. The book will be published under cost — 3d. each.

Beginning at Albion, Qld. — Letters have been granted to 17 members of the Brisbane church, who will commence the cause at Albion on next Lord's day. Bro. Jinks will commence his mission there on the 18th inst. We look forward to a good time, with additions to the little band who are lifting up the banner of Jesus Christ in this new field.

New Building at Marrickville, N.S.W. — On Jan. 31, the building was dedicated to the work of the Lord. Splendid addresses were delivered by Bren. Watt and Davis to a large gathering. Yesterday (Feb. 4) at 11 a.m. the church met for the first time in the new building for worship, when 101 sat around the Table.

Prohibition in Brisbane. — The large city of Brisbane came under most effective prohibition last week, and this, too, without a referendum of the electors or parliamentary enactment. Although the Government order prohibiting the sale of intoxicating drink is so drastic, no one appears to complain. . . . Even the publicans themselves, doubtless anticipating the mind of the Cabinet, suggested the closing of their bars, and there is probably no action by the authorities in connection with the great strike so popular as this compulsory prohibition of the sale of drink. . . . The one great fact that impresses itself upon the public mind is that drink is a powerful force which makes for evil, and it is this, and this alone, which, at this critical period, causes all classes to so readily submit to the Government decree.

Revolution in China. — Miss Rosa Tonkin reports: "Shanghai, as you probably know, went over very quietly to the Revolutionists. Three gunboats

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Lorne — flat, self-cont., accom. 4; also bungalow, accom. 2, all convs. Good view, mild climate. Further particulars, N. and V. Floate, George-st., Lorne, Vic. Phone 140.

Dromana — Furn. House, accom. 9; 4 mins. off beach and shops, H.W.S., S. tank, mod. and clean. L. Ireland, 10 Roberts-st., E. Brunswick, Vic. Phone 38-1802.

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and a transport came up Saturday  
night and cast their anchor just op-  
posite my home. On Monday the  
Revolutionists boarded them in the  
officers' absence and hoisted the rebel  
white flag."

## OBITUARY

Leslie James Hicks.

Leslie J. Hicks passed from this life  
with dramatic suddenness on Wed.  
Jan. 24. He was aged 56 years. Up  
to the moment of his passing he was  
alert and active, and in seemingly  
very good health. Our late brother  
was baptised in 1951 at Merredin,  
W.A., having confessed his faith in  
Christ in the mission conducted there  
by the late E. C. Hinrichsen. He  
was a member of the firm of Hicks  
and Co. Pty. Ltd., of Kalgoorlie, and  
so became a member of the church  
in that city. He was for many years  
a prominent Boy Scout leader, and  
was district Commissioner at Kal-  
goorlie when resident there. He  
served the church at Kalgoorlie in a  
most efficient manner as deacon and  
church secretary. In March, 1957,  
he transferred his membership to the  
church at South Perth and was soon  
chosen for the eldership and ap-  
pointed church secretary. His en-  
thusiasm and business ability made  
him a valued officer. In 1942 he  
married Miss Mavis McDiarmid at  
Subiaco, and together they have served  
the Lord with marked dedication. One  
of the largest gatherings I have ever  
seen there was at the crematorium for  
the service conducted by the writer  
and H. R. Fitch. The South Perth  
church in particular, and the W.A.  
brotherhood, have suffered a great loss.  
As a Christian business man, a church  
worker, and a valued friend of a host  
of people, but more so as a beloved  
husband, Leslie Hicks will be sadly  
missed. To Mrs. Hicks and the rela-  
tives, South Perth church affection-  
ately extends sincere Christian sym-  
pathy.—Roy Raymond.



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