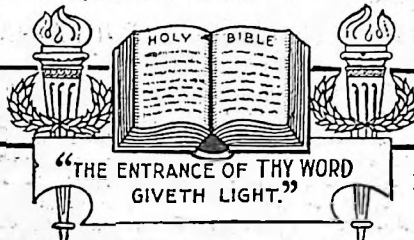


# The AUSTRALIAN CHRISTIAN

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## The Triumph in Glory

THE cross of Jesus stressed the tragic nature of life. Jesus, although so noble and so gracious, was forced to yield up life and to end his career in death. Why should such a beautiful life be stricken down by the cruel hand of death? No wonder the disciples were bowed in grief and filled with despair. If death could claim the youthful spirit of the Master, and bring to an end a life so full of promise, what could be the use of living? What hope could come into this dull, earthly existence? Sorrow crushed those men. The shadow of death had covered their eyes and hindered them from seeing the justice of God.

Death is the one certain fact of life. An ancient story relates that "Philip of Macedon had a slave to whom he gave a standing order. The man was to come in to the king every morning of his life, no matter what the king was doing, and to say to him in a loud voice: 'Philip, remember that thou must die.'" We may take those words as a parable, setting out the end of king, laborer, master, slave, man and woman.

What, then, are we to say of death? We have nothing to add to what has already been revealed.



### THE BIBLE AND DEATH

As the story of the Bible unfolds, more and more light on the nature of man is shown. Little teaching on the mystery of death was given to the early Jews. Their hopes in the coming Messiah were strong enough to give them purpose in life. Only dimly did some see the possibility of life after death. But when we read the story of Jesus in the New Testament, we are given a definite hope. He said to sorrowing men, "Let not your hearts be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." Again Jesus said, "I am the resurrection and the life; he that believeth on me, though he be dead, yet shall he live." Paul came to understand the mystery of death, because of his Christian experience. He could see beyond death a life more richly endowed than anything earth could offer. Thus he cried, "For to me to live is Christ.

### Emmaus

THEIR eyes are holden; yet their  
spirits yearn  
Towards the faithful friend  
Who comes to cheer  
Their grief and fear,  
And all their doubt to end.  
Their eyes are holden: till he breaks  
the bread,  
And then—oh, glorious day—  
In joyful strength  
They learn at length  
The Life, the Truth, the Way.  
Our eyes are holden, and we feebly  
grope,  
Yet still the One above  
Directs the soul  
Towards the goal  
Of faith, and hope and love.

—Grace L. Rodda.

and to die is gain." He also declared that to be absent from the body was to be present with the Lord. In the last book of the Bible we are told that God will make a new heaven and a new earth. Then he will dwell with his people, and shall wipe away all tears from their eyes. "Death shall be no more," and there will be no more wailing, no more crying, and no more pain, because "the former things have passed away." The final message of the Bible assures the believer of a victory over death and of a new life of triumphant glory with God.

### JESUS AND DEATH

After the death of the Master on the cross, a tomb was provided for his burial. To prevent the disciples stealing the body, the entrance of the grave was sealed and soldiers were set on guard. Rarely have the dead been so carefully watched. Then came the event that opened the tomb before the eyes of the guard. Only grave clothes were left where Jesus once lay. Messengers said to wondering women, "Why seek ye the living among the dead?" "He is not here; for he is risen, as he said." The soldiers were bribed to lie concerning this event. Doubtful men who dismissed the reports of an empty grave as old women's tales, were compelled to acknowledge the fact of Christ's resurrection. Five hundred, when all together, saw the risen Lord. The men who had been crushed by their Lord's death were revitalised by this conquest over the grave. From that time onward, within the Christian church, a new force entered this world. The course of history was changed, and is being changed, by the living Christ in the on-going fellowship of the church.

But Paul had one more truth to add. Christ's resurrection was the first victory over death. Now hope is offered all, "For as in Adam all die, even so in Christ shall all be made alive." Death is now swallowed up in victory. Here we are not dependent on the theories or ideas of man for hope; our hope rests on an historic event. Christ died and rose again. We who are in Christ have his power to conquer death. Let us give thanks unto God who gives us the victory through Jesus Christ our Lord!



### GOD AND DEATH

In a recent survey made in U.S.A., it was found that those scientists who believed in the fact of God held also to the belief in immortal life. God and

(Continued on page 123)

# World Church Prepares for the Future

## NORWAY

### MISSIONARIES WORK THEIR PASSAGE

THREE Norwegian missionaries bound for China sailed aboard the "Ravnaas" from Oslo on Dec. 1, 1947, as members of the crew. The ministers were hired by the owner as teachers for other crewmen. During the voyage they conducted classes in languages and mathematics. Arndt J. Morland, owner of this ship, engaged the missionaries as part of a plan to occupy the leisure time of seamen during long voyages. His instruction idea has been placed before the Norwegian Shipowners' Association, which is interested in developing the project. This scheme has a threefold purpose: cheap travel, instruction of the crew, pastoral care. Meanwhile 17 additional Norwegian missionaries, who sailed for the Far East in January, also acted as instructors. Others, returning from the Far East, will replace them on the homeward voyage.



## GREECE

### 1900TH ANNIVERSARY OF PAUL'S TEACHING

THE two faculties of the Greek Orthodox Church in Athens and Salonica are working to prepare a festival in the year 1950 at the occasion of the 1900th anniversary of Paul's teaching of the "Kaine Didache" in Europe. Professor Alivisatos gives the following details: "The programme of the festival we are planning has two chief items: First, a pilgrimage to all the places where Paul preached—Corinth, Athens, Philippi, Nicopolis, Crete and the Islands. Special services and conferences are planned to be held at the different towns. The second item is the publishing of a series of volumes of essays on Paul's work and theology, written by the theologians of the well-known theological faculties of the world. We hope to have a good response, in demonstration of what all of us owe to Paul."



## FRANCE

### MISSIONARY CAR

THE pastors and young people of the Reformed Church have undertaken a new method of evangelisation in Auvergne. Thanks to an American lorry equipped with a bookshop and loud-speaker, four pastors have been able to drive all over Auvergne in this "giant caravan" in order to get in touch with the man in the street "out in the highways and byways." They have been helped by other pastors who have left their parishes for a few days, and by young people who have seized this opportunity of embarking on a bold witness.

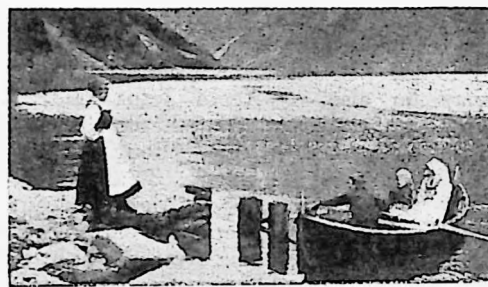
How does the team proceed? One of the members writes: "We instal ourselves on the market-place and open the shutters, so that our book display is open to view. The harmonium plays and the meeting begins. A hymn, a sermon, a solo, the sale of Bibles and newspapers, followed by fascinating conversations which enlighten the seekers, disturb the sceptical, and confirm the faith of those who are inclined to follow Christ. In the evening we hold a public meeting, sometimes in a secular hall, sometimes in a church."

The first year of this experiment has resulted in the sale of 350 Bibles, 520 New Testaments, over 2000 newspapers and 15,000 pamphlets; 110 meetings have been held. 16 new families have joined the church in Auvergne, and two new places of worship have been opened. And the receipts are higher than the expenditure!

## JAPAN

### THE LUTHERAN CHURCH AND THE "KYODAN"

THE Japan Evangelical Lutheran Church has officially decided to become independent of the United Church of Christ in Japan (Kyodan). The move was made at a "re-establishing" conference held at Kumamoto in southern island of Kyushu. In a declaration concerning the re-establishment of the church, attention was called to the fact that the Japan Evangelical Lutheran Church entered the United Church in 1941 as a fifth bloc, and that the bloc-structure of the church was altered during the war years. With peace, the declaration added, the Lutheran Church found itself "in the midst of deep heart-searching" as to whether it could fulfil "the commission of the church by remaining within the Kyodan." Because of



A Fjord Scene in Norway.

the Lutheran conception of the church as existing "where the gospel is rightly taught and the sacraments are rightly administered," and the belief that unity must be based on unanimity in regard to these two principles, and that there can be no true church union without a unity of faith, "it was decided that a new start should be made." Contacts were established with Kyodan authorities in order that close co-operation could be maintained and that the Lutherans might remain within the Kyodan and simultaneously set up their own church.



## ITALY

### POSITION OF PROTESTANTISM

THE question of the relation between church and state has recently aroused very lively controversy among Italian Protestants. One point of view is represented by Professor Piacenti, who acquired great merit formerly for defending the cause of Protestantism under the Fascist regime; his followers believe that the best solution is a concordat between church and state, which would include the Protestant church. But to-day the Protestant churches in Italy are tending rather to obtain a separation between church and state. By separation they do not understand a hostile attitude of state to church, but the means of preserving the church's freedom. The church will not give up dealing with political problems; on the contrary, it will feel more free to remind the state that its activities should be controlled by Christian principles.

That is why the Federal Council of Protestant Churches in Italy thought it essential to confirm the principles by which its action is inspired—preferably before Articles 7 and 11 of the new Italian constitution come up for discussion. The Federal Council declares: "The Protestant churches intend to adhere firmly to

the following principles (especially after the proclamation of the confessional state and the insertion of the Lateran Pacts in the constitutional Charter of the Italian Republic): 1. Complete liberty of conscience for everyone; 2. Freedom of worship, before the law; 3. Religious neutrality of the state. The Federal Council feels compelled to affirm these principles again, although it is obliged to collaborate with the organs of the state to work out special laws and regulations as a result of the concordat accepted by the Constituent Assembly, against which the Federal Council again vigorously protests."



## GERMANY

### PROTESTANT AND ROMAN CATHOLIC CHURCH LEADERS APPEAL TO THE WORLD

AFTER the breakdown of the London Conference, a number of leading personalities in the Protestant and Roman Catholic churches made the following appeal to the world:

"At this historical moment in which the future of Germany hangs in the balance, we representatives of the church, of science and of justice—whose consciences are burdened with a sense of responsibility for our country, and for Europe—must make an appeal.

"Give to our nation, and to the world, a lasting peace, which shall be for the healing of the nations. Even if the vanquished country has broken the law, the victor nations are still bound by the laws of justice and by God's commandment. Let it not, therefore, be a vengeful peace, which can only give rise to fresh hatred, but a just peace.

"Give us a peace based on economic and political commonsense. If the economic condition of Germany is left in chaos, if Germans are denied the opportunity in future of earning their living through honest work, and if our nation fails to achieve a harmonious, capable and unified political order, it will remain a source of disturbance for Europe and the world. But, most of all, we beg you to remove the fear and despair which are crushing the German people—the fear that they are doomed to political ruin and to economic destruction.

"Let it be recognised that the determining factors in the next chapter of history must not be mistrust and vengeance, fear and selfishness, but the desire for justice and reconciliation and the courage to practise that humanity which is the most valuable heritage of our common Christian tradition."

The appeal is signed by representatives of the Protestant churches, including Bishop Wurm (Wurttemberg), President Koch (Westphalia), Bishop Lilje (Hanover), Bishop Meiser (Bavaria), Dr. Martin Niemöller (Nassau and Hesse), and Bishop Sommer (of the German Methodist church). The Roman Catholic Archbishops of Munich, Cologne, Freiburg and Paderborn signed it on behalf of their church.

On behalf of the church leaders of Berlin-Brandenburg, Bishop Dibelius sent a telegram to Bishop Wurm, expressing the urgent desire of all German Christians that efforts to secure a real peace and to unite Germany be resumed as soon as possible by the responsible authorities, and suggesting that a church conference for the whole of Germany be convened in the near future.

—Items from E.P.S.

# The Trial Before Pilate

WHEN morning came all the chief priests and the elders of the people took counsel against Jesus to put him to death; and they bound him and led him from the house of Caiaphas to the praetorium. It was early. They themselves did not enter the praetorium, so that they might not be defiled, but might eat the passover. So Pilate went out to them and said, "What accusation do you bring against this man?" They answered him, "If this man were not an evildoer, we would not have handed him over." Pilate said to them, "Take him yourselves and judge him by your own law." The Jews said to him, "It is not lawful for us to put any man to death." This was to fulfil the word which Jesus had spoken to show by what death he was to die.

And they began to accuse him, saying, "We found this man perverting our nation, and forbidding us to give tribute to Caesar, and saying that he himself is Christ a king." But when he was accused by the chief priests and elders, he made no answer. Then Pilate said to him, "Do you not hear how many things they testify against you?" But he gave him no answer, not even to a single charge; so that the governor wondered greatly.

Pilate entered the praetorium again and called Jesus, and said to him, "Are you the King of the Jews?" Jesus answered, "Do you say this of your own accord, or did others say it to you about me?" Pilate answered, "Am I a Jew? Your own nation and the chief priests have handed you over to me; what have you done?" Jesus answered, "My kingship is not of this world; if my kingship were of this world, my servants would fight, that I might not be handed over to the Jews; but my kingship is not from the world." Pilate said to him, "So you are a king?" Jesus answered, "You say that I am a king. For this I was born, and for this I have come into the world, to bear witness to the truth. Every one who is of the truth hears my voice." Pilate said to him, "What is truth?"

After he had said this, he went out to the Jews again and told them, "I find no crime in him." But they were urgent, saying, "He stirs up the people, teaching throughout all Judea, from Galilee even to this place."

When Pilate heard this, he asked whether the man was a Galilean. And when he learned that he belonged to Herod's jurisdiction, he sent him over to Herod, who was himself in Jerusalem at that time. When Herod saw Jesus he was very glad, for he had long desired to see him, because he had heard about him and he was hoping to see some sign done by him. So he questioned him at some length; but he made no answer. The chief priests and the scribes stood by, vehemently accusing him. And Herod with his soldiers treated him with contempt and mocked him; then, arraying him in gorgeous apparel, he sent him back to Pilate. And Herod and Pilate became friends with each other that very day, for before this they had been at enmity with each other.

Pilate then called together the chief priests and the rulers and the people, and said to them, "You brought me this man as one who was perverting the people; and after examining him before you, behold, I did not find this man guilty of any of your charges against him; neither did Herod, for he sent him back to us. Behold, nothing deserving death has been done by him; I will therefore chastise him and release him."

Now at the feast the governor was accustomed to release for the crowd any one prisoner whom they wanted. And among the rebels in prison, who had committed murder in the insurrection, they had then a notorious prisoner called Barabbas. And the crowd came up and began to ask Pilate to do as he was wont to

do for them. And he answered them, "You have a custom that I should release one man for you at the passover; whom do you want me to release for you, Barabbas or the king of the Jews, Jesus who is called Christ?" For he perceived that it was out of envy that the chief priests had delivered him up. Besides, while he was sitting on the judgment seat, his wife sent word to him, "Have nothing to do with that righteous man, for I have suffered much over him to-day in a dream." Now the chief

★ *Bringing together passages from all the gospel, L. E. Stevens, of Gardiner, Vic., has woven into one narrative the story of the events leading to the crucifixion of Christ.*

priests and the elders persuaded the people to ask for Barabbas and destroy Jesus. The governor again said to them, "Which of the two do you want me to release for you?" And they cried out, "Not this man but Barabbas!" Pilate said to them, "Then what shall I do with Jesus who is called Christ?" They all said, "Let him be crucified." A third time he said to them, "Why, what evil has he done? I have found in him no crime deserving death; I will therefore chastise him and release him."

Then Pilate took Jesus and scourged him. And the soldiers led him away inside the palace (that is, the praetorium); and they called together the whole battalion. And they stripped him and arrayed him in a purple robe, and plaiting a crown of thorns they put it on his head, and put a reed in his right hand. And kneeling before him they mocked him, saying, "Hail, King of the Jews!" and struck him with their hands. And they spat upon him, and took the reed and struck him on the head. Pilate went out again and said to them, "Behold, I am bringing him out to you, that you may know that I find no crime in him." So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, "Here is the man!" When the chief priests and the officers saw him they cried out, "Crucify him, crucify him!" Pilate said to them, "Take him yourselves and crucify him, for I find no crime in him." The Jews answered him, "We have a law, and by that law he

ought to die, because he has made himself the Son of God." When Pilate heard these words he was the more afraid; he entered the praetorium again and said to Jesus, "Where are you from?" But Jesus gave no answer. Pilate therefore said to him, "You will not speak to me? Do you not know that I have power to release you, and power to crucify you?" Jesus answered him, "You would have no power over me unless it had been given you from above; therefore he who delivered me to you has the greater sin."

Upon this Pilate sought to release him, but the Jews cried out, "If you release this man you are not Caesar's friend; everyone who makes himself a king sets himself against Caesar." When Pilate heard these words he brought Jesus out and sat down on the judgment seat at a place called The Pavement, and in Hebrew, Gabbatha. Now it was the day of Preparation for the Passover; it was about the sixth hour. He said to the Jews, "Here is your King!" They cried out, "Away with him, away with him, crucify him!" Pilate said to them, "Shall I crucify your King?" The chief priests answered, "We have no king but Caesar."

So when Pilate saw that he was gaining nothing, but rather that a riot was beginning, he took water and washed his hands before the crowd, saying, "I am innocent of this man's blood; see to it yourselves." And all the people answered, "His blood be on us and on our children!" And they were urgent, demanding with loud cries that he should be crucified. And their voices prevailed. So Pilate, wishing to satisfy the crowd, gave sentence that their demand should be granted. He released for them Barabbas, the man who had been thrown into prison for insurrection and murder, whom they asked for; but Jesus he delivered up to their will. And when they had mocked him, they stripped him of the robe and put his own clothes on him and led him away to crucify him.

## THE TRIUMPH IN GLORY

(Continued from front page)

eternal life are linked. Immanuel Kant, the great philosopher, believed in God and in his justice. Belief in God's justice compelled him to hold to the truth of life after death. Alfred Tennyson, stricken with grief when he had lost his friend Arthur Hallam, came to recognise the justice of God, and then the certainty of life beyond the grave. He prayed thus to the Lord,

"Thou wilt not leave us in the dust:

Thou madest man, he knows not why;

He thinks he was not made to die;

And thou hast made him: thou art just."

Because God is just he cannot pass over unrepentant sinners. While the life to come gives joy to many, to others it has a dread. Along with the teaching of life after death, there is the warning of judgment. The truth of the Bible, the concern of Jesus and the justice of God must make us heed this serious note in the gospel. Dr. J. S. Whale quoted from a statement by Dr. Johnson, and added a significant comment when he gave a warning to students at the Cambridge University: "I remember," said Dr. Johnson on one occasion, "that my Maker has said that he will place the sheep on his right hand and the goats on his left." That is a solemn truth which only the empty-headed and empty-hearted will neglect. It strikes at the very roots of life and destiny.

Because there is life after death, there are obligations which must be faced. While there is hope beyond the grave there is also judgment.



Jesus Before Pilate.

The Australian Christian

March 23, 1948

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# The Ancient Art of Writing

*K. A. Macnaughtan, continuing his review of Air Commodore P. J. Wiseman's book, suggests how Moses gathered the documents recorded in Genesis.*

(1) Let it first be noted that the Bible nowhere says that Moses was the author of Genesis. That the book in its present form came from his hand is agreed, and all that conservative scholars contend for in that connection is admitted. But to agree that, under divine inspiration, Moses *compiled* the book in its present form, and even to admit that he may have been the inspired author of that section, from 37: 2, which deals with the history of his race in the land of his birth, Egypt, alters not the fact that he nowhere claims, nor is it claimed for him, that he was the author of the book as it now appears. To emphasise the point and what it implies see, by contrast, the numerous references to Moses' authorship in the remaining "books of Moses"—the other books of the Pentateuch. Here occur phrases we never meet in Genesis, such as, "The Lord said unto Moses," "God said unto Moses," "And the Lord spake unto Moses," etc. How explain the absence of such expressions in Genesis, so numerous elsewhere, if Moses was the author of that book also? Then note the fact, too, that when Jesus and the apostles quote in the New Testament from Exodus to Deuteronomy, we read the words "Moses said." But, in contradistinction to that, when they quote from Genesis, they never affirm that Moses wrote or spoke that which they quote. Why this distinction, so obvious, if Moses was the author of all these books alike?

(2) Notice next that, if the theory is correct and Moses compiled Genesis from previously existing records, he did but undertake a work similar in some respects to that of Luke when he "traced out" and wrote "in order" the "things which are most surely believed among us" (Luke 1: 1-3). The perfect inspiration of both Moses and Luke, and the absolute authority of what they wrote, is in no sense called in question.

(3) We turn now to notice in particular that a vast amount of internal evidence seems to support the proposition that the eleven distinct sections found in Gen. 1: 1 to 37: 2 are copied from tablets of which the respective patriarchs named were the real authors and/or original owners, Moses being the inspired compiler who indicates from whence in the first place his information came.

1. As far as archaeological discoveries can take us into the past, they show man to be on a high level of culture and civilisation. The theory that man started in a primitive, uncultured condition and gradually worked up to a civilised state is without a single foundation in fact, and is, indeed, abundantly disproved by the discoveries of archaeology. When archaeology first brings man into view, living in Mesopotamia, the supposed cradle of the human race, and about 4000 years before Christ, he is already in a highly civilised condition. Sir Leonard Woolley wrote: "... so far as we know the fourth millennium before Christ saw Sumerian art at its zenith." What more natural, then, that the earliest ancestors of our race should record in writing—an art which they surely possessed—the account of the origin of mankind and his history up to that time? If we cease to think of men before the flood as being but half-tamed savages—and we have absolutely no reason for so thinking of them—and remember that they were in a most high degree civilised and cultured—for so archaeology reveals they were—then we begin to realise how probable it is that the first men committed to writing the earliest histories of

humanity and which, it is suggested, to-day form the first chapters of the Bible.

2. Moreover, the Bible definitely says that the second section of Genesis, that which records the temptation and fall, the murder of Abel and the birth of Seth, was not passed on by oral tradition but was *written*. Read Gen. 5: 1, "This is the *book* of the generations of Adam." The word here used, "sepher," means "written narrative." Then, too, the Septuagint renders Gen. 2: 4, the conclusion of the first section as, "This is the *book* of the generation of heaven and earth." On this authority, then, we see that the claim is made that the very earliest sections of Genesis were *written records*. Thus the Bible states that the thing which we would reasonably expect to be done, in view of the fact that man began his long journey of the centuries a civilised and cultured being, was in actual fact, done by him; from the first he recorded his history in writing.

3. We note in passing that here we have a perfectly reasonable explanation of the legends, particularly the Babylonian legends, which, though so corrupt and absurd in their details, often show otherwise a marked resemblance to the pure narrative of the scripture. As sin penetrated further the human heart man's beliefs as well as his life became polluted, and this corruptness is revealed in the tablets which, discovered by the archaeologists, contain the legends and myths of the early Babylonians. We note, however, how well this fact accords with the proposition that written tablets, now embodied in Genesis, were made early in the history of the race, and of which records the Babylonian tablets are but corrupt copies.

4. The genealogical tables in Genesis are a further link with the remote past. "Such genealogical lists appear in the oldest tablets unearthed, and many may be seen in the various museums of the world." As the Genesis genealogical tables are comparable with others which are universally acknowledged to have been written centuries before Moses, may they not have been written then, too?

5. We note, too, that the theory we are discussing provides a simple but perfectly satisfactory reason for the inclusion of "parallel passages" in Genesis. The reference to the corrupt state of the earth; and God's declaration of his intention to destroy it, are found in 6: 5-8 and duplicated in 6: 11-13. So, too, the genealogies of Shem are found in 10: 22-29 and 11: 10-19. How simply can these duplications be explained on the ground that Moses compiled the book from different tablets which, because they were written by different men, in some instances contained parallel statements! Moses apparently held in such high regard these ancient records that he did not attempt to avoid such repetitions when he embodied the material they contained in Genesis.

6. The comparative brevity of the earlier sections of the book is what we would expect in the light of our theory that they were written by men who actually lived before the flood. Archaeology has revealed that, in Abraham's day, writing was such a common thing that, for example, a woman would write to her husband on his travels and, after telling him that the children were well, ask his advice on some trivial matter; or a son would write home to his father and ask his opinion as to whether he should thrash one who has mortally offended him. Thus common had writing become by the time of Abraham; hence the story of his life and that of his sons is given in great detail. But we would naturally suppose that



*An Artist's Conception of Moses at Work.*

this state of affairs would not obtain before the flood and, consistent with that, we discover that those earliest records, vastly important as were the subjects with which they dealt, were much less extensive than the later ones.

7. The theory of the composite nature of the book receives strong support, too, from the fact that Babylonian words are present in the first part of Genesis containing the sections which, according to the theory, were written by those patriarchs whose lives were spent in that part of the ancient world. On the other hand, the last fourteen chapters contain many Egyptian words, and these are the chapters which, it is supposed, were written by those whose lives brought them particularly into contact with that country. To realise the force of this argument, consider it from the opposite point of view. If, as has been supposed, Moses was the author of the whole book, what reason could be assigned for the fact that he employed Babylonian words in the first eleven chapters then used Egyptian words in the latter part of his book?

8. We must note the significance, too, of the recording of isolated incidents for which no explanation is given. See, for example, the incident recorded in 4: 23, "Lamech said unto his wives, . . . I have slain a man to my wounding, and a young man to my hurt." If, as has been supposed, the author of the book is Moses, what point is there in his recording such an event without a word of explanation? But how natural the inclusion of such an incident appears if we suppose that Moses is here simply copying from a tablet written by someone who lived at the very time when the incident occurred! Gen. 36: 24 and 35 also record unrelated incidents for which no explanation is given.

9. Again, it would appear obvious that some of the incidents were recorded by people who were personally concerned with them. There is a most striking familiarity with detail. How easy it is to imagine that Abraham himself recounted to Isaac or Ishmael the detailed description of the events recorded in chapter 18: ". . . he sat in the tent door in the heat of the day; and he lift up his eyes and looked, and, lo, three men stood by him . . . he ran to meet them from the tent door, and bowed himself toward the ground. . . . And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth. And Abraham ran unto the herd, and fetcht a calf tender and good, and gave it unto a young man; and he hasted to dress it. And

(Continued on back page)

# Expectant Evangelism

*Norman Goodall anticipates next decade to be greatest in history of Indian church. This is reported by A. Anderson.*

THE Australian visit of Mr. Norman Goodall, one of the joint secretaries of the International Missionary Council, found its climax when he had a day's conference with mission leaders in Sydney, and attended the Pacific Missionary Conference at Morpeth, N.S.W.

In his conference with mission leaders, he gave a summary of his impressions of the Whitby Conference, Canada. This conference was a follow-on after the Tambaram (Madras), 1938, and was attended by representatives of all mission lands save Japan. It was hoped that the Moderator of the Church of Christ in Japan would be present, and even the presence of Dr. Kagawa was anticipated.

Dr. Kagawa had sent a message to conference, and had suggested that because of the urgent needs of the world, "Desperate Evangelism" was the keynote for these days of urgency. It should be recalled that Kagawa and other evangelists are desperately busy in bringing the gospel to the people of Japan. Over a period of some months, Kagawa reported that as the results of their efforts, 34,000 had been won to the Christian faith. When asked whether he was satisfied with its progress, he replied, "Yes, the revival of Christianity in Japan has been like a flame of fire. One year ago converts numbered 50 each day; to-day there are ten times as many, 500 per day." Because the situation was so desperate, Kagawa felt that only "desperate evangelism" would suit the conditions.

At Whitby, however, the leaders felt that a different keyword should be used, and thus there came into the conference a spirit of expectancy.

## Conference Keyword

Expectant evangelism was the note struck. How conference faced this situation has been described by an observer:

"A gospel such as this must be proclaimed throughout the world. The miracle of our time is that world-evangelisation is now possible through the agency of a world-wide church. True, this church is woefully small in relation to its overwhelming task, but it exists. The lines along which it must carry out this stupendous evangelism were sketched out at Whitby as follows:

"First, this is a common task of all the churches; evangelism must transcend denominational loyalties. The pooling of resources and increasing common action to meet new tasks must be matched by a flow of new recruits for Christian service in the younger and also in the older churches. These tasks must be grouped in a scale of priorities of which the most urgent is the training of national leaders and missionaries; the next, the supply of Bibles of which there is a world-wide shortage; literature, that neglected Cinderella, needs a new place in our strategy, while the newest inventions, radio, air transport, audio-visual aids, which have already been proved successful experimentally, must be multiplied in use. Co-operation on the field, again a proved weapon in some areas, needs to be more widely developed through adequately staffed Christian councils and other agencies.

"All this constitutes a colossal task and will cost a great deal of money. It will only be possible in terms of a total commitment of the whole membership of our churches. In most countries less than half the Christian constituency gives to the work of the world-wide church. There is a call to evangelise both the insider and the outsider, if forces and resources are to be adequate to the claims of opportunities which may soon vanish."

## Possible Future Trends

Mr. Goodall stressed the following in relation to India:

*Effect of Independence.*—Mission policies will most likely have to be reviewed, especially in relation to education and medicine.

*Death of Gandhi.*—Whilst future uncertain regarding this tragic event, its present effect has had a tendency to steady things after recent disturbances.

*Next Decade* should prove greatest in the history of the Indian church. If we fail now we will lose much.

*Relief.*—The prompt action of missions saved tens of thousands in Northern India from starvation, suffering and death.

This was acknowledged by both the Hindustan and Pakistan Governments. Nehru stated, "These Christians have got something to teach us regarding the meaning of citizenship."

*Christians in High Office.*—In Hindustan there are two Christians in the Cabinet—and some Christians in the administration. In Pakistan there are no Christians in the Cabinet, but some in the administration. Both Governments have declared that Christians will have their share of appointments for Government office. Furthermore, both Governments have made pronouncements concerning religious liberty, and there seem to be indications that there will be free religious liberty, which includes the right to propagate and the right to persuade.



This department is conducted by A. Anderson, secretary of our Overseas Mission Board, 261 Magill-rd., Tranmere, S.A. M.O's should be made payable at Adelaide.



## Church's Activity in N.S.W.

*Bible school revived at Mudjee, Auburn church free of debt, sacrificial giving of woman, and questions of justice are discussed by Ethelbert Davis*

THE Bible school at Mudjee has been in existence only a short while and had an enrolment of nineteen. Recently, owing to denominational influence, the number has been reduced to eight. Roy Greenhalgh, youth director, conducted a Happy Hour campaign to arouse interest in the school. At the first meeting 69 were present, and the peak was reached when 122 were present. Among these were 35 Catholics, and 35 indicated that they were not going to any Sunday school. The local broadcasting station gave an hour for a programme of Happy Hour between 5 and 6 on the Sunday evening. Special services were held in the Manchester Unity Hall, and also special Bible study in the homes of members. All this, we believe, will be a splendid introduction and preparation for the mission which the H.M. Committee hopes to conduct in the near future.

## Free of Debt

The church at Auburn recently held a thank-offering service to celebrate the liquidation of its debt upon the church building and manse. This was made possible largely through the generosity of the late Frank Burns, who left the church the sum of £500. Frank Burns and W. H. Clay, of the Victorian Social Service Department, were among the pioneers of the church at Auburn. A tent mission, held by Thos. Hagger nearly forty years ago, established the church. A number who came in at that mission still meet there.

## Unobtrusive Service

A day or so ago the sum of £20 was passed in for the boys' home at Pendle Hill. The woman giving this donation is about seventy years of age, and is reported to have a small income on which she lives. However, that's not what we wish to tell. It's this: at that age this dear sister goes out and works at the washtub and does ironing in order that she may be able to give to the Lord. All the money she earns this way goes to help the church and the various conference committees. You should see the joy that lights up her face as she hands in her gifts. Very few know what she gives, but she is certainly sending up good material for her mansion above.

## "Credulity, but Little Faith"

That is the heading under which a paragraph or two from a sermon preached by E. J.

Davidson, minister of St. James' Church, appeared in the "Sydney Morning Herald" a few days ago. He said, "Our age is at home in a world replete with intricate technical processes. However, we are strangely lost when confronted by crucial problems demanding the possession of ideals or values considered worth living for, and if necessary, worth dying for." "There is," he added, "plenty of credulity about—the fruit of uncritical thinking—but little faith of the kind that removes mountains, because it supplies patient and persistent effort after great goals." He claims that the dearth of an element essential to adventurous living explained not only the poor quality of much private conduct, but it also threw a good deal of light on the disturbing success of those secular beliefs now contending for the soul of man. We would underline these two sentences: "The present dangerous position is, in part at least, due to loss of nerve conviction, the absence of an overpowering sense of religious purpose. If we are to hold the bastions of democracy we must recover those religious convictions that gave it birth."

## Drunken Priests

Recently there have been several Roman Catholic priests arrested and charged with drunkenness while driving a motor car. Strong exception is taken in many places to the way in which the courts treat these offenders. A leniency is shown there that is not shown to other similar offenders. A recent case is our example. A priest was brought before the court on Jan. 27 on two charges—"driving while under the influence" and "driving in a manner dangerous to the public." When the case was called on Jan. 27 there was no appearance. Bail of £20 was granted, and as the offender did not appear, the magistrate, Mr. McElroy, ordered that the bail be forfeited, but should remain in the office until Feb. 26, when he would be called again to appear. Though the case was adjourned to Feb. 26, it was learned that the case was heard on Feb. 12. It was afterwards learned that in evidence it was openly confessed that it was not till after the defendant

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# Here and There

Chatswood church (N.S.W.) reports that annual income for 1947 reached £1042. That total includes £446 received for brotherhood activities and others. The organ fund stands at £690 and accumulated funds at £4199.

A re-union of Monbulk and Hall's Gap campers was held at Lygon-st. chapel, Melbourne, Vic., on March 13. Young people attended from city and country. Churches at Boort, Portland, Horsham, Kaniva, French Island and Ballarat were represented.

A. C. Killmier, B.A., who has served for many years as preacher for church at Naracoorte, S.A., has accepted the invitation to serve as secretary of the Naracoorte Hospital. This position involves religious duties being undertaken. Mr. Killmier thus plans to continue a Christian ministry within the hospital.

We remind those concerned that changes of addresses of preachers and church secretaries are published free of charge in the "Christian." Sometimes we receive notice of changes of treasurers and other officials of church and school, but space will not permit insertion of these, although we are glad to have them for office records.

A choir of 100 Junior Christian Endeavorers will sing at the Christian Endeavor rally at Lygon-st. chapel on Easter Monday, March 29. Caulfield Endeavorers will present a dramatised missionary item written by Miss Marjorie Buckingham entitled "Through Other Eyes." Sunshine Endeavorers will present a dramatisation of "What C.E. has Meant to the Church."

At annual business meeting of church at Wynnum, Qld., secretary reported progress in all departments. H. Weil was added to board of deacons. Three have recently confessed Christ and been baptised. Daphne Finch and Tom Butler were married on Mar. 13. Aged Mrs. Fusch has passed away and was laid to rest in Hemmant Cemetery. Kindergarten has gained several new scholars.

"The Home Missionary Committee," W. Gale writes, "is now in a position to give a fairly accurate report on the annual offering taken on Nov. 29 last. From churches and isolated members the amount received to date is £2132/7/7. This is the nearest we have ever got to our goal, which was £2200. New work already undertaken and in immediate prospect will strain the 1948 finances to the limit. The committee has yet to hear from nine churches."

Sunday school anniversary at Bentleigh, Vic., began on Mar. 14 at 3 p.m. and 7 p.m., and continued on 21st afternoon and evening. It was a great success. Items in song were excellently rendered by children under C. Gadge, assisted by instrumentalists. Speakers included W. W. Saunders, L. A. Trezise and Mr. Edgar (secretary Mission to Lepers). A. Rae and R. J. Anderson were speakers at morning and evening services respectively of Mar. 21, when Bartram Bulmer, from Bible school, accepted Christ.

From March 12 to March 14, a happy and profitable time of study and fellowship was spent by over 45 young people of Moreland (Vic.) church at Y.M.C.A. holiday home at Seaford. Mr. and Mrs. Miles were camp leaders, and Mr. Preston camp commandant. In absence of Mr. Miles on March 14, student J. Holliday occupied pulpit morning and evening. Church expresses sympathy to B. Shea, whose mother, Mrs. Shea, died on March 12. Mr. Workman enjoyed fellowship on March 21 after a long illness. Easter services were held on March 21. In evening the choir, with soloists, Miss A. Caddell, Messrs. W. Kingshott, E. Watson and N. Skillicorn, rendered cantata "Penitence, Pardon and Peace." During absence of R. Conning, K. Crowley is acting as superintendent of Bible school. Aver-

age attendances over past four weeks have been: breaking of bread, 112; gospel service, 143.

Morning service on March 14 at Adelaide (Grote-st.) was broadcast. W. Beiler conducted service and gave a good address. Gordon Elliss led choir in anthems, with Albert Glastonbury organist, Frank Willing being absent from State. There was a good service at night, W. Beiler preaching. On Monday evening, at meeting of women, gifts for Britain were parcelled. Twenty-six parcels have been forwarded, including one to Ross J. Manning in Congo, and one to Elsie Caldicott in India. Vern. Lanyon has been appointed roll secretary by church officers.

## "HE LEADETH ME"

Psalm 23.

*IN "pastures green"? Not always; sometimes he  
Who knoweth best, in kindness, leadeth me*

*In weary ways, where heavy shadows be.*

*And by "still waters"? No, not always so;  
Oft-times the heavy tempests round me blow  
And o'er my soul the waves and billows go.*

*But when the storm beats loudest, and I cry  
Aloud for help, the Master standeth by  
And whispers to my soul, "Lo, it is I."*

*So, where he leads me, I can safely go,  
And in the blest hereafter I shall know  
Why, in his wisdom, he hath led me so.*

—Author Unknown.

T. D. Maiden, preacher for the wheatbelt circuit (W.A.) reports that attendances at various centres are back to normal following holiday season. Bruce Rock has planned a Bible study evening at least fortnightly, and a monthly gospel service. The purchase of a block of land is under consideration. At Corrigin, on March 14, Bill and Barbara Waghorn made their confession of faith. Mr. and Mrs. J. G. Cosh have celebrated their golden wedding, and were suitably entertained by their family. Mukinbudin missed the services of H. Seaby in February. He attended the building drive at Carnarvon. At Naremburn Jack Dayman and Joyce Smith were married on Feb. 5. Mr. and Mrs. G. S. Dayman, with Shirley, have moved to Albany. Mr. Dayman was a deacon in church and a representative on circuit committee. Mrs. Dayman was secretary and missionary representative of Ladies' Guild. Mr. and Mrs. R. Lovridge have been received by transfer from Lake-st. I. Smith has returned from Carnarvon. February meeting at Wialki was small owing to rain. Mr. and Mrs. Alan Hunt and family have moved from Kalgoorlie to Chandler. Churches continue to send parcels to England.

## YOUTH LEADERSHIP

AT no time during our church life was the need for qualified leadership among the young people of the community greater than it is now. Partly or untrained leaders very often do more harm than good when they attempt to conduct youth groups. With the object of assisting the churches to have a continual flow of properly trained leaders, the Y.M.C.A. Suburban Club Movement has been conducting leadership training courses for many years now. The course, which covers the physical, social, religious and educational life of the youth, is available to any young

men from the age of sixteen, who is recommended by his minister, church or Sunday school officer. The courses for 1948 will commence on Tuesday, April 13, at 7.30 p.m. to 9.30 p.m., the fee being 30/- per course of 28 weeks. Further information may be obtained from "Boys' Department, Y.M.C.A. MX2161," or from O. Lloyd Rees, hon. secy, Y.M.C.A. Suburban Club Movement, c/o Bible House, 241 Flinders-lane, Melbourne, C.I. Phone, Cent. 7523.

## WEST MORETON DISTRICT CONFERENCE. OLD.

ANNUAL conference was held in Rosewood on Saturday, March 13, and delegates were present from Fernvale, Marburg, Rosewood, Mt. Walker and Rosevale, and visitors from Brisbane, Toowoomba, Ipswich and Tarome. Conference president, A. Hinrichsen, presided.

The secretary (John Christensen) stated that enrolment of churches was 244, an increase of 33. Sunday school now had an enrolment of 98. Church was indebted to Mr. Larsen for his faithful service as a week-end preacher. The new manse was nearly finished.

The circuit has secured A. C. Caldicott as minister.

The treasurer (H. Christensen) reported that there was a credit balance of £500/15/6 in the general fund, and £529/4/4 in the building fund. Income for the year was £1251/14/9 and expenditure £630/9/3. The total amount of monies handled by the churches totalled £1354/10/-.

In afternoon session reports of various churches were given as follows: A. R. Peiper (Fernvale), A. Boettcher (Marburg), W. Bailes (Mt. Walker), H. Domrow (Rosewood), J. Christensen (Rosevale).

A. C. Caldicott, in his preacher's report, said in two and a half months he had travelled just on 1000 miles, visiting practically every member's home.

The sisters' conference was conducted in the afternoon, Mrs. D. Kruger presiding. A presentation was made to the retiring treasurer, Mrs. Jackwitz, in appreciation of 16 years' splendid service. It is with sadness we report the sudden collapse of Mrs. Jackwitz during the conference, and her passing to higher service the following day.

Officers elected for executive of the circuit were: President, Alb. Hinrichsen; vice-president, A. R. Peiper; secretary, John Christensen; treasurer, H. Christensen. The chapel was packed for an inspirational rally in the evening. A. C. Caldicott closed conference with an address on bringing Christ to the people.

## S.A. BIBLE SCHOOL WORKERS' TEA

C. L. JOHNSTON, chairman of the Youth Department, and convener of South Australian Bible school work, was recently host to Bible school superintendents and secretaries at a tea given by him on their behalf. There were 55 present, representing 29 schools. Country schools represented were Goolwa, Lenswood, Murray Bridge and Naracoorte.

An excellent tea was provided by Mr. Johnston, and after it was over, all retired to a lounge room for a short programme. Several items were rendered by Miss Chris. Lindquist and Miss Ella Muir. There were also discussions on efficiency in Bible schools, youth evangelism and standards for teaching. Questions were asked and answered.

The department's new sound projector and strip film projector were demonstrated, and the performances were well received.

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# News of the Churches

## Queensland

**Roma.**—Services during last month were well attended, and conducted by Mr. Parker. Gospel service on Feb. 29 was broadcast; Miss Noela McIntosh was soloist. On Feb. 11 the marriage of Mr. Shrader and Mrs. Bauman took place in chapel, Mr. Parker officiating. On March 12 a combined shower evening was held in Presbyterian Hall in honor of Gwenda McIntosh and Valerie Pitman, whose marriages were to take place on 20th and 27th respectively.

**Brisbane (Ann-st.).**—There were excellent attendances on March 7, when 175 broke bread during day. C. J. Mackenzie addressed morning service, with F. C. Hunting conducting gospel meeting. C.E. choir sang at night. Following appointments have been made to board of officers for 1948: Chairman, H. J. Payne; secretary, G. McKelvie; treasurer, E. Potter; assistant secretary, W. Howard. Women's Fellowship contributed £80 towards expenses incurred in additions to manse. Morning service on March 14 was conducted by F. C. Hunting, with C. J. Mackenzie speaking at night, when Miss E. Campbell was soloist. Recent visitors included Miss Beryl Brown, Lismore, N.S.W.

## South Australia

**Fullarton.**—Mr. and Mrs. B. W. Manning are staying at Miram, Vic., on vacation and visiting Kaniva conference. E. B. Turner (Baptist) and Miss Turner are staying in manse during Mr. and Mrs. Manning's absence. Mr. Turner at morning worship gave an enjoyable address. In evening Peter Mau preached. A choir of young people assisted song service, led by Neil Young. Miss Mary Symonds sang a solo.

**Edwardstown West.**—Membership has been strengthened by transfer of Mr. and Mrs. A. P. and Misses B. and J. and David Blanden, from Maylands, and Mr. and Mrs. Rosser, from Unley. Losses have been transfer of Mrs. and Miss Gleisest to Kilburn. During period November to January, a series of special addresses by Mr. Fitzgerald was appreciated. Owing to paralysis outbreak, Bible school has been closed for some time.

**Hindmarsh.**—J. E. Shipway is giving a series of pre-Easter addresses on Sunday evenings for month of March. March 14 was harvest festival day. Conference president, W. Russell, addressed church. In evening choir sang two suitable anthems, J. Holden and Betty Richmond being soloists. Mrs. L. B. Thomas sang a solo in connection with passion experiences of our Lord. F. Holden, senior elder, whose health is causing concern, has had a fall, resulting in a broken shoulder. Mrs. Pierce has improved in health.

**Prospect.**—Harvest festival was conducted on March 14. J. E. Brooke exhorted church, R. Vincent conducted evening service, inspiring addresses being given. Special singing was rendered by choir. Gifts given for festival will be sent to Britain, and perishable gifts to Morialta Children's Home. Preparations are in hand for tent mission in April; J. E. Brooke and R. Vincent will be leaders. E. Collins, who has been ill, is about again. Mr. Vincent has commenced his third year with church. The past two years have been a period of happy fellowship.

**Aldgate Valley.**—Sunday school anniversary services on March 7 attracted large congregations. Special speakers for day were Mr. Schwab and Mr. Riches. On following Monday evening the preacher, J. H. Cain, arranged a puppet show in which was dramatised conversion of Saul of Tarsus. Prizes were presented to Sunday school scholars. Church choir has been enlarged recently with addition of several young people. This choir of

some 18 voices is giving fine service. Choirmaster is J. Bibby. Plans are in hand for erection of a stone porch, 12ft. x 8ft., in front of church building, at estimated cost of £90. The stone has been quarried, carted and made ready for building by voluntary work of members.

**Kilburn.**—On March 14, 114 attended 10 a.m. Bible school, including four new scholars. A. Mackenzie conducted 11 a.m. service, when F. Collins addressed 21 adults and 37 young worshippers. At 7 p.m. gospel service, 34 adults and 35 children enjoyed religious film provided by Mr. Allen, of Hindmarsh. A sister has donated £10 to kindergarten chair fund, also C. and G. Norton £1/15/-, J. Edwards 17/6, and C. Schwab (jun.) 17/6, leaving less than 12 chairs now required to achieve target of 100. In addition, 15/- is acknowledged for school funds. Prospect church has given a quantity of seating. Sister J. Edwards has consented to lead junior department of Bible school. F. Collins has commenced religious instruction at Kilburn State school.

**Unley.**—On March 7 there was a splendid gathering of about 60 young people at a youth fellowship tea. Following Sunday school session some religious films were shown, and around the table all were impressed by the talk on "Practical Christianity" by D. Beiler. At gospel service, several young people assisted Mr. Norris in conducting service. A small legacy from late Miss May Meathrell is to be used to purchase equipment for kindergarten, where for many years she was leader. A baptismal service preceded evening service on March 14, when four girls from Sunday school were immersed. Senior C.E. Society is combining with weekly prayer and fellowship meeting for three months in an effort to increase attendance there. Christian Youth Fellowship and Junior Boys' Club made an encouraging start in year's work, as also has newly-formed girls' club, mainly for juniors, who combine gymnasium and choral work. Temple Day offerings, to be used for purchase of a motor car for the preacher's use, now total £270/17/6 in cash and promises. Building Extension Department annual offering was £12/6/-. Many visitors have attended services, among whom was R. Hilford and family, who are going to Broken Hill. Seventeen food parcels have been packed and forwarded to England and missionaries in India as a result of gifts received at harvest thanksgiving.

**Owen.**—Annual business meeting was held on Feb. 27. All officers were re-elected. Permission was sought and granted to start a youth club and to use building for meetings. Practical sympathy was expressed towards Long Plains brethren in their rebuilding programme. Harvest thanksgiving services were held on March 7, when J. Baker addressed morning service and conducted a service of song and thanksgiving at night. Singing by visitors E. Muir and Mrs. Fox, and solo by Mrs. J. Baker, were appreciated. Perishable goods from display were delivered immediately to Hamly Bridge Hospital and a box of groceries forwarded to Morialta Children's Home. On March 14 M. Jenkins, of Long Plains, addressed morning meeting. At sisters' meeting on March 16, it was decided to re-commence monthly meetings, with short devotional time and then practical work; 21 sisters present. Mrs. J. Baker was elected president; Mrs. H. Parker, vice-president; Mrs. Richards, secretary; Mrs. Lacy, organist; Mrs. H. Freebairn, work convener. Owen was well represented at Northern District Conference at Balaklava. Miss J. McLachlan was president of Sisters' Conference, and several items were given. A meeting of children to form a youth club was held in chapel on March 16. It was decided to hold fortnightly meetings in

supper room at Institute. Mr. Baker was elected president; V. Harkness, secretary; Ken Ray, treasurer. There were 20 children present.

**Maylands.**—The new minister, Mr. Sherman, is settling into work nicely, and his addresses are appreciated. Attendances both morning and evening have been very good, and members have appreciated fellowship with many visitors. Mr. Sherman is endeavoring to lift attendance at midweek prayer meeting, and has set aim of 50 during next three months; attendance to date has reached 28. All auxiliaries have resumed after vacation and enforced closing due to infantile paralysis, and attendances are practically back to normal, 270 being at Bible school on March 14. Harvest thanksgiving services were held on Feb. 22 with fine display of goods, which comprised many gifts of food for Britain. At annual business meeting of church on March 10, reports showed much had been accomplished. Financial position was healthy. All retiring deacons were re-elected. Owing to growth of beginners' department and pre-school play centre, work will soon be started on doubling size of present beginners' room; it is hoped that this work will be completed in a day.

## New South Wales

**Bexley North.**—Church annual business meeting on March 3 revealed increase of eight members for year and all auxiliaries in good heart. Treasurer's report showed increase of £114 in all funds; total raised £658/18/4, made up as follows: General purposes, £439/8/3; building fund, £104/4/10; trust funds, £115/5/3. At this meeting Women's Fellowship handed in a gift of £30 and Intermediate Endeavorers £10 towards reduction of building debt. Bank advance stands at £145, but church now has £90 to meet this account. The following were elected: Elders, R. Greenhalgh, J. Saville; deacons, W. Bagley, C. Baker, W. Baker, M. Cook, A. Laney, E. Morris, A. McAllister, G. McIntyre (treasurer) and L. Yelds (secretary). Bible school showed average of 92 scholars attending each week.

**Wiley Park.**—"Youth" was theme of gospel service on March 7. Features were a testimony, evangelical poem, solo, duet and scripture reading all given by members of Y.P.C.E. In keeping with the theme, an address was given by Mr. Dewberry. This, first of a series of youth services to be held on first Sunday of each month, gave promise of many delightful and helpful times with young folk. On March 14 and 15, first anniversary services of Bible school were held at Mr. Mansell's hall. Speakers were R. Greenhalgh and L. Dewberry. Scholars sang well under leadership of John Budgen and accompanied on piano by Charles Nutt. Each Saturday voluntary workers continue with church building, and it is an inspiration to see chapel growing steadily nearer completion. Mr. and Mrs. Wilkinson, Mrs. Matthews and Miss Sutherland were recently welcomed into fellowship. Recent visiting soloists have been Elwyn Lewis, Irene Park and James Jack.

**Mosman.**—At annual business meeting on Feb. 25, following were chosen deacons: E. Denley, W. Donaldson (secretary), W. K. Hunter (treasurer), V. Muir, C. Murray, E. Ryman, F. Walker; these together with the elders, H. C. Gowans and J. L. Stimson, constitute the officers. Reports disclosed a harmonious and prayerful spirit in services of church and auxiliaries. Honorable mention was made of the fact that Roy Acland is vice-president of conference during same period that Mrs. Acland is president of Women's Conference. Receipts from all sources in 1947 amounted to £920, of which £166 went to conference committees and brotherhood activities. Plans are

being formulated for celebration of fortieth anniversary of church. Greetings conveyed to church by S. C. Woolley, conference secretary, were appreciated on March 7, as was also visit of president, N. D. Morris, to Bible school on March 14. Thanks have been offered for restoration of Mrs. W. K. Hunter last month, and more recently of Mrs. Thomsen; prayer is still offered for Miss L. Oldfield, slowly recovering from a stroke.

## Victoria

**Rochester.**—In absence of Mr. Payne on annual holiday, church had Mr. Grainger, of Williamstown, for two Sundays, also Mr. White-lock. Harvest festival Sunday was addressed by Mr. Grainger, and Miss Joyce Jackel was soloist. Church enjoys fellowship with Geo. Woolnough.

**Collingwood.**—Attendances keep up. Church renewed fellowship with Mr. Pritchard, whose service on morning of March 14 was appreciated. A teachers' conference was held after Bible school, after which church members met at tea. At evening service Mr. Angus and Mr. McInnes, of Open-Air Campaigners, from Sydney, conducted service and were enjoyed.

**St. Kilda.**—Members welcomed Sister Doyle and Mr. Romonell back into fellowship on March 12. Sister Doyle has been ill for some months, and Mr. Romonell has recovered from injuries received in an accident. It has been decided to use new projector for outdoor pictures on Sunday evenings after gospel service. First was held on March 8 in front of chapel. A lecture was given by H. Hunt. Many people gathered to watch.

**Black Rock.**—In recent weeks church has appreciated addresses at morning meetings by Mr. Trezise, of Youth Department, and Mr. Leverington, local secretary of Appelman Campaign. Successful Bible school anniversary services were held on Feb. 29 and March 7, when excellent addresses were given by D. Anderson, Robert Edgar, F. A. Youens and H. Waghomode. Scholars sang extremely well under leadership of A. Williams. Mr. Sewell continues to minister faithfully. Church is glad to welcome back aged sisters, Mrs. Mason and Mrs. Prenzel, after many weeks of ill-health. Mrs. Sercombe is progressing after recent operation.

**Warrnambool.**—It was unanimously decided at a business meeting on Jan. 14 that Mr. Weir should continue his ministry here for another three years. Young People's Fellowship had a successful opening meeting for 1948 on Feb. 17. W. McConnell, of Baptist Church, occupied pulpit on morning of Feb. 22, and C. Houston in evening, in absence of Mr. Weir. An enjoyable combined Sunday school and J.C.E. picnic was held at Port Fairy on Feb. 28. W. Gale preached on evening of Feb. 29. C. A. Jamieson, of B. and F. Bible Society, preached on morning of March 7, and C. Houston in evening, in absence of Mr. Weir at Lower Heytesbury harvest festival. Several visitors have been welcomed.

**Warragul.**—There have been good average attendances, with a decided increase in Bible school. On Feb. 22 a Protestant rally was held, and representatives of town bodies were present. Mr. Jackel gave an inspiring address. Suitable literature was distributed. Harvest thanksgiving service was held on March 7. Young people's meetings are well attended; C.E. has been re-formed. Three dozen new Bibles have been presented to Bible school, and new equipment is being purchased for kindergarten. S.S. picnic held at Picnic Point on March 13 was a happy event. On March 14 C.E. squad from Melbourne attended, J. H. Barnden speaking in morning. At S.S. A. Ware gave flannelgraph talk to children, L. Harrison leading in choruses. Mr. Barnden led evening service, with R. White giving testimony. Miss Trainor sang a solo. A. Ware spoke to children, C. W. Jackel made the appeal. An enjoyable day was spent.

**Prahran.**—Attendances are improving. Valerie Hough and Joan Donavon have been received into fellowship. On March 21 W. Betts preached at gospel service, beginning a short series of meetings in connection with Appelman mission.

**Malvern-Caulfield.**—A series of preparatory meetings for Hyman Appelman campaign began on March 16, with Mr. Betts leader, continuing for three evenings. On March 14 a lady confessed Christ; J. Wiltshire was speaker, Mr. Cole being on holidays.

**Geelong.**—On March 14, Sunday school anniversary was commenced. In morning Young Worshipers' League members received prizes for attendance. At afternoon service and at night L. Brooker was speaker. Singing under leadership of R. Tippet was of high standard.

**Kyneton.**—On March 14 two ladies, one 86 years, confessed Christ at morning service, and were baptised by E. K. Skillicorn, making a total of 13 baptisms in new year. 70 scholars in Bible school is a further record number, and there was large attendance at picnic held at Hanging Rock on March 13. Youth Fellowship, social was held on March 20.

**Wedderburn.**—Since Mr. McCormick left in November, meetings have been carried on by W. Twiddy, H. Evans and B. Jackel. On account of latter's illness, night services had to be suspended, but have now resumed. Two Sunday school teachers, Doris Holmes and Lois Jackel, attended young people's camp at Hall's Gap. Members look forward to coming of Mr. Quayle to work in newly-formed circuit.

**Red Cliffs.**—Young people of Mildura were guests of young people of Red Cliffs on afternoon of March 7. After a discussion period tea was taken together, and then the young people attended their respective services. At a special young people's service that night, Ken Cameron and L. Chiswell delivered addresses, after which a young lady was baptised. On March 14 Gwen Chivell made her confession. An Explorer Club has been commenced.

**Hampton.**—At annual meeting on March 8, encouraging reports were received from auxiliaries; finances were sound. At first officers' meeting for new church year, G. Kruse was appointed chairman of board. Second anniversary of Christian Men's Society took place on March 20, an enjoyable programme being presented. On next day, services were in celebration of 25th anniversary of occupancy of chapel. Choir and soloists provided enjoyable musical items. Three former preachers were speakers—K. A. Jones in morning, A. W. Stephenson in afternoon, C. G. Taylor at night. There were excellent audiences. At these meetings and at tea many former members renewed fellowship, and greetings were received. After C. G. Taylor's address at night, Margaret Syme confessed Christ.

**Balwyn.**—Church has been stimulated by guidance and service of Mr. and Mrs. D. Thomas, who have both won a warm place in hearts of members, and enthusiasm is marking church's activities. Both have made contact with the many organisations and clubs, and are actively engaged in auxiliary work. Many members have removed from district of late. Church has lost to Hartwell Mr. and Mrs. N. Warmbrunn; to Boronia, Mr. and Mrs. R. J. Smith and Ken Smith; to Frankston, Mr. and Mrs. H. Watkins; and for a short time Mr. Connell has been transferred to Darwin on Air Force duty. Church has gained by transfer from Gardiner Mr. and Mrs. K. Hall, and Mr. and Mrs. Ray Brough are also attending. Ray's illness is regretted, as is that of Mrs. Cuthbert, Mrs. Adam and Miss Smedley. A Men's Fellowship has been formed, and a quarterly tea will be held. Inaugural meeting was addressed by Mr. Edmunds, M.L.A. Mrs. S. Evans has undertaken task of cradle roll supervisor. Passing of Mrs. Chandler is mourned by all who knew her.

**Brunswick.**—Mr. Vautier's ministry continues to be appreciated. He has given an evening series on life of Christ, culminating in Easter message. Sunday school picnic was held at Seaford. Scholars are practising for anniversary. At cricket club social, presentations were made for highest batting and bowling averages. Tennis club has been formed to retain comradeship established in cricket club, and to help others. Mrs. Vautier's absence through illness is regretted. Sympathy is extended to Mrs. Horton in her bereavement.

**Emerald.**—School and church united in harvest thanksgiving service on March 14. A pleasing feature was scholars' industry and understanding of this worshipful event. Proceeds were donated to Burwood Boys' Home. Thirty-one young people from surrounding districts shared in a youth rally on March 20. Miss C. Legg, Miss L. Hamilton, G. Legge and S. Jackel shared in programme. Mr. Hibburt is giving religious instruction at Emerald school to grades 3 and 4, which are accommodated in church hall owing to school extension building problems.

**Shepparton.**—Attendances at all services have been very good; several visitors have been present. Morning service on Feb. 22 was conducted by Mr. Salter, of Local Option Alliance. On March 7 R. Halsey, travelling representative of Federal C.E. Union, was speaker. Other services have been conducted by Mr. Butler. A young lady, baptised previous Sunday, was received into fellowship on March 14. Harvest thanksgiving services were held on that day with a beautiful display of flowers and produce. These were sold on Monday evening and realised £5/2/- for church funds. Ladies' Mission Band has resumed after being in recess since December. Church extends sympathy to E. H. Paul and relatives in loss of his brother in W.A.

**Boronia.**—Hayden McCallum brought final message from Oslo delegates on Feb. 29. 27th annual business meeting showed that work was being consolidated. S.S. showed marked advancement. All retiring officers were re-elected and Mr. Shields added as assistant treasurer. Harry Chandler, a foundation member, was elected officer emeritus. Thank-offering for completion of S.S. hall and improvements reached over £80. C. G. Taylor was speaker for 11 a.m. and 3 p.m. anniversary services on March 7. R. Graham gave concluding address at 7 p.m. From a congregation that overflowed building, £10 was given to Eye and Ear and Children's Hospitals. Congratulations are extended to S.S. secretary Cyril Finger on his marriage to Ruth Akam, of Moreland. Gwen Batterham is wished well as she leaves to complete infant welfare course in Tasmania.

**Oakleigh.**—On March 14, worship service was addressed on work of temperance by Robertson McCue. S. Neighbour preached at night. At annual business meeting on March 10, reports from preacher, secretary and auxiliaries indicated healthy state of work and prospects for advancement this year. Over last quarter, worship service attendances increased by 15. 27 brethren take some part in services. Appreciation was recorded of service rendered over 13 years by C. L. Barnett as treasurer. Mr. Barnett has regretfully resigned, F. R. Gillespie being elected to office. Appreciated speakers at Women's Mission Band and snowball this month were Mrs. R. Bolduan and Mrs. W. Berthelsen. Young Women's Fellowship was addressed on March 17 on work of Children's Cinema Council by Mrs. Nicoll, secretary. Church supported united mission at Methodist church connected with Dr. Hyman Appelman campaign. J. Lewis Hurst and E. L. Williams gave challenging gospel addresses. On March 19, C. Gadge was present with youth choir and Dandenong choir.



Castlemaine.—Members regret that, after two years' strenuous work given to church by both Mr. and Mrs. Methven, on account of ill-health of Mr. Methven they have to relinquish the work. Mr. Methven is still giving his services to church till appointment of another minister.

#### ADDRESSES

F. B. Burt (preacher Collins-st., Hobart, Tas.).—27 Allison-st., West Hobart. Phone, 5056.

Fred. B. Stow (State youth director and preacher Boondall church, Qld.).—430 Ann-st., Brisbane.

#### WANTED

House or shop and dwelling, of not less than four rooms, wanted most urgently.—Claude Gadge, 27 Northcote-rd., Armadale. U3029, after 5.30 p.m.

Mrs. Trabinger, sen., from Bendigo, is coming for churches of Christ conference for March 24, and also for picnic, and wishes to meet all her friends there if all well.

Two ladies require unfurnished house or rooms, outer suburb of Melbourne; garage.—Genuine, care Austral Co., 524 Elizabeth-st., Melbourne.

Business girl requires furnished room with use of kitchen or full board. Hawthorn or Kew preferred.—Miss N. Candy, c/o G. J. Coles & Co., 301 Bourke-st., Melbourne.

House or flat for Christmas fortnight at seaside.—Write B. Shea, 5 Davies-st., Brunswick.

#### WANTED TO BUY

Secondhand copies in good order of "The Bible Handbook," by Joseph Angus. Secretary, College of the Bible, Glen Iris. UY6085.

#### FOR SALE

Bungalow, for removal, 8 ft. x 10 ft., weather-board, unlined gable roof, splendid order. Reasonable offer accepted.—M.M., c/o Austral Co.

#### DEATH

ANDERSON.—On March 6, 1948 (suddenly), Emma J., widow of late J. J. Anderson, Coburg; mother of Adiel (dec.), dearly loved mother-in-law of Olive, loving grandmother of Loris, Heather and Douglas. Loved ones re-united. —12 Wilson-st., Moonee Ponds.

#### IN MEMORIAM

JONES (nee Humphreys).—In cherished memory of my daughter Edna Muriel, who was called home on March 5, 1946.

Often a silent prayer and tears,

Always a loving memory

Of her we loved so dear.

—Longed for always by mother, Ruthie, John and Marjorie.

HUMPHREYS.—In loving memory of my dear husband and loving father of John, who entered into rest on March 22, 1935.

"Until the day dawns and shadows pass away."  
—Inserted by mother, John and Marjorie.

McDONALD.—In memory of my beloved father James McDonald, who passed peacefully away on March 31, 1945, aged 89.

"Thou art gone to the grave,

But 'twere wrong to deplore thee."

Ever remembered.

—Inserted by his loving daughter Mary, Quantong, Horsham.

PHILLIPS.—In fond and loving memory of our dear mother, Harriet Phillips, who passed away March 28, 1947.

"Safe in the arms of Jesus."

—Inserted by her loving family, Sydney, N.S.W.

THOMPSON (missionary) John.—In loving memory of an honored Christian father, who was called to higher service at Pialba, Qld., on Saturday, March 31, 1945, in his 87th year.

"Sleep on, beloved, and take thy rest."  
—Inserted by his loving family, John, Violet, Austin and Paul.

#### SITUATIONS VACANT

Bookkeeper/Clerk, some experience, congenial permanent position, generous salary, suit young lady living northern suburb.—Write Ingot Metals Pty. Ltd., P.O. Box 44, Brunswick.

#### 83rd ANNUAL CONFERENCE

#### of CHURCHES OF CHRIST IN VICTORIA,

MARCH 24 to 31,

#### Synopsis of Programme.

Wed., March 24—Women's Conference, at Lygon-st., all day from 10.30.

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

Thurs., March 25—2.30, Swanston-st., Reception by President, Women's Conference.

3, Lygon-st., Preachers' Session.

5.45, Lygon-st., Pre-Conference Tea and Discussion.

7.45, Lygon-st., Opening Session General Conference. President's Welcome. Reports. Address.

Fri., March 26—Lygon-st., 9.30, Conference continued. Address by Incoming President.

2, Vital Departmental Discussions.

7.15, Home Mission Demonstration.

Sat., March 27—Lygon-st., Conference continued. 9.30, Discussion. Reports.

2, Further Vital Discussions.

7.30, Overseas Missions Demonstration.

Sun., March 28—Independent Church, Collins-st., Conference Sermon Session.

Mon., March 29—All Day, Picnic at Wattle Park.

7.15, Lygon-st., Christian Endeavor Rally.

Tues., March 30—5.45, Lygon-st., College Old Boys' Club Reunion.

7.45, Lygon-st., Social Service Demonstration.

Wed., March 31—8, Melbourne Town Hall, Great Youth Demonstration.

#### LYGON STREET CHURCH.

#### EASTER SUNDAY.

11 a.m., A. E. Hurren, conference president.

7 p.m., R. Enniss, "A Tent and an Altar."

Soloist: Miss Dorothy Clark. Organ recital, 6.45 p.m.

Lunch and tea for all conference visitors.

Spend a happy day at Lygon Street.

#### DR. HYMAN APPELMAN

will preach at the

#### SWANSTON STREET CHURCH,

on EASTER SUNDAY MORNING.

11 a.m., Preacher, Dr. Appelmann.

7 p.m., K. A. Maennaghtan, "One Fact Worth Remembering."

Brethren visiting Melbourne for conference especially welcome.

#### REGIONAL MISSIONARY MEETINGS.

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#### of OUR MISSION WORK IN INDIA.

Also films of

#### INDIAN AND CHINESE LIFE.

(Films are new to Melbourne churches.)

Commentator, Mr. A. Anderson, Federal F.M. Secretary.

#### Regional Centres:

Monday, April 5, 8 p.m., Footscray Chapel.

Tuesday, April 6, 8 p.m., Box Hill Chapel.

Wednesday, April 7, 8 p.m., Oakleigh Chapel.

Thursday, April 8, 8 p.m., Brighton Chapel.

Neighboring churches invited to co-operate.

#### BAMBRA RD. CHURCH OF CHRIST

#### BIBLE SCHOOL ANNIVERSARY.

Sunday, April 11, 11 a.m., Mr. V. C. Stafford.

3 p.m., Mr. W. W. Saunders.

7 p.m., Mr. R. Muller.

Sunday, April 18, 11 a.m., Mr. W. W. Saunders.

3 p.m., Mr. C. Cole.

7 p.m., Mr. W. W. Saunders.

Inspiring singing. Orchestra.

Conductor, Mr. J. W. Machin.

Concert and Prize-giving, Thursday, April 22, at 8 p.m. You are welcome.

#### HYMAN APPELMAN GOSPEL CAMPAIGN.

#### THE FIRST WEEK.

Town halls have been crowded to hear the Word, and the response to the appeal has been most encouraging throughout.

#### WIRTH'S OLYMPIA NOW.

Dr. Appelmann will preach—

March 27, Easter Saturday, 8 p.m., in the Olympia.

March 28, Easter Sunday.—

11 a.m., Swanston-st. Church of Christ.

3 p.m., Wirth's Olympia. Subject: "The Anti-Christ: Is the Palestine Situation Preparing for His Appearance?"

7.45 p.m., "The Fact that Changed the World."

Meetings continue each night at 8.

Special Address to Women in Wirth's

Olympia, Wednesday, March 31, 2 p.m.

Subject, "Will the Circle be Unbroken?"

—J. Wiltshire, organising secretary.

#### BACK TO WARRAGUL CHURCH OF CHRIST WEEKEND SERVICES

April 9—Inspirational Meeting, 7.30 p.m.

10—Fellowship Picnic.

11—11 a.m., Worship (Special Gift Day).

12.30 p.m., Fellowship Dinner.

2.30 p.m., Young People's Rally.

7 p.m., Evangelistic Service.

Former ministers and members cordially invited. If unable to attend send a greeting. For catering purposes please write Secretary if attending. Secretary's address, C. W. Pedersen, 50 Smith-st., Warragul.

Transport from Melbourne arranged for April 11. Contact R. Rowbottom, 112 Roberts-st., Essendon. Return fare, 5/-.

#### BRUNSWICK CHURCH OF CHRIST,

67 Glenlyon Road.

#### BIBLE SCHOOL ANNIVERSARY,

APRIL 11 and 18, 1948.

Sunday, 11th, 3 p.m., Dr. Killmier.

7 p.m., Mr. F. N. Lee.

Sunday, 18th, 3 p.m., Mr. Craggo.

7 p.m., Mr. Ron Muller.

You are invited to listen to items by the scholars; tea provided for visitors.

Wednesday, 21st, 8 p.m., Pedlers' Parade.

#### REVIVAL.

"The Price of Revival," by John D. Drysdale. 5/6.

"What will Bring Revival?" E. M. Wadsworth, D.D. 2/-.

"Revival in Romance and Realism," by Mrs. Henry M. Woods. 6/3.

"How to Have a Revival," by America's leading Evangelists. 21/-.

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#### The Australian Christian

March 23, 1948

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## Obituary

### Florence Annie Beyer

THERE are some to whom the home-calling comes as a door of release from suffering. This was true of our late Mrs. Beyer (nee Mathers), who, after a lengthy period of illness, was called to rest on Feb. 3 at the early age of forty-two years. A native of Echuca, Vic., she entered the church by faith and baptism on Nov. 25, 1917, and was associated with the cause in Echuca for many years. She later moved to Ascot Vale, where she was married to Mr. Beyer by H. J. Patterson. In subsequent years she was in fellowship with the churches at South Yarra, Ormond and Frankston. Mr. and Mrs. Beyer and Peter returned to Echuca late in 1945, when they became active in the work of the church. Though suffering indifferent health, she gave valuable assistance in the Bible school, and was stewardess of the Lord's Table until failing health demanded that she relinquish active service. Services at the church and graveside were conducted by the writer. She was predeceased by her devoted sister, Mrs. T. Darlow, on Nov. 5, 1947. Church mourns the loss of two gracious ladies, and commends their loved ones to our loving heavenly Father. —L.E.D.

### Mrs. A. G. Kruger

GREAT regret was felt by the church at Silverdale, Qld., at sudden passing of Mrs. A. G. Kruger at the age of 36 years. She had been a member of Mt. Walker church, but living nearer Silverdale, and being anxious to help, was a great worker there as organist and in helping to train children for concerts, etc., also with Christmas tree. Her husband and two daughters, Joan and Valma, mourn her loss. The funeral service was conducted in Mt. Walker chapel by V. Boettcher, assisted by A. C. Caldicott. Our sister was laid to rest in Mt. Walker Cemetery. The large attendance at the funeral services, and the beautiful floral display, revealed the esteem of a wide circle of friends. A memorial service, which was largely attended, was conducted in Mt. Walker chapel on March 7 by V. Boettcher. —Mrs. A. Frieberg.

### Mrs. Eva Lord

ON Saturday, Feb. 28, Mrs. Lord, after a sickness of five months' duration, fell asleep in Christ. It was during a mission conducted by T. Hagger and W. Clay at Taradale, Vic., in 1912 that our sister gave her heart to the Lord, and was baptised by the late J. R. Combridge. Mrs. Lord followed the vocation of a school teacher at North Williams-town and Eskdale, near Tallangatta. It was here she made her home, and became an isolated member of Wangaratta church. We commend her husband, and daughter Mrs. Martin, her sisters Mrs. G. O. Jackel, Mrs. W. Dalton (Wangaratta) and Mrs. A. E. Moore (Kyneton), and her brother Stan Cordy (Wangaratta), and the many loved ones, to the comfort of the Lord. The services at chapel and graveside were conducted by the writer. —W.H.G.W.

### Marjorie Nathana Vanham

ON Monday, March 8, at 11.40 p.m., after much suffering through many years, Marjorie Nathana Vanham passed to her reward. Born at Rockhampton, Qld., our sister began to minister by the side of her husband, S. W. Vanham, in that city, and then shared his ministries at Kingaroy, Gympie, Boonah, Georgetown and Lismore. Throughout her years of suffering Mrs. Vanham exhibited in remarkable degree a great faith and a constant cheerfulness and spirituality. Uncomplainingly she bore her heavy load of physical suffering with its accompanying limitations and frustrations. Her Christian character was a source of inspiration to all who knew her. On the

afternoon of March 10, J. M. Wilson conducted services in the Lismore Temple and at the graveside. At the church service members of the local ministers' fraternal assisted. Lismore elders and deacons provided pall-bearers, and a guard of honor was arranged by the women's guild and mission band. The tender greetings of an affectionate brotherhood are conveyed to S. W. Vanham and Dorothy, Winifred and Evelyn, and to the mother and brother, E. L. M. Wilson and L. C. Wilson, and other members of the family.—R. M. Wilson.

## Our Young People

E. LEWIS, treasurer of the Victorian Youth Department, met with an unfortunate accident on March 2. He has been confined to bed, but his progress is satisfactory.

The treasurer of the Christian Endeavor section of the Victorian Youth Department reminds C.E. societies to forward their contributions in respect of the special aborigines mission appeal. The aim is £100.

Miss B. Bates and Mr. V. Longthorpe are preparing practical teaching aids for scholars' preparation in kindergarten and intermediate grades respectively of the Austral Graded Lessons. These suggestions will cover the whole of the coming quarter's lessons, April to June. Superintendents and teachers should plan to inspect these at the Victorian youth office, 1st Floor, 262 Flinders-lane, Melbourne.

Teachers looking for a short easy-to-prepare one-act temperance play should consult the current Christian Youth Fellowship Magazine, page 58.

Mr. and Mrs. Don Williams, from Kaniva church, visited the youth office on March 11, after which L. A. Trezise drove them to Monbulk to inspect the additions to the camp property. The youth director is always pleased to meet youth workers from the country.

Don Williams, with a team from Kaniva, and H. Feary, with a team from Ballarat, together with Alan Streader, from Boort, and S. Featherstone, from North Richmond, have all had a part in the laying of a concrete floor in the permanent building at the Victorian Youth Department's camp property at Hall's Gap. The department is very appreciative of this contribution of material and labor.

A refresher course for Explorer Club leaders, senior and junior, over 16 years of age is planned for April 10, 17 and 24. The course will be held at North Richmond church, and registrations closed on March 19. Lecturers will be J. Gray and R. H. Horman, of the Y.M.C.A., W. R. Hibbert, W. Newham and Dr. W. A. Kemp. All Explorer leaders are urged to attend.

A further amount of £3/18/- has been received from Thornbury church for Victorian Youth Department's work. This makes a total thus far of £35/3/9, and it is anticipated that the final allocation will reach £40.

### FEDERAL ABORIGINES' MISSION BOARD.

You can help us to help the Aboriginal Natives and Half-castes. We urgently need your financial support.

Forward contributions to the following: N.S.W.—Mr. G. E. Knight, 19 Albert-st., Petersham.

Q'land.—Mr. H. W. Hermann, Milman-st., Eagle Junction, Brisbane.

S. Aust.—Mr. E. H. Kentish, 29 Warwick-ave., Toorak Gardens.

Tas.—Mr. Lynden Smith, Stormlea, Tas. Pen., Tasmania.

Vic.—Mr. C. L. Lang, Flat 2, 27 Gordon-st., Hampton, S.7.

Or to Mr. A. M. Bell, Fed. Hon. Sec., 140 Barrack-st., Perth, W.A.

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### HOME MISSION WORK STANDS FOR—

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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.).

### UNION OF CHURCHES AND EVANGELISM

IT is certainly hard to understand how a church of Christ member could make such a statement relative to union of churches as appeared in your "Open Forum." Mr. Burns states: "The recent great demonstration of Christian unity—Anglicans, Methodists, Presbyterians, Baptists, Salvationists, and, doubtless, Disciples and other evangelical bodies."

As a Restoration Movement, we know the labors and writings of Thomas and Alexander Campbell were a God-given yearning that Jesus' prayer might be fulfilled, that his followers may be one in him. But we must never forget that with all their God-given yearning and prayer for unity, they had to come out from the denominations to stand four-square on the word of God, and to contend earnestly for the faith once and for all delivered unto the saints.

Mr. Burns said they forgot their differences, but I fail to see that we have any truths we can give away or forget, for they are God's truths revealed in Christ Jesus, for Jesus said, "These are not my words, but the words of him who sent me." After the resurrection he said, "All power and all authority has been given unto me in heaven and on earth. Go ye into all the world and preach the gospel. He that believeth and is baptised shall be saved." I wonder how the different denominations listen to the preacher pointing the way of life, "He that believeth and is baptised shall be saved," "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 Spirit."

Again, some denominations deliberately ignore baptism, and say we are saved without baptism. Yet Jesus said it was faith with baptism for salvation. It was the Holy Ghost speaking through Peter, repentance with baptism for the remission of sins, and also for the gift of the Holy Spirit.

We know there is a dire need for a great crusade in evangelism, but how could it be launched with people who will not take God at his word, for he said, "My word will judge us at the last day." Would to God we had men to-day, such as Thomas and Alexander Campbell, who would declare the whole truth as it is in Christ Jesus, our Lord and Saviour, for he said, "Teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always."—F. J. Daniel, Launceston, Tas.



### A WAY TO REVIVAL

I REALLY must endeavor to express my appreciation of the editorial in issue Mar. 2, 1948. I am 78 and a life-long church of Christ member—active for 50 years in preaching and church offices. I wish I could find the words to express the joy of my soul life in reading "A Way to Revival." It is the best, tersely written presentation of the life (in other words, religion) our Lord made possible to man. To me our Lord's religion is the art of practical living. The first and second paragraphs of the editorial picture the life with Christ. This, as pointed out, is not part of the "passing customs." Many critics of to-day discount Christianity because they class all as "passing customs" of days of Christ. Truly the article is a classic on true religion. The writer was in very close company with our Lord when he penned the thoughts and facts of life. How can we

get those truths to the Australian people—they would solve the problems of unrest. When will God find leaders to speak for him as this writer does? It should get wide publicity.

For several weeks past I have been reading carefully many of the articles in "The Abingdon Bible Commentary." I am not at present impressed with the commentary, but many of the articles are full of interest. Your editorial brings to my mind some gems of thought in the article, "The Teaching of Jesus," by Professor H. F. Hall, page 904: I quote p. 909: "Religion for Jesus was a way of living with men as well as with God, and the one grew out of the other." Note living with MEN. "Prayer with Jesus is man bringing all his life into the presence of God, and then thinking first of the holiness of God and his will and his rule. In such praying man comes to see his life aright, and to gain strength for it." "Life," p. 910: "With Jesus religion was the simple life with God which anyone could undertake." "Religion is life with God. But this life is for Jesus the gift of God; it is not only a life with God but a life from God, and that is salvation." "Salvation with Jesus was a very simple and personal matter."

These gems of thought appear to me to truly picture the "life" in your article.—Lindsay Johnston, Unley, S.A.

### N.S.W. NEWSLETTER

(Continued from page 125)

was taken to the police station and charged that he was known to be a "minister of religion." The magistrate, explaining the reason for his leniency in not convicting the priest, said, "The work of a clergyman is occupied a great deal in works of mercy among the sick, distressed and bereaved. And in a suitable case, I suppose, a court of law can extend mercy. I apply section 556A in view of the early hour of the morning and the light traffic. I find the case proved; but having regard to the character of the defendant, it is inexpedient to inflict any punishment, and without proceeding to conviction, I dismiss the charge."

We can point to others who were of good character who have not gotten off so lightly. If this were the only case nothing need be said, but the cases of this nature are so glaring that they have attracted public attention. There are several other disquieting features about this business. Why are these cases brought on before the date officially set down for hearing, when many concerned can know nothing about the matter? Why is a Roman Catholic priest both in court proceedings and in press reports presented in such a way as to lead to the inevitable impression that it is a Protestant minister?



### CHRISTIAN FELLOWSHIP ASSOCIATION.

C.F.A. is vital to the security of the member and the development of brotherhood institutions. C.F.A. pledges that if any member suffer, he will not suffer alone. Ask your preacher, or write the undersigned for information:—

Will. H. Clay, 241 Flinders-lane, Melb., C.I. Vic.

S. Chalmers, "Bangalow," Larwill-ave., Northgate, Qld.

Gordon Forbes, 21 Belair-rd., Torrens Park, South Aus.

W. J. Crossman, 69 Campbell-st., Surry Hills, N.S.W.

A. E. Heard, 54 View-st., Dynnyrne, Tas.

W. Nightingale, 31 Robert-st., Como, W.A.

## "You Never Looked After Me"

Churches and members failing to make provision for the care of ageing preachers merit the above rebuke of Jesus (Matt. 25: 43, Moffatt).



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## THE ANCIENT ART OF WRITING

(Continued from page 124)

he took butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree. . . We do not question that Moses, under inspiration, could have written these things, but, on the other hand, this remarkable knowledge of detail could well indicate that it was written by one intimately and personally connected with the event itself. Yet another striking illustration of this may be seen in the events which led up to the birth of Ishmael. The actions of Sarah, Hagar and Abraham were all in accord with laws No. 144 to 146 of the Code of King Hammurabi, who was a contemporary of Abraham. With the giving of the Law of Moses, as recorded in Deuteronomy, another legal provision came into force. The absence of even the slightest trace of anachronism may well suggest that the original writers lived at the time when the events occurred, and not, as in the case of Moses, some centuries later.

10. We next notice that in no case is an event recorded which the person over whose name the particular section appears "could not have written from his own intimate knowledge, or have obtained on absolutely reliable information." It may be supposed that this is merely a negative argument, but it lends a very real weight to the proposition that the sections were actually written, or at least owned by the persons whose names appear in connection with them. Again, to see the force of the argument, consider it from the opposite point of view: the hypothesis would be immediately disproved if it could be shown that events are recorded, in any given section, which occurred *after* the death of the person whose name appears in connection with that section.

11. Consistent with this is the fact that, in every section where the events can be fixed in point of time, the history in each section is carried forward to shortly before the death of the person whose name appears under that section. Section 2 bears Adam's name and finishes with a reference to the generation which lived immediately before his death. Section 5, in connection with which Shem's name appears, finishes with reference to the last generation which he outlived—the sons of Joktan. Sections 7 and 8, to which the names of Ishmael and Isaac are attached, concludes with a reference to events which occurred just prior to the death of Isaac, whose name is given as the writer (or owner) of the second of these tablets.



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