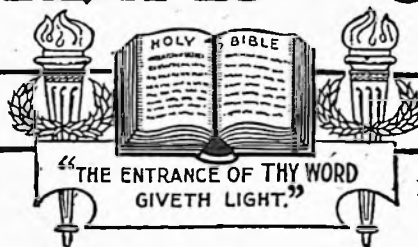


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ON READING THE BIBLE

HOW easy it is to take an extreme view! Usually the truth is to be found at the point where extremes balance. Aristotle said we must find the mean between extremes if we are to enjoy the truth. Thomas Campbell in the "Declaration and Address" has given balanced advice about the Bible.

When we read the Bible we must follow rules of interpretation if we are to gain the truth. Because certain obvious rules are ignored, some people try to apply to Christian behaviour teachings that have no direct relationship to the church. The commands and instructions may be within the books of the Bible, but they were given to ancient people living under conditions that have been changed by the coming of Christ into the world. To treat the Bible as a single book with each part having authority for people for all time, is to show ignorance of Bible teaching. Certain commands were given to the Jews. The priests of the tabernacle were called upon to perform ceremonies and to dress in certain clothes for their priestly services. To bring such commands and customs over into the present-day Christian church is to introduce confusion and not spiritual order and unity. Those who may defend such ancient customs being introduced into the church may claim that the Bible gives them authority to follow such ways. But the Bible teaches many views we are not compelled to accept. The fault is not with the Bible, but with the person's method of reading and interpreting the Bible. Not every word in scripture should be considered good advice. Some sayings come from the lips of evil men. To quote the words of the critics of Job as having divine authority may give a false view of what God desires of us. Before we use scripture for the basis of Christian conduct and worship, we must be clear as to the occasion and the purpose for which the words were

spoken. We must be guided particularly as to whether the words are found in the Old Testament or in the New Testament.

We are faced with the truth that the Old Testament records the deeds of God's people under the covenant of law, but in the New Testament we have the rules for those under grace. While some scholars before him did declare that fact, it was Alexander Campbell who awakened many in his generation to see the truth. His famous sermon on "The Law" made it clear that, while fundamental principles of moral law, which men of all times are bound to keep, are found in teachings of the New Testament as well as in the Old Testament, that does not mean Christians are under the Jewish law or the teachings of the Old Testament. "Shall we say we are under the law as a rule of our Christian life?" Campbell asked, "because some of its sublimest moral and religious precepts have been repromulgated by him who would not suffer one tittle of it to pass till he fulfilled it? As well might we affirm that British law which governed the United States when colonies is the rule of the United States political life, because some of the most excellent laws of that code have been re-enacted by American legislators."

Because Jesus said to his disciples, "Go . . . teach disciples whatsoever I commanded you," Alexander Campbell claimed that those men were "ministers of the New Testament, not of the Old." In view of this, vital conclusions must follow. Campbell declared, "All arguments and motives drawn from the law or Old Testament, to urge the disciples of Christ to baptise their infants; to pay tithes to their teachers; to observe holy days or religious fasts, as preparatory to the observance of the Lord's Supper; to sanctify the seventh day; . . . to excite the disciples of Christ to a compliance with or an imitation of Jewish customs, are

inconclusive, repugnant to Christianity, and fall ineffectual to the ground; not being enjoined or countenanced by the authority of Jesus Christ."

The teachings of the New Testament provide for Christians the principles of the new life in Christ. Just as the Old Testament set out those rules and laws which were binding upon the children of Israel, both in daily life and in worship, so the New Testament provides the norm for the life and worship of the Christian church.

Because of the supremacy of the New Testament we may be tempted to underestimate the value and importance of the Old Testament. Thomas Campbell rightly perceived that "the old and the new covenants are inseparably connected." We have in the Old Testament a record of many mighty acts of God in history. We see the manner in which he led Abram and justified him, not because of works, but because of faith. We see why the law was slipped into the life of Israel. Because of unfaithfulness on the part of the children of Israel, the law was introduced as a "school teacher" to bring them to Christ. The Old Testament explains the New Testament just as the New Testament reveals how God fulfilled the promises he made under the old covenant.

This also must be added. To understand the message of the New Testament, we must acknowledge that the various books of that library were written at different times, setting out the progressive development of the church. Between the pages of both the epistles and the Acts of Apostles, we are given glimpses of a growing church. We see the church at different stages of its career meeting varying conditions with new methods. All the changes, however, respected fundamental principles, but they are principles that provide for growth or change in altering environments.

(Continued on page 185)

World Church and Spiritual Reconstruction

★ SWEDEN

Collections for Bibles

THE Swedish Bible Society, under the directorship of Pastor Olle Nystedt, has collected a large sum to purchase raw materials for printing Bibles for Germany. This sum has been used to purchase and transport 150 tons of wood pulp for the Hilfswerk of the evangelical churches in Germany. It is intended for printing pocket Bibles and New Testaments destined for the Russian zone. A short time ago the Russian authorities gave permission to the Evangelische Verlagsanstalt, which is controlled by the church, to print Bibles and other literature needed for Christian work.



★ AMERICA

Baptists and Disciples

Jesse Bader, in "World Call," writes about moves toward unity.

CLOSER Christian co-operation and church union are the mood of the hour. God is moving unmistakably in this direction. Everywhere voices are being lifted for the reunion of the divided family of God. At the present time, many communions are carrying on conversations and negotiations, looking toward closer co-operation and fellowship, and in a number of instances, actual organic union. Christians, in larger numbers than ever before, are restive because of the cleavages and divisions within Christendom to-day.

In keeping with the mood of the times among the churches, the Northern Baptists and Disciples of Christ are talking and planning reunion. A little over a century ago these two great Christian communions were together, but only for a few years. They divided. No attempt was made to reunite them until 1928, after one hundred years of separation. It was in that year that Edgar De Witt Jones, president of the Association for the Promotion of Christian Unity, attended the Northern Baptist Convention in Detroit. To this convention he brought fraternal greetings. In the course of his brief message, he referred to the many points of similarity in the two bodies, their common heritage, and the separation which took place a century ago. Dr. Jones made a plea for a closer relationship between Baptists and Disciples, and suggested that some method be worked out of a co-operative nature which would look toward ultimate reunion.

This message was received with enthusiasm. A committee was appointed to work with a like committee of the Disciples. The two committees were organized into a Joint Commission, which began its work at once. Several important meetings were held, resulting in the formation of an "identical report," carrying twelve recommendations to the national conventions of the two bodies. At the International Convention of Disciples of Christ in Seattle in 1929, a resolution was presented for organic union with the Baptists. This resolution carried unanimously. In 1930 the Baptists met in Cleveland. Their committee on union by a majority vote reported the approval of the recommendation to unite with Disciples. A minority report, prepared and presented by one man, was adopted after a lively discussion. After this disappointment, many leaders in both communions decided to postpone indefinitely any reopening of this question.

Several years ago the matter of the reunion of Baptists and Disciples was taken up again

and committees were appointed by the two conventions. More recently these have been enlarged to fifteen members each. These constitute a Joint Commission on unity. Dr. Hillyer Straton, of Boston, is chairman of the Baptist section, and Dr. R. H. Miller, of St. Louis, is chairman of the Disciples section.

The latest meeting of the Joint Commission was held on last December 12 in Cleveland. In the opinion of those present this meeting made more progress in its work than did any two or three previous sessions.



Dr. Jesse Bader.

★ FRANCE

Visit of German Students

FOR the first time since the war, over thirty German students have been able to go to France. The visit was arranged by the "Cimade" Centre attached to the University of Mainz. The students had been chosen for their activity in their "university parish," and were divided into two groups, one of which was received in the Vosges and the other in the Central Massif by the French Student Christian Movement. The discussions concerned the most pressing problems of the present time, both political and religious. There was a fine sense of the deep unity imparted by experience of the same Liberator. Although it was not always possible to find "solutions," it was proved that far from creating an artificial paradise, faith is a gateway to the realities of this world.



ACTIONS FALSE OR -TRUE

No action, whether foul or fair,
Is ever done, but it leaves somewhere
A record, written by fingers ghostly,
As a blessing or a curse, and mostly
In the greater weakness or greater strength
Of the acts which follow it, till at length
The wrangs of ages are redressed,
And the justice of God made manifest.

—H. W. Longfellow.

★ GERMANY

A Fatal Mistake

SIEGFRIED LEFFLER, formerly national organizer of the "Deutsche Christen" in Thuringia (who sought to combine National-Socialism and Christianity, and were therefore the adversaries of the Confessing Church) has been sentenced by a court of justice to a year in a work-camp.

Leffler writes as follows to the head of the Evangelical Press Union of Wurttemberg, Pastor Hutten: "I believed in a synthesis between National Socialism and Christianity, and this was a fatal mistake. For the cause of German Christianity it was all the more terrible and disastrous because I was its representative in all sincerity on the 'religious' sector. But the sincerity with which I struggled to reconcile two worlds which were diametrically opposed does not exonerate me. Soon after the war broke out, and especially to-day, I am tormented by the thought that through the attitude, actions and speeches of myself and my friends I have been guilty of a sin against the Christian church, and against the German and the Jewish people. If I had pointed to God's word, in its guiding and redeeming truth . . . and should have shown more confidence in honorable people within the church, I could never have regarded the Jews from the racial standpoint as the natural enemies of the German people. This last idea oppresses me most of all, and with all my heart I wish now to retract."



Report of World Conference of Christian Youth, Oslo, 1947

THE official report on the Youth Conference held last summer in Oslo has now appeared under the title, "The Report of the Second World Conference of Christian Youth." It is published by the organisations which were responsible for arranging the conference, namely the Youth Department of the World Council of Churches, the World's Y.W.C.A., the World Alliance of Y.M.C.A.'s and the World's Student Christian Federation. On the outer cover appears an enlarged reproduction of the conference sign, which was designed by the Norwegian preparatory committee. It represents a young man, rising from prayer and reaching out to the world—symbolised by the circle—under the cross of Christ, symbol of "Jesus Christ is Lord," the theme of the conference.

Another singular fact about the report is that it was printed by German prisoners of war in England. "Growing out of its interest in the work of the Y.M.C.A. for prisoners of war, the British Government gave permission for the Association to establish a publishing house which would use the labor of German prisoners. In this publishing house, the Dragon Press, thousands of copies of German books, for use in prisoner of war camps, are printed weekly. In view of the great interest shown by the four initiating organisations of the Oslo conference in the work for prisoners of war, this publishing house considers it a great honor to print the official report of the conference."

This report (in English only) may be obtained from the Youth Department of the World Council of Churches, 17 route de Malagnou, Geneva, price 4 Swiss francs.

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Adventuring for Christ in the Twentieth Century

Stan. Neighbour.

VISITATION evangelism, we had heard, was being practised in our American churches with marked success. Was it some stunt being worked by the Americans, but which was not adaptable to Australian conditions? We were reminded it was not something the Americans had thought up, but something Jesus had trained and expected his disciples to practise. "The harvest truly is great, but the laborers are few," said our Lord. He urged his followers to pray that laborers would be sent into the harvest, and then sent them out two by two. When they returned it was with joy in their hearts. Still we hesitated. Would we get brethren to do it? How would they be received if they did go out?

We found ourselves one of a group of twelve preachers called together by A. W. Stephenson, M.A., who was commissioned by the Home Mission Committee to encourage the setting up of an experimental school in visitation evangelism. The churches and preachers were paired. The church at Camberwell, led by W. F. Nankivell, B.A., B.D., was paired with Oakleigh. One of each pair of churches was to commence visitation in April and the other church in May or June. The preachers had been studying techniques adopted by the American churches and made plans accordingly.

Oakleigh is situated about 9½ miles from Melbourne. The church was commenced here in 1916. The 1948 conference returns show the membership to be 170, with a Bible school enrolment of 220. For some months we had been concentrating on the fellowship meeting for prayer and Bible study, usually held in the manse. In November of last year we had committed ourselves to a programme involving 25 new members and 25 restorations for 1948. Although unaware of it when making our plans, we at Oakleigh were the first of our churches in Australia to commence visitation evangelism on this particular pattern, consequently we give our experiences as an incentive to others.

Visitors were chosen a month before the visitation was planned to take place; twelve persons were prepared to train for this special work, although all were diffident about undertaking it. Three were prevented for various reasons from engaging in the visitation. Finally nine people, four women and five men, participated, making four teams of two people each night. W. F. Nankivell met the workers on two occasions prior to the starting date and gave inspiring and instructive messages. A prospect list of about fifty names was compiled and detailed information about each prospect was entered upon printed cards—such details as wife or husband a member; child in Sunday school, and whether the prospect attended the services, etc.

The workers met at the chapel each night of the visitation; Tuesday, Wednesday, Thursday respectively for the evening meal at 6.15. The church had arranged to pay for these meals, and the ladies agreed to prepare them each night. While at the tables each pair of visitors were given an envelope containing five prospect cards which they were to study. Additional information to that appearing on the cards was given while the visitors were having their meal. At about 7 p.m. Mr. Nankivell gave a short inspirational message; we then formed a circle of prayer, all taking part, prior to going out at 7.15 p.m. The visitors were not to make any call after 9 p.m., but were to return to the chapel and report. Men were chosen to visit men, and women or a man and his wife to visit women. Some of the visitors admitted they were "scared," and all were a little sceptical of the probable outcome of the visits.

The first visitors to return on the Tuesday evening were discouraged, but soon two more visitors returned to report that the mother of two scholars had signed the confession card which reads:

I (name of person)
of (address)
believe that Jesus is the Christ, the Son of the living God. I promise to obey and serve him for God's glory. I agree to make a public confession of my faith in Christ on (date)
at (name of church). (Signature).

The last visitors arrived back with beaming faces. The lady exclaimed, "It's marvellous."



S. Neighbour.

They had the decision cards of father, mother and eldest son of one family.

On the Wednesday evening each of the four teams were able to report decisions for Christ; seven decisions were registered. Two baptised believers had indicated their willingness to link up with the church. All of the visitors were now encouraged and enthusiastic.

On the Thursday night there were two more decisions registered and many friendly contacts had been made. The visitors were encouraged by those who prepared the meals and by others who provided transport. Members who felt they could not do the visiting were approaching the preacher and enlisting for other work. Visitors contacted others on the Sunday, and are planning to make personal evangelism a continuous part of their Christian life.

We were speculating what would happen on Sunday. There were 120 at the morning meeting, when the preacher told the story of what had been going on during the week. Members who could not visit contributed money for literature. Sunday evening there were 140 present, and after W. F. Nankivell's address 16 people took their stand for Christ. It was a moving sight to see them coming from various parts of the building, young and old, accepting Christ as their Saviour. Four others who have signed cards were unable to be present, but will make the public confession shortly. Two members living in the district will transfer their membership here, and four others have signified that they will make their confession some time. Two baptised believers are also linking up with the church. This will mean an increase of 28 in membership with no advertising, no special meetings, and only three nights of visitation.

After Sunday evening's service more than one hundred people assembled in the school

hall, where the new converts were made to feel welcome. After singing, brief messages were given by R. R. Boak, church secretary; C. L. McGregor, representing the visitors; A. W. Stephenson, representing the Home Mission Committee, and W. F. Nankivell. Tea and biscuits were served after the singing of "Blest be the tie that binds our hearts in Christian love." The singing of the Doxology brought the evening to a fitting close. The church is encouraged and feels a new spiritual glow. Visitors are planning to continue their adventure for Christ. We gratefully acknowledge the spiritual leadership of W. F. Nankivell, who has imparted encouragement and strength to the church. May God lead us all to continuous courageous adventure for Christ.

Impressions of Two Visitors

LOOKING back over the week's campaign, our impressions are clarified, and will remain a very beautiful memory of a deep spiritual experience.

Firstly, we had our own fear lest we be found wanting, or not able to cope with certain problems should they arise. Then there was also a deep feeling of gratitude that we had been considered worthy to be included in a team of visitors.

The evening tea, prayer session, fellowship of our own church members, and the leadership of Mr. Neighbour and Mr. Nankivell, have been an inspiration, and given to us a desire for "more abundant living." We feel the success of this venture is due to the careful planning and visitation of our own preacher over a considerable period.

Some of our prospects were known to us; others were parents of S.S. scholars we had not met before. There was no mistaking the warmth of our welcome. We found a keen appreciation of the work being done by Sunday school teachers and officers. Although in some cases parents were not willing to accept and sign the decision cards, they were quite anxious on behalf of their children. In this way we found it comparatively easy to get the decision of some of our older scholars (in almost every case these had never been in our night meeting).

In other homes we found a desire for Christ and his church, but either fear of a public baptism, or membership of early years in another church, held them back.

The plan of not knowing one's prospects until just before setting out is good, we think. If we had known too much too soon we should have worried unduly.

We found two visits a night enough. This applies particularly to strangers, where one has to make the atmosphere and approach. We did three one night, but found ourselves still talking at 9.50. If we had been able to continue the discussion we might have been successful. As it was, we came to know some delightful people, and to feel we had gained interested friends. These we feel we need to hold.

What of the future? This is a question all churches need to ponder. First need is equipment of all kinds—better kitchens to prepare meals, well organised boys' clubs (girls are better catered for in our centre)—by "boys" we mean a "youth" club to follow on the Explorers, and trained leaders; burning desire to lead others to Christ, and a powerful prayer or fellowship group. All of these, combined with the Sunday school as a basis, will give us plenty to do in the future. We say with Stanley Jones: "O Christ, thou didst put thy finger on our need. Help us to know this change, through a living experience of it."—Vera and C. McGregor.

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Queensland Conference

IN spite of railway strike and inclement weather, all sessions of the 65th annual conference were well attended. With the exception of the preachers' meeting, all sessions were held in the Ann-st. chapel. L. G. Burgin presided acceptably, and all business was carried out expeditiously. Mrs. Haworth, of Ann-st., was elected president of Women's Conference, and R. Draney, of Toowoomba, president of General Conference. J. Wiltshire, of Zillmere, is new conference secretary. Vice-president, W. J. Campbell, and assistant secretary and treasurer, G. J. N. Taudevin, were re-elected. Guest speaker was A. Anderson, who thrilled conference with his uplifting addresses. A ladies' choir, conducted by Mr. Allen, of Kedron, rendered appreciated items. Greetings were received from Mr. and Mrs. H. E. Greenwood, Miss M. Haworth, Tasmanian Conference Executive, College of the Bible, Federal Board of Christian Education, Federal Aborigines' Committee, "Australian Christian," Federal Overseas Missions Committee, and Western Australian Conference Executive. Devotional sessions were led by K. Horne, W. J. Davidson, A. Norling, C. J. Beale and R. Wilson. Reports from the fields were presented by K. Horne and C. J. Beale.

Conference opened on Wednesday evening, March 24, with a youth rally under the chairmanship of H. Wyeth. F. Hunting presented efficiency banners to Bundaberg and Maryborough and shields to Rosewood and Toowoomba Bible schools. Gold medals for ten years' unbroken attendance were presented to Florence and Jean Jackson, of Kedron, and to Ray Wyeth, of Ann-st. Albion youth presented a tableau, "Youth Responds." Mr. Wyeth introduced newly-appointed youth director, F. B. Stow. "Christ and Questing Youth" was the title of Mr. Stow's address. He challenged young people to realise their possessions, to seek Christ and to follow him.

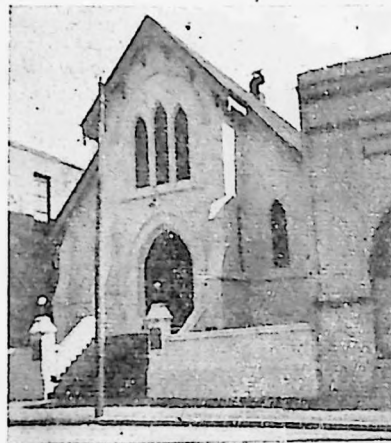
Preachers met at the Y.M.C.A. for lunch on Thursday afternoon. A. Anderson delivered an address, "The Signs Following," in which he spoke of life and religion in India, and made reference to China. New preachers welcomed were Chaplain Crisp, R.A.A.F., Amberley, and K. Horne, Chinchilla circuit.

At the brotherhood rally Mrs. W. V. Mills introduced Mrs. Haworth as the new president of Women's Conference. An address was delivered by Miss Turner, of British Syrian Mission. L. G. Burgin extended a welcome to A. Caldicott, of West Moreton. "Jesus Came Preaching" (Mark 1: 14) was the title of a stirring message by A. Anderson. He said the function of the church is to give Christ a body. The church must be a witness and a revolutionary force. A preaching church keeps faith with Christ's expressed commands, and uses all the resources at its disposal.

Most of Friday was devoted to business. Isolated members' report showed 370 isolated brethren. F. Hunting presented the obituary report, and mentioned the names of several who had passed to their eternal reward. Social Service report showed much accomplished. Future plans include the erection of a hostel and convalescent home. The committee will do all in its power to assist British brethren coming to Queensland as immigrants. The Commonwealth Government has decided to appoint chaplains to accompany boats from Fremantle. Sub-committee presented report on finance. It was decided to refer same to Executive Committee. P.P. and A. Board report revealed that two preachers had been admitted from other bodies. Conference decided not to grant marriage licences to preachers on probation. Executive showed an increase in Bible school teachers and scholars and a small decrease in church membership. A motion to change conference time from Easter to Australia Day week-end was negatived.

H. W. Hermann presented Aborigines and Overseas Missions reports. He drew attention to reduced giving for aborigines work. A. Anderson spoke of advance made in training of native preachers and mission buildings. The announcement that Miss Kennedy had been appointed missionary-nurse to the New Hebrides was received with great satisfaction. Discussion on home missions brought before conference the needs of Zillmere, and hope was expressed that in future years a cause might be opened at Cairns.

C. J. Mackenzie made an appeal resulting in over £124 being given to home missions. In conjunction with the S.Q. Country Conference,



Ann-st. Chapel, Brisbane.

Home Missions Committee has purchased a tent. Churches were urged to plant and care for other causes in their districts.

Board of Trustees stated that offering for Townsville and Rocklea had considerably reduced building debts. The few brethren remaining at Tannymorel requested that their building be removed and used for some brotherhood purpose. Conference decided that churches who do not transfer property to conference before December 31, 1948, will be responsible for transfer costs should they desire to do so after that date.

F. B. Stow expressed pleasure in coming to Queensland as youth director. He urged every church to have a complete and continuous youth programme, and to be its own youth centre. F. Hunting spoke of progress made at Caloundra camp, and the need for buildings which will be erected when practicable.

Chaplain Crisp forwarded a report of his work at Amberley. He is the only full-time chaplain serving the united churches. Literature and Publicity Committee reported a successful year for the "Christian Echo," and the introduction of the "Australian Evangelist" which may be used as a tract. In future a representative of this committee will be added to Conference Executive.

Friday evening was the occasion of the home missions rally. L. G. Burgin presided and introduced R. Draney, incoming president. Mr. Draney presented a Bible to Mr. Burgin, who also presented a similar gift to Mrs. Mills, retiring president of Women's Conference. Mr. Burgin then addressed the meeting on "Christian Worship and Christian Witness." He said Christians love to gather on the first day of the week to commemorate Christ's death and resurrection. They also gather for singing, scripture reading, prayer and giving. They co-operate for the good of others, for preaching and personal work.

Conference re-assembled on Saturday morning.

S. Chalmers presented C.F.A. report. C. R. Burdeu then addressed conference on the splendid advance made in Victoria. Social Service Committee was instructed to proceed with the purchasing or erecting of a hostel if possible, using C.F.A. funds as guarantee. The work of the hospital chaplain, W. J. Campbell, was warmly commended. Efforts are to be made to assist this work and to follow up contacts made.

League of 500 stated that chapel and school hall were in course of erection at Thabeban, a suburb of Bundaberg. It was decided that churches be visited to explain the purposes of the league. When the report of the Federal College of the Bible was presented, several delegates expressed concern at the fact that so few exit students come to Queensland. C. J. Williams stated that Christian Workers' Training Class had continued throughout the year. V. Parker presented an address entitled "A Living Church in a Dying World." The speaker stated his belief in the personal premillennial return of Christ. He gave reasons for the failure of humanity and the church at large.

Resolutions passed by conference expressed unwavering loyalty to the throne, and expressed pleasure at the forthcoming visit of their Majesties and Princess Margaret.

Concern was expressed at lawlessness in the community due largely to materialistic conception of life. A protest was entered against the practice which has grown up in Queensland of allowing persons arrested for being under the influence of liquor to forfeit bail, thus absenting themselves from appearing in court and subsequent conviction. Due to the overwhelming threat of war as a method of settling international disputes, it was decided to request the Federal Government to redouble its efforts to maintain peace. Pleasure was expressed at the efforts being made in Australia to produce more food to relieve world shortages. Conference warmly commended the efforts of overseas and aborigines missions, British and Foreign Bible Society, Queensland Temperance League and Council of Churches, "Australian Christian," "Christian Echo" and local press and radio were thanked for prominence given to matters of vital importance spiritually. Confidence was expressed in the Federal College of the Bible. Conference appreciated services of W. J. Campbell, hospital chaplain, office assistant, Miss N. Fergusson, conference president, and all others who assisted in brotherhood and conference activities. Thanks were expressed to Commissioner of Railways and State Premier for concessions granted to ministers and conference president. The services of Mr. Allen and his choir were appreciated, as were also the splendid and untiring efforts of the sisters who prepared meals for delegates and visitors.

Conference sermon session was held in the Ann-st. chapel on Sunday afternoon. Basing his message on 2 Cor. 5: 19, A. Anderson thrilled the audience with an address entitled "The Descent of God." At the outset he challenged Huxley's statement that we no longer believe in the fall of man. Christians believe in the descent of God. Even heathens believed that there were times when their gods came down to earth in human form. Ancients and moderns do not understand God or the church. A war of no belief is sweeping the world. God created law and order. Man has created chaos. God created this world and set it in his heart. He has not left man to wander alone. Man has wandered away from God. He needs a new relationship and a new responsibility. The power of Christ is a challenge to us and to the world to-day.

Conference concluded with a picnic on Easter Monday. About 200 journeyed by boat, bus and cars to Mandalay.

(Continued on next page.)

Christian Comfort For Gandhi's Mourners

WITNESSING TO THOUSANDS

ON January 31 the Congress Committee at Dhond planned a condolence meeting for Gandhiji. A great procession was held in the afternoon in which people of all castes took part. They all marched through the town shouting aloud with one voice, 'Gandhiji Victorious.' I followed the crowd down the main road, which ultimately took us to the banks of Bhima river, where Hindus burn their dead. There they had built a platform where speakers could address the crowd. About 10,000 people had gathered around that platform. Amplifiers were used to enable the large gathering to hear.

The programme began with the reading of the 12th chapter of Bhagavat Gita (Hindu scripture), which is written in Sanskrit language. After that a Muslim repeated a few sentences in Urdu language from the Kuran. The local Congress Committee then asked me to read from the Bible. So, at their request, slowly and clearly I read the following portions of the New Testament: 1 Cor. 15, Matt. 5: 1-12, and from Luke 6 regarding our love for the enemy.

"I am sure that very few understood the Sanskrit and the Urdu scriptures, but the portions of the Bible in Marathi were clearly heard and understood by all. On that day I felt that God truly helped me to read his word to such a large crowd. *This is the first time in the history of this town that about ten thousand people turned their ears to listen to the gospel of Jesus Christ.* I felt for a while that, like Paul, I, too, had achieved my greatest desire in life—even to present Christ and his message to this sad and sin-stricken world. After the service I heard comments from many people that they had liked the portions from the Bible.

"We all hope and pray that God may grant us many such opportunities to preach the glorious gospel of Jesus Christ to all the people here in India and glorify his name through us."—Sumant P. Hivale, preacher (Dhond).



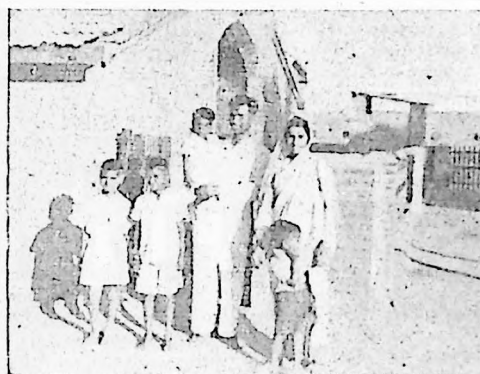
HYMNS AND PRAYERS

"Much sorrow has been caused by the assassination of Mahatma Gandhi, the father of the Indian nation. It was his method of passive resistance that really won independence for India. It is one of the ironies of history that this modern apostle of communal anity should himself become the first victim of misdirected communal zeal and frenzy. Police investigations have now shown that this mean and despicable act was not committed by an imbecile on the spur of the moment, but was a pre-meditated act on the part of some clamoring for political supremacy. Mahatma Gandhi met a martyr's death, and the whole sub-continent was plunged into the profoundest sorrow unparalleled in the history of India. Acts of reprisals, by people who took the law into their own hands, show how much the people were moved by this atrocious deed, and the esteem and veneration in which Mahatma Gandhi was held by all types of people in India.

"The State proclaimed thirteen days' mourning for the Mahatma. One cannot help thinking about the seventy days of mourning observed by the Egyptians when Jacob died in the land of Egypt. All communities took part in this mourning. On the thirteenth day there were memorial services all over India. In Baramati, too, there was a representative gathering of the citizens at the right bank of the little river that runs through our town. Loud-speakers were provided. The Christian community took their part with much feeling. A song especially composed for the occasion was

[Indian co-workers send their impressions of services held to honor the memory of Gandhi. It is encouraging to know that we have Indian preachers who can rise to the occasion, and that men of all castes and creeds were willing to listen to the Christian message.—A. Anderson.]

sung by two of our girls in front of the microphone. That was for them the first experience of that kind. Many were moved to tears by the song. Dr. Kolhatkar and two others offered prayers for the bereaved in India. Afterwards one of the leading Congress citizens of Baramati remarked that it was the Christians who really made the function graceful. That is literally true. It is only those who have had the experience of the cross who can fully enter into the sorrows of human life. It is of great national importance that the Christians identified themselves with the sorrow-stricken people of India."—John Bairagi, B.D., Baramati.



Sumant P. Hivale.

Sumant, Dhond preacher, is seen in picture with wife and family. Sumant hopes to matriculate and have further studies. At present he is at Baramati.

QUEENSLAND CONFERENCE

(Continued from page 184)

OFFICERS AND COMMITTEES

Preacher Placement and Advisory Board.—J. B. Ash, W. Giezendanner, P. C. D. Alcorn, J. W. Furlonger, W. J. Trudgian.

Home Missions Committee.—Conference officers and members of P.P. and A. Board, with following: W. E. Reeve, C. Handy, R. Cardew, W. V. Mills, R. Russell.

Overseas Missions.—Mrs. Fulton, Mrs. Cutler, Miss Skerman, Miss Byrne, W. Finger, C. Handy, F. Enchelmaier, H. W. Hermann, with one representative from Women's Conference.

Youth Committee.—H. J. Wyeth, F. B. Stow, L. Hook, F. C. Hunting, A. R. Norling, G. Haigh, K. Ludgater, K. Bates, Misses A. Haworth, H. Trudgian, D. Valentine, E. Ash.

Christian Fellowship Association.—H. W. Hermann, F. Oldfield, H. J. Payne, S. Chalmers.

Social Service Committee.—Members of C.F.A. Committee with following: S. L. Neil, G. McKelvie, C. McGregor, A. Taylor, W. Giezendanner, Mrs. Stout.

Board of Trustees.—W. A. C. Wendorf, C. Woff, A. F. Oldfield, W. Rothery, H. A. Schulz, F. Enchelmaier, L. G. Martin and H. J. Payne. (Conference confirmed these appointments.)

Literature and Publicity Committee.—A. Whinnall, C. J. Mackenzie, E. T. Hart, G. D. McLean.

Christian Workers Committee.—P. C. D. Alcorn, R. Feeney, M. Tinney, C. J. Williams.

League of 500.—Sec.-organiser, V. G. Boettcher.

Isolated Members' Committee.—Miss E. Draney, Miss M. Pittman.

College of the Bible Committee.—W. Rothery, F. C. Hunting, W. E. Reeve, A. Norling, R. Cardew, C. J. Mackenzie.

Conference Executive.—This will consist of conference officers, together with a representative from each other committee.



ON READING THE BIBLE

(Continued from front page.)

Unless the Bible is studied in harmony with recognised rules of interpretation, some of which Thomas Campbell set out in the fourth proposition of the "Declaration and Address," there will be little chance for the development of the spirit of unity within the church.

Our Young People

ALDGATE VALLEY, S.A.

A CHRISTIAN boys' club has been formed; it was commenced about nine months ago under leadership of R. Long and R. C. Olson. This club, which meets every Tuesday evening, has attracted boys who did not previously attend church or Sunday school. Equipment consists of medicine balls, parallel bars, spring-board and horse, mats, etc. R. C. Olson, secretary and instructor, gives the following report: "Since our new year opening we have had very pleasing attendances, with an average of 18 each night. Every boy is on his toes preparing for next demonstration, to be followed by a week-end camp at Nairne. We are at present giving Boys' Brigade ideas a try-out, and think that in a short while we will be able to affiliate ourselves with the movement. Gymnasium is still our main programme. There is also quite a liking for classical music and songs. We hope to develop this when the opportunity will allow."



"CALL TO YOUTH" WEEK-END, S.A.

THE first of the S.A. Youth Department's "Call to Youth" week-ends was held at Stirling East church on April 10 and 11. These week-ends are devoted to Christian education and

evangelism with the use of training sessions and religious films. They start on the Saturday with social gatherings, a hike in the afternoon and a social at night, to break the ice and to build the group spirit. The Sunday programme begins with breakfast at the chapel, where the young people spend the whole day in sessions, and the ordinary church services.

From the time of the commencement of the Stirling week-end to its close, four inches of rain fell, and South Australia had the worst hurricane in recorded history. However, there were never less than 25 young people at any session. Special religious films hired for the day could not be shown as the power failed on the Saturday night, and was not restored until the programme was over. Nevertheless young folk studied with enthusiasm such subjects as "The On-going Church," "The Gospel in Symbol," "What it Means to Join the Church," and "The Call of Christ to Youth." J. Cain, the preacher, and the people of Stirling, are congratulated for their initiative and hard work and generous giving for this special effort.

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How Genesis Was Written

K. A. Macnaughtan presents the final article in which he reviews the interesting book by Air-Commodore P. S. Wiseman.

12. In particular, we notice that the first section bears every evidence of having been written by Adam himself. As there is no mention of the fall in this section, or tablet, is it possible that it may even have been written in Eden before sin entered into the world? We know that spoken language originated in Eden; why not written language, too? In any case the very personal way in which it is written points to it being the work of the man who, in his unfallen state, had walked and talked with God himself in the garden, and to whom God had revealed the details of his creative acts as they are recorded in Gen. 1: 1 to 2: 4. There is nothing of a vague or general nature in the account but the language is most direct and personal. See that in such phrases as the following: "God said . . .", "God saw . . .", "God called . . .", "God made . . .". Observe what may well be an extremely personal note in the following: "Behold, I have given you every herb bearing seed . . . and every tree . . . to you it shall be for meat." How easy it is to imagine our first father recording these things as God had revealed them to him in the days when he enjoyed unbroken fellowship with his Maker, when his innocent soul could look unafraid on his Creator and Friend! The same applies to the second section, certainly written after the fall, and to which Adam's name was attached. That he was the writer of it appears more obvious when we consider that the same personal note attaches to this section, too. By Moses' day the Supreme Being was held in such reverential awe that, when Moses received the law, he said, "I exceedingly fear and quake." But the writer of this section speaks intimately of "the Lord God walking in the garden in the cool of the day." There is the same note of intimate and personal knowledge of the events which transpired: "I heard thy voice in the garden, and I was afraid . . . I hid myself." May not such expressions mark sections 1 and 2 as being the writing of Adam himself?

13. The absence of certain features in the first section of Genesis marks it down as belonging to the very fountain-head of human history. "This account is so original that it does not bear a trace of any system of philosophy. . . . It is so ancient that it contains nothing that is merely nationalistic, neither Babylonian, Egyptian nor Jewish modes of thought find a place in it, for it was written before clans, or nations, or philosophies originated." Surely the absence of such features helps us to feel that here we have the writing of one who lived before such characteristics of the race had time to develop.

14. In the earlier sections of Genesis we find expressions used which may well indicate a lack of development in language. Languages grow and become enriched with the continual addition of new words. But in Genesis 1 it is suggested there is a lack of development which must be accounted for if we suppose Moses to be the author, but which becomes most significant if we think of this section as having been written by Adam himself. Has it occurred to readers of this article that Genesis 1 was written even before the sun and moon were named? Long before the deluge, men had invented names for these two heavenly bodies, but it is submitted Genesis 1 was written before their names were invented! God had called the light Day, the darkness Night, the firmament Heaven, the dry land Earth and the gathering together of the waters Seas. But God had not named the "lights in the firmament of the heaven" nor, the suggestion is, had man done

so when this first tablet was written, so Adam calls one "the greater light" and the other "the lesser light." Had some later writer written this section or had Moses done so, would we not have expected him to write, ". . . the SUN to rule the day, and the MOON to rule the night"? But these names do not appear in the first section of the book we are examining. Why?

15. Significant, too, is the use of expressions in the early part of the book which, apparently, dropped out of use long before the time of Moses. "Gopher" wood was used in the construction of the ark; the word never again occurs in scripture, after this use of it in the fourth section, the tablet owned, or written, by the sons of Noah.

16. We next notice that, in some sections of the book, certain places are referred to as though they still existed, but those places, we know, had ceased to exist long before Moses' day. We refer to Gen. 10: 19, "And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza; as thou goest, unto Sodom and Gomorrah . . ." Here Sodom and Gomorrah are spoken of as still existing. Yet we know that these two cities were blotted out centuries before Moses lived, in the days of Abraham. All trace of them was ultimately lost. Here, however, they appear in the section or tablet which is ascribed to Shem, in whose day, of course, they still flourished.

17. Similar evidence is seen in the fact that explanatory notes are attached to the mention of certain places the ancient names of which, apparently, had dropped out of use by the time Moses was compiling Genesis. As the compiler, he would add the explanatory notes, and thus identify for the people of his day the ancient places whose names he was copying from the tablets from which he was compiling the book. Note these in Gen. 14; Bela, which is Zoar (2); Vale of Siddim, which is the Salt Sea (3); El-paran, which is (was?) by the wilderness (6); En-mishpat, which is Kadesh (7); Bela (the same is Zoar) (8); Hobah, which is on the left hand of Damascus (15); the valley of Shaveh, which is the king's vale (17). These ancient names do not appear elsewhere in the Bible: is not this consistent with the view that Moses here inserted them as he copied some ancient tablet?—in this case, one to which the names of Ishmael and Isaac are attached.

18. It is believed that the composite nature of Genesis is further revealed by the presence of certain literary aids which were in common use, as archaeological discoveries have proved, in the days of the patriarchs, and which are now embedded in the very text of the book. In ancient days, when the amount of matter to be inscribed was greater than could be written on one tablet, it was customary to use "titles" and "catch lines" to ensure that the tablets were read in the right order. Phrases were repeated to connect the tablets concerned. Now the significant thing is that with the beginning or ending of each of the sections in the first 36 chapters of Genesis, which we have supposed to have been copied by Moses from tablets written by the patriarchs whose names are attached to them, there is just that repetition of words and phrases which one would find on ancient tablets when a narrative, commenced on one, is continued on the next tablet. The following references are indicated:

- 1: 1, "God created the heaven and the earth."
- 2: 4, "The Lord God made the earth and the heavens."
- 2: 4, "When they were created."

- 5: 2, "When they were created."
- 6: 10, "Shem, Ham and Japheth."
- 10: 1, "Shem, Ham and Japheth."
- 10: 1, "After the flood."
- 11: 10, "After the flood."
- 11: 26, "Abram, Nahor and Haran."
- 11: 27, "Abram, Nahor and Haran."
- 25: 12, "Abraham's son."
- 25: 19, "Abraham's son."
- 36: 1, "Esau, who is Edom."
- 36: 8, "Esau is Edom."
- 36: 9, "Esau the father of the Edomites."
- 36: 43, "Esau the father of the Edomites."

Surely the occurrence of these repetitions is most significant when we remember that they are found *exactly where the tablets would begin and end!*—just where such "catch lines" would be used by an ancient scribe using tablets such as, archaeologists have proved, were in use in the days of the patriarchs.

19. The extreme antiquity of Genesis is further seen in the insertion of genealogical tables in the narrative. When an ancestor's tablet came into the possession of one of his descendants, it would be the customary thing for the latter to add his own ancestry to connect him with the persons and events recorded on the more ancient tablet. Such genealogical lists, too, were customarily found at the *beginning* of a tablet or book, as, indeed, we can see in Exodus and Numbers. This, too, accords with the ancient character of the earliest sections of Genesis. Allowing that the first two tablets came from Adam, we see that Noah added the genealogical list of chapter 5, and a brief description of the state of world prior to the flood. His sons wrote an account of the deluge and Shem added a genealogical table and the history of the building of the tower of Babel. All these tablets passed to Terah, who added, in accordance with ancient custom, his own genealogical table. These would pass through Abraham to his sons Ishmael and Isaac and through Isaac to his sons Esau and Jacob. With the additions recorded in 25: 20 to 37: 1, they would be taken down into Egypt with Jacob, and so would pass, ultimately, into the hands of Moses, to be used by him, under inspiration, in the compiling of Genesis.

20. We last notice that some of the sections possibly are "dated" after the custom of antiquity. Some ancient tablets discovered by archaeologists are "dated" by the scribe who wrote them, the custom being to associate the time of their writing with some outstanding event, thus: "The year in which the throne Nabu was made"; "Year Sumulel the king built the wall of Sippar"; "Year Samsu-iluna made a throne of gold." Thus we read at the end of the first tablet, "In the day that the Lord God made the earth and the heavens" (2: 4). The second tablet ends, "In the day that God created man," "In the day when they were created" (5: 1, 2). Later tablets are dated by indicating where the person was living at the time. Some instances are: 25: 11, "And Isaac dwelt by the well Lahai-roi." 36: 8, "Thus dwelt Esau in mount Seir." 37: 1, "And Jacob dwelt in the land wherein his father sojourned, in the land of Canaan" (R.V.).

We submit, then, to the prayerful and earnest consideration of each reader the arguments outlined above. If this position be sustained, not only is the authority of the first book of the Bible perfectly upheld, but we receive it with vastly increased interest as we trace the records, the earliest of which, we then believe, originated with men who lived at the very dawn of history—men who were separated from even Moses by a span of centuries greater even than that which separates us from Christ and the apostles! Does it not also increase our respect for the Bible if we consider that *there has not been one period of history in which man has not*

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Here and There

The jubilee anniversary services at Sparkhill, Birmingham, England, were conducted by W. Mander, a Sparkhill "old boy." He went to U.S.A. for training, and has ministered in London and Leicester for long periods.

In memory of the late A. L. Macdonald, treasurer of the British Churches of Christ Missionary Committee, a house is to be built at Barwadih, India, giving additional facilities for the developing work in that area.

Mr. and Mrs. C. M. Gordon, well known to many in Victoria, and especially to those associated with social service work, desire to be remembered to Australian brethren. Mr. Gordon is now minister-emeritus, but serves churches in Virginia as opportunity offers.

A. George Scambler, of Vermont, U.S.A., formerly of Australia, enjoyed fellowship with the Australian delegation at the Buffalo World Convention. He still retains interest in Australian churches, and has sent greetings in a recent letter to friends and relatives in his homeland.

Lionel B. Fletcher is to be the principal speaker at the W.A. State Christian Endeavor Convention over the first week-end in May, and then is to conduct an evangelistic campaign under the auspices of the city churches, but using the Christian Endeavor Union as the machinery for arrangements.

The limitation of Perth in the matter of halls suitable and large enough to house meetings of the size anticipated has caused the executive of Federal Conference no little concern. However, difficulties are being ironed out, the splendid co-operation of the city Congregational Church being an outstanding assistance. Hospitality Committee reports that registrations are flowing in.

The church at North-East Valley, New Zealand, has been served by A. L. Haddon, principal of Glen Leith Bible College, for 21 years, as preacher. Mr. and Mrs. Haddon were guests of honor at a function, when H. M. Smith and J. Borick expressed appreciation of church, presenting gifts to both. E. R. Vickery referred to Mr. Haddon's work in the Dominion brotherhood.

On Good Friday, the annual conference of Gawler-Williamstown and Kersbrook churches, S.A., held at Gawler, was a day of uplift and inspiration for the goodly numbers who attended. Morning meetings were addressed by W. Beiler and W. Russell, conference president, the themes being, "The Reason of His Death" and "His Resurrection." Special singing was rendered by Mr. and Mrs. Osborn and daughter, from Kersbrook. Afternoon session was addressed by W. N. Bartlett on "Jesus Lives, and Gives Living Faith and Hope, and is Coming Again." Evening session was conducted by young people at Easter camp at Gawler, under leadership of G. R. Stirling and J. H. Cain. Williamstown male voice choir rendered special singing in afternoon. Gawler ladies are commended for catering for the day.

The chairman of the Young People's Department, B. F. Huntsman, writes: "April 25 is the culmination of much prayer and preparation concerning the annual youth offering. One church writes concerning the offering as follows: 'Your letter was brought before the officers' meeting this month, and I am pleased to report that it is the desire of this church to aim for an offering this year of £45. We realise the difficulties of your department, and certainly the worthwhileness of every effort we can do. If the offering does not reach the amount on offering day, the matter will be dealt with again at our next meeting for further planning. Wishing the department every blessing, etc. . . . We trust many other churches will endeavor to meet the suggested budget, and so make possible a continued advance in youth work.'"

Monday, April 26, being Labor Day holiday for Victoria, we had to go to press Friday, the 23rd. News received has been inserted, but late reports will miss this issue. Those who write for "Open Forum" are asked to observe the rule concerning length of letters. Please note that letters which merely repeat the argument of a previous writer do not justify space and printing.

Bethesda Hospital, W.A., which has for some years been conducted by a board of which the majority had to be members of churches of Christ, is now officially vested in the churches of Christ conference, W.A. Thus we now have our own hospital, which, though limited in its accommodation at present, possesses a magnificent property and grounds, and in equipment and management ranks high in the opinion of the medical profession.

Australian Red Cross Society has arranged Red Cross Sunday for May 16. On that day Red Cross members throughout Victoria will be called upon to realise afresh the spiritual foundation of their work in the society. It is not a day of financial appeal, and it is specifically requested that no collection or subscription towards the society's funds be sought. Churches are asked to devote one service on May 16 to the work of this great society. It is hoped to arrange parades of members in uniform, or wearing the society's badge. As soon as they are in hand booklets setting out some of the present activities of this society will be forwarded to preachers.

Western Australian Newsletter

J. K. Robinson, our correspondent in Western Australia, reports greater interest in spiritual significance of Easter.

Easter

NOT only was there evidence this year of a stronger witness on the part of the churches concerning the true meaning of Easter, but in both press and radio Easter was featured with a dignity and restraint, and yet with a positiveness which brought before the public the fundamental meanings of the season. The leading article of the principal morning paper, "The West Australian," on Easter Saturday was a most thoughtful and inspiring one. The writer of these notes was again invited by a commercial broadcasting station to conduct a special half-hour devotional session on Good Friday evening.

Church services were held in all parts of the State. Our own conference Easter service on Good Friday morning was attended by a congregation which taxed Lake-st. building to its utmost.

In the evening of Good Friday, the Anglican Church held its usual procession of witness, but this year invited other churches to join in. We were unable, owing to our conference arrangements, to do so. A united service was held in Forrest-place, and the procession moved off along the streets, finally breaking up for the people to go to any one of a number of services which were arranged in the city churches.

Gambling Commission

A royal commission on gambling is at present sitting in Perth, taking evidence from representatives of various bodies. The West Australian Turf Club stated definitely that it was opposed to off-the-course betting, but the Trotting Association had no objection to it. A score of representatives of various organisations associated with the Inter-Church Joint Committee for Social Reform were present before the commission to support their spokesman, G. R. Limb, of the Methodist Social Ques-

"Easter is just past," G. J. Hammond writes, "and reports of British Eastertide conventions indicate a quickening of spiritual life of the churches. The south-western group, covering Bristol, Swindon, Cheltenham and Gloucester, revived their Good Friday conference. Dr. W. J. Fiscus, U.S.A., gave inspiring addresses. The North-Eastern District Conference, also on Good Friday, had J. R. Jenkins as visiting preacher. He introduced a discussion on 'The Status and Standing of the Evangelist in the Church.' The Notts District Conference faced the need for a re-statement of our position as churches of Christ, introduced by W. Lister."

Attendances at Unley, S.A., were very small on April 11 owing to severe storm, 38 gathering in morning and about 60 in evening. The following will take monthly turns as morning organist: Mesdames A. Redman and T. Turner, and Misses A. Garnett and E. Muir. Mrs. G. A. Jessup will act for evening services. Owing to indisposition of Mr. Brooke, the preacher will take his place in helping with Prospect tent mission. Sunday school anniversary on April 18 proved one of the best in recent years, large numbers gathering, and filled building to capacity afternoon and evening. The scholars gave of their best, led by Mr. Lawrie Arthur, assisted by an orchestra. Speakers were J. E. Webb, A. J. Fisher and H. G. Norris. Offering on Sunday afternoon for school funds amounted to £12/7/6, while on Wednesday evening £6/17/6 was received for school philanthropic fund. At this gathering some splendid tableaux were presented, as well as individual items, and prizes were distributed.

tions Committee, presenting the evidence agreed upon. Giving evidence on the influence of starting-price bookmakers, Mr. Limb said that when he attempted to oppose the opening of a betting shop in a large country town in this State, he was sharply reprimanded for his interference by the police sergeant. On another occasion he arrived in Perth from the country and drove the wrong way along a one-way street. A policeman stopped him, but just as he was about to take his name a stranger approached. He greeted Mr. Limb heartily, and then said to the policeman, "It's all right. He's a friend of mine." The policeman left, and Mr. Limb then learnt that his "friend" was a S.P. bookmaker, who dismissed the incident with a simple, "Don't worry. We pay plenty."

Other evidence concerning totalisators and telephone betting leaves one confused over the intricacies of the whole business, but more convinced than ever of the roots of the evil in covetousness, and of the strength of its support by vested interests.

Conference

R. Raymond made grand work of his presidential ruling of conference. It was apparent that he had consecrated himself to his task, and all meetings benefited from his chairmanship.

Attendances continued on the up-grade of recent years, and revived memories of pre-war gatherings. The presence of our newly-appointed organising secretary, H. E. Greenwood, two new ministers in R. Hillier and S. Ryles, the newly-appointed youth director, S. Davey, and the conference sermon preacher, E. C. Hinrichsen, added to the expectancy and interest of the brotherhood.

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News of the Churches

Western Australia

Harvey.—Church annual meeting opened with 28 members present; Mr. Thurrowgood presided. Officers elected: M. A. K. and R. Stanford, A. and T. Ottrey, L. Roesner, M. Livingstone; secretary, L. Roesner; treasurer, A. Stanford; organists, Messrs. Roesner and Thurrowgood; reporter, Mrs. Livingstone. Supper was enjoyed; offering for building fund amounted to £15. Two carloads of ladies attended ladies' session, and several men the general business session, on Friday. Mrs. A. Stanford, jun., entertained a good number at her home on evening of April 2, £2/12/- being raised for general guild funds. About 30 members journeyed to Collie to attend C.E. rally. After basket tea an enjoyable service was held, with Stan Davey, youth director, as speaker. Mr. Thurrowgood's addresses have been enjoyed, and meetings are improving.

Northam.—43rd church anniversary services on April 11 and 12 were a splendid success. Building was filled with interested members and friends to hear James Gordon on 11th. Church banquet was held in town hall on 12th, followed by youth rally, at which H. Greenwood, recently arrived H.M. organiser from Queensland, spoke. Interest and enthusiasm aroused by these meetings continue to be manifest in all departments of work. Bible school progresses favorably with new members and a new competition. J.C.E. has enrolment of 38 and has splendid attendances Sunday mornings. Church badminton club, recently formed, is already overtaxed with membership. P. R. Thickins is giving special Bible studies at "church night" (Thursday), after which choir meet, and informal fellowship among church members is encouraged. On April 18 splendid congregations were addressed morning and evening by P. R. Thickins.

South Australia

Prospect.—Mission meetings continued in chapel with good attendances throughout week. S. Riches exhorted church on morning of April 18. Having secured a new tent, the mission was held in the tent in evening, when R. Vincent was speaker. There was special singing by choir; soloists, Mrs. Dix, Miss E. Jenkins and Alan Fax. 170 were present. Owing to illness of J. E. Brooke, he will not be able to continue with mission, and R. Vincent will be given support by one of the preachers of a sister church.

Hindmarsh.—Men's Bible Class held annual reunion on April 11. A fine address was given by Clifton Aldis on the tower of Babel. Bruce Bristow was soloist afternoon and evening, his messages in song being greatly appreciated. 80 persons sat to tea. Reminiscences were enjoyed around the table. Social Welfare Club has been formed from K.O.C. Society and young ladies of church. Reg. Price and J. E. Shipway are in charge. Charles Hallett and Lance Holden were baptised on April 18. On evening of same day F. Cornelius was preacher, J. E. Shipway taking S.S. anniversary service at Cheltenham. F. Holden is in Royal Adelaide Hospital, and Brian Magor is again under doctor's care.

Kilburn.—Bible school anniversary repeat, cancelled on April 11 because of storm, is now planned for afternoon of May 9. On April 14 prize-giving night was held, when F. Mercer, of Hindmarsh, delighted a good attendance of scholars and parents with a flannelgraph talk. Attendance at 10 a.m. Bible school on April 18 was 108, including two new scholars. 11 a.m. service was conducted by F. Lawrance, when 23 adults and 38 young worshippers enjoyed addresses by F. Collins. 7 p.m. gospel service had attendance of 15 adults and 8 children, F. Collins again speaking. Church is

indebted to a Grote-st. brother for a gift of £2/2/-, and to A. Mackenzie for making more kindergarten tables. A fund has now been started to buy a piano. Offer of Youth Department club leader (W. Morrow) to form a "Boys' Life Brigade," under leadership of K. Caldicott, has been accepted. Mr. and Mrs. Brian Parker have been received by transfer from Maylands church.

Nailsworth.—During A. J. Fisher's absence on Eyre Peninsula, Messrs. Rebbeck, Lambert and Stewart conducted services, while I.C.E. and Y.P.S.C.E. led prayer meetings. On Mar. 28 S. E. Riches, of Mission to Lepers, took evening service and showed new film of mission work. Guild held a special session on March 30 to prepare parcels for Britain with goods received at harvest thanksgiving. An organ has been purchased for use in Bible class and Y.P. room. News has been received of safe arrival of Miss E. Helps, who recently left Nailsworth to return to mission field of P.I.V.M. On April 8 a well attended midweek prayer meeting included a period for group discussions, when several useful suggestions were made. Miss Mills, of Band of Hope Union, addressed prayer meeting on April 15 and Bible school on April 18 in preparation for formation of a Band of Hope as an auxiliary of church.

Queensland

Silverdale.—Church has held annual meeting. Mr. Boettcher was elected president, D. Schulz secretary, J. Kruger treasurer, W. Lobegeiger deacon in place of A. Kruger, who declined position for present. Sister J. Kruger was elected organist, Sister C. Abbott assistant, Mrs. A. Friberg reporter for "Australian Christian" and "Christian Echo," Mrs. A. Lobegeiger as church cleaner, assisted by Mrs. J. Yarrow; for communion table, Mrs. J. Kruger, assisted by Mrs. J. Yarrow.

Tasmania

Launceston.—S. H. Wilson has accepted unanimous invitation of church to continue as preacher for a further three years, as from Jan. 1, 1949. All meetings have been well attended, with good interest. Fellowship has been enjoyed at recent Lord's day meetings with Mr. and Mrs. Olding (Oakleigh), Mrs. Malthouse (Geelong), Mr. and Mrs. Brown (East Malvern), Mrs. James (East Kew), all of Victoria. At men's fellowship on April 11, S. H. Wattleworth addressed a good gathering on "Why I am a Pacifist." At gospel service on April 18, after a fine address by Mr. Wilson, two elder lads of Bible school and a young lady made the good confession.

New South Wales

Kingsford.—New ministry of A. W. Ladbrook commenced successfully with a Bible school scholar making his decision at evening meetings of April 4, 11 and 18. One of these was baptised. The minister has preached at each service on Sundays. In recent weeks fellowship has been enjoyed with aged Sister Wood, from Woy Woy, and Mr. and Mrs. Lovell, from Seymour, Vic.

Marrickville.—Ideal weather and efficient catering by Mrs. Benson and helpers contributed to success of Bible school picnic at National Park on April 10. Zest Girls' Club and Boys' Brigade hold regular church parades, and attendance of individual members at other evening services is pleasing. A number of sisters visited Newington Aged Women's Home, and after distributing comforts, held a song service enjoyed by inmates. Amongst recent visitors were Mr. and Mrs. Thomas (Leicester, England), Mr. and Mrs. Palmer

(Broken Hill), Doug. Holloway (Dandenong, Vic.), and N. Gavros (Sunshine, Vic.), the latter giving a stirring address at morning service on April 18.

Victoria

Thornbury.—On April 4, the preacher being on holiday, addresses were delivered by Dr. E. R. Killmier and F. N. Lee. At morning service on 11th, speaker was Mr. Robertson McCue, of Local Option Alliance. Splendid attendances were recorded both morning and evening on 18th. At night the film, "Journeying into Faith," was screened, and at the invitation a young man who had been receiving instruction made his confession of faith, and was baptised the same hour. Contract for erection of new school hall has been signed. Commencement of work is expected any day. On March 27, Norma Spain and Gordon Stewart were united in marriage, the father of the bridegroom officiating.

St. Kilda.—Church 69th home-coming on April 18 was a wonderful day. There were several visitors. H. M. Brett (St. Kilda Baptist) gave an inspiring address at morning meeting. At close ladies of church had luncheon for all, to which 35 sat. Children of Bible school and adults spent a pleasant Sunday afternoon with Sankey hymns, songs from kinders, and L. Finger presented a fine flannelboard talk. Mrs. R. Booth delighted with her singing. After a happy tea, a prayer meeting was held, followed by gospel service conducted by Mr. Hunt, when Frank Boulter confessed Christ. It was a heartening conclusion to the home-coming services and to the ministry of Mr. Hunt at St. Kilda, for on April 25 his ministry closed after 5½ years. Church thanks Mrs. Booth for solos during day, Alf Hunt for flute solo, and the ladies for preparation of meals.

Carnegie.—Annual business meeting of church was held on April 14. Encouraging reports were received from secretary, treasurer, preacher and auxiliaries. Election of officers: Deacons, A. Galletly, J. Galletly, B. Ferguson, W. Manning, J. Austin; deaconesses, Mrs. McDowell, Miss E. Ryall, Mrs. McCarty, Miss F. Sherman; secretary, A. R. Mudge; treasurer, Clive Ward; assistant, Robert Wilson; organists, morning, Miss E. Organ, evening, Clive Ward. After serving church for a long period as secretary, W. G. Organ has retired. Appreciation of his services to church was expressed, and regret that he was unable to accept further term. After being without a manse for preacher for some years, it was announced that a property had been purchased, and it is hoped to have preacher settled in district as soon as possible. H. R. Coventry was speaker at all services on April 18, and in evening two young men were baptised.

Drumcondra.—Y.P.S.C.E. celebrated anniversary on April 10, when an enjoyable "squash" was conducted by a team of 20 young people from Sunshine church. Speaker was Mr. Gavros. Visitors were entertained at tea on arrival in Geelong. Anniversary celebrations continued on Sunday evening, when Endeavorers took service, meeting being led by H. Mountjoy. Testimony was given by L. Cooke, and messages in song by two Baptist Endeavorers. At close a lady confessed Christ. E. H. Watson (Aberdeen-st. Baptist) spoke at morning service on April 11, when Mr. Pigdon was addressing S.S. anniversary at Aberdeen-st. A number of young people travelled to hear Dr. H. Appelman in Exhibition Building on Friday night. Mrs. Harward and Miss Sanderson were baptised on April 4 and were received into fellowship on April 18. Kitchen tea was tendered to Miss J. Fraser prior to her marriage to Mr. Bain. A record S.S. at-

tendance was made on April 18, 88 being present. Under superintendence of Mr. Pigdon a J.C.E. has commenced on Sunday afternoons.

Wonga Park.—Harvest festival service was held on April 4. A nice lot of goods was collected, and given to Children's Hospital. There was a good attendance at service, at which Mr. Russell was speaker. Meetings keep up in attendance.

Parkdale.—On April 11, Sunday school anniversary was a great success. In morning teachers were recognised and Mr. Manning spoke. In afternoon children sang several pieces sweetly, and Reg Clarke gave an illustrated talk. In evening Mr. Manning illustrated his talk with native drum, spears and canoe, etc., from Congo. Peggy Sullivan confessed Christ. On April 18 church held anniversary, when all meetings were crowded. In morning J. Wiltshire spoke. In afternoon children again sat on platform and sang. R. Muller gave an appreciated talk. Presentations were made to Miss Rita Comm and Mrs. Flavin. Miss Comm, after being superintendent of kindergarten for twelve years, felt it necessary to retire, and Mrs. Flavin left after her marriage. Prizes were distributed to kinder and primary classes. Mrs. Cuddy made bouquets for mothers with babies on cradle roll. In evening choir sang anthems led by Mr. Fielder. Mr. Manning spoke and John Forrest confessed Christ. Ladies are preparing to send parcels to missionaries and to folk in England.

MISSION AT CAVESIDE, TAS.

A REQUEST was made late last year for P. R. Baker to conduct a mission with the churches at Mole Creek and Caveside, but owing to the illness of Mrs. Baker this was found to be impossible. However, early in February of this year Mr. Baker began work in these districts. These churches have been without a regular preacher for many years, the work being carried on by local brethren with an occasional visit from Launceston speakers. After spending a few days in the districts Mr. Baker decided not to attempt a separate mission in both places, but leaving Mole Creek until early next year, began to concentrate on Caveside. The church went forward with the missioner in a united testimony, with the result that eight people made the decision for Christ. Caveside church has been greatly helped and blessed through this effort. Mr. Baker visited practically every home in the district, and scores of questions were asked and answered through the question box. Considerable opposition was met on the baptismal question, but much of this was broken down by a consistent presentation of the word of God. A building committee has been formed to investigate the erection of a new chapel in the near future. At the final meeting of the mission the chapel was crowded, visitors being present from Mole Creek and surrounding districts, whilst members of the Home Mission Committee journeyed 45 miles from Launceston to be present. At the close of the service officers were appointed to proceed with the formation of a Christian Endeavor Society. After supper had been served several local brethren and the president and secretary of the Home Mission Committee testified to the grand work carried out by Mr. Baker. This was followed by a presentation from the church. As the result of this effort the church has been greatly strengthened, and will go forward into the future with greater faith and zeal for Christ and the truth of the gospel.—R. Edmunds, secretary, Tas. H.M. Committee.

PURE WORDS.

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HOW GENESIS WAS WRITTEN

(Continued from page 186)

had a *written revelation* from God?—the very earliest, our Genesis 1: 1-5: 1, given to Adam, the father of us all. "We are dealing," says the author whose book we have examined, "with recorded revelation as old as man." At least we can most heartily endorse the words with which he closes: "God has, through excavation, resurrected from the graves in which they have lain buried so long, the external evidences which give witness to the truth of this first book of scripture."

ADDRESSES

G. T. Black (interim preacher Castlemaine church, Vic.).—17 Doveton-st., Castlemaine.

M. T. Burt (secretary Tasmanian Youth Department).—83 Elphin-rd., Launceston.

S. H. Wilson (secretary College of Bible, Tasmanian State Committee).—5 Alice-place, Launceston.

DEATHS

BLACKWELL.—On April 12, at Strathalbyn, S.A., Maria Jane, dearly loved wife of the late Richard James Blackwell, late of Milang. The loved mother of Ruby, Ivy, Clarice (dec.), Vera, John, Richard and James; aged 87 years. At rest.

BEARD (Carson).—On April 1, at Henley Beach Hospital, Eliza Craig, beloved wife of Elijah, of Bordertown, and loved mother of Stella (Mrs. D. Rivett), Kathleen (Mrs. R. Dinning), Jean (Mrs. C. England), John (dec.) and Eileen. At rest.

IN MEMORIAM

ALEXANDER.—In loving memory of Ethel G. Alexander, who was called to higher service on April 29, 1947. Sincere friend of E. Louey.

Loved and remembered the same to-day
As in the hour you passed away;
Resting where no shadows fall,
In perfect peace she awaits us all.

Just Arrived.

"THE KESWICK WEEK, 1947."

The addresses given at the English Keswick Convention in July, 1947.

Speakers include: Bishop of Worcester, W. H. Aldis, Guy King, T. M. Bamber, A. T. Houghton, M. Goodman, J. O. Sanders, etc.

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COMING EVENTS

MAY 7.—Women's Conference Executive will meet at Swanston-st. on Friday, May 7, at 2 p.m. Mrs. E. L. Williams will lead devotions, and Mrs. Ploog will speak to superintendents and committee members. Mr. Hurren, conference president, will bring a greeting.

BRUNSWICK CHURCH OF CHRIST.

Commenced Sunday, April 25, at 7 p.m.

Special speakers.

Sunday, May 2.—Christ for Youth.

Speaker, Mr. L. A. Trezise, B.A.

Sunday, May 9.—Christ for the Family.

Speaker, Mrs. M. Gilham.

Sunday, May 16.—Christ for All Problems.

Speaker, Mr. W. Atkin.

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You are welcome.

May 2—

3 p.m., Mr. F. Strickland.

7 p.m., Mr. K. Jones.

May 9—

3 p.m., Mr. Ron Graham.

6.45 p.m., Mr. W. Quirk.

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Conductor: Claude Gadge.

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MAY 9.

3 p.m., Mr. W. Northey.

7 p.m., Mr. L. Brooker.

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MAY 9, 2.30 p.m.

MOTHER'S DAY SERVICES.

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Speaker, Major Mary Anderson,

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Versus Mothers Who Have Prayed and
Prospered."

Soloist, Mr. Edward Forbes.

EVENING SERVICE, 7 p.m.,

COMBINED YOUTH CHOIR.

Preacher, Mr. J. K. Martin.

Subject, "Honoring Our Mothers."

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April 27, 1948

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Queensland Women's Conference

WOMEN of the churches in Queensland met for conference in Ann-st. chapel on Thursday, March 25, under chairmanship of Mrs. Mills. Devotions were led by Mrs. Alcorn and Mrs. Haworth. Despite the railway strike many sisters, representing 16 churches, enjoyed happy fellowship.

Helpful addresses were given by A. C. Caldicott in the morning and Ron Wilson in the afternoon. Miss Turner, of the British Syrian Lebanon Mission, at evening session gave a very descriptive account of the conditions under which the mission functions.


Greetings were received from women's conferences in New South Wales, Tasmania, Western Australia and South Australia, also from Mrs. Digwood, Women's Federal Conference president; Mrs. McCallum, secretary of Women's Federal Missionary Education Department; Mrs. Lade, Mrs. Bates, Mrs. Burnham, Mrs. Parker, sen., and Bundaberg sisters' guild. Representatives of other women's organisations brought greetings from Church of England, Presbyterian, Congregational, Women's Christian Temperance Union and "Sunsetholme."

Messages in song were rendered by Mrs. Wiltshire, Mrs. Norling and Mrs. Gwynne. Mrs. Fawdry gave an elocutionary item.

During morning session Mrs. Hermann was presented with a handbag and gloves as a token of appreciation for her services as convener for conference meals. Mrs. Hermann has had the oversight of meals for six years, and has been a helper for 25 years.

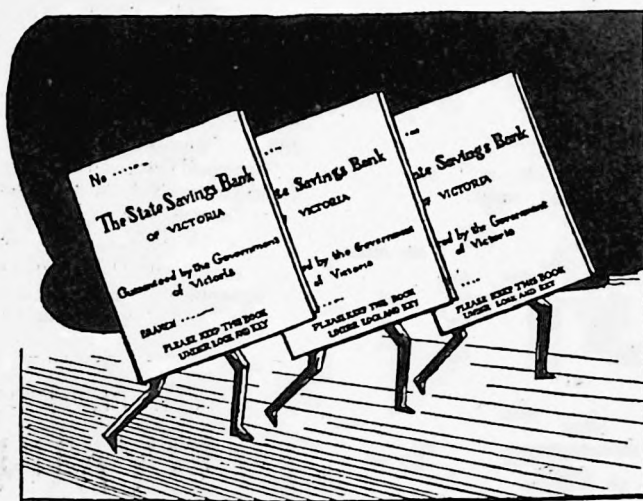
All reports revealed splendid work done during year. Mrs. Brown moved a vote of thanks to all who had helped in any way during the day, and Mrs. Alcorn voiced appreciation to Mrs. Mills, retiring president, for the gracious way she had fulfilled her duties.

L. G. Burgin, conference president, introduced newly-appointed officers and superintendents: President, Mrs. Haworth; vice-president, Mrs. Alcorn and Mrs. Machin; correspondence secretary, Mrs. Giezendanner; recording secretary, Mrs. Burgin; treasurer, Mrs. Machin. Superintendents: Home Missions, Mrs. Potter; Overseas Missions, Mrs. Berlin; Aborigines Living Link Appeal, Mrs. Stout; Mission Bands, Mrs. Fawdry; Obituary, Mrs. Munro; Temperance, Mrs. Brown; Hospital Visitation, Mrs. K. More; Christmas Hospital Visitation, Mrs. H. G. Payne; Food for Britain, Mrs. Bates; Catering Convener, Mrs. Martin, and Mrs. Bateman assistant; Hospital Chaplaincy, Mrs. Hermann.—(Mrs.) L. Burgin, recording secretary.



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Obituary

Thomas J. Bell

ON Thursday, April 15, T. J. Bell, of Clontarf, via Woody Point, Qld., slipped away quietly in his sleep, after an illness lasting several years. His age was 75. He had followed Jesus practically all his life, and became a member of the church of Christ at Inverell, N.S.W., over thirty years ago, where he was active in the work serving as a deacon and a preacher of the word. When he came to Brisbane in 1936 he united with the Moorooka church, and was an officer, and took preaching services in Brisbane churches. When at Moorooka he started the Bible school at Rocklea. On moving to Clontarf to live in retirement, he formed a Bible school, which he conducted as long as health allowed, and also preached as occasion offered. He and his wife were very hospitable, and many brethren have been entertained in their home. They had no family, and Mrs. Bell is left in loneliness but not hopelessness. She has the loving sympathy of all who know of her devotion to her husband. We sorrow not as those who have no hope, but in the faith of resurrection and reunion.—H.G.P.

Mrs. M. J. Blackwell

AT the advanced age of 87 years, Mrs. M. J. Blackwell entered into her eternal rest. At the early age of 14 she joined the church at Milang, S.A., and for 73 years she served her Lord faithfully and well in that church. For many years she saw that the communion table was spread Lord's day after Lord's day, and to the last possible day was present at it. Although seemingly not very robust, she lived to this ripe old age, and lived it amid many trials and difficulties, until her wearied body just completely faded away, and in natural sleep she passed from this life to the higher. She lost her husband in 1899—the late Richard Blackwell—a man who was God's gift to the cause at Milang. She was left with six children of tender years, to whom she was a good mother, and they, with the exception of one, still live to call her blessed. Truly it can be said of her, "She has fought a good fight," and now has received that unfading crown of life. The sympathy of the church goes out to the bereaved, who sorrow but with glorious assurance of reunion in the eternal future.—A.S.

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THE LORD'S TABLE

The Great Symbol

★ Dr. J. S. Whale, in his book, "Christian Doctrine," gives the following thoughts on the nature and meaning of the Lord's Supper.

"GREAT art needs no wordy explanations. It is in the music itself, in great pictures, great drama, great institutions embodying ethical ideas, that language is transcended. The symbolism is never the same for all, of course: for one it is a canvas by Raphael, for another it is 'the meanest flower that blows.' But for all, the Eternal may be seen in and through these temporal things, these outward signs of an inward and spiritual grace,

"When on some gilded cloud, or flower,
My gazing soul would dwell an hour,
And in those weaker glories spy
Some shadows of eternity."

"All this, let me repeat, is not untrue; more-
over, it is a sound inference from the Chris-
tian doctrine of creation, as Augustine in-
sisted. This is what people mean when
they say that the universe is 'sacramental',
that this world is the garment of the invisible
God, the Soul of reality who thus speaks to
man.

"But this is no true account of the gospel
sacraments. In these symbols of bread and
wine, the whole meaning of our religion
comes to its focus and is made plain. But
why these symbols? Why not anything ar-
bitrarily chosen from the common stock, after
the manner of mysticism? Why not gilded
cloud or flower? For Wordsworth the mean-
est flower that blows sufficed. Why, then,
should not Christians choose—not just any-
thing, but some great things—a Mass in B
minor, a Sistine Madonna, a Passion Play
at Oberammergau, a Parable like that of the
Prodigal Son—to symbolise the ineffable depths
of religious experience?

"The answer is that the Christian revela-
tion is rooted in history. The gospel is a
gospel of divine action in time. We do not
choose the symbols of water, bread and wine.
They are chosen for us, given to us: these
rites of baptism and eucharist go back to
Christ himself. There is nothing older than
this in Christendom. Before theology; be-
fore all our ecclesiasticism; before ever a
word of the New Testament was written, this
was. This is the earliest gospel. Indeed,
it is rooted in the immemorial covenant which
God made with his people Israel. We take
bread and we take the cup because the Re-
deemer himself is the fountain head of this
living tradition.

"The Christian is born into an evangelical
context, an historical heritage to which cer-
tain facts belong constitutively and for ever,
namely the commandments, the beatitudes, the
Lord's prayer; a manger at Bethlehem; a
cross on Calvary; a broken body; an out-
poured life; the bread and the wine. These
things are not ours to accept; they are there
from the foundation of the world.

"Go back to Goethe for a moment; 'The
highest cannot be spoken; it can only be
acted.' Well, the supreme Christian sacra-
ment is a drama. As often as we eat the
bread and drink the cup we do show forth
the dying of the Lord Jesus; we do re-enact
the drama, which thus exhibits, truly and
efficaciously, the mystery of our redemption
as no theology of atonement has ever been
able to do. This is our symbol because he
said: 'Do this in remembrance of me.'"

The Call to Leadership

MEN OF THOUGHT.

MEN OF ACTION.

I. Everywhere the demand is for men
with initiative, integrity and ability
to meet the pressing needs of our
day.

★

II. Churches want men who, because
they know God and his Word, can
help to answer the questions peo-
ple are asking.

★

III. The aim of the College of the Bible
is to train and send out men with
qualities of head and heart which
will enable them to be leaders on
all fronts.

★

IV. The College relies on the gifts of
the churches and the brethren to
maintain this work. Will you help?

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