

FEBRUARY 6, 1965

# Crisis for United Nations



DR. D. W. CROWLEY  
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W. R. HIBBURT  
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C. H. J. WRIGHT

THE AUSTRALIAN  
**CHRISTIAN**

NATIONAL WEEKLY OF CHURCHES OF CHRIST  
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## NEW ZEALAND SPOTLIGHT

"The Australian Christian" has always had a close association with the land of the long white cloud. The original banner heading was "The Australian Christian Circulating Amongst Churches of Christ in Australian Colonies, New Zealand, and Tasmania." In 1901 it was changed to "The Australian Commonwealth and New Zealand." The Dominion across the Tasman missed being fused into a great southern empire with the Australian colonies, but many Australians have felt a oneness with New Zealand and still look forward to a more effective union.

In the early days New Zealand churches reported regularly in the "Christian," in the section "From the Field," and since Thomas Magarey came from Nelson to Adelaide with an infectious enthusiasm for the restoration movement, there has been a lot of travelling between the two countries. Many ministers and church leaders from New Zealand have served the Australian churches, and many from Australia have ministered in the Dominion. Even now there are regular N.Z. news reports from the pen of W. Bruce Burn, Home Missions Director for the N.Z. Churches, and an ex-South Australian.

In this issue we welcome a N.Z. Spotlight writer. He is Mr. E. Ray Vickery, a former lecturer at Glen Leith Bible College, and now minister with the Manawatu Circuit in North Island. Mr. Vickery is a member of a well-known Church of Christ family and, by heritage, training, commitment and opportunity, is well able to keep us in touch with our Pacific neighbours and brethren.

## SONGS FOR A HERO

The funeral of Sir Winston Churchill was a fitting tribute to a great man who matched his country's need with dedication and courage.

At funerals we have become accustomed to hymns of sadness and peace and comfort, but on this occasion, in contrast to the solemnity surrounding every act and word, the hymns were stirring calls to warfare against the enemies of the human spirit.

It was no surprise to learn that they were Churchill's favourite hymns — although the precise minded may hasten to point out that they were not hymns at all, but songs. Hymns are addressed to God; these were the expression of one man's great fighting heart.

Monsell's great hymn was expected: "Fight the good fight with all thy might, Christ is thy strength and Christ thy right." But "The Battle Hymn of the Republic" was a surprise, especially in St. Paul's Cathedral, London. Then the words made us realise how much the song suited Churchill's great adventure, "He hath sounded forth the trumpet that shall never call retreat." Then, too, this song reflected Sir Winston's family and friendship ties with the country of its origin.

But it was in the Pilgrim's Song that the soul of Winston Churchill was fully captured. It needs no sermonette or the drawing of parallels. The man who led the fight against as dangerous a crew as could exist outside of "Pilgrim's Progress" is plain to see in every line.

Who would true valour see, let him come hither;  
One who will constant be, come wind, come weather;  
There's no discouragement  
Shall make him once relent  
His first avowed intent . . . To be a pilgrim.

Who so beset him round with dismal stories,  
Do but themselves confound, his strength the more is.  
No lion can him fright,  
He'll with a giant fight,  
But he will have a right . . . To be a pilgrim.

Hobgoblin nor foul fiend can daunt his spirit;  
He knows he at the end shall life inherit.  
Then fancies fly away;  
He'll fear not what men say;  
He'll labour night and day . . . To be a pilgrim.

If John Bunyan had used Churchill for a model he could hardly have presented the Man of Britain more clearly.

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# WRIGHT THINKING

— BY C. H. J. WRIGHT

## FACING TRAGEDY

The best time to learn how to face tragedy is before calamity strikes. But, you may be saying, isn't that being rather morbid? I don't think so. Those of us who have been a long sea trip know that one of the first things to happen when we embark is life-boat drill. The sea may be calm and the sky blue when the bell rings and the passengers grab their life-belts and hurry to their stations. It would be foolish to wait till the ship is sinking to hold life-boat drill. So it is better to learn how to face tragedy before calamity strikes.

I want to make a few suggestions on how tragedy can be faced.

**First: Let your grief be freely expressed.**

Don't try to put on a brave face and bottle up your feelings. It is better to express grief fully than to try to hold it in check. There is no need to be alarmed at its intensity or to regard it as a sign of weakness.

**Second: Do not minimise your grief.**

Well intentioned friends and even family members sometimes make impossible demands on one another when tragedy strikes. Consider some of the ridiculous platitudes behind which we so often hide our inarticulate attempts at sympathy. An only child of parents too old to have another, is instantly killed by a drunken driver. "It is all for the best," a neighbour piously prates. But is it? A young mother is brought down with a crippling disease. Permanently incapacitated she faces a pain-racked, bed-ridden existence. "Well," someone prattles, "nothing is so bad that it couldn't be worse." But what could be worse? A girl is killed the night before her wedding and the heart-broken bridegroom is told, "Time will heal." But will it? Ralph Waldo Emerson, 40 years after experiencing one of the bitterest of family tragedies — the loss of his son — went to his own death with these words

on his lips, "And now I go to find my beautiful boy."

Losing a loved one is an experience in personality amputation. The deeper you love, the greater is the undeniable reality of the stark, physical fact: part of you is gone. It is not enough to say glibly, "Time will heal." A dislocated elbow, not skilfully treated at the time, will not be cured by the passing of time. Rather will the whole arm become helpless. A repressed fear will not be cured by time. It may be buried in the mind only to issue at last in a nervous breakdown. And great grief and sorrow can become bitter resentment which can poison both mind and body. Surely Christian faith has a deeper word than "Time will heal."

**Third: Do not avoid talking about the person who has died.**

There is a tendency today to avoid the use of the word "death." One can understand the feelings of the child of whom Lady Grey tells us, "Death," he shuddered as he lay in bed, "I wish it wasn't called that! I don't think I should mind so much if it were called "Hig!"

A morbid and unchristian view of death has been fostered by our mourning and funeral customs for generations. We use such phrases as "passed away" or "gone on" or "crossed the river." It is better to say plainly "died." It helps us to accept it. We must accept death as a natural event.

One of the biggest mistakes is to let tragedy become ingrown, shut up in your mind. If, upon the death of a loved one, you destroy all pictures, get rid of all clothing, refuse to mention, and, in so far as you can, even try to stop thinking about that person, you are headed for trouble. If on the other hand you allow yourself the release of conversation, keep at least one or two of your beloved's cherished belongings, and also keep a picture (even if at first you keep it in a drawer), you are

headed for a healthy normal reaction.

**Fourth: Find a physical outlet for your energies.**

Even in the midst of grief, try, as best you can, to go on with your usual tasks and occupations. The inclination is to stop everything, just to sit and brood. This is always a mistake. I remember, as a child, hearing my mother talking about the death of her brother, killed in action in the First World War. My grandmother was alone at home one afternoon when the sad news came. The first members of the family to come home that evening found her on her knees in the kitchen, vigorously scrubbing the floor. The most sensible thing, very often, is to do some physical work that will relieve the accumulated tension.

**Fifth:**

And most important of all, turn to God, the God and Father of our Lord Jesus Christ, and receive from him the comfort and peace that only he can give. You need not face your sorrow alone. Jesus said, "I will not leave you comfortless — I will come to you."

There was once a young Negro minister was appointed to an American town at the end of his period of training. During his first year two great desires formed in his mind. One was to build a new church and to open it free of debt. The other was to marry a lovely Negro girl whom he had met. During the next year he saw both his dreams come true. A new church was opened without debt, and he married the girl of his choice. But soon afterwards, the new church was burnt down and his young wife died. Overwhelmed, his spirit was crushed for weeks, until, walking past a neighboring church one day, he slipped in to pray. There in the quietness he met God afresh and gained triumph over the grievous sorrow of his life. Telling later of what had happened in the quietness of that place of worship, he said, "When I went into the church, all the stars had gone out of my sky. When I came out, God had lit them again."

What shall we do when sorrow comes? We shall pray for the grace to look up into the face of God in Jesus Christ, and trust, and live.

## DR. GARNETT TO TEACH PHILOSOPHY

Dr. A. Campbell Garnett has been appointed Professor of Philosophy at Texas Christian University, effective in September 1965.

A native of Fort Victoria, South Australia, Dr. Garnett is currently a Philosophy Professor at the University of Wisconsin.

He attended Melbourne's College of the Bible, and the University of Mel-

bourne, and has done research at the University of London and Yale University.

Dr. Garnett was lecturer at the University of Adelaide from 1925-28 and 1934-35. After a year on the faculty of Transylvania University, he joined the University of Wisconsin faculty in 1937.

A member of the Christian Church, Dr. Garnett speaks before civic and private groups on topics concerning religion and philosophy.—"Texas Christian Courier," Dec., 1964.

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# I, THE EARTH

A commentary on Futility with the Suggestion that  
We Must Use Our Freedom Well.

BY LUCINDA RILEY



In my beginning, I was without form and void. The darkness hung all around. I had no purpose or intention.

The first day I saw light for the first time, and I rejoiced.

The second day the waters appeared on my crest. I saw the waters and rejoiced.

The third day I was given a name, a name which would be held blessed in all creations. I was a privileged one. My name would be Earth, which would mean I would have dry land upon my surface. This dry land would yield vegetation. This gave purpose. I saw all that was accomplished and I rejoiced.

The fourth day the darkness and light were separated by the names, night and day. The signs of the seasons and years were also bestowed on me this day. I saw the day and night and I rejoiced.

The fifth day my Creator gave me the gift of life. I, in the great depths of my seas and the height of my mountains would bring forth swarms of living creatures. I would have fish in my gigantic oceans, and I would have birds flying above me across the firmament of the Heavens. And each would multiply according to his own kind. I looked upon this gift of life, and I saw it was good, and I rejoiced.

The sixth day my Heavenly Creator made clear my purpose. He made in his own image man to walk upon my surface. He made man ruler over all my lands and seas, of all fish and birds. God has given me, Earth, the responsibility of bearing man upon my dry land. I saw my purpose and I was filled with awe. I saw man and I rejoiced.

Thus began a long full life with the greatest creation of all time. At first men were little more than animals, but as time progressed, so did they. I was content to watch these men grow. As they moved forward through the ages, their ideas began to change. A new element was added to man — hate. This element was followed by greed.

With hatred and greed man added the third sin — disobedience of God's laws. The result was war and destruction. Living hatred would grip a soul and burn it until only ashes were left.

War was a quick and contagious dis-

ease. Through the short life span of a human being, wars would end and start again, each time leaving more destruction than the one before. Millions of these men who would die were never remembered afterwards. After each war, more terrible than the first, I thought these men would change their ways, but no! Each time war would rape my surface, I thought it would be the last but only to find it would begin again.

My surface became discolored and ragged after years of wars. Men learned to dig trenches in my beautiful black soil. They learned to take my minerals and make weapons that would blow away acres of my crest. My once-

blessed soil became red seas of human sacrifice. The once-innocent rulers of my land lay lifeless skeletons on my once plant-yielding lands. As wars would end, I would begin to mend my torn and ugly crest. No sooner had I done so than a new war started and left even more hideous scars and deeper wounds than the last war.

God saw the scars in my sides. He watched as my surface became little more than dust.

God looked down upon his own images and saw that men had used their freedom to destroy themselves. Then God knew that I, the Earth, was useless.  
—“The Christian.”

## SUCCESSSES. FAILURES OF AMERICAN EVANGELICALS CITED BY DR. HENRY

(St. Paul, Minn.). The editor of “Christianity Today” had both praise and criticism here for America's conservative evangelicals.

Dr. Carl F. H. Henry, of Washington, praised them for having resisted the temptation to reduce the Christian gospel to a social ideology, but criticised them for having failed “miserably” in applying the Christian message to man's social problems. He spoke at “Creative Christian Involvement,” at a midwest regional convention of the American Association of Evangelical Students at Bethel College and Seminary.

It was to the credit of evangelical Christianity in America, he said, that it has “kept alive a burden of evangelism and missions that Protestant Christianity around the world holds in high esteem.” But he said the failure to apply God's revelation to all realms of human existence and energy has had “a repres-

sive and retarding effect upon our evangelistic message and activity.” As a result, the American evangelical community “tends to become isolated and ingrown in its associations, in its witness and in its institutions.”

Because of this “ingrownness,” conservative Protestantism “feels that it is wicked simply to associate with the world, and in fact becomes pharisaical when it thinks itself pious.” “It no longer remembers or discovers what events and emotions stir and challenge the teeming multitudes, what grips their lives in the literature and music of the times, what characterises the modern mind, or what defines the essence of existence for the very neighbors of our streets. It senses no challenge to formulate the Christian claim in terms that reflect its inescapable relevance to the contemporary man and to the problems of contemporary society.”—E.P.S.

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Miss Riley is a member of Central Christian church in Decatur, Illinois. This essay won her a second prize in her school contest.

## • OVERSEAS MISSIONS

# HUNGER — TRANSPORT — CHILDREN

BY RAY VEAL, INDIA.

By far the most distressing story to-day is that of the people's struggle to survive through the effects of the drought and grain shortage. Wheat, rice, sugar, jewari are all rationed. Daily people are forced to stand in lines for hours waiting, with faint hope, that they may receive some ration. But more often than not they will be mercilessly sent away empty-handed and told, “Come back again tomorrow.” Often there has been bloodshed, some have lost their lives in the fight for survival, many have collapsed in the blazing sun. Only today one young man, too weak to walk or work, folded up at our door and pleaded for food.



But, I am very sorry to say, that this serious situation is made more serious by the terrible corruption among some of the monied grain holders. Do pray for the Indian people in those days that the light of Christ may shine in their country and in their hearts, and that those who are harrassing the people will be restrained.

Daily the gospel message is being taken into the surrounding villages and the “good seed” is being planted in many a heart. There is much difficulty in this area with regards to transport. Roads are in such shocking repair that for nearly 12 months we have not been able to take our car on a complete round trip of the villages. In many places the roads have been cut so deep by bullock-carts that the car cannot get through. This is to say nothing of the condition of our cars. Our Shrigonda vehicle has been getting about these parts for nearly 20 years now and is now getting a little weary in the joints. We must soon do something to replace these cars as they are our means of getting the gospel into the remote villages quickly. Who knows how long the doors will remain open? Can we

spare the time to sit in a bullock-cart for three hours to go only 10 miles? I think not. The Word of God must be sent out daily and quickly.

Since coming to India my mind has been continually turning towards one area of service that I feel we have not sufficiently developed. That is the ministry among the children of this country. India has 49,600,000 children between the ages of 6-11. The Government plans that during the next decade most of them will attend primary school under the country compulsory education programme. To implement this programme over 150,000 primary teachers will be trained yearly. I must ask myself, “What are we doing to capture these children for the Lord?”

India is awake to the need of education. The new Shivaji University at Kohalpur opened recently with 33 colleges and more than 14,000 students. In India there are over a million students in Universities. But my concern is that we get the gospel to these young lives in their early years. Please pray with us on this point that the Lord will clearly direct us in this approach to the millions of lives that are so responsive to the gospel.

## U.S. MINISTERS' SALARIES

A recent study by the National Council of Churches in the U.S.A. disclosed that the median salary of Protestant clergymen in 15 of the major denominations in the United States was \$6,358 (including all “fringe benefits”). The report observes that this is “considerably below that of national medians for most other professional workers, below managers and officials, foremen and sales workers. The only occupations which clergymen surpassed were craftsmen, clerical workers and various types of “operatives.”—E.P.S.

## A TIGHT SPOT

In an article in “The Christian Century,” Henry P. Van Dusen wrote:

“Up to above five years ago 86 per cent of all primary and secondary education in Africa south of the Sahara and north of the Transvaal was in mission schools. As a consequence of this fact virtually every one of the new leaders of free Africa owes his basic preparation for his life's task to Christian education.

“Among them are Kenneth Kaunda, prospective first Prime Minister of Zambia, son of the first African missionary of the Livingstonia Mission to Northern Rhodesia and himself trained as a missionary teacher; Ndabaningi Sithole, the ablest and boldest African leader of Southern Rhodesia, an ordained Congregational minister; Kwame Nkrumah, president of Ghana, who was baptized a Roman Catholic and whom I have heard remark that not only he but every member of his initial cabinet received their entire schooling in Christian institutions; Mr. Nyerere of Tanganyika; Dr. Banda of Nyasaland; Mr. Kenyatta of Kenya.

“The new nations of Africa have the most solidly Christian-trained leadership in the world; a large proportion of them are church members.

“As recently as ten years ago Africa was the most promising continent for Christianity. But what of today? Cecil Northcott prefaces his book, ‘Christianity in Africa,’ with this warning: ‘Christianity is in a tight spot in Africa; some would say a very tight spot.’”

## REVOLUTION AND MISSIONS

(Enugu, Nigeria). Addressing a consultation on Inter-Church Aid, the Rev. A. Adegbola of Nigeria pointed out to the delegates that the revolution taking place in Africa is the harvest of Christian missions. Such agencies as churches, schools, medical institutions and community development establishments have been greatly used of God, Mr. Adegbola affirmed, to bring Africa to its present position of honor and trust.

“The church which grew out of missionary endeavor today needs to seek new ways of interpreting the social situation and of discovering new forms of service which the situation demands,” Mr. Adegbola said.

“The African revolution is a triumph of Christian ideals which have been taught and preached, worked for and fought for.” —E.P.S.



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### EXODUS FROM WHYALLA

(S.A.). Four church families have moved  
from the district during the past month:  
Mr. and Mrs. B. Cranny to Adelaide,  
Mr. and Mrs. T. Tregloan and family  
to Millicent, Mr. and Mrs. G. Rogers to  
Port Pirie, and Mr. and Mrs. D. Feary  
and family to Hamilton, Vic. Messrs.  
Tregloan, Feary and Rogers were deacons  
of the church. M. Summerton has been  
appointed treasurer in place of T. Treg-  
loan. . . . All auxiliaries held successful  
end of year parties. C.W.F. brought  
food parcels for needy families. . . .  
Combined Christmas Day services were  
held in various churches. Our minister,  
D. M. Hughes, was preacher at the  
Methodist Church.

### ALMOST £100 FOR BOWL

(Forestville, S.A.). There were packed  
services for Christmas Day and £96 has  
been received for the Christmas Bowl of  
Remembrance Appeal. . . . The minister,  
N. Gavros, and other leaders, assisted  
with the Mt. Barker State C.E. Camp.  
. . . . Ten members attended C.Y.F. Con-  
vention in Sydney. . . . Both Mr. and  
Mrs. A. H. Lovell, senr., are in hospital.  
. . . . Visiting speakers have been: C.  
Stock, J.E.W.; K. Chatfield, Mission to  
Lepers; M. Gaskin, of the College of  
the Bible; E. P. C. Holland, Home Mis-  
sion Director; A. Bailey, O.A.C.; and  
J. Phelp, C.E. Vice-Pres.

### MISSIONARY RALLY

(Adelaide). Maylands church, on Wed.,  
Feb. 17, at 7.45 p.m., provides an oppor-  
tunity for meeting:

John Graham — missionary-elect for  
New Guinea, from New Zealand.

Sister Noela Mobbs — missionary-  
elect for New Guinea, from New  
South Wales.

Sister Jean Delaney — missionary on  
furlough, from New Hebrides.

Miss Rosalie Rofe — missionary on  
furlough from New Guinea.

There will be few opportunities for  
members to meet these missionaries, on  
their brief visit to S.A., and you are  
urged to make every effort to attend  
this rally.

Reference will also be made to the  
forthcoming visit of Bill Heath and Ross  
Attwell, of Maylands church, as volun-  
tary workers to the New Hebrides.

It is suggested that churches with  
meetings on this night might transfer to  
the Maylands church on this special  
occasion.

### SPECIAL FEATURES

(Long Plains-Owen, S.A.). Two end-of-  
year meetings deserve mention. A youth  
meeting involved Intermediate C.E. with  
special hymns and the film, "Time and  
Eternity," created much interest. A  
Christmas pageant organised by Mrs. M.  
Clark was appreciated by over 100 in  
the Long Plains hall. . . . Miss Fanny  
McLachlan has moved from Owen church  
to enter the Rest Home.

### OTHER S.A. CHURCH NEWS

LOXTON have been able to hold two  
services a day during the holiday season,  
which has not been done in the past.  
Both services well attended. . . . Mr.  
and Mrs. Lindsay Marr and daughters,  
Hillburn, S.A., have been visitors. . . .  
The tennis team is doing well, keeping  
in the top four. ASCOT PARK. Attend-  
ances normal after holiday period. We  
are grateful to many speakers for assist-  
ance over past weeks. . . . We joined  
with Parkholme Baptists for carol sing-



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ing prior to Christmas, and on Christmas  
Day the two churches held a combined  
service in our chapel. The Baptist min-  
ister, Mr. Barlow, conducted the service.  
. . . . Malcolm Rough was soloist on Jan. 17.

### CHURCH IN RUSSIA

Mrs. Bodil Koch, "Kirchenmeister," of  
Denmark, reported on her ten-day visit  
to the Orthodox Church in Russia.  
She said she had the impression that  
church-life in the Soviet Union was  
growing stronger.—E.P.S.

### WORSHIP CENTRE SET UP

The Disciples of Christ Continuing  
Education Centre at Yale University has  
begun sponsoring study conferences with  
the view to development of a centre of  
study of free church worship, and as a  
dialogue between churches with spontane-  
ous and formal styles of worship. After  
two or three years on an experimental  
basis the centre will be expanded into  
an Institute of Liturgical Studies.

### OVERSEAS CHRISTIAN TOURING PARTY 1966

Leaving Sydney by ship for the  
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# LISTENING POST . . .

Quotable Quotes from Near and Far for Now and Then.

### "WE" NOT "I"

When Miss Marian Anderson was interviewed in India by a radio  
commentator she was asked why in conversation she always says  
"We would like to be present" or "We thought," and never "I  
have come to." When the interview was repeated on television,  
in one of the most moving moments on American TV, Miss  
Anderson proceeded to explain how everything she was able to do  
was the result of the efforts of so many — her teachers, her  
manager, her pianist, and others — that it seemed always more  
fitting to speak of "we" since the "I" alone can do so little.

—John S. Wood.

### TEENAGERS' NEEDS

The greatest gift that we can give to our teenager is a vital  
religious faith. The power of God within will give him strength  
and purpose. It will draw out his inner powers and give him a  
medium for expression. It will harness his energies in co-opera-  
tion with God in His work of redemption and give him a clear  
goal for all living.

Mere church-going or vague acquiescence will not help. His faith  
must be such a complete committal that it totally captures his  
imagination. It will then be applied with beneficial results to  
every area of his life. He may overdo some things in his enthu-  
siasm, but this is typical of youth. If he is sincere, it will not  
make him a fanatic.

Without such a strong religious faith, his life will have neither  
anchor nor purpose.

—Dr. James H. Jauncey, in "Above Ourselves."  
(Zondervan.)

### GROWING PAINS

Growing up is hard, but remember that in any kind of growth there  
are "growing pains." Keep in mind that this period in your  
development is also difficult for your parents. It is not easy for  
them to realise that their child is becoming an adult, and they  
must make an adjustment as well as you.

It is my observation of some teenagers that they want adult  
privileges but assume kindergarten responsibilities. Here is where  
the conflict usually comes between maturing children and their  
parents.

The main thing to watch out for is bitterness during this stage.  
Don't let the unpleasant events of these difficult years leave any  
scars that will hamper your future happiness, and make a breach  
between you and your parents. I strongly urge all teenagers to  
accept Christ as their Lord and Saviour. Then, when problems  
arise, we can say: "I can do all things through Christ which  
strengtheneth me." The happiest young people I know are those  
who have discovered the thrill of living for Him. When we are  
"reconciled to God" it usually follows that we are in harmony  
with others.

—From "My Answer," by Billy Graham.  
(World's Work.)

## ABORIGINES MISSION OFFERING FEBRUARY 14

The Australian Christian.

# CRISIS AT THE U.N.

BY DR. DESMOND CROWLEY

1965 promises to be a crucial year for the United Nations. At the moment of writing, an inevitable confrontation seems to be looming over the question of the payment of fees, which could result in the Soviet Union leaving the organisation.

Without the Soviet Union the United Nations would be of little use. It could claim no longer to be even a rudimentary world government.

Behind the looming crisis lies the waywardness of the Great Powers. When the United Nations was formed, the Great Powers insisted that all its real power should be vested in the Security Council, and that they should have the right of "veto" within the Council. In other words, they successfully demanded that each of them should be able to block any U.N. action that they disapproved of.

Though exasperating, this "veto" right did reflect the realities of world affairs: no U.N. decision could ever be really effective in any case if either of the two "super-powers" — the United States or the Soviet Union — was determined to frustrate it.

In recent years, however, the character of the United Nations has changed, on paper at least, with the adoption and use of the "uniting-for-peace" procedure, which authorises U.N. action if approved by a two-thirds vote of the General Assembly. In other words, some of the

power of the Security Council has been given to the General Assembly: the veto can be by-passed and the Great Powers placed in a position where action can be voted contrary to their vital interests.

Hence, in the present crisis, Russia appears not to care very much about retaining her United Nations membership, and the United States does not seem greatly anxious to preserve the United Nations either. Why should they preserve an organisation that might embarrass them when, unlike the smaller nations, they are strong enough to defend their interests effectively by military means?

This issue, it seems to me, points again to the age-old Christian truth that you cannot create an ideal world by imposing an idealistic system of government on individuals, or nations, that are not prepared to operate it. Only when national governments, pressed by public opinion that insists that the interests of other peoples be recognised, are really prepared to settle their disputes in a spirit of conciliation and compromise will it be possible to abolish the veto and set up true world government.

Nevertheless, for the United Nations to fall apart in 1965 would be a grave set-back to all, Christians included, who are working for a better world. Like people, nations often respond well to the opportunity to choose a higher rather than a lower course.

## ASIAN CHRISTIAN YOUTH ASSEMBLY CALLS FOR STRONGER UNIONS AND FOR POLITICAL INVOLVEMENT

(Dumaguete City, Philippines). The Asian Christian Youth Assembly in its closing sessions called for "strongly organised trade unions, freed from excessive government control" and for the "responsible involvement" of Christians in politics.

500 delegates from 16 Asian countries participated in the Assembly, which met from Dec. 28 to Jan. 8. Theme of the meetings, held under the auspices of the East Asia Christian Conference and the W.C.C., has been "Christ the Life."

These young people declared that trade unions are necessary to nation-building in modern Asia, and also that they are necessary if "justice is to be assured to the worker and in all levels of the growth process." The declaration of the Assembly described the trade union movement in Asia as at present weak, "poorly organised, divided by political ideology and control." To improve this they advocated a movement for "increased grass root support" and more trained leadership. Furthermore, they called upon the churches to do all in their power to "implement the conventions of the International Labour Organisation."

Speaking of Christians in politics, the delegates observed that the church could not be identified with any political party or order, and they declared that it should not have a political party of its own. Rather a Christian is called to "responsible involvement, knowing that in many cases the choice is not clearly between good and bad, but the striving after the lesser evil." Four principles were set up for guidance in such political involvement:

"1. Participation is based upon solidarity with the whole society, especially with the 'under-dog.' But the Church must always maintain her freedom; the Church cannot be totally identified with a certain political order or party, or even form a party of its own.

"2. The Church must educate her members to be involved in politics by declaring God's Word in politics — this means the Church must equip herself for this task, especially by bringing this challenge to her members who are competent in this field.

"3. When the Church feels herself called to make a solemn and prophetic statement, she must make sure that her only criterion is the Word of God and not national or class interests.

"4. Prayer is important, especially prayers of intercession for the State, government and also for those Christians who are involved in politics."

—E.P.S.

## 1965 WESTERN WOMEN'S MISSIONARY HOUSE PARTY

"Times of refreshing come from the presence of the Lord," and it was the experience of many women to prove this Scripture true, as they met in fellowship from Jan. 19-21, at Le Fanu House, Cottesloe, W.A.

Twenty-three ladies became more closely known to each other, "living in" for the entire period. This number included missionaries on furlough — Miss Edna Lincoln, of the Aborigines Mission at Carnarvon; Miss Maurine Elsegood, of the Aborigines Mission at Norseman; Miss Helen Maiden, home from New Hebrides; Mrs. Margaret Fletcher, home from New Guinea; and Miss Kath Taylor, on leave from India.

Sessions throughout the day were well attended by groups from churches of the metropolitan area, and several from country districts, holidaying in the city, took advantage of the opportunity.

The theme was "We Are Ambassadors for Christ" (2 Cor. 5: 20). Two brief meditations prepared by Mrs. Edda Thomas (India) were included in the programme, and the leaders of the various sessions enlarged on a different aspect of the chosen topic. Some of the main points which issued were: A task without a vision is drudgery. We can never lift others beyond the level of our own spirituality. Christ must be Lord in the church, and in the individual believer. He is not made for us, but we for him. Witness is by life, and lip.

Periods of group discussion, and united and group prayer, proved an enriching experience, while the facts presented by slide, and word, concerning our work and witness on the field, stimulated and challenged our thinking.

—Gwen Richards, Sec.

### • BOOKS

"BRIGHTER THAN A THOUSAND SUNS, by Robert Jungk (Pelican Books).

This fascinating but grim book presents the atomic scientist as a sort of demigod. The author set out originally to write a novel but, in gathering his material, he soon realised that nothing could be more dramatic than a factual account of the scientific progress which eventually led to the discovery and use of nuclear energy.

Were those responsible for the bomb which killed 100,000 innocent civilians in Hiroshima (and from the deadly effects of which, even today, twenty years later, hundreds enter hospital each week), distinguished scientists seeking only the truth in unravelling the secrets of nature or did they become personally responsible for the frightful use which was made of their discoveries?

The author writes of a brilliant mathematician whom he saw walking along the street in Los Alamos, "His face was wreathed in a smile of angelic beauty. He looked as though his gaze were fixed upon a world of harmonies. But, in fact, as he said later, he was thinking about a mathematical problem whose solution was essential to the construction of a new type of H-bomb."

# QUESTING

WITH

A. E. WHITE



Which is more in need of emphasis in the church today — a disciplined prayer life, or a reaching out after those who need the gospel?

I don't know that we can choose between the two. A disciplined prayer life should make you ready to reach out to others with the gospel. On the other hand, seeking to serve those who need the gospel of Christ because of sin, hunger, fear, loneliness, or sickness — this is sure to bring you to a greater realisation of the need for prayer.

In the life of Jesus prayer and service were both expressions of love. We wouldn't dare ask which was the more important. There would have been no service without the resources that came through prayer. There would have been no effective prayer without its corresponding concern for others.

It may be better first to ask how prayer and service are related. They are often miles apart in practice. Two men come to mind. One would take my hand at the church door after the sermon and say, piously, "What we need is more prayer, brother!" — but he never came to the prayer meeting! At the weekly prayer meeting, another man would pray, loud and long, for the preacher's evangelistic efforts, for the missionaries, for the young people, for the Sunday School, etc. but he seldom came to the gospel service, ignored special church missionary projects, never attended working bees, showed no interest in youth activities, and did not teach in Sunday School. He was likewise missing when the etceteras were being attended to. There is still too much superstition in our praying.

Prayer can change things, and prayer, in certain desperate situations can, through the Holy Spirit, bring added resources to people in distant places and in the depths of lives we cannot reach. On the other hand, I do not believe that prayer is of any value unless the appropriate price is paid. It is no good at all to pray for Mr. Jones, if I neglect available opportunities for sharing with Mr. Jones as a Christian friend. It is foolish to ask God to bless the young people if I don't take the trouble to find out their names, the kind of people they are and the special needs that require God's blessing.

We need to emphasise both prayer and service. Our prayer lives and true service can be effectively balanced, but sometimes it will be hard to distinguish between them. Prayer, like faith, can be seen in our works.

### "THE AUSTRALIAN CHRISTIAN" 50 YEARS AGO 1915

that it was not to say that the last revival was not ethical. "If the great movements under Wesley, Whitfield, Finney, and Moody, were not ethical, what were they? They were movements that took hold of vast masses of men, and turned them out of back streets into front ones, and if that was not ethical, surely nothing can be so."

Here and There. C. Schwab, preacher at Harcourt, Vic., in Castle-maine Hospital, receiving treatment for injuries received from an explosion . . . Arrangements in hand for a musical and elocutionary festival to be held in conjunction with the Victorian Conference.

From the Field: Wagga. We have met for the last time in a hired hall. Next Lord's Day (D.V.) we will open our new chapel. Lilyville. The treasurer's report showed a deficit and it was resolved to take a special offering to wipe it out.

Editorial. Dr. Campbell Morgan said, "The next great movement will have within it the notes of the social and the ethical. But there will not be omitted from it the notes of blood redemption and spiritual regeneration." Dr. Morgan pointed out that in saying

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## SIGNIFICANT MEETING IN FEBRUARY

One of Australia's most significant ecumenical meetings in recent years will be held in Sydney, in February, when delegates from the Anglican, Protestant and Orthodox Churches meet for six days at the University of Sydney.

The gathering, the annual meeting of the Australian Council of Churches, will attempt to develop a national Christian strategy to guide the churches during the next ten years.

It will also include the integration of the National Missionary Council of Australia and the Australian Council of Churches.

Integration of these two councils is regarded as of special importance as it will bring concern for the church's mis-

sion to a central place in the life of the A.C.C.

The N.M.C.A. represents Australian church mission boards and societies, in addition to bodies such as the British and Foreign Bible Society. The A.C.C. represents churches. Their integration parallels the integration of the International Missionary Council and the World Council of Churches at New Delhi in 1961.

The two Councils have enjoyed close relationships since their formation. Upon integration, the Missionary Council will become the Division of World Mission of the Australian Council of Churches. Its full-time secretary, the Rev F. G. Engel, will become secretary of the Division.—A.C.C.

## HERE AND THERE

### NATIONAL C.E. SUMMER SCHOOL OF LEADERSHIP

The first residential, week-long National Christian Endeavour Summer School of Leadership was held in January, 1965, at the Salvation Army Youth Conference Centre, Collaroy, New South Wales.

Over fifty-five C.E. leaders from N.S.W., Victoria, South Australia and New Zealand, and representing all major Christian denominations, spent seven days together studying a wide range of subjects, including Programme Preparation, Variety, Participation, Conselling Young People, Methods of Christian Education, Publicity, Practical Psychology, Learning Process, Christian Endeavour Methods and Machinery, The Role of C.E. Today, and C.E. and Church Union.

### LOSS AT DANDENONG

(Vic.). A courageous member died when Mrs. Jean Westwood passed away. The church expresses loving sympathy to her husband and other members of the family circle . . . Our Scout Group, 16th Dandenong, paid a visit to the 7th Australian Jamboree. Our Scout Master, Max Gowty, put in many months of weekends in preparation for the Jamboree and in camp was in charge of plumbing and other works. A number of N.Z. Scouts worshipped with us since the Jamboree prior to their return home.

### BAPTISM BROADCAST

(Hamilton, Vic.). History was made recently in our church when a baptismal service was broadcast, by courtesy of 3HA. The microphones were placed close to the baptistery and the minister spoke appropriate words as he immersed two candidates. Expressions of appreciation have been heard from others than our own members, of the beauty and reverence of the service.

### SPLENDID BOWL RESPONSE

(York-st., Ballarat, Vic.). The Remembrance Bowl Appeal amounted to £73. . . . The church expects a year of progress with Mr. and Mrs. H. Street entering into the second year of service . . . The cantata, "Bethlehem," was one feat-

ure presented by the church members at the end of the year . . . J. Friebel has been transferred by the Commonwealth Bank to Hamilton, Vic. . . . Three teachers have been added to the staff of the S.S. . . . V. Berry has been appointed elder to fill the vacancy caused by the death of S. Rowsell . . . The South Western Dist. Conf. will be held at York-st. in March. Mr. Street has accepted the position of "Big Brother," a radio programme from 3BA, Ballarat, every Sunday at 1.30 p.m.

### PROBABLE RETURN OF BILLY GRAHAM

There is now every possibility that the Graham Evangelistic Team will return to Australia in the early part of 1967. In 1965 some members of the team will make a concert tour of Australia. This will involve Cliff Barrows, G. Beverly Shea, Tedd Smith and Don Hustad. They will be only one night in each capital city with a programme of classical and sacred music.

### ROAD BUILDERS

(Georgetown, N.S.W.). Men of church have been building half a mile of road over the hill into the new camp-site at South Swansea in preparation for opening on March 20 . . . Mr. and Mrs. D. K. Porter are on holidays from the Protestant Boys' Home at Orange. Mr. Porter is conducting a series of four gospel meetings and attendances are excellent . . . Mr. and Mrs. Ogilvie are home from Carnarvon and showed mission pictures to a crowded after-church meeting . . . A 16-year-old lad made his decision on morning of Jan. 24, with R. J. Anderson as preacher.

## National Diary

### FEBRUARY

- 8 V. Victorian Ministers' Meeting.
  - 13 S.A. A.C.Y.F. and B.Y.F. Combined Rally, Flinders St. Baptist Church.
  - 14 \* Annual Offering, Aborigines' Missions.
  - 17 V. College of the Bible Resumes.
- \* All States.

The Australian Christian.

## MOVEMENTS

### MINISTRY CONCLUDES

(Nambour, Qld.). G. Gibson concluded ministry in Dec. Several interstate and local brethren have been taking services. Chapel was filled on Jan. 9 for wedding of S.S. supt., Vera Duhs, to James Bull.

### INTERIM MINISTRY

K. J. Clinton will commence a part-time interim ministry with the church at Surrey Hills, Vic. on Feb. 7.

### MISSIONARIES-ELECT FOR NEW GUINEA

It is with thanks to God that the Federal Overseas Mission Board announces the appointment of Sister Noela Mobbs, N.S.W., and John Graham, New Zealand, to serve in New Guinea. Sister Mobbs is a nurse, and has completed the two-year missionary course at Woolwich Bible College. She is a member of Lane Cove church. Sister Mobbs leaves for New Guinea on Feb. 28, from Sydney.

John Graham is our first New Zealander to serve in New Guinea. He comes from Palmerston North. Mr. Graham will serve in New Guinea as a technical worker. He is a panel beater by trade, with a background of general mechanics. During 1964 he studied at Glen Leith Bible College. He will serve in New Guinea without salary for one year with a view to permanent service after this time. He leaves Brisbane for New Guinea on Monday, Feb. 22.

Pray for these outgoing workers.

### VICTORIAN SCHOOL CHAPLAINS

A unique ministry of the Council for Christian Education in Schools in Vic. is the appointment of chaplains to State High and Technical Schools. 1965 is the tenth year of the chaplaincy programme and marks the appointment of the twentieth chaplain.

Churches of Christ ministers have been prominent in this ministry. They include F. T. Morgan and D. W. Hibbert. Kevin W. Heath is transferring from the Brunswick Technical School to the Dandenong High School, and Stanley Bannon commences with the Essendon Technical School.

Commissioning services will be held: for Mr. Heath on Tues., March 2 at 3 p.m., and for Mr. Bannon on Mon., March 22, at 3 p.m. Both services will be conducted by the Very Rev. T. W. Thomas, Dean of Melbourne and Chairman of the Council.

The Rev. Dane Mountford will be commissioned as Chaplain of the Colingwood Technical School by the Rev. C. T. F. Goy, on Wed., March 3, at 3 p.m., and as Chaplain of the Brunswick Technical School on Fri., March 5, at 3 p.m. Deaconess Irene Watkins will be commissioned for the work of Religious Education at Footscray Girls' Secondary School by Dean Thomas on Tues., March 23, at 2.45 p.m.

## BOONDALL-ZILLMERE CIRCUIT PROGRESS

(Qld.). Despite the transfer of twelve members to other churches, and three to the supplementary roll, the circuit has enjoyed a happy year of progress and service. Mr. Holt has now concluded his first year as minister. Twelve members added by faith and baptism and two restored to membership. The overall financial giving by the members has increased and auxiliary activities consolidated. Building loans totalling £1,100 have been repaid through the enthusiasm of members who use the "church bank" for their savings. This bank operates like a Savings Bank. Deposits and withdrawals are made as required. Some depositors have made the money interest free and others receive the equivalent of Savings Bank interest . . . Two circuit members will be entering College at the commencement of the year — Louis Van-Laar in a full-time capacity, and Arthur Griffiths, part-time for the first year. Buildings are being repaired and brought up-to-date by the use of circuit tradesmen in a volunteer capacity.

### OLD DECISIONS

(Maryborough - Baddow - Hervey Bay, Qld.). There were two first decisions and four re-dedications on Jan. 17. One of them, Stan Mitchell, has indicated willingness to enter full-time service . . . 160 young people have registered for Youth Convention to be held at Hervey Bay on Australia Day weekend. Bob Stokes, of Trans-World Radio, and associate of Billy Graham, is guest speaker. . . . Midweek Bible study and prayer group recommenced with 50 in attendance. C.Y.F. commenced for year with 70 . . . Among visitors to popular holiday resort of Hervey Bay were Mr. and Mrs. Bruce Robert, shortly to minister at Ipswich, and Mr. and Mrs. David Schofield, minister at Cardiff, N.S.W. Barry Nowitzke, minister at Roma, made short visit to Maryborough.

### ULVERSTONE MISSION

(Tas.). The church here will participate in the year of Evangelism with a mission directed by A. A. Avery, from Sept. 19 to Oct. 3 . . . The following were elected on Jan. 29: elders, L. Taylor, R. Taylor; deacons, R. Corbett, G. Sinfield, F. Dixon, M. Sinfield; deaconesses, V. Corbett, N. Sinfield and D. Crowdon.

### VIC. MINISTERS' WIVES

Mrs. C. H. Dow, of the church at Coburg, and recently returned from U.S.A., will be the speaker at the first meeting of the Ministers' Wives' Association for 1965. It will be held on Feb. 15, 11.30 a.m.

### VICTORIAN MINISTERS

(Melb.). The next meeting of the Vic-Tas. Ministers' Association will be held on Feb. 8 at the Brotherhood Centre, at 2 p.m., preceded by the usual lunch-table fellowship at 1 p.m. The guest speaker will be Dr. Oldmeadow, of the Dept. of Mental Hygiene.

1965

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### WHAT, NO NEWS?"

"Why doesn't the 'A.C.' print the news? There have been several very important happenings here, but nothing gets into your paper. Other churches seem to be in every other week."

[Ed. Three members sent in this kind of complaint. The answer is: The churches did not report those very important happenings. Check up on your reporter. If the news is sent in, we'll print it.]



## SPOTLIGHT ON NEW ZEALAND

# TAKARO

Along the South West of the North Island of New Zealand lies the fertile and prosperous farming district of the Manawatu plain, of which the chief town is the vigorously expanding city of Palmerston North. Here the witness of Churches of Christ to New Testament evangelism and Christian union has persevered through the past sixty years. During this period its ministers have included some of the ablest preachers known on both sides of the Tasman, including the Hinrichsens and G. R. Stirling.

The original congregation in Campbell St. has grown and mainly within the ministry of Geoff. H. Benjamin, has extended into the two outlying areas of Takaro, a suburb of Palmerston North, and Feilding, a neighboring town. These three centres are now co-ordinated within the administrative union of the Manawatu Circuit.

Takaro has provided a challenge and an inspiring sphere of progress both in evangelism and in union relationships. This is an area in which thousands of new homes are being established. With considerable foresight and by the great generosity of Mr. and Mrs. J. Hollows, the church board acquired an extensive area of land here at the nominal cost of 1/- (one shilling). In 1960, by contract and by organised voluntary labour involving no small sacrifice, a well-constructed, roomy building was completed as a general purpose community Christian centre. It has a main hall and stage 60 ft. x 30 ft., with built-in projection equipment and seven classrooms. There are also a kindergarten hall 30 ft. x 20 ft., and storeroom, two large cloak-rooms and a large modern kitchen. It is hoped some day to complete the project by building a separate sanctuary and a manse.

From the first the Methodist church has been a cordial co-operator in the area. The neighboring circuit of "Trinity" firmly held the conviction that it would be sinful to proliferate buildings or to initiate competitive witness where co-operation and co-ordination could economise on cost and present a united Christian outreach to the community.

So combined operations were begun. A joint representative committee of oversight was set up which had constitutional liaison with both church boards, and administered the work most successfully during the past four years. Acceptable financial provision

was made by means of envelopes and an agreed basis of participation in the general giving. While the financing and the possession of the present buildings are in the hands of the Church of Christ, it is an agreed principle that with the establishment of a permanent partnership and with proper safeguards, Methodist finance may provide further developments.

Joint and several services were arranged. For the morning services the Church of Christ was responsible, developing the customary communion service. For the evening service the Methodists accepted responsibility and conducted a typical service not unacceptable to Churches of Christ with gospel witness. A monthly communion service in the evening was conducted according to the Methodist order by an ordained minister. Anniversaries, visiting leaders, festivals of the Christian year, and special missions have provided occasion for joint outreach to the community.

The Sunday School is jointly supported and well appreciated in the district. Midweek activities are of a co-operative nature. These include the prayer fellowship, Christian Youth Fellowship, Girls' Life Brigade, Boys' Brigade, Indoor Sports Clubs and Women's Circle. The halls are also made available during the day for a community children's play centre and other worthy concerns.

Last year, during the course of the New Life Crusade arranged by the Churches of Christ Home Mission Committee, Ross Heyward led a crusade at Takaro which had joint support. This made it easier to approach residents of the area without a denominational barrier. There were thirty primary decisions for Christ. Most have been baptized and the remainder are being prepared for it. There were also twenty-nine commitments.

The coming of E. Ray Vickery as a second minister in the Manawatu Circuit since early 1964 has meant the provision of more leadership for Takaro. Family worship is encouraged and the all-age church school is being introduced. The consolidation of the church roll on a unitary Reciprocal Membership basis is being negotiated. This will mean that the Takaro church remains in affiliation with the Conference of Associated Churches of Christ, but is recognised by the Methodist Conference as representing it in the district and as providing for Christians of Methodist and also Presbyterian and Congregationalist traditions to become members in full standing in the local congregation while their basic affiliation is recorded by agreement as belonging with their original communion. This likewise applies to any of our members who move to areas where no Churches of Christ are established. Thus they will find the opportunity of real Christian fellowship in the local sphere without being expected to relinquish affiliation with our brotherhood membership, or to renounce convictions.

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—E. Ray Vickery.

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# Word Studies In The New Testament . . .

No. 12 — ENSAMPLE, EXAMPLE :: BY RANDALL T. PITTMAN

"Ensamble" is a form of "example" now archaic, but it is still used as a verb. It is from Old French *essample*. In "Canterbury Tales," Chaucer tells of the parson

"This noble ensamble to his sheep he yaf (gave)."

"Example" is defined as a specimen: an illustration: a copy of a book: a person or thing to be imitated or not imitated: a pattern: a warning: an instance. From Latin *exemplum*; *ex*, out of; *emere*, to take.

In the Authorised Version a translation of

(1) *deigma* in Jude 7. Only here in the Greek Bible. This word is from *deiknumi*, I show, and means a thing shown, a specimen. It was used in Classics for a "sample," "proof," "specimen." These meanings are still in use in Modern Greek.

(2) *tupos* in 1 Cor. 10: 6 and in some Texts of 1 Cor. 10: 11 (other Texts give the adverb *tupikos*); Phil. 3: 17; 1 Thess. 1: 7; 2 Thess. 3: 9; 1 Tim. 4: 12; 1 Pet. 5: 3. Other translations are fashion (Acts 7: 44); figure (Acts 7: 43; Rom. 5: 14); form (Rom. 6: 17); manner (Acts 23: 25); pattern (Titus 2: 7; Heb. 8: 5); print (John 20: 25).

Derived from *tupto*, I strike, in Classical Greek *tupos* is very common, and is used of a "blow," then of a "mark left by a blow," and in many derived meanings. Some of these persist in Modern Greek, and in addition it is used as a technical term for "printing," "the press."

It is found in the Septuagint in Ex. 25: 39; Amos 5: 26; 3 Macc. 3: 30; 4 Macc. 6: 19.

In the New Testament the following uses can be seen: (a) the mark of a blow; (b) an impress, as the stamp made by a die; hence a figure, pattern; (c) form; (d) example; (e) in doctrinal sense, "a person or thing prefiguring a future (Messianic) person or thing."

(3) *hupogrammos* in 1 Pet. 2: 21. The word is used only here in the New Testament. It is found in the Septuagint, 2 Macc. 2: 28.

Derived from *hupo*, under; *grapho*, I write, the word suggests a writing-copy, hence example. Three forms of such copy-heads have been preserved by Clement of Alexandria, consisting of combinations of Greek letters. Probably the pupil traced over the teacher's outlined sample.

(4) *hupodigma* in John 13: 15; Heb. 4: 11; 8: 5; Jas. 5: 10; 2 Pet. 2: 6. This word is translated "pattern" in the only other New Testament reference (Heb. 9: 23). It is from the verb *hupodeiknumi*, which means (a) I show secretly; (b) I show by tracing out. It is a compound of *hupo*, under; and *deigma* (see above). The word is used in the Septuagint and other Greek writings. In the Classics *paradeigma* was used with similar meanings.

The word "example" also occurs in a phrase in Matt. 1: 19. The Greek here is a verb, *paradeigmatizo*, which means "put to open shame." It is used in one other passage (Heb. 6: 6). Revised Texts give the simple verb, *deigmatizo*, in Matt. 1: 19.

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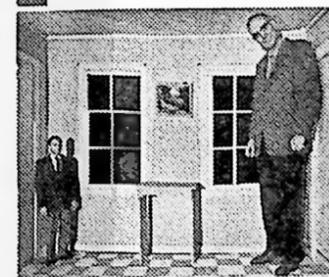
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Mrs. G. Harrison, Kaniva to York-st., Ballarat, Vic.  
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## BIRTH

STEVENS (Spowart). — Bev. and Bert are rejoicing in the birth of another son, born at Wangaratta, Vic. Jan. 6, 1965.

## ENGAGEMENTS

STRONGMAN - BRUNNING. — Mr. and Mrs. R. A. Strongman, 6 Dent-st., Glen Iris, Vic., announce with pleasure the engagement of their daughter, Carol, to Daryl, son of Mr. W. J. Brunning, 33 Thompson-st., Ormond, Vic., and the late Mrs. F. A. Brunning.

WILLIAMS - MATHESON. — Mr. and Mrs. D. R. Williams, Kaniva, Vic., have pleasure in announcing the engagement of their daughter, Barbara, to Alan, son of Mr. and Mrs. S. J. Matheson, 9 Birdwood-ave., Dandenong, Vic.

## RUBY WEDDING

GROSS - HAINES. — We give thanks to God for the forty years given to Mum and Dad to spend together since they were united in marriage at Lygon-st., Carlton, Jan. 31, 1925, J. E. Thomas officiating. We thank them for their love and wish them all that is good. Present address: 35 Mast Gully-rd., Upway, Vic. Melva and Keith McKinnon and family; Harold Gross.

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# CITIZENSHIP CONVENTION . . .

BY G. A. GRAINGER

It is a rare event which brings together such a cross section of people as did the Fifteenth Citizenship Convention held at Canberra, Jan. 18 to 21, 1965. Some 250 delegates, representing approximately 200 organisations from Federal and State Parliaments, Government Institutions, Local Governing Bodies, Churches, commerce and industry, press, radio, T.V., and numerous bodies devoted to public welfare. Good Neighbour Councils from all parts of Australia were well represented because of a particular concern for new settlers.

Convention theme, "Every Settler a Citizen," chosen by the Department of Immigration, was prompted by the fact that 250,000 residentially qualified settlers have not sought naturalisation in Australia. This number is large, but must be seen against the background of 442,000 who have become naturalised, and 700,000 children born to settlers in the past 20 years. It is hoped, however, that more will desire to become naturalised citizens of Australia.

Hon. Hubert Opperman, Minister for Immigration, set the tone in his convention folder introduction — "I suggest we now examine critically not only the attitudes of settlers, but those of Australians in pursuing the cause of integration. We should test by full and frank discussion the broad principles on which our integration policies have been established."

It was also pointed out that views of delegates would all be carefully considered and taken into account in future government policy on immigration matters.

Following introductory addresses by Mr. Opperman, the Federal Treasurer, Mr. H. Holt, Mr. F. M. Daly, M.P., and Sir John Allison, delegates discussed first in groups, then in general assembly. All had equal opportunity to speak, views ran generally along these lines —

(Mr. Grainger is the minister of the Moreland church, Vic., and was delegate for the Aust. Churches of Christ.)

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1. The word "Settlers" is preferable to "migrants" or "New Australians" for describing those who have chosen to migrate here. The word has "a good old Australian ring about it."

2. Previously we have thought in terms of "assimilating" settlers into our community, but it would be better if we thought rather of "integrating" them. We should acknowledge they have contributed much to our culture and industry.

3. Education must play a big part in integration. As the settler understands our ways, and we theirs, integration develops. This is apparent in schools where children of new and old Australians learn together. Integration is a natural process in such situations.

4. National Service call-up raises a barrier to young settlers becoming naturalised. Some question whether their exemption is fair to Australian men who are called up for compulsory service.

5. How far should persuasion be used to induce settlers to become naturalised? Views expressed varied from absolute compulsion to no pressure at all. In between these attitudes some thought the power of "gentle persuasion" should be applied.

6. It was thought that language requirements applied to applicants for naturalisation at present, should be modified in the case of elderly people.

7. Many Australians are not concerned enough about helping settlers in the process of integration. The essence of citizenship is sharing, be it trial or tribulation, prosperity or joy, this is essential from both Australians and settlers.

8. In naturalisation ceremonies, a declaration of renunciation is expected from the candidate, in which previous allegiances are renounced before an oath of allegiance to Queen Elizabeth II is made. Most speakers seemed to feel this renunciation is not necessary, and maybe offensive to some settlers. It is not easy to sever ties to a homeland. Alle-

glance may be given to Queen Elizabeth most faithfully even though a strong sentimental bond with a previous citizenship exists.

As a social occasion, the Convention left little to be desired. Delegates fraternised freely, discussing the subject of the convention in lounge, dining room, bus and street. Receptions were held at Parliament House and Government House.

The Convention left one with the broad impression that we have much to be grateful for in our way of life. Following expressions on the declaration of renunciation, we can reasonably expect Cabinet to change or delete the wording at future naturalisation ceremonies. This was intimated to us. When a group of people from all walks of life can meet as this Convention met, express views on such an important matter, and to have those views seriously heard in higher councils, that is democracy at work. We may well rejoice that the voice of the church was worthy to be heard at such a time.

Citizenship is a serious matter for us all, especially for those who are "no more aliens, but citizens with the saints." Full allegiance to God is our greatest contribution to this nation; a worthy citizen of God's Kingdom must be a worthy citizen of Australia. This must include concern for new settlers, who are also God's children.

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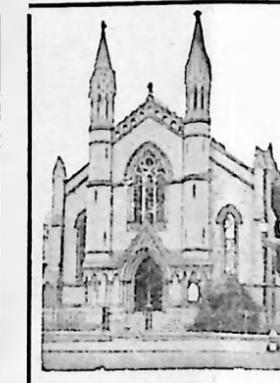
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# Correcting Conflicting Concepts . . .

BY W. R. HIBBURT

The above title is descriptive of the process that is going on in the minds of most people, especially young people. "What seek ye?" was Jesus' inquiry of two young men he found following him. Their reply was, "Master, where dwellest thou?" "Come and see" was the invitation of Jesus. They accepted, and abode with him that day (John 1: 38, 39). What questing these two eager seekers would put into so great an occasion!

## JUNIORS QUESTING.

Twentieth century young men and women have the same questing minds after spiritual truths and we must not misunderstand their frank questioning. They seek answers adequate to the expanding world which they encounter in classroom, text books, magazine and newspaper articles, and in serious discussion. Departments of Christian Education, editors of lesson materials, teachers and group leaders are to be commended for their understanding helpfulness. Their approach is an extension of Jesus' invitation to "Come and see." Let us think things through, let us see things

steadily and as a whole, lest truth be scrapped with untruths.

## SENIORS QUESTING.

Seniors too do not find it easy to adjust their minds to the dimensions of the space age and new scientific concepts. Adjusting the mind to new concepts does not necessarily involve conflict with God's Word. The magnificent spaciousness of the firmament makes us one with the Psalmist when he exclaimed, "The heavens declare the glory of God; the firmament sheweth his handiwork." "How great thou art" is the attitude that overtakes the mind. The spaciousness without compels the recognition of a spaciousness within—man's spirit. The science of the mind (psychology) has been vaguely referring to this concept as depth psychology. The scientist's recognition of things infinitely small and things infinitely great makes the Bible more up-to-date than tomorrow's newspaper. The ultimate reality is love, and the love of God is a power — a power that creates, renews and redeems.

## THEOLOGIANS QUESTING.

Serious questing is the present mood of theologians. Ten years ago, J. B. Phillips issued a rebuke in his book, "Your God Is Too Small." A further book followed with the arresting title, "God, Our Contemporary." Readers were encouraged to adjust their minds to the ever continuing acting of God shaping men's lives and history. The Bishop of Woolwich, in his recent book, "Honest To God," jolts his own mind and that of others in new concepts of God's nature, presence and relationship with the works of his Creation. That such a relationship existed was the assurance of the Psalmist in the declaration, "Thou hast been our dwelling place in all generations." Paul's assurance is in terms of an affirmation, "In thee we live and move and have our being."

Intuitively man has always known it to be so and ready to accept Jesus' disclosure of God as "Our Father," and a father who neither slumbers nor sleeps. "My Father has never yet ceased work, and I am working too" (John 5: 17, N.E.B.). "Our Father which art in heaven" does not imply that God has to travel through space to exercise fatherly care. Corrective concepts recognised God within the secular, within the agony of the world rather than God-detached in heaven remote in a sacred realm.

Minds that have not stopped growing give ready attention to facets of truth implicit in the gospel.

# WE ARE INVOLVED WITH ASIANS

BY JIM HAINES

One of 500 delegates to the Asian Christian Youth Assembly in the Philippines.

There were two things which for me, at the A.C.Y.A., stood out, the Biblical messages from D. T. Niles, Prof. M. Takenaka, and Prof. R. Young, were outstanding, and led us each day into deeper thinking on what our life as Christians should be.

The other was the friendship and understanding that we found in getting to know other Asian young people.

D. T. Niles, in one address talked about "The Call to Unity," that was a call to visibility, to mission, to holiness and to communion.

We are trying to make visible the unity that exists in Christ. A.C.Y.A. was one expression of this, the E.A.C.C.

Jim Haines is a member of the Surrey Hills church, Vic., and was absent overseas for a lengthy period during which he attended three large ecumenical conferences.

another, and we must keep on finding the forms in which we can express it.

The call to mission is that expressed by Jesus in John 17: 21. Not "that they all may be one" . . . or even, "that they all may be one . . . that the world may believe," for too many of us use either of these phrases alone and out of context to give inadequate reasons for the unity of Christians. But "That they all may be one, as thou Father art in me and I in thee, that they also may be one in us, that the world may believe that thou didst send me." This then is our mission, to convince people that God sent Jesus, His Son, here.

The communion is a witness to our unity in Christ and therefore if we as separate churches take part in it together we pledge ourselves to remove the divisions between us. In the life of the church we are being called to a "responsible disobedience," for nothing can happen unless now and again young people and others break the established

patterns to cause a re-thinking and re-appraisal.

We can no longer be Australians whose knowledge of Christianity in Asia extends no further than Dhond or Bara-mati, or I.C.A. activity in Calcutta. A vague knowledge of Asiatic churches has been changed by individuals so that their concerns show the problems faced by their churches. Kim from Seoul wants help to find cattle for a training farm; the Korean church is working in practical rural education. Ratee, the only Thai Christian on the staff of a University epitomises the minority position of the church in Buddhist countries.

Because of these and many other contacts we are in a better position to share responsibilities, to lose our traditional isolationism and come alive to Christ's call to live selflessly for him in Asia.

## POLISH PROTESTANTS

There are about 140,000 Protestants today in the Polish People's Republic (which has about 31 million inhabitants). Most of them are Lutheran, Reformed or Baptist. This information was given by Superintendent Steffani, of the Berlin organisation for Church-Service in Eastern Europe, at the Epiphany meeting in Cologne of the "Association of Silesian Protestants in the Rhineland." He stated that most of the Protestants (53,000) were living in Upper Silesia, where preaching in German is now prohibited, and in the Province of Allenstein (17,000). In Lower Silesia only two confirmations had taken place during 1964.—E.P.S.

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February 6

## Church Chuckles by CARTWRIGHT



"Save your breath, Pastor. He just switched off his hearing aid."

## CARTOON COMMENT

Even if he left it turned on, it probably wouldn't make any difference, for it is quite possible to listen without really HEARING. Indifference or prejudice can effectively block any new thoughts from entering the mind, and there is none so deaf as he who will not hear. Jesus said (Luke 8: 18), "Take heed HOW you hear."

## BITS OF BOTHER

It's the incidental details in an ordinary day that make the work go slowly and the concentration stray. The time that must be wasted on unnecessary things and the awkward interruptions when the phone, or doorbell rings.

The work presents no worry and achievement brings a smile, but the little bits of bother that surround it all the while . . . these can start a headache, and these can make a frown, and can rob life of its pleasure if you let them get you down.—Kathleen Partridge.

# OPEN FORUM

## SUGGESTED READINGS.

To the Editor,

As the one who for a good many years has been requested by the Manager of the Austral Printing and Publishing Co. to select the suggested readings for Sunday morning services, I am happy that the letter of my friend, Allan B. Clark, gives me an opportunity to try to explain briefly the purpose behind the selections.

In taking over the task I greatly valued this service which the Austral Company has rendered to the churches, and the fine work of those who previously made the selections. It has done much for the unity of the brotherhood, and encouraged our preachers to be expositors.

Yet many felt that the time was ripe for some changes. There was a wide feeling that spending a whole year on one particular book, and reading it through completely and consecutively, even reading the Crucifixion story at Christmas-time, was too solid and not sufficiently balanced.

With this selector, the main pattern has been to follow the course of the "Christian Year," the birth, life, death, and resurrection of our Lord, and the coming of the Holy Spirit at Pentecost.

The Gospels have been used each year in turn, for variety selecting material peculiar to each evangelist (this accounts for the "apparent skipping-about"). The incidents in the life of Christ have been timed for when most members are back from summer holidays; for the first few weeks of the year general examples of the Master's teaching (varied each cycle) have been chosen.

After Easter, follows material emphasising the relevance of the Resurrection, and preparatory to Pentecost, usually from an Epistle. After Pentecost come some samples from the life and witness of the early Church, from the Book of Acts. Then another Epistle may follow, or, as this year, more of Christ's teaching from Luke, for which there was not time earlier in the year.

The final section, last year and this, has been an attempt to comply with a persistent suggestion that there should be some consecutive readings from the Old Testament. The time leading up to Christmas seemed appropriate for this. So, for this period the Old Testament lesson has been made the key passage, with a New Testament reading to fit in with it.

Readers may not agree with the plan followed, but at least I hope they will

see that the selections are not "capricious," but the result of careful thought and many hours of special study each year.

In a task affecting so many different people one cannot hope to satisfy everyone, but every suggestion for improvement has been and will be seriously considered.

Again thanking Mr. Clark and others who have made helpful suggestions through the years.

—J. E. Brooke, Vic.

## THE BIBLE SCHOOL.

To the Editor,

Provocative Pamphlet No. 116 on "The Bible School," is certainly true to description—"provocative." Therein, quoted with approval is Lesslie Newbigin—"It is surely a fact of inexhaustible significance that what our Lord left behind him was not a book, nor a creed, nor a system of thought, nor a rule of life, but a visible community."

This could convey a wrong impression—1. He endorsed the Old Testament by, "It is written," "The Scripture cannot be broken," etc.; 2. He promised the inspiration of the Holy Spirit in the "bringing all things to remembrance," which enabled the New Testament to be compiled; 3. He left the creed embodied in Peter's confession (Matt. 16:16-18); 4. Surely a system of thought is contained in the matchless Sermon on the Mount; and 5. What of the Golden Rule as a standard of living?

How could there be a "visible community" unless as an outcome of his teaching? In the Commission to "make Disciples" was not instruction necessary? Yet we are told that a child is not educated into faith—that Christianity is "caught" rather than "taught"—surely it is both taught and caught, for does not faith "come by hearing?" (Rom. 10:17; Acts 18:8; 2 Tim. 3:15).

There are other points which require amplification, but enough have been mentioned. We should note that there is not one Scriptural reference in the article.

The Pamphlet closes on an excellent note—"We are called to work with what we know, to keep improving methods and deepening our insights, above all to be faithful stewards of all that we hold." Yes! holding the "sound words" and "speaking as the oracles of God."

—Josiah Park, Tas.

## ILLNESS OF MRS. SCAMBLER

(Melb.). The many friends of Mrs. T. H. Scambler will be sorry to learn that she is confined to bed through illness. She and her daughter, Miss E. R. Scambler, are members of the Hartwell, Vic., church.

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## DID YOU NOTICE?

C. Barrows and G. Shea will give a concert? (p.10).

Some in India make money out of hunger? (p. 5).

The migrants have become settlers? (p.5). Our mission vehicle at Shrigonda is 20 years old? (p. 5).

## FACES AND PLACES

PROFILE NO. 36

# The "AUNTIES"

There is no sign of advancing years as you enter their home, for if you are privileged to do so you will be met with an alertness and aliveness that threatens to out-do the very gracious and warm welcome you will receive. The very room itself brings a sense of satisfaction. It is modern, but there are vases and jardinières of exceptional beauty, the handwork of an aunt of their own. The furniture is antique, and on the walls hang some paintings: Collins Street in the days of its greatest elm-lined loveliness; their father's farm at Blackburn, with stooks of hay in the tree-studded paddock and the soft blue hills in the background, the work of "Aunty" Nell herself.

Miss Helen Ellis (now in her 81st year) presides over the home. She is known affectionately by the church members at Croydon (Vic.) as "Aunty" Nell. She was baptized at Surrey Hills when she was 14 years of age. In 1932 she was elected President of the Women's Conference, which position she filled for two years. On her 80th birthday, when friends gathered to do her honour, she paid a well-earned tribute to her sister Priscilla, who had so ably supported her in all her work. And this has included officership in the church at Frankston as well as all the other departments of Christian activity which has filled her life. Since the age of fourteen, Aunty Nell has served as church organist in the various churches where she worshipped.

Miss Priscilla Ellis is 74 but, like her sister, that many years young. Knowing everybody in the brotherhood, as these sisters do, it is she who supplies the name or data when other's memories fail. Older members of the Churches' Tennis Association will remember her partnership with the late Roy Arnold on the courts. She was baptized at 17, by W. Gale.

The father and mother of these sisters were members at Lygon Street. Mrs. Ellis was a Miss Stevenson. As a girl she was a friend of Elizabeth Abercrombie, who became Mrs. James McGregor. When the writer's great-grandfather, A. Abercrombie,

would drive out to Doncaster to preach at the church there he would often take his daughter and Helen Stevenson with him. With such a church background Helen and Priscilla learned to love their Lord and were well schooled in the Word and in the Restoration Movement.

Amongst the great sorrows that came to them in life was the loss of their only brother, John, at Amiens, in 1918. When their large estate, Pine Mont, at Mt. Evelyn, was subdivided, the road that runs through it was named John Crescent. When they moved to Frankston they built a flat on their home for missionaries and others to come and relax. A great number have enjoyed their hospitality. In the course of the years they have had membership in the churches at Surrey Hills, Montrose, Boronia, Balwyn, Frankston and Croydon.

The third member of the household is Miss Ernestine Skellern, or "Aunty Sis," another young 73. She wished to be a missionary and did some training to this end, but doctors seemed to think her heart would not stand up to the strain. Her heart stood up to the disappointment and has ever stood up to a vital interest in missions and missionaries. She writes to all our missionaries and to others in all parts of the world. She is extremely well informed on all overseas mission work and workers. Her support of them has always been prayerful and practical. Her booklet of poems was sold for that purpose. The C.W.F. hymn was written by her. Her sisterhood with the other two "Aunties" is in Christ.

The prayerful harmony and rhythm of the lives of these three is one of the most lovely things I have known. Their interest in everything Christian, their faithfulness to the work of the Lord, and their testimony of him in life and action not only commends the church to others but has helped it forward and upward. May God ever bless the "Aunties" who have themselves been channels of blessing to so many.

—Wilkie J. Thomson.

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## OBITUARY

Mrs. Jean Miriam Westwood.

Mrs. Westwood was a woman of courageous and exemplary Christian faith. She battled with dread cancer during a period of 20 years and although it overcame her body it did not conquer her spirit nor her courage nor her faith and confidence.

She was a daughter of one of our Churches of Christ ministers, the late Robert George Cameron and his wife, Jane Miriam Cameron. (See "Jubilee History's" comments on Wedderburn). She married another Churches of Christ minister in June, 1928, in a ceremony conducted by the late D. A. Cockroft, at Boort. She had earlier been baptized at Merbein by the late Hugh Gray.

Mrs. Westwood served Christ with her husband, Tom, in ministries with churches at Woorinen, Pyramid Hill, Piangili circuit, at Lidcombe, N.S.W., Wedderburn, Middle Park, and in Queensland at Charters Towers, Gympie and Ipswich, and then back in Victoria at North Essendon, besides several part-time and interim ministries.

They have lived in Dandenong for almost 18 years. Besides faithful and enthusiastic membership in the church here, she has served capably as Sunday School teacher, and used her consecrated talents as local Christian Women's Fellowship Afternoon Group president and P.B.P. chaplain.

She wanted to live. One reason for this in recent years has been to nurture two young girls to whom she was "Mum," and see their development in Christian faith and character. She did have the joy of seeing both received into church membership recently.

She passed from us at her own home on Jan. 21. Yet according to her confidence in Christ, she lives. The Church of Christ, Dandenong, was filled for the funeral on Jan. 25. The writer conducted the service there and at Springvale Crematorium, being assisted at the church by the husband's minister, Rev. E. Eggleston, of the Church of England, Dandenong. We share with husband, household and family their sense of loss and their admiration of her faith and character.

—A. Ross Lloyd.

Mrs. Elizabeth Nash.

Mrs. Elizabeth Nash died on Jan. 12 in Princess Alexandra Hospital, Brisbane. She followed and served her Lord for 40 years in a manner which suggested how deeply she loved Him. All her Christian lifetime the late Mrs. Nash was associated with the Church of Christ at Caulfield, Vic. During this period she kept "open house" to College students and interstate visitors. Among her special interests was work among the girls of the Phi Betas, with whom she served for a period as Chaplain. She was also interested in the local W.C.T.U. and the Women's Mission Band. The large company which assembled in the chapel and later at the Box Hill Cemetery was a moving testimony of love and esteem.

—F.A.Y.

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**THE LAST  
WORD . .**

Every one helps his neighbor, and  
says to his brother, "Take courage!"  
—Isaiah 41: 6

**My Neighbor's Roses.**

The roses red upon my neighbor's vine  
Are owned by him, but they are also  
mine,  
His was the cost, and his the labor, too,  
But mine as well as his the joy, their  
loveliness to view.

They bloom for me, and are for me as  
fair  
As for the man who gives them all his  
care.  
Thus I am rich, because a good man  
grew  
A rose-clad vine for all neighbors' view.

I know from this that others plant for  
me,  
And what they own, my joy may also  
be;  
So why be selfish, when so much that's  
fine  
Is grown for you, upon your neighbor's  
vine?

—Abraham Gruber.



Care to the coffin adds a nail, no doubt,  
And every grin, so merry, draws one out.  
—Peter Pindar.



**Definition.**

Statesman: Politician held upright by  
equal pressures from all directions.



If you talk about your troubles,  
And you tell 'em o'er and o'er,  
Sure the world will think you like 'em,  
And proceed to give you more.



As they couldn't find the artist, they  
hung his picture.



Making their first trip to famed Florida's  
Cypress Gardens, from their home deep  
in the Everglades, two Seminole Indians  
stoically watched the water skiers roar  
up and down the lake.

"Why makum motorboat go so fast?"  
asked one.

"Have to," replied the other. "Little  
man on string chase um."