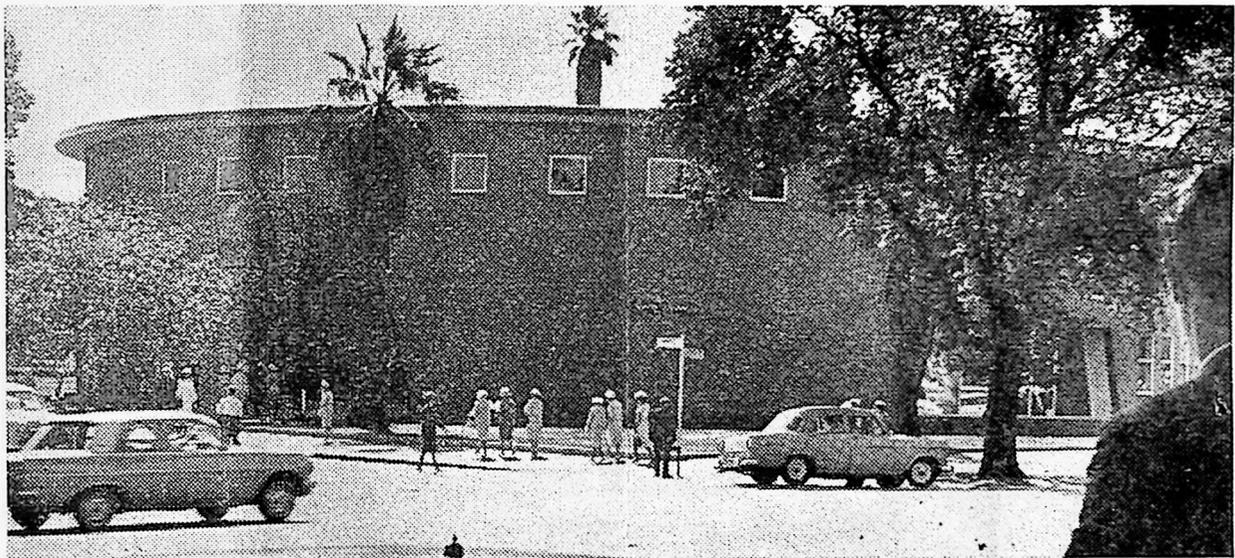


MARCH 6, 1965

Whitley College



121

RON V. HOLT
GEORGE POWELL
J. K. ROBINSON
DR. J. STANHOPE
C. G. TAYLOR
C. H. J. WRIGHT

THE AUSTRALIAN

CHRISTIAN

NATIONAL WEEKLY OF CHURCHES OF CHRIST

Registered in Australia for transmission by post as a Newspaper.

NEW BAPTIST COLLEGE

The Baptist Church is to be congratulated on its fine new College adjacent to the Melbourne University.

The cost of the first stage, opened by the Prime Minister on Feb. 27, is £265,000. This provides the chapel, office, library, common room, dining room, and half the number of the proposed students' rooms. Seventy students will be in residence, although many of these will not be taking theological courses.

According to an article in "The Australian Baptist," "the Chapel is the main feature. The College has been designed to express the conviction that a true understanding of life is obtained only in Christ . . . the Chapel is ever open to the College, the wall facing into the courtyard being a series of glass doors. All that transpires in the Chapel is at all times happening before the whole of the College."

The reverse is also true. All that happens in the College is open to the Chapel and this symbolism points to something tremendously significant. There should be no barrier between the College and the Chapel, the same Christ is Lord of both. Worship is not more important than service or the preparation for service. Service and worship are inseparable aspects of our one great relationship with Christ. This is true not only of the churches' training institutions. It is true of the church and the world. Like its Master, the church should be all door, and open to the world.

We offer our prayerful good wishes to Whitley College as it continues in a great tradition.

MR. BOLTE CHANGES FRONT

Although the Royal Commission Report on liquor in Victoria is not expected to be presented to Parliament until the middle of April, most of the politicians seem to take it for granted that the Commissioner will recommend later closing for hotels. In anticipation of this, the Liberal Party has discarded its policy of having this issue decided by a referendum.

Previously, Mr. Bolte had been strong and definite for submitting the question to the people, and has frequently declared that there would be no change of hours unless this were done. Apparently he feels sure that public opinion has changed strikingly since 1956 and that he will meet with little opposition.

There will certainly be little opposition in Parliament. Mr. Stoneham, the leader of the Labor Party, has already indicated his personal preference for later closing, and it is expected that the Party's conference in June will declare its support for a change.

The opinion of this paper is still that a referendum should be held. Mr. Bolte stated that Temperance bodies should abide by the Commissioner's report, since they accepted, indeed pressed for, the Commission. This does not follow, and we have plenty of parliamentary precedent for taking a course different from that recommended by a Royal Commission.

The Commission was sitting when Mr. Bolte indicated that he was firm in support of a referendum. There is much more evidence to lay before the people than ever before. Let the evidence be given to the people and let them decide. Let's have a referendum and be done with it!

OUR SEGREGATIONISTS

While we have been horrified by the continued resistance of some U.S.A. southern areas to the desegregation programme, it came as a great shock to learn of the extent to which racial discrimination is practised in Australia. There are "whites only" swimming pools, and "blacks only" sections in picture theatres that can be entered only after the white patrons are seated.

This has an ugly sound and points to dangerous attitudes. It is good that these things should be publicised and Australia as a whole roused to take action to remove every trace of discrimination because of race.

How much positive good was accomplished by the students is yet to be determined. Certainly, some pride was hurt up north, and there were many angry responses from citizens and civic authorities. It is to be hoped that the friends of the twilight people, and this should include all Christians, will resist any retaliation against the Aborigines.

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The mission of the church has never been an easy one, but because of the many pressures of the Twentieth Century world we live in, it is even harder today.

Even though unprecedented numbers are serving on mission fields, the gains for Christ cannot match the gains of paganism resulting from the astronomical increases year by year in the world population.

The overseas mission task of the church is gigantic, and it is no different at home. We move into new areas and build new churches, but due to the many pressures of our Western way of life, the church finds it difficult to fulfill its mission, and in fact is often regarded as irrelevant and outdated.

The situation at home and abroad can result in extreme discouragement unless we remember that our God is a great God, and "able to do exceeding abundantly above all that we ask or think."

In the shadow of the cross and the gloom of the tomb, the disciples thought they had met an impossible situation, and that their Master's plans were utterly defeated. But they hadn't counted on our great God, for on the third day Jesus rose victorious from the grave.

A small group of disciples, "unlearned and ignorant men," in the midst of a hostile pagan world faced impossible odds. But as they waited and prayed, a new dimension entered their lives, they were filled with the Holy Spirit of God, and they went forth and "turned the world upside down."

As the church faces the problems and difficulties of our day, it must discover that the victory of Christ and the power of the Holy Spirit are still available, and that as in the beginning, even so today the church can have a mighty impact.

But to do this the church must realise that wherever it is geographically situated it is a missionary church.

The first requirement is that the church's total programme must be geared to outreach.

Mr. Powell is a graduate of the College of the Bible and is the present minister of the church at Cottesloe, W.A.

1965

CHURCH MISSION IN THE 20th CENTURY

BY GEORGE POWELL

This will involve outreach beyond the local community. By the distribution of missionary magazines, using missionary speakers, involving people in missionary projects, and by a constant process of education the church must inspire the interest of its people, so that under the guidance of God they will give sacrificially, pray sacrificially and work sacrificially for Overseas Missions. And this also equally applies to Aboriginal Missions, Home Missions, Youth and Christian Education, and Social Service work, etc., which are all part of the church's outreach beyond the local community.

It also involves outreach within the local community.

We must cease thinking of certain parts of our programme as evangelistic and others as non-evangelistic. If our motive is outreach, and we take the long view of things, and back everything with prayer, then every activity from the friendship social to the tent mission can be truly termed evangelism.

We must also cease thinking in terms of God by his Holy Spirit leading his Church, or a well organised church programme. God by his Spirit is still at work in the church today. Jesus said, "Without me ye can do nothing," and this truth is very important, for it points out the absolute necessity for dependence upon divine power. But as we trust Christ, and through prayer know the added dimension of the Holy Spirit in our lives, the Master expects us to use our consecrated ability and common sense.

On our day I believe that God by his Holy Spirit can most effectively lead the church through a well organised programme, adapted to the needs of our present day and generation.

The great God we serve is not bound by the forms and methods of any age, including the early church age. Just as God worked through modern methods and organisational patterns in the early church, so today as the church is led by the Holy Spirit, God will use modern methods and skills of organisation to reach out into the local community with the gospel.

Today the church uses many modern methods, including radio, films, drama and T.V., to present the claims of Christ. But there are yet other methods to be discovered, especially in relation to the local church programme, and particularly as regards young people.

More than anything else, people of all ages need to feel the love and the friendship of the church.

In each situation the "how" of making this possible will have to be worked out.

Whether it is to be through a Bible study meeting in the church, a course of private study, a course of studies shared in small cottage meetings, or some other method, must be decided by the local church. But if we are to reach out to people in the community with the message of salvation, then there must be constant study and teaching at real depth.

The second requirement is that as individual Christians we must be the Church in the World.

For too long we have thought of ourselves as the church only when we meet together as a group, when in fact the wonder of the picture that Paul gives us of the church is, that as a Christian you are a member of the body of Christ, the church, and therefore wherever you go as an individual you are the church.

Too often the church and her Lord have been let down because professing Christians have been the Church in the Church, but have forgotten to be the Church in the World.

To be the Church in the World we must be Christlike in our actions.

In all our associations, among our workmates and business associates, within the family circle at home, in all our relationships during recreation, we are under the divine imperative to live good Christlike lives, at every point exhibiting the fruits of the Spirit, which are "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance."

To be the Church in the World we must be ready to give an explanation concerning our faith in Jesus Christ.

How many Christians can do this? Peter said, "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you."

Important as it is for us to live good lives beyond reproach, it is equally important for us to be able to speak to

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CHURCH MISSION IN THE 20TH CENTURY

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others, when the opportunity arises, about our experience of Jesus Christ.

Many people will never go to church, therefore it is doubly important that you, in your work, recreation and home life are the church, right there at the point where they meet you. So that through the consistency of your life, by word and by action, you may be reaching out with the transforming power of the gospel.

In our day we must again see the church as a missionary church using two channels to communicate the Gospel of Christ, both of them equally important.

There is the channel of group mission, as the church reaches out beyond and within the community with the gospel in methods appropriate to our day.

There is the channel of personal mission, as individual Christians realise they must be the Church in the World, and live the gospel life among their daily associates.

All this, of course, is a tall order, and in fact impossible, apart from self-offering in the manner of Paul's instruction. "I beseech you therefore brethren by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

But following this instruction we can "turn the world upside down."

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WRIGHT THINKING

— BY C. H. J. WRIGHT

TRAGEDY UNDESERVED

Why does God allow saints to suffer while sinners succeed? That is an old question, isn't it? When tragedy strikes a good Christian home, and the mother, whose devotion and goodness was an inspiration to everyone, dies, or is left permanently maimed, then always someone asks, "Why did this have to happen to her? She was so good, so kind, so lovely, beyond reproach, so needed in the home! Why should she be the one who has to suffer? She never deserved this!

When police arrest the drunken driver, or when the fraud is convicted, or the murderer sentenced, the community agrees, "They got what was coming to them — they asked for it, that's justice!" But when misfortune or calamity strikes a clean, law-abiding, God-loving person, we ask, "Why?" Why does it happen to such a person?

Why does the crook live well, even in luxury, whilst his neighbour, a wonderful Christian, has a hard time? Why does the irreligious man succeed, while his neighbour, a faithful churchman, struggles to keep body and soul together? Why does the immoral have lovely, normal children, while the only child of the saint of God is a retarded child? Why does God allow saints to suffer while sinners succeed?

We seem to think that God must feel a special responsibility, have a special care for those we would call the "good" people. People who go to church ought to be successful in business. The man who loves his neighbour should never get a cancer. The woman who is a devoted mother and faithful wife should never meet with a fatal accident.

Now this is really a poor and unworthy way to think of God. We are thinking of God in terms we would despise if we found it in our fellows. Suppose parents dealt with their children as we think God should deal with us? If I have a "good" child, shall I pet and pamper him, lavish all my love and care on him? But if I have a wayward child, shall I just leave him to take what is coming to him, accepting no responsibility, exercising no care or concern, turn my back on him? More likely I shall devote more time and concern on the wayward child. He is still my child, and I love him.

You see, every person on earth be-

longs to God, is God's own child made in his own image, loved by God, and for God to discriminate between them in the basic conditions of their life on earth would be unworthy, just as it would be of a human parent. God makes the sun rise on the evil and the good. He sends his rain on the just and the unjust. If there has to be disease, then it must be a peril common to the good and the bad. If accidents must occur, then Christian and non-Christian must share the risk together. For God loves us all.

When people suffer, we must remember that it is sometimes the result of the freedom God has given us, and who among us would surrender that freedom? We want to think for ourselves, act for ourselves. It is only when another man's misuse of his liberty brings us pain or hardship that we ever dream of blaming God for what at other times we call a blessing. But when my neighbour drives his car while drunk and kills my child, I ask God "why"? God could have made us puppets, but he chose to make us men, and once that choice was made, then even God could not avoid the consequences of that choice.

An Australian widow had two splendid daughters, both serving as missionaries in Fuchow, China. During a terrible time of rioting both the girls were murdered. When the news reached the widow she was sixty-two years of age. She did not give way to bitterness and ask God why. She set off for China, learnt the language, went to the very place where her two daughters were murdered, and for 20 years served on the staff of the same mission. She died at 82, and was buried by the side of her daughters. That is the Christian answer to life's grief and tragedy.

Or remember Josephine Butler, whose only child was tragically killed on the night the mother returned to her from travelling in Europe. But Josephine Butler rose up from her grief to devote herself to the wayward and motherless daughters of the world.

God has not promised to protect us from the pain and grief that is in human life — but he will give us power to conquer it, strength to rise above it, faith to use it, and the assurance that no blow of pain or depth of sorrow shall be able to separate us from his power, his love, his care.

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The Australian Christian.

Aborigines Advancement

A VICTORY FOR CONCERN

Across the front entrance of an imposing old Colonial-style two-storied building in Esperance, W.A., is the name "Fairhaven." It looks out across the blue waters of Esperance Bay to the limitless expanse of the Southern Ocean.

This building was opened on Saturday, Feb. 13, 1965, by the Churches of Christ Federal Aborigines Mission Board as a Home for the care and training of Aboriginal girls, and gives promise that under the blessing of God it will fulfil its name for those girls selected to live there.

Some of them will be girls already in employment, others will be prepared for employment. There will be domestic training in the Home, an introduction to farm management at Wongutha Mission farm, and instruction in business subjects at the Esperance High School. Girls will be guided to the most suitable employment, and generally trained in the basic skills and refinements of life to fit them, firstly, to earn their own living, and then to be ready for marriage should such be their happy opportunity.

Some girls are approved by the Native Welfare and Education Departments of W.A. for special financial assistance while pursuing their training. Among the first ten girls to take up residence are seven from our Norseman Children's Home, who have been so approved. A subsidy is paid to the Home for their board, school fees and books, and a clothing allowance and pocket money are provided. Two of

the remaining three have employment and the other is seeking same. Although only ten girls have so far been admitted, there is accommodation for 25.

Our picture shows the exterior of the building. It is in excellent repair, and although 60 years old, is still fit for at least another 60, with the usual maintenance given to a building. The walls are of stone 14 ins thick. The whole building, woodwork included, bears testimony to the excellence of materials and workmanship.

The interior is a delight. The jarrah floorboards are so well laid that it is impossible to put a threepenny piece between them. The joinery of doors, windows and stairs delight the eye of a tradesman. The ceilings are 14 feet high, and they and the walls are newly painted in pastel shades. Grateful thanks are due for this to a voluntary team of workers from W.A., plus three from S.A.

Our W.A. women made the terylene curtains — 22 windows with 9 foot drop. With beige-colored blinds, blondewood furniture, and bedspreads in a variety of colors, the bedrooms present a delightful aspect. One sister from South Australia has undertaken to pay for the complete furnishings of bedrooms for ten girls.

The kitchen is 24 feet square, and is fitted with Kleenheat gas stove and wood stove. The hot water system is oil fired. Ablution and toilet facilities have been entirely remodelled and extended. The



dining room has sturdy wooden tables with formica tops and blondewood chairs.

One of the largest rooms is set up as a chapel. A communion setting has been donated, but chairs and a piano are still needed.

Missionaries in the charge of the Home, Mr. and Mrs. R. E. Roberts, assisted by Miss Maureen Elsegood, are inspired with the vision of the possibilities of the Home. However, not only will it serve for the care and nurture of Aboriginal girls, but it will be a centre for social and spiritual work among the natives over a wide area. The possibilities are limitless.

Social fellowship is available for the girls with young men from a boys' hostel conducted by the Cunderlee Mission not far away. The entire welfare of the girls is to be watched over and we solicit the prayers of the brotherhood that many young women will go forth from this Home equipped to face life with the help of Christ and with the training that will be given.

At the official opening the Board Secretary, J. K. Robinson, presided and, after leading in opening devotions and introductory remarks, called upon the Board Chairman, A. M. Bell, to hand the key to R. E. Roberts, who is to be Superintendent of the Home, and after suitable speeches, Mr. Roberts, accompanied by Mrs. Roberts and Miss Elsegood, turned the key in the door and the one hundred or more people present were invited to enter and inspect the property, and were served with afternoon tea.

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The Australian Christian.



SOUTH AUSTRALIA

DEAN WHITFORD AS CAPTAIN

(Forestville, S.A.). Church congratulates Sunday School teacher, Dean Whitford, on his selection as captain of a Combined State Basketball team to tour New Zealand . . . The deaconess and elder now take communion to elderly shut-in members . . . The Aborigines offering amounted to £114 . . . All grades of C.E. combined recently for graduation service. Average attendances: J.C.E. 30; I.C.E. 27; Y.P.S.C.E. 18 . . . We have lost several members recently through removal. Miss F. Anderson (Dark Peake), Kingsley Sugars (Melbourne), Dr. and Mrs. T. Taylor (Elizabeth). Two young people were baptized on Feb. 21.

MEETING AT UNLEY

(S.A.). Reports at annual meeting revealed average attendance for 1964: a.m. 113 (communicants), and p.m. 90. It was decided to serve the community by seeking to arrange a club for Senior Citizens, and the brotherhood by assisting Christies Beach in some way. Elections resulted in A. E. Brooks and Sir Philip Messent being returned as elders, and A. A. Burdett, C. R. Lomman and H. McLachlan as deacons . . . C.Y.F. held opening tea on Feb. 26, with 35 young people present. Roger Smith is leader. Boys' and girls' clubs have commenced 1965 programme with 15 members attending each. Elizabeth McLeay is assisting in leadership of girls' club. A camp for Intermediate dept. of Church School is being arranged for Balaklava camp site.

MISSIONS PRESENTED

(Murray Bridge, S.A.). The preaching of R. McLean on Feb. 21 made the work of our Missions seem closer to us. He compared today's personalities in missions with Lazarus, "Legion" and Luke; very stimulating to our thinking. Mrs. Watts has resigned as supt. of C.E., which has not yet resumed activities. . . . C.W.E.F. first meeting was addressed by Colin Sutton, with slides of Japan screened . . . Members brought baby clothes for project.

"UNDER THE BIG TOP"

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Co-Leader — BILL BOWDEN,
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Sponsored by Church of Christ, Clovelly Park, S.A.

PREACHERS' PROVIDENT FUND

of Churches of Christ in Australia.

Preachers and Church Treasurers are reminded that contributions to Superannuation Accounts and Church Subsidies are now due for year 1965. Cheques should be made payable to "Preachers' Provident Fund" and forwarded to the Fund's Treasurer, H. Bell, 13 Rounce-ave., Forestville, N.S.W.

A NEW EPOCH

(Gawler, S.A.). The church commenced to be self-supporting on Feb. 28, at Harvest Thanksgiving. Appreciation was expressed to the H.M. Dept. for financial and untiring help for about 45 years. The New Epoch was well begun by whole-hearted response — giving was sacrificial, a new electronic organ was played by Mrs. Baywaters. Farewell given to family of L. Redden and H. Unwin. Welcome extended to Mr. and Mrs. T. Molde and G. Welden. The goods of the Harvest Thanksgiving were given to the Christian Rest Home. D. Lawrie represented and spoke on behalf of the H.M. Dept.

£185 TO BOWL

(Glenelg, S.A.). Christmas Bowl Appeal reached £185 . . . Mr. Curtis has commenced his ninth year of ministry. Church is co-operating with all other churches in a district survey, and also with Glenelg Council of Churches in arranging a United Bible Week for May. . . . Church membership classes have commenced for a group of S. School scholars.

DEDICATION SERVICE

(Berri, S.A.). Teachers of the Berri and Winkie Bible Schools combined for a dedication service on Feb. 28. It was conducted by the minister, H. Greenwood. Church was crowded and many visitors attended . . . On Feb. 24, Miss R. Rofe, missionary from New Guinea, gave a very interesting talk and showed slides of the work . . . Girls' Brigade companies from the Upper Murray Area, attended a parade in the Methodist Hall for the presentation of a new Australian flag to the Battalion from the Federal Government.

• MUSIC

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HALLS PAINTED

(Stirling East - Aldgate Valley, S.A.). A busy bee was held at both churches where Kindergarten halls have been painted . . . Theo. Edwards and John Wylie have been recent speakers . . . Ross Graham has made a wonderful recovery and able to leave his bed . . . The visiting speaker on Feb. 28 was Glen Pearce, of Torrensville . . . The minister is R. Sidler.

OTHER S.A. CHURCH NEWS

VICTOR HARBOUR. The church experienced record attendances during the holiday season. It was decided at the Evangelistic Campaign meeting to hold quite a few specially attractive meetings on Sunday nights throughout the year.



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CHRISTIAN FAMILY WEEK IN S.A.

MAY 1-8, 1965.

The theme chosen this year is
THE MISSION OF THE CHRISTIAN FAMILY TO THE NEIGHBOURHOOD, COMMUNITY, WORLD.

Churches should commence planning immediately to ensure the success of the Week in your Church.

Use the Week to reach families in the area in an effort to stress the importance of the Christian family.

Plan special family services for Sunday, family outings or family social.

Discussion groups on family responsibility.

Mother and daughter and father and son banquets.

Special films will be available for discussion and inspiration. Also literature on marriage and family life.

PLAN AND ORDER EARLY.

March 6



VICTORIA

AFTER 40 YEARS

(Oakleigh, Vic.). An after-church fellowship hour held to honor Miss D. Sweetman, transferring to Shepparton after 40 years' faithful service . . . Visiting speakers have been D. H. Smith (Dept. of Home Missions and Evangelism), D. R. Stirling, Dr. E. R. Killmier (Thornbury) and J. Sutton.

ADVANCE AT MITCHAM

(Vic.). Special gospel services have been held during February, messages given under the title, "Heart to Heart Sermons." The Clark Bros., with guitars, the film, "Heritage to Destiny," and Miss Jill Adams, soloiste, have been heard by an appreciative congregation . . . Twelve new families are now meeting with us since the move to the new site in September last . . . C.W.E.F. heard Dr. Kemp speak on "Child Psychology," while the C.W.A.F. listened with interest to Lauri Prentice speak on experiences in North Borneo in 1964 . . . R. Goodes is leading the Midget Explorers, and a camp for Senior Explorers was held, Feb. 20, 21, at Rowville, near Dandenong . . . The average attendance in the B.S. is 145, and 44 new scholars have commenced from the new area. 182 are on the roll, with a staff of 27 . . . Mrs. W. Fowler is convalescing after a recent operation, as also is Mrs. Leggett. Mr. Whitford has entered the Croydon Nursing Home.

NUMURKAH'S BIRTHDAY

(Vic.). The church celebrated its first anniversary on Feb. 28, with D. Bruce McIntosh as preacher. A Bible School was commenced, with 17 scholars enrolled, with five teachers and assistants. There is also an adult study group.

OTHER VIC. CHURCH NEWS

TOOTGAROOK. G. Lawrie, after the recess of College, has resumed. The church thanks the many who have helped over the holiday period . . . Len, the son of Mr. and Mrs. Brandsma, made his decision and was baptized last Sunday . . . Our new Kinder Hall has proved a great success.

1965 FIELD PROGRAMME SERVES 26 CHURCHES.

A. A. Avery and K. J. Harvey will give intensive leadership in
Evangelism and Stewardship
A Major Move Forward by
HOME MISSIONS
Victoria - Tasmania.

1965

They Couldn't — But They Did!

It happened at Reservoir (Vic.). After a period in which we were conscious of the presence of the Holy Spirit, the church faced the challenge of accepting the responsibility of a full-time ministry. T. A. Clift (elder) expressed the considered opinion of the Board that the church was not in a financial position to do this, the largest offering received on a Lord's Day, except on special occasions, having been £33. The church, for the first time in many years, asked the Board to reconsider a decision.

Members pledged themselves privately to give to make it possible, with the result that the church will operate on a budget of £59 per week for 1965. Details of the whole experience were such that the church felt that the Holy Spirit was moving in her midst, a marked characteristic of the experience being unanimity.

The minister, his wife and family, who had served the church for seven years in a part-time ministry, were invited to continue in full-time service. But that was only the beginning. The church has continued to grow in spiritual stature. Sacrificial giving has raised the offerings so that they are considerably in excess of the pledged amount.

In October, a Manse Committee (K. Wookey, A. Bagot, W. Peeler) was appointed. By Dec. 11, the church, with the assistance of a loan of £5,000 from the Properties Corporation, was in possession of a £6,000 manse. The manse is a sixteen-square house in a beautiful

location, having all modern conveniences, and in excellent condition.

On Feb. 20, the manse was dedicated by G. S. Brown, Conf. President, in a service ably presided over by T. A. Clift, and attended by 150. Greetings were brought by G. S. Brown; Cr. Sullivan, Mayor of the City of Preston; Mrs. Newham, President of Christian Women's Fellowship; G. Barnett, Preston Ministers' Fraternal, and A. Haskell, Chairman of Properties Corporation. W. McInnes, in membership from very early days, responded. Mrs. H. Garth, the oldest member, read an appropriate poem. K. Wookey spoke on behalf of the Manse Committee and handed the key to Mrs. E. Welsford, the only surviving foundation member still in membership, who opened the door of the manse. The minister and his wife, Mr. and Mrs. Alcorn, were introduced, Mrs. Alcorn then inviting all to inspect the manse, sign the visitors' book and enjoy afternoon tea provided by the ladies of the church.

On Feb 21, the minister was inducted into the full-time ministry of the church by Principal E. L. Williams, during a service attended by over 200, and presided over by W. W. Saunders, Secretary of Conference. The choir rendered the anthem, "I Dedicate Myself to Thee."

They couldn't — but they did. The Reservoir church owns, "This is the Lord's doing, and it is marvellous in our eyes." —F.B.A.

JOY AND SADNESS

(Pyramid Hill, Vic.). Frances Broad was married to Keith Pitt on Feb. 27. The church presented them with an electric heater . . . Church saddened by the death of Mrs. F. Ellery, who visited her daughter, Mrs. Will Broad often and was a regular attender at our church whilst here.

STAFF SERVICE

(Swan Hill, Vic.). The minister, D. G. Beanland, held a recognition and dedication service for the Church School staff . . . House fellowships have recommenced . . . Presentations have been made to Olive Owers and Ross Hercott, prior to their marriage, and David Cockroft, who is to enter Melbourne University.

HYMNBOOK SHORTAGE

(Shepparton, Vic.). Every second Sunday, when there is no service at Numurkah, our chapel is filled to capacity, and for the first time in memory we ran out of hymnbooks a week or two ago . . . Mooroopna combined with Shepparton, and John Wise assisted Mr. McIntosh in leading a very impressive baptismal service on Feb. 28. A married couple and a Mooroopna B.S. lad were baptized in Christ. Later in the service they received the right hand of Christian fellowship and partook communion for the first time. At the same service, a young lady stepped forward to accept Christ as her Saviour . . . A record number of 129 people partook communion at the Shepparton church on Feb. 28 . . . Two of our members took an active part in the Women's World Day of Prayer service at Wesley Church, Shepparton.



COLLEGE OF THE BIBLE, GLEN IRIS

Principal: E. L. Williams, M.A.

Taking the whole gospel to the whole world is the task of the whole church.

The College trains men and women for the service of God at home and overseas.

YOUR PRAYERFUL AND PRACTICAL SUPPORT IS SOLICITED.

Further information from the Secretary, Elm-rd., Glen Iris, Vic.

The Australian Christian.

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Who Really Wants Union?

BY C. G. TAYLOR, B.A.,
Former Editor of "The Australian Christian."

Two students recently passed by St. Andrew's College at Sydney University. Thumbing a sign towards the open door, one student said to the other, in tones he might have used for a Martian invasion, "They've got bishops and things in there!" That was one way of describing the 1965 Annual Meeting of the Australian Council of Churches, in session Feb. 11 to 16. The retiring President (Rev. B. R. Wyllie) summed it up rather differently when he claimed it as the most significant such gathering ever held by the Council, with the Holy Spirit urging all present to deeper levels of commitment to the tasks confronting Australian Churches.

What Happened at St. Andrew's?

On the surface, it was just another assembly of "bishops and things," met in a tight schedule which ruthlessly made no concessions to the effects of Sydney summer days and nights. Staff and committees set the pattern in almost round-the-clock activity, while typed papers poured out of the office in remarkable speed and numbers. There were addresses, as usual; reports and resolutions — and through it all the growing goodwill of those learning to make lasting friendships across denominational barriers. But was that all? Not by any means.

For one thing, this Annual Meeting saw the National Missionary Council of Australia become integrated with the Australian Council of Churches, as the Division of Mission within the Council. This was more than a juggling of titles or a piece of ecumenical book-keeping. It follows the pattern adopted by the corresponding world bodies at New Delhi in 1961, emphasising unity and mission together at the heart of the Churches' task. It is typical of the spirit of the new Division of Mission that it has sought to provide "bases of membership for all missionary organisations of any kind within the whole body of Christ," and not simply from missionary bodies of member Churches of the A.C.C.

This Annual Meeting also marked the difficult birth of Australian Church Women as an organisation — difficult because of the determined opposition of those who viewed it with suspicion as perpetuating an undesired and outdated distinction between men and women in the life of the Church. However, the majority agreed that it had an effective immediate ministry, and Australian Church Women was set up as working within the scope of the

Division on Church and Community. Mrs. David Verco, of our Chatswood church, is an A.C.W. Vice-President.

Another interesting feature was the presence of three representatives from the National Council of Churches in Indonesia — Dr. P. Latuihamallo (Council President) and Dr. and Mrs. J. E. Siregar. Their presence and active sharing in the sessions gave significance to some resolutions on international affairs, and Dr. Latuihamallo's statement on his homeland, given at a night meeting, was listened to with appreciative attention. It was regretted that he took ill during later sessions, and was admitted to hospital for observation.

It was of interest to Churches of Christ folk that two overseas guests were members of our churches — Miss Lucy Griffiths (from Geneva, representing W.C.C. Youth Dept., but formerly of Melbourne) and R. M. O'Grady (Asst. Sec., National Council of Churches, N.Z.). These, together with our churches' Federal President, S. R. Baker, our appointed three representatives (Principal E. L. Williams, M. A. Coombs, C. G. Taylor) and C. H. J. Wright (representing S.A. Council of Churches), made up possibly the largest group we have had at such an Annual Meeting.

National Christian Strategy Consultation

The most interesting experiment of the Annual Meeting was the devoting of three full days, Friday to Monday, to what was called a National Christian Strategy Consultation. On the basis of two volumes of papers prepared beforehand by experts in their fields and under the stimulus of a series of addresses given by such men as Dr. W. F. Hambly (at an impressive opening service in St. Andrew's Cathedral), Dr. D. R. Merritt, Dr. J. Mol, Canon F. Coaldrake and J. Garrett, consultative groups were set busily to work. Throughout the Friday and Saturday attention was focused on the most important issues confronting Australian Churches now and within the next ten years, and the ways in which both the A.C.C., through its various Divisions, and Member Churches could act in tackling them. Only a fraction of the many problems listed in the Friday groups could be discussed by the Divisional groupings on the Saturday or the denominational gatherings on the Sunday; the full list will be issued later. The significant thing is that some major problems were tackled realistically in an endeavour to put the

so-called Joint Action for Mission into practice on a national scale.

The Steering Committee, under V. K. Brown's dedicated leadership, worked untiringly throughout the Consultation, ably supported by the office staff. A 41-page report, with an excellent summing up of major problems and decisions, was handed to delegates before the Annual Meeting ended, and will be invaluable in the follow-up work which is planned.

What Happens Now?

The Council duly elected a new 12-member Executive (including Principal E. L. Williams) under the Presidency of the Archbishop of Melbourne, Dr. F. Woods. It made certain staff alterations looking ahead to an intense year's activity, notably including preparation for the Church and Life Movement, whose first phase, leadership training, gets under way this year under the leadership of the Rev. Gordon Beatty, set apart to this work as from May this year, for eighteen months. Rev. Edwin Robertson, of England, will lead the weekly radio Bible studies, planned as the focal point of the Church and Life Movement next year.

But what of the many fine things that were said during this Annual Meeting — like the words of the Anglican Primate, Dr. Hugh Gough, in an address later broadcast throughout the Commonwealth, boldly challenging his own communion and others with an emphasis familiar among Churches of Christ preachers? What of the spirit in which Anglicans and Methodists in particular began to talk about target dates for union, and the way in which the following Message was finally accepted by the Council:

"In this Annual Meeting, we have been deeply aware of the movement of the Spirit driving us to urgent action in our Churches for their union. We have not passed any resolution concerning target dates for Church union because we are not sufficiently certain as to the role which the Churches expect the Council to play in these matters.

"We do, however, forward the report of the work of the consultation in the Council in which an early act of covenanting for union is urged, followed by immediate negotiations with a target date, in order that you may take your own appropriate action.

"We express gratitude to God for this development. We also wish to raise with the Member Churches the role of this Council in encouraging church union, and ask you to undertake together a reassessment of that role."

The words have been said — and fine words. But what happens now? Is it easier to say these things and suggest certain actions when we are the representatives and not the commissioned delegates of our Churches, who therefore cannot commit them to anything? One thing is certain. The Holy Spirit was with us at St. Andrew's, and he will possess. Do we really want it?

(A portion of the address by Dr. Hugh Gough, Archbishop of Sydney, and Primate of the Anglican Church, will be presented in the next issue.)

• OVERSEAS MISSIONS

First New Guinea Christian Wedding

BY DR. J. STANHOPE

On Feb. 6, two baptized believers were married in the chapel at Chungribu. This is the first occasion of a church wedding in our New Guinea work. The couple were Eramot, aged 24, who is one of our medical orderlies and the treasurer of the Chungribu church, and Wenap, aged 18. There are other couples in the church, but these were married before conversion.

The Village Wedding.

Against a background of arranged marriages, this young couple had some difficulties to overcome. It was said by the local people that the girl's family would not agree to accept Eramot as a

handing over of his authority to the husband. The sago was cooked, given to Eramot, and passed to the friend, who was as it were "best man." This simple ceremony is morally and legally binding in the sight of the village people and the government. As Eramot and Wenap are Christians, they desired to have God's blessing in a special way, and so a church ceremony took place.

The Church Wedding.

At 10 a.m. a congregation of 50-60 people gathered in the chapel with the groom to await the coming of the bride. She wore a white dress and veil, with frangipani in her hair, and was given



Dr. and Mrs. Stanhope and family.

son-in-law, but we noted that when her people named a day and called on his people, the latter "made themselves scarce." In actual fact, apart from a few minor objections which were quickly satisfied, the bride's family were quite happy about the match, and it was his family that were being difficult, because they had decided on a 13-year-old school-girl! Once this came into the open the matter was quickly resolved. Wenap's family suddenly started attending the aid-post for various trivial complaints, presumably because they wanted to see more of Eramot.

Meanwhile Eramot's sister and her husband had been seeking baptism, and were actually baptized on Jan. 31. Whether this influenced his family's attitude or not, I don't know, but they all came round to accepting the match. At last they could be married.

A traditional village wedding is an extremely simple affair. The girl cooks sago, which she gives to the man. He in turn gives it to a guest to eat, signifying that he accepts the girl as his wife and considers her cooking worthy of his guest. On Jan. 23, Eramot and a friend paid a call on the bride's uncle, Gramigi, the headman of the Gremgabu village. Gramigi told Wenap to cook sago for her husband, thus signifying the

away by her uncle, Gramigi. He is her mother's brother, and according to the local custom her true guardian, as the Chungribu people have a matrilineal system of inheritance. This means that all land is inherited through the female, and a man's heirs are his sister's children, not his own. This means too that the girl's father has little say in her future. So it seemed fitting to them that the uncle, rather than the father, should give the bride away.

The service followed the same pattern that church weddings do in Australia, except that a ring was not used, this not being customary. Instead of the signing of the register in a vestry, the couple signed a special minute in the church record book in the presence of the congregation. A marriage register is not used because the village wedding already has full legal status, to which a church wedding is purely additional. For this reason too, we would be very reluctant to give a church wedding to those who had not already had a village wedding, and were not fully committed Christians as well.

After the ceremony the couple shook hands of the company at the chapel door and had photographs taken. The bride was attended by Sister Whittam and the ceremony performed by Dr. Stanhope.

QUESTING

WITH
A. E. WHITE



What really happened at Pentecost? How would you explain it to a non-Christian? Part 3.

Among the arguments for believing that the "speaking with tongues" on the day of Pentecost was a reference to ecstatic utterances are the following: 1. In Greek the other tongues suggests a different kind of speech rather than foreign languages (Rackham). 2. The apostles did not seem to possess this gift permanently. 3. Some of the hearers thought the apostles were drunk, and this does not suggest intelligible speech in other languages. 4. In the similar occurrence at the conversion of Cornelius there is no mention of other languages. 5. Greek had become a world language and there would not be the need for foreign languages.

The two main reasons for thinking that the renewed interest in speaking with tongues is a bad thing and a distraction from the main task of the church are: First, we do not require visible or audible evidence of the presence of the Holy Spirit. We live by faith and faith is enough. Jesus was scathing about those who required miraculous or special signs.

Second, and even more important, we never hear of the twelve apostles speaking in tongues again. The only other occasions it is mentioned is in connection with the initial gift of the Spirit (Acts 10: 46; 19: 6). This agrees with the view that it is an ecstatic experience that is present only until control is gained.

Paul, of course, talks about it to the church at Corinth. He does not doubt the reality of the experience, nor does he suggest that it has an origin other than the Holy Spirit. It was, nevertheless, one of the disruptive factors in the Corinthian church, and Paul said that its members would be far better off doing other things.

Speaking with tongues is entirely absent from the story of Jesus. Every other evidence of the Spirit mentioned in the New Testament is found in the life of Jesus, but this one! Since Jesus is our example, this makes it conclusive. It is not to be sought and if it occurs it requires to be controlled.

This has been quite a long preamble to the answer to the question, because I believe that Christians should look carefully and think clearly about the events of Pentecost. If I were explaining these to a non-Christian I would not worry much about the accompaniments of the gift of the Spirit unless he raised them. I would seek to present the real meaning of the occurrence. This will be attempted next week.

Spotlight On Glen Iris

A spirit of eager anticipation and goodwill marked the informal opening session of the College on Feb. 17. Principal E. L. Williams welcomed the large group of visitors who joined in the meeting. Miss Edna Vawser, a former student, and missionary from India, brought greetings from missionary workers on the field, and other representative speakers extended good wishes for the College year.

The Public Inaugural Session took the form of a Garden Party on Saturday, Feb. 20, in the grounds of the College. The day was fine and very warm, and many friends gathered. All enjoyed the delightful informality of the occasion and the opportunity for meeting new and returning students. F. P. Chipperfield, the Chairman of the Board of Management, presided, and Principal Williams introduced the large number of new students and presented prizes to

students who had earned them during 1964. Musical items by Alan Fletcher and Margaret Luhrs were much enjoyed. Will Thornton responded to the welcome to new students. Afternoon tea was served by ladies of Bambra Road church and the College Ladies' Auxiliary.

Many enquiries and applications are coming to hand concerning the College Correspondence Course for Church Workers, which is to commence early in April.

We acknowledge the receipt of a generous gift from an anonymous donor to assist a student or students through the College Bursary Fund. This is greatly appreciated.

The Extension Lectures will re-commence on Friday, March 19, at 7.30 p.m. for any folk who can attend. Note the information in other columns of this issue. Principal Williams and Dr. Bowes will take the first classes.

HERE AND THERE

BOOKS FOR NEW HEBRIDES

(Kingsford, N.S.W.). Y.P. are collecting money with a view to purchasing books required by Dr. Coulter in the New Hebrides . . . We are glad to welcome back Mr. Wilson and family from their holiday. Max Wilson is spending a short time in Sydney while undergoing treatment. . . . Recent speakers have included Mr. Forster, Sudan United Mission, C. Thomson, and Alan Leane, en route to Taree to take up his new appointment.

SECRETARY STEPS DOWN

(Hobart, Tas.). At the annual business meeting on Feb. 17, Max Atwell stepped down from the position of church secretary after nine year's service. A minute of appreciation commending him was passed unanimously. The incoming secretary will be Laurie Boxhall. Another appointment of interest was that of John Heard to the position of Bible School supt. He replaces Max Wilkinson, who will be going to Canada in March . . . On March 3, the Ladies' Fellowship will be visited by Mrs. Newham, Vic.-Tas. Women's President, and on March 4, G. S. Brown, and probably W. W. Saunders, of Vic.-Tas. Conf., will address members of the church.

MEMORIAL HALL

(Asquith, N.S.W.). Progress on the Alfred Winter Memorial Hall is well under way. There have been several working bees to assist the builders in this and it is expected that the hall will be ready for use by May, 1965 . . . Miss Rosalie Rofe screened slides of the Mission work in New Guinea, and another missionary service was conducted by Mr. and Mrs. Piepman, from the Far East Broadcasting Co.

"CHILDREN MAKE YOU THINK"

(Vic.). For several years a weekly programme on Thursday evenings, at 7 p.m., from Station 3AW, and compered by Norman Banks, has been broadcast under the aegis of the Council for Christian Education in Schools. In half-an-hour, a panel of four ministers endeavours to answer questions submitted by the radio audience and preferably those asked by children.

The panel comprises Alec Fraser (Chaplain of Scotch College), Vivian Roberts (Chaplain of Wesley College), David Hibbert (Chaplain of Coburg Technical School) and Victor Maddick (Director of the Council).

Questions which young people ask are always welcome, and readers are invited to send them to Station 3AW.

National Diary

MARCH

- 7 S.A. Opening of Bordertown Chapel.
- 7 W.A. Youth Choir practices commence.
- 9-10 S.A. Northern Conference at Balaklava.
- 11 S.A. Superintendents' Conference at Grote-st.
- 11 S.A. K. E. Pitt inducted at Murray Bridge. Bond-Bowden mission commences at Clovelly Park.
- 15 S.A. Ministers' Luncheon at Grote-st.
- 16 S.A. Engaged Couples' course commences.
- 16-17 S.A. Baptist Church of Christ Ministers' Camp - Longwood.
- 22 * Mrs. Edgar Lawton on Daily Devotional.
- 22 S.A. Beginners' Dept. Conference at Grote-st.
- 25 S.A. Annual meeting. Girls' Basketball Association, Grote-st.
- 26 S.A. Baptist Church of Christ Administration Camp.
- 26-28 S.A. G.L.B. Pioneers and N.C.O.'s Camp at Mt. Barker.
- 26 S.A. C.F.A. Agents' Tea at Grote-st.

* All States.

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VICTORIAN FRESHMEN

(Melb.). On March 16, graduates of the Churches of Christ University Association will be hosts at the annual dinner to "freshers" beginning University studies. The names of freshers should be forwarded immediately to G. C. Legge, 1 Danson-st., Highett, S.21. The Association also subscribes the Churches of Christ contribution of £100 towards the chaplaincy provided by the churches at Monash University.

MOVEMENTS

GATTON INDUCTION

(Qld.). An impressive and challenging induction service was conducted by Harold Finger, of Toowoomba, on the morning of Feb. 14, when Maurie Pieper commenced his ministry with the Gatton church. On Feb. 18, the ladies of the church were joined by ladies of the Ma Ma Creek church in tendering a special welcome to Mrs. Pieper, which concluded with a luncheon in the Gatton hall. The following evening a public welcome was extended to the Piepers, when representatives from various centres were present - Pastor S. Lane (Baptist) from the Ministers' Fraternal; Councillor Windolf, the Gatton Council; Don Risson (South Qld. Conf. of Churches of Christ); F. Winter (Ma Ma Creek), and a representative of the Christian Business Men's Committee also expressed words of welcome. J. Buhse, elder, spoke on behalf of the church. An excellent musical programme was presented by the Joytones (Toowoomba), Kay Dean, Glen Wegner and Max White (Melbourne).

MINISTRY COMMENCED

(West Moreton Circuit, Qld.). R. H. Holt has commenced ministry with the Marburg-Lowood churches. D. Usher (Rosewood) and B. Hinrichsen, are preparing to enter Kenmore Christian College. Rosewood will conduct "Go Tell" Teaching Campaign, in March, in preparation for mission later in year . . . Rosewood will begin building a hall very shortly. Rosewood Women's Fellowship birthday luncheon very successful. Mrs. J. Flint, of Redcliffe, was guest speaker. Mrs. N. Hovard visited Rosevale and Rosewood women to interest women in the All-Age Women's Camp in March. 40 young people climbed Mr. Walker, followed by film evening at A. Baill's home.

R. V. AMOS FOR SURREY HILLS

(Blackburn, Vic.). The minister, R. V. Amos, has notified the church that he has accepted an invitation from Surrey Hills, Vic., to serve as minister there at the close of his present term at Blackburn, in Feb., 1966 . . . Mrs. N. Newham was speaker at a combined meeting of ladies' afternoon and evening groups. . . . W. Parker has been appointed supt. of Primary Dept. of Church School, and Mrs. Wilson as leader of Good Companions . . . E. S. Sanders was guest speaker at C.W.E.F. . . . A church baseball club has been formed, with R. V. Amos as pres., and B. Marston, T. Steele and L. Rutherford as office bearers.

STEWARDSHIP RENEWAL

(Ann-st., Brisbane, Qld.). The Stewardship Campaign for Planned Budget giving to the church has now been functioning for two years, and plans are now being made for a Renewal Campaign next month, by a special committee, under the chairmanship of R. Proud . . . Miss Janice Auld has assumed the duty of producing the church weekly paper, "The Messenger," thus relieving our minister . . . From March 7 members have been asked to be in the church each Sun-

WORSHIP TABLE

(Hamilton, N.S.W.). A special service was held on Feb. 7, when a beautiful table, presented to the church by Mr. and Mrs. Butts and family, was dedicated to the memory of their son Warren Butts. Warren was lost on H.M.A.S. "Voyager" on Feb. 10, 1964. On behalf of the young people of the church a floral tribute was placed on the table by Peter Looney . . . Ken Tregloan, who commenced teaching at the Ingleburn High School, was presented with a copy of the Scriptures from the church . . . During his time of furlough from the Carnarvon Mission Station, Mr. Ogilvie gave an enlightening address on the activity and expansion of the Mission . . . Hamilton was host church for the Churches of Christ Convention held on Feb. 20. R. Elbourne, minister, Lane Cove, was guest speaker at both sessions. A special musical programme was arranged and the film, "The Family Altar," was screened.

DISTRICT REVIEW

(Maryborough - Baddow - Hervey Bay, Qld.). There were 46 decisions for 1964. 41 of these remain in fellowship. There were also 8 reconsecrations . . . Members of the Social Service Committee will inspect proposed site of latest Aged Christians' Home to be erected in State at Baddow . . . 178 young people attended State Youth Convention at Hervey Bay on Australia Day weekend. There were challenging studies and addresses, with several decisions . . . Len Musch, of Temperance League, addressed church and young people's meeting on aspects of his work.

CHURCH PLANNED

(Wellington Point, Qld.). At a special meeting on Jan. 24 it was decided to establish a Church of Christ in this district. Mr. Cane chaired the meeting. Officers elected were: preacher and elder, W. H. Nightingale; deacon, Mr. Gordon; deaconesses, Mrs. Gordon and Mrs. W. H. Nightingale; financial sec., Mrs. W. H. Nightingale. It was decided to seek affiliation with Conference. Mr. and Mrs. Mervyn Gordon were received into membership from Murwillumbah. We are busy raising funds toward the purchase of a piece of land in the district.

HOME FROM NEW GUINEA

(Gilgandra, N.S.W.). Sister R. Mudford returned from New Guinea and has now entered Woolwich Bible College for the missionary course . . . Bryce Hartin, from "Ambassadors for Christ," conducted series of meetings, where three young men and two ladies dedicated their lives to Christ, three of them being from the Balladoran Reserve.

1965

day morning at 10.50, for ten minutes of prayer and meditation prior to the service. The object is to generate a quiet atmosphere of reverence before the service commences . . . As their share in the giving of Christmas Cheer, the Intermediate Christian Endeavour organised a gift parcel for Miss Dorothy Howden, a missionary at Tung in New Guinea, and many items were for use in her work. In her letter of thanks Dorothy stated that the native people were particularly grateful for the wool, as there is a waiting list of those wanting to make blankets.

ADDITIONS AT WINGHAM

(N.S.W.). Last year 14 were added to the church, 12 by faith and baptism. So far this year five additions have been made, one by faith and baptism and two by transfer, two by restoration and transfer. A married man was baptized. Attendances at meetings are increasing. The Bible School has new scholars and five new B.S. teachers have begun this year after a course of training last year. Three of these are converts from the mission last year . . . Consideration is being given to another mission in Wingham. Church offerings have increased. . . . Attendances at the midweek Revival Fellowship are improving since the holidays. The study is based on Dr. Elliott's booklet, "Continuing Steadfastly," for the benefit of new converts. At request of church prayer partners, an extra prayer meeting is being held each Thursday afternoon in cottages . . . G.L.B. members are studying a Bible course in preparation for a G.L.B. Badge of Merit.

DIXIE WILLIS HOME

(Fremantle, W.A.). The church welcomes home Dixie Willis from competitive running and is pleased to have her assistance again in young people's work and Bible School. This work is encouraging at the present time. Christian Endeavour Societies are creating interest. A young man was baptized during the gospel service on Feb. 21 . . . Miss George recently celebrated her 92nd birthday.

Circulation Corner

PROSPECT PLEASES

(S.A.). There has been a most encouraging response from South Australian churches to the call for "Christian" assistance. Prospect is another church to call for six additional copies each week.

HONOR ROLL

(S.A.). Koongarra Park joins the honor roll. The church there has taken out two subscriptions for distribution purposes and made a donation of £5.

STRATHALBYN ALSO

(S.A.). The Strathalbyn church has forwarded the names of three new subscribers and a donation of £2.

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BUILDING

(Auburn Dist., N.S.W.). The construction of the new church buildings continues. At the moment though, operations have ceased temporarily while the builders wait for the foundations to completely dry and set . . . Our minister, H. T. Davies, was leader of a Bible Study Youth Camp organised by the Dept. of Christian Education, N.S.W. . . . One of our young men, R. Kallmier, is entering N.S.W. Bible College at Woolwich this year . . . The Bible School picnic this year was a great success. Many parents of the scholars were contacted for the first time. Many were impressed with the picnic and have given an indication that they might attend church services.

ADULT EDUCATION

(Lane Cove, N.S.W.). The Adult Education activity recommenced for 1965 on Feb. 3 with dinner, followed by a film - attendance approx. 75. "Summons to Unity" is the study programme . . . Our minister, R. B. Elbourne, was the guest speaker at the Convention of our Newcastle churches in February . . . The I.C.E. group, 30 strong, visited the Croydon Guest Home and conducted their meeting. The Home guests joined heartily with our young people in the singing, Matron Jeanette Bullock assisting with the piano-accordion accompaniment. A film made by the I.C.E. group completed the programme.

NEW PHASE

(Albion, Qld.). With the coming of E. Watson, as student minister, and assistant to Dr. J. Jauncey, a new phase of youth work has begun. A special drive on C.Y.F. lines has been successfully launched on Friday nights in an effort to increase and consolidate the work among the young people. In recent weeks Dr. Jauncey's messages have continued to attract interest beyond the normal membership. Average attendances during February were 153 (morning) and 89 (evening), the best in February for many years.

FIVE FOR WILLIAMSTOWN

(S.A.). At the last Board meeting it was decided to purchase five copies of the "Christian" each week for distribution to families in the town.

DONATION FROM DULWICH

(S.A.). The church at Dulwich has donated the sum of £5 as an expression of confidence in "The Australian Christian."

LONG-TIME SUBSCRIBER

In this issue there is an obituary notice for Mrs. A. Paradine, previously Mrs. Bade, of Rosewood, Qld. She was a subscriber to the "Australian Christian" as long as her family can remember. Unfortunately, our records do not go back far enough to check how long. It would be interesting, however, to know how many present subscribers began with issue No. 1.

"ZILLMERE LOUTS ARE PEOPLE"

In the "Nundah Express," a Queensland newspaper, a news item referred to young people of Zillmere as louts and recommended strong measures in dealing with them. Ron V. Holt, the minister of the Zillmere Church of Christ, wrote the following letter to the editor of the "Express."

Sir — Before we get to know anyone, we must live with him. It is because I have lived with and amongst these young lads of Zillmere, Qld., that I know them as individuals, and am able thereby to elaborate on their disadvantages and their possibilities.

With all due respects to the news item published in the "Express" recently, I would question very strongly the methods of force suggested by the Zillmere Progress Association in order to overcome Zillmeres Youth problems.

Calling them louts is both untrue and foolish.

Most of these young lads come from good homes, but activity for the channelling of their energies is limited to Zillmere. It may seem irreverent, but along with my clerical collar, I have worn leather jacket and jeans and become one of them in order to get to know them.

If you object to this I must piously point out to you that our Lord became one of us in order to bring us to himself and a parson's job is his continued.

LIMITED.

In getting to know them I have found that this limited activity problem is a very real disadvantage to them.

In Zillmere you may go horse-riding, milk-bar lounging, bicycle riding, hot-rod burning, motor bike racing, and to a limited array of church socials, second-rate film screenings and barbecues.

There is no real community centre in Zillmere in which these lads may expend their energy.

If the various citizens of the community would be enthusiastic about using their criticism strength on something positive, then if they discovered patience and understanding, they would use the youth hall near the police station and would begin to share with the churches the purposeful task of occupying these youngsters.

This does not mean we have to throw all discipline out, or that we have to become softies, but at least it's a happy medium compared with the extremely negative suggestions of the Zillmere Progress Association, such as the increase of police facilities, etc.

There will always be some problem, but after all adults aren't so very guiltless when it comes to causing community strife either. Besides this, any worthwhile task brings with it times of fail-

ure, exasperation, exhaustion and noisy hard work.

Let's not be over harsh on the progress people. After all, what is the church doing with its empty halls and enthusiastic members?

It's O.K. to send young doctors, nurses, schoolteachers and parsons to brave it amongst the "crocs" and quicksands in missionary work, but a few stovepiped pairs of jeans and some unusual noise makes the church at homeland feel persecuted, harsh and unwilling to preach the gospel, except when all is comfy.

JUKE-BOX.

I'm very glad few of my congregation are like this. They've even put up with a juke-box in the hall, bad language, cheeky comments about voluntary supper preparation and many other experiments in this field, and what is more they are still putting up with it in my latest commencement of a Monday night Teenage Club in our modern youth hall behind our church in Zillmere-rd., opposite Zillmere Picture Theatre.

At least we are getting somewhere!

Why, it's even come to where two of these so-called louts are reading the lesson next Sunday evening, some are having debates with our Youth Fellowship members, and others come to my study and "den" at home and ask questions of me, after which they discuss general topics sensibly whilst my obliging housekeeper serves them tea, Milo and biscuits.

Whilst we dub them as louts and treat them like a mob of arch-enemies,

we shall never discover their individual possibilities.

Please forgive me, parishioners and progress people, but I've discovered that these young lads have possibilities which outshine the traditional churchman and conventional citizen, and whilst we cut them off from our quiet little squared-off make-believe world, we do perilous injury to the church and the community.

There are talents amongst these youngsters. Some have speaking abilities, some have musical perception, others have organising capacity and some are born leaders.

If we will recognise these possibilities and encourage their right use, the community of tomorrow will outshine our generation, but it means tolerance, understanding and hard work amongst our youth of today.

Let's have some action and let's cut all this pessimistic attitude towards 1965 youth and realise they're not enemies but individual lives for whom we are responsible as intelligent adults, and if they fail then it's our fault for not being "big and ugly" enough to help ourselves by helping them.

There are no louts in Zillmere, but there are some bonza kids waiting to be wanted, encouraged and used, despite a few faults, and they know we are not perfect either.

RON V. HOLT,
Minister, Zillmere Church of Christ, Queensland.

Department of Social Service

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Churches of Christ Centre,
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Word Studies In The New Testament

No. 14 — FEAR :: BY RANDALL T. PITTMAN

The Oxford English Dictionary includes in its definition of the noun "fear": painful emotion caused by impending danger or evil, state of alarm; reverence (the fear of God). Similar means are given for the verb.

A study of the New Testament usage of words for "fear" must take note of a distinction as in English between the painful emotion and the reverence due to God.

In the Authorised Version the noun "fear" is a translation of

(1) *deilia* in 2 Tim. 1: 7. Used only here in the New Testament. The kindred verb *deiliao* is in John 14: 27, and the adjective *deilos* in Matt. 8: 26; Mark 4: 40; Rev. 21: 8. All these words can be found in the Septuagint and in non-Biblical Greek. The meaning is "cowardice." The Revised Standard Version translates 2 Tim. 1: 7 "timidity," and the New English Bible renders the phrase "craven spirit."

(2) *eulabeia* in Heb. 5: 7. where the Authorised Version reads, "was heard in that he feared" (Revised Version, "for his godly fear"), and Heb. 12: 28, where the rendering is "godly fear." These are the only instances of the word in the New Testament. The kindred verb is used in Acts 23: 10; Heb. 11: 7. The noun is used in Classical Greek, and in the Septuagint, in the sense of "anxiety"; but in later Greek, especially the New Testament, the sense of "reverential awe" is found. In Heb. 12: 28 there are two words, with textual variation. One is *eulabeia*; the other

is in some texts *deos* (awe), in others *aidos*. "Reverence" is the translation of *aidos* in the Authorised Version; "shamefacedness" in 1 Tim. 2: 9.

(3) *phobos* in many passages. Other translations in the Authorised Version are "sore afraid" (literally, "they feared with great fear"; compare Mark 4: 41); "terror" (Rom. 13: 3; 2 Cor. 5: 11; 1 Pet. 3: 14). The exact meaning of *phobos* must be determined by the near and remote context and other factors. In some verses the reference is to physical alarm; in others it is to respect due to authorities; in the highest sense the reverential awe felt in the presence of the Lord. The word is very common in the Septuagint, and this meaning of reverential awe is to be seen in passages such as "The fear of the Lord is the beginning of wisdom" (Prov. 9: 10).

The related verbal forms have similar varieties of meaning.

Dr. Swete, in his commentary on "Mark," wrote concerning Mark 4: 41: "An awe of the Presence of Christ generically different from the fear which sprang from want of faith in him — indeed its direct opposite. This miracle came home to the apostles above any that they had witnessed. It touched them personally: they had been delivered by it from imminent peril. It appealed to them as men used to the navigation of the Lake. Thus it threw a new and awful light on the Person with whom they daily associated."

Victorian News

FOR THE BOWL

(Ringwood, Vic.). The Bowl of Remembrance offering was over £40 . . . The every member present Sunday, on Feb. 14, met with a fine response . . . The B.S. teachers have commenced a three weeks' training course . . . At the Clubs' commencement service on Feb. 21, the film, "Heritage to Destiny" was screened, followed by song fellowship at home of Mr. and Mrs. C. Mott . . . Mr. and Mrs. Parson leave for Britain on March 2 for nine months.

EXPLORERS EXPAND

(Chelsea, Vic.). Explorer Club continues to expand, this year introducing a new group. There are now midjets, juniors, intermediates (new group), and seniors . . . Last year just over 9,000

copies of Church News were printed and distributed by Editor, L. Smith . . . Many girls and boys attended the various camps during the holidays . . . Mr. Thomas and family are back from caravaning trip . . . In tennis our two "B" grade teams have reached the finals . . . Sympathy of the church was extended to Mrs. H. McDonald, formerly of Preston, at the sudden death of her husband.

ASSISTANT MINISTER WELCOMED

(Hartwell, Vic.). The church welcomed C. Miller (C.O.B.), as assistant minister, also Mrs. Miller and family . . . The C.Y.F. studied the topic, "What will we do with our Sundays? . . . At the first C.W.E.F. meeting for year guest speaker was Mrs. E. Frecker, who showed slides of her recent trip overseas . . . Prayer meeting group visited Nth. Balwyn for quarterly H.M. prayer rally . . . Bible School picnic was held at Ferny Creek.

AWAITING MINISTER

(Horsham, Vic.). Since T. V. Weir left to minister at Warragul, local brethren have given preaching and visitation service. B. Baxter will commence in August. . . R. Eldridge spoke at a special youth rally on Feb. 20 . . . Barry Cutchie leaves for Queensland Bible College to train for the ministry . . . A. Cutchie and A. Harmer have been re-elected elders.

BALWYN BROADCAST

(Vic.). Morning service broadcast over 3DB was well received. The minister, L. F. Barker, gave the sermon . . . Evening service was assisted by I.C.E. and later 30 youth enjoyed coffee hour, singsong and fellowship . . . C.W.E.F. entertained the C.W.F. at their first meeting, thus giving each group an insight of the work of the other . . . The shoppers' service is still holding the interest of the community.

"CHRIST IN CONFLICT"

By HAROLD J. WHITNEY.

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Anglicans and Baptism . . .

IN ENGLAND

(London). On the basis of a poll involving 341 clergymen and 727 laymen, the Church of England Newspaper reported here that it found major concern about the Anglican practice of infant baptism. While the poll was "nation-wide" in the sense that it reached all corners of England, it contained the opinions of only 341 of the 17,000 full-time clergymen in the church.

The journal undertook the sampling following the resignation of two pastors in December over the "infant baptism issue" and the announcement by two others that they would not carry out the ceremony in their parishes.

"Deep concern" about the practice of infant baptism in the "secularised" society of the 20th century was also expressed by several Anglican clergymen who attended an ecumenical conference at Swanwick, Derbyshire, in January.

Clergymen participating in the poll indicated that they are not satisfied with the church's practices on infant baptism, but they do not believe in abolishing that practice; they believe (6 to 1) there are good Biblical reasons to baptise children of confirmed members and hold (2 to 1) that such ceremonies should be held only for children of confirmed members. Also, Anglican

clergy are split on the vows said by godparents (172 for, 155 against).

Laymen polled are overwhelmingly opposed to current church practices involving infant baptism (552 to 169) but are equally opposed to abolishment of the rite (455 to 268); they feel there is good Biblical reason for infant baptism for children of confirmed members (402 to 286), but hold the vows said by godparents should be stopped (410 to 269). Also, they oppose restricting such baptism to children of confirmed members.

In an editorial comment the journal said the prompt and widespread response might be held to suggest that infant baptism is of more concern to many members of the Church of England than any of the "big subjects" such as Anglican-Methodist relations, religionless Christianity, M.R.I., and other areas "which are commonly believed to be of first importance." —E.P.S.

IN AUSTRALIA

(Perth). Several hundred people saw the public baptism of Leslie Ross, a 23-year-old breadcarter of East Perth, in the Swan River at Crawley, yesterday.

Brought up in a non-Christian home, Mr. Ross was recently converted to the Anglican faith, and was baptized by total

immersion by the rector of St. Alban's Church, Highgate, the Rev. Bryan Hall.

As the church's musical group, with guitar, violin, double bass and clarinet, played the opening bars of a hymn with a modern beat, many bathers left the water and nearby picnickers joined the crowd.

Dressed in white shirt and shorts, Mr. Ross, who was the group's violinist, played two hymns before becoming the central figure in the service.

As the service progressed, Mr. Hall removed his surplice, cassock and sandals, and wearing black shorts and shirt with a white clerical collar, led Mr. Ross by the hand into the water.

As Mr. Ross knelt, several yards from the shore, with head bowed, the priest pushed his head gently into the water and he remained submerged for several seconds.

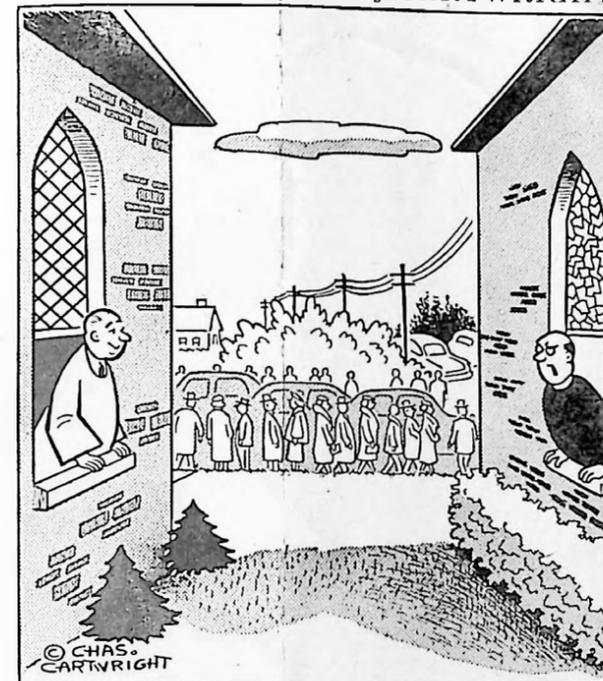
Mr. Ross said that he had requested the river baptism as a public profession of his faith and in the hope that it would make the baptism service more meaningful to others.

He will be confirmed by the Coadjutor-Bishop of Perth, the Right Rev. T. B. McDonald. ("The Age," March 1, 1965).

REFUGEES

The World Council of Churches' Service to Refugees helped resettle 869 persons in January; 382 from Greece and 96 from Hong Kong. A total of 505 went to Australia and 263 to the U.S.A. —E.P.S.

Church Chuckles by CARTWRIGHT



"Let's keep the competition clean, Crenshaw — after all, FREE COFFEE!"

CARTOON COMMENT

Competition between churches and denominations may have some disadvantages, but these are more than outweighed by the value of Freedom of Worship in this country. At the present time, there is, moreover, an increasing awareness of the need for less competition and increasing co-operation between Christians of different denominations. All of us will profit from seeking to understand another church's insight into the meaning of Christian faith: provided we do not neglect first of all to learn to understand our own!

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March 6

DESIGN FOR PROGRESS

1. The unceasing pursuit of the biblical faith and courageous obedience to its high demands.
2. The development of one common life in the church so faith and spiritual vitality make us worthy to receive and sustain and put to work — the new disciples of this generation.
3. An increasing measure of liberality and cheerfulness in the management of our lives and resources as God's stewards.
4. A relevant church dealing with Christian solutions to the real issues in our world where moral and spiritual leadership is called for.
5. The development of structure and order to manifest the nature of the church and to carry our share of responsibility for the world mission.
6. Implicit trust that in all things God is working for good, and that his mercy and grace are sufficient to make our efforts worthwhile whether we are abased or abound.

—A. Dale Fiers, Exec. Sec., International Conv. in "The Christian."

"THE AUSTRALIAN CHRISTIAN" 50 YEARS AGO 1915

George . . . From the Field. Auckland: W. R. Hibbert's homecoming has been a season of joy. With zeal, ability and energy he has rendered good service . . . Glenelg: The church heartily congratulates Captain E. W. Pittman on his appointment to the South Australian Military District . . . Mundalla: The first wedding has been celebrated in the chapel. Eva Milne was married to Edwin . . . of Kaniva, Vic. . . . Enmore: The Home Mission offering reached £78/4/- . . . Here and There: J. Whelan was welcomed as evangelist at Footscray . . . Despite a thunderstorm which delayed work by three hours, the workers on the new Subinco chapel had the roof on before dark. Under electric light the work went on until 11 p.m. Three happy services were held on the Sunday, A. W. Connor preaching.

The Australian Christian.

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OPEN FORUM

NEW FEATURE.

To the Editor,

I wonder, sir, if you should not be a little more careful in your new feature, "Things I'd Like to Change!" In the latest issue it read like this: Things I'd Like to Change — No. 1, Cyril G. Flood. I cannot help feeling that you did not really mean it this way.

Seriously, though, I would like to add another suggestion to the valuable ones Mr. Flood makes concerning Federal Conference. It is this. If the Churches decide to get their ministers there, would it be possible for them to have a couple of days of intense study and discussion of theology. This happens at State levels. I believe that it is needed at the Federal level, lest there be the tendency for certain brands of theology to be associated with certain States. It would do us all good to look again together at the great truths of God and the gospel through the eyes and minds of our brethren. —G. R. Stirling.

MAVIS BRAMSTON SHOW.

To the Editor,

Adelaide has now received the doubtful pleasure of viewing the "Mavis Bramston Show" on one of the television channels. This so-called entertainment is so lacking in common decency and good taste that one is amazed that the censorship of the country permits it, let alone responsible people showing it for public consumption.

May I ask if it is possible that the Federal Department of Social Service of Churches of Christ might take this matter up at the highest possible levels of Government and public opinion? I submit that the Department should:

1. Make immediate approach to the Federal Government seeking their ruling on what constitutes offensive matter, and pointing out to the leaders of Government that the time has surely come for a halt with this programme.

2. Make an approach to the leadership of all churches in Australia to make a united Christian protest.
3. Seek the active participation of members of Churches of Christ in lodging protest through their State and Federal representatives.

4. Indicate to the sponsors of such a programme that their association with it does little to encourage the patronage of the people.

—E. P. C. Hollard, S.A.

WINSTON CHURCHILL.

To the Editor,

Your editorial eulogies of Sir Winston Churchill seemed inappropriate in a Christian journal. However, even more inappropriate was a letter sent from the Conference Executive of our churches to ministers in Victoria and Tasmania commending the suggestion that we make some reference (presumably favorable) to Sir Winston Churchill in sermons on Feb. 28.

Christian ministers are charged with preaching Jesus Christ, the person who said, "Love your enemies and pray for

those who persecute you." What is more, ministers are expected to hold the Bible as their authority and rule of life — and the Bible says, "Repay no one evil for evil" and "... never avenge yourselves."

How can Christian ministers remain true to their charge and yet make favorable mention of the man who is best remembered for saying, "There are no lengths of violence to which we will not go"? And remember that he is also noted as the man who unleashed the hell of aerial bombardment of Hamburg, Dresden and Berlin. In Berlin alone more than 1,200,000 people were disintegrated or incinerated, and these attacks were described by Churchill as "experiments — not certain to achieve a military objective." How heartless and cynical can a man become?

Remember also that Paul wrote, "... in humility count others better than yourselves" and then recall that Churchill dismissed the great Gandhi as a "half-naked fakir." Paul went to say, "Look not only to your own interests, but also to the interests of others." Churchill said of the question of India's independence, "I have not become the King's First Minister to preside over the liquidation of the British Empire."

Such statements and attitudes betray a character basically in tune with the world and estranged from Christ. Therefore let the world praise him, but let Christ's Church be silent. It is not right for Christian ministers to praise

Church News

LADIES SUPPORT COLLEGE

(Southport, Qld.). Ladies' Fellowship collected £21/10/- as donation to Queensland's Bible College. . . . Mr. Winter, of Ma Ma Creek, was a recent guest speaker. There were 36 visitors. . . . Mrs. Pinkham was baptized. . . . R. Acland is minister.

ONE MINUTE ON T.V.

(Canberra, A.C.T.). The minister, G. R. Stirling, commenced an experimental series of one minute talks at peak time on Channel 7, for the Christian Television Assoc. He has also been compering discussions on the Sunday afternoon session. The C.T.A. held a training course for ministers in our church hall. . . . The monthly Men's Luncheon for discussion and Bible study has recommenced. . . . Rex Chamberlain addressed a packed church on Feb. 21, when youth groups paraded. . . . The young people's monthly Dinner Club discussed "The Christian in the World" on Feb. 25. . . . 300 attended the S.S. picnic at the Cotter Reserve.

EN ROUTE

(Cottesloe, W.A.). On Jan. 31 the church had fellowship with Mr. and Mrs. Roger Ryall as they passed through Perth on their way to serve on the mission field in India. Mr. Ryall gave a challenging address to a large congregation at the morning service. On Feb. 3, at a farewell service, we offered prayers of dedication and expressed our good wishes to Mr. and Mrs. Ryall and their children, Phillip and Heather. The church has accepted Mrs. Betty Ryall as our Living Link on the mission field. Good wishes

a man for embodying all the vices of vengeance, greed and racism. . . . it is only right for us to proclaim Christ as being opposed to all such forces which divide men from their brothers.

T. Lane, Vic.

FIFTY YEARS AGO.

To the Editor,

With reference to an item in "A.C." (30/1/65), "Fifty Years Ago," referring to the drunken and riotous behaviour of Australian troops in Egypt in 1915, I take up a pen in defence of my comrades who have been libelled in this item. If you would observe, in many of our church buildings in existence then, the extensive lists of names of members who volunteered for "Active Service Abroad," on Honor Roll boards, including Ascot Vale, Lygon Street, and many others, as well as many Churches of other communions, and branches of the Rechabite order, you would realise that many thousands of the allegedly drunken troops had had their names inscribed on those Honor Rolls. With the passing of years, not many are left now, to speak for themselves, or to be remembered on April 25 this year, so I feel that, as one of the few, I must protest at such a general statement being made, which I know to be untrue and or grossly exaggerated.

—Frank Mason, Vic. (formerly No. 139, 2nd Field Ambulance, 1st Aust. Division).

also to Mr. and Mrs. Fletcher, and their son Stewart, as they return to New Guinea, via Melbourne, and one year's study at the College of the Bible. . . . At the annual business meeting on Feb. 17, Mr. Powell tendered his resignation as from Dec. 31, 1965. Officers elected were A. Blundell, J. Christie, R. Christie, V. Cousins, R. Ellement, C. Goodier, C. Jackson and F. Moody.

£120 FOR BOWL

(Ormond, Vic.). Donations to Christmas Bowl Appeal was £120. All clubs and auxiliaries have resumed for the new year. Forty young people held weekend camp at Pt. Lonsdale, Feb. 12 to 14, returning in time for evening service. One young man made his decision. . . . College of the Bible student, W. A. van Leen, has been welcomed as youth helper. . . . Harvest Festival was held on Feb. 28 and goods were handed to Mr. van Leen for College use. Two young people made decisions at this service.

W. H. CLAY REACHES 90

The one-time director of Social Service in Victoria celebrated his 90th birthday on March 4. Mr. and Mrs. Clay have their membership with the Burwood church. Mr. Clay is still very alert and enjoys good health. He regularly attends the worship services.

DID YOU NOTICE?

Where R. V. Amos is going? (p. 10).
Who ran out of hymnbooks? (p. 7).
Somebody made a generous gift? (p. 10).
The return of Dixie? (p. 11).
Who earned a trip to N.Z.? (p. 6).
What is a "fresher"? (p. 10).

DAILY DEVOTIONAL CORNER

JOURNEY THROUGH LUKE

Monday, March 8. Luke 11: 29-32. This generation is an evil generation. No sign shall be given to it except the sign of Jonah (v. 29).

When Paul was comparing the Jews with Greeks he said, in 1 Cor. 1: 22 that "the Jews require a sign." The Greeks might be satisfied with reasoning, the evidence of the mind, but it was characteristic of the Jews to want to see the sensational and spectacular. When Moses led the Israelites out of Egypt the presence of God was seen in strange and wonderful happenings. Elijah, considered the greatest of the prophets, was also able to confound his opponents with mighty deeds. If Jesus was a prophet, if God was again near to his people in this man, then he should be able to give a sign. But Jesus refused to give the kind of sign they wanted, and what he did do was twisted by his enemies. When he healed the mentally sick, they said he did it with the help of the Prince of Demons. Jesus did not say that there would be no sign. There would be one more — the sign of Jonah. Jesus meant the sign of his death and resurrection.

Dear Lord, we do not need to see miracles when we can know of your love through faith. Amen.

Tuesday, March 9. Luke 11: 33-53. The Pharisee was astonished that he did not first wash before dinner.

This is not a question of the normal cleanliness before eating meals. This astonishment was in connection with the exaggerated customs of ceremonial bathing. Jesus was apparently without his disciples in this home, and Jesus would not deliberately offend a host by ignoring what was customary. But he would not condone for a moment the superstition and arrogance of these self-appointed religious leaders. They may have gone to great lengths to observe ceremony, but Jesus said that they were hypocrites. What was the use of all this external washing if inwardly they were rotten?

O God, it is easy for us to observe worship customs, help us to do the harder thing that is living for you. Amen.

Wednesday, March 10. Luke 12: 1-7. Beware of the leaven of the Pharisees, which is hypocrisy! (v. 1).

The twelfth chapter begins with more warnings about the Pharisees. Jesus solemnly warned the disciples of the evil of hypocrisy. To be a hypocrite is to

act a part, play a role, to wear a mask. Gradually, the word came to mean to live a lie. This was the thing that Jesus would not tolerate. He could accept the wicked, he could forgive sins, and he could eat with and mix with the disreputable, but he could not remain silent when evil pretended to be good and when lies pretended to be the truth. This kind of mask had to be torn away and the hidden self exposed.

Master, sometimes we pretend to one another and even to ourselves. Help us to be our true selves before you. Amen.

Thursday, March 11. Luke 12: 8-12. He who blasphemes against the Holy Spirit will not be forgiven (v. 10).

The so-called unpardonable sin has often puzzled Christians. How do you blaspheme against the Holy Spirit? Obviously, it is not a simple act. When we learn of the enormous evils that God has forgiven and does forgive, this sin against the Spirit cannot be a few words spoken in haste and heat. Remember the setting of this passage. Jesus began this talk by denouncing hypocrisy and by assuring his hearers it would never succeed with God, who knows our hearts and true selves. Although there is no sin that is beyond God's forgiveness, it is possible to reach a stage of alienation from God where the person concerned can no longer respond to God. He would live the lie for so long that he is no longer able to know the truth. The soul reaches the point of no return.

Dear Lord, you have given us your Spirit to guide us into truth, we shall try to follow in humility. Amen.

Friday, March 12. Luke 12: 13-21. A man's life does not consist in the abundance of his possessions (v. 15).

Here is an untimely interruption. Jesus had been speaking to a great crowd of people about great spiritual truths. One man wasn't even listening. He was so full of resentment against what he thought was unfair treatment from his brother that the things Jesus said missed him all together. Maybe the brother had not been fair, but Jesus had not come to arbitrate between all the people who were having family and other personal troubles. If this man had been listening, there would have been no need for anyone to tell him what to do. Once the way of Jesus is learned, we shall certainly try to change things in ac-

cordance with his will. But if we can't change them we shall have to accept them as they are. A man's life doesn't consist only of the things he possesses.

Lord Jesus, we live in a world of things but we would be ruled by you and not by our possessions. Amen.

Saturday, March 13. Luke 12: 22-31. Seek his kingdom and these things shall be yours as well (v. 31).

Using as a text the man who worried about money or property, Jesus went on to say that anxiety over things can spoil but it can never help life. Notice that we are not told that we are to have no concern and live life with the foolish optimism that because God is in heaven all is well with the world. All is not well. God is concerned, desperately concerned for his people and we must share his concern. All his life Jesus was concerned about people. Never use this passage to justify turning away the destitute from your door. Just before this Jesus told the story of the rich man who had too much but who was still hoarding. Things were ruling his life. Instead he could have been sharing them.

O Christ, we know that when we surrender to things we not only shut people out of our hearts, we also lose our hold on you. Amen.

Sunday, March 14. Luke 12: 32-52. Where your treasure is there will your heart be also (v. 34).

Jesus never made a sweeping condemnation of wealth. He told the rich young ruler to get rid of his fortune because it was ruling that young man's life. He said that the bigger-barn-building farmer was a fool because he was obsessed with things. He told us often about the dangers of wealth, but he did not condemn wealth itself. Here Jesus speaks of the treasure which is our life. Just as a man will invest his money in the things that appeal to him, so man will follow his heart when he invests his life. It is possible to be eminent, successful, and rich, but a fool. It is also possible to have great personal capacities for love and service — and misuse them.

O God, help us to invest wisely the treasure which is our life. Amen.

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For freedom Christ has set us free;
stand fast, therefore, and do not submit
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—Gal. 5: 1.

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Men! whose boast it is that ye
Come of fathers brave and free,
If there breathe on earth a slave,
Are ye truly free and brave?
If ye do not feel the chain,
When it works a brother's pain,
Are ye not base slaves indeed,
Slaves unworthy to be freed?

☆

"I was ruined twice," said Voltaire.
"Once when I lost a law-suit and once
when I gained one."

☆

The Rev. Henry Ward Beecher
Called a hen a most elegant creature.
The hen, pleased with that,
Laid an egg in his hat—
And thus did the hen reward Beecher.
—Oliver W. Holmes.

☆

Definition.

Igloo: An icicle built for two.

☆

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