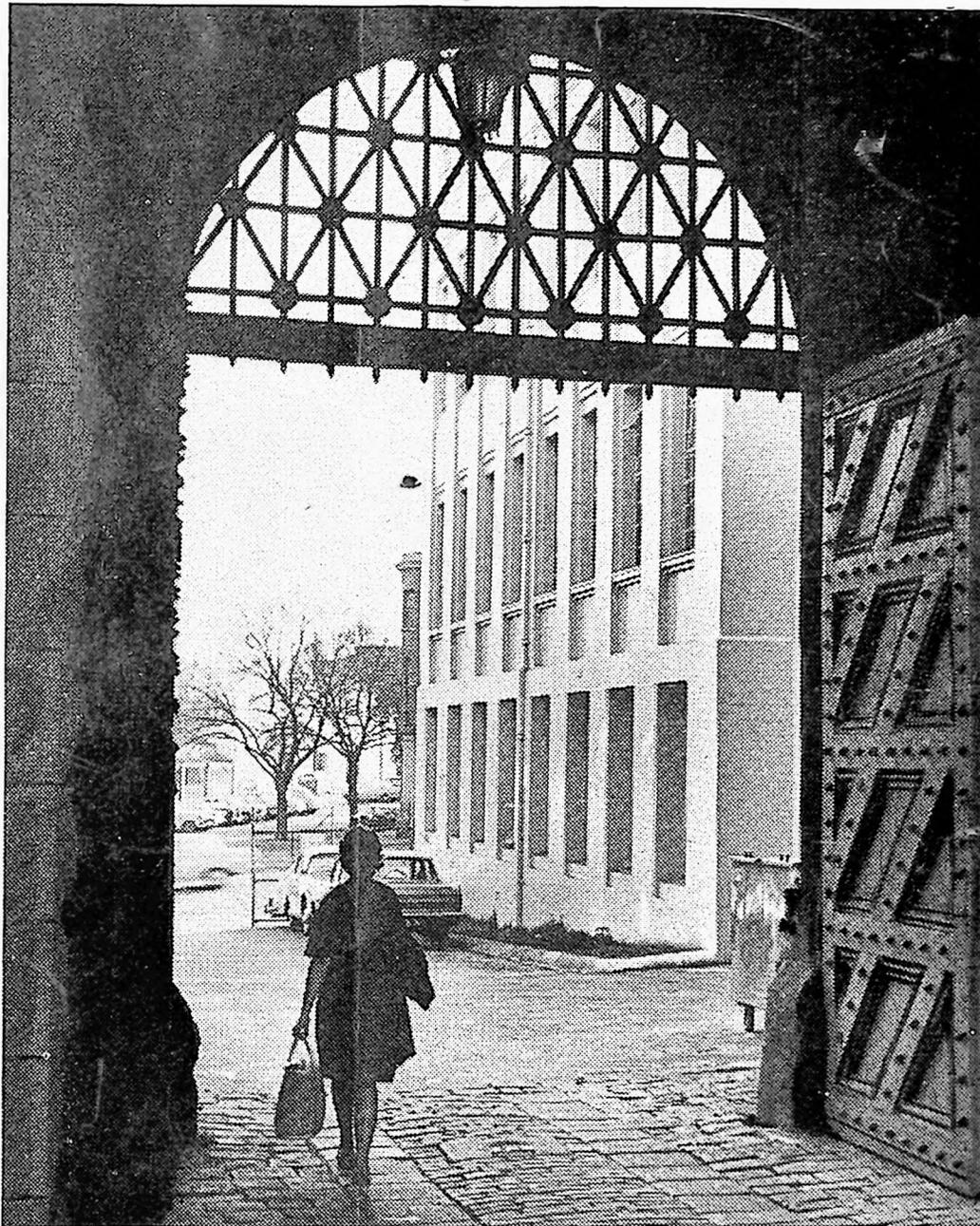


# *Old Gateway* — *New Life*

January 15, 1966



"1965"

— THE YEAR  
OF TENSION

•

TRIBUTE TO  
LARS LARSEN

THE AUSTRALIAN

# CHRISTIAN

NATIONAL WEEKLY OF CHURCHES OF CHRIST

Registered in Australia for transmission by post as a Newspaper.

## CROWDED PAGES

The "Australian Christian" has an Associate-Editor in every capital city. One of his jobs is to arrange for articles to be written. Sometimes he is supplied with a topic, often he is invited to choose one.

It so happened that in 1965 it was hardly necessary to ask the Associate-Editors to arrange anything. Manuscripts just flowed in from every State. The Editor's task was simply to find room for them.

It is a good thing to have this spontaneous writing, but it is important also to plan for the magazine section of the "Christian" to have variety and to have specialists writing on certain subjects.

The "Christian" is a newspaper as well as a magazine, and we have been receiving more news than ever before. There have been up to 70 news items a week from the churches. This, too, is a good thing, but the demands on space increased and some features were squeezed out.

We expect to have more room this year for special articles and human interest features — without cutting down on the space for news. We cannot enlarge the size of our journal. We are still desperately short of subscribers and are losing money each week. One way to gain more space is to drop the "Moments for Worship" page. There has been good interest in this section and we make the change reluctantly.

The monthly women's devotional programme will not be required now that the C.W.F. Handbook is available to supply such orders of service. There will, of course, be regular articles dealing with the life and work of the women of the churches.

You will be pleased to know that the pens and typewriters of Dr. D. W. Crowley, W. R. Hibbert, A. R. Jones, R. T. Pittman and C. H. J. Wright will still be used to inspire, inform and challenge. In fact, the pages of the "Christian" will be as crowded as ever. You will enjoy your weekly visit with all of the churches in the Commonwealth, and you will find 1966 a good year for "Christian" reading.

## LOOKING FOR PEACE

As 1966 begins, the search for peace will commence again — more desperately than ever, because the danger to the world was never greater. This quest is man's hardest and apparently the most hopeless.

There is something about peace that the world has not yet learned. It is this: peace is not just a quest. You don't find peace like finding minerals or new knowledge. Peace is something that has to be made. We talk about making war but we then speak of finding peace.

The answer is clearly set out in the seventh beatitude: "Blessed are the peacemakers, for they shall be called the sons of God." We shall have to find the tools for making peace with the same enthusiasm we have previously used for the making of the weapons of war.

We know that as it takes two to make a quarrel, it will also take two to make a peace. Only the stupidly naive would pretend that peace can come to our embattled world by quoting texts.

It is not enough to talk peace, peace has to be made. It is not beyond our capacity, but so far it has been beyond our will. We can at least start to become peacemakers by recognising that all men are our brothers. We keep on saying that, but we shall have to live this truth. Then we shall share our plenty with those who have too little. We do make a token gift to the world's needs, but our nation's contribution is pathetically inadequate. Not even the Christian community is giving as it has received. Then, if we are truly serious about peace-making, we shall ensure that our peace forces are at least as strong as our defence forces.

This sounds impracticable for our hard, realistic world, but none of the "practical" solutions look like getting anywhere. Our super-armaments are no more a guarantee of peace than were earlier proposals to have no armaments at all. It may be impracticable to talk about peace-making, but if we are on God's side, and we should be, then there is a peace to be made. The early Christians "out-thought, out-lived and out-died" the early pagans. This must be done again.

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• 1965 . . . . .

# A YEAR OF TENSION

1965 was, like all years, a year to remember. It will be remembered because people were born, they married, they died. Exciting things happened. There may not have been so much general joy as in other years, but there was certainly less sorrow than other years have recorded. No one word can tell the story of any period of our complex world, but there is one word that does belong to the year that is gone. That word is tension.

There was a great strain upon us all — in areas international, social, political, economic, educational and personal. We were never off the rack of fear and uncertainty. We were in a state of stress at the end of the year as at the beginning.

The Christian antidote to stress is peace. This does not mean the removal of the trouble, but in seeing beyond it. Christ's strongest moment, and his calmest, was just before the Cross — after he had accepted it — it was never removed from him.

There is a danger that the followers of Christ seek to evade the Cross. Too many of us act as though we can separate ourselves from the world and withdraw from its politics and hurly-burly. We seek to enter our churches and, in

an atmosphere of false calm, sing and pray and escape from the world we hate and fear. Perhaps that is why the church was so seldom on the front page in 1965. When we did get there it was often because church people did peculiar things, we made news because of sensation rather than because of involvement. The Vatican Council, which ended in 1965, was always news, movements for Christian Unity were respected and reported, V.I.P.'s like the Archbishop of Canterbury were pictured and quoted. The Anglican Bishops who wrote to Sir Robert Menzies also made news, and this was because they sought to involve the church in the things that really matter — the things of justice and compassion.

Whether or not the Bishops were right or wrong is still being argued, but even if they were wrong in their recommendations for Vietnam, they were so right in seeing the responsibility of the church to speak to the heart of the world's dangers, troubles, sorrows, and sins.

The role of the church is not to leave the world, our job is to love the world. Love cannot simply look on, it must share. Because God loved the world, the Christ had to share its life. We can never be close to Christ if we deny his mission to serve and share.

## These, then, are some of the things that happened in 1965:

**January:** Sir Winston Spencer Churchill died. He was a legend in retirement, and when he died we lived again the fear, horror, tragedy, bravery and triumph of the worst-ever world war. Churchill was known in every land. For the British Commonwealth, he was the leader of destiny. Even for nations outside the Commonwealth, he became the spokesman of a world striving for but never finding freedom. . . . Do you remember these January headlines?: "110 Killed on Roads in Xmas-New Year Holidays." "Eight Died in Bushfire." "Indonesia Withdraws From U.N." "Barassi Leaves Demons." "Mt. Isa: Unions Roused." "N.S.W. Speaker Resigns."

**February:** The war in Vietnam took a fiercer turn as the U.S. made heavy attacks on North Vietnam in retaliation for the bombing of a U.S. army barracks. The experts kept telling us that this was a war that no one could win, but it was also the war that no one knew how to stop. To make a move for peace might be a sign of weakness to encourage the other side to greater war effort. So the thankless, hopeless war dragged on — for Vietnam twenty years of conflict was still not ended. . . . Do you remember these other items on the front page: Organisers in W.A. were seeking 10,000 signatures for a petition

seeking the release from prison of Dr. Maurice Benn, convicted for the murder of his son. The petitioners called it mercy-killing. . . . Anglican and Methodist delegations to the Australian Council of Churches called for a covenant of unity within five years. . . . Australian parachutists and commandos landed in Borneo. . . . Police persuaded the Victorian Licensing Court to refuse liquor booth licenses for the closing day of Moomba because of teenage drinking.

**March:** The whole world was tense as 2,000 negro and white marchers faced 350 armed State troopers at Selma, Alabama. Two days before, 80 marchers were brutally injured by police with clubs, whips, dogs, and tear gas. Now the prospect of further and greater bloodshed was fearful. The 2,000 included men of many faiths — Protestant, Roman Catholic, and Jew. They were led by Dr. Martin Luther King, a Baptist. The moment for that danger ended as Dr. King said, "Return to your church." But the problem remained. That night in Selma a Unitarian minister was murdered. The President of the U.S.A. immediately stepped up action to achieve civil rights, and gave a call to the nation to end racial injustice. . . . On the front page: "Indonesia Seizes U.S. Rubber Estates." "Dawn Fraser

Barred For Ten Years." Mackie: "A Gunman and Gangster." "Shock Labor Win in S.A. Election." "4,200 Youths To Be Called For Army Service." "Russian Goes for Space-Walk."

**April:** The Cancer Spreads. Suddenly we weren't spectators in Vietnam any more. Almost fifty years to the day since Australian troops landed at Gallipoli, Sir Robert Menzies announced that an infantry battalion of about 1,000 men would fight in South Vietnam. . . . In Victoria, the long awaited Liquor Royal Commission announced the long-expected recommendation for later hotel closing. The churches were still pressing for a referendum. . . . Other items: Nauruan leaders told a U.N. mission that they wanted immediate independence and did not want Australian administration. . . . The Archbishop of Melbourne said that the correspondence between Anglican Bishops and Sir Robert Menzies had done more good than harm. . . . Dr. Frank Knopfmacher was rejected by the Professorial Board of Sydney University after being recommended by the selection committee for a post there.

**May:** After being in office, for 24 years the Labor Government in N.S.W. was defeated by a Liberal and Country Party coalition. Many political observers believed that the decisive factor was the opposition leader's promise of State aid for church schools. . . . Headlines: "Silent Vigil for Peace; 2 Hours of Prayer Protest." "Doctors' Fees Rise." "Aust. Troops Sail for Vietnam." "N.Z. Sends Field Artillery Battery." "121 Killed in Sahara Jet Crash." "Strong U.S. Bid to End Vietnam War." "Queen Elizabeth Visits Germany." "Labor Opposes Troops for Vietnam." "Clerk Gambles Away Employers' £14,000." "Last Tax Return in £. s. d."

**June:** Death in Asia. There were two Australian casualties in South Vietnam. It was an accident, but war makes these accidents inevitable. At Bien Hoa air base, a hand grenade exploded. These were the first to die since the Australians went to South Vietnam four weeks earlier. . . . Up with the Russians! U.S. astronauts McDivitt and White made 62 orbits of the earth, and White went for a 6,000 mile walk in space. This feat was performed by the Russians earlier in the year. . . . No Transfusion. An Adelaide woman died after she and her husband refused life-saving blood transfusion following the birth of twins. They took this stand because they believed that it would be a mis-use of blood and therefore contrary to God's law. The husband said he had no regrets! . . . Also: "New Royalties Make Nauruans Among World's Richest." "Commonwealth P.M.'s Split Over Peace Mission." "Algerian President Overthrown." "Angry

(continued on page 6)

# THE MAN AND THE PUMP

BY E. P. C. HOLLARD

The crankcase housing exploded with a bang. The pump was completely out of action. He'd nursed the thing for months. Now, through the ineffectiveness of someone else, it looked as though the situation could not be held. A jaunt down the road to the nearest garage was out of the question, for there weren't any such places. One of the natives went to the nearest town and, without any initiative at all, simply brought back anything which took his mind. Contact with the agent brought the promise that they would stay open on Sunday and help him with spare parts. But they, too, had heard of promises and pie crusts!

There was an atmosphere of despair over the business. The crops should have been in several weeks before; the rains hadn't come, and everyone had reached the place where sowing was to be put off until next year. Field after field lay bare and cracked, inviting use, but holding no promises. For weeks the sky had teased with an occasional showing of clouds, then the sun had seared all once again. If only that pump could be repaired, then at least a crop could be sown.

One could feel that the man was crying on the inside. There he was, a modern man in a primitive setting, and only his ingenuity and his doggedness stood with him. For days now he had almost cut himself off as he spent hour after fruitless hour down in the well trying to mend the pump.

From all around he gathered bits and pieces, enough to send an expert mechanic raving, but sufficient to give a handy man some hope. He came into the house covered in grime and sweat, unfulfilled man, for failure was measured again. And others who stood around simply guessed at what was happening to him.

So the battle went on, with the sun, and the coming famine, winning hands down. Still he went down the well. Pieces that were never meant for one another were somehow made to match, rag and twine and insulation tape made bulges where bulges should never be.

In ignorance, the bystander asked, "Why not a new pump?" "Well, the costs are prohibitive, we simply haven't that kind of money. Anyway, in six months' time the hydro-electric power will come through here and we'll have to instal an electric motor. If we buy one of these now it will be useless in six months. This thing just has to work." And he turned to his spanners and task once again.

Up at the village church they were holding some meetings each night. He came up wearily and sat in with the native people, then afterwards trudged back to the pump well. Those nearest him had an idea that he was suffering, but he had nothing to say. He quietly went after success.

Last night it happened! It was a man, fearful of another failure, who turned the handle, inviting the pump to prove him wrong! It turned sluggishly, coughed and then began to run with a smoother rhythm. The impossible had happened! A turn of the cock and the water began to rise and made its way through the long pipes to the outlets in the nearby fields. It was a happy man who sat quietly on his haunches and watched the water flowing and finding its way



Ray Veal.

into the wide cracks of the earth. Up at the village church they gave thanks. Maybe, in fact, he did offer his thanksgiving there in the darkness alongside the channel.

Said the bystander, "It looks as though you are on your way." "Oh, yes," he said, "as long as those bulges stay put and pressure doesn't become too much for parts that shouldn't be there. I wouldn't guarantee anything from one minute to another, but I can see water." Any man would be pardoned if there was a gleam in his eye and he seemed a little jaunty. At any level here was achievement.

This morning the natives went to work. The crude ploughs are out, the seeder is following, and behind them the water is slowly catching them up. The crop is being planted and watered! And if this holds up for six months

mouths will be fed, and the seeming miracle will pass into the stream of many such miracles and become another incident to be remembered when the need is there again.

It is a far cry from the quieter life of a pulpit in Australia, where taps turn easily, and pumps for water moved out of the city years ago. Ray Veal must have thought of this as he sat there in the darkness last night and watched the water flow, and heard the chug, chug, of the pump.

Here was a man who faced his problems with a soul full of hope, and some bits and pieces of tools and spare parts which didn't really belong to one another.

## WHITE HOUSE CONFERENCE PROPOSED

(New York). Nearly 500 Protestant, Roman Catholic clergy and laymen, at a study conference here called by the newly-formed Clergy Concerned About Vietnam group, urged re-examination of U.S. policy in the embattled country at top governmental and religious levels.

In a resolution that declared "most of us share the conviction that the conflict in Vietnam according to our religious traditions is not a just war," the conference called on President Johnson to convene a White House conference of scholars, religious leaders, and Asian experts to probe U.S. policy.

The National Council of Churches and leading Catholic and Jewish groups were called on to form a special commission on Religion and Peace. An immediate goal of such a commission, it was stated, should be to hold a conference on peace along the lines of the national conference on Religion and Race held in Chicago by major religious organisations.

The conference brought together not only speakers who questioned U.S. Vietnam policy, but also featured an address by a defender of the Administration position, Dr. Frank N. Trager, professor of political science at New York University.—E.P.S.

## WORKER-PRIESTS FOR ENGLAND?

(London). The Bishop of Southwark, Dr. Mervyn Stockwood, writing in the "Catholic Herald," has commended the working priest experiment to be conducted by the Roman Catholics in France, and urges the Church of England to follow their lead.

Bishop Stockwood complained that the Church of England was the church of the middle-classes in this country. "When shall we attract the Socialists and the trade unionists?" he asked. "It is time we took a leaf out of your book."

He declared that the concept of Anglican clergymen being Christian gentlemen of the professional classes was 40 years behind the times. "I want men," he added, "to go in on the ground floor and work out what it means to be a priest in the harsh environment of industry and commerce, and within this context to establish the Church and to break bread."—E.P.S.

## OBITUARY

# TRIBUTE TO LARS LARSEN



The grand old man of the Queensland churches, Lars Larsen, died on Dec. 6, at the age of 88 years. Appropriately, the end came quietly in his sleep. When Mrs. Larsen called him on the Monday morning he could make no response. He had gone to be with Christ as gently as he lived.

To few is it given to show forth the loveliness of their Lord as completely as did Mr. Larsen. As it was said of Jesus, so it could be said of him: "He shall not cry nor lift up, neither shall he cause his voice to be heard in the streets." He was the true bond-slave of the Master, a disciple who had no demands to make of life or others. He was happy in a quiet lot. Though not strong for argument about policies, he was perhaps as great a Christian statesman as any, for he helped to shape the finest tradition of all, and pointed a whole family of churches in the truest direction they could go. For long years his steady example said to Christians: "Follow me, as I follow Christ." If he had said no more, this would have been enough.

He was a more complete Christian than most will ever hope to be. In him all the graces seem to have found a lovely balance. We remember his beautiful simplicity, his strength, his innate dignity. Yet, perhaps it was his meekness best of all we learned to love in him. He was utterly selfless. In his many ministries he endured conditions that must

have been often hard and depressing, yet without complaint, and even with gratitude and a sense of privilege. Yet he was never negligible—always significant! He stood for positive values that were never more eloquently and strongly affirmed than by his mere presence among us. He was the kindest, most gracious man in the experience of so many.

He served a ministry in Maryborough, Vic., and also rendered good service as a chaplain. But his longest work was given to Queensland, where he is remembered as an effective speaker and a beloved pastor. It is fitting that he should have been buried from the little chapel at Mt. Walker, at the heart of a district which he so richly influenced for Christ. There he rests, under the shadow of the hills he loved, secure in the love of the people he served, and in the respect of all who knew him. We salute this life of rare beauty and achievement and are comforted in knowing that "all the trumpets have sounded for him on the other side."

To Mrs. Larsen, who shared his life and service with steady devotion, and to the family, our loving sympathy is extended. May God grant them comfort in the affectionate remembrances of so many, and a sense of pride and joy in the knowledge of the Master's "Well done."

—L. G. R.



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## ACCEPT "DEATH OF GOD"

(Atlanta.) Present-day theology must look upon God as "the ultimate source of a world of history which is now passing away," the controversial "death of God" theologian, Dr. Thomas J. J. Altizer, of Emory University, told a conference here on "America and the Future of Theology."

Such a conclusion necessarily results if "the Christian God has become a God of the past and our past is disintegrating under the impact of a revolutionary future," he told 300 theologians who attended the conference.

Christians, in his opinion, must accept God's death and get on with their faith in Christ, expressed in words and concepts today's world can understand.

At a gathering of religion teachers from Roman Catholic colleges and seminaries at Buffalo, another Protestant theologian defended the "death of God" preachers as men who may be mistaken in their theological views, but who are "capable, sensitive, honest men responding to something deep in our culture."

They are reacting to the widespread feeling that God has nothing to do with anything significant in modern life, explained Dr. Harmon Holcomb, a professor at the Colgate Rochester Divinity School. He made it clear, however, that he was not a member of the "God is dead" school.—E.P.S.

## "DEATH OF GOD" DENIED

(Seattle.) The Council of Bishops of The Methodist Church has issued a statement reaffirming belief "in the living God," and thus indirectly taking issue with radical theologians who are proclaiming "the death of God."

"In a day of confused religious philosophies, some of them purporting to be Christian," such a reaffirmation "seems urgent," the Council declared at its meeting here.

The bishops gave witness to "our abiding faith in the living God, who is Father of our Lord Jesus Christ, who moves purposefully in human history, and before whom each of his children has inescapable moral and spiritual responsibility."

"The ultimate meaning of human life is to be found in the crucifixion and resurrection of Christ because in him is seen the God, alive and personal, who continues to give himself for the redemption of his creation," they affirmed.

"It is the existence of this God which gives life its eternal dimensions and which supplies power for the application of the Christian ethic."—E.P.S.

## RURAL CHURCH DEVELOPMENT PROGRAMME

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# A YEAR OF TENSION

War Hero Returns Medals After Beatles Receive M.B.E." "Doctor Says Alcohol Cause of Shooting." "Drought loss could be £100 million."

**July:** Drought Worsens. The coming of frosts to drought areas brought tragedy. Thousands of sheep were dead. Cattle were sold cheaply at the market. Farmers and graziers were granted extended overdrafts. Wool was worst hit, being 6 per cent down on the previous year. . . . World headlines were: "First Aust. Killed in Action in Vietnam: aged 19." "Mariner IV. Pictures Suggest No Life On Mars." "Adlai Stevenson Dies Suddenly in London." "Saigon Calls For More U.S. Troops." "Quintuplets Born In Auckland, N.Z." "Auckland Prison Destroyed In Riots." "Greek Monarchy Challenged." "Sir Alex. Douglas-Home Steps Down." "Lord Casey Appointed Governor-General."

**August:** Racial Violence Again. Trouble broke out in a new area of the U.S., Los Angeles, and shooting, burning, and rioting, brought terror to Californian cities. The boil over began in the Negro district of Watts, where there is a high degree of unemployment. Churches, stores, offices, and other buildings were set afire throughout the long summer nights. At least 31 lives were lost. This riot emphasised the fact that the racial problem is not only political. There are also most disturbing economic factors. The Negroes require jobs as well as votes. . . . August headlines were: "Reds Working To Destroy Aust. Economy." "Cheers and Jeers for Negro Leader." "Singapore Forged Out of Malaysia." "Melbourne's King's Bridge Open At Last!" "Scientist Criticises Doctors For Refusing To Take Stand On Smoke Ads." "Rain Fell In Some Drought Areas." "Nancy Prasad Finally Returns to Fiji."

**September:** More Trouble in Asia. There had been tension for years between India and Pakistan, and earlier in the year there was fighting in the Rann of Kutch. Suddenly violence erupted in the disputed Kashmir territory on a much larger scale. It was an undeclared war in the modern manner, although the people who die in such fighting are just as dead as in the declared wars. War was a pride-induced luxury which these two impoverished nations could not afford. Neither side could hope for any real advantage and, economically, it set both countries back for years. **A Great Man Dies.** Dr. Albert Schweitzer died in Lambarene, in the hospital he had served for 50 years. He was a missionary, surgeon, physician, musician, philosopher, and was renowned throughout the world for his humanitarian work. He was touched with greatness, not in one, but in many fields. Next to that of Churchill, his was probably the best known name in the world. He was 90. . . . Also, "100 Die In Swiss Glacier Disaster." "We Can Prove U.S. Tried To Bribe Us"—Lee Kuan Yew. "U Thant Orders Cease-Fire In Kashmir." "Dr. Verwoerd Announces Ban On Maori Rugby Players." "Mr. Whitlam Hurls Glass of Water At

Mr. Hasluck." "Sir Robert Menzies Critical of Vernon Report."

**October: Strong Man Falls.** Whatever is the true story behind the mysterious attempted October coup in Indonesia, it is most clear that at the end of it, the Communist Party was greatly weakened and Dr. Sukarno himself no longer the strong power. The Army leaders were firmly in the saddle and determined to stay there. **Prophecy.** It was expected that in 1990 Australia's population would be more than 21 millions, with Melbourne's size doubled. . . . Also: "Mr. Harold Wilson Goes To Rhodesia." "Report Says Scientology Is Evil." "Vic. Parliament Introduces Longer Drinking Hours Bill." "Djakarta Mobs Burn Red Building." "Senator Gorton Says: Aid All Independent Schools." "Pope Paul Visits U.N."

**November: Rhodesia Takes The Plunge.** The hopes and fears about Rhodesia became disaster when Mr. Ian Smith made a unilateral declaration of independence in defiance of Britain, and against the opinion of almost the whole world. There is no question that self-interest on the part of Rhodesia's leaders prompted the action which may yet turn out to be a more serious threat to world peace than either Vietnam or Kashmir. Mr. Harold Wilson, Britain's P.M., said that the Rhodesian rebellion had been carried out by a "group of small and frightened men." Smith is no Francis Drake. That redoubtable adventurer may have been tacitly encouraged by the first Elizabeth to commit a few acts of piracy in order to benefit England. The second Elizabeth made it plain that Mr. Smith had no support from the throne. She awarded a personal honour to Sir Humphrey Gibb, her Governor in Rhodesia, whom Smith had declared out of office. **Headlines:** "Rhodesian Police Shoot at Demonstrators." "Call to Mr. Calwell to Resign." "Police Charged With Corruption." "Tombstone of Africa-Asian World." "15,000 Threaten Hospital Strike." "Matriculation Exam. Paper Leak." "Dr. Evatt Dies." "Russian Probe To Venus." "Quaker In Burning Death Protest Outside Pentagon."

## "THE AUSTRALIAN CHRISTIAN" 50 YEARS AGO 1916

T. G. Gore told a preachers' meeting that he believed the devil invented the terms "essential" and "non-essential" in order to help the preachers out of a tight corner. . . . Meetings for worship had commenced at Drouin, Vic. . . . Claude M. Verco received his B.A. degree at the University of Adelaide. A new Contributor, Jas. E. Thomas commenced a series of "Notes on Current Topics." He succeeded D. A. Evers. From the Field, Fremantle, W.A.: At the Chinese Mission, all the Chinese scholars presented their teachers with Christmas gifts. This was their way of showing appreciation. . . . Claremont, W.A.: We commenced last year with a membership of 22, there were 19 additions by faith and baptism. . . . Enmore, N.S.W.: Under the auspices of the "Loyal Daughters," some 300 poor children received toys and sweets at Christmas.

**December: Could This Be The Beginning Of The End For The Commonwealth?** This was a serious question being asked by responsible leaders as several members of the British Commonwealth of Nations broke off diplomatic relations with Britain over the Rhodesian rebellion. Their complaint was that Britain was not doing enough quickly enough to bring about the fall of the Smith regime. They wanted force to be applied. Mr. Harold Wilson argued that economic sanctions would be effective and he went to the United Nations to appeal for support in these measures. But as the year was closing Ghana and other African nations showed that they meant what they said, and embassies in Britain were closing down. It would be ironic if the Commonwealth should disintegrate over such a cause. **December Headlines:** "10 p.m. Closing For Vic. In February." "Christmas Has Become A Commercial Burden"—Dr. Gough. "De Gaulle Back For Seven Years." "70 Youths Brawl at Malvern." "Graziers Reject Reserve Wool Price Plan." "U.S. Rendezvous in Space." "Melbourne Convicts Murder Warder In Escape."

### EMPTY CHRISTMAS TREE

(Berwick, Vic.). The Sunday Schools used a Sunday offering (£7/4/-) towards the "Empty Christmas Tree" appeal. . . . Ron Cook has been committed to the ministry at Berwick by Principal Williams. Mr. Cook is a student at Glen Iris. . . . At the home of Mr. and Mrs. Denny, Neil Thomas, of Oriental Missions, showed slides and told of need of the starving Koreans. £8 was donated to this cause. . . . Three cartons of clothing were sent to Barants Lodge. At the C.W.E.F. break-up, toys were given to "Uncle Charlie" (Mr. Young, the Hospital Chaplain). The C.W.F. (afternoon) made curtains for the manse, also a considerable sum was received through offering boxes for Christian Nursing Homes.

### "CRUSADE IMPACT"

(Midland, W.A.). "Crusade Impact" meetings were well attended, an average of 65 being recorded. There were seven first decisions. One young lady was baptized and received into fellowship. The C.E.F. held children's meetings and valuable contacts were made. Our thanks go to Phil. Marlow for leading in song.

**Here and There:** The church at Kyneton has completed payments on a fine church site in that town. . . . A public meeting was called at Lygon St. to farewell S. G. Griffiths, leaving to minister in Dunedin, N.Z. J. W. Webb will serve temporarily at Lygon St. . . .

# Lindsay John Michael

Dr. Lindsay John Michael was born in North Perth, W.A., 58 years ago. The family home has always been in North Perth, and the family was associated with North Perth church nearly all of the church's life. His parents were devout Christians and brought up their family in harmony with Christian traditions and principles.

In 1931, he went to Melbourne to study medicine, there being no chair of medicine in the W.A. University at that time. His purpose in fitting himself to be a doctor was to be a medical missionary. During the course of his training, home on one of his vacations, he told me of some of his difficulties in seeing the course through, and said to me, "If it were not being done for Christ, it would not be done at all." Which means that in being a doctor he had no thought of pleasing himself. He graduated in 1936 and returned to W.A.

In the meantime, another member of North Perth church, Miss May Boston, was also preparing herself for missionary service by training as a nurse. She completed her training, graduating with the rank of Sister.

In 1937, Miss Boston and Dr. Michael were married in North Perth chapel by James Gordon. On Jan. 3, 1938, they sailed for India to commence their missionary service together. About a year later, just on the outbreak of the World War, Dr. Michael became medical superintendent of the Churches of Christ Mission Hospital at Dhond, India, and also treasurer of our Indian Mission field.

Dr. Oldfield, who had been in charge of the hospital, returned from fur-lough, and the military authorities were looking for all the doctors they could find, and thought that two doctors at Dhond Hospital was one too many. As a result, Dr. Michael was called into military service, but as he had gone to India to serve the Indians he offered himself to the Indian Army. He was sent overseas from India early in 1944.

During the years in India, three children were born to Dr. and Mrs. Michael. Robert and Philip are with their mother, but there is a little grave on Indian soil where their daughter, Helen, was laid to rest.

In Sept., 1955, after 18 years' service in India, Dr. Michael and his family returned to W.A., and to North Perth. In Jan., 1956, he joined the medical staff of the Royal Perth Hospital, and served there until the time of his death, as one of the leading anaesthetists. He was often called upon to work long hours, yet found time to visit each patient before the operation with a personal word of comfort and assurance.

Before and since his time in India, Dr. Michael took a leading part in the work and life of North Perth church. From early years he was a B.S. teacher and youth leader, ever on the alert to win young people to Christ. He was a first-rate lacrosse player and taught the game to the North Perth young men, and formed them into a team which had considerable success.

Since returning from India he gave without stint the value of his maturity and Christian experience to the work here. He was chairman of the Board of Officers for six years, he was a Bible Class teacher, sick visitor, helper with C.E. Societies, and friend and counsellor to a vast number of people. It would be impossible to number the people whom he has influenced for Christ and a better way of life. Truly he was a brother beloved.

On Dec. 5 he was to have presided at the Lord's Table, but suddenly felt unable to do so, and passed the service over to another. He was present at the evening service, and at work all day on Monday. He was to have given anaesthetic to a woman on Tuesday morning, and visited her on the Monday night. At 8.30 p.m. he had a heart seizure which put him in hospital. He passed away on Tuesday evening.

On Dec. 9, in the presence of a gathering which completely filled the Crematorium chapel at Karrakatta Cemetery, we laid his body to rest. Mrs. Michael, Robert and Philip are enfolded in the Christian sympathy of the whole Australian brotherhood.—J. K. Robinson.

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## N.S.W. Bible College

### Third Term Honours List, 1965

**New Testament:** J. R. Bacik, Miss P. M. Caulton, E. Holt, R. A. Kallmier, Miss J. Smith, A. D. Sanders, G. Warne, R. B. Whan, W. R. Whitton, K. Farmer, W. T. Flett; ten others passed.

**Christian Doctrine:** R. Brown, Miss P. Caulton, R. Craig, F. Elliott, A. Gordon, B. Hill, W. J. Harrison, D. Nutt, Miss J. Smith, G. Warne; four others passed.

**Old Testament:** Miss P. Caulton, A. A. Kallmier, Miss J. Smith, R. B. Whan, K. Farmer; eleven others passed.

**Theology:** R. Brown, Miss P. Caulton, R. Craig, F. Elliott, A. Gordon, D. Nutt; four others passed.

**Church History:** F. Elliott, D. Nutt, G. Warne; six others passed.

**English Part I:** K. Farmer; eight passed.

**Church History III:** R. Brown, Miss P. Caulton, R. Craig, F. Elliott, A. Gordon, D. Nutt, G. Warne; seven others passed.

**Psychology:** K. Farmer, W. R. Whitton; four others passed.

**Comparative Religion:** J. R. Bacik, Miss P. Caulton, K. Farmer, R. A. Kall-

mier, R. Mudford, Miss J. Smith, Miss G. Thornton, R. Taylor, R. B. Whan; seven others passed.

**Research Essays:** Miss P. Caulton, R. Craig, F. Elliott, A. Gordon, D. Holstein, Z. Meilens.

**Christian Education I:** R. B. Whan, R. A. Kallmier, K. Farmer; eleven others passed.

**Christian Education II:** G. Warne; seven others passed.

**Homiletics I:** A. D. Sanders, R. Taylor; five others passed.

**Homiletics II:** J. R. Bacik, K. Farmer, R. B. Whan; four others passed.

**Homiletics III:** R. Brown, G. Warne; five others passed.

**Elocution:** Six passed.

**Advanced New Testament (Greek Text):** A. Gordon; three others passed.

### COLLEGE NOTES:

College opens for resident students on Feb. 22, 1966. Official opening, Saturday March 5, 3 p.m. — A. W. Stephenson, Principal.

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# BUSY DAYS AT DHOND

BY JOHN MAIN

The past few weeks at Dhond have been most interesting. The people who come and go are all so very different. Today is Bazaar Day here, and so there is a real rush. Besides, the people have sown their crops and have time to be sick again, and the past fortnight has been somewhat hectic.

The other day I saw a man staggering in with another one on his back. I don't know where they came from, but I saw them going again, later, piggy-backing the patient down the stairs at the railway station. I hope that their village was not too far from wherever the train stopped. I don't know what was wrong with that man, except that he had a filthy piece of rag about his leg when he came in and a clean white bandage when he left.

There are many happy stories associated with the hospital, and many sad ones too. Like the young woman who was at the hospital a few months ago, having her third baby, and who died here this week, after taking acid, following a quarrel with her husband.

Life here is so hard for these people. We wonder whether we will ever understand the way that they have to live, being so constantly on edge just to live and get their daily food. Under such pressures it is perhaps a little more understandable why such things happen in an apparently happy home, but we do pray for these people and trust that, in such a situation, especially when the home at least nominally owns the name of Christ, as in this case, that the reality of Christ and his promise of care for those who seek after his righteousness will become very real to the people. And we pray that we will realise it more ourselves.

The work at the hospital is very demanding. Dr. R. Williams and Dr. T. Thomas, never know when they are to be called, nor when they will get home for their meals. Dr. Thomas is now taking out the mobile dispensary on village trips, twice a week, and is hoping to expand this work in the future.

During this past week every bed in the hospital was full — it is supposed to be a 19-bed hospital, but I think I heard mention of something like 41

patients, not to mention the relatives — they are everywhere.

As we came home from Church this morning one woman came up to Dr. Williams and said that the medicine he had given her boy had not brought his fever down. Dr. Williams patiently explained the lad had had fever for eight days. They had only brought him in a day or so beforehand, and that his

fever would last for three or more days. Of course he had told it all to her before.

One of the heartbreaks about a hospital in this land is that the people all too often come here as a last resort. Their village medicine, and old wives tales have failed, and then, with the person suffering severely they come, and the doctors struggle frantically to save the life which would have been quite safe if only the people had known to bring him in earlier.

If only the people had known . . . how much there is behind those words. Ignorance is on every hand, ignorance about health, ignorance about cleanliness, ignorance about proper farming methods and improved production, ignorance about God and Jesus and the way of salvation.

## SPECIAL REPORT . . .

### DAG HAMMARSKJOLD LECTURES AT ST. LOUIS

A second series of lectures to commemorate the life and work of the late Secretary General of the United Nations, Dag Hammarskjold, was given in association with the Sixth World Order Study Conference held at St. Louis, Mo., October 20-23, 1965.

Lecturers were Dr. Henry P. Van Dusen, "The Spiritual Life of Dag Hammarskjold"; Dr. Andrew Cordier, "Motivations and Methods of Dag Hammarskjold"; Dr. Emilio E. Castro, "Hunger vs. Richness: The Contemporary Threat"; Barbara Ward (Lady Jackson), "World Poverty and The Christian Conscience"; Dr. Arend T. Van Leeuwen, "World Order, History and Development"; Dr. Absalom L. Vilakazi, "Africa and the World: Problems and Potentialities"; Dr. Arthur S. Lall, "The West and Asia: Problems of Understanding."

Barbara Ward, the economist, delivered a challenging and outstanding address. She is a R.C. laywoman, who, at the end of a remarkable economic survey, said: "From its deep roots in Jewry, the Christian faith has inherited a double responsibility. It makes the feeding of the hungry and the harbouring of the shelterless literally the test of salvation. Those who do not see Christ himself in one of 'the least of these little ones' are banished from the heavenly city. And the obligation is universal. All are God's children . . . If the Christian conscience of the Atlantic world cannot assume its world-wide obligations, then, like savourless salt, it is fit 'only for the privy.'"

She pointed up the need for the ecumenical movement to "form and unite a Christian conscience which, crossing all the frontiers of communion and nation, brings home, in season and out of season, the obligations of wealth in the rich nations, and the needs and rights of the poor. For instance, as a united Christian people, why do we not set to work now to ensure that each self-professedly Christian nation devotes at least one per cent of national income to developmental assistance? Why are we not a vigorous, effective lobby in our own parliaments and congresses to show that public opinion, rooted in moral conviction, supports now, and will support so long as is necessary, bold and constructive works of international aid? . . . Let us give our loyalty, our support, our vote, our conscience to the new, adventurous and achievable works of peace."

—From Bruce Burn.

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# Satan Loves Overseas Missions

BY KEVIN E. CRAWFORD

So do I, but not for the same reason. He is a genius. Who would suspect his passion for missions? He has talent for taking good things and making them serve his evil purpose. Overseas missions are a pet project for idling a lot of God's people.

His plan? You've heard it. "If you can't go yourself, send someone else." Doesn't that sound good? To you and me it is. But to Satan it has a different slant. With it he can tranquillise one Christian after another.

How? Simple. He gets our eyes off our own sphere of influence and shifts them to the global scene. If he can fascinate us with reaching men in untouched areas, we happily ignore the lost we contact every day for the glamour of conquering new frontiers for Christ. It takes something noble to cause God's people to abandon their first responsibility, but he has it.

To understand how he gets away with this, think for a moment on our own sphere of influence. We all live in private worlds. There are people we contact and influence more than anyone else. These are the ones we should reach. In fact, this is the only world we can reach. This is why Jesus commanded each of us to "Go." For every soul on this earth there is a Christian who can reach him better than anyone else. Jesus' "Go Ye" calls that Christian into action! That call is not transferable.

The foreign missionary obeys this call from Jesus and travels the seas to a new field. But once he is there, whom will he reach? His own private world! That's all anyone can reach. It doesn't matter where he is — geography doesn't change it. Satan uses the glamour of sending missionaries to blind our eyes to the vital point of the Great Commission. But Christ's plan for world evangelism requires every Christian to be a missionary.

Isn't that tricky? Imagine Satan using a vital thing like overseas missions to frustrate the plan of God. And we fall for the suggestion. Listen to it, "You have made a good investment in overseas missions. You are doing your part in fulfilling the Great Commission." There are missionary-minded Christians who harken to that and relax. They forget all about their own private world. True, a missionary goes to his field and wins souls. But it is a tiny loss for Satan. If he can get 100 people at home, for example, to support this missionary and abandon their own worlds in the process, he has lost one private world, but gained 100. A pretty good percentage?

If you doubt this, check up on it. Ask a strong missionary supporter (I hope yourself) is he reaching the lost around him.

Now don't misunderstand me. Overseas missions are vital. We need to invest in them as much as possible. But not as a substitute for personal obedience to Christ's command. We should help others obey if they are called to overseas fields. But if we neglect our own private world in the process, Satan has deluded us.

Overseas missions isn't the only thing Satan uses. Some are sidetracked by thinking that their support of the local church or minister can be substituted for personal obedience to Christ's command to be "Witnesses unto me."

Both our church and minister may help us in winning our own private world. They cannot do it for us. In most cases they do not have contact with most of the people we do. Until every Christian begins to reach those around him, we can't hope to fulfil the Great Commission. Think what it would be like if every Christian in Australia caught the vision of reaching their own private world for Christ. In no time

Australia would shake with the power of the gospel.

Let us make our daily prayer —  
"Lord, lay some soul upon my heart,  
And love that soul through me,  
And may I gladly do my part  
To win that soul for thee!"

## BISHOPS IN AUSTRALIAN UNION

(Sydney). Creation of a system of bishops is reported here to be the most controversial issue in current moves to unite the Presbyterian, Methodist and Congregational Churches in Australia.

Reactions to the proposed basis of union are being studied in Melbourne by the Joint Commission on Christian Unity. It is expected that there will be strong pressure to postpone the question of bishops until after the three churches have united.

The role of a bishop in the proposed Uniting Church would be that of chief pastor rather than that of an administrator confined to certain territory.

This proposal has aroused great Anglican interest. If the scheme for bishops is deferred indefinitely or rejected, the possibility of Anglicans later entering the union is made more remote.—E.P.S.

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## ON THE JOB

(Nambour, Qld.). Qld's new Youth Director, Alan Male, spent his first Sunday in that capacity at Nambour. He was accompanied by W. Howard, Youth Secretary . . . H. I. Walmsley, of Mission to Lepers, was recent visitor. The J.C.Y.F. provided a programme. They donated £21 during the year . . . The final meeting of C.W.F. for the year was shared with the Salvation Army. Mrs. Major Johns was guest speaker. This was a renewal of fellowship for the Johns and the Todds, for they were at Wagga together when W. J. O. Todd was minister there . . . E. J. Kingston has celebrated his 94th birthday. He still attends regularly each Sunday morning. . . . The minister continues frequent weekly broadcasts.

## MARRIED v. UNMARRIED

(Harlaxton, Qld.). Toowoomba churches combined for a cricket match, married versus unmarried . . . The Christian Endeavourers and Bible Schools have had final meetings . . . College students, L. Berthelsen and W. Chapman, spoke at services and fellowship tea on Nov. 21. . . . Fay and Jan Christensen and Stephen Finger won prizes at State B.S. scripture exams.

## JUNIOR CELEBRATIONS

(Geraldton, W.A.). Sunday School scholars celebrated their anniversary with singing led by Ron Peaker . . . The Young People's Fellowship organised a hike and barbecue at the home of Mr. and Mrs. Clem Johnston . . . The church enjoyed a visit by Mr. and Mrs. J. Bolton, and son Mark, on furlough from New Guinea.

## TREASURER FOR ABORIGINES

(Vic.). W. A. Wigney has been receiving donations in Victoria for the Aborigines Mission Board. Mr. Wigney will be absent overseas in 1966, and Mrs. Geoff. Barnett has taken over his duties. Her address is 218 High-st., Preston, Vic.

## PULPIT BIBLE PRESENTED

(Inglewood, W.A.). A pulpit Bible was presented to members from Inglewood who have left to commence the work at Dianella . . . The Talent offering is over £500. Two young people were baptized.

## AUSTRALIAN ANGLICANS CHIDED

(Sydney). Australian Anglicans talk about unity, but often their actions belie their intentions, said the Most Rev. Hugh Gough, Primate of the Church and Archbishop of Sydney, in an article addressed to the entire church.

He said the church was spending "labourious efforts" on Prayer Book revision which would be obsolete if Anglicans join a united church and long hours of debating purely Anglican concerns, such as methods of electing the church's next Primate, the formation of new dioceses, and regulations concerning divorce.

The Anglican delegation to the Australian Council of Churches meeting in March of this year proposed that Australian churches seek union by 1975. —E.P.S.

## FAMILY DEDICATION

(Broken Hill, S.A.) A family dedication service was part of the morning meeting on Dec. 5, when Mr. and Mrs. N. Schorn, Mr. and Mrs. D. Tuft, and Mrs. R. Schultz made public vows for the spiritual welfare of their children. Each family was blessed with a baby last year. At night, Mrs. J. Byrne, and her daughter Avis, were the first to be baptized in the new baptistry. David Best made his declaration of faith . . . The C.W.F. invited inmates of the Old Folks' Home to be their guests at an end-of-year luncheon . . . A Christmas service, with candles providing the only light, attracted a large crowd.

## FOR INDIA

(Inverell, N.S.W.). "Santa" visited the S.S. scholars and presented gifts to the children. As in previous years, children placed gifts of money on the tree for the purchase of powdered milk for India. . . . C.W.F. ladies joined in the annual inter-church women's Christmas party held in the Methodist hall . . . Teens' fellowship tea held at the manse concluded their year of activities . . . The C.E. "fancy dress" social attracted a large gathering of young people. C.E. members decorated the hall for this occasion.

## SECRETARY FOR 22 YEARS

(Murray Bridge, S.A.). A. C. Page has resigned as secretary after 22 years in that position. Max Thompson has consented to fill the vacancy until next general meeting . . . Mr. and Mrs. Pitt's baby daughter is thriving. . . Our ladies helped with the afternoon tea at opening of hospital maternity wing. . . . A clock in memory of Mrs. Packer, has been installed . . . Heather Jarvis at piano, and Laraine Hennig, organ, brighten the singing for Sunday night services . . . C.Y.F. held a Hawaiian night for their final meeting. Guests were the Presbyterian Y.P. and Flinders Park C.Y.F. . . . Several members have suffered bereavements and the church extends loving sympathy to Mrs. Mitchell, Mrs. Nell and Mrs. Hilda Grundy, and Mrs. Lind and Dorothy Lind.

## A NEW NAME

(Knoxfield, Vic.). This church was formerly known as Scoresby Rd., but will now be called Knoxfield. The first anniversary was celebrated with the help of the parent church, Boronia . . . The student minister, Colin Dredge, has moved to Ascot Park, S.A., and will be succeeded by Malcolm Gray . . . Recent installation of floor-length draw curtains has greatly increased the effective use of chapel and kindergarten sections.

## PENSIONERS ENTERTAINED

(Ascot Park, S.A.). At the end of the year the C.W.F. entertained pensioners from the "flats" and gave each a gift of a Christmas pudding. The Edwards-town Baptist ladies provided items . . . At a church family get-together, members expressed regret at the leaving of the minister R. H. Sercombe and his family. The Fletcher family having come from Geelong were farewelled on transfer to Epping N.S.W. . . . There was a decision on Dec. 12.

## SPECIAL MISSION OFFERING

(Hornsby, N.S.W.). "My Christmas Gift" offering, received on Christmas Day, will support the Carnarvon Christian Centre. This action followed a visit from L. Park, of W.A., to tell the church about the Aboriginal work at Norseman and Carnarvon.

## MAIDEN SERMONS

(Kalgoorlie, W.A.). While the minister, G. B. Carslake, conducted a mission at Bridgetown, most of the six men who filled the pulpit were giving their first sermons . . . The film, "Lucia," followed a tea for basketballers and young people . . . Three have made decisions. . . . A new feature in our radio broadcast is the C.B.A. serial, "The Search," which is being favorably received.

## MOVEMENTS

### CHANGES IN MINISTRY

(North Williamstown, Vic.). R. Cook (asst. student minister) and Mrs. Cook, were farewelled prior to commencing a student ministry at Berwick. Decimal currency lecture was given by J. Alabaster to an interested group. Church appreciates interim ministry of S. K. Bannon (former minister) which will continue until mid-February, when J. R. Welden will commence a full-time ministry. "Tammy" was screened at well-attended Christmas service on Dec. 19, when a fellowship hour was held. An offering was received for Christmas Bowl of Remembrance. Decorated Christmas Tree in the church grounds attracted the attention of local residents, and a large variety of toys were given to the Melbourne City Mission for distribution to under-privileged children. This annual event is arranged by the ladies, who share in an attendance roster at the tree during pre-Christmas week. R. C. Milne is making very slow recovery in hospital after surgery some ten weeks ago. C. F. Tovey is confined to his home and needs constant attention.

### MINISTER FAREWELLED

(Tumby Bay, S.A.). Mr. and Mrs. Holloway and family were farewelled on Dec. 12. The Methodists and the Church of England were well represented . . . 34 Christmas cakes were made by the Guild, and iced by C.W.F. for S.S. Christmas parcels . . . C.W.F. visited the hospital with gifts for patients . . . Dean Olafsen, of the College of the Bible, will conduct interim ministry in January. The church is looking forward to the full-time ministry of Brian Ricketts in February.

### MOYA TO NEW POST

(Vic.). Miss Moya McCrackett has been appointed administrative secretary for both the Aust. Council of Christian Educ. and the Vict. Council of Christian Educ. Miss McCrackett is a member of the Footscray church and has been effective in youth leadership in general spheres as well as in the local church. She was also a staff member in the office of the Vic.-Tas. H. M. and Evangelism. For the past nine months she has been working with the Y.W.C.A. at Alice Springs. She has already entered upon her new duties.

## ANOTHER FOR GLEN IRIS

(Bordertown, S.A.). Doug. Smith enters the College of the Bible in 1966, giving Bordertown its second representative there . . . Allan Avery returned to preach at anniversary services, including the Youth Rally, and three challenging Sunday services. The choir was led by Bob Webb, and Dorothy Manning was pianist . . . Ken Maddern, home from Glen Iris, spoke to children at prizegiving day . . . S.S. children brought monetary gifts to be used for Inter-Church Aid.

## GRIEF AT NORTH PERTH

(W.A.). The whole church was shocked by the sudden home call of Dr. Lindsay Michael. He had exerted a splendid Christian influence in many ways . . . The Youth Fellowship entertained some of the under-privileged as their break-up activity. I.C.E. members visited a private hospital to distribute cards and sweets . . . Mrs. Patterson has been elected President of Ladies' Fellowship.

## BOLTONS AT MORAWA

(W.A.). Mr. and Mrs. John Bolton, on furlough from New Guinea, were guests of the manse. Mr. Bolton addressed the Sunday services and showed slides of New Guinea Missions . . . Other recent speakers have been Barry Thygesen and Jack Dayman. The minister, A. J. Anderson, spoke at the Geraldton B.S. anniversary.

## WOMEN OF THE WEST

Mrs. J. L. Pallot presided at the December auxiliary meeting, and Matron Lord, of North Perth C.W.F., led the morning meditation. Mrs. J. Stewart presented their church in retrospect. A Christmas play, "The Acceptable Gift," was well presented by the South Perth C.W.F. Attendance was 114, representing 22 C.W.F. The financial statement showed balance in hand of £1,422.

Mrs. J. L. Pallot advised that the C.W.F. had sent Christmas cakes to the missionaries on the Carnarvon and Norseman mission stations.

The Eastern Wheatbelt Women's Conference will be held on March 19, 1966, at Corrigin.

Miss Dorothy Holstein will be tendered a morning tea in the Christian Centre, at 10.30 a.m., when she passes through Fremantle in the "Himalaya" en route to the Indian Mission Field, on Jan. 10. Mrs. G. A. Ewers, assist. sec.,

## ★ BOYS

### BOYS' BRIGADE IN THE WEST

(W.A.). Churches of Christ Boys' Brigade Companies were particularly successful in the 1965 Founder's Day celebrations and carried off all the sporting trophies. For the second year in succession, Bassendean Company won the shield, and boys from Bassendean, Nollamara, and Fremantle were awarded cups for being Open Champion, 14-year-old Champion, 13-year-old Champion and 12-year-old Champion. The Nollamara Life Boys also won the Life Boys Sports Day.

## REST HOME FOR MAYFIELD?

(N.S.W.). The Social Service Dept. is negotiating for purchase of a property for an Aged Folks' Rest Home in Mayfield . . . Guest speaker at District Convention at Kurri was R. M. Wilson, who also preached at Mayfield . . . Gifts of food and money at Christmas social are being sent to "Fairhaven" Hostel for Aboriginal girls in W.A. The Christmas morning service offering is for Bunapas Hospital, N.G. . . . Betty Anderson and Graeme Sonsie were welcomed home. After their marriage in January they will spend a year of extra study in S.A. before returning to Mission field . . . Nursing Sister M. Joyce has returned to Qld. prior to serving in N.G.

## PEOPLE ARE PERSONS

(Fremantle, W.A.). The Conf. Pres., Geo. Smith, gave a recent series of addresses with the theme, "People Are Persons" . . . Paul Parker, of India, was an appreciated visitor . . . Welcome home was given to Mr. and Mrs. Graham Ladner and family, from Glen Iris, and Mr. and Mrs. R. Taylor and family, and Bill Whitton, from Woolwich College. . . . Recent speakers have been E. C. Smith, K. J. Patterson and Robt. Taylor . . . F. Rees is minister.

## CHARTERS TOWERS REVIEW

(Qld.). Seven young people were received into the church through faith and baptism in 1965. A. McK. Surtees, Home Missions director, conducted two missions, one for teaching, and one for stewardship.

was farewelled as she leaves, with her husband, for an overseas tour.

Reports — The President: Mrs. J. Pallot represented the women at the South-West Conference, the Collie C.W.F., Kalgoorlie C.W.F., Norseman Mission, and the Christian Guest Home.

Overseas (Mrs. Ladner): A Christmas parcel had been sent to the Ludgater family from W.A. women. Prayer request for Mr. and Mrs. A. Fletcher, who have returned to N.G., and Mr. and Mrs. J. Bolton, as they prepare to return. Also for teachers and nurses for N.G. and the New Hebrides.

Aborigines (Mrs. Manning). Pray that the Carnarvon Christian Centre will be completed and financed at an early date. Remember Mr. Hammer as he accepts the responsibility of Federal Aborigine Secretary in January.

Christmas gifts for missions, hospitals and Social Service were received.—Dora Gordon, secretary.

## WESTERN BRIGADES

### GIRLS' BRIGADE APPOINTMENT

(W.A.). Miss Barbara Johnstone, an active member of the Subiaco Church of Christ, and of the Youth and Christian Education Committee, and well known throughout the State for her organising ability, poetic ability, and sense of humour, was recently appointed State Training Officer for the Girls' Brigade in W.A. Miss Johnstone has made a valuable contribution to the Girls' Brigade in this State, and is to be congratulated on her promotion to the rank of Major.

## A CHALLENGING OPPORTUNITY

(Melb.). During February and early March the Council for Christian Education in Schools will conduct training courses in 20 centres throughout the metropolitan area. They will be 2-day courses. This will enable new instructors to have some basic training before they commence the year's work of teaching in schools. It will also be a good opportunity for those who have some interest in teaching to come to such a course without being under any obligation to teach.

In addition to the 2-day courses, a course is being arranged at the Service Centre, 55 Exhibition Street, on four Monday mornings in February.

With 3,477 voluntary instructors at work, we are still falling to meet 20 per cent of the school pupils.

Ministers are asked to announce courses in their area and to encourage people to attend. Details may be obtained from the Council for Christian Education in Schools, phone 63-4105, or from the Council's terminal publication, "New Horizons."

## AN OPEN LETTER

### TO W.A. YOUTH

Six hundred children, teenagers and adults at the annual Aborigines Christmas Tree event at the Christian Centre, provided thirty large cartons of gifts and £10 for the Missions at Norseman and Carnarvon. Mrs. Lance Fisher, wife of the Superintendent at the Carnarvon Mission, writes:

"When the toys arrived I unpacked them and the staff came over to view them. Each section leader arrived to 'do up' their children's gifts ready for the Christmas Tree, so the house was like a factory of bees and ants combined! . . . The dolls were just beautiful, especially those in the cellophane boxes (gone to the older girls for putting on their beds), and the enchanting little cradles with sponge rubber mattresses, dolls in shortie pyjamas, etc. The hand-made Christmas stockings were a delight too . . . Dalkeith Road's beautifully modern and attractively covered books were a special treat for reading enthusiasts, and the new comics, too, were a generous thought. The two gorgeously dressed big sleeping-dolls went to senior girls . . . A special thank you for the Christmas Tree decorations, the pianos, and lovely pre-school painted cottonreels, etc. I don't know whom to thank for the big tin of biscuits, which the staff will share for afternoon teas this week, the lovely new shifts and baby overalls, and the pretty Christmas cards . . . A feature I most appreciated was the hair oil sets, combs and brushes for both sexes, scent, etc. The musical instruments, especially the mouth organs were much appreciated. Letterettes, too, were wonderful for the older girls . . . Please thank all the Committee members, and all the young people of the churches in W.A., for such a variety of lovely gifts . . ."

## THIS ISSUE

This first issue of "The Australian Christian" for 1966 was prepared and printed prior to the Christmas holidays. All material received subsequent to Dec. 21 will be printed in the issue for Jan. 22.

# Word Studies in the New Testament

No. 25 — HELL :: BY RANDALL T. PITTMAN

Considerable confusion of thought has been brought about because of the narrowed meaning attached to the English word "hell" in popular usage, which limits the term to a place of punishment. In the day when the Authorised Version and the creeds were issued, "hell" denoted "the place of the dead." As will be shown below, the Authorised Version did not make any distinction between two very different words. The English "hell" is from a root meaning "I conceal."

In the Authorised Version, "hell" is a translation of (1) *hades* in Matt. 11: 23; 16: 18; Luke 10: 15; 16: 23; Acts 2: 27, 31; Rev. 1: 18; 6: 8; 20: 13, 14. In 1 Cor. 15: 55 the word is translated "grave," but Revised Texts give the Greek word *thanatos*, death. The Septuagint has *hades* in Hosea 13: 14, which Paul quotes, and it has been suggested that Paul deliberately changed the word to "death" because he was writing to Greeks who would understand the word "hades" in its pagan environment.

The Revised Version brings the Greek word across into English as "Hades" in all passages. The Revised Standard Version does the same, except that in Matt. 16: 18 it renders the word "death" in the Text, with "hades" in the footnote. The New English Bible gives "depths" in Matt. 11: 23; Luke 10: 15; "death" in Matt. 16: 18. *Hades* is common in the Septuagint, chiefly representing the Hebrew *Sheol*.

In secular Greek *Hades* was used in Homer as a proper noun, the name of the god of the underworld. Later it was used of the place of departed spirits. It came to be used also of "the grave," "death."

## FIRST FAMILIES AT CHURCHILL (VIC.)

During November the first two families moved into what will become the new town of Churchill in the Latrobe Valley. Constructed by the Victorian Housing Commission, the town is estimated to have 40,000 inhabitants near the end of the century. Approximately 250 houses will be included in the first stage.

### Minister Appointed

Following a Conference in 1964, representatives of Anglican, Methodist, Presbyterian and Churches of Christ commenced planning for a co-operative venture to serve the area. The culmination came in the commissioning of the Rev. P. A. J. Arch, M.A., as the first resident minister, on December 3, 1965, in the Morwell Methodist Church.

Mr. Arch is an Anglican who has had considerable experience overseas and was, until recently, serving at Kaniva, where he was president of a community youth programme initiated by the Kaniva churches. Mr. and Mrs. Arch were the second family to move into the new community.

The church has involved itself at the very beginning of community life and the minister will be the first to welcome new residents. No building is contemplated at present. Services will commence in homes, and later in local buildings as they become available. Various experimental moves are projected.

### Responsible Adventure

Preaching at the Commissioning Service, the Bishop of Gippsland, Dr. D. A. Garnsey, called the involvement of the four churches a responsible adventure. The move to Churchill reminds us of the

(2) *geenna* in Matt. 5: 22, 29, 30; 10: 28; 18: 9; 23: 15, 33; Mark 9: 43, 45, 47; Luke 12: 5; Jas. 3: 6. The word is always translated "hell" in the Authorised Version, the Revised Version, the Revised Standard Version, and the New English Bible. Phillips has "destruction" in Matt. 5: 22; 10: 28; 23: 15; Luke 12: 5; "rubbish-heap" in Matt. 5: 29, 30; 18: 9; 23: 33; Mark 9: 43, 45, 47; and "hell" in Jas. 3: 6. Schonfield as "Gehenna" in all references.

The name "Gehenna" or its Old Testament equivalent refers to a ravine which sweeps round the South West of Jerusalem. It is the traditional site of idolatrous fire-worship which began in the reign of Ahaz. After being desecrated by Josiah, it became a receptacle for the offal of the city, and in Jewish thought became associated with the place of punishment of the wicked. In the New Testament *Gehenna* is always used in a figurative sense, and only by Jesus and James. It was associated with the consuming agents, worm and fire (cf. Isaiah 66: 24). That references to "everlasting fire" (Matt. 18: 8, etc.) cannot be taken literally is shown by the phrase in Jude 7. The fires of Sodom have long since ceased, but the eternal nature of the judgment is in its result.

In 2 Pet. 2: 4, "hell" is part of a phrase which translated the Greek verb *tartaroo*, "cast down to Tartaros." The word is found only here in the Greek Bible, but the noun *tartaros* appears in Job 40: 15; 41: 23. *Tartaros* (Latin *Tartarus*) was a Greek name for the underworld, particularly the abode of condemned souls.

essential unity of the church, and our involvement together is a part of the moving of the Holy Spirit in our midst.

We are beginning to repair the damage of earlier years. Neither must we add to the malignancy of division by our pride and prejudice at this moment. The New Delhi Assembly had called upon the churches to take "responsible risks." This was a "responsible adventure" and we must pray for one another at our points of difference, that the church may truly serve in this new field.

### Wide Interest

Typical of the wide interest shown in the move was the greeting from the secretary of the Victorian Housing Commission, congratulating the Co-operating

churches on this venture. Numerous requests have come from overseas and other parts of Australia for information.

A brochure setting out details of the scheme of co-operation is available from D. H. Smith, Secretary of Dept. of H.M. and Evangelism, Vic.-Tas., 217 Lonsdale-st., Melbourne.

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RESOURCES FOR CHRISTIAN EDUCATION - - - (No. 3)

## TOOLS FOR COMMUNICATION

Christian Education is a concern for the communication of the gospel. Effective communication consists of these basic elements:—

- passing on the facts of the Christian faith from person to person and generation to generation;
- deepening the understanding of the relevance of those facts to the everyday life of people;
- challenging people to make their everyday choices in the light of this relevance.

Here are four resources which will help teachers and leaders in their manifold tasks of "getting across" to others, the message of the gospel.

### 1. "Creative Leadership"

This book was written by the Explorer Executive of the Vic.-Tas. Dept. of Christian Educ., as a help to local leaders. But sensing a wider need, the writers kept other youth groups in mind also. The result is, that since its publication in 1962, this book has been the valuable ally of not only Explorer leaders. C.E. and C.Y.F. leaders have used it, so too have leaders of girls' clubs.

In addition, it has been used by many other churches throughout Australia. Its seven chapters and 190 pages are packed brimful with the practical "know-how" and up-to-the-minute resources, for the hard-worked leader. It describes over 100 games, it has a comprehensive section on devotional helps, it sets out ideas for service projects.

Available from State Bookrooms or Depts. of Christian Education — price 18/-.

### 2. A Sketch — "Thinking About Gambling"

Gambling is becoming Australia's number one national disease. Leaders will find this sketch useful for promoting discussion on gambling. It only takes two minutes to read; it's for two voices — "Bill" and "Paul." The scene is set in an office and "Paul" asks "Bill" for 2/- for raffle tickets towards the usual "worthy cause." "Bill" attempts to state, in the conversation, the Christian attitude to gambling. The sketch is "open-ended" — that is, no firm conclusion is given, but eight questions for discussion at the end will give the leader plenty of scope in helping his group explore all angles of this problem.

Scripts available from Vic.-Tas. Dept. of Christian Educ. at 6d. each.

### 3. "Teaching," by H. Sargent

This little book is a valuable addition to the B.S. Teacher's Library. It is portable and concise. Each of its eleven short sections has something to say about the fundamentals of teaching; "understanding the child," "aids,"

"discipline," etc. We would recommend that schools obtain copies for all new teachers at least. Also, it complements the Manual mentioned in this column some weeks ago — the "Training for Service" Manual. The author is Hayden Sargent, minister of the Annerley church in Queensland.

Available from Departments of Christian Educ., 3/6 each.

### 4. A Study — "It Is No Secret"

This study was written for junior girls' weekend camps; it would be suit-

able for all young people between the ages of 12-15 years. The title came from the popular song, "It is no secret what God can do." This study helps young people to appreciate how God helps us.

The first session centres on the story of the Prodigal Son, how he "came to himself." How do we maximise the resources which God has placed in us? What are these? These are the issues dealt with in the language of the young person. Session two looks at the story of Zacchaeus and the way he was recreated through his relationship with the Master.

This study can be used at weekend camps for youth; in the youth area of family camps; in the local Bible class; for special study nights in boys' and girls' clubs.

Available from Vic.-Tas. Dept. of Christian Educ., 1/- per copy.

—R. V. Longthorp.

## RHODESIAN CHRISTIAN COUNCIL REJECTS SMITH GOVERNMENT

(Salisbury). The Christian Council of Rhodesia has reaffirmed its loyalty to Queen Elizabeth II "within the Constitution . . . accepted by the lawful Parliament of Rhodesia (in) 1961" and pledged itself "to work for the rapid restoration of a constitutional government in our land."

It declared that it considered "the proclamation of a new Constitution of Rhodesia by a group of ministers, without the assent of the Parliament or Crown, to be an unlawful act, and any further enactments of Parliament to be unlawful unless confirmed by the lawful Governor."

The Council expressed regret over "the great blow delivered by this act (of proclamation) to the concept of constitutional law brought to Africa by a Western civilisation nurtured in Christianity."

The Roman Catholic Church of Rhodesia also bitterly criticised the government of Mr. Ian Smith for seizing independence, and warned that by its racial policies it was courting disaster.

A pastoral instruction handed to Catholic church-goers all over this country recalled that their church had already cautioned that "an immoral state of affairs exists when nationalism or race economics . . . becomes the dominant norm of behaviour and is placed above man."

The Christian Council, in its statement, also reaffirmed its loyalty to the Governor of Rhodesia, Sir Humphrey Gibbs.—E.P.S.

## NO COMPULSORY BAPTISM

The Synod of the United Protestant Church of the Palatinate, Germany, has accepted a motion that infant baptism cannot be compulsory and that where postponement of baptism is requested for reasons of conscience, the church should not insist on infant baptism. Many young pastors in the Palatinate advocate adult baptism.

## CHINESE ON ECUMENICITY

Replying to a published letter from a reader, a newspaper of mainland China has described the ecumenical movement "as a plot hatched by the United States to make use of the two main parties of the Christian Church for sabotaging national revolutionary movements and spreading aggression against other countries." It added that "in the present day the Roman Church and the Protestant churches are exploited by the capitalistic countries of the West as instruments to subjugate the people and facilitate their acts of aggression against other countries."

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## CHANGES OF ADDRESS

T. D. Maiden (minister, Scarborough church), 134 Grand Promenade, Scarborough, W.A.

J. S. A. Wilson (secretary, Knoxfield, formerly Scoresby Road church), 18 Aisbett-ave., Wantirna South, Vic. Phone 231-2642 (Melb.).

R. Mottram (secretary, Church of Christ, Hamilton-Coleraine), 3 Garton-st., Hamilton, Vic.

## MATRON

Applications are invited from State registered Nurses to fill a vacancy which will occur upon the retirement of the Matron of the Christian Guest Home, 5-9 Osborne-st., Joondanna Heights, W.A. The position involves the nursing and domestic supervision of the Home, which has a daily bed average of 20 aged female guests.

The appointee will be required to live-in. Salary and conditions will be arranged by negotiation.

Written applications, including age, experience and the names of two referees, close with A. W. Morris, secretary, at 142 Beaufort-st., Perth, on Jan. 14, 1966.



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## MARRIAGES

Pam Pfeffer to J. H. Bentley, Ann-st., Qld.

Dawn Hill to Les Hancock; Cheryl Davis to Robert Savage, Inglewood, W.A.

Beth Tully to Robert Reid, Doncaster, Vic.

Lynette Edgcombe to Harvey Miller, Oakleigh, Vic.

## DEATHS

Lars Larsen, Ann-st., Brisbane, Qld.

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## MARRIAGE

SONSIE - ANDERSON. — The marriage of Betty, daughter of Mr. and Mrs. R. J. Anderson, N.S.W., to Graeme Sonsie, Vic., was celebrated at Bentleigh church (Melb.) on Saturday, Jan. 11, 1966, at 2.30 p.m. Both Graeme and Betty are engaged in our mission work in New Guinea.

CHELTENHAM, VIC. — An induction service for the commencement of ministry of G. K. MOYES, B.A., will be held on Jan. 16, 1966, commencing at 11.10 a.m.

## W.A. CHURCHES OF CHRIST CHORAL SOCIETY

will resume practices in the Christian Centre, at 7.45 p.m., on Tuesday, February 1, 1966. All old members please be present, and if anybody is desirous of joining this brotherhood auxiliary, there will be a very hearty welcome. Mr. C. M. Nelson is the conductor, Mr. Barry McNess, accompanist.

Any further particulars may be obtained from Mr. Nelson, or the secretary, Mrs. C. W. Sagers (39-1929).

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# WRIGHT THINKING

— BY C. H. J. WRIGHT

## ESCAPE

Today suicide is a world problem. In country after country the number of people who no longer find life worth living is increasing. In England and Wales, almost as many people die by their own hands, approximately 5,000 annually, as die in road accidents. In the United States, 60 people commit suicide daily. In Australia, the rate is increasing, in 1961, 1,249 killed themselves.

Significantly it is manifested not so much among the homeless and the poor, but most notably in the ranks of the middle-class and the well-to-do. Sometimes there is a suicide "chain reaction" such as followed the death — apparently by her own hand — of a well-known star of the American stage and screen. A few months later came the death of her 21-year-old daughter, and a few weeks after that the death of a 21-year-old friend of her daughter's — all from overdoses of sleeping pills. One of the girls left a note which read, "This is the best way out." To what terrible extremities a human life is driven when such pitiful evidence of failure in life can be described as "the best way out."

Somerset Maugham, in one of his novels, made a character say, "If life won't fulfil the demands I make on it, then I have no more use for it. It's a dull and stupid play and it's only a waste of time to sit it out." I wonder just how many people there are who want to escape from life, rather than face it?

Charles Lamb said once that men may be divided into two classes — those who borrow and those who lend. They may also be divided into those whose general tendency is to try to escape from life and those who try to stand up to it.

There is no hard and fast line between the two, of course; you can never draw hard and fast lines in dealing with people. Even the habitual coward is sometimes brave, and there come to the most courageous of us times when we would like to escape.

We all know that mood when we would willingly retire into a corner and make ourselves blind and deaf to all that goes on. There is always a part of us that is afraid. Each of us does, however, form what can fairly be called a general attitude to life, according to which we shall, when trouble and difficulty come, either run away and hide if we can, or face them as best we may.

There are a number of ways in which people try to escape. Some seek oblivion in drink or drugs of pleasure. Some shelter behind another person on whom they can throw responsibility for any decisions that have to be made, and who can be a buffer between themselves and a hard world. A headache may save us from facing up to a difficult situation, or more desperately, a nervous breakdown. The T.V. or the cinema

may provide an escape from life's sordid realities.

But all of these are but temporary expedients. One can't always be drunk, and the world looks worse still the morning after. The ecstasy or drugs brings its reactions, and the hunt for pleasure gives place to boredom past enduring. The person to whom one has clung may die, or prove a broken reed in a crisis, and what then? Escape is a temporary thing. In the end reality catches up with us and reality has to be faced.

This is where Christian faith makes all the difference; for the Christian faith does not offer escape, it offers victory. It enables a man, not to run away from life, but to conquer it; not to meet it with mere passive endurance, but to make something of even its darkest hours and worst experiences.

Have you noticed it is often the people who have least to complain about who complain the most, while those who have most to complain about complain least? A pinprick of trouble can reduce one man to disgruntled hostility to life, and a very avalanche of troubles can leave another man with his courage and cheerfulness unimpaired. There are the people whom anything can knock out and the people whom nothing can knock out.

Remember what the Apostle Paul wrote, "Hard pressed on every side we are never hemmed in; bewildered, we are never at our wit's end; hunted, we are never abandoned to our fate." As J. B. Phillips puts it, "We may be knocked down, but we are never knocked out." What makes the difference in people?

There is a story of a young violinist who was received with thunderous applause everywhere he went. But envious rivals spread a rumour that the young player was not great himself, it was an extraordinary Stradivarius violin which he played upon which gave such moving tones. So one night in London the young prodigy played his whole pro-

gramme through without leaving the platform, and more than ordinarily stirred his audience to wild applause. Then he took the violin he had been playing on all the evening, and smashed it to bits across his knee and threw it on the floor, and said, "I will now play one number on my Stradivarius." His quality was in himself and not merely in the instrument he used.

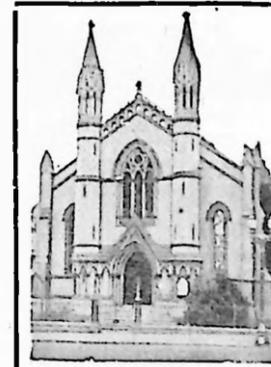
That makes the difference in people — their quality is in themselves, in the faith that upholds them, the God who dwells in them. Not what life brings to us — but what we bring to life in our spirits makes the difference. As Paul says, "With those who love God, he co-operates in all things for good."

## PENNIES FOR MONBULK

(Ormond, Vic.) The Y.P.C.E. held a collection of pennies and raised £13 towards communion furnishings for the New Monbulk Chapel . . . Combined Endeavourers visited Caulfield Convalescent Hospital with gifts for Christmas. . . The Campbell Singers paid us a visit and thrilled us with their music.

## ENDEAVOURING MAYORS

(Launceston, Tas.) The Chairman of the Convention City Committee, Alderman C. G. Pryor, who has been elected Mayor of the City, was the choirmaster and a soloist during the last National C.E. Convention in Launceston in 1953. The Mayor of Launceston, on that occasion was Alderman H. G. Pitt, who was also the Convener for Halls on the Convention City Committee, a position that he has filled again on our current Committee . . . New Guinea Delegates. Several native delegates from New Guinea will be brought to the Convention and the first two have already registered. They are numbered in the Queensland party. We are helping mainly a young lady from the Boroko Baptist Church Endeavour Society. If any would like to contribute to an appeal that has been commenced for this purpose, donations can be sent to our Box No. 950, Launceston. The young lady's name is Miss Ninau Papi . . . Registrations. Registered delegates will soon be receiving brochures on all tours, meals and baggage insurance. Early registrations will help a lot. So far we have 275 — W.A. 29; S.A. 76; Vic. 95; N.S.W. 27; Qld. 30; Tas. 8.



## Swanston Street Church

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Minister: **Dr. LLOYD JONES, B.A., M.TH., PH.D.**

11 a.m. — WORSHIP, COMMUNION, BIBLE EXPOSITION.

7 p.m. — GOSPEL SERVICE.

JAN. 16 — Guest Preacher: Mr. DAVID PRICE.

# RENEWAL

## ... AN EXPERIMENT

To be part of an experiment is a frightening thought. To many it is needless and disappointing. To others it is challenging. Recently, Belmont, Vic., church became part of an experiment. Kevin Harvey, of the Dept. of Home Missions and Evangelism, was the energetic leader. He sums up the idea of the programme as designed to help people look upwards to God and outwards to men.

### The Aim

To rediscover the resources which God makes available through prayer; to strengthen the sense of fellowship within the church and to challenge the church to accept its task of mission in the local community.

### The Method

To involve people in small groups in which people were relaxed and willing to participate in making their respective contribution to the discussion.

Vital questions were considered. Early morning prayer sessions; morning coffee hours for ladies; evening house parties; a men's prayer breakfast; an evening with the Board and their wives, and another solely for young people. None of these ideas is new or novel, yet the approach was.

The 7 a.m. prayer workshops were a joy. Have you ever sat down to write a letter to God? We did! Have you written down a list of names of people for whom you have never prayed before? It is a sobering thought. We did many different things to discover vitality in this area. These sessions were a joy and most refreshing.

Small cells of women, 8-12 in number, met for morning coffee, and in this relaxed atmosphere talked about God, the church and their responsibilities as Christians in the local community. Many felt as never before (including non-members) that they could talk and share their experiences of God.

The house parties were all by invitation. People from the community participated in the relaxed atmosphere and felt quite at home. Questions were considered relating to our faith, purpose for living, and the role of the church in the community.

Board members were sobered into reality when asked to write down an appraisal of their growth as Christians; new things learnt over the past six months; time spent in prayer each day, etc. We began in a small way to be honest with each other and to express ourselves.

Have you ever tried to express your relationship with God with a crayon? We tried! It was unusual, but most stimulating as we listened to each "artist" explain his piece of art.

### The Results

In statistics, a total of 297 people attended the various sessions, excluding the prayer workshops. Approximately 110 members of a total membership of 128 attended at least one meeting. 34 non-members were directly involved in the meetings. 18-20 members attended the early morning prayer sessions.

Already there are plans to continue the programme into the new year. The non-members involved will think more as they share with Christian people who are able to naturally share their faith. There are results too, which will never be outwardly seen. Individuals applying their faith at work; individuals praying with purpose; individuals wanting to share their experience.

### Conclusions

1. That faith can be enjoyed, and that it can be infectious, and this we often seem to forget.

2. The local church can do a lot more than we imagine. There was nothing in the programme we should not have been able to do ourselves. But, we never had, and it took Mr. Harvey to show us how.

3. There are new and different methods of reaching out into the community, and these must be used in conjunction with the preaching of the Word.

4. We must also note that the Dept. of Home Missions and Evangelism now has a programme available to the churches which helps in total church involvement and commitment.

5. We learned to relax in the presence of God and let him lead us out into the world and there to do the work to which he has called us.

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## OPEN FORUM

### NO BARK, NO BITE.

To the Editor,

What has happened to the "watch dogs" of the Christian faith? When did they forget how to bark? Daily newspapers flout public opinion in their blatant favour of vested interests and even a church paper refuses to publish a suggested boycott as a protest.

On the other hand, newspapers have refused paid advertisements which might offend the liquor trades. Commercial morality is at an all-time low, but never is vital any training to Christians from religious authorities who fear possible offence to wealthy members. Peace lovers are dubbed "Commos" or parlor pinks — and the Prime Minister, without any mandate, pledges the country to give aid for Church Schools for 20 years ahead.

Where is the rugged individualism of our forefathers these days? Not only have the "watch dogs" been debarked but it is doubtful if the average Christian has any bite when it is a matter of teaching established interests.

—P. C. Williams, Qld.

### BAPTISM.

To the Editor,

J. E. Gough and A. J. Eddy, in "A.C." Dec. 11, seem to resent the use of immersion. Is there reason for preferring sprinkling and pouring synonymous with their argument — it doesn't hold much water!

I quote the authority of religious leadership and scholarship in favour of immersion. John Calvin (Presbyterian): "The word 'Baptize' signifies to immerse. It is certain that immersion was the practice of the primitive church."

Luther (Lutheran): "Baptism is a Greek word, and may be translated 'immerse.' I would have those who are to be baptized to be altogether dipped."

John Wesley (Methodist): "Buried with him by baptism" — alluding to the ancient manner of baptizing by immersion.

Wall (Episcopalian): "Immersion was in all probability the way in which our blessed Saviour, and, for certain, the way by which ancient Christians received their baptism."

Brenner (Catholic): "For thirteen hundred years was baptism an immersion of the person under water."

Stoudza (a native Greek): "The verb

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## OPEN FORUM

### BAPTISM.

To the Editor,

In an age of enlightenment, I would seek to be an encourager to those who are discouraged by some folk who have the knack of juggling with truth or words.

Though some of the things J.E. Gough ("A.C." Dec. 11) says may be very true, allow me to make some comments:

1. J. Pearce ("A.C." Nov. 27) used "Member of the N.T. Church of Christ" not "membership in the Church of Christ."

2. I don't know of any other N.T. means of entering the Christian church than by faith, and its activation, i.e., repentance, confusion, baptism. Do you?

3. Surely the word baptism means immersion in the N.T., and is synonymous and interchangeable, or has the Greek language recently changed?

4. Not once is the word "baptizo" translated otherwise in the Greek lexicons. Suggest you read Liddell & Scott, Grimm, Hastings, Dictionary of the Bible, Encycl. of Religion and Ethics, Dictionary of Christ and the Gospels.

5. Both the examples and the precepts of the Book of Acts demonstrate this. There were no un-immersed members of the early church.

6. When the K. J. Version was translated in 1611 to translate the word baptize, giving its literal meaning, immerse, would have caused great embarrassment and confusion in the Church of England. This was a ministry supported and controlled in England, by the government. King James instructed the translators, not to translate the word but to simply spell it with English letters and let it go. So "baptizo" (Gk.) was spelled baptize (Eng.). Before it had been so translated the word had never before appeared in the English language.

There had been very little circulation of the Scriptures among the common people before the K. J. Vers. since the scholars read the Scriptures in Hebrew, Latin or in Greek. When the Revised Version and other translations were made, baptism had become such an issue that no interdenominational group of

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translators could agree on how to translate it, so it was left, baptize.

The people who speak the Greek language know the meaning of the word and have always immersed.

—C. J. Mackenzie, B.A., N.S.W.

[Shortened to comply with space requirements.]

### BAPTISM.

To the Editor,

I can only stand and wonder — wonder where the church is going. According to some of our scholars, specially trained and equipped to interpret the Bible, and preach the gospel, we now discover (I mean they do) that for 150 years we have been wrong.

Two writers in "A.C." Dec. 11, are emphatic that the stand taken by Churches of Christ is wrong. Mr. Gough, in reference to baptism, points out what he calls the "error" of assuming that the teachings of the Churches of Christ and those of the Scriptures are identical. He, with Mr. Eddy, seems to know that baptism and immersion are not the same. I believe that all scholars "worth their salt" know that the Greek word "baptizo" for baptism, means to "dip or plunge." Were Paul and Luke wrong?

Mr. Eddy freely quotes the O.T. as proof. I think these two gentlemen wish the Church of Christ to be honest. I am sure they do. So let us freely publish to the world that we have been astray in our thinking, and have unwittingly thought and said that the other denominations were wrong, whereas it was we who were in error and now repent.

Yes, Mrs. Holloway, of W.A., by all means use our women in the churches. They may do better than we have done. At my home church, on Dec. 5, our women took the whole of the evening service, from the giving out of hymn books to the benediction. Two readings, two prayers, two solos and two sermons by our women, and every item was excellent.

—James Holloway, Vic.

### THREE MOTHERS BAPTIZED

(Devonport, Tas.). Three mothers were baptized on Dec. 12. A man had been baptized earlier . . . Les. Walshe was recent morning speaker, and three young people spoke on Confession, Baptism, and the Christian Life . . . Mr. and Mrs. Westbrook, missionaries-elect for A.A.E.M., spoke at combined Brigades' parade. Mrs. Westbrook addressed C.W.F.

### STEWARDSHIP VISITATION

(Boronia, Vic.). All members have been visited in the recent Stewardship programme. Speakers were Principal E.L. Williams, C. L. Smith and the minister, J. A. Manallack . . . A film of Aboriginal life was screened following an evening service shared with Eastern District youth . . . The quarterly combined service was held in the Methodist chapel. G. Gilmour told us of the work of Home Missions . . . The Campbell Singers presented musical programme at Eastern Dist. Conf. C.W.F. Temple Day . . . Extensions will be made to hall to accommodate fast growing C.Y.F.

### CHILDREN IN CHURCH.

To the Editor,

A recent letter read over an A.B.C. women's programme was from a person who criticised mothers for taking their children to church, amongst other places. The writer claimed that such a mother is thoughtless and selfish, as children spoil the services for others, and the mother herself is unable to worship properly.

I could not agree more with the conviction that children should not be dragged around anywhere — for the sake of the child, as well as the mother. But if a mother believes that she should attend divine worship, and that her children should accompany her, then no one else has the right to exclude them. The disciples of Christ once sent the children away — and we all know Christ's reaction on that occasion!

If we believe in going to church, then we must try to be mature enough to accept the responsibilities that go with it, and the spiritual growth of children of the church is one of them.

What were our correspondent's reasons for going to church? If they included a genuine desire to worship God, then it should be her pleasure to see that some mother, whose religion and worship apparently mean something to her, is teaching her children that this is a part of their lives as well. Given a chance, and shown the way, a child is just as capable of worshipping God as any adult.

It is true that the mother is unable to worship as fully as she would like, but she must be prepared to make the sacrifice for a few years, for the sake of her children, for whom both she and the church are responsible.

As for the people who find the services spoiled by "thoughtless and selfish mothers who bring their children to church with them," it might be well for us to remember that we go to church not to "get" something out of the service, so much as we go to give something of ourselves to God in worship. This is difficult, and requires self-discipline and self-sacrifice.

I don't think that church creches are desirable, as they are just another means of creating the impression in the mind of the child that he has no place with the church at worship.

Please try to teach your children how to worship. Don't feel that you have to entertain them by giving them scribbling equipment, or biscuits and fruit to eat, as some do. Help your children to join in the service with you; teach them to do what you do; explain the various parts of the service, so that they know what they are doing and why.

Above all, don't try to bring worship down to what you might think is their level. The capabilities of children are much greater than many adults seem to realise. Give children something that they can continue to grow into throughout the whole of their lives. Simplify Christian faith in your explanations, by all means, but don't make it less than it ought to be.

I have known no greater joy than to feel my children consciously and willingly worshipping with me.

—Name and address supplied.

## FACES AND PLACES

PROFILE NO. 51

# MAN AT WORK

Everest Le Page.

It may be the secret of a long life, but hard work is certainly the secret of a happy life for Everest Le Page, born eighty years ago at Cheltenham, Vic., and still on the job there.

Five generations of the Le Page family have been, or are, in membership with the Church of Christ.

In 1858, Everest Le Page's grandfather transferred from the church at Prahran to Cheltenham — which later became Cheltenham. The family has been associated with the church since that time. Everest joined in 1908 during the ministry of the late Theo. B. Fischer, and was one of the leaders of the Century Bible Class.

Mr. Le Page is a past elder of the church, and was for some years chairman of the Board of Officers.

He has always taken a keen interest in community affairs. He was a Moorabbin Councillor for 28 years, and Mayor on two occasions — following in the steps of his father, who was a Councillor before him. Cr. Frank Le Page, Everest's son, is continuing in that tradition of civic service.

Everest was one of the founders of the Cheltenham Community Hospital, and for the past eight years has been its president. Among other community services Mr. Le Page lists the following:—

- Justice of the Peace.
- 20 years a member of the Board of Management of the Melbourne Home and Hospital for the Aged.
- Trustee of the Cheltenham Cemetery for 37 years.
- Trustee of the U.F.S. Dispensary for 35 years.
- Ex-President of the Federal Football League, now a life-member.
- Trustee of the Cheltenham Bowling Club.

- 30 years chairman of the Cheltenham State School Committee.
- 30 years a member of the Mordialloc-Chelsea High School Committee.

• A member of the Cheltenham High School Committee since its inception.

• Member of the Lord Mayor of Melbourne's Hospital Committee.

• Member and ex-President of the Vic. Vegetable Growers' Association.

• Vice-Pres. of the Victoria Market Traders' Council.

• Collector at the Victoria Market Saturday Hospital Appeal for 40 years.

• Formed the first Boy Scout troop at Cheltenham 55 years ago.

• Was Secretary of the Cheltenham Rifle Club for 10 years.

• Played football with Cheltenham juniors 60 years ago.

• Was a Trustee and player in the Moorabbin Brass Band for 40 years.

There was no doubt that the honour that came to him this year was well and truly earned for years of municipal, charitable and community service. On behalf of Her Majesty the Queen, His Excellency, Major-General Sir Rohan Delacombe, K.C.M.G., K.B.E., C.B., D.S.D., awarded him the M.B.E. at an investiture at Government House.

The honour hasn't changed him much. He breakfasts at 7 a.m. before leaving home to work on his market garden properties. He needs a carefully compiled diary to keep him in touch with his many interests, but it is only service for others that breaks his routine. For the rest of the time, Everest Le Page, M.B.E., J.P., a man of faith, is also a man at work.

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### S.A. WOMEN'S CONFERENCE

Attendance at the December meeting was 161, including 139 delegates. Mrs. Watson welcomed Mrs. Hollard and Mrs. Lawton, and led in dedicatory prayer for Mrs. Lawton as World President, W.C.W.F. Mrs. Lawton led devotions and read the Christmas story as recorded in Luke. She shared some of her recent experiences abroad, and explained that this year, at Christmas, her thoughts would encompass many people in different countries. Mrs. Nan Messent and Tina Lawton sang a duet with guitar accompaniment.

Mrs. Cunningham led in obituary prayer. Mrs. Wood and Mrs. Woodroffe were elected representatives to Morialta Guild, and Miss Lawrie (Nailsworth) and Mrs. Bristow (Cheltenham) were elected to Catering Department. Because of Easter it was decided to hold meeting for April on March 31, 1966. Questions for discussion at Mid-year Conference are to be submitted no later than March meeting. Mrs. Fax, Prayer Meeting Dept., thanked suburban groups for Christmas cakes. Miss Grant appealed for greater interest and more support for our Rest Homes. Visits by groups would be appreciated. Federal handbooks, 3/6 each, are now available from Mrs. N. Bright, 1 Ascot-ave., Walkerville (phone 65-2401).

Echoes of World Convention were brought by Lady Messent. Mrs. Hollard and Mrs. Lawton. Lady Messent shared the inspiration of the meetings, and expressed confidence in World Convention, 1970. Mrs. Hollard spoke of Women's Day, C.W.F. luncheon, and brought greetings from the women at Baramati, India. Mrs. Lawton reported on the C.W.F. Retreat held prior to the Convention. Mrs. Watson expressed our sincere good wishes to Mrs. Hammer as she leaves for Western Australia.

Next meeting to be held at Grote-st. on Thursday, February 3, 1966.—M. Wright, Assistant Secretary.

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THE LAST  
WORD

The Prize.

Only one receives the prize.  
—1 Cor. 9: 24.

Of all the prizes that earth can give,  
This is the best:  
To find thee, Lord, a living Presence  
near,  
And in thee rest!  
Friends, fortune, fame, or what might  
come to me —  
I count all loss  
If I find not companionship  
With thee.

—R.S.C.

☆

You can't change the past but you  
can ruin a perfectly good present by  
worrying about the future.

☆

Definition.

Adult: anyone who has stopped grow-  
ing, except in the middle.

☆

Confusion was created by a church  
bulletin which read: Text for today,  
"Thou Shalt Not Steal." The choir will  
sing, "Steal Away, Steal Away."

☆

Next to being shot at and missed,  
nothing is quite so satisfying as an  
income-tax refund.

☆

A little, old lady boarded a two-deck  
bus and sat down near the driver. She  
talked and talked, until the driver tact-  
fully suggested she go to the top deck  
and enjoy the fresh air. She climbed  
up the stairs, but in a few minutes she  
was back and resumed her talk.

"Didn't you like it upstairs?" inter-  
rupted the driver.

"Yes, nice view," answered the lady,  
"but it isn't safe — no driver!"