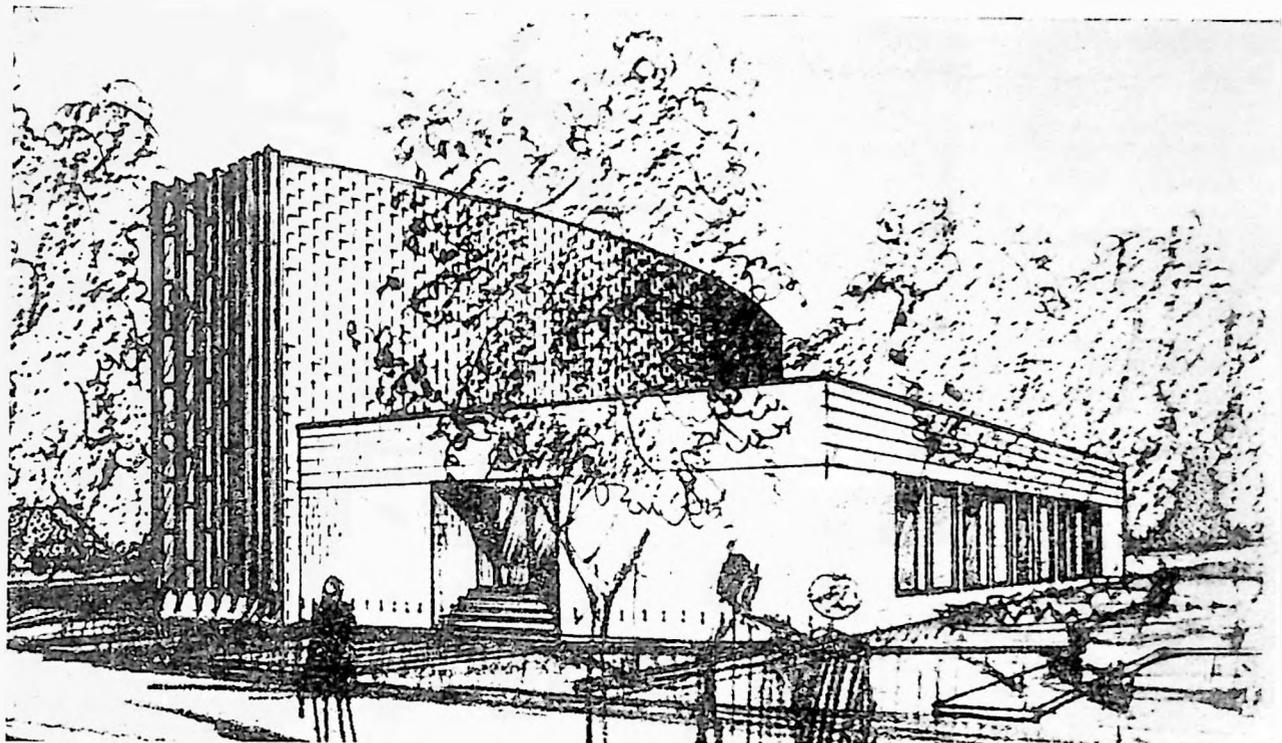


February 26, 1966

# CANBERRA'S SECOND CHURCH

(see page 11)



OUR GOD  
IS  
MARCHING ON

(page 3)

THE AUSTRALIAN

# CHRISTIAN

NATIONAL WEEKLY OF CHURCHES OF CHRIST

Registered in Australia for transmission by post as a Newspaper.

## LOVE GOD MERRILY!

The other day, at a meeting, a retired minister was called on to lead in prayer. Among other things, he prayed that we might have grace to "love God merrily!"

There is a strong note of joy in the New Testament and we need to be reminded of it.

Life is a serious and earnest business, without doubt. It was so for our Lord when He entered it. He met with opposition, rejection, betrayal, desertion, and death. None of these things have a top of the mind joy about them, and they continue in the opposition, rejection, betrayal and desertion of Christ in our own day. Not all the unpleasant experiences of life were removed at the resurrection.

Nevertheless, the one we call the "Suffering Saviour" is the source of more real joy for the world that all other means of happiness put together.

It can well be asked if, after giving the harsh facts of human experience their due place, we fail to give Christian joy the room it ought to have in all our lives. Life is not only a grim, tight-lipped struggle with evil, it is also a radiantly happy experience.

In the early days of the church, the followers of Christ were called "HILARES," the hilarious ones, because of their overflowing joy. Evil may have brought its miseries, but Christ had overcome evil and transformed His friends into carriers of the joyful grace of God.

We need to remind ourselves that Christ has taken the sting out of life. But we often fail to do this. Even the communion service, which rightly emphasises the awfulness of sin as well as the deep love of God, should end on a note of joy and victory. It does not always do so. Sometimes Christ is left on the Cross and the sorrowful note of our remembrance is unrelieved.

The communion service should end with an empty cross, an open grave, and a living Lord who is in the world not only to help us to carry our burdens and to suffer our pain with courage, but also to give us His joy.

May we indeed love God merrily!

## MORE A.L.P. TROUBLES!

Some of us who are strongly opposed to State Aid for independent schools are not likely to be elated at the unexpected support for our position given by the A.L.P. Federal Executive.

The Australian Labor Party is said to be the only major political party in the democratic world where specific policy and voting directions can be given to elected representatives by extra-Parliamentary organisations.

Labor members of Parliament are obliged to adopt the policies fixed by the A.L.P. Conference of 36 delegates which meets every two years. Between such Conferences, supreme authority rests in a 12-man Executive which interprets policy and determines the way in which it will be carried out. It was this Executive which dropped moderate Labor men from the key committees of education, defence, and foreign policy, and replaced them with left-wing leaders, some of them not even capable of winning endorsement for Parliamentary elections.

The A.L.P. Executive is too vulnerable to extremists and self-seeking individuals who do not themselves have to defend their policies in Parliament or to justify them to the electorate.

It is of great Christian concern that the recent decisions of the A.L.P. Executive have resulted in a further weakening of the A.L.P. This could mean more support for the D.L.P., a party dedicated to the interests of the Roman Catholic Church.

The further reduction in the possibility of an alternative Government could also smooth the way for Mr. Holt, the new Prime Minister, and perhaps enable him to strengthen his position by leading non-Labor parties to an easy victory in an early election. In the long view, this would not be good even for Mr. Holt. Victory over a weak and divided opposition does not make for good government.

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£4/10/- (\$9.00).

For one-third page or more, discount  
at 10 per cent allowed for four or  
more weeks booked; 20 per cent for  
12 or more issues booked.

# OUR GOD IS MARCHING ON!

Dr. Sherman has been President  
of the World Alliance of Y.M.C.A.'s  
for the past ten years. He gave  
this address at the meeting in  
Japan of the FOURTH WORLD  
COUNCIL of the Y.M.C.A.

## Is God Dead?

A hundred years ago, in the United States, there was a woman, Harriet Tubman, a Negro. She had had an ordinary life. She had married and had had a family. She had worked as a servant and then she came into contact with the Bible. She began to read and study and to teach herself, and finally she attached her whole person, her whole reason, her whole body to the emancipation of the people of her race.

She seemed to make great progress as she went up into the north, into Boston and other liberal cities where she was given support, and in Oberlin, Ohio, particularly. Then something happened: she heard of new laws, new whippings, new killings, new denials. The whole force and power and might of govern-ment seemed to be brought to bear against the emancipation of her people.

One day in Boston she heard the great Negro orator, Paul Douglas, tell of the humiliations, of the cruelty, of the harshness in the life of her people.

BY DR. CHARLES DUNBAR SHERMAN

And in the midst of this programme, with these liberal white friends of hers, she sprang to her feet and ran to the platform and asked, "Douglas, is God dead?"

Is God dead? What do you think of the thousands, hundreds of thousands of people, or the millions of people who have innocently died in many of the great wars, sometimes being blown to bits by people they never saw? Here is a young man in a plane. He presses a button that triggers a bomb that can kill 50,000 people, 100,000 people, people he does not know, people he has not seen, people for whom he has no personal animosity. These people wonder, is God dead? What is his concern about us? Are we left here at the mercy of these pilots?

## Held Down Like Animals

The story is told of a man who had performed a great deed recently for the ruler of his country, and he asked him, "What do you want me to do for you?" He said, "Like every other citizen of yours, sir, I would like to get an exit visa." Millions, hundreds of millions of people are held down in the second half of this twentieth century, like animals, unable to move, and this is supported by the might, the power, and the majesty of the governments and the law. This is what we live with. You know it, and I know it.

## Sense of the Absurd

But another factor which is perhaps even worse is the way in which the ordinary man in the street in your communities, and mine, is depressed with a sense of the absurd. You know the famous paintings of Picasso, in which there are these senseless parts of the human body in agitation, suspended, in meaninglessness.

It's a rat race. Every morning you run down to the subway to your work, and then back, or you stand up in this spot before a factory wheel, every three minutes you push a button, every five minutes you press a shuttle.

What is this type of life? Every day you read of rape in the street, of murder, senseless brutal murder, theft, burglary, arson. You read of people listening in the night as a woman is being stabbed some thirty times, calling for help, and no one opens his door. She runs from place to place, in the centre of modern society.

What do you think these people believe? They question this whole system of life with which we are concerned, with the church in this corner, the Y.M.C.A. in this corner, the business office in this corner, our vocation in this corner, and the tremendous pressure for conformity from the governments, the tremendous social pressures, disaffections and illnesses.

Does this make sense? There seems to be a pervasive sense of the absurd. This

is the world you have to go out today. Whether you realise it or not, this is the question that young people are asking. This is the question that the people in your communities are asking. What is the relevance, what is the meaning of life? Is God there?

## Answer to Harriet Tubman

Now, we must answer Harriet Tubman. Is God dead? Obviously, the answer is "No." I think there are two things that bring about this confusion. The first thing is that God, because of the smallness of our human capacity, of our human mind, has had to reveal himself to us as a person.

We so often confuse this point and we think of God in terms of a person. This is why Adam himself hides, because, after all, if God was here, then went over there, he can't see what we're doing here. And if he is going to come back this afternoon, we have to get fixed up before he comes back!

And if a situation was going on all right, and now there has been a change, you think God must have turned his attention elsewhere. He has spoken, of course, to Abraham as a person when he is about to sacrifice his son. He has spoken as a person to Moses. He has spoken to Isaac, to Jacob, to John R. Mott as an individual, but make no mistake, he is not one person. He is all persons, he is all things, he is the total universe. He is the beginning and he is the end.

## Unity Is There

So when we seek Christian unity, it is nothing that we have to create, it is something that we have to rediscover, because it is there already. This is what we are learning now in the churches, and what we must tell the rest of the world about.

We do not seek to create unity. The unity exists, it is a question of discovering it or rediscovering it, because if we are all encompassed in the love and the person of God, then we are basically united. It is only our own sin which has brought this estrangement. We must dig deeply to find once again the foundation stone of this unity.

This is what Wilbur Howard meant when he said, "You cannot go beyond the love, the grace of God." If I go down into the depths, says the psalmist thou art there. So we must think a little more in terms of the universal, the complete God, not only in terms of a person to person relationship.

He speaks to us as an individual, his communication with us is as an individual, his relationship, his tender care, his love, his mercy is as an individual. But, make no mistake, he encompasses the whole world. What is the logical

(continued on page 4)

conclusion of this? It is that the power which worked in the saints and the prophets, is available to us.

We are called to be partners with God. Our courage is lacking, our faith is weak, our love is narrow and constricted. And yet God tries in so many ways to show us that he has the power and all we have to do is to discover and appropriate it.

One of the greatest experiences the disciples had was at the transfiguration. Jesus was coming head-on to the clash with the fundamental powers of fear and love. So he wanted his disciples to understand who he was. Up to this time he kept asking them, but they never understood. Even Peter, when he said, "Thou art the Christ," didn't really understand what he meant. Jesus told him that. He said: "Flesh and blood did not reveal this to you."

So the transfiguration was to show them that this man you will see crucified tomorrow is not an ordinary person. Yes, he is full man, but he is also God. He goes back into infinity and he goes forward into infinity. Here is Moses, whom you have all worshipped as a great leader. Here is Elijah, the Prophet. There are all the great people of history administering to him. This is the man you are going to be called upon to stand up for. And what did they say?

### People Want Institutionalism

They said, "Well, let's build three tabernacles right here." Let's call a conference, let's get a patent right, let's establish a company, let's get the articles of incorporation of the association.

This is what people want to do. When they are enthusiastic, they want to institutionalise their enthusiasm. If they have a conviction they want to write it down so everybody can see when he comes.

This is how people act. They want to put everything down. Let's put it down before we forget it, so that we may effectively forget it! They want to institutionalise, they want to put it into a convention and then this is neatly taken care of.

This is what they wanted to do. Let's build three temples, one for you, one for Elijah, one for Moses, and then we will stay here the rest of our lives and glorify and worship!

### Meet the Challenge

This is something we cannot do. We have to leave this place and we have to go down into the universities. We have to meet the challenge of these boys who are talking about meaninglessness of life. We have to meet these boys who are saying that we do not see God up

(continued from page 3)

there when we are circling the earth. We have to go to the docks and meet these sailors who have been around the world and seen little but the sordid side of life. We have to meet these men in the railroads. A long time ago we thought about them, we forget about them now. We have to meet these truck drivers who go up and down the highways.

We have to meet these young people who are basically confused, because they see no central pattern of history developing before them. They see no salvation before them. We have to go down from this mountain side. We cannot build tabernacles up here. We must go down, because we have rediscovered the fact that we are partners, with each other, and with God. God is not coming himself. Why does he have to? We are a part of him. We are within his universe, we are a part of his plan and so he uses us. Harriet Tubman, God is not dead!

"He is tramping out the vintage where the grapes of wrath are stored. He has loosed his fateful lightning and has shed his sword. He is sifting out the hearts of men before his judgment seat. O be swift my soul to answer! As he died to make men holy, let us die to make men free.

Our God is marching on!"

—World Council Communique.

### FATHER KUENG URGES REVISION OF MIXED MARRIAGE RULES

(Hamburg). The Roman Catholic theologian, Father Hans Kueng, has suggested that the Catholic Church recognise the validity of mixed marriages in non-Roman Catholic churches and that it give parents full freedom to determine the religious training of their children.

The German scholar commenting on mixed marriages, in an interview with the German news magazine, "Der Spiegel," said the Roman Catholic Church can solve the problems regarding mixed marriages by taking three steps: 1. excommunications levelled against Catholics who marry outside the Roman Catholic Church, even those married in civil ceremonies, should be revoked; 2. marriage in non-Roman Catholic Churches should be recognised as valid. 3. the question of baptism and training for children born of a mixed marriage should be left entirely to the parents.

Regarding birth control, he said the church, after laying down general principles on the morality of birth control, should give experts on the subject freedom to determine the morality of methods.

Father Kueng also said Roman Catholic decrees of excommunication against Martin Luther should be lifted, just as they were last year for the 1054 excommunication of Orthodox Patriarch Michael Cerularius of Constantinople, since the theological differences that separate Catholics and Lutherans today are no greater than those that divide Catholics and Orthodox. He said the excommunication was partly the fault of the Roman Catholic Church because Catholic theologians in the 16th century misunderstood what Luther was teaching.—E.P.S.

## THE GOSPEL ACCORDING TO JOHN

## THE THEME

By C. J. ROBINSON

This is the second article by Mr. Robinson to give background to the Sunday morning New Testament Readings from the 4th Gospel. The third and final article will appear next week.

In searching for the answer to the question of John's purpose in writing the fourth Gospel, we are led to consider two lines of evidence. We are not left to form an opinion from the contents of the Gospel alone; for many of the early Church Fathers have handed down their testimonies as to that purpose.

Between 1730 and 1740 A.D. there was discovered in Milan, by a man named Muratori, a document now known as the Muratorian Fragment. It is a Latin manuscript, evidently translated from Greek, and it dates back to the second century A.D. It tells us that John was the author of the fourth Gospel and that he related what others of the disciples revised.

Probably more reliable is the testimony of Irenaeus, writing about 180 A.D., that John's purpose was to "remove the error which Cerinthus had been sowing among men." Cerinthus was teaching that the world was not made by God the Father, but by a Power 'far separated from the Royalty which is above all'. He also denied the virgin birth of Jesus.

Others of the time agree that John's purpose was to meet the false teaching of the Gnostic heresies, and to declare the unity of God in that "All things were made by him and without him was not anything made that was made." "The Word was made flesh and dwelt among us." "These were written that ye might believe that Jesus is Christ the Son of God."

### From Jewish Soil

But the character and theme of the fourth Gospel may more accurately be gauged from the contents of the Gospel itself. The idea that the writer was either a Hellenist or a Greek sympathiser who re-interpreted the Gospel of Jesus in order to commend it to pagan Hellenists of the Greek speaking world has little to commend it today. John's Gospel is distinctly Jewish. The roots of his thinking go deep down into Jewish soil.

The Qumran discoveries (Dead Sea Scrolls), and subsequent finds since 1947, are important as showing that the author of the fourth Gospel was much

more Jewish than many have supposed. This is borne out by the Gospel itself. The author is familiar with Hebrew thought and practice. He has a striking knowledge of the Hebrew scriptures and of their feasts. There can be little doubt that with John, as with Mark or Matthew or Luke, we journey in the company of Jesus in Galilee and Jerusalem, and breathe the air of Palestine. Many of John's phrases, particularly some in the prologue (chap. 1) are designed to help both Jew and Greek to see Jesus Christ as the fulfilment of God's purpose that in him "should dwell all the fulness of the Godhead bodily." "The Word became flesh and dwelt among us."

According to the earliest traditions, the fourth Gospel had a two-fold objective — theological and historical.

### Historical

Some modern scholars, strongly deny the historic value of John's Gospel. They say it cannot be regarded as accurate historical narrative, and that history has been manipulated by John in the interests of doctrine. It is generally conceded that John knew of the other Gospels, even if he had not read them. It is more reasonable to believe that John, realising that the Galilean ministry of Jesus had been emphasised by the other Gospels and that therefore the account of Christ's ministry was incomplete, writes to include the Judaean ministry of Jesus.

The conduct of the Jewish rulers becomes much more intelligible, when we are given the facts of the series of controversies that Jesus had with the rulers, as told by John. The Galilean ministry was not in itself sufficient to account for the extreme hostility of the Jews and their reckless efforts to get rid of him.

### Theological

Yet, John's Gospel is more than an historic record. We have, in this Gospel an original presentation of the truth about Jesus Christ. The keynote is that Jesus is the perfect manifestation

of the Divine Being; the only source of light and life. The keyword is "life."

A. M. Hunter, in his "Introduction to New Testament Theology," draws attention to the use of the word "life" in the fourth Gospel. "In him was life; and the life was the light of men." He came that men "might have life, and have it more abundantly." To Nicodemus he offered the gift of eternal life. To the woman of Samaria, he offered "living water." He chides the Jews: "You will not come to me that you may have life." He declares to the multitude that he is "the Bread of Life." The sisters of Bethany, Martha and Mary are reminded that he is "the Resurrection and the Life." He tells the disciples, "Because I live, ye shall live." In the great high-priestly prayer of John 17 he essays a definition of life eternal: "This is life eternal that they might know thee, the only true God, and Jesus Christ whom thou hast sent."

It has sometimes been charged that John teaches no doctrine of the atonement. It is difficult to understand this in the light of such passages as John 1: 29, "Behold the Lamb of God which taketh away the sin of the world," and 1 John 1: 7, "The blood of Jesus Christ, God's Son, cleanseth us from all sin."

### Gospel of Christ's Glory

It can be readily seen from the Gospel itself that the method that John adopted to convince men of the Messiahship of Jesus is very simple. He sets out to tell those things about Jesus which most surely manifested his Messiahship. John believes that what convinced him could convince others. To use the words of Marcus Dods: "One by one he cites his witnesses, never garbling their testimony nor concealing the adverse testimony, but showing with an exact truthfulness how unbelief grew and hardened into opposition, as he tells how faith grew till it culminated in the supreme confession of Thomas: 'My Lord, and my God!'"

John's Gospel is therefore the Gospel of the manifestation of Christ's glory as the joy, life, light and saviour of men: the Son of God who became the Son of Man, and conquered death for every man.

### • OVERSEAS MISSIONS

## Bread on the MERRY-GO-ROUND

BY R. S. A McLEAN

During the holidays I sat with my little son watching the "merry-go-round" at a seaside resort in South Australia. He was attracted by the bright lights and the bobbing up and down of the horses, but I focused my attention on a group of children doing their best to obtain a free ride as the machine slowed down, or throw half a loaf of bread on to the platform when it was at full speed, and catch it when it fell.

It all provided a lively, carefree atmosphere, yet unbeknown to us, probably not far from where we were sitting, three children were facing danger, which is still unexplained as their disappearance remains unsolved, seven days later.

The jaunty life about us can so absorb our interest that we become oblivious to the desperate needs of others.

There was bread to spare and the children threw it on the "merry-go-round." Yet in India, millions are facing starvation. This is difficult for us to comprehend, when we have so much.

Recently one of our missionaries in India wrote, "We have expected bread to become difficult to get, as flour has been so difficult to obtain, and last Saturday we heard there would be no bread for three or four days, but we could go down to the bakery, queue up

for a bun and eat it on the spot. We shall have to eat potatoes and meat, which are more plentiful."

Our conference in India is rejoicing at the prospect of the Australian churches forwarding 1,000 bags of wheat. Ray Veal has received a letter from New Delhi, which indicates that the Government will grant an import licence, but there are still one or two formalities to be cleared up before final approval can be given. We are giving these immediate attention and trust that full approval for us to import and distribute grain will be given without delay. Although the situation is desperate, we cannot export food unless we have the necessary documents.

We also need the necessary finance. The amount contributed by the end of January was £282 (\$564), but much more is needed if we are to forward a worthwhile shipment. We are indeed grateful to all who have already shown their concern. We are most anxious to distribute grain amongst the very needy in India where we are working, remembering particularly widows with children.

Last week I heard the happy laughter of children as they threw bread on the "merry-go-round," but in India children are crying because they have no food.

# UNLIMITED

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## "Man and Morals"

Recently I attended an Adult Education Summer School, at which some of the lecturers challenged the Christian religion for disregarding the naturally inherent and varying talents of the individual — the theme was an objective approach to today's dilemma, "Man and Morals."

Romans, chap. 12, however, calls our attention to just this expression of our natural gifts, but the question arises, how well does Christendom, and more specifically, we, as members of the Churches of Christ, practise this?

Never before, since the dawn of Christianity, have we, as Christians, been so challenged for what we stand, and are, and do. How absurd then is our continuing and outmoded practice of sex biased discrimination within our faith and practice!

The volume of letters to the "A.C." of recent months indicates a growing awareness of the situation as it exists. It also indicates that we may not get very far by engaging in a game of scriptural ping-pong, those for and against using quotations to reinforce their own point of view. Those who verbally maintain the literal translation of 1 Cor. 14: 34 appear to be rather apathetic toward its actual practice in certain situations. There are many anomalies.

## Church

What, for instance, is our understanding of the word "Church"? We may define it briefly as being where Christians are at work, seeking to serve God in the world. Previous writers have shown that, within this context, women are certainly not silent and never have been! Let us not reduce the Church, either in our thoughts or practice, to being within the brick walls we build, merely to serve our own purpose. One may well conclude that we do, in fact, pay service to social custom only, by which we, as Christians, are no less influenced than the rest of the community in which we live.

Is it sufficient to say, "Where the Bible speaks, we speak, where the Bible is silent, we are silent"?

None of us would condone the very notion of slavery, and yet only 100 years ago, the Presbyterian Church in the U.S.A. divided over this moral issue, and to this day have failed to completely re-unite. Had the majority of religious thinkers of the day been less acquiescent to the traditions against which Marx raised his voice, he may not have turned atheist and we may not be confronting

Communism today. These points illustrate our need to be aware of changing social attitudes.

## Equality

It is the policy of both our major political parties to support the principle of equal pay and opportunity for women, and in some States this is already beginning to be ratified. It is also expressed in the United Nations Declaration of Human Rights.

The result of a comprehensive research is contained in the book, "Women in Australia," by Norman McKenzie. He says, "Equality, in fact, means equality of opportunity, in which the biological differences must be taken for granted. Women may have different traits or capacities from men, but it is far from clear what these are or whether, if they do exist, they are the product of their biological function, or their childhood situation, or simply of the cultural patterns of the society in which they are brought up to play a particular role. It does not matter, once the principle of equality is accepted, whether women differ from men, any more than one man differs from another: they can find the place in which their traits and capacities can be used to the best advantage. This is what full citizenship must mean for women in a democratic society."

I believe if we are to survive today, we must seek and evaluate the knowledge as revealed through the research of biologists, anthropologists, psychologists, sociologists, political scientists, etc., and use this social and self-knowledge within a framework of Christian principle.

The World Council of Churches has created a Department on Co-operation of Men and Women, and some of the questions being studied, and some of the experiments being made for better co-operation are outlined in a booklet, "Co-operation of Men and Women, in Church, Family and Society," by Madeline Barot.

## Quakers

This Department has also been asked to prepare and publish a document showing the historical development of The Society of Friends (Quakers) and the manner in which they managed to put their principles regarding equality of men and women into practice, in spite of contrary sociological pressure, commencing from 17th Century England, onwards — two of their notable women being Elizabeth Fry and Dorothea Dix, whose social reforms had world-wide effects in the fields of nursing, prison welfare and mental health.

By

BETTY KING

(W.A.)

And so, let the men move over and make more room for women of intelligence, wit and imagination, to have the opportunity of election to positions of office at both the Local and Federal level. Let both men and women encourage each other to develop their own individual talents in whatever way they are able, irrespective of sex, and thereby improving the quality of our worship, and then, may we together, with renewed vigour, look outward and attack the real problems of the world — War, Poverty and Disease — as well as giving moral enrichment and purpose to life so that Christ's words can truly be fulfilled — "I am come that they might have life and that they might have it more abundantly!"

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## INTERSTATE NEWS

### MORE FOOD FOR INDIA

(Inverell, N.S.W.). The C.W.F. have decided to forward regular food parcels to India. Ladies have also despatched a large quantity of good used clothing to the Norseman Mission, and new attractive linen blinds have been purchased for the manse . . . Alan Cann's playing on his electronic organ at the regular youth services has been greatly enjoyed. . . . John Chapman, Church of England Youth Director, from Armidale, was speaker at the quarterly combined meeting on Jan. 30. He underlined the need for Christians to spread the gospel to a spiritually starved world . . . Maxwell Hall is minister.

### 20TH YEAR COMMENCED

(Croydon, S.A.). W. N. Bartlett has commenced the 20th year of his ministry with the church . . . Recent speakers have been M. Coombs, Christian Television Assoc.; Mr. Simpson, Temperance Alliance; G. Mathieson, W. Hewes and H. Brand . . . The B.S. picnic was held at National Park, Belair, on Jan. 31.

### N.S.W. FRATERNAL OUTING

(Sydney). The annual picnic of the N.S.W. Ministers' Fraternal, and their wives and families, was held at the Botanical Gardens, on Feb. 7. Fellowship was enjoyed by a large and representative group. Opportunity was taken to bid welcome to some new arrivals in the State, including Mr. and Mrs. Hodgekiss, who have taken up the work with the church at Earlwood, and also to offer greetings and a farewell to Mr. and Mrs. Leane, who were passing through from Taree to minister at Naracoorte, S.A.

### • C. O. B. NOTES

#### FINE OPENING SESSIONS

The 1966 session of the College began its activities in splendid spirit on Feb. 16, when Principal E. L. Williams presided over a gathering of faculty, students, brotherhood representatives and many friends, at the Informal Opening meeting. It was encouraging to welcome a large group of new students.

In delightful surroundings and warm sunshine, the Public Inaugural Session was held in the College grounds on Saturday afternoon, Feb. 19, when a large assembly of folk gathered. It was a special pleasure to welcome some interstate friends, among them the C.W.F. World President, Mrs. E. V. Lawton, and Mr. Lawton.

The Chairman of the Board of Management, F. P. Chipperfield, presided, and greetings from home and overseas were received. Principal Williams presented prizes to those who had earned them during 1965. The new students were welcomed and introduced by K. A. Jones. Mrs. Frances Denholm brought several lovely messages in song. The Oakleigh church ladies provided afternoon tea. Good wishes were expressed to Mr. and Mrs. Chipperfield, who leave on a five-

### ABORIGINES MISSIONS URGENT REQUEST

Voluntary workers are urgently requested for the erection of Norseman Christian Centre Hall, which is required for a Convention at Easter. It is hoped that workers can come at their own expense, but further enquiries are invited to D. G. Hammer, 11 Conroy Street, Maylands, W.A.

### IMMIGRATION SUNDAY

The Minister for Immigration, the Hon. H. P. Opperman, O.B.E., M.P., requests that reference be made to the 17th celebration of Immigration Sunday, on Feb. 26, and that prayers be offered in the churches for all newcomers to our land. Mr. Opperman hopes "that this widening movement bringing new ideas and cultures will help to remove barriers and give a deeper understanding of the human problems involved in immigration."

### VIC. - TAS. CONFERENCE

Speakers at the 1966 Conference, to be held from Sunday, March 27 to Sunday, April 3, will be as follows:—

At the Devotional Prelude in Lygon St. Chapel, at 2.45 p.m. on March 27, the Conference President (F. J. Funston), will deliver the Presidential Address on the topic, "The Church, Yesterday, Today and Tomorrow."

South Melbourne Town Hall will be the venue for the Family and Youth Night, at 8 p.m. on Saturday, April 2. A most varied programme is being arranged, and G. K. Moyes, of Cheltenham, will speak on "Who's Got the Key."

In Melbourne Town Hall, at 2.30 p.m. on April 3, the Conference Sermon session will be conducted. There will be an organ recital given by one of our own organists,

months' business trip overseas.

Those who gained merit and qualified for prizes during 1965 are listed as follows: L. C. McCallum; B. J. Jenkins; Morton S. Noble; K. R. Maddern; College Old Boys: A. H. Coleman; F. G. Dunn; R. W. Lawton; Glen Iris Women's: C. A. Bray; E. C. Hovey; M. M. Luhrs; F. M. Ludbrook; A. S. Fletcher; E. F. Winter; G. T. Lawrie; Mrs. A. E. Skinner Trust; I. E. Allsop and W. J. Gaunson; Wm. Grindrod; C. A. Smith; Chown Memorial; J. Dow, R. W. Lawton and J. E. Paver.

The Extension Lectures will not be held this year. Present students may complete course by correspondence. The lesson material is available, and they could commence in early April. Application should be made to the Secretary. Plans are in hand for a wider series of Public Lectures to be held at the Centre at a later date.

In latest messages from U.S.A. we learn that K. J. Clinton is greatly enjoying his studies and life at Yale University. Whilst the pressure of studies is very demanding, he has found it tremendously stimulating and beneficial. At weekends he serves a church at Centrebrook, which is about 35 miles from the University. He expects to return to Australia the first week in July.

Glen Witham, of Hamilton. The new President, A. Ross Lloyd, will be inducted and the sermon will be preached by R. N. Gilmore, of Brighton, on the Conference theme, "The Old Faith In a New Day."

### THREE ENTER COLLEGE

(Belmore, N.S.W.). Colin Crago, Garry Towle, and Barry Brown (husband of Judy McLean, former member of Belmore) are entering Bible College of N.S.W. this year . . . S.S. enrolment has reached 227 . . . David Hammer was a guest speaker just prior to taking up his appointment as Aborigines Missions Secretary . . . The two senior cricket teams are running first and second in local churches competition. . . . Ern Smith has been admitted to hospital with serious illness. He has been doorman at Belmore for 50 years.

### MANY INTERESTS

(Beverly Hills, N.S.W.). The church appreciated the full-time ministry of J. Baick, during College vacation . . . C.Y.F. concert yielded £25 for Woolwich College library. A further £100 has been raised for "New Kitchen" Fund. Social Service Dept. was given £60 by members for Christmas Cheer. British and Foreign Bible Society received a record offering of £80 for 1965. C.W.F. continues visitation at "Wadelyn" Rest Home.

### BETHESDA HOSPITAL (Inc.)

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### CHRISTIAN FAMILY WEEK, S.A.

MAY 1-8, 1966.

The Theme for this year will be "Faith in God for Today's Families."

Churches should commence planning immediately to ensure the success of the week in your church. Use the week to reach families in your area. Stressing the importance of the Christian family.

Plan now for:

Special Sunday Services.  
Family Outings or Family Social.  
Discussion Groups on Family Responsibility.  
Mother and Daughter and Father and Son Banquets.

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

# WRIGHT THINKING

— BY C. H. J. WRIGHT

## TERRIBLE TEENAGERS

It is high time we stopped offering only criticism of modern young people and began to offer encouragement instead. Many speak as if all young people were juvenile delinquents, actual or potential; as if to be a teenager is a crime or a disease, or both.

Nearly every language in the world now has a phrase labelling unruly teenagers. "Nozens" is the word used in the Netherlands; "Raggare" in Sweden; "Mods" in England; "Bloussons Noirs" in France; "Taiyozuku" in Japan, and, of course, "Bodgies" in Australia.

It is dangerously easy, in the heat of our concern, to tie these labels on large masses of our young people, and to ascribe to all thus labelled all the worst characteristics we associate with the titles.

Recently I carried out a little investigation of my own. I asked about one hundred young people between the ages of 14 and 17, students in my Religious Instruction classes in several schools, such questions as these:

What are your main interests?  
What do you want most in life?  
What are your greatest problems?  
How important is religious faith?

I allowed them a whole period to give written answers, and told them not to put their names on their papers, so that they could be perfectly frank and say exactly what they thought. They took me seriously, and I was generally very pleased with what the answers revealed.

The girls are interested in boys, fashions, clothes, hit tunes and hair styles—all quite natural and normal. Boys are interested in football, surfing, cars, razzing around with the crowd and, of course, girls.

Just the same as when we were teenagers. But on the deeper level, they want to do well at school, find the right job in life, be accepted and grow up to be respected and useful, get married and have children, and a happy home, find

life's meaning and purpose. They are certainly not lacking in sincerity and idealism. Deep down they want what is fine and good in life.

Young people have been brought today into a world of debased values, a world which persists in using the media of Press and Television to glorify crime and all the meaner instincts of human nature. I think it is rather wonderful how they have kept their aspiration and idealism.

In our honest concern for the undoubted increase in laxity of sexual behaviour, we need not presume that the morals of most, or all of our young people, are those of the barnyard. Nothing could be further from the truth.

When the rich young ruler came to Jesus asking the way to eternal life, we are told that "Jesus, looking on him, loved him," or as the New English Bible puts it, "His heart warmed to him."

I am sure that this is how Jesus looks on youth today. Does he see their honesty, their frankness, their determination to face the facts of life? whether we give that phrase its usual very limited meaning (as if there were no other facts in life than those connected with sex) — or a wider meaning? Does he find their honesty, which embarrasses some of us, far better and healthier than the humbug and hypocrisy which belonged to an earlier day? Does he rejoice at their anger at evils we, who are older, have too long accepted as inevitable?

The heart of Jesus warms to youth today because he can see the exciting possibilities of their lives — their deep desire to make something worth while of life.

Many young people are looking, perhaps without realising it, for a life that has purpose, meaning and importance. They aren't finding it, but keep on looking with a wistful eagerness and persistence. This restless searching explains some of the odd things young

people do — striving after self-expression in dress and hair styles — some of the strange conduct that shocks and mystifies the older generation.

When teenage girls scream and shriek over a "pop" singer or film star, it is perhaps a misguided expression of the longing to have someone to admire, to whom to be loyal. The tremendous cult of sport in all its forms is one answer to the longing for a thrill, a purpose, a cause in which to lose oneself. When young girls engage in promiscuous sexual adventure, does it spring from a longing to be "wanted" by someone, to be worth something to someone, even if it means being wanted only on this level, and leads to a vicious circle of even deeper frustration?

Amid all the lavish entertainment and thrills that modern life offers to young people today, it is still as true as ever that

"From the best bliss that earth imparts  
We turn unfilled to (Christ) again."

In a modern novel, a young man faces execution. He is taken with a number of others to the edge of a cliff, and lined up to be shot. Suddenly his nerve breaks. He grovels before his captors, pleading, "Forgive me, comrades, I'm sorry, I won't do it again. Don't kill me, I haven't lived yet."

That last pathetic question haunts the mind, "I haven't lived yet!" It is what the actions (if not the words) of many young people are saying today, because they feel they have been denied something, they have missed something, there is an aching, empty void they are trying in vain to fill. Only Christian faith, only Jesus Christ can satisfy their need.

It is high time we stopped criticising modern youth, and began to try to understand them, to have faith in them and help them to have faith in Christ.

# THE "CHRISTIAN" GOES TO . . . OPENING OF CITIZENSHIP CONVENTION

Some three hundred delegates from all over Australia have just attended the sixteenth annual Citizenship Convention in Canberra. The Convention is usually opened with some glamour. The Governor-General, Lord Casey, was the guest speaker. Almost certainly he departed from tradition and prepared his own speech. It was a neat summing up of the question of national development in relation to migration, and showed that this elder statesman still has a clear assessment of modern affairs. It was intensely political, but avoided any party political conflict.

The new Prime Minister was there, in his last hours as Treasurer. The large gathering that packed the new Theatre Centre consisted of representatives of embassies, members of some seven Parliaments, overseas guests, and representatives of all walks of Australian life.

As invited guests arrived we were handed a duplicated paper by a diminutive but gay-looking Indian lady in a colorful sari. We were also handed neat souvenir programmes. It was not until we were inside and read our hand-outs that we discovered that the Indian lady was Shashi Kanti Powditch, sister of the famous little deportee, Nancy Prashad. She had taken this opportunity to reply to Mr. Opperman, Minister for Immigration, and organiser of the Convention, who had told the press that Nancy, in Fiji, would be living under excellent conditions, and that her father was very well off, and indeed owned two houses.

Mrs. Powditch stated that Nancy lives in primitive conditions, eating off the floor, and with poor sanitation arrangements. She stated that her father is retired, lives in poor circumstances, and has to be supported by his family. She also noted the date coincidence of two statements to the press by Mr. Opperman. On August 5, 1965, he said, "I am pleased that the Labour Party has removed the White Australia Policy from its platform, although the Liberal Party has never enforced it." On August 7,

he made his statement to the press that he had decided to deport Nancy.

The Governor-General presented the Gertrude Kumm Award for Citizenship to Senior Sister Violet Eperjesy, of Barnyill Aboriginal Settlement, 280 miles south of Darwin, for outstanding achievement by a migrant. A British migrant, later married to a Hungarian, Sister Eperjesy has given the last six years to the most primitive and remote Aborigines in Australia. Living in bark huts, tents or bush shelters, she has delivered babies on beaches, in humpies and in the bush. She has been a one-woman crusade to get Aboriginal mothers to come to hospitals for their confinements, and to get Aboriginal women to learn hygiene. During this time she has organised the building of two bush hospitals.

For the first time in sixteen Citizenship Conventions, the subject of colour discrimination in Australia's immigration policy came up. There have been persistent attempts, mainly by churchmen to discuss "White Australia" before, but to no avail.

This time the matter was openly discussed in the speech of the Leader of the Opposition, Mr. Gough Whitlam. Perhaps it was fitting for Mr. Whitlam to raise the matter, as it was possibly partly in deference to his party and its previous stand, that the matter was kept sub judice. Mr. Whitlam said that the standard of acceptance of migrants should be their ability to be integrated (not assimilated) economically and socially, and not the colour of their skin. He said that we often delude ourselves into thinking that hordes of Asians want to come to Australia. The fact is that no country in the world gives unfettered admission to foreigners. Australia is unique in that we discriminate on the basis of pigmentation of skin.

Later in the day delegates and guests were entertained at a party at Parliament House. There were several Churches of Christ folk there, representing the brotherhood or Good Neighbour Councils. They all drank lemonade!

# QUESTING

WITH  
A. E. WHITE



A member of our church has been involved in a scandal, but he still comes to church and nobody does anything about it. When do we start applying 2 Thess. 3: 14?

The verse you mention says, "If any one refuses to obey what we say in this letter, note that man, and have nothing to do with him, that he may be ashamed."

When the rule and spirit of Christian living are broken it is easy enough to do nothing. There can be different reasons for non-action. There are those who haven't the courage to stand up to evil and denounce it. There are those to whom the incident is a sensational tit-bit to gossip about, with no genuine concern for the person involved. There are those who claim that it is really not their business, or that they don't know what to do, or that every man must carry his own burdens to God.

There could be occasions when the non-action is more apparent than real. Possibly something may be happening, after all. If a man has done wrong and is obviously repentant, seeking to make restitution and find rehabilitation — one thing that might help tremendously is for him to know that he has not forfeited his place in the church fellowship.

A second way of dealing with the situation is to excommunicate the man: to tell him that he is no longer wanted unless he repents and mends his ways.

It is fairly easy to excommunicate a man, and there is no doubt that sometimes it is necessary to do this. To fail to take such action when it is appropriate could serve to announce to the world that there are no Christian standards. But excommunication is to be used as a means to win a man back to Christ, not simply to punish him. Even the verse you quote is designed to save a man and not only to penalise him. Verse 15 goes on: "Do not look on him as an enemy but warn him as a brother."

Because this withdrawal is designed to help the wrong-doer, it is practically certain to be an error if it is done in anger. Such action should be taken only out of the deep concern we call Christian love, and it is only one of the ways available to win him back.

A third way is to go to such a man and share with him frankly as a friend, to stand with him in the loneliness that always comes with the shame felt because of wrong done to God and others. Our Lord gave examples of this attitude in his approach to Zacchaeus, the woman taken in adultery, and even Judas in the garden of betrayal.

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## SPOTLIGHT ON VIC. . . .

# Briar Hill Beginnings

"Co-operation is the secret of success." So runs the adage. If that be true, the new cause at Briar Hill should be eminently successful. Excellent co-operation has marked its beginning.

There was once a cause at Northcote East. Its members raised \$3,876 for land and building. The cause ultimately closed and the money was held in trust. The trustees donated the full amount to Briar Hill. Nine northern suburban churches are providing the cost of the land, \$7,000—Fairfield, Ivanhoe (under whose sponsorship the new work has been planned), Northcote, North Fitzroy, Preston, Preston East, Preston West, Reservoir and Thornbury.

Three Conference departments are co-operating. A loan of \$20,000 has been granted by the Properties Department. The Department of Home Missions and Evangelism is the liaison between that department and the contributing churches, and is also subsidising the student ministry of B. J. Jenkins, B.A. Guidance in the establishment of the Bible School, to commence on March 6, 1966, is being given by John Way, B.Sc., an asso-

ciate Director of the Department of Christian Education.

From the Collier Charitable Fund came co-operation in the form of a grant of \$800.

On Dec. 3, 1965, the new building was opened. It is the first of several in a master plan to be erected as needs demand and finance permits. Growth rate suggests this demand may come soon. The initial membership of 45 members is growing steadily. Four were added by transfer in Dec. In January, five were added — 4 by transfer, and 1 by faith and baptism. This month (Feb.) 7 further additions by transfer are anticipated.

Ivanhoe and Briar Hill congregations are one membership meeting in two places. The ministry comprises E. W. Roffey and B. J. Jenkins (assistant). Almost equal representation on the one board of officers is shared by both congregations. Ivanhoe's oversight and sponsorship of the new work will continue until Briar Hill is strong enough to "stand on its own legs," when it will affiliate with Conference in its own right.

—W. W. Saunders.

## MOVEMENTS

### BALAKLAVA CHANGE OF MINISTRY

(S.A.). Kevin Edwards preached farewell messages on Jan. 23, and expressions of farewell were made at an after-church gathering. Reg. Shepherd, the church secretary, presented Mr. Edwards with a wallet of notes . . . Mr. Riches, State Conf. Pres.-Elect, inducted Colin Smith into the ministry here on Feb. 6. On Feb. 11, a social welcome was given to Mr. and Mrs. Smith . . . Special offering to assist Norseman Aborigines Mission realised \$300 . . . A number of our young people attended the Northern District Young People's Camp at Longwood. At the same time, Balaklava young people conducted the gospel service here . . . Phil Woolford was preacher at both services on Jan. 30.

### NEW MINISTER FOR WAGGA

(Wagga Wagga, N.S.W.). The new minister, P. French, was welcomed at special induction service, attended by Mayor of Wagga, Alderman I. J. Jack, and member for Wagga in N.S.W. Parliament, Hon. W. C. Pife, H.L.A., Asst. Minister for Education. Greetings were received from Conf. Pres., and churches at Albury and Wangaratta . . . Inter-

mediate C.E. group have decided to assist elderly widows with their gardens . . . Y.P. continue to meet for prayer and breakfast each Wednesday morning . . . Church members, at recent midweek meeting, discussed church union moves. It was felt that there is a lack of Christian unity which makes Christian union impossible at present.

### MINISTER'S RESIGNATION

(Tamworth, N.S.W.). The resignation of our minister, Fred Stow, was received, with sorrow and regret, just prior to Christmas, owing to his health. His ministry finished at Tamworth on Jan. 23. Our prayers go with him, and we do pray for a speedy recovery to full health. A presentation was made to him and his family before his departure. It seemed a direct answer to much prayer that Doug. Willis was available for an interim ministry with the church. He began on Feb. 13, when he preached at both services, beginning his Crusade in Tamworth, which will continue for an indefinite period . . . Appointments: B.S. supt., Max Hilton; kinder supt., Mrs. Ivy South; Cradle Roll supt., Mrs. Jan Harman; sec., Mrs. Lee Ailerton; treas., David Platt; songleader, Cec. Love. C.W.F. pres., Mrs. Shirley Belford; sec., Mrs. Ivy South; treas., Mrs. Jackie Hoy; The C.W.F. are closing a five-year-old lass from Carnarvon this year.

### PRINCIPAL AT INDUCTION

(Croydon, Vic.). Principal E. L. Williams conducted the induction service on Feb. 6, when A. J. Lloyd began his ministry. On Feb. 5, there was a social welcome to Mr. Lloyd. Greetings were received from Croydon Ministers' Fraternal, and Mr. and Mrs. W. J. Thomson. . . . The C.W.E.F. commenced 1966 with a barbecue and musical quiz. C.W.F. met on Feb. 8 to elect officers . . . Mr. and Mrs. John Smith, of the New Hebrides, were guest speakers at the C.M.F. tea. Mr. Smith showed slides and spoke also at evening service.

### WELCOME AT CARINGBAH

(N.S.W.). A large gathering was present on Feb. 5, for the welcome and induction service of Franklyn A. Elliott. Mr. Dudman was chairman, appropriate musical items were sung by the choir, representations were made by K. E. Crawford (Conf. and brotherhood depts.), B. Armstrong (Christian Education) and D. Foletta (N.S.W. Ministers' Fraternal).

K. E. Crawford, Director of Home Missions and Evangelism, presented the charge to the church, and to the minister, and responses were made by Mr. and Mrs. Elliott. Supper was served in the kindergarten hall.

Excellent services have been held each Sunday, and preparations are well in hand for the combined Sutherland Shire Crusade.

### W. PHILP INDUCTED

(Brooklyn Park, S.A.). On Feb. 6, W. Philp commenced as minister. The induction service was led by R. E. Pittman. Mr. and Mrs. Philp were received into fellowship by elder J. E. Webb. Mr. Philp preached the evening gospel message to a large congregation. The soloist was J. Watts. During an after-church social hour Mr. and Mrs. Philp, and their family, were welcomed.

### MINISTERIAL MOVEMENTS

From the Vic.-Tas. Advisory Department word has been received of the following movements amongst ministers: R. V. Amos, Blackburn to Surrey Hills; R. A. Banks, Manifold Heights to Thomson (part-time); R. C. Bolduan, Cheltenham to Kaniva; J. E. Brooke Ringwood to Strathmore; G. S. Brown, Footscray to Air Force Chaplaincy; J. Byrnes, N.S.W. to Dawson-st., Ballarat (asst.); J. Dow, Mt. Evelyn to Portland; C. G. Dredge, Knoxfield to S.A.; W. J. Gaunson, Milleara to W.A.; N. Hodgekiss, Sunshine to N.S.W.; A. R. Hurren, The Patch to retirement; G. C. Jackel, Dawson-st., Ballarat to Wedderburn-St. Arnaud; G. T. Lawrie, Tootgarook to S.A.; R. W. Lawton, Bentleigh East to Canberra; A. J. Lloyd, Strathmore to Croydon; A. C. Male Portland to Qld.; D. J. Marr, Richmond to Echuca; E. K. Morrison, Invermay (Tas.) to Robinvale; G. K. Moyes, Ararat to Cheltenham; R. L. Oke, Yarrowonga to S.A.; J. E. Paver, Montrose to Ararat; B. L. Pryor, Echuca to Essendon; V. Quayle, Essendon to Sunshine; T. T. Robinson, West Preston to Bentleigh East; C. A. Smith, South Yarra to S.A.; A. E. Stevens, Wangaratta to Manifold Heights; W. J. Thomson, Croydon to Wangaratta (part-time); J. R. Weldon, student to full-time North Williamstown; J. R. Wise, Mooroopna to S.A.

### FAIR HAVEN HOME FOR THE AGED

(Qld.). The contractors, Hug Brothers, have made a start on the construction of Fair Haven Aged Christian's Home at Morning Street, Baddow. The foundations have been poured for Stage 1, consisting of motel-like accommodation for 24 guests and also a community centre for the whole project. Work is progressing quickly.

An invitation has been accepted by Senator the Honourable Dame Annabelle Rankin, D.B.E., Minister for Housing, to unveil the foundation plaque at 2.30 p.m. on Saturday, April 2. It is anticipated that the first stage will be completed by the end of June. The City Council has undertaken to extend the water main for the project, and also to form and seal the street to the entrance of the project.

A model of the complete project will be displayed in the city, and it is anticipated that the Home will open with a full complement of guests. Many have already made application.

At the last Committee meeting reference was made to the death of Mrs. Marjorie Austin, a member of the Committee, and an active worker for this project. Two further appointments were made to the Committee, both of whom live in the Baddow area. They were Mrs. D. Mansfield and Mrs. I. M. Jones. A working party recently completed the fencing on the boundary of the property.

### JUNIOR CAMP

(Ungarra, S.A.). Junior Camp was held at Redcliffs; "Anchors Away" was theme. Approx. 75 took part, ages 9-15 . . . Dean Olafsen has ministered to the church during his vacation. Church will welcome the coming of Mr. and Mrs. B. Ricketts, who commence a ministry in the circuit on Feb. 20.

### NEW CAUSE

(Fremantle, W.A.). In conjunction with the H.M. Committee, the Fremantle church is establishing a new cause in the Hamilton Hill-Coolbellup area. Meetings have commenced in Hilton Park Progress Hall, within half a mile of the site chosen by the H.M. Comm. for the future building. Hamilton Hill-Coolbellup is a growing housing settlement. Some Fremantle members, and possible 80 B.S. scholars, will be transferring to Hamilton Hill as a nucleus of this cause. The first church service, on Feb. 13, had K. J. Patterson presiding, and R. Vincent speaking; 38 present. Men from Fremantle church are assisting as readers, presidents, etc., with assistance from brotherhood speakers. The first meeting of the B.S. will be held on Feb. 27. The new cause has had a good start and the potential in the area is enormous . . . F. Rees is minister.

### TEACHERS DEDICATED

(Inglewood, W.A.). A teachers' dedication service was held on Feb. 6 . . . Recent speakers have been T. Morrison and G. McNish . . . Mr. and Mrs. Ron Wright and family are farming at Ongerup, and we are sorry to lose their fellowship.

## • CANBERRA

SEE COVER PICTURE

# SECOND CHURCH — SECOND MINISTER

The Canberra church welcomed into its fellowship, on Feb. 6, Mr. and Mrs. Richard Lawton. Mr. Lawton, a graduate of the Federal College of the Bible, was commissioned at the morning service on that day, to a joint ministry with G. R. Stirling. The church building was packed, with a large overflow into the hall. Mr. Lawton preached at both services.

The informal welcome was on the following Wednesday, when the hall was crowded for a Smorgasbord Dinner, provided by the ladies. Representatives of the church, the women, and the young people, and of other Canberra churches, gave brief words of welcome.

The appointment of a second minister in Canberra is to enable the opening of a second field of service in the Woden Valley. An ideal site adjacent to the future city centre has been leased. Tenders have been called for the manse.

Plans and specifications for the church buildings (pictured) are almost ready for tender purposes. The total cost of the new project, including sanctuary, hall and manse, will be \$44,000. The Canberra church is taking full responsibility for this amount.

The Federal Department of Home Missions is subsidising the new work to the extent of \$30 per week, and thus the Australian churches are having a share in this federal development.

The prayers of the brotherhood for this new and exciting venture are invited.

### DIRECTOR GOES NORTH

(Mackay, Qld.). Alan Male, State Youth Director, will guide a teacher training weekend here . . . Trevor Mearns is entering Kenmore Christian College . . . The church is involved in preparation for the second Nth. Qld. Youth Fellowships Convention, at Magnetic Island, during Easter . . . The church is also involved in co-operative activities with other churches: Church and Life Movement training sessions; Alcohol Problems Assoc. annual meeting, and Women's World Day of Prayer.

### YOUTH IN TRANSIT

(Bordertown, S.A.). This church has always been proud of her large contingent of young people. Among them have been very able leaders, in C.Y.F., C.E. and Sunday School, not to mention their participation in general church work. One by one many of these have left their home church to further their education, or for some other reason. This year is no exception. Recently farewell was Dorothy Manning (church organist), and Steven Williams, both High School Prefects, and Commonwealth Bursary winners — to further their education in Adelaide; Carlene Tannebring (accepted position as teacher in New Guinea); Doug. Smith (worked in voluntary capacity in new Hebrides), now entered C.O.B.; Elizabeth Dinning (nursing in Adelaide). These young peo-

ple leave gaps hard to fill. Ken Madern and Robert Collins (Mundulla) also have returned to College. Joyce Riches (Mrs. Frank Riches) recently transferred back to the High School and will be a welcome gain. Geoff. Barnett recently returned after a 12 months' world tour, and will now teach in Adelaide . . . The minister, D. Oakes, attended preachers' retreat at Longwood . . . Church and Life Movement has commenced training classes.

### PRAYER CELLS

(Kedron, Qld.). The church has been divided into prayer cells to prepare for the mission in May. Prayer meeting before and after the evening services are being well attended, and personal witnessing classes have commenced . . . Mrs. H. Thomas and Mrs. V. Chesney are now assistant helpers with the Girls' Brigade . . . Miss Dorothy Howden outlined the missionaries' life in New Guinea to the C.W.F. . . I. Mutzelburg, R. Haigh, G. Chapman and J. Weil were congratulated on recent exam. results, and congratulations were extended to Desley Sauer, chosen to represent Qld. in softball. Jan and Wendy Brooks, Jenny Stevens, Leanne Haigh and Robyn Allen received prizes and badges for good results in Scripture exam. . . . The sympathy of the church was extended to the Allen and Taylor families in the passing of Bert Taylor, who was organist at Kedron for many years.

# Word Studies in the New Testament

No. 28 — HUMILITY :: RANDALL T. PITTMAN

Humbleness, meekness; humble condition. From Latin *humilitas*, lowness; nearness to the ground.

A translation of *tapeinophrosune* in Col. 2: 18, 23; 1 Pet. 5: 5. This noun is also translated "humbleness of mind" (Col. 3: 12); "humility of mind" (Acts 20: 19); "lowliness" (Eph. 4: 2); "lowliness of mind" (Phil. 2: 3).

Formed from *tapeinos*, lowly, and *phren*, mind, the word means "lowliness of mind." It is rare outside the New Testament, but kindred words are used, usually in a bad sense, baseness. It is found in Josephus ("Wars," 4: 9: 2), where he says that Galba was accused of being a "pusillanimous" person, and Epictetus, the Stoic philosopher (A.D. 60-140), as reported by his pupil Arrian, used the word in the sense of "mean-spiritedness."

Although *tapeinophrosune* is not found in the Septuagint, kindred words are there, showing that a humble mind is commended. See Prov. 15: 33; 18: 12; 22: 4, where the Authorised Version gives "humility," and also Micah 6: 8, where worshippers are required to "walk humbly."

In the New Testament *tapeinophrosune* is used of Christian humility. Even here some careful distinctions must be made. The references in Col. 2: 18, 23, are to a misdirected abasement before angelic beings, part of the "Colossian heresy." Under the influence of a philosophy which was a blend of Jewish, heathen and Gnostic elements, some Chris-

tians at Colosse were failing to give Christ his rightful place. "Such people," says Paul, as translated by the New English Bible, "bursting with the futile conceit of worldly minds, lose hold upon the Head." The New English Bible renders the word *tapeinophrosune* in these verses "self-mortification"; the Revised Standard Version gives "self-abasement."

But Christian humility is in accordance with the teaching and example of Jesus, who was "meek and lowly in heart" (Matt. 11: 29). The Christian is exhorted to have the mind of Christ, who "humbled himself" (Phil. 2: 5-11). This attitude has its Godward aspect, as it depends upon God's grace manifested in the redemptive work of Christ, and its manward aspect, as it expresses itself in loving service. The passage in 1 Pet. 5: 5 is instructive. The word translated "be clothed" in the Authorised Version is very rare. It was used of tying a garment as a kind of apron, and the related noun was used of a white garment which slaves wore over their tunic. Dr. Schonfield translates, "Always wear humility's apron with one another." It may well be that Peter was alluding to the Lord girding himself with a towel in the act of lowly service recorded in John 13.

This Christian humility is far removed from any parade of self-depreciation as illustrated by the hypocritical Uriah Heep in "David Copperfield," who introduced himself by saying, "I am well aware that I am the unblest person going."

## 2,500 CLERGYMEN ENDORSE "CONSCIENCE ON VIETNAM"

(New York). Some 2,500 Protestant, Roman Catholic, and Jewish clergymen have endorsed the new "International Committee of Conscience on Vietnam," according to a spokesman for the sponsoring group, the interreligious pacifist Fellowship of Reconciliation (FOR).

Alfred Hassler, FOR executive secretary, said signatures were being added to the new group's statement at the rate of about 200 a day.

The committee's statement was presented to the public in a two-page advertisement in the "New York Times," on Jan. 23. The declaration — "They Are Our Brothers Whom We Kill" — carried the names of nearly 1,000 clergymen from across the country.

Leaders of another newly-organised group — the National Emergency Committee of Clergy Concerned About Vietnam (CCA-V) — issued a statement here which deplores the resumption of U.S. bombing in North Vietnam, but also welcomed placement of the Asian con-

flict before the United Nations.

The Rev. William Sloan Coffin, Jr., Protestant chaplain at Yale, and executive secretary of the National CCA-V, and another leader of the group, Dr. John C. Bennett, president of New York's Union Theological Seminary, issued the statement.

"While we are shocked at the intransigence of the Hanoi government," it said, "we are unpersuaded that our own government has exhausted every possibility for peace. After more than five years of hatred, suspicion, and bitter fighting, 37 days of efforts to find peaceful solutions were not enough.

"Furthermore, our continued refusal to grant the National Liberation Front a seat of its own at the conference table, our continued fighting and our own troop build-up — which during the peace offensive more than matched the infiltration from the North — all were not conducive to a negotiated settlement of the war."—E.P.S.

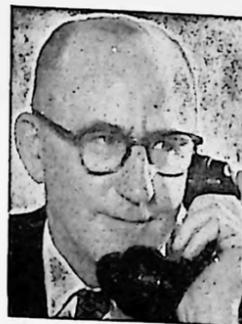
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Three Homes, sheltering over 130 Sick and Aged.

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Information from the Secretary,  
32-2447.

## • ABORIGINES MISSIONS

# CARNARVON CHRISTIAN CENTRE



Ian Foot and Graham Butler at work on the Christian Centre.

The accompanying illustrations show that good progress is being made in this project. The house for the missionary Welfare Worker is almost completed, and with wide windows and insulated lining and ceiling, it should be a very suitable residence for the tropics. The garage and main toilet block were constructed previously. Next will be the utility hall, steel frames for which are ready for transport from Perth. The timber is also on order. Whether the chapel can be completed immediately or not will depend on finance available.

The coming of Mr. and Mrs. Ian Foot, just at the time that the Christian Centre was to be built, has been recog-

nised as the Lord's provision. Mr. Foot was a builder before offering for missionary service, and it is the experience and energy of this young man which have made the present progress possible.

However, he urgently needs assistance of several tradesmen. He has been given what help the missionaries could spare out of their busy lives in the Mission routine, but this is not enough, for so urgent a task. One feels, also, that other important work must be neglected if Mission workers are to help him. Mr. and Mrs. Fisher, whose work amongst the adult Aborigines is well known, are waiting to move into the residence.

A visitor to the North West could not fail to be impressed by the splendid position occupied by the buildings — right at the front door-step of the town, with other buildings being erected all around, looking out on the airport, convenient both to the Native Reserve and to the people from the town.

The site is, incidentally, quite close to the cold camp fires of the sandhill where Aborigines camped in the early days. If it is possible to complete the whole project, it is obvious that the "Carnarvon Church of Christ Christian Centre" will be a factor to be reckoned with in the development of the Gascoyne River area, and of the whole North West.



Progress to date, showing Garage, Residence, Toilet Blocks.

## ARE THERE ANY TRADESMEN WHO WILL VOLUNTEER TO HELP?

Write D. G. HAMMER, Sec, Federal Aborigines  
Mission Board, 11 Conroy-st., Maylands, W.A.

## FONDATION STONES MAY BE VALUABLE

(Philadelphia (R.N.S.)). When construction of Methodist Hospital here was started in 1888, a collection of uncirculated U.S. gold, silver and copper coins of that year, valued at \$43.44 was placed in the building's cornerstone.

Seventy-seven years later, when the original building was demolished to make way for a new medical centre, the coins were removed from the cornerstone and sold to a coin collector for \$3,500.

The coins were described by Paul Guest, president of the hospital's trustees, as a "gift from our forefathers." And, having learned such a valuable lesson of growth from their forefathers, the present trustees planned to place a proof set of 1965 coins in the new cornerstone.

## TRISKAIDEKAPHOBIA

If number thirteen bothers you  
There's quite a title for it,  
But since it's unpronounceable  
Why don't we just ignore it?

—Helen M. Webster.

## CLIMBING

Though your hill of faith  
be steep and high,  
Above the climb  
great vistas lie!

—Edna S. Culver in "The Christian."

## COLLEGE OF THE BIBLE GLEN IRIS

Principal E. L. Williams, M.A.

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of God at home and overseas.

YOUR PRAYERFUL AND PRACTICAL SUPPORT  
IS SOLICITED.

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



# PERSONAL

## DISCIPLESHIP

Jennifer Kent, Mackay, Qld.  
Helen Neale, Black Rock, Vic.  
Brian Harris, Graeme Harris, Janet Wilson, Padstow, N.S.W.  
Ken and Neil Small, Noble Park, Vic.  
Mrs. N. Kitchell, Northcote, Vic.  
Philip Rees, Fremantle, W.A.  
Mrs. Hiscoe, Grant Shaw, Doncaster, Vic.

## MEMBERSHIP

Mr. and Mrs. Sam Wilbraham, Mackay to Townsville, Qld.  
Judy McCulloch, Ann-st., Brisbane to Mackay, Qld.  
Louise Bellion, North Fitzroy to Black Rock, Vic.  
Mr. and Mrs. Colin Smith, Vic.; Mr. and Mrs. Cerchez, Henley Beach — to Balaklava, S.A.  
Mr. and Mrs. Roger Greenway, Hartwell to Doncaster, Vic.

## CHANGES OF ADDRESS

A. J. Lloyd (minister, Croydon, Vic.), Jackson-st., Croydon. Phone 723-1457 (Melb.).  
J. Lowrey (minister, Dareton church, N.S.W.), Avoca-st., Dareton (via Mildura) Phone Dareton 346.  
A. E. Stevens (minister, Manifold Heights, Geelong), 40 Shannon-ave., Geelong West, Vic. Phone Geelong 9-9464.  
Doug. Willis (interim ministry, Tamworth, 93 Robert-st., Tamworth, N.S.W. Phone 59463.

## COMING EVENTS

**PRAHRAN (Vic.) 113th HOMECOMING SERVICES**, March 6, 1966. An invitation is extended to past members and friends to fellowship with us. 11 a.m., Worship and Communion. Speaker: Dr. Lloyd Jones; 3 p.m., Speaker: P. Kavanagh; 7 p.m., Gospel Service. T. Ede.

**NORTH FITZROY (Vic.) 93rd CHURCH ANNIVERSARY**, March 20. 11 a.m., 3 p.m., 7 p.m. 5 p.m., Reunion Tea. Be with us in the fellowship and inspiration of these services.

## BY GORDON POWELL . . .

### "FREEDOM FROM FEAR"

Also: "The Blessing of Belief," \$1.15 each; "The Secret of Serenity," \$1.50.

**JONAH:** A new Bible Study by Graham Miller, 42c.  
John Bunyan on Prayer, 70c, and other valued reprints.

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317 Collins-st., Melb. (62-5581)  
100 Ryrie-st., Geelong (Tel. 4229).

Books for Devotion and Bible Study.

Mr. and Mrs. Robert Gates, Drumcondra; Mrs. Parry, Echuca; Barry Day, Mildura — to Shepparton, Vic.

## MARRIAGES

Joyce Kent to Frank Riches, Bordertown, S.A.  
Lynnette Brogden to Eric Armstrong, Beverley Hills, N.S.W.  
Desley Bailey (Kedron) to Andrew Trimble, at Johannesburg, Sth. Africa.  
Valerie Cann to Barry Morris, Inverell, N.S.W.  
Kay Houston to Ken Bradley; Cheryl Maddocks to Ian Hughes, Parkdale, Vic.

## DEATHS

John Langeland, Mackay, Qld.  
Bert Taylor, Kedron, Qld.  
R. Sandercock, Gary Stubblety, Chelsea, Vic.

## DEATH

**COCHAUD.** — On Feb. 10, at St. Vincent's Hospital, Bertram Ambrose, 20 Charles-st., McCrae, Vic., the dearly beloved husband of Myrtle. "In God's care."

## IN MEMORIAM

**ELLERY.** — Treasured memories of our dearest mother, passed away Feb. 24, 1965; also our dear father on Jan. 1, 1949. "Sweet are the memories so silently kept,  
Of the ones we loved so dearly, and will never forget!"

—Your loving daughter Nancy, son-in-law Arnold, and grandchildren, Audrey, Elaine, Ruth, Keith and Beverley.

## WARRAGUL CHURCH (VIC.)

### 80th ANNIVERSARY

**SUNDAY, 6th MARCH, 1966**

Services 11 a.m., 2.30 p.m. and 7.30 p.m.

Speaker: A. R. FIGDON.

Fellowship lunch provided.

Past members specially welcome.

## THE PATCH CHURCH, VIC.

### Church Anniversary and Temple Day Offering

**SUNDAY, 6th MARCH, 1966**

11 a.m. — E. W. ROFFEY, B.A.  
7 p.m. — Principal E. L. WILLIAMS, M.A.

Hospitality arranged by contacting Secretary, E. H. Beament. Ph. 756-6175.

## BIRTHS

**DANIELS** (nee Rofe). — To Valerie and Stuart, of Mt. Colah, N.S.W., a daughter — Lynda Sue — born Feb. 9, 1966.

**PERRY** (nee Bender). — To Marguerite and Vic., of Sassafras, Tasmania, God's gift of a son, born Jan. 23, 1966. A brother for James.

## THANK YOU

**THOMAS.** — Glenys and Stephen would like to thank all Christian friends for their congratulations, cards and gifts on the occasion of the birth of their son, Lloyd Stephen.

## ENGAGEMENTS

**SHARP - TROMPF.** — Mr. and Mrs. K. H. Sharp, 15 Tuxen-st., North Balwyn, have pleasure in announcing the engagement of their younger daughter, Faye Elizabeth, to Malcolm Leslie, second son of Mr. and Mrs. R. G. Trompf, 10 Severn-st., North Balwyn, Vic.

**BOOTH - WHIMPY.** — Mr. and Mrs. G. C. Booth, 5 Hillcroft-st., Reservoir, Vic. have much pleasure in announcing the engagement of their only daughter, Fay Vivien, to John Clarence, only son of Mr. and Mrs. C. R. Whimpy, 29 Vale-st., Reservoir, Vic.

**MANNING - SCHWAB.** — Mr. and Mrs. Rob Manning, Elizabeth, S.A., have much pleasure in announcing the engagement of their elder daughter, Mavis, to Charles, elder son of Mrs. D. Schwab, and the late C. Schwab, Henley Beach, S.A.

**STEPHENS - RICHARDS.** — The engagement is announced of Shirley, youngest daughter of Mr. and Mrs. E. W. Stephens, Cobden-st., Bright, to Barrie, only son of Mr. and Mrs. W. F. Richards, 44 Valley-pde., Glen Iris, Vic.

## APPROACHING MARRIAGE

**JEFFERY - MULLER.** — The marriage of Elaine Kay, youngest daughter of Mr. and Mrs. K. Jeffery, 24 Thames-st., Box Hill, to Paul Ronald, elder son of Mr. and Mrs. R. Muller, 80 Rostrevor-pde., Box Hill, will be celebrated at Box Hill Church of Christ, Vic., on Saturday, Feb. 26, at 4.30 p.m., L. S. Dewberry officiating.

## TO LET

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**MAY 8, 1966**

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## Welcome to HAZEL SKUCE

## PUBLIC MEETING

to welcome Miss Hazel Skuce of India. All churches are urged to send delegations.

**NORTH ESSENDON CHURCH**  
Berry-st. (off 82 Keilor-rd.), Nth. Essendon.  
**MONDAY, FEBRUARY 28, 7.45 p.m.**

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**KENMORE CHRISTIAN COLLEGE,**  
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proposes to sponsor same next summer, conducted by Dr. JAUNCEY.  
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H. C. Wheat, secretary,  
1 Parmal-ave., Padstow, N.S.W.  
E. F. Morris, Treasurer,  
31 Collins-rd., St. Ives, N.S.W.

## VIC.-TAS. C.W.F.

(Melb.). The C.W.F. Council meeting will be held in the reception Room, Churches of Christ Centre, on Friday, March 4, at 11 a.m. Leader of Devotions, Mrs. H. S. Prime, Bayswater.

## TESTIMONIES

(Bentleigh, Vic.). On Feb. 13, Miss Caryl Dahl and Karl Turtman gave their testimonies, and after the evening service supper was held in the hall for the congregation to wish them both God's blessings as Miss Dahl enters M.B.I., and Mr. Turtman the College of the Bible at Glen Iris. . . . Recent speakers have been G. Lee, B. Sheppard, F. Manning and D. Gaffney. . . . A. Pigdon is minister.

## BLACK ROCK BAPTISM

(Vic.). Renewed interest has been shown in gospel meetings. A young lady was recently baptized. The church has appreciated recent help given by men of Oakleigh church, over holiday period.

## TRAINING AND DEDICATION

(Parkdale, Vic.). A teachers' dedication service, on Feb. 6, brought B.S. teachers and church members together in a common act of commitment. A number of younger teachers have joined and a series of teacher training classes is planned. . . . Recent speakers have been Mr. Hinde, from Gideons International; A. Augustine, A. Scott and J. Flairn.

## EXPLORERS MULTIPLY

(Chelsea, Vic.). Explorer Boys' Club now has five groups. The latest, for boys of 16, 17 and 18 years, is called Young Men's Group. . . . The Health Class, under the auspices of the Evening Fellowship, and led by member Mrs. Zimmerman, has raised £192 since its inception three years ago. . . . The church no longer receives a subsidy from Home Missions. For three months the monthly average offering for local needs has been about \$78. . . . An "aeroplane race" around Australia has been started to maintain attendances at B.S. Three planes have been entered, one for girls, one for the boys, and one for the teachers. . . . C.Y.F. Annual Camp under canvas was held at Inverloch on Feb. 11. . . . During the holiday season the church's sympathy went out to Mrs. Sandercock and her two daughters at the sudden passing of their husband and father, R. Sandercock, esteemed church member. . . . Also to Mr. and Mrs. Stubblety, and Bruce, at the loss of Gary in his 15th year.

## TWO BAPTISMS

(Noble Park, Vic.). Two young men were welcomed into fellowship on Feb. 13. Membership now stands at 89. . . . C.W.E.F. resumed meetings, with a renewed desire to reach more women in the area and draw them into Christian fellowship.

## MOVED OUT

(Red Cliffs, Vic.). Presentations were made to the following, who have moved away — Heather Brown, nursing in Mildura; Robert Perry, railway apprentice in Melb.; and Lance Milne, cadetship at Longeronong. . . . Max Milne's family conducted the monthly family service on Feb. 6, with the minister, R. W. Marshall giving the address. Mr. Marshall has now completed 25 years in full-time ministry. . . . Recent speakers have been M. Milne, V. Jenkins, V. Marr and J. Collins.

## BROADCAST SERVICE

(Northcote, Vic.). The church sang over 3LO Hymn Session on Feb. 13. . . . After the gospel service message on the same day, a married woman made her decision. . . . V. Gluyas was a recent speaker.

## TRANSFERRED

(Hartwell, Vic.). The church regrets losing the Monson family, through business transfer to Brisbane. Mr. Monson was choir leader, and held other responsible positions through the Official Board. Mrs. Monson had just been appointed C.W.E.F. President. A presentation was made prior to departure. . . . The church congratulated Miss Leonie Woodman on her appointment as Welfare Officer to the Aboriginal population at Moorooopna. . . . Holiday visitors included Mr. and Mrs. J. E. Webb, from S.A. Mr. Webb is a former minister of Hartwell. . . . K. Barton was a recent speaker.

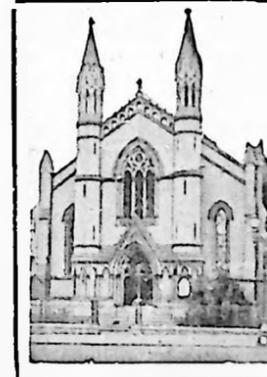
## RURAL CHURCH DEVELOPMENT PROGRAMME

### 3 NEW FIELDS in 1966

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- Robinvale
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## HOME MISSIONS

Victoria - Tasmania.



## Swanston Street Church

(Right in heart of Melbourne; opp. Public Library)

Minister: Dr. LLOYD JONES, B.A., M.Th., Ph.D.

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

7 p.m. — GOSPEL SERVICE.

# EUGENE CARSON BLAKE

(Geneva, Feb. 11). Dr. Eugene Carson Blake, 59 (Stated Clerk), (chief executive) of the United Presbyterian Church in the U.S.A., was today elected General Secretary of the World Council of Churches.

His election by an "overwhelming majority," came in a closed session of the W.C.C.'s 100-member policy-making Central Committee, which is holding its annual meeting here.

He succeeds in the top W.C.C. staff post, Dutch-born Dr. W. A. Visser 't Hooft, 65, who is retiring.

The appointment is for a date in 1966 to be announced later, until the W.C.C.'s next Assembly scheduled in July, 1968. (The W.C.C. General Secretary's term of appointment never goes beyond the meeting of the next Assembly, according to W.C.C. practice, at which time the appointment is renewed by the new Central Committee elected by the Assembly.

Dr. Blake's election was announced by Dr. Franklin Clark Fry, New York, Committee chairman, who described him as "an able churchman, a man of great vigour and personality, and skilled administrator." In his acceptance speech, Dr. Blake described the World Council as "the most important instrument so far formed" by the ecumenical movement and pledged his efforts to making it more fully an instrument of that movement.

He said he would gauge the W.C.C.'s success in coming years, "not primarily by organisational standards such as size, efficiency, or stability, but rather by the extent to which, under its auspices, the truly inspired and theologically able frontier leaders of all our churches are encouraged and enabled to know each other and to assist the churches to become visibly the Church of Jesus Christ, witnessing faithfully and effectively to him in and for the world."

tively to him in and for the world."

Dr. Blake was born Nov. 7, 1906, in St. Louis, Missouri, and studied at Princeton University and Princeton Theological Seminary, Princeton, N.J. He also did graduate study at New College, Edinburgh, Scotland. He holds numerous honour degrees from colleges and universities, including Princeton, Pittsburgh and Yale.

Before being named Stated Clerk of his church in 1951, he served as pastor in two local congregations — at Pasadena, California (1940-51), and at Albany, New York (1935-40). In 1928 and 1929 he was a teacher at Forman Christian College, Lahore, India.

He was elected president of the National Council of Churches of Christ in the U.S.A. in 1954, serving until 1957 and continues to serve as a member of its General Board. He was a delegate to both the second and third Assemblies of the World Council of Churches; to General Councils of the World Presbyterian Alliance held in 1948, 1954, and 1959; and to Faith and Order Conferences held at Lund, Sweden, and Oberlin, Ohio, U.S.A., in 1952 and 1957 respectively.

## BAPTIST - C. of C. YOUTH

Janet Cook, of Gawler, S.A., sent this report to the "Australian Baptist."

"On Jan. 31 the S.A. Dept. of Christian Education held its 2nd Annual Picnic with the Churches of Christ Youth Dept. The venue for the picnic was a beach 17 miles south of Adelaide, so just as some 300 young people had arrived with all their "beat the sun" equipment, down came the rain, and in set the winter. The most comfortable member of the party was the boy in charge of the ice creams, who dug a hole in the sand and sheltered against the 4ft. ice cream containers.

"The rain cleared after lunch so we had a Baptist verses Churches of Christ cricket match. This was much more exciting, if not so classy as the M.C.C. match going on at the same time in Adelaide. After tea it was freezing cold (although some didn't notice) so some brave souls decided to stay and sing choruses. There were guitars and a few first class items, after which Rev. D. White concluded the happy day with a ten-minute talk. We think it was worth while, in spite of wind chap and other minor discomforts. At least we knew many more Church of Christ young people and look forward to meeting them again."

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## VICTORIA

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# "THE AUSTRALIAN CHRISTIAN" 50 Years Ago

1916

**Here and There.** There were 42 confessions of faith in L. W. Baker's first year at Norwood, S.A. In a little over two years in the ministry of B. W. Manning, the membership grew from 45 to 120. FROM THE FIELD. Men Who Were Doing Things: W. R. Hobbart, after vacation in Auckland was returning to Glen Iris. Reg. Enniss, representing the College, had visited Tasmanian churches. A. C. Rankine was preaching at Brisbane. Messrs. Warren and Banks were conducting a mission at North Perth. Wilf. Nankivell gave preaching service at Tumbly Bay during his vacation. V.I.P.'s at Strathalbyn for a public anniversary meeting were: Hon. W. Morrow, chairman, and Chaplain Captain E. W. Pittman, H. R. Taylor, and J. E. Thomas as speakers. J. W. Webb, T. H. Scambler and H. E. Knott were lecturers at the Vic. Church Efficiency Training Class at Swanston St., Melb. L. C. McCallum was commencing a ministry at Fitzroy. Causes for Restoration Movement. Among the fundamental causes for our Movement, M. M. Davis listed (a) The Renaissance; (b) The Divided Church; (c) A Warring Church; (d) Beclouded Theology; (e) An Arrogant Clergy; (f) Human Creeds; and (g) Infidelity. Advertisements. Among the advertisers were Josiah Holdsworth, Undertaker; Metropolitan Gas Co.; W. J. Aird; Ward Bros. for Sewing Machines; and the Union Manufacturing Co., advertising Rheumatic Rings, Wilwearvel Leather Braces, Dento Tooth-Ache Stop, and the Complexion Beauty Cup defending Every Woman's Right to Be Beautiful.

## Church Chuckles by CARTWRIGHT



"Still think you're getting through to them about 'turning the other cheek'?"

## AFRICAN BOY REJECTED

(Capetown). A Negro churchwarden, J. S. Thomas, failed again here in an attempt to have one of his three children accepted at an Anglican school.

His last try came less than two months after the Synod of the Anglican archdiocese of Capetown unanimously approved a resolution calling on all Anglican schools in South Africa not to exclude non-white pupils for racial reasons.

Mr. Thomas, who is himself a school-master, sought to have his son, Neil, enrolled at St. George's grammar school for boys. However, the majority of the school council rejected his application on the grounds that funds for the school came from white parents and that to admit the boy would be contrary to community customs and the trend of legislation in racial matters.

Mr. Thomas previously had sought unsuccessfully to have two of his daughters enrolled in an all-white Anglican school.—E.P.S.

## \$100 MILLION

Giving by members of the Christian Churches (Disciples of Christ) in the U.S.A. and Canada topped \$100 million for the first time in 1964-5. Membership remained almost unchanged at 1,927,380 in 8,162 congregations.

## NEGRO MODERATOR

A Negro minister has been named Moderator of the Northeast Texas Presbytery, which includes 83 congregations of the Pres. Church in the U.S. He is Dr. Charles Hunter. In addition to being a pastor, he is sociology professor at Bishop College, Dallas.

## "GOD GAVE ME A MICROPHONE"

by Rev. Vernon Turner.

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# OPEN FORUM

We invite correspondence, but ask that letters be brief. If they exceed 250 words, the Editor reserves the right to reduce or reject. "Let thy words be few" (Eccl. 5: 2).

## FORCE IN RHODESIA.

To the Editor,  
I am sorry that L. O. Collyer thinks ("A.C." Feb. 12) I have twice "used words tending to denigrate the pacifist position." I have tried very hard not to do this, and thought I had succeeded. I fully respect the pacifist view. I have not attempted to controvert it.

In one of the two articles he mentions I began by stating that for the pacifist the problem of what policy should be in these situations is relatively simple; then I went on to say that for those Christians who did not take the pacifist view (who are in the great majority) the problem is not so easy. I then proceeded to try to analyse it from their viewpoint. I adopted the same approach, and think I made it clear that I was doing so, in the second article. I feel this is the most helpful approach for the majority of "A.C." readers.

In referring to the Archbishop of Canterbury's pronouncement, that the use of force against Mr. Ian Smith's government would be justified, I assumed readers would remember the way he made this statement, which reserved the pacifist position. He said that if the use of military force against Hitler in 1939 was justified, then it was justified against Mr. Smith.

There are, in my opinion, a number of very powerful arguments in support of the pacifist position. But it is a simple fact that many who have thought about the question deeply and prayerfully do not accept it. We can only conclude, therefore, following the lines of thinking of the founders of our Movement, that regrettably the New Testament does not guide us clearly and definitely on this subject.

—Desmond Crowley, N.S.W.

## TOLERANT.

To the Editor,

I read with regret your Editorial entitled "Christians," in the "A.C." of Feb. 12, particularly the last sentence of the third paragraph.

I spent many years in business, in charge of other people, and the great lesson I learnt was that of "Tolerance," coupled with sympathy for those whose standard of intelligence was, perhaps, not so high as my own.

The last sentence of the paragraph

six does not seem to me to fit in very well. I wonder what the Carpenter of Nazareth would have thought of this?

—W. G. H. Davey, S.A.

(Ed. As a matter of fact, my dollar tolerance did operate. I did not avoid the shop, but I did make sure I had the right money.)

## DECIMAL CURRENCY.

To the Editor,

I have read with interest the recommendations regarding the above matter by Mr. Ward Powers in "A.C." 12/2/66, and feel that the best way to express my observations concerning same is to set them out as follows:—

At the outset I would state that the variations in the financial years do not in any way affect the procedure which in my case is as follows:—

(1) All transactions were written up to Feb. 13, 1966, inclusive, and agreement effected with the bank position.

(2) I then prepared and agreed my Trial Balance at that date and converted the previous currency into that now obtaining, and as Treasurer found the procedure as simple as that.

I would here point out that as the banks were closed from Feb. 9 to 13, the offering on the latter date should be recorded in decimal currency.

In conclusion, I hope the foregoing comments will be helpful to any Treasurer who may be experiencing difficulty and confusion because of the change in currency.

—Y. M. Middleton, Chartered Accountant-Treasurer, N.S.W.

## TEN O'CLOCK.

To the Editor,

The letter by E. S. Sanders on your Editorial, "Till Ten," calls for further comment. At the Summer School of Alcohol studies I heard Mr. Phillips speak of his own drinking habits. In my judgment the daily newspapers gave a fair representation of what Mr. Phillips said, thus, your editorial comment, rather than your later apology, was justified.

Mr. Phillips introduced the point that there is a level of "normal behaviour of the mass of the community" by admitting an alcohol intake equal to 12 to 14, 7 oz. glasses of beer per day. He added, "I regard myself as a normal, average drinker," and "I believe I represent a

wide swath of the community. He did indicate that analysis of one's drinking habits might lead to surprises, as it seems to have done in his own case.

Many at the School regret this item found greater publicity than Mr. Phillips' remarks on "the relentless pressure on individuals to conform"; or Dr. Rankin's revelations at the same session on "The Effects of Alcohol." While Mr. Phillips' reported remarks might well encourage those who drink less than he does to excuse themselves a little more indulgence, his unreported remarks, and Dr. Rankin's unreported statistics, would prove a likely deterrent.

We Christians cannot accept things because they are the normal behaviour of the mass of the community. Failure to fight the evils of drinking, gambling, poverty, war, and other causes of human tragedy, only adds to the tragedy. No matter how widely accepted, no standard is normal if it frustrates the Biblical hope for man as redeemable, and capable of becoming a temple of the Holy Spirit.

—George A. Grainger, Vic.

## HOSPITAL READING.

To the Editor,

During my recent stay in hospital I had a great opportunity to catch up on my reading.

For 10 years I worked 60 to 70 hours weekly. There was little time for proper reading and study. As our business was P.O. Store, with bread and mail delivery, eventually the worry and anxiety of a losing business brought me low, very low — a blood count of 33!

By the grace of God, and prayer, and medical skill, a great recovery was wrought on me, bodily, mentally and, most of all, spiritually.

This is all leading up to say that I read and reread the "Christian" right through, including back numbers. Without detracting from the very fine articles by many of our folk, the ones I appreciated at the time were: three articles by E. P. C. Hollard, particularly on "Rome." The one on the Indian Jubilee was full of interest, and Dr. Lloyd Jones' well put, "Do Creeds Serve Any Purpose?"

And, of course, the very informative articles on Questing with A. E. White. C. E. Curtis, No. 8, on "Rights and Dangers of Private Judgment," was good. These above are those I happen to recall among the many that did inspire me.

—R. Knight, S.A.

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# Women Around Australia

Friday, February 25 will be observed as the annual Women's World Day of Prayer. Many of our women play a prominent part in this worthwhile organisation. Attendance at these services should remind us — if we need reminding — that we share the great affirmations of the Christian faith with others.

The Women of the West had a stimulating meditation at their February auxiliary meeting. Entitled "The Wrongness of Worry," it was prepared by Collie C.W.F., and presented by Bassendean C.W.F. Social Service, through Mrs. Holloway, reported that 65 Christmas Cheer food parcels had been distributed.

Missionary activities were also well to the fore in Perth. Miss D. Holstein,

Each month a news column of special interest to women will appear in the "Christian." Correspondents are asked to submit news by the 3rd week of each month.

outgoing missionary to India, took with her the W.A. Women's Diamond Jubilee gift to the Shrigonda Girls' Home — a projector and screen. Other missionaries in the news in W.A. were Mr. and Mrs. John Bolton, returning to New Guinea, and Mr. and Mrs. W. Adecock, N.Z. missionaries returning to Dadaya, Southern Rhodesia. Mrs. Field, in charge of the senior boys at Carnarvon, reported on the spiritual growth of the native people, and on the significant fact that the natives had entertained the missionaries at Christmas.

Mrs. Bess Wylie, who was sent to the World Convention at Puerto Rico to represent women in our churches all over the Commonwealth, is now much in demand as a speaker at gatherings in

Melbourne. The story she has to tell is much enlivened by her phenomenal memory of place names and foreign personal names. Those who are privileged to hear her almost seem to live through the experiences themselves.

The attendance at the February meeting of the S.A. Women's Conference was 148. Mrs. David Eagling, of the New Hebrides, was a visitor, and devotions were led by the Cheltenham ladies. The Christian Education Department reported that a Women's Camp will be held at Longwood, March 4-6. Mrs. E. Hollard is the new leader of the Hospital department. The speaker at the Overseas Missionary Rally, on March 4, will be Miss Jan Hunting, of New Guinea.

None other than the President of Federal Conference, S. Russell Baker, was the speaker at the Vic-Tas. C.W.F. Council meeting in February. By word and picture he conveyed some of the wonders of his travels to the World Convention. Golden Bag project will be the Federal College of the Bible.

The Women's Handbook has been selling well in most States, and additional orders have been made by W.A., Tasmania, N.S.W. and Queensland.

Women's Day at Federal Conference in Melbourne has now been set for Monday, October 17, with morning, afternoon and evening sessions. A luncheon will be held at 12 noon, followed by a fellowship hour.

Victorian women will hold their Council meetings at night, three times a year, with other meetings occurring as usual in the daytime. The night meetings will be shared by the Evening Fellowship ladies, who have agreed to discontinue their usual quarterly meetings in the interests of unity. One comprehensive affiliation fee of 30 cents per C.W.F. member per year will be paid.

## Churches Appeal for India

The Australian Council of Churches announced the launching today of a nation-wide appeal for funds to purchase powdered milk for distribution in India.

The Council, which this month made a grant of 10,000 dollars for this purpose from its emergency reserve funds, wants every Australian to contribute to the appeal.

Bulk supplies of powdered milk, purchased in Australia, will be distributed in India through church channels.

The Australian action follows an appeal by the World Council of Churches in Geneva last week for three million dollars immediately for Indian famine relief.

The General Secretary of the Australian Council of Churches, Harvey L. Perkins, said today that every parish and congregation of the Council's 11 Anglican, Protestant and Orthodox member-churches was being asked to contribute to the appeal.

"Five Indian States have already been declared disaster areas by the Indian Government and there are many areas in other States which are in just as serious a condition," he said.

"India is facing a catastrophe as serious as any in this century. A quarter of the population of 400 million is already short of food, and 12 million people are facing imminent death through starvation.

"The lack of rainfall is more widespread than at any time during the last 100 years and no relief is in sight until November at the earliest."

He said that the churches' immediate concern would be the millions of unemployed, landless families whose suffering was most acute.

The national Christian Council of India had arranged to double its food distribution through more than 3,500 centres, including church schools, hostels, hospitals, institutions, clinics and "food for work" projects.

It was estimated that this action could provide employment and food for 700,000 people.

Contributions to the A.C.C. appeal may be made through churches and Inter-Church Aid Secretaries:

Qld. — 27 Gladstone-st., Indooroopilly.

N.S.W. — 3rd floor, 511 Kent-st., Sydney.

Vic. — 6th floor, 37 Swanston-st., Melb.

Tas. — 29 Bathurst-st. Hobart.

S.A. — Room 4 Basement 33 Pirie-st., Adelaide.

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N.S.W. - - - 7, 10	Cost of Canberra No. 2? (p. 11).	
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THE LAST  
WORD

Old Age.

"Abraham died in a good old age."

—Gen. 25: 8.

Let me grow lovely, growing old —  
So many fine things do;  
Laces, and ivory, and gold,  
And silks need not be new.

And there is healing in old trees,  
Old streets a glamour hold;  
Why may not I, as well as these,  
Grow lovely, growing old?

—Karl Wilson Baker.

☆

God sometimes puts us in the dark  
to prove that he is the light.

☆

Life is a grindstone, and whether it  
grinds a man down or polishes him up  
depends on the stuff he's made of.

☆

Definition.

Summer: the season when your children  
slam the doors they left open all the  
winter.

☆

My darling little Claude is so sensi-  
tive! Don't ever scold him. Just hit  
the boy he sits next to — that will  
frighten Claude.

—Mother, to teacher on Claude's  
first day.

☆

The shortest distance between two  
people is a smile.

☆

A woman walked into an office and  
said, "Doctor, tell me frankly what's  
wrong with me."

"Well, he said, "first, you're too fat.  
Second, your clothes are too loud. Third,  
your make-up is on wrong. Fourth, I'm  
a photographer — the doctor's office is  
one flight up."