

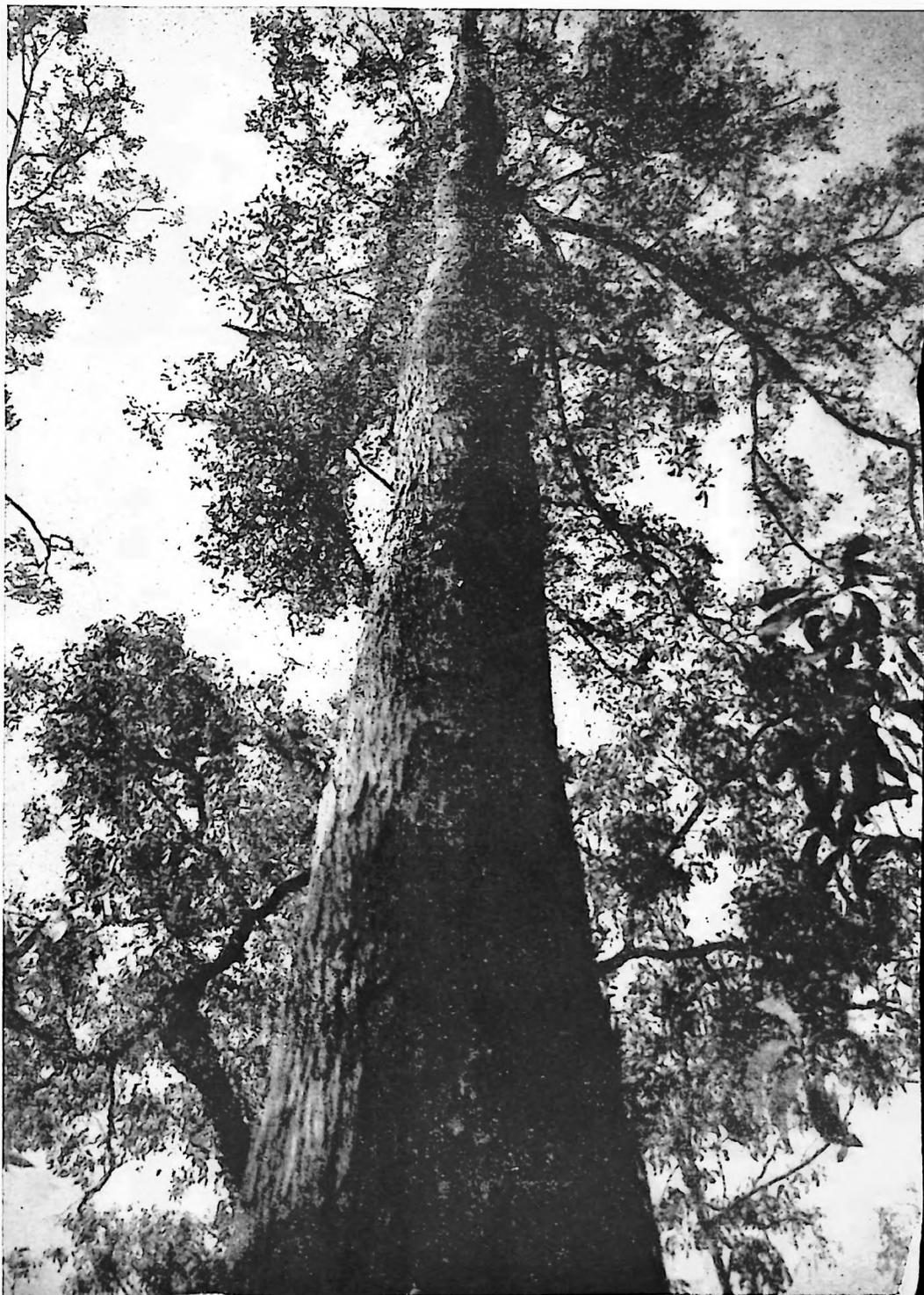
THE AUSTRALIAN  
**CHRISTIAN**

TIME IS LIKE A TREE

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JANUARY 13, 1968

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**ISSUE**

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## SMALL CHURCH IN BIG WORLD

Over the centuries the doom of the church has been predicted many times, but the anvil has worn out the hammers.

In recent years, however, the greatest blows have come from inside, rather than outside, of the Church. Somehow, the church has managed to survive the internal cynics, as it has the external critics.

Another kind of assessor within the church is becoming more noticeable and vocal. This person predicts that the church will lose members, but that this will be a good thing. One who talks like this is Dr. Robert McAfee Brown, Professor of Religion at Stanford University, U.S.A., and a well-known author and preacher. He says that it is inevitable that the church will lose many members.

Some will leave because the church is too involved in social and moral issues like poverty, civil rights, and the Vietnam war. Others will leave because the church is not involved enough. But, not to worry, says Dr. Brown. Our big church buildings may be anachronistic in view of the small membership, but "through the small groups something exciting is going to happen."

There are at least two questions that cry out for an answer. The first is: "What about the small groups? Will they be 'involved' or 'uninvolved'?" Dr. Brown apparently thinks they will be involved because he says they will move away from strictly "spiritual" concerns and into political and economic issues.

We seriously doubt whether we can make clear distinctions like this. Take the Cross, for example. To Pilate it was undoubtedly a political issue, for the Jewish leaders it was partly an economic issue, while for Jesus, and certainly for the church of today, it was strictly a "spiritual" concern.

Members, and even leaders of the church, may leave because we are too involved, or not involved enough, with the great social concerns of the world, but it can hardly be said to be a good thing that they do leave. Why should they leave? If our little church is wide enough to have a Department of Evangelism and a Department of Social Service (although it must be conceded that neither is doing all it should in its own field), surely the church as a whole can provide opportunities as well as resources for tackling the problems of the world! The early church did not choose between feeding the widows and fulfilling the ministry of the word. It found a way to do both and we must do the same.

The second question is about the exciting something that is going to happen. To whom is it going to happen? If it is to happen only to a small group left inside the church, then it is not going to be exciting enough. If, as Dr. Brown suggests, the exciting thing is going to happen "through" the small groups, then this must surely mean that the life of the church will transform the life of the world. The old word for life-changing was "conversion" and this means adding people to the church.

The church is Christ in the world, and the mission of the church is to win the world for Christ. This does not mean that we can ignore the world's social, political, moral and economic problems, and it may mean that we shall face years of struggle for growth, or even survival, but it is never a good thing when people leave the church if that means that they are turning away from God as no longer relevant.

The world is there to be won, and the Bible says we can do it.

## WE COUNT BY NUMBERS

In this issue we print an index of items published in 'The Australian Christian' in 1967. There are many who keep the brotherhood national journal on file, and the index will provide a ready means of finding articles and special features.

Here are some additional items that are of interest. There were 1,253 baptisms recorded on the "Personal" page, and there are some churches which do not report at all. It will be interesting to see if these additions are reflected in conference reports as net gains to the churches.

There were 2,121 news items, including 1,294 from local churches. This averages 73 news items per issue.

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### COVER:

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## A Way To A Happy New Year

*To leave the old with a burst of song,  
To recall the right and forget the wrong,  
To forget the things that bind you fast  
To the vain regrets of the year that's past;  
To have the strength to let go your hold  
Of the not-worthwhile of the days grown old.  
To dare go forth with a purpose true  
To the unknown task of the year that's new;  
To help your brother along the road  
To do his work and lift his load;  
To add your gift to the world's good cheer  
Is to have and to give a Happy New Year.*

## THE MANY FACES OF TIME



The importance of one man to his world is sometime equated with the appearance of his face on the cover of "Time" magazine.

If this is so, then this was a fairly lean year for religious men. Luther was there to celebrate 450 years of the Reformation. This was a worthy honour, since few men had done more to change the face of time than he.

"The Bulletin" had three church related covers — two dealing with Roman Catholic education, and the third with R.C. priests.

Newswise, religion did not reach the front pages of the daily newspapers very often. Two topics did appeal to news editors, but they hurt rather than helped the "image" of the church. One was the case of a divorced Anglican clergyman forbidden by his Archbishop to marry a young parishioner — the marriage took place twice! Once in a registry office, the other in a Presbyterian church. The other topic concerned New Zealand's heresy "trial" of Professor Lloyd Geering.

"Religious" topics like these can always be assured of a good press. Rebellion against an archbishop and heresy hunting make good copy even in competition with crime, violence and sport. But if God was usually regarded as not worth a mention on page one, man's need was most evident. The spirit of man saw a few achievements, but the prevailing record of his pilgrimage through 1967 demonstrated his failure to find an answer to his deepest needs.

It could well be that the God he leaves out of his calculations could be the one factor that can shape his destiny with decency and honour.

### WARS.

The constant theme was the war in Vietnam — and its dissenters. The area is small, but the principles involved are big, and the cost is great. More and more judges regard the war as unwinnable, and the only future that seems certain for every participant is for greater involvement, greater loss, and greater cost.

If Vietnam is the slow war, the quick war was in the Middle East. A few days before hostilities broke out between Israel and the united Arabs, one journalist referred to "tiny, dagger shaped Israel, whose 2,700,000 people, clinging to 7,993 sq. miles on the shores of the Eastern Mediterranean, faced the implacable hostility of 14 Arab nations and their 110 million people." Within a week, Israel inflicted one of the most humiliating defeats suffered by any countries in the 20th century. But Israel's success with weapons in the air and on land, and her skill with argument at the rostrum of the United Nations did not produce a solution of the problems that have plagued the region for generations. The Arabs are still hostile, the Suez Canal is still closed, and Australian apples still rot in stranded ships.

Africa's worst explosion was in Nigeria, where Biafra broke away from the central government and declared its independence. The rebels were eventually defeated, but the cost has been a disastrous set-back to Africa's best looking prospect for stability and security.

War between Turkey and Greece was narrowly averted in December, but the Greek king appears to have lost his throne. It was a bad year for Constantine. In April he was placed under house arrest when a military junta took over the reins of government. Apparently making the most of a poor outlook, the king waited until disaffection with the usurpers over the Cyprus affair led him to think that the time was now or never for him to make his move. The gamble failed, and the king spent Christmas in Rome and maybe live the rest of his days in exile.

### TIME RUNS OUT.

Among those who died was Bruce Barton, the author of "The Man Nobody Knows," which was a book most everybody read. Time also ran out for ex-Chancellor Adenauer and Earl Attlee.

Three U.S. spacemen died in an accident in January, and in April the Russian cosmonaut, Colonel Komarov, was killed when landing after a space flight.

Robert James McCracken, successor to Harry E. Fosdick at the Riverside church, himself retired from world's most famous pulpit. (Dr. Fosdick is still in retirement).

In politics, Mr. Arthur Calwell stepped down as Leader of the Australian Labor Party, and was replaced by Mr. Gough Whitlam.

### ACHIEVEMENTS.

Among man's achievements was a remarkable photograph of the earth taken from the moon.

An operation which brought plaudits from the world was the first successful heart transplant. South African surgeons took the heart of a girl killed in a road accident and used it to give a man a new hope for life.

Experimenting with DNA — deoxyribonucleic acid — some scientists at Stanford University, Calif., succeeded in producing a living virus capable of reproducing itself. The significance of this break-through can not yet be estimated, but it is possible that it could lead to new discoveries for fighting disease and building healthier lives for mankind.

Francis Chichester was knighted by the Queen at the end of his lone round the world voyage in "Gypsy Moth IV." Alex. Rose, in "Lively Lady," following in Chichester's wake, reached Melbourne in December, in a similar adventure.

### UPSETS.

The ravages of racial violence came to Newark and Detroit, two U.S. cities. Scores of lives were lost and millions of dollars' worth of property were destroyed.

China's Red Guards were on the rampage throughout China, and Hong Kong became a new Asian question mark as a wave of bombings, kidnappings and murders broke out.

Charles de Gaulle scorned Canadian hospitality in making a speech held by many as inciting French Canadians to revolt.

Britain continued its slide from strength and affluence to weakness and want. Still kept out of the Common

(continued on page 6)



# SO YOU WANT TO GET MARRIED!

Romance and flowers . . . Cloud Nine . . . a dreamy wedding . . . sweet cuddly babies . . . a chance to be your own boss . . . money of your own . . . and happiness forever after — are these the images you hold of marriage?

Well, I have news for you!

Get ready for more responsibility than you have ever known, for doing things you don't care to do, but which must be done, and for bills and extras you never dreamed of when you figured your post-marriage budget from the safety of your pre-marriage innocence concerning family budgeting!

Get ready for storybook romance with a broken wing because of the pressures of getting ahead in today's world . . . and get ready for sick babies, loss of sleep, less time to do as you please, and less money to spend on yourself.

## BY CAROL ALBRIGHT

You see, marriage is a grown-up arrangement. It is not for playing house with eyes closed to reality. It deals with dust and dirt, caring for other human beings, making a living, forming character, building society, and working for peace.

It deals with two human beings from two different backgrounds learning to understand and live with each other's strange quirks. It deals with the creation of human life, and formation of its character.

It deals with the everyday frustrations of not enough time or money, spilled ink on new rugs, co-ordinating schedules, the dangers of extension cords and unexpected accidents and illnesses.

Marriage deals with love and living together, and it deals with making do. In short — marriage deals with life.

If you have not found life at home easy up until now, you probably will not find it any easier in marriage. If you think your parents are unreasonable, you are apt to think the same of your mate, or your children, as they grow up.

How do you think you would be able to deal with the problem of being the parent of an asthmatic child, a crippled child, a retarded or emotionally disturbed child?

You see, no one can build a real marriage to fit his own little childish dream of that marriage. There are too many variables, too many personality and social influences, too many as yet unformed environmental factors which may transform that immature dream into a nightmare.

Before you enter marriage with your eyes closed, let me hasten to assure you — love is not enough.

The imperfect love of even mature human beings does not insure understanding or empathy. So immature love seldom is able to achieve these things. It does not insure patience or strength for the crisis. Growth and maturity in these areas are necessary before one takes on responsibility for more than himself in life.

Love will not make two and two add up to nine. It won't magically make up for misfiguring, mismanaging or misusing the resources of a marriage. It will not heal the unhealable.

Mature love is all of the things the thirteenth chapter of 1 Corinthians says it is. But somehow, human love seldom measures up in all respects to this ideal. One's immaturity may cause reactions of jealousy, competitiveness, or impatience. It may cause him to retaliate when he is hurt. It may cause him to think of himself and what he does not have in a relationship rather than what he does have.

There are enough odds against happiness in modern marriage to begin with, without entering into it with destructive attitudes.

Marriage will not automatically make you an adult, correct your personal shortcomings, or cure your pet peeves against your mate. The special pressures in marriage may actually magnify these inadequacies.

Take a look at the marriages around you. What is bad about them? What is good about them? What contributes to those good and bad elements? Are they made worse by temperament, lack of co-operation, blindness to the problem, outside pressures, or personality conflicts?

Are the situations eased to any extent by personal effort, co-operation, understanding or patience? Under the same

set of circumstances, would you be able to do better — or even as well?

A realistic look at some truths about marriage may help you develop a more realistic means of evaluating success in marriage. Marriage will not succeed or fail alone. The persons in any marriage contribute to its total personality, good or bad.

Right attitudes can help to form a climate for solving all marital problems. Selflessness, concern, love, understanding, sympathy, empathy, and generosity of spirit are needed in every marriage. Also needed is an attitude of oneness, which erases the "mine and yours" concept and blends into the "ours" outlook. These and other positive attitudes combine to form the best climate for marital success.

Respect of personalities other than one's own is needed. One cannot "hammer" a mate or child into the ideal by sheer force. He must learn to give real evidence of acceptance if he is not to destroy the self-esteem of other family members.

A sense of humour is necessary, when the jester Life begins to get on one's nerves. Being able to laugh at one's own situation is a necessary tool in Marriage's successful bag of tricks.

One should remember that no marriage problem is hopeless. A man and wife who early resolve to apply their minds and hearts to finding acceptable solutions or partial solutions for relieving trouble spots can win the battle against any problem they may have to face.

It is important to realise that marriage is not a settled state. Either it progresses or it deteriorates. It requires the individuals to grow to be more productive, worthy personalities. It is a discipline.

The goal of marriage is not merely to gain happiness, nor to give it. Marriage is not a haven from reality, but the drama of life as God intended it to be, shared in all its joys and sorrows as a family unit. From this unit the members should draw strength, personality, and resources for living in God's greater family.

(continued on page 5)

## WORLD ROUND - UP



# INDIA'S PRIME MINISTER AND MISSIONARY RESTRICTION

(New Delhi). The Indian Government is restricting the number of foreign missionaries in "sensitive areas" and having them replaced with Indians, Prime Minister Indira Gandhi told Parliament.

Her address was in response to numerous questions in the upper house about alleged "anti-national activities of foreign missionaries" and government counter-measures.

In north-eastern India, along the borders with China and Burma, the Mizo and Naga tribesmen have been carrying on armed revolt against the central government, demanding the creation of an autonomous state within the Indian confederation or even complete national independence.

These areas have a considerable Christian population, much larger in proportion than in the rest of India. The influence of missionaries is being blamed by Indian public opinion for their revolutionary activity.

"No new missionaries are allowed to go" into these areas, Mrs. Gandhi said.

The missionary controversy has been building up for some time. Many political figures, particularly in sensitive states, have called for deportation of foreign missionaries.—E.P.S.

## NON-CATHOLIC CHILDREN IN SPAIN

(Madrid). In accordance with a decree issued by Spain's Ministry of Education, non-Catholic school children will no longer be obliged to receive Roman Catholic religious instruction in schools under the jurisdiction of the Minister of Education. Nor will they be required to attend Catholic services held in school. Parents of these children must file a statement saying that they do not wish their children to receive Catholic instruction.—E.P.S.

## "BREAD FOR THE WORLD" APPEAL

(Stuttgart). The ninth "Bread for the World" campaign opened this month with an appeal to German Protestants to give one day's salary to the hungry people of the world.

"The human race is menaced by the 'hunger bomb,' just as much as by the atom bomb," says the appeal. If the population of the world increases to 6½ million by the year 2,000, the production of cereals must be tripled and animal products must be increased to five times the present level.

Since it was started in 1959, "Bread for the World" has raised more than 177 million German marks (\$44,250,000) for 860 projects in 70 countries in Africa, Asia, Latin America and Southern Europe. Some 40 per cent of the funds have been used for self-help projects (agricultural and educational), 31 per cent for medical projects, 20.5 per cent for victims of natural catastrophes and in providing communal meals, 3.7 per cent to build up society, and 4.6 per cent for personnel.—E.P.S.

## HOLLAND'S WOMEN MINISTRY

The Synod of the Dutch Reformed Church decided at its autumn meeting to remove all restrictions on the admission of women to the ministry. The vote was 43 for and 9 against. This brings to a climax a ten-year effort to grant equal status to women. For practical reasons the Synod decided that if a woman pastor marries, she must automatically resign from the local church of which she is pastor, but she can apply for reassignment to a church in another district.—E.P.S.

## BIBLE PUBLISHED IN U.S.S.R.

(New York). The first complete edition of the Bible for popular use to be published by the Russian Orthodox Church since 1917, was issued in late December.

The new edition of the Russian-language Bible is illustrated. It is not a new translation, but the printing of a text already available.—E.P.S.

## CARDINAL SPELLMAN'S DEATH

Francis Cardinal Spellman, best-known member of the American Roman Catholic hierarchy, died on Dec. 2, at age of 78.

The Cardinal's pre-eminence stemmed from his pervasive power in the Vatican, especially during the reign of Pius XII, the millions he collected yearly for the papal treasury, and his personal associations and friendships at the top levels of American government, business and industry.

He early acquired a reputation as a social and political conservative, which tended to obscure more liberal statements on racial discrimination and anti-Semitism.

As military vicar to the armed forces he travelled hundreds of thousands of miles visiting American troops. During a visit to South Vietnam last Christmas he asserted: "This war is, I believe, a war for civilisation." He claimed that "less than victory is inconceivable." These words, uttered as the Pope was striving for a Vietnam peace, evoked denunciation of the Cardinal from within and without the church.—E.P.S.

## SO YOU WANT TO BE MARRIED? — (from page 4)

It may be said that it is the school where one learns compassion, love, and consideration for others. It is the battleground where peace can be won. In the home where justice and love dwell, a person can come to understand how to live with his fellowmen.

Marriage was never intended to be a safe, painless journey to heaven. It often presents obstacles a person would rather avoid, and problems bigger than he ever dreamed he could face.

Yet, when one is truly ready for its responsibilities, as well as its privileges, it is one of the most wonderful and worthwhile journeys his life may take. In marriage one learns a secure human love which can surmount all sorts of obstacles, and one learns the values of

life which can make God's promises of heaven more understandable.

No Pollyanna state, marriage. It is rather God's most challenging and rewarding gift to human beings. It is not to be entered into lightly or without reverence, but soberly and maturely.

It is holy ground, not to be desecrated by immature games of love where players seek to win, but to be approached with reverence and awe. It is a holy challenge and a couple should enter it fully aware of the serious and endless devotion it will require of both partners.

It takes a lot of maturity to be ready for marriage, but the rewards of taking time to prepare one's self are well worth waiting for.

# WRIGHT THINKING

In the past one hundred years, thirty have been added to the life span of the average man. In the 16th century the average length of the human life in our society was twenty years; in 1850, it was forty years, in 1870, it was forty-five years. Today it is about seventy.

We are told that many children born today will live to be 100. But the point is, are we worthy of this extension of time? What are we doing with it?

It was said of Sir Walter Scott, that he enjoyed more in 24 hours than most men do in a week. Set alongside that the experience of a cartoonist in America, who took his own life some years ago, and left a note behind which read, "I did this because I am tired of seeking devices for getting through 24 hours a day." It was not more time, it was not longer life he was needing. He needed to do something with his life.

BY C. H. J. WRIGHT

After all, life is all that we have. If we cannot find meaning in its mystery, if we cannot make music of its discord, there is nothing else for us. What shall we do with life?

Broadly speaking, there are four things a man can do with life —

First: He can run away from it—or try to. He can escape into a world of make-believe, or stick his head in a gas oven. A British officer, in India, warned that he was drinking too heavily, lifted his glass and said, "My friend, this is the swiftest road out of India." It is a familiar saying in England, I believe, easily translated into Australian terms, that the quickest way out of Manchester is the gin shop. That is one thing you can do with life — you can try to escape, try to run away from life.

A second way of dealing with life is to run along with it. Run with the herd, run with the pack, do a thing because everyone else is doing it — which may be a good reason for not doing it, if we have any principle, or any standards, or any backbone. There are many people who just coast through life, and do not climb, who are drifters and not drivers! They get nowhere and leave no trace behind. They are like pieces of dead wood floating downstream. Nobody knows that they have lived.

Or there is a third and better way of handling life. You can take hold of it firmly in both hands, with some plan, some purpose, some faith and discipline, and run it to good account.

Montague, the English novelist, told of a time, years ago, when he went with a group of students from Oxford to a church service, where the great Benjamin Jowett was preaching.

"I have set it down in tables," said the preacher, "that the average life of

## TIME

a man of 21 is 36 more years. He may hope for a little more, he may fear for a little less, but, roughly speaking, it is 36 years, that is 13,000 days."

This bit of precision from the pulpit made the young men sit up, and their minds were open for what followed. "He is a shabby sort of fellow who wastes any part of those 13,000 days; a gentleman is the man who refuses to take out of life more than he puts into it."

When the service ended, those young men went back to Oxford and did some figuring. They estimated that they would spend one third of those 13,000 days in sleep; one third in making a living, and that left one third, that is, 4,333 days to make some contribution to the welfare of mankind. They decided not to waste any time. They had to use every bit of it, and it was no accident that almost every man in that group became distinguished in one field or another.

Well now, if you would take hold of life with both hands, and do something with it, here are some figures to work on:

If you are 10 years of age you probably have about 61.4 years left to you. If you are 20, you have 52 years; if you are 30, you have 42½ years; if you are 40, you have 33 years; if you are 50, you have 24 years; if you are 60 you probably has 15 years left to you. That is if you are in good health now. Those are the figures life assurance companies work on. What are you going to do with the years left to you? Got any plans, any purpose?

Here is the fourth —

You can do what the apostle Paul did with his life — put your life into the hands of One greater than yourself, and let him run it for you. "For me to live is Christ."

Once General Booth, founder of the Salvation Army, was asked the secret of his life. The great man thought for a moment, then answered. "If there is any secret, it is that Jesus Christ has had all there is of me." That is the greatest and best thing to do with life. Let Christ have your life — he can do far more with it than you can.

When I was a boy, time was eternity. All of life stretched before me. I could never imagine myself reaching the end of it. But it is different now, the end is much closer.

This, of course, is no occasion for fear or anxiety, death is no enemy, it is not the end, it is a beginning. But there is the eagerness that the work be done, the plan fulfilled.

To each man is given a day, and his work for the day;

And once, and no more, he is given to travel this way.

For all sad words of tongue or pen The saddest are these, "It might have been."

Let God have your life. He can do far more with it than you can.

## The Many Faces of Time

(continued from page 3)

Market by President de Gaulle, she was forced to devalue her currency in her bid for solvency. She also announced her progressive withdrawal as guardian of the peace in the Far East, and was obliged to surrender her post in Aden.

### FINAL BLOWS.

A shocking end to what was to have been a casual day of swimming for Australia's Prime Minister, was the announcement that Mr. Harold Holt had drowned, near Portsea, in the waters he loved so much.

The Graham Crusades were in the news, especially those in Britain, Yugoslavia and Japan. But the many thousands of church members who were praying, planning and working for the Aust. Evangelistic programmes of 1968 were shocked to learn that Graham will not be able to come, on instruction from his doctor. On going to press, a decision on changing, cancelling, or postponing the advertised crusades had not been taken, but it was fairly clear that a Graham Crusade would be nothing like the same, without Graham.

### 1967.

The story of a year cannot be told by picking out a few highlights. In any case, it would be easy to pick the wrong ones. The chronicler of B.C. 4 would certainly have overlooked an event that took place in a stable in Bethlehem, and the story of A.D. 27 would have confined the death of Jesus to the statistics of criminal executions.

Maybe there was fact, or face, or facet, of 1967 that will give a new turn to human destiny. If so, we are convinced that it will be because God was there all the time, behind the news.

### NEW CURRENCY FOR MISSIONS?

While so many wheat farmers in Australia are sad and poor because there was no water to provide wheat, in India they have been using wheat to provide water!

Roger Ryall, in a letter to his parents, writes that out beyond Shrigonda, at Bhangaon, the local people completed a well which was opened in November last. The workers were paid, not in Indian rupees, devaluated sterling, or even in Australian dollars; they were paid for their labour with wheat given by the Australian Churches of Christ.

This kind of self-help project is typical of the many being undertaken. It is not enough simply to meet today's crisis, the people must be equipped to meet the certain crises of tomorrow.

Among those who are helping with programmes of this nature is an organisation known as A.F.P.R.O. (Action For Food Production). This is a co-operative enterprise (mainly supported by Christian missions) which has heavy machinery such as compressors, tractors and well-boring rigs. They are boring and blasting to open a way to the underground water which means life. Many of the wells being dug are on our Indian churches' property.

### C.Y.F. BY NOMINATION

(Robinvale, Vic.). C.Y.F. have adopted a nomination style of membership to lift importance of belonging to the club, and it is working successfully . . . Bible Society weekend, with Gordon Andrews and Ken Geyer, ended with combined service in our chapel . . . C.E. studied "Esther," and have requested further similar Bible studies . . . D. H. Smith's recent visit was greatly appreciated . . . Earle Chislett, in N.G., is over his "boils" and still busy with roads, developing cargo canoes, trying to eat native fashion. He is still uncertain when he will return home . . . A draft plan for 1968 was adopted. A major feature is "Year of Evangelism," directed by A. A. Avery of H. M. Dept.

### BACK FROM INDONESIA

(Hawthorn, S.A.). Mr. and Mrs. Russell Grigg have been welcomed home on furlough from missionary work in Indonesia. Mr. Grigg spoke to after-church meeting and showed slides. Indonesian cottage handcraft goods were on display. Ladies' Fellowship have had a cake icing demonstration, and Mrs. Grigg spoke on Indonesian women . . . The B.S. again made Christmas hampers for distribution to local needy families . . . Other recent events include: Leighton Ford Crusade film, in preparation for 1968 Crusade; Youth Auxiliary parade; and a Christmas service of lessons and carols . . . Church office-bearers for 1967-68 are: chairman, Colin Butler; sec., F. H. Farley, and treas., B. L. Ferris.

### CHOIR PRESENTS "BETHLEHEM"

(Brighton Gardens, S.A.). The church choir presented Maunder's "Bethlehem" on Dec. 10, with some of Adelaide's leading singers as soloists: Genty Stevens (soprano), Thomas Edmonds (tenor) and Geoffrey Gore (baritone). Final youth service for year had 200 young people at coffee hour. Julie Lawton and Molra Baker were guest singers . . . At Brigades' parade, on Dec. 3, one young man made the confession of faith. Another young man made his decision on Dec. 10 . . . C.W.F. raised over \$700 for Community Aid Abroad, their project for 1967 . . . A number of church young people have had success in recent university and Teachers' College examinations. There was a good attendance of parents at the five Brigade and four S.S. break-ups.

### CAMP LEADER HONORED

(Hamilton, N.S.W.). At the Northern District Church of Christ Convention, a presentation was made to W. Fraser (Georgetown) in recognition of his long service among the young people during the various camping seasons . . . The annual S.S. concert, and church Christmas social was the occasion of the presentation of certificates to those scholars who were successful in passing the recent Bible School examinations. A special prize was awarded to Miss A. Fraser, who received the highest pass in the State. During the night C.W.F. president, Mrs. Howard, presented the church secretary, N. Fraser, with a cheque for \$250. Pastor Howard made a suitable presentation to Peter Carlin, whose work has taken him to reside in New Guinea.

1968

## LETTERS FROM TERTIUS . . .

### DAY AT A TIME

To the Editor,

*I was just thinking. I've never yet had a day that I didn't get through . . . probably with the help of God, although I always take the credit for myself. Yet I spend most of my time imagining and worrying over days in the future that I'm sure I'll never get through. But when they come, I always do.*

*My old mum always used to quote, "As thy day thy strength shall be." Is it that God gives us the strength for one day at a time?*

*It seems that the only day I'll never manage to get through is the day I'll die. I reckon God will look after that, too!*

*So I've resolved never to worry about the future any more.*

*Even editors only have to worry about one deadline at a time.*

TERTIUS.

*P.S.—Please say a little prayer for me. I have to go to the doctor's next week. Just a routine check . . . so he says!*

### FIVE FAMILIES IN DEDICATION

(Nth. Fitzroy, Vic.). Parent Thanksgivings service, on Dec. 3, involved five families who presented new babies, to give thanks for new life in their homes. . . . J. Turner leaves in March, 1968, to minister at Red Hill. The work will be carried on in a dual part-time ministry by J. Searle and K. Turtmann, of C.O.B.

### FINAL SERVICES

(Kalgoorlie, W.A.). The minister, G. B. Carslake, has concluded a five year ministry. After his final evening service he and his wife and family were farewelled. During the last few months there were many decisions and baptisms. A foyer and crying room has been added to the front of the church. The white veneer brick construction has given a very pleasing and attractive finish to the church. A youth tea was very well attended by members of the five basketball teams . . . At the B.S. Christmas and prizegiving party, gifts were placed on the tree to be distributed to needy families in the district, and the remainder to the New Hebrides. Some young people attended the National C.E. Convention in Adelaide.

### MARYBOROUGH MINISTRY

(Maryborough, Vic.). Cyril Muller will commence a ministry in February . . . Recent speakers have been Mr. and Mrs. Fisher and A. E. White . . . The Good Companions held a successful Thanksgivings Day and were thrilled to meet

### MR. and MRS. K. TURNER WELCOMED

(Springvale, Vic.). The church farewelled Dr. Bowes and family on Dec. 17, and on Dec. 19, Mr. and Mrs. K. Turner and family were welcomed to church at an "all auxiliary" combined Christmas social. An induction service is planned on Jan. 14, with G. Gilmour officiating. . . . Renovations have been carried out on the manse . . . Visiting speakers have been R. L. Baxter (Berri, S.A.),

"Uncle Charlie," "Auntie Rita" and also Margaret and Dulcie . . . The Mission Band have forwarded 13½ dozen hankies, 30 scrap books and 10 story books to the children in Kew Cottages, also \$70 for the Missionary Dept., \$50 to Social Service, plus six cartons of clothing to Social Service, also providing complete clothing for a girl at Norseman Mission. These efforts have been a splendid achievement as the number of ladies is sixteen.

### ADDITIONS AT THOMSON

(Vic.). Three young men made decisions on Dec. 3. Alan Carr (Latrobe Terrace) and R. Tattersal (Norlane) have been visiting speakers . . . Mr. and Mrs. Doug. Westbury have been received into membership by transfer from Belmont. . . . At C.W.E.F. annual meeting officers' installation service, from the new C.W.F. handbook, was conducted . . . Mr. and Mrs. J. Curtis, late of Adelaide, now reside in district. Mrs. Curtis has assisted services with solos . . . Youth activities have included a visit by Junior Choir to Oakleigh Guest Home. Four car loads attended Youth for Christ Rally in Melbourne. 90, including many parents were present at "Hawaiian" night break-up of Junior Girls' Club.

### NEW ORGAN

(Berwick, Vic.). An electronic organ has been installed in the chapel, and Mr. Prince, of East Kew, was special organist . . . Laurie Dunn, of Dandenong, showed beautiful slides (his own work!), with suitable script and music, at recent S.S. session.

N. Thomas and V. Ambrose (M.A.F.). A missionary project has been launched with a target of \$700 . . . Five teenage girls have been baptized . . . On Dec. 3, three Y.P. gave sermonettes and testimonies. Miss G. Fordham was guest soloist . . . Many gifts were given to "Santa" for distribution at Roelands Mission, W.A. . . . M. Munyard and P. Kingston have been accepted by C.O.B. to train for the ministry.

# My Neighbour's Pen

WHAT  
OTHER  
JOURNALS  
ARE  
SAYING



## CHURCH AS COVER.

Many people are using the church as a shelter to cover their licentiousness. They think that through church membership, holding church key offices, and by giving tithes they can hide their delinquencies and immoralities.

This devilish behaviour may hold true for some moments, but not for all moments. Those people who are doing this can fool some, but not all. They may be successful to utilise the church as their coat to cover their misdeeds and immoralities for some times, yet God will not permit them to go on for all times.

It is true that the church in its being is the people — people who are subject to errors and liable to err but in scriptural terms, the church people are a "peculiar people." It does not mean that they are typically "eccentrics" or "beatniks" but that they are distinctive and peculiar in their relationships with God and man.

They seek not to be just a mental and spiritual sponge absorbing Christian ideas and ideals, but as disciples who learn in action and act in learning. The "peculiar people" respond to him in faith and obedience, seeking the fulfilment of his will as the "Summum bonum" of life for all.

—"Blue and Silver,"  
Philippine Christian College.

## CHRISTMAS 25c STAMP.

We don't like to waste our time discussing such trivialities, yet it seems rather odd to us that a stamp especially produced for Christmas — which is a distinctively Christian festival, whatever its pagan origins may have been — should include in it, to quote the Postmaster General's words, "various religious symbols, including the cross." We are indeed gratified that the designer was able to work in a cross somewhere in the design. But we are told that the stamp also includes in it the Star of David, and the Chinese yan and ying symbols.

The Star of David, of course, is the badge of Judaism, and the yan and ying signs are symbols of good and evil, light and darkness.

We agree entirely with Mr. Hulme's sentiments of brotherly love and goodwill towards all men. There is no hint of intolerance in our plaint. Yet we fall to see what on earth brotherly love has to do with such blatant syncretism as this stamp represents.

—"The Aust. Baptist."

## o STORYTIME

### How Dumb Can You Get?

Then there was the fellow who purchased a budgerigar which could not talk. A budgie expert told him to go to the bird shop and purchase a cage with a bell.

"Bells usually bring out the chatter in them," he said. A few days later the owner was back, with the news that the bird was still silent, and he was advised to go back to the shop and get a swinging spar for the cage. At the end of the week the budgie still maintained its Coventry-like silence, so the anxious owner was advised to add a ladder and a mirror to the interior decor.

"This is a sure and certain way to give 'em voice. A short hop up the ladder and a glance at a reflection in the mirror would make anything open its mouth."

However, the following week the broken-hearted bird fancier informed his mentor that the poor budgie had expired — almost dumb.

"You mean it actually did speak at last?"

"Only a little — just before he died he lifted up his poor little head and said: "Isn't there any BIRD-SEED in that shop?"

## "DO THE HIPPIES REALLY LOVE?"

This is the "hip generation." Young people are parading about in outlandish garb, indulging in narcotics, living generally in filth, with no ambition, drifting from day to day, amusing and losing themselves in their wild, weird music and strange art. They have nothing to offer to God, to their nation, to their fellowmen.

And, paradoxically, they preach "love." We wonder what kind of love this is! Is it love of the God whom they have discarded? Is it to their nation which they deride and mock? Is it to each other whom they use and abuse and drop by the wayside?

What is love? Love is service — to God, to our fellowmen, to our nation.

—William Heuman, in  
"The Lookout," U.S.A.

## THE LURE OF THE EAST.

For a century or so small numbers of Westerners have been attracted to the various philosophies and religions of the East. Twenty years ago India's Vedanta philosophy won the devotion of Aldous Huxley and others far less well known. A little later it was Zen Buddhism from Japan which attracted interest.

At the present time it is Hindu Yoga, and more particularly the version being currently expounded in Sydney by Maharishi Mahesh. The Maharishi (a title meaning "great teacher") has visited Europe and gained the interest among others of the Beatles, a group that would not generally be regarded as good conversion material.

The Maharishi's teaching is described as "transcendental meditation." What this means in plain English is hard to

say. From reports of interviews and discussions it would seem that the Indian sage is suggesting a way by which a person can withdraw, temporarily at least, from the clamant demands of everyday existence.

Meditation on a sound or word for a short period each day will release inner spiritual powers that are usually smothered by worldly concerns. By "transcendental meditation" one can rise above the ordinary, superficial self and establish one's essential unity with the Infinite.

Scholars of Hinduism recognise that the Maharishi's message is a very old one in India. What is new is the absence of the extreme asceticism and bodily self-deprivation which normally accompanies Hinduist mysticism. Also new is the appeal that this new cult has for worldly-wise Westerners.

—"S.A. Methodist."

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THE AUSTRALIAN CHRISTIAN

January 13

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# CHURCH SOCIAL WORK IN SWITZERLAND

BY A. R. JONES, A.U.A.

As we sat in the bus at Vancouver, a radio announcer came on to quiz the passengers. "Where are you from?" he asked. "Australia," we replied. "And what is your work?" "Minister and social worker." "Do you mean to say that the church is doing social work?" he queried. "Isn't that the function of the State?" He seemed so surprised — but why?

The first committee in the N.T. was organised for social work. The first offering received was for benevolence, and throughout the New and Old Testaments we are reminded of our social responsibilities. It is not new to the church — although there are still some folk in the church today who would try to separate it from the church's ministry.

In Switzerland today there is a School of Social Work attached to the State Church Seminary. Its purpose is to train lay workers to carry out a social case work ministry in the local church. Their aim is to have a trained social worker working beside each minister.

The church in Switzerland believes she has a major responsibility in meeting personal, social and community needs, and should undertake a programme of individual case work, family welfare and marriage counselling, as well as group work and community planning. In every community the church should be able to offer a personal case work service, assisting people with their problems and needs, and enabling them to cope with the many demands that life makes upon them.

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In her community planning, the School of Social Work, with State assistance, has erected three modern church-shaped hotels — each with accommodation for 70, and each one completely self-contained. They are available for Conferences, Seminars and work-shops, and may be used by secular as well as religious groups. Situated on the shores of Lake Thun, it was an ideal spot for any group to resort for a week or weekend for formal or informal discussion.

The social work course is similar to the courses provided by Australian Universities and Schools of Technology. It is of three years' duration, and because it is training social workers for the church, includes basic theological subjects. It also includes study in the four official languages recognised in Switzerland, with which students may be conversant from birth.

The church in Switzerland has realised that she must become involved with the people in the community if she is ever to reach the people with the gospel. It is because the church has become isolationist that she has grown away from the people, and regarded as irrelevant for today. She will become a part of the community again and accepted by the people as she becomes really concerned about people and their problems, and will surrender to serve the people at this place.

It could be timely for the church in Australia to ask herself if her function is to minister to a handful of people on Sundays, and pay out huge sums of money for this privilege, or whether she belongs to the community and has an obligation to serve the community — bringing to the vast numbers of people in their dire need, a service that would really benefit and help them, and show them that love is at the heart of the gospel, and the church is in their midst to serve.

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## SQUARES AND HIPPIES

(St. Louis). Squares and hippies alike are God's children and, whether a person is a wealthy business executive or a prostitute, he deserves the same respect and the same concern from the church.

This was the conviction expressed here by the highest officer in the Methodist Church, Bishop Donald Harvey Tippett, speaking at the closing session of the National Evangelistic Association of the Christian Churches (Disciples of Christ) in Kiel Auditorium.

He declared: "In the jargon of today, when some hippies are of the opinion that anyone who is not a hippie is a square, and that every square over 30 is a phony, the church has a message and a mission for both.

"Whatever else the mission of the church may include, it dares not ignore its commission to go into the world and all society in the name and Spirit of Jesus Christ to serve it."

The hardest kind of evangelism is where all evangelism begins — right where the person lives and works, for that is the precedent set by Jesus when he told his apostles to "start" right where they were — in Jerusalem, Bishop Tippett said.

Anyone is mistaken who thinks God is concerned only with his church and not with the whole world, the bishop remarked, because "sometimes the lives of those outside the church put those within it to shame."—"The Christian."

## 172 NEW CHURCHES IN '60's

The Christian Churches (Disciples of Christ) started 172 new congregations in the U.S.A. since 1960, which a national executive believes a major achievement even though far below original projections.

Regional and national bodies of the communion have administered \$5,480,244 in New Church Advance funds for this purpose during the seven-year period.

Lonnie H. Hass, director of church establishment for the Disciples' United Christian Missionary Society, said he believes the new congregations are "more firmly established" than those organised in any comparable period of the past.

As to numbers of new churches, he commented, "We haven't done as well as we should. But we have done well."

The Disciples, since 1960, also have invested \$350,516 in new churches in World mission fields, mainly in the purchase of sites.

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Russell Davey, Albion, Qld.

Roslyn Massey, Mrs. M. Grant, Mrs. J. Morris, Gavin Scott, Mrs. W. Wallace, Helen Hardy, Lucille Goodwin, Lea Frost, Mr. and Mrs. L. Smith, Lois Howell, Gordon Jones, Neville Kiem, Maryborough, Qld.

Brian Monk, Maryborough, Vic.

Mrs. L. Box, Preston, Vic.

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Dennis Neil, Albion, Qld., to Franks-ton, Vic.

Mr. and Mrs. Ian Baines, Colac to Springvale, Vic.

Mr. and Mrs. D. Westbury, Belmont to Thomson, Vic.

Mrs. Dodge, Tumby Bay; Beryl Porter, Loxton; Mrs. Coney, Maylands; O. Fisher, Blackwood; Mrs. M. Ongley, Forestville; Mrs. Richards, to Glenelg, S.A.

Mr. and Mrs. Alex. Pieper, Ipswich to Redcliffe, Qld.

Mrs. Whitfield, Hurstville, N.S.W.; Mrs. Manley, to Toogarook, Vic. Mr. and Mrs. G. Bradock, Kensington Park to Balaklava, S.A.

## MARRIAGES

Margaret Oates to John Beaumont; Carol Beattie to John Camac; Glenys Sugars to Malcolm Ongley, Glenelg, S.A.

L. Ashton to R. Hartshorn, Springvale, Vic.

## BIRTHS

FERGUSON (Jones). — To Estelle and Jim, 12 Neptune-st., Maryborough, Qld., a son — John Aaron, born on Nov. 19, 1967, a brother for Helen and Kathryn.

## ENGAGEMENT

WALKER - FARMER. — The engagement is announced of Fay Elizabeth, elder daughter of Mr. and Mrs. R. J. Walker, Mountainview-pde., Rosanna, Vic., to Neville John, twin son of Mr. and Mrs. H. D. Farmer, Seaview-st., Sth. Caulfield, Vic.

## IN MEMORIAM

LANGLEY. — Fond memories of David Malcolm, dearly loved youngest son of Rene and Harold, called home Dec. 24, 1965. "So dearly loved."

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# FAREWELL

## TO DES. NELSON

(Maryborough, Qld.). On Dec. 31, Des. Nelson preached his last sermon at Maryborough, bringing to a close what must be the most successful ministry in the 75 years history of the church.

His ministry began in February, 1961, immediately after his graduation from Glen Iris College of the Bible, with only a brief break to return home to Perth, W.A., to see his parents, and for his marriage.

His bright personality, natural talent for so many different fields of service, and ability to communicate with people of all age groups were all channelled into his ministry. When he played football, he gave of his best, and made page one of the National Press as the "Fighting Parson." Out fishing, he was always first in and last to roll up his line. When the young people dressed up for socials and concerts, he could always be counted on to "bring the house down" with some side-splitting "get up," or charm with his fine musical voice.

But everything he did had as its goal what could be best described as his "magnificent obsession" — the introduction of everyone he met to Jesus Christ as a living person — the Son of God. To him, Christ was not just an historic person, but an intimate friend who specialised in doing the impossible.

The congregation over the seven years has increased seven-fold. The old chapel in Adelaide Street, proved inadequate.

and the present chapel and hall was built at Kent and Alfred Streets. Seating accommodation has often been fully taxed there. This is additional to the fact that, during his ministry the church has been expanded into a Circuit, with services at Baddow and Hervey Bay.

The building of "Fairhaven" Aged Christians' Home was made possible because of the dedication of the church under his ministry. The Committee paid tribute to this when the Mayor recently named the first block the "Des. Nelson Wing." To every guest, he is a personal friend, and his Sunday morning visits to conduct the services there are a highlight of the week.

The church's missionary zeal has also been encouraged under his ministry, with the result that, in addition to a budget which provides for one third of its income going to work outside this area, the church recently pledged over \$3,000 for World-wide Evangelisation. Several members of the church are at present in colleges preparing for missionary service.

As an evangelist, he has been much in demand in Queensland and New South Wales for missions, and the church has released him twice a year for this purpose. He has also been guest speaker at Youth Crusades in Sydney and Brisbane.

Mr. Nelson commences a ministry with the church at Nollamara, W.A., in the New Year.

## FOR OVER 70's

(Inverell, N.S.W.). Arch. Mackie chaired a social evening to honor the over 70-year-old members of the church. These were seated at a table especially spread and decorated for the occasion, and each received a small gift . . . The Conf. Pres., H. P. Morton, gave a detailed outline of the extensive work being carried out by the brotherhood . . . The Kinder dept. and Senior school held separate Christmas Trees this year. Combined youth groups held their break-up and barbecue on the banks of the river in the moonlight. The film, "Dream Island," was screened for young people . . . Ian Bethelton, of the Kenmore College, Qld., was a recent speaker.

## 1200 GIFTS

(Preston, Vic.). C.W.E.F. provided 1200 gifts for hospital visitation during 1967.

## BUSY DAY, BUSY YEAR

(Dunolly, Vic.). In a typically busy day: morning S.S. and worship service; afternoon S.S. anniversary, church family tea, and youth service at night, R. E. Pfeifer concluded his term.

Bet Bet - Dunolly S.S. combined for their anniversary in the Broadway chapel. Following musical items, D. Potter (Bendigo) spoke to the scholars and a congregation of over 80. Church family tea was held in the United Church Hall at 5 p.m. A play, "The Ascension," and special singing was presented by C.Y.F.

F. A. Robertson, on behalf of the church, made a presentation to Mr. Pfeifer in gratitude for his conscientious and tireless ministry here. Despite many difficulties, he has served the church well. Although only here 24 hours weekly, in that time he has conducted two worship services, two S.S. and a prayer and Bible study group, and attended deacons' meetings, C.M.F. teas, C.Y.F. executive, and after-church fellowships, as well as regular visitation, and arranging special activities such as youth rallies, camps, etc.

We are grateful to H. A. L. Clark for conducting an interim ministry over the Christmas period, prior to commencing with D. Nancarrow in the New Year.

# WHERE TO GO

## AND WHERE TO STAY

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## CHANGE OF MEETING TIMES

As from Sunday, February 4, 1968,

Church Services will be held at the following times:

MORNING, at 9.30.

EVENING, at 7.

## NORTH WILLIAMSTOWN (Vic.)

### 80th

## Church Anniversary

SATURDAY, FEBRUARY 24—  
GRAND CONCERT

SUNDAY, FEBRUARY 25—  
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Details in Later Issues.

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You Must Hear . . .

## DR. JAMES JAUNCEY

SPEAK ABOUT

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THE AUSTRALIAN CHRISTIAN

January 13



1968

THE AUSTRALIAN CHRISTIAN

## INTERSTATE NEWS . . .

### GUEST SERVICES

(Glenelg, S.A.). One of the interesting results of the Church and Life Movement last year was the setting up of an Inter-Church Council in the City of Glenelg. The Council is representative of all churches in the City, including Roman Catholic and Lutheran.

Each month a "Guest Service" is held in rotation among the churches. Two people from each church attend the morning service of a designated congregation, where they are met and acknowledged in the service. As a different couple is chosen each month, this spreads the awareness of other churches and their worship methods over a wide range of people. The plan is to continue indefinitely.

### S.S. AT MOUNT DRUITT

(N.S.W.). The Work at Mount Drutt continues to flourish with a growing S.S. in the home of Mr. and Mrs. Max Harrison. Three blocks of land have been acquired in Belmore Avenue for future development, and the Doonside church assists the work, especially in supplying staff for the school. The church at Belmore has helped financially in the purchase of the land, and the Burwood church is making available some \$3,000 towards the building project.

### REPORTER CONCLUDES

Miss Marjorie Cox, of Earlwood, after many years of service as local church "reporter" for "The Australian Christian," has found it necessary to relinquish this position. Miss Cox speaks warmly of the influence of the paper, and its service to the Australian brotherhood over the years, and says that in her small part at the local level she has never found it to be a "task," but always a "privilege." Among Miss Cox's other duties has been that of Isolated Bible School Correspondent in connection with the N.S.W. Dept. of Christian Education — but none of her duties has been more faithfully and conscientiously carried out as that of "A.C." Reporter. She passes on her enthusiasm and encouragement to her successor, Mrs. J. Morris.

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### INFORMATION, PLEASE!

(N.S.W.). Miss N. Cook, of Beverly hills church, seeks information concerning the early days of the church, to be used in a short History of the development of the work being prepared for the Golden Jubilee celebrations in 1968. Written information concerning the years from 1918 to 1928 would be greatly appreciated by Miss N. Cook, 131 Stoney Creek-rd., Beverly Hills.

### NEW DISCIPLE LEADS

(Fremantle - Hilton, W.A.). Graham Thompson, who made his decision at the recent "Campaign for Christ," led the gospel service on Dec. 3. Don Taylor gave a testimony after singing a duet with Daphne Hudson. He has just obtained his B.Sc. Woolwich College exit student, W. Whitton, gave the address. . . . Six girls graduated from J.C.E. to I.C.E. on Dec. 10. The minister expressed the church's appreciation to all C.E. leaders. Attendance at J.C.E. meetings has exceeded 100 on several occasions. . . . The C.W.F. took Christmas Cheer and sang carols to ladies at a hospital, some of whom are church members. . . . The minister, a member of Social Service Comm., achieved his aim of realising \$1000 for that committee's welfare work from the sale of rags.

### MONASH APPOINTMENT

(N.Z.). Vern Warren has accepted an appointment to the staff at Monash University, Melbourne. While there he will continue his studies for a Doctorate in Philosophy. He is a member of the Palmerston North church, N.Z. Mr. and Mrs. Warren and family will leave New Zealand in February.

### HOLIDAY SERVICES

(Macksville, N.S.W.). Macksville members, on the northern coast of N.S.W., will be conducting special services until Sunday, Jan. 28, in the C.W.A. Hall, Macksville, at 11 a.m. and 7.30 p.m. Churches of Christ members holidaying in the district will be gladly welcomed to share the fellowship.

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### ROSALIE ROFE

(N.S.W.). Miss Rosalie Rofe is back in N.S.W. and in her home church. She has been teaching in the school at Chungribu. After two terms in the New Guinea field, she is now on furlough. However, the secretary of the N.S.W. Overseas Mission Committee, C. A. Saxby, intimates that churches within the State requiring visits from Miss Rofe on deputation work should contact him as soon as possible.

### GREENACRE OPENING

(N.S.W.). Splendid meetings have brought much encouragement in recent weeks in connection with anniversary services, Billy Graham film evenings, and "Christmas" services. Wednesday evening discussions during November and December were based on study booklet, "Thinking Unity," prepared by N.S.W. Christian Unity Committee.

Dr. A. G. Elliott, of Woolwich College, who has served the church in an interim ministry during the last 12 months, will conclude on Jan. 21, and David Surtees, of Bowral, will commence a ministry on Feb. 18. The new church buildings in Waterloo Road, adjacent to the main shopping centre, will be officially opened on Saturday afternoon, Feb. 17.

### LOSS TO COLAC

(Vic.). On Dec. 9, at a fancy dress social, combining church and young people, a presentation was made to Mr. and Mrs. Aitken, who are leaving the district after eight years with Colac. They will be greatly missed. . . . Mr. and Mrs. Street were down from Ballarat. Mr. Street preached at both services. A fellowship tea was held, and Des. Feary, from Peel St. church, led the song service and sang two solos.



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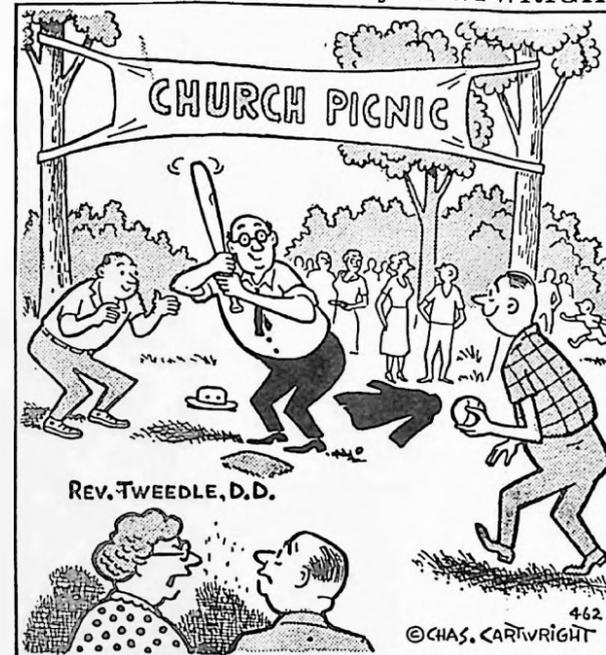
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## "THE AUSTRALIAN CHRISTIAN"

### 50 YEARS AGO

(From "The Australian Christian," November, 1917).

**FROM THE FIELD. Mildura.** A triple drowning tragedy occurred here on Dec. 26. Mr. and Mrs. Leng suffered the loss of two children, Percy (aged 23) and Gwendoline (aged 7). The other victim was Mr. H. M. Whatty, whose children attend our school. **Caveside.** A little social company met at the chapel to bid Mr. Kilmier welcome.

**HOME MISSION NUMBER.** Words from Presidents: John Tully, Vic.; B. W. Huntsman, S.A.; H. G. Harward, N.S.W.; W. J. Taylor, Tas.; A. W. Connor, W.A.; and A. C. Rankine, Qld. "Advance or Retreat" by P. Warhurst; "Winning the Homeland for Christ," by A. C. Crisp; "Home Missions in 445 B.C.," by Harold B. Robbins; "Beginning at Jerusalem," by H. J. Horsell; "N.S.W.'s Northeast," by P. J. Pond; "O.H.M.S.," by N. J. Warmbrunn; "The Sovereign a Sterling Soldier," by Jos. J. Franklyn.

**HERE AND THERE.** A Merbein member forwarded a consignment of fruit for the C.O.B. and the H. M. Dept. . . . The H.M. church at Echuca is doing well. Sunday evening congregations almost fill the chapel. . . . At the Christmas services at Auburn (N.S.W.), on the hottest day for the season, 500 were present in the afternoon and 250 at night.

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# Word Studies in the New Testament

No. 50 — WORSHIP :: RANDALL T. PITTMAN

The English verb "worship" means to adore as Divine, pay religious homage to, regard with adoration. It is derived from Old English weorth-scipe (worthship).

In the Authorised Version, "worship" is a translation of

(1) eusebeo in Acts 17: 23. This word is found in one other place (1 Tim. 5: 4), where it is rendered "shew piety." In Acts 17: 23, Paul chose a word which would be well known to his audience, as it was used in Classic writers with the meaning "live or act piously or reverently." The Greek word is derived from eu, a prefix meaning "well," and a root related to sebomai, worship. The word was sometimes used in connection with human relationships, but it has a religious atmosphere. This accounts for the Authorised Version translation of 1 Tim. 5: 4, which is supported by more modern versions. Phillips, for example, translates, "show the genuineness of their religion."

(2) therapeuo in Acts 17: 25. This word is also translated "cure" (Matt. 17: 16, 18; Luke 7: 21; 9: 1; John 5: 10) and "heal" in all other instances. The verb is used frequently in the Gospels and Acts, and twice in Revelation, but not elsewhere. Although Acts 17: 25 is the only New Testament passage where therapeuo relates to service rendered to Divinity, this usage was well-known to the Greeks. Some even thought that sacrifices could "reinvigorate the god himself" (Oxford Companion to Classical Literature). Possibly Psalms 50: 12 was in Paul's mind as he sought to correct the erroneous notions of the Athenians. Instances can be cited from the Koine where the usage of Acts 17: 25 can be paralleled.

(3) latreuo in Acts 7: 42; 24: 14; Phil. 3: 3. Elsewhere this word is rendered "do the service" (Heb. 9: 9); "serve" (Matt. 4: 10; Luke 1: 74; 2: 37; 4: 8; Acts 7: 7; 26: 7; 27: 23; Rom. 1: 9, 25; 2 Tim. 1: 3; Heb. 8: 5; 9: 14; 12: 28; 13: 10; Rev. 7: 15; 22: 3); "worshippers" (Heb. 10: 2).

In secular Greek the primary meaning of latreuo was "work for hire." A secondary meaning was more general in the sense of "serve." It was also used of serving the gods with prayers and sacrifices. In the Bible the word was used only of carrying out religious duties by human beings. The service could be to God, or could refer to idolatrous worship. In the Septuagint the word frequently referred to the ministrations of priests and Levites, and a similar usage can be seen in Heb. 9: 9; 10: 2. Paul uses the word of his own service to God (Acts 24: 14; 27: 23; Rom. 1: 9; Phil. 3: 3; 2 Tim. 1: 3). A synonym of latreuo is leitourgeo.

(4) proskuneo in many passages in the Gospels, Acts and Revelation. In the Epistles, the word is used only in 1 Cor. 14: 25 and Heb. 1: 6; 11: 21. It is translated "worship" in every instance in the Authorised Version. In the Lexicons the word is derived from a root meaning "to kiss," with a prefix suggesting the act of throwing a kiss to a superior, especially to the gods. It is said that "the gesture is probably represented in Sumerian and Babylonian art monuments." The word is common in the Septuagint. In the New Testament

it is sometimes used of prostration before human beings as superior (Matt. 18: 26; Acts 10: 25; Rev. 3: 9), more frequently of the worship of God or of Jesus as Lord. The Devil made a false claim to such worship (Matt. 4: 9). In the Koine, proskuneo was used of "doing obeisance to" a human being or to a god. In Modern Greek the meaning is weakened into "offer respects."

(5) sebazomai in Rom. 1: 25, where Paul is referring to the idolatrous worship by the pagans. This is the only use of the word in the New Testament, but it was used in Classical Greek from Homer onward. It is a variant of sebomai, q.v., and conveyed the sense of fear or religious awe.

(6) sebomai in Matt. 15: 9; Mark 7: 7; Acts 16: 14; 18: 7, 13; 19: 27. This word is also translated "devout" (Acts 13: 50; 17: 4, 17); "religious" (Acts 13: 43). In secular Greek it was used of worshipping the Divine, but was also used of paying respects to human beings. In several instances in the New Testament the word was applied to pagans who "accepted the ethical monotheism of Judaism and attended the synagogue, but who did not obligate themselves to keep the whole Jewish law."

The phrase "that is worshipped" (2 Thess. 2: 4) is the translation of a noun sebasma, which means "an object of worship." The only other instance of this noun in the New Testament is Acts 17: 23, where the Authorised Version renders "devotions." This would be better translated "objects of worship."

The adjective Sebastos, which occurs in Acts 27: 1 only, is translated as a possessive form of "Augustus." The reference is to the Augustan Cohort, auxiliary troops which were allowed to use the Emperor's name.

The noun "worship" in Luke 14: 10 is a translation of doxa, a very much used word, only here so translated. The Revised Version gives "glory."

"Worshipping" in Col. 2: 18 is a translation of threskeia which is translated "religion" in the other places where it occurs (Acts 26: 5; Jas. 1: 26, 27). It means "religion in its external aspect."

"Will-worship" in Col. 2: 23 is the translation of ethelothreskeia, which occurs only here in the New Testament. It appears to be a Pauline coinage.

"Worshipper" is the rendering of (1) neokoros in Acts 19: 35. The word means "temple-keeper," and was "a title assumed by Asiatic cities in Imperial times, when they built a temple in honour of their patron-god or the Emperor." (2) proskunetes in John 4: 23. This word is related to proskuneo (q.v.). Deissman cites a pre-Christian Syrian inscription which has the word. "The word is again found in the third century A.D. inscription from the same district." "Worshipper of God" in John 9: 31 is the rendering of theosebes. It means "God-fearing."

(End of Series).

## • OVERSEAS MISSIONS

# GRADUATION

## AT BANMATMAT

BY H. M. LONG

If those whom the Lord used to commence our Island work (both native and white) approximately 60 years ago, could have only foreseen the epoch-making graduation of the first locally-trained New Hebridean pastors — who knows, perhaps with the eye of faith THEY DID! — their hearts would have burned within them.

As an "outsider" looking-in, being one of the party of Australians privileged to attend, it was a deeply moving spiritual experience.

Graduation Day, understandably, began long before December 1. Technically, it originated with all those moves that led to the College's establishment, and the commencement of lectures with the first intake of students three years ago. Spiritually, it originated under divine unction in the mind of David Eagling, whose enthusiasm and dedication gave it birth, and brought it to fruition.

But more specifically, the week of Graduation saw the laying by of food reserves to cope with the sudden swell of population for the great and unique event. The normal college community would be around 60 persons, which includes faculty and family, students, and wives and children of married students.

With the arrival of V.I.P.'s from Australia, missionaries and their families from other centres in these islands, plus the faithful native Christian folk converging on Banmatmat from every little village in the four corners of the New Hebrides, the final community was swollen to about 800. How many would like to cater for such a "family," purely "on spec" at that — no R.S.V.P.'s? The fact

that this side of things went so smoothly is a tribute to the capacity for organising of David Eagling's unassuming wife Marcia, and her army of helpers.

The attractively built native chapel is set in the most picturesque and beautifully laid-out College campus at Banmatmat. It began filling up long before the advertised commencement time of 10 a.m. Eventually there were as many outside as in.

To hear almost 800 New Hebridean Christians singing the opening hymn in their distinctive Island harmony, and unaccompanied, is unforgettable — superlatives fail at this point!

The opening prayer was led by one of the graduates — James Bangha. David Eagling (Principal) chaired the historic occasion and brought many greetings, including many from Australia.

The scripture was read by Reg. Combridge, in charge of our work at Nasawa on Maewo. The whole student body (22 men) then rendered a most harmonious choral item, "Wonderful Grace of Jesus."

A very encouraging and challenging word was then brought by the Secretary-Organiser of the Federal Overseas Mission Board, R. S. McLean.

The ten graduating students, Simeon Aru, James Bangha, August Ben, Daniel Bue, Richard Lala, James Ngwangho, John Liu, Jacob Tuku, Samuel Vusi and Alect Vuti, were then presented with their diplomas by the writer. While the graduates remained standing, we were led in Dedicatory Prayer, first in the native tongue by Abel Bani (Conference President of the New Hebrides churches), then in English by R. S. McLean.

The Australian Federal Conference President, and Principal of Woolwich Bible College, A. W. Stephenson, then

delivered a simple but forthright Charge to the Graduates, to which was added a further brief word by Abel Bani.

A valedictory address was then made by one of the graduates, August Ben, who impressed all with his sincerity and ability.

The concluding prayer was led by Harold Finger, of Ranmawat, Pentecost, veteran missionary, just recently returned to the field for further service after ministering in Australia.

Then there followed an item not programmed. Before the congregation could rise, Abel Bani came forward to express the gratitude of all gathered for the work of Mr. and Mrs. D. Eagling. His voice was charged with emotion as he made a presentation, accompanied by a traditional native honour (expressed by special leaves of plants) reserved for recognising a High Chief! Taken completely by surprise, and overcome by bestowal of such an honour, Mr. Eagling was quite unable to audibly respond. There were not many dry eyes as the congregation passed out the chapel entrance shaking hands with the graduates.

What more shall we say? This has been an experience richly blessed by the presence of God, and now the minds and hearts and prayers of all will follow and sustain the graduates as they turn to their unprecedented ministries.

## HUMAN RIGHTS PROGRAMME

(Indianapolis, Ind.). An Indiana-based foundation has given \$50,000 to help the Christian Churches (Disciples of Christ) undertake a stepped-up national programme in human rights next year.

The Irwin-Sweeney-Miller Foundation of Columbus, Ind., provided the grant for a Disciples' programme that will include an attempt to get some 10,000 church members involved in civil rights action projects.

One aspect of the programme would pair off suburban church members with inner city families needing help in the search for jobs, housing, credit and welfare.

A goal of the accelerated programme would be to involve an average of 50 members in each of about 200 congregations actively in the civil rights struggle the first year, with the hope that these would recruit others in subsequent years.

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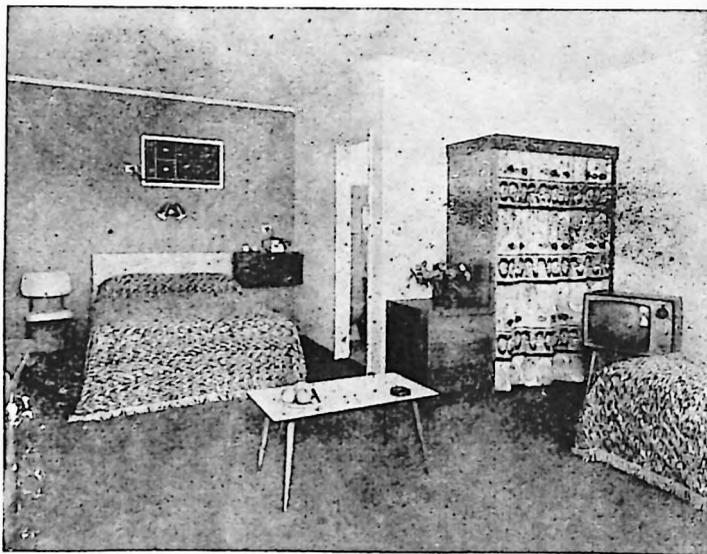
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# THE LAST WORD . . .

### New Year Prayer.

As we set our faces toward the New Year, we know full well that it will bring many changes. The old must give place to the new. Time does not stand still, nor the world cease from its turning. Wilt thou give to us the courage and fortitude of mature men and women that will enable us to stand upon our faith, as the Spirit of the living Lord shall give us strength. Amen.

—Peter Marshall.



But at my back I always hear  
 Time's winged chariot hurrying near,  
 And yonder all before me lie  
 Deserts of vast eternity.



When you are in the right you can  
 afford to keep your temper, and when  
 you are in the wrong you cannot afford  
 to lose it.



The world has finally succeeded in put-  
 ting peace on a wartime basis.



I can't sing. As a singist I am not  
 a success. I am saddest when I sing.  
 So are those who hear me. They are  
 sadder even than I am.

—Atemus Ward.



Charity would be more likely to begin  
 at home if it were deductible.



Husband (to friend): "It's terrible to  
 grow old alone. My wife hasn't had a  
 birthday for six years."