

THIRD NATIONAL C.Y.F. CONVENTION



PART OF THE W.A. DELEGATION.



SOME CONVENTION OFFICIALS AND SPEAKERS.

Back row:

Avon Moyle, Graeme Black, V. C. Stafford (Director, Federal Board), C. H. J. Wright, Dr. K. R. Bowes, Ian Stewart, Ron Hunt.

Front row:

Deslee Moyle, Merle Peacock (Secretary, W.A. Youth and Christian Educ. Comm.), Marjorie Deane (Federal Board), Shirley Caddy, Robin Haskell.

**TASMANIA'S
NEED
(see page 10)**

THE AUSTRALIAN
CHRISTIAN

NATIONAL WEEKLY OF CHURCHES OF CHRIST
Registered in Australia for transmission by post as a Newspaper.

THE ANGRY FLAMES

That day in Southern Tasmania was uncomfortable enough with the heat and the wind and people were longing for night to bring the comfort and security of home. When night did come the angry flames of late summer had destroyed the comfort and security of thousands.

Whole towns were practically wiped out. Schools, churches, railway stations, hotels, factories, shops, cars, orchards, and hundreds of homes were engulfed in the holocaust. More than fifty lives were taken.

Many families lost all of their possessions — house, furniture, clothes, gifts, books, children's toys, the special gadgets that reflect interests and hobbies, and the personal things that are gathered slowly over the years—all were gone in a few fiery minutes. But if that is all that was lost, such families were able to thrill to the joy that each member was safe. There were so many who will have to face the future with the heart-searing pain of loneliness.

Houses can be built again, new jobs can be found, even towns can be re-established, for what man has done once he can do again.

But where lives have been lost, it will require faith if real hope is to be reborn, a faith which can see even through a smoke-filled sky or through a land on fire.

We cannot pretend to find a purpose in each disastrous event that comes, but we can still find a purpose in the wholeness of life of which each disaster is a part. God was not in the fire and the wind, but he was in the heart of man who faced both.

People are too close to their grief to find excuses or apportion blame. Some have been too quick to blame God. It will probably be found that yesterday's lessons about fire were forgotten and that today's precautions were neglected. Most of us will accept the tragedy as a part of the accidents and misfortunes that belong to our world. The week that brought the fire also brought news of cyclones, volcanoes, earthquakes, dangerous seas and disease. When all of our lessons are remembered and all care is taken, there is still much in this world that is hazardous.

Some members of our own church family were among those who suffered and lost. But all who were there belong to those of us who were not. Our response to their need will not be measured by our previous acquaintance, but by our opportunity to help.

We shall send what we can in money and material aid, we shall enter into the sorrows of those who mourn, we shall share the joys of those who were spared, and we shall lend our spiritual strength through prayer and concern.

Tasmanians have sometimes felt hurt and neglected when maps of Australia have been drawn which omitted the island. We now have our opportunity to demonstrate how much a part of our family they really are.

Some have already responded to the call for assistance. Much more is still needed. We may make our gifts through our churches or direct to the Social Service Departments of each State.

The call is to give now and give well.

THE RING OF SAFETY

The Archbishop of Sydney has urged his ministers to be consistent in wearing the clerical collar. That he found it necessary to defend its use suggests that he was remedying a fault. Some of the clerics had not been wearing their badge of office.

If there is any value in the use of the clerical collar, and there is not much, it is surely to be found in Dr. Loane's words, "It always makes clear what you represent in the community." The very small advantage in being able to pick out a minister in a crowd is reduced somewhat when it is realised that a man looking for a Presbyterian minister could easily finish up with a R.C. priest. You could mistake an Anglican for a Methodist, or a Baptist for a Congregationalist. To be a genuine clue to identity, perhaps the collar could be coloured!

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By courtesy of the Federal
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THIRD NATIONAL C.Y.F. CONVENTION

PERTH, JANUARY, 1967

BY A. G. MATHIESON.

"What a gas!" was the description by one young man of the C.Y.F. Convention in Perth. Others used more conventional terminology such as "fabulous" or "tremendous," but whatever the descriptive words, not one of the 400 delegates will forget the warmth and depth of Christian fellowship.

Young people from as far away as Townsville and Carnarvon descended on the City of Perth, and right from the word "Go," from the whisking away of luggage from station to hostels on our arrival, to the last farewell wave, everything ran smoothly under the capable leadership of the Federal Board of Christian Education and the W.A. Arrangements Committee.

The single room accommodation at the hostels, with the University and the Swan River for a back-drop, and the able leadership of the chaperones well in the foreground, made living a pleasure.

At 9.30 each morning we met together in the Christian Centre, an ideal venue for worship, followed by the studies in Ephesians, led by Dr. K. R. Bowes. The Convention theme, "The Word Is 'Go'" was closely followed in the studies.

GO BACK to the act of God in Jesus Christ. GO TO others in humility. This doesn't mean being vague about what you believe, but means going in an attitude of forgiveness. GO TELL, for the gospel is an event in history and people cannot discover it for themselves. But when you tell give not only words, but give yourself. GO RIGHT. Go in right relationships with others. The church must demonstrate that the barriers are broken down. GO HOME and remember that we are in a tough battle. Because Christ as the "man for others" gave his all, we can do nothing less than give our all, in love, to share in his mission to the world.

Following the studies we engaged in frank discussion. Differing viewpoints were expressed, yet through it all our common love for Jesus Christ drew us together.

After morning tea, off to the tutorials. From social service to youth leadership, from communication to current affairs, from vocation to Christian missions, each study under competent leadership was so absorbing that lunch came too quickly.

As soon as lunch was over the afternoon tours were on. Who of the S.A. or Vic. delegates will forget the surf? Someone suggested bottling it and taking some back home. Ever tried to get about 250 people to the top of Perth's government offices to see the lights? It takes time. But what with singing and "The Farmer's in the Dell," time passed in hilarious fashion. Water was in favour, both on the opening night, when a "choose your own sport" night included prawning, and with the successful aquatic carnival.

The evening rallies had a breadth and variety about them which pleased everyone. (By the way, Mr. Editor, we've solved Tertius' problem regarding Federal Conference. Employ a fellow by the name of Ian Stewart to make the announcements. He's a fine secretary and makes the announcements an unforgettable piece of entertainment. Oh! and another thing, the programmes finished early. It's good to be able to linger over a cup of cappuccino.)

C. H. J. Wright was the special speaker for three of the sessions. Statements such as "The disciples were called Christians in Antioch in the first place because they were believing in Christ, and in the second place because they were

behaving like Christ," challenged us, as did G. Wood, who spoke on the need for repentance.

The play presented by the Young Anglican Players, "Let's Be Devils," revealed what sin does in fracturing human relationships. During the "International Night" we saw Hariba Waghmode in a new role, answering the pertinent questions of Denis Ladbroke on the Indian situation. Two answers, Australia's growing materialism, and the growing need for organic union in the Christian church in India gave us food for thought.

Who will forget the choir? Under the capable leadership of J. Brown, the choir gave of its best both in the quality of its selections and in their execution.

The outstanding feature of the Convention was the Christian fellowship and the gracious hospitality extended to us by our W.A. brethren. The fellowship in homes and at worship made it hard to say goodbye. We are grateful to each one who made this Convention such a wonderful success.

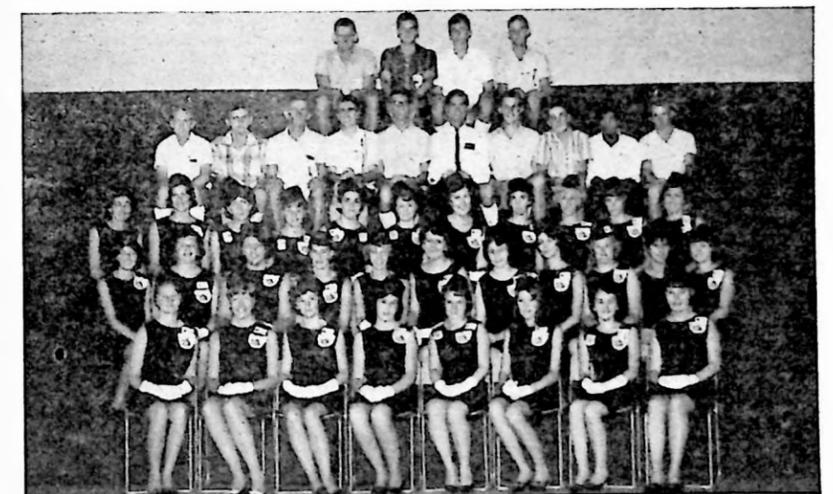
N.S.W. AND PERTH '67

The bulk of the N.S.W. contingent left Sydney on Dec. 31, with the main group of Qld. delegates, making almost 60 to travel together. On arrival in Melbourne on the Sunday, those who needed hospitality — the majority — were met and taken to church and to church homes for lunch. Many were shown the sights during the afternoon. A number of the delegates took part in evening services. Sgt. Leon and Bruce Armstrong took a very brief Gardiner evening service.

On then to Adelaide overnight. Most slept the trip through in the sleep of exhaustion. A few hours in Adelaide and off to Pt. Pirie, where they picked up with the Trans-Continental.

The group spent two evenings in the lounge car on the Trans, and with two guitars, 60 young people, and the co-operation of the other passengers, the

(continued on page 7)



THE QUEENSLAND DELEGATION.



COMPUTERS AND THE BIBLE

BY JAMES H. JAUNCEY

The recent announcement in the press that a Scottish professor had "proved" by a computer that only five of the Pauline epistles were written by Paul, is a further instance of a common misconception about these machines.

The fact is that a computer is no superhuman brain with an intelligence all its own. It can't prove anything. It is limited by the information programmed into it, and cannot interpret its calculations when it has made them. This has to be done by a man. The computer's job is to compute or make calculations quickly and accurately, and in this it is superior to man.

What had happened in the case of the Scottish studies is that a computer has been fed information about Paul's epistles: vocabulary, grammar, length of sentences, etc. It has analysed these and found differences between some of the letters. It has then been assumed by the researcher that these differences indicate different authorship.

The basis of this kind of study is the mathematics of significant differences which depends on probability. It is a carry-over from the physical sciences.

Take, for instance, agriculture. Supposing you want to test the value of a certain fertiliser. You have one plot which uses the fertiliser and one which does not. You try and control the experiment so that this is the only difference between the two. When the crop is harvested, you compare the yield in each by counting or weighing, or some other numerical method of appraisal. The difference is treated mathematically to show if it is "significant," for it could be due to mere chance.

This matter of judging whether a difference is significant is very tricky. It depends very much on the numbers involved. If they are small (say less than 500) the difference would have to be huge before they could be significant. If the numbers are very large, then a smaller difference might well be highly indicative.

But even with large differences, you cannot rule out a chance explanation entirely. Researchers often work at a 99 per cent probability level, that is, they assume a difference is significant if there is only 1 chance in 100 that

Dr. Jauncey is Principal of Kenmore Christian College, Qld.

chance is the explanation. The trouble is, of course, that in practical life, such chances do occasionally come off. In other words, you can never be perfectly sure on the basis of statistical analysis.

Now in the case of the agriculture experiment referred to above, this would not bother us. If we knew that the odds were 99 out of 100, that the fertiliser made a real difference, we would go ahead and use it. But would we want to deal that way with truth?

Another problem with statistical analysis is that after you have decided that a difference is significant, you have a further question to ask, and that is: significant of what? In the case of the agriculture plots, where there is only one factor varying, the answer is easy: the difference is due to the fertiliser.

But if you are comparing the samples of literary vocabulary, you have several possible variables: different author, different time of life, different subject, different environment, different mood and so on. Which factor is the significant one?

The computer can help a little on this, but not too much. It can compare samples from different authors on all these points and work out what differences can be expected on the average. But who is to tell whether the author in question is average?

The use of statistics to evaluate literary vocabulary is not new. G. Udny Yule pioneered it a generation ago. It is significant that some time back Yule ventured the opinion that the Pauline epistles were too short to give any confidence in statistical analysis of them.

Perhaps the biggest problem in the use of the method on Paul's letters is the unpredictable nature of the style of Paul. Language does not just flow out of him like a steady stream, it rushes out like a torrent over a cataract. Paul cannot be called average in any man's book.

Fifteen years ago the writer of this article carried out similar research, but the hard way, with no computer to ease the labor. This was largely on the Pastoral Epistles as compared with Galatians. The problems mentioned above proved to be very real. But this particular approach gave no indication that the Epistles were other than Pauline, yet it did show clearly the difference between Paul and other New Testament material known to be not from Paul.

All this indicates that much more work needs to be done on the method. Perhaps it will have to be abandoned as inapplicable, or perhaps it can be shaped to give results that can inspire confidence. It is to be hoped that more conservative research will be done on these lines too.

Meanwhile, there is no cause for panic. The Old Book which withstood the fires of the persecution and the scissors of the higher critics has little to fear from the electronics of a computer.

ROME'S CATHOLICS FORBIDDEN TO ATTEND OTHER CHURCHES

(Rome). Roman Catholics of the Rome diocese were forbidden by the Vatican to participate in three proposed "Christian unity" prayer services in non-Roman Catholic churches.

A ruling made by the Congregation for the Doctrine of the Faith, formerly the Holy Office, called it "inopportune for this year" for Roman Catholics to attend outside their own churches the kind of unity prayer services held in Protestant and Anglican churches throughout the world.

Although the new ruling applies only to the Rome diocese, spokesmen for both Roman and non-Roman Christian ecumenical groups saw it as a public blow to the Christian unity movement. —E.P.S.

JESUITS GIVE LAYMEN CONTROL OF ST. LOUIS UNIVERSITY

(St. Louis, Missouri). — Beginning on June 1, the board of trustees of St. Louis University, a 149-year-old Jesuit institution, will contain a majority of laymen of various faiths.

Heretofore, non-Catholics have served on lay advisory boards at a number of Catholic institutions, but these groups have had no legal policy-making powers.

The reorganisation has been approved by officials of the Jesuit order, including the Very Rev. Peter Arrupe, Superior General of the Society of Jesus in Rome.

Under the new arrangement the board of trustees will consist of 18 laymen selected on a national basis, and 10 Jesuits. However, the university will continue as a Catholic institution with the president a Jesuit.—E.P.S.

THE NEXT STEP

BY DR. J. STANHOPE

Where To From Missionary Service?

It seemed increasingly clear to my wife and myself, from mid-1963 on, as we served in the New Guinea mission field, that our steps were being led into other work. So, late in 1965, I took up an appointment with the Department of Public Health of Papua and New Guinea in epidemiology — the study of disease patterns in the population at large.

The New Guinea Mortality Survey

Within the government department, my main concern is mortality survey.

This project began several years ago, growing out of official interest in what kinds of cancer occurred in rural communities in New Guinea, and what was the relative importance of these kinds of cancer.

The Department's advisors became aware that there was no clear information on what diseases were important causes of death outside the town areas, and a general study of all causes of death was necessary before conclusions about cancer could be drawn. Such a study should be made in remoter areas where the people's life was less affected by imported changes. Because mission doctors are found working in such areas, staying for many years, and having close contacts with the people, it was decided to ask a number of mission doctors to participate.

The Cultural Background

The cultural background to this work is the lack of understanding of the scientific basis of health and disease in the native culture. In the towns where schooling has had its effect, a measure of understanding exists, combined with underlying traditional beliefs. However, in the remoter areas, sorcery and the supernatural hold acknowledged sway. Though the many native cultures of Papua and New Guinea differ widely, they mostly have not distinguished between natural and supernatural. Supernatural forces are part of the everyday substance of life.

One Tung man would not eat cassowary because his deceased mother told

Dr. Stanhope served with Overseas Missions Board, 1961-65, and since 1966 with Dept. of Public Health, Papua and New Guinea. His home church is Lane Cove, N.S.W., and at present he meets with Boroko Baptist Church, Port Moresby. He is Hon. Sec., Campaigners for Christ, Papua and N.G. branch.

1967

and remember such details, and as my understanding of their attitudes has grown, we are able to sit down together and talk freely of these matters.

The Initial Participants

Initially, there were in the Mortality Survey, in addition to government staff, four mission doctors — Dr. Sturt (Open Brethren), Dr. Becroft (Bapt.), Dr. Dowell (Anglican) and myself (Churches of Christ). Subsequently Drs. Wood and Farag (S.D.A.) and Dr. Hoy (Catholic) have been added. I stress that this is not a project of the missions, but of the individual doctors.

Each participant conducted a census of his area and enrolled 3,000 or so people (7,000 in the case of the Baptist doctor). These people have been visited regularly, their state of health noted, and any deaths that have occurred enquired about. In most cases, information about these who have died is already available from the mission or other staff who may have treated the person during their illness.

Over the years an accurate picture of the important diseases of each area will be built up, and areas can be compared with one another. Diseases such as malaria, tuberculosis, leprosy, and malnutrition, vary much in importance from place to place. Diseases carried by food, clean utensils, or water, vary with the diet and cooking practices of the people.

As I have been the co-ordinator of this survey, as from the beginning of 1966, it has afforded the opportunity of using my experience in New Guinea, of continuing to visit our Ramu River area, and of visiting other missions, primarily on medical matters, but there are wider aspects of Christian fellowship that I enjoy on these visits too.

I am a small part of the Medical Statistics section of the Department, which handles returns of hospital patients from all government and some mission hospitals of Papua and New Guinea. This information is useful for the training of medical and nursing staff, for the planning of hospital facilities and for identifying important health problems.

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THE AUSTRALIAN CHRISTIAN

INTERSTATE NEWS . . .

BIG BIBLE YEAR IN N.S.W.

Rev. Alan Scott, N.S.W. Secretary of the B. and F. B. S., has presented the task of the B.S. in the context of the Australian 150th Anniversary Celebrations. 1967 is a big year in Bible Society history in Australia, and in the city of Sydney in particular. Our churches are being challenged to greater support of this ministry of spreading the Word of God. Our N.S.W. Bible Schools have also been encouraged to participate in the special lessons that have been prepared by the Bible Society to commemorate 150 years of publication of the Scriptures.

LOSS AT BRUNSWICK

(Vic.). The church regrets the passing, after a short illness, of Mrs. Mary Jenkin . . . During January combined evening services were held with Moreland church and the fellowship was enjoyed by both churches . . . During the holiday season Messrs. Marsh and Lowery occupied the pulpit.

STUDENT MINISTER HONORED

(Taree, N.S.W.). On Jan. 29, the church honored R. Whan, at the conclusion of a nine-weeks' ministry. At the after-church fellowship, held at close of the evening meeting, A. W. Billingham spoke of the outstanding work accomplished by Mr. Whan, which was packed full of activity and proved most valuable in visitation. F. V. Murray, on behalf of the members, made a presentation and conveyed the warm hearted thanks of the church. Mr. Whan will return to Woolwich Bible College and complete his studies in 1967.

MISSIONARY MOVEMENTS

The N.S.W. Overseas Mission Committee is eagerly awaiting the arrival of Mr. and Mrs. Hariba Waghmode, and their young son, Dinu, from the Indian field. It is anticipated that in this first period of visitation and deputation they will be accompanied by Miss Dorothy Geyer, also of India, and that they will be in the State from Feb. 1 to 13. Mr. Waghmode is Secretary of the Conference of Churches of Christ in Western India and a member of the Baramati church. Miss Geyer is in charge of the Boys' Home at Baramati.

MARRIAGE GUIDANCE!

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AUSTRALIA DAY TENNIS

(W.A.). The annual Australia Day Tennis Tournament organised by J. L. Pallot, of South Perth, on behalf of the Youth and Christian Educ. Com., again proved very successful. 154 players, representing 15 city and 8 country churches, participated in the tournament, and a large number of spectators enjoyed a picnic outing at McCallum Park.

The winning pairs in each grade were as follows:—

Men's A Grade: P. Pritchard (Wembley) and K. Martin (Shenton Park).

Men's B Grade: H. Behme (Mukinbudin) and T. Seaby (Mukinbudin).

Ladies' A Grade: P. Arnold (Bruce Rock) and P. Harris (South Perth).

Ladies' B Grade: S. Cowperthwaite and G. Hepworth.

Mixed A Grade: M. Goff (North Perth) and Miss N. Brotherson.

Mixed B Grade: K. Kirk (Bassendean) and Miss S. Sewell (Bassendean).

Junior Boys: J. Cranwell (Inglewood) and C. Edwards (Inglewood).

INTERIM MINISTRIES, N.S.W.

The church at Wiley Park-Bankstown, which in future will be known as Greenacre, is looking forward eagerly to the re-location of the building in the new district. Student-pastor Dennis Nutt concluded his fine work with the church at the end of the College year, and a brief interim ministry was conducted over the Christmas vacation by Woolwich College student, George Elliott. Following his return from his recent archaeological tour in the Middle East and the Holy Land, Dr. A. G. Elliott is taking up the work until the church is able to finalise the calling of a full-time minister.

Woolwich College students serving in a full-time capacity have been: Kevin Caulton at Carramar; Barrie McMurtrie at Bexley North; Ken Chumbley at Tempe; Garry Walker at North Parramatta; Dean Sander at Engadine; Barry Brown at Asquith; Colin Crago at Holroyd; and Robert Taylor has continued on at Paddington.

GIFT FOR BANMATMAT

The N.S.W. Overseas Mission Committee announces, with grateful thanks, the receipt of a "gift" in cash from a group in Gladesville, N.S.W., designated as "Friends in Christ," to be devoted to the purchase of books for the Bible College at Banmatmat, Pentecost, New Hebrides.

OBITUARY

Mrs. Ivy Jackel.

After some years of indifferent health, with periods of intense pain, Ivy Jackel died on Jan. 28. In 1933, at St. Arnaud, Ivy Oxley was baptized by Cecil W. Jackel, and a year or two later they were united in marriage. Thus began a splendid partnership in the service of the Master. Until health prevented it, Mrs. Jackel gave stirring leadership in Christian Endeavour, women's work, and the B.S. of the various ministries she shared with her husband. Many in those churches will remember the welcome pastoral visits of Mr. and Mrs. Cecil Jackel.

Mrs. Jackel was a gracious Christian lady, and in her latter days exhibited a triumphant Christian faith over intense pain. It is doubtful if anyone ever heard her complain, although she confessed to me that there had been times when she wondered if she would be able to keep her reason, so nagging and intense had the pain at times been.

She adorned a very noble office in our churches, that of "lady of the manse." For more than 30 years the door of her home was open to all, thousands enjoyed her hospitality and her bright Christian fellowship. Not only was she a wife and mother in the highest sense of those honored words, but she was all that any minister would wish to have as partner in his God-commissioned task.

The chapel of the Dawson St. church, Ballarat, Vic., was almost full with the many people who had come from all over Victoria to pay tribute to this beloved Christian woman. Those taking part in the service, presided over by F. C. Hunting were: W. W. Saunders, Conference secretary; Harold Street, minister, York St., Ballarat; Wallace Jackel, brother; Russell Banks, of Geelong, and Arthur Le Couteur (soloist).

To Cecil Jackel and son, Graeme (minister, St. Arnaud-Wedderburn circuit) and family, we offer our sincere sympathy and prayers upon the triumphant entry of their loved one into the immediate presence of the Saviour.—F.C.H.

AN IMPORTANT ANNOUNCEMENT CONCERNING "THE CHRISTIAN" WILL BE MADE ON MARCH 4

1967 PROGRAMME

MAJOR MOVE AT BURWOOD

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HOME MISSIONS

Victoria - Tasmania.



NEW SOUTH WALES

BIBLE SOCIETY CELEBRATIONS

(N.S.W.). Sydney will have a special part in the Nation-wide celebrations to mark the 150th Anniversary of the British and Foreign Bible Society in Australia. Public gatherings in the city and suburbs begin on March 1, when an Exhibition of Ancient and Historic Bibles, as well as many first editions, will be opened at the Public Library, Sydney. Thanksgiving services will be held at St. Philip's Anglican Church on March 5, and at St. Andrew's Cathedral and the Sydney Town Hall on March 7. Churches of Christ are represented on the State Council of the Bible Society by Principal A. W. Stephenson and W. H. B. Palmer, and our churches will share in a special way in these celebrations in that the Conference Sermon session, in the Sydney Town Hall, on March 19, will have the co-operation of the Bible Society, and the speaker will be Dr. John Watson, General Secretary of the Society in London. Other notable visitors to Sydney in connection with these meetings include Dr. Donald Coggan, Archbishop of York, well known for his forthright leadership in conservative evangelical circles.

SERVICE RECORDED

(Hamilton, N.S.W.). A special tape recording was taken of the gospel service on Jan. 15, to be played later at old people's homes. Ken Shaw was soloist and Cleave Dick was saxophonist. Mr. Hodgekiss, of the Earlwood church, brought greetings . . . On Jan. 8, a dedication service was held for the baby son of Mr. and Mrs. Bye, serving with Aborigine Inland Mission at Mareeba, Nth. Qld. . . The combined meeting of the Newcastle C.W.F. was held in our chapel on Feb. 1, to commence the year's activities. Many members of sister churches attended, the message being brought by Mrs. Carlin. The offering was donated to Victoria House, Mayfield. . . Miss Barbara Booker was recently baptized . . . The members of the church extend deepest sympathy to the loved ones of John Mackenzie, Mrs. Parsonage and

Mrs. McGee, who passed away during January.

MINISTERS AND WIVES' PICNIC

(N.S.W.). The annual outing was held again this year at the Botanical Gardens, Sydney, on Feb. 6, and a large and representative group was present. The Pres. of the Fraternal, Ern Plenderleith, in an informal session during the lunch-time, happily welcomed the ministers and wives who have recently taken up their work in the State. These included the David Hammers (Bexley North), the Geoff. Hopsons (Beverly Hills), the Brian Whites (Telopea), who have come interstate, and the recent Woolwich graduates, the Dennis Nutts (Parramatta) and the Graham Warnes (North Turramurra). Alan Avery, of the Victorian Home Mission Dept., was also present as a welcome visitor.

INDIAN VISITOR

(Chatswood, N.S.W.). We heard first-hand news of Indian Mission field on Feb. 12, when Hariba Waghmode was speaker . . . It was a delight to have among recent visitors, Sir Philip Mesent, World Convention President, and members of Fed. Board of Christian Educ. V. C. Stafford was speaker on Jan. 29 . . . Two elderly members, Mesd. Belz and Baker, have entered hospital for eye surgery.

SYDNEY GRAHAM CRUSADE

(N.S.W.). The Headquarters of the Billy Graham Crusade Organisation, located at the Hour of Decision Offices in Sydney, is working at top pressure in planning for the Crusade in N.S.W. in March, 1968. Churches of Christ representative on the Sydney Committee is the Director of the Dept. of H. M. and Evang., Kevin E. Crawford. Noel Flint, minister of the church at North Sydney, is eager to contact families from country districts who would be interested in accommodation in house-parties during the period of the Sydney city "Crusade."

MINISTERS' FRATERNAL

(N.S.W.). The next meeting of the N.S.W. Ministers' Fraternal will be held on Feb. 27, at 10 a.m., in the Burwood chapel. This will be the last session prior to Conference. The speakers will be Bruce Armstrong, who will report on the recent Consultation with the repre-

sentatives of the Federal Board of Christian Education on "Bible School Lesson Materials," and Noel Flint, who will deal with "Ecumenical Relationships with the Church of Rome."

N.S.W. B.S. WORKERS

At a recent gathering of the N.S.W. B.S. Workers' Fraternal, held at Burwood church under the direction of the Dept. of Christian Education, speakers included Owen Shelley and Fred Aitken, while the special guest was Rev. Alan Scott, N.S.W. General Secretary of the B. and F. B. S., who outlined the plans of the Society for 1967 and presented some very interesting data concerning the vital importance of the Scriptures and their central place in B.S. work.

Announcements were also made concerning the new Scholar Drive "Gospel News" which will be available for distribution to schools in February, and will commence in March.

3rd C.Y.F. CONVENTION

(Contd. from page 3)

train came alive with chorus singing sprinkled with folk song requests and an occasional run through of "Dem Bones" and the "Doodley Do" (introduced by Phil. Jauncey). Sgt. Leon appeared both evenings.

Finally, a change of train at Kalgoorlie, and they rattled on through the night to Perth, arriving on Jan. 4. Among the many welcomes extended was one by the press, which resulted in Sgt. Leon getting into the paper and interviewed on the TV news. At the invitation of Uncle George Smith he was able to tell a story over Radio Sunday School.

Registrations through, and variety night over, Convention officially got under way with a tremendous welcome dinner, complete with some speeches and loads of entertainment and evening rally. C. H. J. Wright spoke on three occasions, including the Convention communion service and the final rally. George Wood spoke on the Saturday evening programme — "Impact '67" — and gave a fine message.

Six different workshops were conducted simultaneously each morning, and these were well received by the Convention delegates. Well planned afternoons meant a good coverage of Perth and its attractive surrounds by tour coaches. Organisation of the Perth arrangements was first class and warrants commendation. The W.A. choir presented some fine messages in song.

The Third National Convention, long awaited, has come and gone. N.S.W. looks forward with anticipation to the sunshine and the Convention of Brisbane '69.

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SOUTH AUSTRALIA

CHURCH WELFARE SERVICES IN S.A.

MIGRANTS

NEW PULPIT BIBLE

(Albert Park, S.A.). At a recent business meeting of the church it was decided to use the Revised Standard Bible in the pulpit . . . The following deacons were elected: R. Jeffery, L. Martin, W. Harris, D. Mower; treas., R. Battye; sec., R. Fax, and Mesdames O. Lawton and M. Dunning as deaconesses . . . The Kindergarten dept. of the S.S. invited 25 Aboriginal children to their Christmas Tree, whilst the Endeavourers provided a bus to transport a number of under-privileged children to be special guests at their Christmas party . . . A recent visitor was Miss Helen Jacobs, who has just completed 12 months in New Guinea serving as a school teacher. She presented John 3:16 in Pidgin English to the congregation, following this Mr. Brand and Miss Jacobs shared with the congregation an informal discussion on the challenge and work that Miss Jacobs had experienced in New Guinea.

NEW MEMBERS

(Ascot Park, S.A.). Mr. and Mrs. Cecil Watson were received into fellowship from Nailsworth, where Mr. Watson was formerly their preacher, and is now Director-Chaplain for S.A. of Inter-church Trade and Industry Mission (I.T.I.M.) . . . Mr. and Mrs. Dredge were welcomed back after holidays in Qld.

VISITOR IN OUR PULPIT

(Ungarra, S.A.). The church welcomed many visitors during holidays. P. Carr, a Methodist student, preached at two services . . . A dedication service for B.S. teachers and officers was held in January . . . A number of children attended the two camps at Redcliffs Beach, one week each for Teens and Under Teens . . . B. Ricketts is minister.

S.A. WOMEN'S CONFERENCE

It was a real Vice-President's Day at the monthly Conference meeting, Grote-st., on Feb. 2, with Miss Erica Hammond, President-Elect, presiding in Mrs. Lawton's absence, and Mrs. Simpson and Mrs. Starr, Vice-Presidents, leading devotions. With school holidays still on, the attendance was low with 123, including 96 delegates, present.

Departmental leaders brought reports. The Social Service Dept. requested, either as a gift or as a loan, a piano for the Youth Hostel. The Christian Education Dept. reminded that registrations are now due for the March Women's Camp at Longwood. The Overseas Dept. encouraged everyone to make the March conference meeting a large one, as the highlight will be a panel discussion with Miss Dorothy Geyer and Mrs. Inez Comoston (nee Groves) on the work in India.

Miss Hammond thanked all who had made the morning a success, and closed the gathering with the benediction.—Alma Eagles, Asst. Sec.

For many years now the Social Service Dept. has been interested in the welfare of migrants, co-operating with the Good Neighbour Council and Immigration Dept. in helping these newcomers to our land settle happily in the land of their adoption.

Many of these folk meet with difficulties — sickness comes, unemployment and financial problems arise, personal and other problems concern them, and they often turn to the church in their need. Many families have been helped in a crisis, and friendly help given in lesser needs, but in their need they met the church and appreciated the assistance given.

Throughout our churches in S.A. there are a large number of British and European migrants who have been first related to the church in their need, but

who today are serving in the church to help others. "I was a stranger and ye took me in" meant much to them as the gospel was related to their need, and it enabled them to feel and know the compassion of Christ, whom they have come to love and serve.

There is a wide ministry in this field and churches should ever be ready to express their faith in the service they can offer, and show their love to those who have need of their help. Migrants can become very lonely and are most grateful for any friendly gesture.

Can we not include these folk in our visitation evangelism, inviting them first into our home and then into our church? If we do we will find many who need not only our friendship, but also our church, and quickly find a place in it.

BROKEN HILL BAPTISMS

(S.A. Conf.). A large gathering on Feb. 5 witnessed four baptisms. Three had made decision on Jan. 22 and Miss Christine Campbell on 29th . . . The C.Y.F. commenced with a good attendance . . . Dr. J. Thompson, Professor Semitic Studies, Melb. Univ., is in Broken Hill conducting a School of Theology on behalf of the Ministers' Fraternal, and a number of our folk have enrolled for this course . . . Girls' Brigade has begun a Cadet group, which is attracting interest . . . S.S. has inaugurated a competition for Dux of the school.

IN VISITORS' BOOK

(Grote-st., S.A.). The Visitors' Book showed visitors from six States at recent morning service, including Heather Gent, from Canberra. At recent gospel service there were four visiting ministers in the congregation. Arrangements are well in hand for "Loyalty Dinner" explaining special evangelistic programme for coming year . . . On Jan. 22, the

Prospect cricket club attended and took part in the gospel service and at the after-church meeting . . . Sympathy is extended to A. Smith, and E. J. Lambert, both sustaining injuries in accidents, but are progressing well.

BROTHERHOOD FAREWELL AND INDUCTION FOR K. D. HORNE

On Friday, Feb. 24, at 7.45 p.m., in the Flinders Street Baptist Church, an opportunity will be given to the S.A. brotherhood to show appreciation to K. D. Horne for the wonderful service he has given during the past 8½ years as Director of the Dept. of Christian Education. At this meeting Mr. Horne will also be inducted as the S.A. Home Mission Director.

This public gathering will give the many friends of Mr. and Mrs. Horne an opportunity of honoring them, and wishing them well as they take up their new task in the brotherhood.

LUTHERANS DISCUSS THEOLOGICAL RESEARCH

(Munich). The West German Conference of Bishops of the United Evangelical-Lutheran Church of Germany (VELKD) met in January to discuss contemporary disputes about the Bible. It issued the following statement:

1. The present disputes about the Bible are, in our view, a sign that the church is alive. "Were it not that I hear this tumult," wrote Martin Luther, "I would not believe that the Word of God is at work in the world." The message of Jesus Christ has to be constantly repeated and reinterpreted. Where the Spirit of God is at work, there is bound to be unrest.

2. The Bible says that God became man in Jesus Christ. He placed himself completely in the hands of men. He exposed himself to their questions, their doubts and their rejection. He submitted himself to crucifixion. Corres-

pondingly he speaks in the Bible through men. He thus gives us liberty and entrusts us with the task of examining the Bible's message with all the scientific means at our disposal. In dealing with the Bible we have to maintain this tension of God's Word in man's mouth. This is not merely a challenge; it is also an enrichment.

3. For the sake of truth, biblical exegesis requires research by those expert in history and theology. This research is constantly revealing to us afresh the depth of God's dealings with man. But research can fulfil its task only if it realises its limitations. Methods of research change. No method can be adequate or final. All scientific research works with certain presuppositions; and on these presuppositions its findings depend. But because the Bible speaks only to those who have faith, we

have need of the Holy Spirit when we apply theological research to the Bible. God, who has given us our intelligence, is greater than all human intelligence.

4. In our world, which tries to understand itself subjectively, it is not easy to speak of God. We share the difficulty of all those who try to see where God is at work in human life. We Christians share responsibility for the fact that the name of God has become empty. In the confusion of our time we turn our eyes to Jesus Christ. He is more than an extraordinary human being; in him God himself entered the darkness of life. The Crucified Christ is more than a pattern of compassion for human suffering; he heals the world and reconciles us with God. Through his resurrection he is still alive — but not in the way that a poet survives in his work. In his Word and Sacrament he is personally present as the Living Christ. He enables us to pray to God in full confidence. The day is coming when he will reveal his glory and will bestow on us a share in his life, in a new heaven and a new earth. In life and in death we hold fast to what we believe and confess.

5. God works in such a way as to make use of members of his church with their different gifts. We thank all who strive for the purity of the gospel when they do research, teach, preach, and bear witness in everyday life. We warn against false, hasty judgments about each other; at the same time we urge people not to distort the gospel truth or curtail it. We encourage all to study the Bible regularly, and ask theological teachers and pastors to strengthen and unite the church. Theology proves its rightness if it helps us to pray more loyally, to confess our faith more courageously and to love more obediently.—E.P.S.

QUESTING



WITH

A. E. WHITE

At our C.W.F. we discussed punishment for little children. The smackers far outnumbered the non-smackers. I wanted to support the non-s's, but I couldn't think of enough reasons. Why is physical punishment harmful?

Physical punishment for young children is harmful when it is too frequent, too severe, unnecessary, or when it is used instead of a better means of achieving the same object.

Children cannot be trained effectively without disciplinary measures, but those measures are not to be thought of only as physical punishment. The objective of parents is to train the children effectively, and this demands that any discipline be for the benefit of the child. This is not always the case. Sometimes a child is smacked for no other reason than to enable the parent to let off steam. As one mother said to me, "It may not do him good when I smack him, but it certainly does me good!" Any punishment that has any motive other than the good of the child is stupid and probably cruel as well.

On occasions, children are punished when it is the parent who deserves it; when, for example, a child is dragged by his mother through store after store on a city excursion, becomes hot, sticky, and over-tired, and at last rebels and gets belted for his tantrums — such a

mother herself would probably benefit from a clip over the ear. Or when a child at home is smacked when he pays a compliment to his mother's cooking by raiding the pantry. Or when a child is noisy simply because he is healthy and normal — and is punished physically. Here are a few general rules:—

1. The first need of a young child is not the fear of force, but the discipline of love.

2. Praise for good actions is often much more effective than punishment for bad behaviour.

3. All acts of discipline should be positive — aimed at the development of the child and not simply in retribution.

4. Parents should never punish a child when they (the parents) are angry. They can't think straight when they're mad. Count ten — or even twenty!

5. Try to prevent bad behaviour by providing a substitute activity.

6. Banishment from the family company can be a helpful discipline for a child who misbehaves, but not solitary confinement in dark places.

7. Withholding benefits — sweets, deserts, bed-time stories — is often effective.

8. When there is a strong bond of affection an expression of disapproval is often enough punishment.

9. When physical punishment is used for minor breaches its value is lessened for major problems.

10. As a principle, physical punishment is justified only when a child does something that is dangerous to himself or to others.

11. Be consistent. Don't condone today and punish tomorrow for the same deed.

12. Talk things over with the child so that the reason for any punishment is clearly understood.

Even good children have their times of bad behaviour in the normal process of growing up. Don't try to enforce perfection in your children. After all, they didn't get perfect parents!

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NEW WARWICK MEMBERS

(Qld.). Miss Cherril McKeller, from Bassendean, W.A., has been welcomed into fellowship. Misses Betty Mackie and Shirley Dale were recently baptized. . . . During January there have been four decisions for Christ. The attendance at all meetings is encouraging. . . . To help build our youth work we have started a gymnasium and a tennis club. . . . Film evenings are proving very fruitful for contacts for the whole city of Warwick.

CHILDREN ARE GUESTS

(Nollamara, W.A.). On Jan. 22 the church played host to a group of children from Norseman Aborigine Mission. The group, who attended the morning and evening services, were taken care of for the day by various church members. . . . The church was thrilled to hear a word of testimony from one of the S.A. Shield cricketers, Alan Frost, at the gospel service on Jan. 29. . . . During Feb. and March the pulpit will be filled by Geo. Smith, Social Service Director.

RESPONSE TO INDIA'S NEED

(Gardiner, Vic.). Dr. R. Dungan, a doctor in membership with the Toorak Presbyterian Church, visited India recently and, on Feb. 5, told our church what he had seen, especially in the area where Keith Skillicorn is a missionary for our British churches.

The retiring offering was \$130, but during the week one of those who saw Dr. Dungan's pictures, and heard his story, called at his surgery and handed him a cheque for \$1000 to help meet the crisis conditions in the Palamau-Sarguja field where Keith is working.

LIVING LINK SPEAKS

(Ipswich, Qld.). Keith Ludgater, our Living Link, addressed the church on Feb. 5, and showed slides of his work in the New Hebrides. . . . At their first meeting for this year C.W.F. had as guest speaker, Mrs. Keith Ludgater. . . . During the absence of Mr. Roberts, the pulpit was occupied by Mr. Thurrowgood. Church has farewelled T. Holmes, student preacher, who has served two years. Daryl Thorpe served an interim period while waiting for the commencement of Don Stewart who has been appointed student minister.

DEPARTMENT OF HOME MISSIONS AND EVANGELISM

DISTRICT PRAYER RALLIES

Meetings to be held as follows:—

IVANHOE	FEB. 22
PASCOE VALE	FEB. 22
PARKDALE	FEB. 22
BOX HILL	FEB. 22
HAMPTON	FEB. 22
THE PATCH	FEB. 22
MALVERN	FEB. 22
GEELONG	FEB. 22
BALLARAT	FEB. 22
NORTH WILLIAMSTOWN	FEB. 23

MINISTERS

ROY DIXON TO LEAVE

(Hawthorn, S.A.). R. C. Dixon has announced the termination of his ministry at the end of 1967. . . . A new year brings its challenges to our young people. . . . Brian Beck enters C.O.B.; Helen Dillon, to governess at Brereton Station, north of Port Augusta; David Morphett returns to W.E.C. College, Tas.; Wayne Crook to Darwin (P.M.G. Dept). . . . New teaching appointments are: Pam Entwistle to Magill Primary; Brian William, to Unley High; Alan Young to Kangaroo Inn, and David Inverarity to Eudunda. . . . Six Y.P. visited C.Y.F. National Convention, Perth.

D. C. NUTT AT PENSURST

(N.S.W.). At a Welcome and Induction service on Feb. 4, Mr. and Mrs. Dennis Nutt, both graduates of Woolwich Bible College, were introduced to the members of the church at Penshurst. Mr. Beckingham presided, and welcomes were extended by R. Wotherpoon (on behalf of the church), Mrs. Swift (C.W.F.), J. Swift (Young People), and the Conf. Pres, Charles Cole. Dr. A. G. Elliott presented a challenge to the church and minister, and musical messages were helpfully contributed by Mrs. Souness and Miss J. Beckingham.

P. R. WHITMORE INDUCTED

(Nailsworth, S.A.). Pres. of Conf., S. E. M. Riches, inducted P. R. Whitmore into the local ministry. In spite of intense heat, attendances at morning and evening services were excellent. At an after-church fellowship, the chairman of the Officers' Board, D. A. Lewis, expressed welcome on behalf of the church, and Mrs. Carter, on behalf of the deaconesses, welcomed Mrs. Whitmore. Mr. and Mrs. Whitmore responded.

VIC.-TAS. MINISTERS' SEMINAR

The Ministers' Association of Vic.-Tas. announces that the annual seminar will be held earlier this year than usual. It will follow the Vic.-Tas. Conference the dates for the Seminar are April 17-19.

BELMONT MINISTRY

(Belmont, Vic.). On Jan. 15, F. Langford was farewelled at an after-church meeting. R. Watt spoke on behalf of church, and greetings were received from district churches. . . . On Feb. 5, D. A. V. Thomas was inducted into the ministry at Belmont by W. W. Saunders. R. A. Banks read charge to minister and congregation. Officers and wives met Mr. and Mrs. Thomas at special evening on Feb. 2. Official welcome on Feb. 3, when Geelong Churches of Christ and Belmont Ministers' Fraternal were represented. R. C. Bust concluded appreciated interim ministry on Jan. 22. . . . Cricket club success continues and team is at present on top of the ladder. . . . Church expresses sympathy to R. Watt and G. Fleet in recent bereavements.

THE ARMSTRONGS FAREWELLED

(Springvale, Vic.). A reluctant farewell has been given to Mr. and Mrs. L. Armstrong and family, as they left to minister at Ann-st., Brisbane. The prayers of the church go with them. We welcomed Dr. K. Bowes to an interim ministry, commencing Feb. 5. . . . All auxiliaries have recommenced with renewed interest and anticipation. . . . Mrs. M. Nettlebeck and Sue were farewelled prior to their trip overseas.

DR. CALDICOTT CONCLUDES

(Geelong, Vic.). Feb. 5 marked end of an eight-year ministry with Dr. A. C. Caldicott, at Latrobe Terrace, Geelong. Highlights of ministry were: three major evangelistic missions and commencement of work at Thomson, which has grown to a very active congregation of approx. 40, with a S.S. of 100. The growth of the S.S. at the Terrace has also been startling, with the introduction of a bus service from Newcomb. Dr. Caldicott's ministry is the longest on record in the history of the Geelong church. The final services were crowded. . . . Latrobe Terrace is still seeking a new minister.

S. E. MATTHEWS TO ALDGATE

(Torrensville, S.A.). Mr. Matthews concludes three years' ministry at Torrensville on Feb. 12. He will serve at Aldgate Valley while latter's minister is absent for three months in N.Z. On Feb. 19, A. E. Brown commences a part-time ministry with Torrensville. It is anticipated at a later date he will return to a full-time ministry. Rising financial obligations and situated in a fast growing inner suburb makes this a problem for the church. . . . B.S. scholar, Karen Goodlife, was baptized. Mrs. Walding received into fellowship from Grote St. Young people congratulated on examination results. Don Matthews gained B.Sc. degree, Adel. Univ., and now leaves for Nat. Service Training. Daryl Toy is serving in Regular Army.

EN ROUTE TO MINISTRY

(Mile End, S.A.). The church renewed fellowship with Roger Brown, who has completed four years at Woolwich Bible College, and begins a ministry at Barmera in Feb. Mr. Brown preached in morning and helped in other services. Roger's friends, Mr. and Mrs. Brian Hill, were present one Sunday, when Mr. Hill preached. Also from Woolwich, Mr. Hill is taking up the ministry at Long Plains.

NATIONAL DIARY

VICTORIA

FEBRUARY:

18—College of the Bible Inaugural Meeting and Garden Party at the College, 2.30 p.m.
19—C.Y.F. "F Day."
22—Dept. of H.M. & Evangelism — Prayer Rallies.
24-26—C.W.F. Missionary Camp — Monbulk.
25—Young Adults' "Foya."
26—C.Y.F. "F Day."

WESTERN AUSTRALIA

FEBRUARY:

24-26—C.E. Seminar at Rockingham Baptist Camp Site.

MARCH:

23-27—Easter Youth Camps at Waterman's Bay, Point Peron, and country districts.
27—Brotherhood Sports Day at McLean Park.

DON THOMAS MOVES

(Maidstone, Vic.). D. A. V. Thomas preached his last sermon here on Jan. 29. During the four years he has been at Maidstone, over 70 persons have been baptized. The Thomas family were a wonderful asset. Mrs. Thomas was Pres. of C.W.F., also religious instructor at school. The two boys assisted at the services, and the girls, Elizabeth and Heather, were members of basketball team. The girls also offer items of music at church functions. Mr. Thomas is now serving at Belmont. . . . David White commenced his ministry with us.

VIC.-TAS. MINISTERS' WIVES

(Melb.). The next meeting of Ministers' Wives will be held at the Brotherhood Centre, Monday, Feb. 20, at 11.30 a.m. The speaker will be Mrs. Jack Edwards, of New Hebrides.

THIRD NATIONAL C.Y.F. CONVENTION CHOIR

(W.A.). A seven inch record is being made of the 100-voice Convention Choir and this will be on sale for \$3.

An official photograph of the choir, in uniform, is also available for 50 cents (postcard size), 95 cents (6 ins. x 4 ins.), \$1.75 (6 ins. x 8 ins.), or \$2.50 (10 ins. x 8 ins.).

A five-inch tape recording of Convention music, and highlights of evening meetings has been prepared and copies can be obtained at a cost of \$3.

Anyone wishing to order a record, photograph of the choir, or tape recording, is asked to contact Miss Merle Peacock, 142 Beaufort-st., Perth, W.A.

"WHITE MISSIONARY" ON TV

How far have white missionaries succeeded in Africa, and has Christianity disrupted the African's own long traditions?

This BBC programme in the "Challenge" series is a portrait of one white missionary, Trevor Huddleston, who campaigned against apartheid in Johannesburg, and who now leads a struggle against poverty in Masasi. Moving through remote bushland, performing rites derived from a Western culture, Huddleston will probably be the last white bishop there.

Feb. 19, N.S.W., Vic., S.A.; Feb. 26, Qld., W.A.; March 5, Tas, 9.05 p.m.

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LETTER FROM HOBART

BY REUBEN BOXHALL

People in Southern Tasmania are still wondering if Tuesday, February 7, 1967, was real. Many are still numb, and those of us who escaped loss are still shaky. I have yet to see the full extent of the damage and, at this stage, I can only report that the homes of twelve members of our southern churches have been destroyed. There was also the loss of equipment, buildings, and fruit by others. Among those who lost their homes and, in many cases, most of their possessions, were the following:

Mr. and Mrs. Bill Cooper, of Salvator Rd., West Hobart.
Mr. and Mrs. P. Stacey, of McRobies Gully, South Hobart.
Mr. and Mrs. Graham Spaulding, of Forcst Rd., West Hobart.
Mr. and Mrs. P. Sotnikov, of Fern Tree.
Mr. and Mrs. Ken Ashlin, of Strickland Ave., South Hobart.

Ken Mundy, of Hythe, was also burnt out. Mr. Mundy was President of Federal Conference, 1960-62. (A late telegram says that Ken Mundy's losses included house, other buildings, equipment, stock and 2,000 fruit trees. His loss is estimated at \$60,000.)

Communications are still disrupted to country areas. Reports state that Southport (Hythe), where some members of Dover church live, has been burnt out. Members of our Geeveston church are also in danger areas.

I have never experienced such personal fear since the 1939/45 war. In my area the flames came down from the hills (Knocklofty) and roared into the housing area. Gale winds fanned the flames, and each house became an inferno. People helplessly played their garden hoses on their homes and fences, or threw buckets of water in a futile gesture. Fire brigades were too busy elsewhere, and hours went by before large hoses could be supplied to connect to hydrants and thus provide a more reasonable way to halt the advance. Milk tankers and petrol tankers were brought to the scene, with pumps, and these helped too. When the position seemed hopeless the wind dropped and changed its course and control was established.

Everyone was crying — one could not tell whether it was due to the smoke or grief, but, in my case, it was both. Flying roofing iron added to the hazards, and, in Forest Road, the fire was halted immediately before it reached a residence with a petrol bowser installed in its yard. What happened in Forest Road was repeated in almost every suburb — Tarooma, Chigwell, South Hobart, Cascades, Fern Tree, Midway Point, Sorell, Rokeby and Howrah, etc., etc.

As in all disasters, the best comes out in so many people, and there is a general rallying to give to the unfortunate victims.

At this stage our mainland friends could best assist by money gifts. We know we have your prayers. The Collins Street church is endeavouring to establish the names of those who have suffered loss and what it can do to help.

The fire came within about six houses of our place — just a few hundred yards from our place and the manse.

One old man said to me, "And they say there is a Supreme Being"! I said, "We can't blame him for the dry grass, etc., which we might have been expected to get rid of before the bush fire danger period." He said, "We didn't send the 55 m.p.h. gale wind!" I am afraid I didn't have the answer to that one, and with the fire roaring down the hill a few yards away it made me wonder too.

The wind dropped and changed a bit later and that mainly saved us, but it was too late for those who had already lost their homes. We had personal possessions and a bit of clothing packed in my car ready to go if it kept coming. Power was off, of course, and it was a restless night in case the wind came again and started everything going again.

An appeal to assist the victims of the disastrous fires in Tasmania has been endorsed by the President and Secretary of Federal Conference.

Donations may be made through local churches, or direct to the Social Service Departments in each State.

THE AUSTRALIAN CHRISTIAN

THE AUSTRALIAN CHRISTIAN

February 18

1967

11

PEACE AND WAR

BY STAN NEIGHBOUR

War causes extreme tension for the Christian, whether he be an active participant or a conscientious objector. For this reason it is essential that we hold our convictions in a spirit of loving acceptance of our brethren in Christ.

Christian Pacifism of itself cannot solve the problems of nations; for nations as such are not Christian. Pacifism, if it is adopted by the Christian, must be part of his total commitment to the will of God as he understands it in Christ; not from motives of prejudice, fear or personal ambition. He adopts it, in other words, as part of his responsibility to witness to what he regards himself as having been led to discover as an essential part of the Christian faith. He will be aware of his inability to be completely consistent.

In time of war, whatever we do contributes to the war effort. If I write to a fellow Christian in the services—as I should do, and have done—I am thereby building up his morale. I dare not ignore him as he daily faces danger.

A Prevailing Christian Attitude

The assumption is made by some that the Christian Pacifist is a sentimental idealist, with his head either in the sand, or in the clouds. a term of imprisonment will bring him to his senses! That there are such it is true; as it must also be admitted that there are those who too readily see war as the solution of all our ills.

The writings of Dr. Reinhold Niebuhr, where they touch on this question, have led many to discredit Christian Pacifism. Dr. Niebuhr claims we must choose the lesser of two evils, and assumes that in certain given circumstances war is the lesser of two evils. Leyton Richards points out that this is "to substitute fallible human judgment for fixed moral principles; for it makes the legitimacy or otherwise of participation in war turn upon our own estimate of what the final consequences may be."

For Dr. Niebuhr the consequence of Pacifism "means capitulation to tyranny . . . the enslavement of whole nations, the torture of individuals, etc." None can foresee what the consequences may be in any particular situation involving participation or non-participation in war. We simply do not know.

As Leyton Richards points out "by a similar process of reasoning, Jesus was responsible for the tyranny of Rome and the destruction of Jerusalem; for he refused the invitation of the zealots to wage a Messianic war, and he even counselled his compatriots to pay their dues to the tyrant who held Jerusalem in the grip of a military dictatorship."

If Dr. Niebuhr is not prepared by the logic of his position thus to censure Jesus, why condemn followers of Jesus who look to him for inspiration when facing like problems in the modern world?

An Early Christian Attitude

Harnack, an eminent scholar of earliest Christianity, says: "The baptized Christian simply did not become a soldier." Till about A.D. 170 we hear nothing of the military problem in the Christian community. Celsus, the earliest literary opponent of the Christians, reproached them about A.D. 178, for being un-Roman, unpatriotic, and unwilling to render military service to the Emperor."

It is true that there were Christians in the army of Marcus Aurelius, about this time, but this was the exception rather than the rule. Origen of Alexandria, referred to as the greatest theologian of the day, and as the one "most fully acquainted with the Bible of any of the writers in the early church" writing in first half of the third century A.D., wrote: "We [Christians] no longer take up sword against nation, nor do we learn war any more, having become children of peace, for the sake of Jesus who is our leader." "We do not serve as soldiers under the Emperor, even though he require it." Both Tertullian and Cyprian could be quoted at length in like vein in the same period.

An Era of Changing Attitude

"In regard to the question of Christianity and war, the crucial change began under the Emperor Constantine the Great. When he was converted to Christianity (in 312), and when he exalted this faith into the State religion (in 324), Christianity began to turn toward the State for support, and became reconciled to war and the soldier's calling."—Heering.

As early as 314 A.D., the Council of Arles published its decision that "they who throw away their weapons in time of peace shall be excommunicate."

Harnack writes, "Thus it is proclaimed in the name of the Church that the military authority has gained full support from the new concord between State and Emperor on the one hand, and Christianity and the Church on the other.

By this decision the Church completely revised her attitude toward the army and war, the attitude that had prevailed until now, at least in theory. The Church had longed to win the Emperor, and now flung herself into his arms." But the tension remained and still remains today.

Attitudes of Some Leaders of the Restoration Movement

Alexander Campbell could be quoted at length from writings covering many years against Christian participation in war. In the light of the distinction between the Jewish and Christian dispensations, he writes: "We can justify many of the Old Testament wars . . . so long as any man admits the dying testimony of Jesus Christ to be true, he must, I contend, give up his 'Christian wars,' 'Christian armies,' 'Christian navies,' 'Christian victories,' and military glory."

David King, an outstanding early leader in our British churches, wrote: "Certainly the answer given by many Christians of the ancient times best suits the followers of the Prince of Peace — 'I am a Christian and cannot fight.'"

J. W. McGarvey, well known as one of our early American leaders, and for his Commentary on Acts, declared: "Whatever news may reach you from this field of my labours, you may take one thing as granted from this time forward — that I am patiently and unceasingly standing between my brethren and the battlefield, with the New Testament in my hand, warning them as they hope for heaven, to keep the peace."

These brethren expressed their convictions much more forcefully than the quotes I have selected would indicate. They did this because these were convictions they had reached through the practice of their faith.

Their conclusions will not necessarily resolve the deep tensions of many other sincere Christians who differ from them. Christians cannot delegate to the State the responsibility of deciding whether or not they personally should engage in armed conflict; nor should they allow themselves to be swayed unduly by the Press, Radio, TV, or public opinion. Such a decision should only be made after careful and prayerful consideration of the principles and attitudes of Jesus as they relate to peace and war.

Christians having reached a sincere and conscientious decision and, acting upon it, whatever that decision may be, merit the love and prayers of their brethren in Christ.

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VICTORIA

BACK HOME

(Dandenong, Vic.). Representatives from our Overseas Missions Dept. of Conf. welcomed home Jack and Barbara Edwards, Gwenneth and John, from the New Hebrides, to their home church . . . New Bibles have been placed in the sanctuary in the Revised Standard Version, which are both easier to read and understand . . . The C.W.F. Afternoon group have elected Mrs. C. Brough, as pres. The Evening group pres. is Mrs. Nicholas. To date 27 food parcels have been sent by the church to our missionaries in India . . . Congratulations to I. F. Burden, B.Sc., in obtaining the degree of Bachelor of Education . . . N. A. Graham, following his marriage, is resuming duties as asst. minister . . . E. Reveleigh was appointed church sec.

C.E.'s DRAMATIC PRESENTATION

(Bayswater, Vic.). There was a notable achievement by Christian Endeavourers in planning, preparing and producing "The Big Fisherman," in color slides and sound tape. The script was written by our minister, Mr. Prime, and art work was done by Val Finger. Two confessions of faith were made . . . Ken J. Clinton conducted baptismal service for his young son John, at morning service. . . . Over 200 were present at farewell service, prior to Mr. and Mrs. Prime's and Janine's departure for Adelaide. Rev. Wilson (Meth.) and Rev. Moorehouse (C. of Eng.) were present. Beautiful flowers were presented to Mrs. Prime and Janine, and a wallet of notes from the church members, and a gift from the Youth Club, were presented to Mr. Prime in appreciation of their ministry among us. Mrs. Gary Prime was soloist on this occasion.

\$300 FOR BOWL

(Doncaster, Vic.). Recent speakers have been Joseph Plummer and Bob Sandells. . . . The church mourns the loss of Jack Smith, one of its most steadfast members. Mrs. A. Kellett has transferred to the West Ulverstone, Tas., church. Amongst many holiday visitors were Mr. and Mrs. Davis, from Carnarvon, W.A., on their way to Sydney.

NEW BAPTISTERY USED

(Dimboola, Vic.). Since the construction of the new baptistery there have been five immersions . . . Home at Horsham on vacation from Kenmore, Barry Cutchie has ministered to the church. The theme for Sunday services has been "The Christ-Centred Life." . . . The weekly Bible studies, commenced prior to Christmas, are continuing to study the "Assurances of God" . . . Norm. and Wilf. Holland were re-elected as elders for another term.

REPLACEMENTS

(Malvern-Caulfield, Vic.). Despite the fact that many active members have left, new helpers for the S.S. and auxiliaries have been obtained . . . Church is busy preparing with Allan Avery for the evangelistic effort, April 16-30. Soloists and musical items have been Steve Corlett, Mrs. C. Leembruggen, R. W. Hayes, S. Jose and Mac and Eula Woff. . . . R. P. Clark and his wife have gone overseas . . . Mr. Munro has been hospitalised. Mrs. Pfeifer has a bad leg.

CHURCH RENOVATIONS

(Berwick, Vic.). New carpet has been laid in church building . . . Children's contribution to Empty Christmas Tree appeal was \$14.80 . . . R. T. Cooke has resumed service, after attending Evangelical Study Camp in N.S.W. Recent speakers have been B. McLean, M. Spurgeon (Baptist), D. Graetz, C. Minns. Visitors have been Kenneth and Allan Meyer, of Sunnybank church, Qld.

INTERIM MINISTER

(Hartwell, Vic.). K. Barton commenced an interim ministry on Jan. 29, pending arrival of M. J. Savage from N.Z. . . . S. Corlett rendered solos at evening service. Attendances have been good through holiday period, with many visitors, including Mr. and Mrs. J. E. Webb, Mr. and Mrs. G. Lampshire, S.A., Mr. and Mrs. A. T. Orr, Sandhill, Tas. . . . Recent speakers have been J. Way, D. Ross, J. E. Webb, S.A., and L. Seath.

ALMOST FREE OF DEBT

(Chelsea, Vic.). The first stage of financial side of Forward Move Programmes in sight with the announcement that the hall will be free of debt within few weeks . . . Bruce Gaunson and Pat Sandercock were recently married and plan to leave shortly for Qld.

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to enter Kenmore College . . . Explorers commenced year's activities with camps at Yellingbo and Monbulk. Mrs. H. Day was welcomed back into fellowship, having returned to the district after absence of 15 years . . . C. G. V. Thomas is minister.

EVANGELISM PLANNED

(Croydon, Vic.). A committee has been formed to plan a programme of Evangelism, late this year. Officers' Board are holding special meeting to consider problems associated with evening service. Preparations are being made for review Planned Giving Programme, with K. Harvey . . . Sympathy is expressed to the Bullen family in the loss of Mrs. Bullen's father . . . Mrs. Murford is settling in quite happily at Emmaus Guest Home.

MINISTER IN HOSPITAL

(Castlemaine, Vic.). V. Berry, L. McNeice and C. Hocking have been speakers during our minister's absence through illness. There has been one decision. Mr. Jackel is in hospital with a lung injury received in an accident. Then the church was greatly saddened by the sudden home call of Mrs. Jackel, whilst in St. Andrew's Hospital, Melb., although in indifferent health for some time, the passing was sudden on Jan. 28. The service in Dawson-st. church, Ballarat, was conducted by F. C. Hunting, assisted by W. E. Jackel, brother of our pastor. Approximately 500 were present . . . On Feb. 5, Barry Rice was a.m. speaker, and the evening service was a memorial for Mrs. Jackel, conducted by W. Jackel. C. W. Jackel is improving and hopes to leave hospital this week. The sympathy and prayers of the church are with him at this time.

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Mrs. J. S. Chouffot, Alan Gray,
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Mr. and Mrs. H. Whitmore and
Mr. and Mrs. J. Mitchell, Apple-
cross to Kalamunda, W.A.
Mr. and Mrs. Melville, Frankston
to Colac, Vic.

MARRIAGES

Judy Scott to John Roberts, Hamil-
ton, Vic.
Marjorie Parker to Roger Averay,
Tumby Bay, S.A.
Sandra Williams to Stanley Beer,
Shepparton, Vic.
Lynette Lawrie to Ronald Martin,
Ungarra, S.A.
Dianne Bowden to David Bigg,
Balaklava, S.A.
Aisla Berlin to Barry Towler; Joy
Ludgater to Peter Horsley; Tanya
Collett to Loren Bagby; Lynne
Scriven to Keith Muckert, Ips-
wich, Qld.
Beverley Scanlon to Doug. Croot,
Nollamara, W.A.

DEATHS

Mrs. Jacobs, Mile End, S.A.
J. Mackenzie, Mrs. McGee, Mrs.
Parsonage, Hamilton, N.S.W.
Mrs. Ivy Beatrice Jackel, Castle-
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WATERS (Nugent). — On Feb. 7, at
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eration) — Melinda Jane and Melissa
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ENGAGEMENTS

ARMSTRONG - HORNE. — The en-
gagement is announced of Cheryl, only
daughter of Mr. and Mrs. W. Armstrong,
jnr., Lidcombe, N.S.W., to Ross, elder
son of Mr. and Mrs. H. J. Horne, Glass
House Mountains, Qld.

BOLITHO - THOMAS. — The engage-
ment is announced of Kaye Lynette
Bolitho (Lygon-st. church), to Darryl
William Thomas (Wangaratta), Vic.

DONNELLY - SPENCE. — Mr. and
Mrs. J. D. Donnelly, Gosford, N.S.W.,
(formerly of Earlwood), have much
pleasure in announcing the engagement
of their eldest daughter, Barbara, to
Paul, only son of Mr. and Mrs. C. M.
Spence, Wyoming (formerly of Balgow-
lah), N.S.W.

HARRISON - HODGE. — Mr. and Mrs.
W. Harrison, 100 Harold-st., Middle Park,
Vic., are happy to announce the engage-
ment of their eldest daughter, Lorianne
Ada, to Noel, youngest son of Mr. and
Mrs. C. Hodge, of New Zealand.

DEATH

HOLLOWAY. — On Feb. 8, George
Richard, 53 Kenmare-St., Box Hill North,
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It is a frank book about preparation for marriage and successful living within it. It has a great deal to say about the physical aspects of marriage. This is not surprising when the subject is tackled honestly, for marriage is very much a physical relationship. Too often, however, books on the subject from within the church have been too vague, too gentle, and too much out of this world. This book breaks through the silence barrier.

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OBITUARY

Mrs. Amy Elizabeth Birkett.

In the early hours of Jan. 5, 1967, Amy Elizabeth Birkett died. She had been connected with the church all her life, and was a member for over 40 years. Mrs. Birkett was a member of the well known Bryant family, who resided in the Dunolly district for many years. For a number of years she lived in Dunolly, where to many she was known affectionately as "Auntie Amy." Twelve months ago she had a serious operation. Till then her home had been opened to many students who have ministered to the Dunolly church. Mrs. Birkett was not able to attend church as often as she would have desired, being an asthmatic sufferer. She was kept indoors quite a deal. She will always be remembered for the wonderful works she did for the Ladies' Guild, with the making of aprons, etc. One year she was known to make 40 Christmas cakes. A packed church and floral tributes showed an expression of the high esteem in which the late Mrs. Birkett was held. Mr. Pritchard, who conducted the funeral service, said that no one would ever know just how much she had done. She was a dear friend and worker for the Dunolly church. To Mr. Birkett, and her sisters and brothers, the church extends its deepest sympathy.—M.R.

Leslie Box.

The church at Preston, Vic., was deeply shocked when Leslie Box died, as the result of a car accident at Violet Town, on Dec. 31. Mr. Box had been associated with the church over a long period and, since joining the church as a young man, gave splendid service as a teacher and as friend to all. He was a man of rare spiritual perception, and his presiding at the Lord's Table was an inspiration to all who were privileged to worship with him. He specialised in the teaching of youth, and in this regard gave invaluable service. Few could gain and hold the esteem of young people as did Les. Box. The chapel at Preston was packed on Jan. 4 when a funeral service was conducted. This was further evidence of the character of a man who loved his Lord and the church. All who knew him appreciated his friendliness and the way he lived in the Master's presence gave an appreciation of faith to others. The church at Preston will long remember, with love and gratitude, his influence in the work of God. His wife, two

sons, and mother are in the thoughts and prayers of their many friends who share in this loss with them.—G. W. Barnett.

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This is a paperback edition of the story of an African martyr. Not all who die for Christ in Africa journey there from other lands. Some are born in the country among the people for whom they die. Yona Kanamuzeyi was such a man.

He was a pastor with the Church Missionary Society in Rwanda. He lived a hard, simple, adventurous life in partnership with his wife, Mary, and their children. When training for the ministry it was admitted that other students could preach better sermons, "but none showed forth the Lord Jesus in their lives and daily witness as he did."

In 1959 there was revolution in Yona's country. The Belgian government recognised the revolutionary leaders and gradually used them to replace the hereditary chiefs, many of whom had been killed. Thousands of refugees fled from their destroyed homes and land, and Yona went to minister to a refugee camp filled with the bitter and hopeless victims of their country's conflict.

This book tells of Yona's youth, conversion, preparation, service, and martyrdom. The latter was senseless. He was warned that he would die because "of your stand for the Word of God and . . . because you love everyone indiscriminately."

After his last Sunday service in his church in 1964 he went home and, with Mary, prayed that each one of that large congregation would have his name in the book of life.

Yona's name is surely there and as you find a new respect for the harvest of missions you will be glad to know that his name is also in the list of modern martyrs in St. Paul's Cathedral.

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Our churches have always opposed any form of dress which separated the ministers from the people. It is the life of the Christian, whether minister or not, which should be recognised.

The Archbishop made a simple comment much more significant when he added that the collar is a "safeguard." "It helps men," he said, "to avoid situations which sometimes result in temptation, or compromise, or embarrassment." It doesn't speak too highly of the ministers if they have to rely upon their collars as protection.

It is probable that in the archdiocese of Sydney the position of the collar will be strengthened (or should it be stiffened?), for archbishops have a great deal of influence, but, judging by the way collars are being discarded, more and more ministers are finding embarrassment at having to wear them.

OPEN FORUM

HIGH DENSITY HOUSING.

To the Editor,

Your editorial, "Children in Prison," Jan. 28, seemed only to echo the ever-present fear and distrust that the average citizen has for these concrete cities. Surely, "lack of playing space," "traffic hazards," and "noise," are characteristics of a large part of our metropolis. Your illustration of the youngster being hit by a passing car could be repeated in any part of Melbourne.

Your criticism and comment was hardly constructive, nor was it founded on fact. The particular estate that was written up in the papers, and on which you apparently based your editorial, is perhaps the best estate in Melbourne. It has large areas of playing space, acres of sports grounds, pre-school centre, and a soon to be completed community centre with ballet facilities, indoor sports, etc.

It was unfortunate that you made no comment on some of the more pertinent factors related to high density housing, viz., economical determination, the almost complete breakdown of communication between the major services responsible for our city or the shape of community life.

The churches are slowly coming aware of the society that is being developed within these housing complexes. The Brotherhood of St. Laurence is soon to release a research study of community life in high rise living units, which will be of invaluable assistance in the future developing ministries in these areas. The Inter-church Inner Areas Commission, on which we're represented, has set itself the task of investigating the mission of the church in the inner city area.

It is not enough to condemn these projects as "prisons." We need to be preparing to minister to the people who live in them, and to be aware of the whole changing face of our society. "The Enemy Within Our Gates" is a Victorian Housing Commission report which seeks to throw some light on the situation of the redevelopment in Melbourne. In 1960 it was estimated that the inner city of Melbourne contained at least 1,000 acres of slum standard dwellings. Because of financial limitations the Commission has only been able to fully redevelop 132 acres.

The problem or redevelopment, and the community that is emerging within

the high density areas is complex and challenging. It is to be hoped that the church will respond in a meaningful way in these often misunderstood areas.

—Alan Matheson, Vic.

[Ed. comment: Everyone knows that editors have more opportunity to express their ignorance on more subjects than anyone else in the community. However, in this present instance, all that I tried to say (in less than half the length of your letter) was that in trying to solve one problem we have to be careful not to create another. Even this was not original. I was only quoting what many experts have been saying for years about high density housing.]

INTERSTATE NEWS

CONFERENCE ON LESSONS

(N.S.W.). The following people — Federal Board representatives: V. C. Stafford, Dr. G. Whiting, Miss M. Deane, Dr. K. Bowes, C. H. Dow, R. Hillier, and N.S.W. representatives: Dr. A. G. Elliott, Principal A. W. Stephenson, F. Ewers, R. Ewers, C. Bowser, Committee personnel: J. R. G. Morris, J. F. Morris, F. Elliott, N. Hodgekiss, D. Rodger, Mrs. F. Freckleton, B. Armstrong — met at the Bible College at Woolwich, N.S.W., over the Australia Day weekend, to discuss the report of

LETTERS FROM TERTIUS . . .

ACCIDENT APPRECIATION

To the Editor,

The other day I saw a police car, and on the door were printed the words, "ACCIDENT APPRECIATION." I wondered how anybody could appreciate an accident. I had an accident once, and I didn't appreciate it. The policeman who attended didn't appreciate it, either. It was in the middle of the night and you could see his pyjamas under his uniform. However, in a country where the daily accident rate is rising, it is nice to know that somebody appreciates accidents, and even says so in print on the side of a car!

I have no doubt that the Accident Appreciation Squad does scientific research into accidents, looking into all the factors causing them and assessing them on that basis.

I'm all for everybody in the church joining the accident appreciation squad. We all make mistakes. If we could look into all the factors leading to one another's mistakes and failings I am sure that we would be more understanding of one another and more ready to make allowances for one another.

We might even appreciate the editor's mistakes!

TERTIUS.

the N.S.W. Commission on Churches of Christ Bible School material. A realistic discussion took place as those present looked at the issues raised by the Commission's report.

It was felt that, while greater understanding and appreciation of the differences was achieved, that further discussions would need to follow in order to resolve the differences of outlook.

LOCAL HELPERS

(Colac, Vic.). Local brethren have carried on the services while church was without a preacher. Bernard Duff began ministry on Jan. 29 . . . Mr. and Mrs. Melville have come to reside in Colac from Frankston church . . . Recent visitors have included two former preachers, Mr. and Mrs. I. Allsop, from W.A., and Mr. and Mrs. K. Milne.

FOYA AND MORALITY

(Vic.). FOYA means "Fellowship of Young Adults," a group sponsored by the Dept. of Christian Educ. Its next programme is "Carnegie Talk Shop," where The New Morality — and the Old, will be discussed following an introduction by Neil Gilmore. Other features will include music and supper. FOYA will be held on Sat., Feb. 25, at 8 p.m., at the Carnegie Church of Christ. Those intending to attend are asked to phone 32-2449 before Feb. 22.

FOYA is proving itself an important brotherhood ministry to over 19's. The first 1967 topic is so important that churches will wish to encourage their young adults to be there.

HOME AVAILABLE

Ashburton (Vic.) — Manse, unfurnished, is now available for rental for 12 months. Comprises 2 bedrooms, study (or third bedroom), lounge, kitchen, laundry and carport; brick veneer home situated at 14 St. George's-cres., Ashburton, Further details from church sec., Phone 25-5374 or 25-1394 (Melb.).

OVERSEAS MISSIONS

BROTHER JOHN

A TRIBUTE TO JOHN BAIRAGI

BY HARIBA WAGHMODE

Great kings and monarchs are remembered by great, towering monuments they build. Some great people are remembered by the statues erected after them. John Bairagi built no monuments for himself, and perhaps no statue may be erected after him, but he will always be remembered in that part of Western India where his works will stand as monuments. His name will always stand high in the history of Australian Churches of Christ Overseas Mission work.

A MAN OF FAITH.

Brother John will be remembered as a man of faith in God. In an age of scientific and medical advancement, he always showed that remarkable child-like faith in God's miraculous healing power. He was respected for his faith and conviction, which he held till the very end.

A MAN OF VARIED GIFTS AND TALENTS.

Brother John was a man of great intellectual talents and special aptitude for the study of languages. Especially with his knowledge of Greek and Hebrew, he used to make the study of the Bible amazingly interesting, which helped the spiritual growth of our Indian churches. Also, he was used as an examiner for B.D. papers of Syrapore University, and as a member on Bible Revision Committees in Maharashtra State. Towards the end, before he lost his sight, he was engaged in translating some of the famous works of Rev. Abdul Haqq, from Arabic into English. He always showed profound knowledge of the Bible and deep insight into the fundamental Bible truths for which we have great admiration.

A MAN OF VISION AND STATESMANSHIP.

Brother John joined the Mission service in 1943, at a very critical time in India's history, when the National Congress party was gathering its momentum for political independence for India, and the Christian Missions all over India were faced with the question of the future of the Mission work.

It is at this critical time when people would have perhaps thought of winding up the mission field in India, we in our mission field decided to go forward and make new ventures in faith. Consequently the idea of "Friendship Centres" materialised, first at Baramati, and expanded into other centres. The primary school, which was only about 250 in strength, grew up to 1,500. The idea of "Mission High School" also came to fruition, and John became its first Principal. When, in 1953, the "Scheme of Indianization" of mission work was launched, John was regarded as one of its chief pillars. Only great people have

visions, but few are fortunate enough to see them come true. And John was one of those fortunate ones.

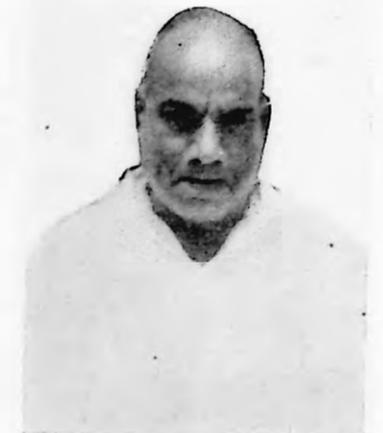
A FRIEND OF ALL.

In true sense of the term, Brother John was a friend to all, young and old, sick and poor, Christian and non-Christians alike. He befriended them all by his life and actions. He was kind and generous. "A friend in need is a friend indeed." Such a friend he was. He loved children, and was a very popular friend among them. He himself was a very good student and inspired both young and old to study and gain more knowledge.

He has not only left a wide circle of friends, but also has left those rare qualities that go to make friends of people, always persuading and persevering.

MAN OF DIGNITY AND SIMPLICITY.

Brother John believed in the dignity of simplicity in life. He used to say, "I am a 'Bairagi,'" and he lived like one. His philosophic mind was never attracted by transient and perishing things of this world. His dress and manner of living reflected his mental process. At eventide, as the shadows lengthen and the darkness begins to encircle the earth, we can still visualise Brother John, in his typical white apparel, walking along his school fence deeply engrossed with his thought of heaven. He walked and he went where he belonged. His memories will linger



and his footprints will remain. They are his monuments. We are indebted to him for his life and work amongst us, and are thankful to God for his servant.

BROTHER JOHN

By S. W. JADHAV, Headmaster, Baramati Primary School.

We are very sorry here because John Bairagi has died on 2nd January at night on 10 o'clock. He was a faithful servant of God. I have worked with him 22 years in Educational Department. Many Hindu and other castes students came to our Mission School and High School because of his kind and lovely nature. He had wanted to do the evangelistic work for Christ, but God had given him another responsibility. By his character and walking and speaking, all people here in Baramati, and many other people from different places say that he was a real and faithful servant of God.

SISTER CROWTE IN VILA

The Overseas Mission Board wishes to advise that Sister Valerie Crowte did not return to Australia, as announced in the Jan. 28 issue of the "Australian Christian." Sister Crowte has been receiving medical treatment in Vila, in the New Hebrides, and whether she continues on to Australia, or returns to Aoba, will be determined by her response to the treatment.

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THE LAST WORD

His Name is Beauty.

To behold the beauty of the Lord.

—Psalm 27: 4.

Smite me, O Lord, with beauty till these eyes

Behold all beauty as a part of thee: Trace thy swift touch upon the changing skies

And know thy hand upon the sorrowing sea.

Unfurl thy banners and make sharp thy spears,

And fling thy dawns and sunsets down the years.

—G. K. Chesterton.



Astronomically speaking, man is almost negligible.—H. E. Barnes.

Astronomically speaking, man is the astronomer.—Dr. G. A. Coe.



"Can you tell a plain man the way to heaven?"

"Certainly. Turn at once to the right. Then go straight forward."

—Bishop Wilberforce.



Definition.

Husband: A person who expects his wife to be perfect and to understand why he isn't.



It is now generally accepted that, according to biology, wooden legs are not inherited, but wooden heads are.



"You should get a job!"

"Why?"

"You could save some money and put it in the bank."

"Why?"

"When you had saved enough you wouldn't have to work."

"I'm not working now."