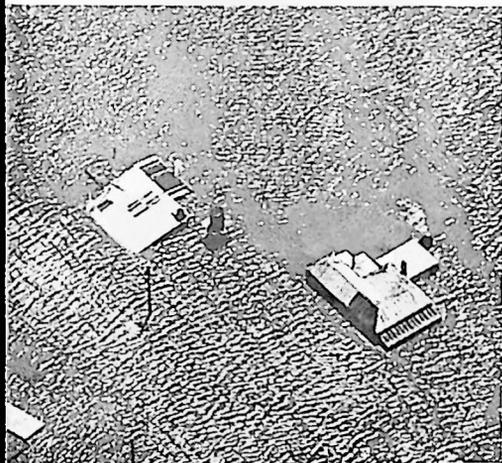


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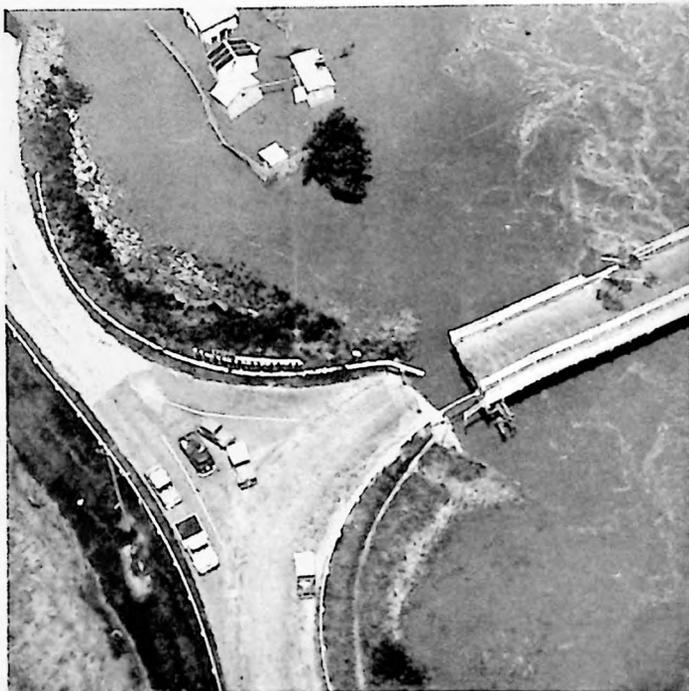
Vol. 74 - No. 3

FEBRUARY 20, 1971



... **FLOODS CAME**
WINDS BLEW ...

(Matthew 7)



Where Two Streams Met

THE history of Churches of Christ in Australia may be summarised as: The British Churches planted, American Evangelists watered, God gave the increase.

The honour of first announcing the principles of the Restoration Movement in South Australia in 1845 goes to Thomas Magarey. He was soon followed by a group of men and women from churches in Ayrshire, Scotland.

When, in the 1850's, gold was discovered in New South Wales and Victoria, thousands migrated to Australia. Among these were members from Churches of Christ in Great Britain. These members set up churches and corresponded regularly with the editor of the "British Millennial Harbinger," and looked to the British churches for leadership.

From 1845 to 1862, the ministry of the churches was maintained by members; there were no paid ministers. Growth was steady, but not impressive. Then T. H. Milner came from Great Britain. He had outstanding gifts as a speaker. He preached in large, hired halls in Melbourne. These were crowded. This success convinced the churches that trained ministers were needed if an impact were to be made on the rapidly growing population of Australia. Appeals were made to Great Britain for this help, but no one was available. Eyes turned to America: H. S. Earl, an Englishman trained in America, responded to the call. He gave outstanding leadership in Victoria, and also visited South Australia. His ministry encouraged churches in Australia to invite other American trained evangelists.

G. L. Surber and T. J. Gore came in 1866. Surber served with distinction in Melbourne. Gore went on to Adelaide and gave a life-time of ministry to that State. He was a good pastor and teacher. Others came later. A. B. Maston reached Australia from America, via New Zealand. He had an urge to spread the ideas of the Restoration Movement by the printed page. He helped to establish the Austral Publishing Co. and then began to publish "The Australian Christian" which has served Australian churches for over 70 years.

By A. W. STEPHENSON

The need for more men for the ministry was soon evident. Young men in Australian churches were anxious to enter the ministry. Some, with the help of older men were able to meet the call of churches, but others required college training. Under the guidance of American evangelists, these young men went to American colleges. While some returned, many were caught up with the vigour of life in the "New World" and remained.

In 1907, a college was established in Victoria, then in 1940 N.S.W. had a college, and later Queensland.

With the coming of the first college, there was less need to depend upon American leadership. However, for mass evangelistic programmes Americans came here to help. Men like Scoville, Vawter and Kellems had successful meetings. However, Australian evangelists also made a vital impact. Hagger, Harward and Hinrichsen may be named. When these evangelists were at their best, Churches of Christ were making the greatest percentage growth of all religious groups in Australia.

A visit to Australia, in 1889, by Mr. and Mrs. G. L. Wharton, Americans serving in India, stimulated the growth of missionary zeal in the churches. Some three years later, Miss Mary Thompson, the first Australian missionary from Churches of Christ, began to serve with American missionaries in India.

So, with our British background and the encouragement of American evangelists, Churches of Christ in Australia have been blessed. We consider we are fortunate enough to make an important contribution to the future ministry and witness of our world-wide brotherhood now.

[Principal Emeritus Stephenson was Principal from 1951 to 1969 at N.S.W. Bible College, Woolwich.]

HEAVY WINDS — WEAK BOAT

The sea was blue — big and blue — and deep!
My boat was painted — to obscure the rust!
Out from the safe anchorage I steered my craft
Oblivious to the dangers — denied the faint of heart.
Stupid or wise was not my way of thinking
Least — not till my boat of life was near to
Sinking; — and I — so unskilled to take the part
Of pilot — pacifier of the sea — or shipwright to
Achieve the miracle of repair to a little boat
Bouncing in the arms of the demonic sea.
Fear gripped my being — fear known only
To those who have faced the terror of the storm
Of nothingness — oblivion — death! ill-equipped!
Inopportune now the time to learn the ways and
Wiles of waves — gone mad!

Martin Luther King on a deep sea fishing vacation in a cheap, ill-fitted boat. A sudden storm threatened disaster. He applied the experience to people ill-equipped to face life: "Heavy winds — and a weak boat" explain their fear!

By Lloyd Cooke

Too late now to patch my boat and strengthen
Ropes of faith on which life so depends.
Gone now the missed opportunities to fashion,
frame and

Finish a craft strong enough to meet
the crushing sea.

I can but throw myself—

my foolish floundering boat
Into the storm — head for the harbour —, there
Make repair — and learn from the Great Mariner
Anew!

CRISIS DECADE

THE seventies will see the turning point of human history. Either we find solutions for the problems of developing nations or we will face the most devastating tragedies of all time. What are the chances?

To raise the level of economic activity in the underdeveloped countries by a relatively modest 5% a year was the aim of the United Nations first Decade of Development. The decade expired with a damp fizz in 1969. Without too much enthusiasm, the major nations agreed to a Second Development Decade and they will meet in September to plan its strategy.

Meantime, the rich nations, with one-third of the world's population, still enjoy 87% of the world's production. Elsewhere, people sleep where they can, eat what they can scrounge and beget children so fast that Africa, Latin America and southern Asia have more than 40% of their populations under the age of 15.

In some needy countries, the UN First Development Decade did reach or come close to the 5% annual rise in Gross National Product, but in most of these the population rise almost cancelled out the gains. In Honduras, a respectable rise of 5.2% a year was cut by population rises to a miserable 1.8% a head. Brazil managed 4.2% average annual rise, but only 1.2% a head. Indonesia reached less than halfway to the target, with 2.2% average GNP rises, but population increases made the achievement negative—per head GNP fell by 2%.

In many other densely populated areas, living standards per head rose by a miserable 2% a year or less. When the income per head is \$80 per year, as it is in India, or even \$280, as it is in Brazil, a 1% or 2% a year rise is hardly noticeable.

Barricade to Growth

The population explosion is, of course, one of the main barricades to economic growth. When 40% of the total population is under the age of 15, contributing nothing to the economy, the burden of providing even the most primitive essentials for them inhibits the formation of capital and the tackling of the basic, costly tasks of developing a country's resources.

Development economists consider that a country needs to get to the point of saving and re-investing 12 to 15% of its annual production before it can take off on a trajectory of growth. How can a country with a low starting point like \$100 a head annual income and 40% of population dependent on the rest, save anything at all? Can it ever get going?

World Population Will Double

Thousands of years of human history rolled on till about 1830 A.D. before the world human population reached one billion. The second billion took only one century and then in 30 years of our own lifetime (1930 to 1960) population rose another billion. By 1975, the fourth billion will be here and by the year 2000 the indications are that this planet will have to provide for at least seven billion people, or about double the present population.

(Notes of an address to the Estrope Valley Branch of the Australian Institute of Management. Mr. Lowe spent 1966-69 working with the International Labour Office in Geneva and was engaged in the provision of management training programmes by the I.L.O. in developing countries.)

"Unless the churches see that development is not just an economic matter but involves the whole man and all men, development will be seen by the poor nations not as a new name for peace but as a new form of exploitation and subjection." — Philip Potter.

By W. S. LOWE

British novelist C. P. Snow put it in these jolting terms. "We may be moving—perhaps in ten years—into large scale famine. Many millions of people in the poor countries are going to starve to death before our eyes. We shall see them doing so upon our television sets."

Is it that bad? No hope at all?

Fortunately a faint light is giving grey hope in this vast and tragic darkness. It is as yet dim. It may go out and there is certainly no question of optimism—but there is some hope.

First of all, the first Development Decade was not all that much of a failure. Its aim of raising by 5% the GNP of developing countries seemed modest enough, but it was really a most ambitious target. Not too many highly developed countries can keep on growing at that rate for a decade. In Australia, we think we did well in the 60's, but our real rate of growth in four of the whole decade a line-ball average and we managed for the all-time high of 8.7% growth in 1969. If all that this country has achieved in the decade, amounts to an average growth of only 5%, this was an heroic target to put before the poor, struggling nations still laying the basic foundations of their economic growth. Failure to hit the target was not all that disappointing. Success would have been a miracle.

Another important fact—no less than 60 new nations achieved independence during the decade. Setting up the political structures, coping with strange responsibilities and trying to keep newly-freed factions from each other's throats left many national leaders little opportunity to effectively pursue economic goals.

Flash of Hope

The first Development Decade did in fact finish with a flash of take-off which the decade averages conceal. Within three years from now, for example, India hopes to achieve self-sufficiency in food, despite a continuing annual population growth of 13 million. This is a fantastic reversal from as late as 1966, when one-fifth of the entire U.S. wheat crop was diverted to India to ward off death by starvation for millions. In India, famine and death have been endemic, the relentlessly menacing proof of the grim Malthusian doctrine that eventually the human race will outgrow its food supplies.

Not any more.

The introduction of new high yield strains of both rice and wheat, plus a revolution in farming methods, have created a "green revolution" which has turned the vast brown plains of Northern India into a carpet of green hope. In 1963, the wheat crop in India was 35%, or 43 million tons, above the previous best harvest. Diplomats in New Delhi are talking with enthusiasm of not too distant affluence for India, while officials have become a little alarmed that faith in the new revolution may reduce the impact of their programmes of education for family control.

(Continued next page)

Of course, the problems are not yet over. In the war against poverty, old General Monsoon can be relied on to throw some thunderbolts, and his new allies, General Crop Disease and General Insect Pest have not yet begun to fight. But there is hope where a few years ago there was only dark despair.

From Starvation to Sufficiency

In the first eight years of the Development Decade, the Philippines managed only a 1% rise in GNP per head, but now vastly improved grain harvests from the new strains are bringing hope of a break-through. Ceylon echoes the story—hugely increased harvests after eight years of averaging an annual increase of 1.3% in GNP. Pakistan has coupled increased harvests with a successful birth control programme which has cut the annual population increase from a disastrous 3.3% to 2.5%. It is now self-sufficient in food.

"Self-sufficient" is of course a relative term. All it means is that the people aren't starving to death quickly. Despite improved harvests, millions are still terribly under-nourished, short of proteins, with little balance in the diet, and still unable mentally or physically to reach their human potential. They live poorly and die early.

At last, however, man has a breathing space through this agricultural revolution, a chance to get on top of the problems of development, though there is still no reason for optimism or lack of concern. Cautioning against complacency, the President of India recently warned, "There are too many imponderables."

Richer Nations Help

Will the richer nations use this breathing space to avert vast disaster? Not unless many of their governments change step from past attitudes. Edwin M. Martin, Chairman of the Development Assistance Committee of the major aid-giving nations, said rather bitterly late last year, that a lot of aid "... goes where it promotes political or cultural objectives or short-term economic interests, rather than where it is most needed or will best produce more development." He reported that in 1968 official development assistance in fact declined. Much of it was as usual tied to spending in the donor country, leading to the suspicion that it was something a lot less than unselfish.

This is one of the bitterest criticisms of the richer countries by the poorer ones—that what the donors call "aid" is a

form of economic imperialism which enables them to maintain a financial hold on former colonies. Much aid is still in the form of loans. If they were free to spend aid loans anywhere, the receiving countries would get an extra 10 or 15% in goods. Of the \$6.4 billion of official aid in 1968, 42% will eventually have to be repaid by the developing countries. Within a few years, in fact, the total outflow from the developing countries in interest and repayments, plus other servicing charges like freight on the goods bought with aid money, will equal the whole of the inflow of loan money at present rates. The aid-giving countries will give with one hand and take it all back with the other.

It is easy to be cynical about the motives of the aid provided by the richer nations of the world. But there is an increasing recognition that much present official aid is self-defeating. The receiving nation needs the capital to develop resources, earn export income and lift living standards, but if most of the gains are creamed off to repay or service the loan, aid achieves little.

Better Terms

Three nations—the U.S.A., the U.K., and France—between them provide 70% of aid to poorer countries. These and other countries are now contemplating terms more comparable with the poorer countries' real needs and capacities. An example is the West German agreement last year for large new development loans—interest rate 2.5%, 30-year loans, with no repayments for the first eight years. Better terms are equally as important as increases in aid. Some countries, especially the Scandinavians and some other Europeans, are taking the lead in offering both more aid and better terms. The Netherlands has a Four Year Aid Plan to raise aid funds to 1% of the National Income by 1971. Last year, the second of the four, the 1971 target was raised as an acknowledgment of the higher-than-expected growth rate being enjoyed by the country. The Netherlands rates only eleventh in the world list of rich countries, with a GNP average per head of \$1,970 but in aid giving it rates fifth, with 1.1% of GNP from all aid sources.

Australia's performance? This is often, and rightly, criticized as insufficient; and most of it goes to cover our special responsibilities in New Guinea. However, all of our aid has been in the form of gifts, not repayable. In that respect our record is better than most. In total value terms and related to our own affluence, it ought to be much higher.

BIBLES FOR AFRICAN SCHOOLS

A growing programme of distribution of scriptures to R.C. schools in Nigeria is taking place. Already some 30,000 Bibles and New Testaments have been requested, and it looks as if more will be needed. Orders for some 20,000 Bibles, 5,500 New Testaments and 5,000 magazine gospels in English RSV and TEV are expected from schools in Uganda, nearly one-third of them Roman Catholic. In the United Arab Republic the Minister of Education has ordered from the Bible Society 6,000 Arabic Bibles for reference use in school libraries.

—B. & F.B.S.

R.I. TRAINING COURSES

(Vic.). The Council for Christian Education in Schools has arranged a series of training courses for voluntary instructors, and for any other people interested in the work of religious education in schools, especially those who may be willing to consider becoming an instructor. All new instructors are expected to attend a two-day pre-accreditation training course or complete a simple correspondence course.

Full details of courses are published in the C.C.E.S. magazine "New Horizons," or from the C.C.E.S., 55 Exhibition St., Melb. (phone 63-4105). Courses include—

Pre-Accreditation and Basic Secondary Courses in Melbourne, suburban areas and

provincial centres, a varied programme of secondary training (basic course at North Melbourne on Feb. 18, theology and pop culture at Box Hill on March 15, "Choose Life" at Mitcham on July 30, seminars evaluation at Fitzroy on Nov. 12, and a secondary syllabus evaluation day at Geelong, on April 15).

Special attention is drawn to a Special Course for Ministers Only at St. John's, Burke Rd., Camberwell on Feb. 23.

WOMEN GO "WALKABOUT"

(S.A.). To gain closer contact with more C.W.F. groups and individuals, the S.A. Women's Conference will hold eight rallies in 1971. Two meetings in each of four districts will cover the whole of the metropolitan area. Information and inspiration relating to all sections of Conference responsibilities will be given. Tuesday, March 20 is the first date.

The Annual Women's Camp at Longwood, March 12-14, will again have Mrs. J. C. Cunningham as Bible Study leader—by popular request. The D.C.E. Women's Committee is in charge of all arrangements.

Mrs. R. Pederson has been elected First Vice-President, and the resignation of catering convener, Mrs. L. Price, has been regretfully received.

\$160 has been voted from excess in Flower Fund to the new building at St.

George's Rest Home. Conference has agreed to help meet the cost of World Convention expenses for Fed. Aborigine Living Link. Money to be raised by voluntary means at discretion of groups and members.—S. Holmes.

T-V PROGRAMMES

"Meet Philip Potter," a Methodist minister from the West Indies and a featured speaker at Adelaide's World Convention of Churches of Christ, talks with Herbert Davies on ABC-TV about many things, including Christian Mission and the place of violence. (N.S.W., A.C.T., Vic., March 7, 9.30 p.m.; Qld., March 14, 9.30 p.m.; S.A., March 21, 9.30 p.m.).

ST. MARK'S IN CANBERRA

The facilities of the Collegiate Library are now available from 9 a.m. to 5.30 p.m., Mondays to Fridays.

The Douglas Hobson Memorial lecturer at St. Mark's this year will be Dr. Eduard Schweizer, Professor of Theology at the Univ. of Zurich.

He will lecture on "Divine Service in the New Testament and To-day." The provisional date is Friday evening, July 16.

Words of Joy PRAYER

It is said that it usually takes some kind of crisis for one to realise how valuable prayer is.

During these last twelve months in hospital I have felt myself relying more and more on God's help through prayer. I am sure I could not be as happy as I am had I not been a Christian. On the other hand let us not think of prayer as some kind of magic "coin-in-the-slot" machine whereby we always come up with a blissful solution to our problems. God is very real as we share all our joys, sorrows, disappointments, and successes with Him. He gives us a calmness and peace of mind which we are unable to develop ourselves.

But DON'T wait until you are in some kind of trouble — try it now.

By JOY SCHULTZ (see "White Papers")

QUESTING



WITH

A. E. WHITE

I came across the phrase "churchless church." As far as I can make out it means the church working in the world but not tied down to an organisation in church buildings. Instead of an institution gobbling up about 9/10ths of our resources to maintain an organisation, the church, through its members, could be at work in society, witnessing and serving. I like the idea. Why can't the church be the church without time and money eating buildings and paid servants?

You can't do without the local church, because that is where we get our motivation for witnessing and serving in the world.

I agree wholeheartedly that the church (the people not the building) should be witnessing and serving in society. This is the reason for its existence. The first thing Jesus did with his disciples, after he had taught them and organised them, was to send them out into the world. He didn't set up a building committee, buy some land and hire an architect.

The buildings are secondary, but organisation is not. Since we need some place to meet and plan, we use buildings. A special set of buildings is not an essential. We can meet in a house, or in the open-air, but we have to meet somewhere. Experience has shown that the best arrangement is to have a regular meeting place where the various activities of the church can be cared for.

The church building is where the church people meet to worship, where they learn and teach, where they are commissioned and from where they move out into the world to witness and to serve.

It is admitted that there is a danger in making the organisation and the building become ends in themselves instead of means by which the mission of the church may be fulfilled. This is always a danger for any institution. It seems to me that there is a greater danger in having no organisation at all.

The idea of a churchless church would never have occurred to the first century Christians. For them, coming together (wherever it was) meant an opportunity for spiritual renewal, for sharing with one another the victories and failures of the past week, to mark the empty places of those whose witness had become martyrdom, to find hope in God's word, and to encourage one another in Christ.

The functioning of the church in this way was begun by Jesus himself. He called his disciples together and sent them out into the world to witness and to serve. When they returned they met with Jesus again and told him all that had happened. Jesus said, "Let us go off by ourselves to some place where we will be alone." (Mark 6: 31, T.E.V.).

The church in the building at Antioch sent Barnabas and Saul on a mission. When they returned the people of the church were gathered together to learn the results of their venture. This was an organised effort, or if you like, a missionary programme by an institutionalised church.

The organised church had weaknesses right from the start and it still has weaknesses, and the local church is often expensively inefficient. The fault, however, is in fallible leaders and members and not in the principle itself which is an essential to the life of the church. "All of the believers continued together in close fellowship, and shared their belongings with one another . . . they continued to meet as a group in the Temple, and they had their meals together in their homes." (Acts 2).

I think it is fair to say that the present proponents of the "churchless church" learned about Christ in some local church Sunday School, found inspiration in the assembly of the local church, and whenever they have something destructive to say about the institutionalised church look around for some local church in which to say it.

WORD TALK

No. 21 — LUKE 8: 7

N.T. Basic English

"No Room for Growth"

How crowded is life! We haven't enough space for the blessings of God (Mal. 3: 10 KJV). The prosperous farmer has no room in his silos (Luke 12: 17). For the birth of Jesus there was no room in the inn (Luke 2: 7). But one of the most devastating comments about man's crowded life comes in the parable of the soils on which the seed fell. When the seed fell among the thorny soil "there was no room for growth" (Luke 8: 7). The synoptic gospels each have interesting variations in this parable. Mark stresses that the thorns crowded out the growth of the seed. Matthew in the original Greek makes the point that the seeds fell in the places where the thorny roots concealed it, and Luke indicates that the thorns grew up together with the seed, but that the thorns choked out the seed, giving it no room for growth. The word Luke uses (verse 7) is only used in this one place in the New Testament. It means "to grow up closely together—so close that new growth is choked out."

FOR TODAY:

"No room for growth" can be heard in all sorts of places. The despairing husband clasps his head as he looks at the poplar tree he planted five years ago under the eaves of his house. The mother cries in despair when she feels the toes in the ends of her children's shoes. The minister mutters it when in the busy church much of the social activity crowds out the devotional life of his members.

People have room for everything except spiritual growth. Jesus mentioned a trinity of suffocation in verse 14 when he spoke about what it is that crowds out spiritual maturity. "As for the seed that fell among the thorns, there are those who hear, but as they go on their way they are choked by the cares and riches and pleasures of life, and their fruit doesn't mature" (Luke 8: 14). In Matthew 6, Jesus spoke of how care and anxiety can prevent our spiritual growth, and he gives us a programme for overcoming such anxiety. He believes that wealth can contribute to choking out spiritual growth. As the minister who received a note in the pulpit one day: "Please pray for Brother Jones, he is in danger of growing wealthy." And Jesus says that pleasures can prevent our spiritual maturity. They may be only little enjoyable things, but it was enough small things that eventually tried Gulliver down completely. "Their fruit doesn't mature." That is the epitaph that could be written over the names of all members on our churches' supplementary rolls. Every church needs to clear out of its programme those things which choke spiritual growth, and include some form of programme of growth for every adult.

"Let us leave the elementary doctrines of Christ and go on to maturity." (Hebrews 6: 1).

Help for East Pakistan

A comprehensive rehabilitation plan for flood-ravaged East Pakistan involving the creation of at least three villages and the provision of agricultural and fishing equipment and livestock, was announced by the Division of Inter-Church Aid, Refugee and World Service (DICARWS) of the W.C.C. Estimated cost of the plan, the first rehabilitation scheme to be formally proposed to the Government of East Pakistan, is \$750,000.

Under the plan, 1,600 families will group together in three villages protected from the sea by embankments and forest shelter belts. The former bamboo huts will be replaced by simple two-roomed houses, constructed from soil-cement blocks made on the site. A solid, reinforced shell construction roof will also be provided which will be less liable to damage in any future hurricane.

Each family will make their own soil-cement blocks under supervision. Skilled masons will carry out the construction of the walls and the casting of the roof.

This type of house has already proved successful in the Chittagong area where 3,126 similar houses were built last year by the Ranguang Housing Co-operative. They remained undamaged in the cyclone. Unit cost of the houses is 1,250 Rps.

Each village will also be provided with a shelter building, capable of providing protection for the village in the event of another cyclone of last November's massive proportions. In normal times, the shelter will be available for use as a school, dispensary and community hall.

To help the villagers regain their livelihoods, DICARWS will supply a number of mechanised and ordinary fishing boats to the coastal villages, while farming villages will receive three tractors, with trailers and implements, and livestock to replenish the herds.

Ownership of the houses, equipment and livestock will be vested in village co-operatives.

DICARWS will seek to provide the capital from churches and donor agencies around the world. The co-operatives will be responsible for recurring expenditure such as food, cattle feed and fertilisers.

The plan is the work of Friedl A. Peter, a 65-year-old Swiss, who interrupted his retirement and Christmas plans to go to Dacca at the invitation of DICARWS. A civil engineer, he has had long experience in Pakistan in rural reconstruction work under various mission boards. He has also advised DICARWS on the Iran earthquake emergency.

DICARWS is also committed to trying to raise \$300,000 for the rehabilitation efforts of the East Pakistan Christian Council in three areas of East Pakistan. This additional programme has been undertaken in view of the large response to the needs of East Pakistan.—E.P.S.

MISSIONARY CONVENTION

(GILGANDRA, N.S.W., Mr. Martin). Church held its first Missionary Convention, Feb. 6-7. Programme started with introduction to missions and panel quiz on missionary highlights. O.M.F., Churches of Christ, and A.P.C.M. missions were represented in the persons of Miss J. Simpson, D. Mosley, A.P.C.M., Papua, and Miss D. Kelly O.M.F., Japan. Each presented their work in film and slide picture. The theme was "One World, One Gospel, One Christ." The Sunday offering totalled \$183.72, being divided evenly between each missionary group represented.

CHRISTMAS BAPTISMS

(ENGADINE, N.S.W., G. Warne). Our Christmas morning service featured the baptism of three people including two from the C.Y.F. group. Plans for 1971 include investigation of an all-age Christian Education programme, establishing a youth group for 10-13 year olds, and an Evangelistic Mission for June 25-27. The present membership is 42, average attendances, a.m., 41; p.m., 44. We anticipate that as holidays at "Camp Stanwell Tops" become more popular among church families, we will be able to share even more with our brethren throughout Australia.

VACATION B.S.

(INVERELL, N.S.W.). Vacation B.S. was held during last week of school holidays, led by Colin Salter (Ambassadors for Christ), and assisted by a dedicated team of workers. 37 to 60 attended during the week with 75 at parents' evening and prizegiving. Homes of children not attending any regular S.S. were visited. A "World Convention Highlight" evening was held featuring interesting slides. Money raised was for the Building Repair Fund. Four carloads of the C.E. group spent an enjoyable day at the coast on Feb. 13. Miss Margaret Neville has returned to Launceston, Tas., to continue her teacher training course. The film "Dust or Destiny" was screened at the first monthly Guest Service.

NEW GIRLS' CLUB

(ASQUITH, N.S.W., D. Krause). A girls' club will be commenced this year by the young women of the church for girls up to about 12 or 13. The annual church meeting was held on Feb. 17. The film "God owns my Business" was screened recently. Increased attendances hoped for this year in the B.S.

MOSMAN (N.S.W.). Auxiliaries commenced again this month. Young people have been away at camps. Fellowship was enjoyed with many interstate members during holidays.

Coffee-House Ministry

(Melb.). In the new Wesley House alongside Wesley Church in Lonsdale St., Melbourne, a coffee-house ministry is being developed under the leadership of Philip Andrews, a Church of Christ minister who has been appointed to the staff of the Central Methodist Mission as Director of Youth Ministry.

According to an article in the Methodist "Spectator," initial surveys have shown that there are many young people in the city who are lonely, lost, friendless and unwanted, as well as those who are simply in search of excitement in sex and drugs.

The coffee-house ministry will seek to serve the youth of the city whoever they are and whatever their need. Outreach workers will go where young people gather—coffee lounges, hotel bars, bowling alleys, street corners. Volunteer workers will be trained in understanding young people and in communicating with them. The Wesley coffee-house programme will become a training centre for workers in coffee-shops throughout the metropolitan area.

S.A. MINISTER KILLED IN ACCIDENT

William John Cyril MAXTED

On Jan. 19, death came swiftly and unexpectedly to Jack Maxted. He was talking to Roma, his wife, in their back yard while preparing to use an electric drill on a job which needed his attention. With the switch-on of power, owing to a fault in the extension equipment, he was electrocuted. Although his wife acted as quickly as possible, he was dead on arrival at hospital. The stunning news of his passing has left our brotherhood with a feeling of tremendous loss.

Jack, as he was affectionately known to all his friends, was baptized at Forestville, S.A., and after his marriage to Roma Paritt joined the church at Brooklyn Park. In 1947 he answered the call to help the small church at Torrens-ville in a part-time capacity. His ministry built the church up so that in 1954 they were able to engage him full-time. For 17 years he ministered to this church and was greatly loved. In 1964 he transferred his ministry to Henley Beach where he was about to commence his eighth year.

At the funeral service on Jan. 21 in the Henley Beach church, the building was packed to overflowing. Representatives were there from many of our churches, brotherhood departments, the churches of the area and from the community.

P. R. Whitmore led the service at both the church and the crematorium, and W. J. Philip shared with him and paid a personal tribute to his work as a friend and fellow minister. I. J. Chivell, representing the brotherhood, said that Jack was as big in his spirit and vision of the Kingdom of God, as he was in stature.

The local church was his first interest. Every person associated with his congregation was his personal concern. He had the shepherd heart, and with it he

Philip Andrews has been experimenting in this area for some years. He is 34, is married, and has four children. Born in England he was converted while a member of a Baptist Boys' Club. He was a seaman for three years until he deserted his ship at Port Lincoln, S.A. He worked for a farmer, who was also an elder in the Church of Christ. This man took Philip into his family and treated him as a son. He became a member of our church.

When a team of students from the Federal College of the Bible at Glen Iris visited the area and worked on farms during the summer vacation, they greatly influenced Philip and he offered himself for the Christian ministry. While serving at our Richmond Church he became sensitive to the special needs of city youth and found himself devoting more and more time to their service. This present appointment is a natural extension of this concern for young people, and we wish him well in a difficult undertaking in which, while working primarily with the Methodists, he is representing the whole Church.

combined the evangelist's spirit. To bring people to Jesus Christ, to build them into the fellowship of the church, and to involve them in service for the master, were his primary concerns.

But he could always see that the Church was bigger than the local congregation. He served on the Dept. of Christian Educ. He expressed himself clearly and frankly. He had convictions and he stated them. Even if you disagreed, you respected his viewpoint. But he did not merely sit on a committee. If there was work to be done, Jack would be there to do it. . . . be it a working bee, to do some research work, lead a camp or visit a church to promote the work of the Department.

He had a balanced view of brotherhood work, and was keenly aware of what was being done in every department. He was Chaplain of the Christian Men's Society, a Past president of the Ministers' Fraternal. He was a great team man, whether he was working with a department or amongst his fellow ministers.

When many of our brethren learn of his death, they will think of his most recent brotherhood contribution in the organizing of the Communion Service at the Eighth Assembly of the World Convention. When requested to undertake this task, he immediately replied in the affirmative. He anticipated every detail with the result that many people consider it was the highlight of the whole Convention.

We express the sympathy of our brotherhood to Mrs. Maxted and their family. Paul, Andrew, Vicky and Simon have the handful of memories of the home God gave them. With them we rejoice in the faith by which Jack lived, and in his service to Christ.—I. J. Chivell.

SERVED IN VIC. AND W.A.

Frederick Ernest BUCKINGHAM

On Dec. 1, 1970, Fred Buckingham died after having served as minister and evangelist for over 50 years.

As a young man, married, with two children, he engaged in trade and business in the city of Perth, where, quite early, he took a big interest in local politics, and was elected to the Council of that city. So progressive and earnest was he in the Council work that he was urged to contest a seat in Parliament.

It was at this time that he came in contact with a Church of Christ preacher, Harry Banks, who showed him the better and higher way to serve his country and his God. Fred confessed his faith and was baptized, not then with a view to the public ministry.

Tragdy and disaster crossed his path and changed the whole course of his life. On a church picnic a boating trip with Harry Banks and others, a sudden squall of wind came and capsized a boat. Some, including Harry Banks, were drowned. Almost as by a miracle Fred Buckingham was saved. As soon as he heard of the death of his faithful companion and preacher, he determined that he would do his utmost to take the place of his great friend.

Always a man of quick action he disposed of his business, resigned from the Council, and came to Melbourne to study in the College of the Bible. Owing to his age, the College Faculty agreed to let him take an intensive short term and attain graduation.

Further sorrow and trial had come to Fred and his wife in the death of their son Mervyn.

As a student he ministered at the Malvern church at Valletta St. So active and dynamic was he, that soon the little church became strong. There was no baptism in the chapel, and Fred did most of the work of putting one in. Among the very early ones seeking immersion were two Miss Holloways, nieces of mine, who later returned to Adelaide.

Fred Buckingham was invited to return to W.A. where he did a big work, both at Northam, and especially in the establishment of the Perth Brotherhood Centre, for which he collected a large part of the money required.

On our urgent and persistent appeal to him, he again accepted our invitation to minister at Caulfield and was in that capacity for seven years. Other successful ministries were at Hartwell and Ormond before coming back again to Caulfield for a shorter term.

Mrs. Buckingham died a few years ago, and was buried from the Caulfield church for which they had worked so long.

Fred was so highly appreciated that the church here appointed him Minister Emeritus. When in retirement, with declining health, he often attended Officers' Meetings.

An outstanding monument of his zeal and liberality is the Mervyn Buckingham Memorial Hall at South Balerno.

His daughter, Mrs. H. Bouden, of Canberra, and her daughter were in constant attendance of him during his illness.

Fred Buckingham had implicit faith in the Bible, and what he taught. This was fully stressed by Jack Boud, who flew from Perth especially to conduct the funeral service. He called on the assistance of five other men who knew Fred so well.—James Holloway.

WORDS TO TREASURE

My father was a plain, simple uneducated man. He could neither read nor write, and when I finished High School I did not know whether he envied me or was proud of me.

Father was a blacksmith and employed three men. On the day I graduated, my mother and six brothers attended the exercises but my father kept to his forge and anvil. Returning home we passed the shop and he came to the door.

"Our son took three prizes," my mother told him proudly.

"Humph, school is over now. There is work to be done. Son, the cesspool must be emptied."

"He shall not empty cesspools on graduation day! He shall not!" my mother cried. Father only glared at me.

I knew my father. Although slow to anger, he, like many other craftsmen, took on the nature of the materials with which he worked. He was a man of iron. I emptied the cesspool.

Just before suppertime, after I had bathed and put on my new suit again, I heard the cover of the cesspool clang back into place and then father's ponderous step in the back hall. As he opened the kitchen door mother began to scold him. She had wept all afternoon. Father ignored her and turned to me. "You have done a good job. You have saved 16 dollars."

"You want to study and become a minister and not work with your hands. You must learn and understand what has to be done sometimes to earn or save a dollar if you would lead and preach."

"I could have my men empty the cesspool when it is needed and it would cost me two, three hundred dollars a year. I want to know if you are too proud to earn a dollar at an unpleasant job as some men have to do. Here."

He took a white envelope from his pocket, handed it to me and turned to the sink to wash up. When I opened it my mother wept again, this time for joy. I wept, too. It contained 400 dollars. — *Pagan magazine.*

OPEN FORUM

FROM INDIA

To the Editor,

I am grateful to all of the Australian brotherhood for its hospitality and warm welcome to me during my stay in Australia in October, 1970.

As a delegate from the mission field from India it was a great joy to be with you all. During my stay in Australia I was with Mr. and Mrs. Thomson, Lane Cove, Mr. and Mrs. D. Maln, Mt. Kembla, Mr. and Mrs. R. Dixon, Marrickville, Mr. and Mrs. Roger Ryall, of Ludbrook House, Melb., Mr. and Mrs. E. Heard, Mitcham, Mr. and Mrs. B. V. Coventry and Mr. and Mrs. R. S. McLean in Adelaide. I must also thank Sir Phillip and Lady Messent, his doctor son, and daughter-in-law, and all of the church members at Balaklava, together with the minister and secretary.

Please give me a few lines in "The Australian Christian" to express my sincere thanks, and please keep my name on the mailing list.

—K. K. Kolhatkar (Dr.)

ANY LIBRARIES?

To the Editor,

I am gathering information on theological libraries which I hope to have published as The Australian and New Zealand theological library directory, and would be pleased to hear from any of your readers who know of such libraries, including private libraries, which have not yet received my questionnaire.

—Paul Drakeford,

Department of Librarianship, R.M.I.T.
200 La Trobe St., Melb., 3000.

LETTERS FROM TERTIUS

IN PRAISE OF COMPROMISE

To the Editor,

I was going to write to you a few weeks ago about compromise. I used to think it was a dirty word. I've heard lots of sermons on the sin of compromise. But lately I've come to see that it's a very good word. If only there could be some compromise at the Paris Peace Talks they'd achieve more than a pear-shaped table. If there could be a compromise between black and white, labour and management, liberal and conservative, young and old, the world would be a better place. As I say, I was going to write to you about this, but I couldn't find anything in the Bible about compromise being a good thing. The word isn't even in the concordance. I like to be scriptural in my letters, so I didn't write.

But lately I've been reading the book of Acts, and I've discovered that sometimes the early church solved its problems by compromise. In Acts 6 the Greek widows complained that the Jews weren't giving them a fair deal. So when the seven were appointed to fix the matter up, four of them were Greeks. In Acts 15 when there was trouble about Gentile Christians not doing Jewish things, the compromise was for the Gentiles to be freed from all except a few items that really upset Jewish Christians badly. In the same chapter when Paul and Barnabas couldn't agree over Mark, they compromised and changed their itinerary to two missions instead of one.

My dictionary says compromise is agreement by mutual concession. I wonder if compromise would be a good ointment to rub on some irritations in the brotherhood!

TERTIUS.

LONGEVITY

To the Editor,

The report of the health advantages of being a regular churchgoer ("White Papers," "A.C.," 23/1/71) found some support in the findings of a life insurance study discussed in the "Sydney Morning Herald" (29/1/71). This study found that the mortality rate was highest among successful journalists but lowest among clergymen, church officials, educators and military men. It seems that clergymen are like old soldiers in more ways than one! But what I would like to know is this. If mortality is highest among successful journalists and lowest among clergymen and church officials, where does this leave the successful editor of a church journal?

—Harold E. Hayward, N.S.W.

[Ed.: "... with an eternal life expectancy and a fast approaching deadline!"]

FOR MINISTERS . . . AND OTHERS

To the Editor,

I would like to share with my brother ministers several books that I have found stimulating.

The first is a paperback, "Man's Search for Meaning" (Washington Square Press) by Viktor Frankl who is probably the world leader in psychiatry. His theme is "logotherapy" or "meaning therapy." The first part of the book deals with his experiences as a Jew in Nazi death camps where he wrestled out many of his ideas. For those who wish to read on, try his "The Will to Meaning" (World Press).

For ministers feeling a little discouraged in a rapidly changing age, full of new problems, and assaults on the ministry itself, James E. Dittes has

written "Minister on the Spot." (Pilgrim Press). It is positive, constructive and down out of the clouds. In lighter vein on the same theme is "How to be a Pastor in a Mad, Mad, World" (Bethany) by N. M. Guptill.

As far as I am concerned, the best thing that has come out in years on the subject is William Hulme's "Pastoral Care Come of Age", (Abingdon). It makes sense in the modern confusion of pastoral theory.

While I am writing could I mention "Captives of the Word" (Doubleday) by the author of "Fool of God" and Bess Cochran, his wife. This lively and popular history of our Movement traces from the earliest days the trends that divided our American churches eventually into Disciples, Independents, and Churches of Christ. It is very easy to read.

All of these will set a minister back \$25-50. I wonder if some one reading this could get a few of the folk together to help their minister to get them. It would pay off in more stimulating preaching and stimulated pastoral work.

—G. R. Stirling (Vic.)

Box Hill (Vic.)

Church of Christ, Court St.

A REMINDER TO PAST
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SAT., FEB. 20, 3.30 p.m.: Dedication Service. Official opening of Church-Centre.
Speaker: Mr. K. J. Clinton, Conf. Pres.

SUN., FEB. 21, 10.30 a.m.: Worship, Communion, B.S. Dedication Service. Speaker:
Mr. F. B. Alcorn, minister.

7.00 p.m.: Worship, Fellowship, Witness. Speaker: Mr. G. R. Stirling,
Vice-Principal, College of the Bible, Glen Iris.

MON., FEB. 22, 7.45 p.m.: Speaker: Rev. N. Pask, minister Barkly Street Methodist
Church.

TUES., FEB. 23, 7.45 p.m.: Speaker: Rev. L. Marshall-Wood, Vicar St. Luke's
Church of England, Yarraville.

WED., FEB. 24, 7.45 p.m.: Speaker: Rev. J. McPhail, minister St. Andrew's Presby-
terian Church, Barkly Street.

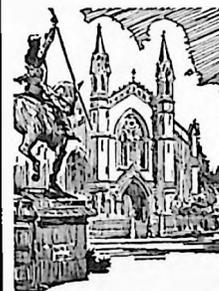
THURS., FEB. 25, 7.45 p.m.: Speaker: Rev. S. Poupard, minister, Paisley Street
Baptist Church.

FRI., FEB. 26, 7.45 p.m.: Speaker: Mr. A. E. White, Editor "The Australian
Christian."

SAT., FEB. 27, 8.00 p.m.: Youth Night — Film, "The River Runs Red"; Musical
Items by "Believers Incorporated"; Supper. Youth Leader: Mr. R. Macgill.

SUN., FEB. 28, 11.00 a.m.: Worship, Communion. Speaker: Mr. R. Macgill.
7.00 p.m.: Worship, Fellowship, Witness. Speaker: Mr. K. Mac-
naughtan, Deputationist Jewish Evangelical Witness.

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Ministers: Dr. LLOYD JONES,
B.A., B.D., M.Th., Ph.D.
A. L. WEBB, B.A.

GREAT MISSIONARY CONVENTION "CHRIST SEEKS ASIA"

Friday, March 12, 8 p.m.: Missionary Rally.

Saturday, March 13, 7.30 p.m.: Men's Prayer Break-
fast.

7.15 p.m.: Film "Target China."
8 p.m.: Missionary Rally.

Sunday, March 14, 11 a.m.: Communion Service.

5 p.m.: Youth Tea.
7 p.m.: Missionary Gospel Rally.

Special: Members of world-famous Korean Orphan Choir will sing Sunday 11 a.m.
GUEST PREACHER: Mr. REX ELLIS, B.A., Kenmore Christian College.

Ministers

NOBLE PARK INDUCTION

(Vic.). On Feb. 7, after the evening service a fellowship hour was held at which presentations were made to Mr. and Mrs. Titter as they concluded their ministry with the church . . . On Feb. 14, Mr. and Mrs. T. Gilles commenced their ministry. D. H. Smith, of the Home Missions Dept., conducted the service of welcome and induction . . . Mrs. A. Stancliffe and Mrs. C. Thomas are in hospital.

MANSE AVAILABLE

(WEDDERBURN, Vic.). The church, which is without a resident minister, keeps its manse furnished and available for any minister who may share with the church for short periods. Mr. and Mrs. G. R. Stirling stayed at the manse on their recent visit . . . Recent speakers have been Mr. Symes, R. McKenzie, Mrs. Holloway, Harold Evans, G. Postlewaite, G. Henderson and S. Lanyon.

BACK TO HOME STATE

(GOOLWA, S.A.). After years of training at Glen Iris, Brian Beck commenced his ministry with the church on Feb. 7. Mr. and Mrs. Beck were welcomed into the fellowship by the senior elder, A. Neighbour. I. J. Chivell conducted the induction service and challenged minister and congregation. S. R. Beck, former Federal President, and father of Brian, presided. Friends from city churches also attended . . . Mrs. Hilda Grundy, who died at Murray Bridge, was the eldest daughter of the late Mr. and Mrs. H. Shipway, of Currency Creek, and commenced her long Christian witness in Goolwa church.

VISIT TO BEGONIA FESTIVAL

(Vic.). This is planned as part of a picnic day arranged for ministers and their wives at Ballarat on Mon., March 1. Ballarat churches will host the visitors for lunch. Those intending to be present are asked to notify the secretary of the Ministers' Fraternal, Alan Page, phone 842-3157.

THINGS TO COME

- VICTORIA**
- FEBRUARY:**
- 20 College of the Bible Inaugural Garden Party—5 p.m. to 7.30 p.m.
 - 20 C.E. Leadership Seminar I (D.C.E.).
 - 21 Opening of Minihulk at Camp Waterman, Minihulk.
 - 21 ANNUAL OFFERING — PROPERTIES CORPORATION.
 - 28 D.C.E. Eastern Div. Kirk and Koffee.
- MARCH:**
- 1 C.W.F. Christian Educ. Comm. Regional Meeting, Surrey Hills, 9 p.m.
 - 1 C.E. Annual Meeting.
 - 5-8 C.Y.F. Walkabout.
 - 6 Central & Nthn. Dist. Conf., Pyramid Hill.
 - 6-8 D.C.E. Adventure Canvas Camp (Boys).
- QUEENSLAND**
- MARCH:**
- 5 Kenmore Christian College Convocation.
 - 12 Sunit Carnival.
 - 19-21 Women's Camp — "Camp Cal"
 - 20 West Moreton Annual Conference.
 - 27 Kenmore Christian College Open Day.

LADBROOKS LEAVE

(HARVEY, W.A., H. Clark). The church farewelled Mr. and Mrs. A. W. Ladbrook after four years of service. Representatives included the local M.P., the S.W. Conf. Pres., fellow Christians from other churches and representatives from the Shire Council. Presentations were made and there were many expressions of love and appreciation. Opportunity, too, was taken to say farewell to the oldest living member of the church, Mrs. Charles Stanford, who in her 87th year now resides in the Elanora Villas Lodge in Bunbury . . . The church has welcomed our new co-workers, Mr. and Mrs. Harvey Clark, and we look forward to a fruitful ministry under their leadership.

INDUCTION AT MURRAY BRIDGE

(S.A., A. H. Coleman). W. Philip conducted the induction service for A. H. Coleman. At an after-church fellowship Mr. and Mrs. Coleman and their three boys were welcomed by G. Bywaters, M. Thompson, Mrs. G. Howell, Rev. Newell (Pres.), and Rev. Christopher (Ministers' Fraternal and Meth. church) . . . The last surviving foundation member, Mrs. Hilda Grundy, died aged 84. We give thanks for her quiet and loving Christian witness which endeared her to everyone, and offer sympathy to her family . . . L. Blakemore is recovering following a serious hand injury suffered at work . . . Sue Klingbiel was chosen as Miss Weerama at the Murray Bridge Festival on Australia Day weekend.

HONOUR FOR "A.C.'s" A.C.

At the forthcoming Rotary International Convention to be held in Sydney, Allan C. Male, Director of the Dept. of Christian Educ. in Qld., and currently President of State Conference, will be compere of the convention sessions. Mr. Male is also Associate Editor of "The Australian Christian."

GEO. W. BEAZLEY IN AUST.

Dr. Geo. W. Beazley Jr., a prominent member of the Disciples of Christ in the U.S.A., and chairman of the Consultation on Church Union (COCU) will visit Australia on his way back to the U.S. following the meeting of the W.C.C. Central Committee at Addis Ababa, Ethiopia. Uncertainty of Dr. Beazley's arrival and departure times prevents the arrangement of a public meeting, but it is expected that he will be in Melb. on or about Feb. 22 and 23.

ASIANS RETURN

(SWANSTON ST., Melb., Dr. Lloyd Jones, Allan Webb). A large number of Asian young people who have been in fellowship with the church since their conversion some years ago have completed University courses and returned to their respective countries. The parting is difficult for them and us but the strategic importance of their return as trained Christian leaders is cause for thanksgiving. In the last two weeks we have welcomed some 30 new Asian stu-

ROY ACLAND AT TWEED HEADS

(TWEED HEADS - COOLANGATTA, N.S.W.). Now that the new building is operating the church here is expecting greater things. Roy Acland is serving as minister and 7 p.m. services have been commenced. On Jan. 24, a young man from Sydney made his stand for Christ. Eight were received into membership on Jan. 31 (see page 15).

MINISTER WELCOMED

(BENDIGO, Vic.). On Jan. 24, G. R. Stirling of the College of the Bible presided and conducted the induction service for M. D. Keatch. Mr. and Mrs. Keatch were welcomed into the fellowship and on Jan. 27 were given a public welcome. . . . A farewell was tendered to Carol Griffiths, soon to leave for America . . . Appreciation is expressed to those who assisted in a working bee in and around the manse . . . An anonymous donor has given \$200 for alterations to the manse.

WELCOMED FROM QLD.

(RED CLIFFS, Vic.). A special welcome was given to Mr. and Mrs. J. F. Sara and family when Mr. Sara commenced his ministry . . . B.S. began the year with a picnic on Feb. 6 and classes on the 7th . . . C.W.E.F. have provided new curtains and new light shades for the manse. A wide variety of goods was brought for the pantry . . . Recent speakers were M. Milne and W. Neville.

EIGHT NEW CHAPLAINS

(Vic.). The Annual Service of the Council for Christian Educ. in Schools will be held in Collins Street Independent Church on Sunday, March 21, 1971 at 7 p.m.

The preacher will be the minister, Dr. Francis A. Macnab, M.A., Ph.D. (Abdn.), M.A.P.S.S., M.A.C.E., A.A.I.M.

During the service the Very Rev. T. W. Thomas, C.B.E., B.A., Th.L., Chairman of the Council, will commission eight Secondary School Chaplains and a Field Officer.

This service provides an opportunity for teachers, Religious Instructors and all engaged in education to dedicate their year's work to God.

CHURCH ON RADIO

(Vic.). A service from the Blackburn Church of Christ will be broadcast over Radio Australia on Sun., March 14.

dents as well as many Australian students and nurses and we are gearing our programme once more to meet this opportunity . . . Mrs. Denton is still very ill in the Royal Melbourne Hospital and Jack Wright still suffers much in hospital . . . Christmas and holidays services were the highest numerically on record . . . Recent guest preachers have been Dr. Alan Redpath, of England, and Rev. Fuyama, from Japan . . . Four adults made decisions during the month and discipleship classes have commenced.

WHITE PAPERS ON LIFE AND FAITH

TO WALK WITH JOY We were sitting in a barber's chair in Newcastle. The dozing music, to have your hair-cut by, was being supplied by the ABC radio. The man who played the music also talked. Suddenly, a name stabbed us awake. The name was Joy. The announcer said he was not permitted to mention her surname over the air, but we knew of whom he spoke. It was Joy Schultz, who died last year from cancer at the age of 27. He told us how Joy, while suffering from a terminal illness, wrote down some of her reflections upon life and faith, and that these had been published by her church, the Church of Christ at Windsor Gardens, S.A., as "Words of Joy." "As we have been doing throughout this week, we shall read another of these messages of great faith and courage." On page 5 of this issue we print one of these words from Joy of whom her church has said, "Her way of dying has changed our way of living." Joy Schultz maintained until the end—if there is an end—that, "There are resources beyond our wildest dreams available through faith; the goodness of God is beyond measure and never open to question; God is never defeated—even by death."

MY BROTHER'S JOB While most of the world is still in anger over the proposed resumption of the sale of arms by Britain to South Africa, we have been reminded of continuing facilities available in Britain for the recruitment of skilled white workers for South Africa. So long as skilled white workers migrate to South Africa, so long will skilled jobs be denied to black Africans. Further, this means that the education of black Africans can continue to be neglected as they will be required only for unskilled jobs.

PENSIONS DEVALUED The fight is on against inflation. In the sensitive area of national economics, the Prime Minister reacted strongly against the announcement of a proposed rise in doctors' fees. Federal and State government departments have been ordered to reduce spending and it seems that the present crisis will be used as a further excuse to delay justice for the pensioners. They are about the one group in the community which can be ignored without risking strike action or voting reaction. They are the one group which will receive no increase despite the fact that general wage and salary increases have pushed up the prices which everybody has to pay including the pensioner. Pity is not enough, justice should be done. Incidentally, none of the economists who have the floor at present has referred to the Government's own recent incentive to inflation—the massive 20% increase in postal charges!

GOOD GRIEF! Bob Hope was addressing a meeting of the Protestant Business Leaders of Greater Chicago. "I attend services of all denominations," he said. "I don't want to miss the hereafter on a technicality."

NORTH ESSENDON & EAST KEILOR

10th ANNIVERSARY EAST KEILOR CHURCH

Milleara Road, East Keilor, Vic.

14th March, 1971

Worship Service, 11 a.m.: G. R. STIRLING
Informal Afternoon Tea, 3 p.m.: A. E. WHITE
Gospel Service, 5 p.m.: E. C. L. OTS

All interested are extended a very warm invitation to join in a bright programme to mark a significant milestone in the history of this church.

If hospitality for lunch is required, please contact the Minister, E. C. L. OTS, 379-8934 (Melb.), or the Secretary, C. Ackerman, 12 Horseshoe Bend Road, Keilor, Vic., 3036.

Happenings

David Hammer has commenced service at Kenmore College as a lecturer. His successor on the Aboriginals' Mission Board is Don. Butler. The next issue of the "A.C." will feature Aboriginals' Mission service.

The Rev. C. R. Kenyon, a Presbyterian, has been appointed as assistant minister to the Rev. Arthur Preston at Melbourne's Wesley Church.

Mitsua Fuchida was the lieutenant commander who flew the lead plane in the 384 aircraft raid on Pearl Harbour. After the war, Fuchida became a Christian and is now a Presbyterian lay preacher. The film "Tora! Tora! Tora!" tells the story of the raid. Fuchida plans to hold evangelistic services in Japanese cities where the film will be shown.

WELCOME AT CAMP HILL

(Qld.). An informal social evening was held on Feb. 6 to welcome Mr. and Mrs. Peter Burnham and family into the life of the church. On the 7th the church was packed for the formal induction service conducted by A. McK. Surtees, Director of H.M. in Qld. Mr. and Mrs. Burnham Sr. from Ballarat, were present to share this experience with their son.

MISSIONARIES AT DEVONPORT

(Tas., E. W. Taylor). Mrs. Dale gave a heart-stirring illustrated talk on mission work in West Irian and R. Newell from Nepal gave illustrated talk on another occasion . . . R. Kallimer of Copping, was guest speaker on Jan. 31 . . . Church was saddened at the death of H. R. Byard (elder) on Jan. 27 . . . Sections 2 and 3 B.B. held camp at Evandale . . . On Jan. 17, a group of Pioneer girls from a camp took part of the gospel service.

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invites all friends of

MR. & MRS. L. P. WARMBRUNN

to an After-Church function in the school hall in celebration of their

GOLDEN WEDDING

Sunday, March 14, 1971

(Gospel Service at 7 p.m.)

"We Delight to Honour Them."

All States

FROM CITY CHURCH

(PERTH, W.A.). Mr. and Mrs. D. G. Hammer were farewelled at the conclusion of 20 months' interim ministry. Over 100 attended to hear speeches of goodwill and farewell made by H. Heyhoe (Conf. Pres.), A. M. Bell (Fed. Aborigines' Board), Elma Evers (Women's Auxiliary and City Women), and J. J. Collingwood (Chairman of Deacons). A presentation was made and Mr. and Mrs. Hammer suitably replied. . . . Douglas Bridge has completed medicine studies and is now in residence at Royal Perth Hospital. Robert Hammer completed his Engineering course and has left to commence studies at Kenmore. Donald Cook completed his Diploma in Education. . . . Recent speakers have been A. Cant and W. Paget.

OVERSEAS MAIL

(HAMPSHIRE GDNS., S.A., M. D. Williams). Church continues to receive seasonal greetings and expressions of appreciation are still being received from many overseas visitors who shared with us during World Convention. . . . Miss Ngairi Bright has arrived in England on a year's teaching exchange. . . . Church renewed fellowship on Jan. 17 with Mr. and Mrs. Graham Killian on vacation from Darwin after two years. . . . The minister and helpers conducted a successful Vacation Church School, Jan. 19-29, with 135 enrolments and average attendance of 70. Variety programme included films, art, craft, first aid, swimming, magiclan. Contact made with many not attending B.S. . . . Miss L. Williams has left for Launceston to continue nursing training.

TEACHERS' CONFERENCE

(NTH. WILLIAMSTOWN, Vic., K. H. Pitt). A Teachers' Conference was conducted on Feb. 6 by a team from the Dept. of Christian Educ. This was followed by a Teachers' Dedication service on Feb. 7 when Richard Lawton (Fed. Board of Christian Educ.) gave the address. . . . The monthly youth gospel service commenced with a tea followed by the audio-visual "Head in the Sand". . . . Recent speakers have been R. Haden, G. Aldersley and Ken. Duffy. . . . C.W.E.F. recommenced with an Installation of Office-bearers' programme. Mrs. Dine of the Gospel Mission was speaker. . . . D. Kellond is Supt. of the S.S.

SERMONS IN DEMAND

(CHELTENHAM, Vic., G. K. Moyes). Thirteen booklets of printed sermons by Mr. Moyes have totalled 22,000 in sales. Copies are posted interstate and overseas. . . . The church had a weekly income of \$400 in 1970, over 40% being allocated to work beyond the local church. \$65 per month is set aside for the new South Springvale project. \$3,000 was repaid to the Properties Corporation on the Christian Centre, making a total of \$8,600 in repayments over five years. . . . Presidents and helpers are provided for South Melb. and Black Rock churches and the Christian Guest Home. . . . The church mourns the death of Miss Amy Brough after a life of dedicated service.

FORMER OFFICERS MOURNED

(BALWYN, Vic., W. W. Saunders). The church was saddened by the sudden deaths of Dr. Linley Hare and C. Pascoe, two former officers of the church. . . . A teachers' dedication service was led by Mr. Saunders. . . . Recent speakers were H. E. R. Steele and Doug. Nicholls. A. Enniett was guest speaker at the Shoppers' Service.

TWO BAPTISMS

(MITCHAM, Vic., E. W. Heard). Two young people were baptised last Sunday. . . . The Teacher Dedication Service in the morning was attended by a large congregation. The leaders of all departments took part in the service. . . . A combined picnic and evening service was held at Dandenong with Mitcham, Bayswater, Ringwood and Dandenong participating. Another is planned for March. . . . Miss Hiron is in Donvale Hospital and Mrs. Wilson in Box Hill Hospital. Mrs. Jones has returned home after treatment.

CHANGE OF STUDENT

(NORTH FITZROY, Vic., J. E. Searle). Jan. 31 saw the close of a two-year student ministry of W. Jenkins and a presentation was made. On Feb. 7, D. Sonsee commenced a student ministry in association with present minister, J. Searle. . . . We mourn the loss of one of our oldest members, Mrs. Griffith, in her 92nd year. . . . Mrs. Gole celebrated her 91st birthday on Feb. 3. . . . We are to lose two from our fellowship, Miss Cooke and Mrs. Farrell, who have been with us for many years, when they move to the new branch of Old Colonists' Homes at Greensborough.

JUBILEE PLANNED

(BOX HILL, Vic., G. A. Grainger). The Diamond Jubilee of the church will be held April 25-May 2. . . . Mr. Cann, of Leprosy Mission, showed films and spoke of the mission's work. . . . Mrs. Will Wigney is on sick list. . . . Sympathy is expressed to Mrs. L. Hall, Mrs. M. Price in the loss of sisters, Mr. Davis, whose sister was killed in a car accident, Mrs. Warry on the death of Mr. Warry, and to relatives and friends of Clem Mott.

VICTORIAN C.W.F.

The first council meeting of the New Year was well attended by 156 delegates and visitors representing 60 churches.

Devotions were conducted by Mrs. B. Jenkins. Mrs. A. Fletcher spoke on the work of Mr. Fletcher and herself during their 2½ years' stay at Maewo, New Hebrides. Greetings from New Guinea were brought by Rosalie Rofe. Mrs. D. Ferguson led in prayer of intercession.

C.W.F. Christian Educ. Committee have arranged a regional meeting at Surrey Hills on March 1 at 8 p.m. The March Effort will be held in the Lower Melbourne Town Hall on March 16 at 8 p.m. Programme by the Australian Boys' Choir.

Next Council: March 5 at 8 p.m. Speaker, Phyl. Davis, Matron of Francis Perry House, private wing of the Royal Women's Hospital.

—M. Nelson, Asst. Sec.

STUDENT MINISTRY

(RED HILL, Vic., M. Munyard). M. Munyard commenced a ministry here on Jan. 24. . . . K. J. Clinton, Conf. Pres., spoke on Jan. 31.

BIBLE ARRESTED

A gardener near Bogota, Colombia, bought himself a Bible, but the woman who owned the boarding house found out about it; and she objected very strongly to his having it. She opened his case and took the Bible to the parish priest. When the young man found his case broken into and the Bible gone, he went to the police, and the Police Inspector ordered the woman to return the Bible. But it still did not come back to the young man, for the Police Inspector kept it for a week, studying it in his spare moments, and when the boy eventually went back to collect it the Inspector asked if he might keep it. The young man, although very poor, was glad to give it to him. As a method of scripture distribution this seems to be somewhat complicated, but the result was effective.—B. & F.B.S.

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THE AUSTRALIAN CHRISTIAN

OBITUARY

BEAGLEY, Harold Victor

The church at Croydon, S.A., suffered a second loss within a few weeks when Victor Beagley died on Nov. 12 in his 82nd year. During recent months his health had steadily declined. He met with us around the Lord's Table right up to the end. In this he set a wonderful example to us all. He was not one who sought the limelight, but was a most generous supporter of the work of the church and S.S. He ran a trucking business and his trucks were always at our disposal for picnics, for enrol singing each Christmas, for cleaning up the recreation centre, and at any other time and place where they were needed. We never heard much about the things Victor Beagley did, or the ways in which he helped—that's the way he wanted it—but if he thought there was any way he could help, his help was always forthcoming. Mr. Beagley was born in Prompton and for most of his life lived in the Brompton-Croydon area. As a young man he attended the Hindmarsh Baptist Church, but he had been associated in some way with the Croydon Church of Christ for over 40 years. He and his wife and family were also associated with the Dawes Road Gospel Mission where he served as a trustee; in 1967 he transferred his membership to the church at Croydon. He is survived by three sons and three daughters, and to these and to Mrs. Beagley we extend our sincere Christian sympathy in their bereavement. Services at the chapel and at the Hindmarsh Cemetery were conducted by the writer.—F. B. Burt.

COCKS, Edith Pearl
A shadow was cast over the events of the World Convention for the church at Croydon, S.A., when it was learned during the meetings of the Convention that Mrs. Cocks had died. She had been in poor health for some time, but we did not anticipate that she would be taken from us so suddenly. She attended the opening session of the World Convention at the Apollo Stadium, and seemed no worse for the outing, but during the next few days her condition steadily worsened and she passed away on Oct. 24 in her 69th year. For many years Mrs. Cocks was a faithful member of the Croydon church, in her younger days she was the Supt. of the Primary Dept. of the S.S. when attendances were then over the 300 mark. She relinquished this task only when failing health made it difficult for her to continue. She continued to be a most loyal and faithful member and supporter of the church. Her faithfulness will continue to be an inspiration and an example to us all. To Mr. Cocks and her two sons we extend our deepest Christian sympathy in the loss of a loved wife and mother. Services at the funeral parlour and graveside were conducted by the writer.—F. B. Burt.

SMITH, Martha Anne

Mrs. Smith, an early pioneer of the Chinchilla, Qld. district died on Nov. 12, 1970, aged 87 years. Martha Anne Marshman was born on Aug. 16, 1883, at Balaclava, S.A. The family shifted to the Brim, Vic. district where she grew up and married Albert Jeffery Smith in 1907. They took up land about 30 miles south of Chinchilla. Many hard and difficult years were spent on the land in those early pioneering days. They and Mr. and Mrs. W. Smith, Sr., started the Lord's Table with another family in the Smith Sr. home, later on going to the Sixteen Mile Creek Church. Mrs. Smith was an ardent worker for the church and was organist for many years. The couple retired to Redcliffe but later returned to Chinchilla where Mr. Smith died in 1964. Mrs. Smith had a fall which fractured her hip, and a week later just after an operation she passed away in the Thowamba Hospital. Right up to the time of her fall she was able to read, write letters and knit. She was a supporter of church missions. She is survived by her family, Mavis (Mrs. R. D. Clark, Chinchilla), David (16 Mile Creek), Jessie (Mrs. D. J. Rankin, Redcliffe), Jeffery (16 Mile Creek), 17 grandchildren and 26 great-grandchildren, also one sister, Mrs. R. Everett, of Heywood, Vic. The funeral service was conducted by her grand-daughter's husband, Rob. Holt, of Dalby church, and M. Roberts, of Chinchilla. A large number of relations and friends attended.

McCULL, James Roy

Roy was born in North Carlton in 1901. At the Coburg church he was baptized by the late L. R. Beaumont in 1920 and then attended Lygon St. church, and was proud of the fact that he was a fourth generation member, his great grandparents being foundation members. Roy was a member of the New Century Bible Class led the Intermediate C.E. group, and played in the orchestra that assisted with B.S. anniversaries. During the war years he came regularly to the Lygon Street Hall, helping to provide meals and week-end accommodation for servicemen. For six years Roy was on the official board. In 1922 he was married by

the late J. E. Thomas to Drena Crich-ton, also a fourth generation member of the same church. They enjoyed married life for almost 48 years. Roy loved Carlton for it was here that he was born, lived, worked and worshipped. He took an interest in the Carlton Home now known as the Queen Elizabeth Home for Mothers and Babies. As a Justice of the Peace he was a foundation member and treasurer of the Northern Suburbs Justices' Group. Seven years ago his eyesight began to fail him, calling for great courage and adjustment. Roy attended classes conducted by the Institute for the Blind and was soon making stools, trays, baskets and the like. His blindness caused him to appreciate the radio and talking book. The last two and a half years of his life were spent as a resident of Emmaus Court where he had a unit with his wife. He retained his membership with Lygon St. but worshipped at the Carlton church. He lived to see his children and grandchildren come into membership thus making fifth and sixth generations within Churches of Christ. On Oct. 23, Roy passed from this life. Our Christian sympathy is expressed to his wife, Drena, to his daughter May Barnett (President of Ladies' Conference), and son-in-law Geoff to his son Max, and daughter-in-law Betty, and to his grandchildren.—M.S.G.

EDWARDS, Thelma Doris

The Epping church family was saddened by the death of Mrs. Thelma Edwards on Nov. 28. She had not enjoyed good health for some time, and just before her death was confined to hospital. Mr. and Mrs. Edwards were foundation members of Epping (N.S.W.) church. Before the present church was built they were among those who met for worship at the Masonic Hall. Mr. Edwards is the oldest surviving member of that group. Mrs. Edwards served actively for many years, having been secretary of the Ladies' Guild, S.S. teacher and S.S. secretary. She leaves behind her a son, daughters and grandchildren who love their Lord, best known to Epping members, of course, being Doug., Edna, Marilyn and Trevor.

SMITH, Martha Anne

Mrs. Smith, an early pioneer of the Chinchilla, Qld. district died on Nov. 12, 1970, aged 87 years. Martha Anne Marshman was born on Aug. 16, 1883, at Balaclava, S.A. The family shifted to the Brim, Vic. district where she grew up and married Albert Jeffery Smith in 1907. They took up land about 30 miles south of Chinchilla. Many hard and difficult years were spent on the land in those early pioneering days. They and Mr. and Mrs. W. Smith, Sr., started the Lord's Table with another family in the Smith Sr. home, later on going to the Sixteen Mile Creek Church. Mrs. Smith was an ardent worker for the church and was organist for many years. The couple retired to Redcliffe but later returned to Chinchilla where Mr. Smith died in 1964. Mrs. Smith had a fall which fractured her hip, and a week later just after an operation she passed away in the Thowamba Hospital. Right up to the time of her fall she was able to read, write letters and knit. She was a supporter of church missions. She is survived by her family, Mavis (Mrs. R. D. Clark, Chinchilla), David (16 Mile Creek), Jessie (Mrs. D. J. Rankin, Redcliffe), Jeffery (16 Mile Creek), 17 grandchildren and 26 great-grandchildren, also one sister, Mrs. R. Everett, of Heywood, Vic. The funeral service was conducted by her grand-daughter's husband, Rob. Holt, of Dalby church, and M. Roberts, of Chinchilla. A large number of relations and friends attended.

WATSON, Mrs. Harriett Ethel

On Dec. 8, at her home in Robinson St., Nth. Rockhampton, Qld., Mrs. Harriett Ethel Watson, died very suddenly. She was born Harriett Ethel Jarvis on Jan. 10, 1902. In 1920 she was married in St. Paul's Cathedral to Harold Watson. Mrs. Watson spent all of her life in Rockhampton and understood herself to many. All who knew her came to love and respect her, and her passing is going to be a loss that many will feel. Mrs. Watson was very faithful in her worship of Christ and attendance at services. She did much to help the various departments of the church. She was a foundation member of Churches of Christ in Rockhampton having come into the fellowship of the church during the Hinrichsen Mission in 1928. A living testimony to her Christian love and faith is seen in her family who, in their turn, have followed their mother's and father's example in that they, too, have all set up Christian homes. We extend our deepest sympathy to her husband, Harold Watson, and her surviving children Norman, Lorna (Mrs. Holmes), J. an (Mrs. Nelson), Gordon and Marjory (Mrs. Steele). The writer conducted the funeral service both at the William St. Chapel and the graveside in the Nth. Rockhampton Cemetery.—B. M. Nowitzke.

OBITUARY notices have also been received for William Armstrong, Miss Alice Allen, Miss Amy Brough, R. P. Clark, Mrs. Elsie Fisher, Clem E. Mott, Mrs. J. E. Thomas.

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JONES-BULLEN—Mr. G. Jones, Croydon, Vic., announces with pleasure the engagement of his only daughter Maxine, to Peter, only son of Mr. and Mrs. Bullen, Wonga Park, Vic.

TUCKER-RICE—The engagement is announced of Dorothy Fay Tucker, of Nurses' Home, Marrickville Hospital, N.S.W., only daughter of Mr. and Mrs. A. E. Tucker, Wondal, Qld., to Barry Allan Rice, 40 Taylor St., Murgon, Qld., elder son of Mr. and Mrs. H. N. Rice, Harcourt, Vic.

DEATHS

EDWARDS (Grace)—On Jan. 7 (suddenly), at Queanbeyan, N.S.W., whilst on holiday, Amy Winifred, of 284 Gilbert Rd., West Preston, dearly loved wife of Norman. "My loved one in God's tender care."

BROWN, Nellie—On January 29 at Oakleigh Guest Home, late of Carrum, Vic., loved sister of Alice (dec.), Alf. (dec.), Bessie (dec.), Harold, Mabel (Mrs. Bower) and Lily (Mrs. Melvor).

IN MEMORIAM

GREEN, Maud Caroline—Memories of a loving mother, called home February 10, 1970. "Always in our hearts."

STAFFORD, Vivian Charles—Feb. 23, 1968. Loving memories of a very dear husband and father.—Muriel, Jeff, Ken, Laurie, Marjory (Mrs. D. Bismire) and Collin. "Resting in the everlasting arms."

WINCH—Treasured memories of Malsie Jean, wife of Stanley, and mother of Valerie, Max, Kevin and Beryl; mother-in-law of John, Beverly and Elizabeth. Called home March 7, 1970. "Whether we live or die we are the Lord's." Romans 14: v. 8.

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North Fitzroy Victoria

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98th CHURCH ANNIVERSARY

Services: 11 a.m. 3 p.m. 7 p.m.

Speakers: R. Baxter A. E. White J. Searle

Fellowship Tea 5 p.m.

South Yarra Victoria

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Dianne and Robyn White, Jeanette Trickett, David Broad, Robert and David McCahey, Ashburton, Vic.
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Peter Robinson, Port Pirie, S.A.
Mrs. M. Leeuw, Debra Lawrence, Bayswater, Vic.
Gregory Sharp, Dawson St., Ballarat, Vic.
Mrs. T. Tupling, Gordon Douglas, Trevor Dixon, Marrickville, N.S.W.
R. Chandler, Glenda and Lesley Hocking, Cheltenham, Vic.

John Sullivan and John Sullivan, Jr., from Glen Waverley; Mr. and Mrs. Murray Pritchard, from Clayton to Dandenong, Vic.

MARRIAGES

Anne Edwards to Donald Walker, Swanston St., Melb., Vic.
Wendy Fletcher to Peter Hovey, Horsham, Vic.
Barbara Dawn Thorp to James Gilbert Sack, Enfield Heights, S.A.
Rhonda Earle to Ian Wilson; Rhonda Vickery to Geoff Clark; Rhonda Watts to Raymond Smith, Box Hill, Vic.
Susan Trezise to Ronald Iverson, The Patch, Vic.
Lynette Alcorn to Athol Leach, Footscray, Vic.
Mrs. Tertzel to H. Poulton; Jillian Killey to J. Moor, Balwyn, Vic.
Merilyn Gonlin to Glenn Rose, Mosman, N.S.W.

MEMBERSHIP

Mrs. R. M. Hinton to Richmond, Vic.
Mr. and Mrs. Willoughby, from Glenelg; Mrs. Brand, from Clovelly Park to Cowandilla, S.A.
Mrs. C. Bowers, from Owen; Mrs. Love, from Victor Harbour; Mrs. Powell, from Strathalbyn to Whyalla, S.A.
Mr. and Mrs. Fox, John, Brian and Janette, from Burwood to Epping, N.S.W.
John and Lorraine Badger, to Blackwood, S.A.
Mr. and Mrs. T. Clift, from Reservoir; Mr. and Mrs. J. Wake, from Burwood and Doncaster; Mrs. Jan Chisholm, from Brighton; Mr. and Mrs. Van Steensel, from Clayton; Mr. and Mrs. R. Holland from Clovelly Park and Blackwood, S.A. to Berwick, Vic.

DEATHS

Miss Amy Brough, Cheltenham, Vic.
Harold Byard, Devonport, Tas.
Allan Eagles (4 yrs.), Haven, Vic.
Mrs. Maude Bye, Horsham, Vic.
Mrs. Griffith, Nih. Fitzroy, Vic.
Mrs. H. M. Grundy, Murray Bridge, S.A.
Mrs. A. W. Edwards, Northcote, Vic.
Mrs. Date, Mosman, N.S.W.
Miss Lorna Betts, Croydon, Vic.
C. Pasco, Dr. L. Hare, Balwyn, Vic.

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REVIEWS

CAPTIVE TO THE WORD

By A. Skevington Wood (Paternoster Press). \$3.30.

There has been an avalanche of books in the past few years about Martin Luther. This renewed interest is not only because the milestones of time have marked 450 years since Luther changed the course of church history at Wittenberg. The current crisis of faith which confronts Christianity as a whole, and the current dialogue and growing co-operation between Protestants and Roman Catholics, have caused many scholars in both main Christian streams, and some who are in neither, to look again at the Reformation. Its significance for its own day is being re-assessed, and Protestantism's role in the present is being examined.

The Reformation brought about tremendous changes in the structure of the church, in political forms, and in social patterns affecting peasants and nobles alike. There is almost no end to the number of standpoints from which the Reformation and its chief agent can be and are being examined. Dr. Skevington Wood argues that the Protestant Reformation was initially theological and his book is devoted to this thesis. Naturally, he quotes a great deal from Luther's own writings, but he also examines these writings through the words of critics, both favourable and unfavourable.

After introductory chapters dealing with Luther's struggle through to faith, his "conversion," his break with Rome, his roles as commentator, preacher, translator, and reformer, the real business of the book is tackled in the section "Luther's View of Scripture." Here there are chapters on authority, revelation, inspiration, unity (of the Bible), interpretation, and, finally and emphatically, "the Christ-centredness of the Scriptures." For its length, the book provides a splendid summary of and evaluation of Luther's theology.

THE MINISTRY OF THE WORD

By G. Campbell Morgan (Baker Book House). \$2.50.

In a series entitled "Notable Books on Preaching," the publishers are re-issuing important books on preaching by preachers who were expert in their craft. Others in the series are by J. H. Jowett, A. J. Gossip, Geo. Buttrick, Phillips Brooks, etc. Campbell Morgan, who died in 1945, was a great expositor and many of us preachers still borrow freely from his books on the gospels. This book, however, is not about the elements of the sermon, its structure or techniques. Morgan's book on these aspects is called "Preaching." "The Ministry of the Word" is concerned with the man who is to preach, with the Gospel within the Word, and with the unchanged obligation to declare the good news of God in a changed situation. The book was first published in 1914-1919, but has a freshness still.

CHURCH IDBITS

By Robin Jensen (Zondervan Paperback). \$1.10.

Mr. Jensen moved through atheism before taking up religious cartooning. He makes you laugh a bit where it hurts. He finds humour in the church and in his drawings all he expresses "the phony, self-centred, basic nature of all of us. This seems to be the basis of humour." He has an economy of line and preaches a quick sharp sermon. Example: 1. The character (with arms folded) says, "Let outsiders in our church? No. No. No. NO!" 2. (with arms upstretched): "We'd have to share all our old, good traditions." 3. (arms down and with glumness): "And they'd never understand them!" A bright little book that helps us to laugh at what we think and do, and makes us resolve to stop it.

MY DAILY QUIET TIME

By Harold Lindell (Zondervan). \$1.10.

A book of daily devotions by the present editor of "Christianity Today," it was previously published under the title "The Morning Altar." Since not all devotional writers win their way with all readers, the following example is given to help you make up your own mind:

Feb. 20, "Victory by Death" (Rom. 6: 11) Henry Drummond used to tell of an Englishman in India who lived in a

bungalow which stood on a knoll. In floodtime, animals from lower ground would seek refuge on his land. One day a tiger found his way there to escape the floods, and upon reaching this place of safety lay down covering and paralysed with fear. The Englishman promptly put his gun to its ear and shot it dead. It sounds as though he were cruel and lacking in sportsmanship. But he knew by sad experience the danger of tigers and he could not afford to let it live even for another day.

Sin is like a tiger. Its ability to hurt is lost only when it is dead. And you and I must put the gun to the ear of sin and kill it. Victory over sin does not come by playing with it; nor by pampering or feeding it. Victory comes by death to sin. Either sin will be killed or sin will kill. Which shall it be? There is no middle ground. It is either death to sin or you.

FACING A NEW WORLD

By Dr. Graeme Speedy (C.L.C. Adult Study), 20c.

Someone said that the only thing which is permanent in our world today is change. As Christians, we believe we have an unchanging gospel for our fast-changing world. But we constantly have to examine our world and discover what the gospel is saying to us.

"Facing a New World" has four studies, the first looking at our changing world, and the next three taking up the themes of loneliness, despair and destruction which are features within our world.

These themes are looked at from a Christian point of view, pointing to the responsibility of the Christian community amidst loneliness, to the Resurrection and the second coming of Christ as sources of hope amidst despair, and to Christian stewardship as one of the keys to the modern problem of pollution.

(Available from the Federal Board of Christian Education, 217 Lonsdale St., Melbourne, Vic., 3000).

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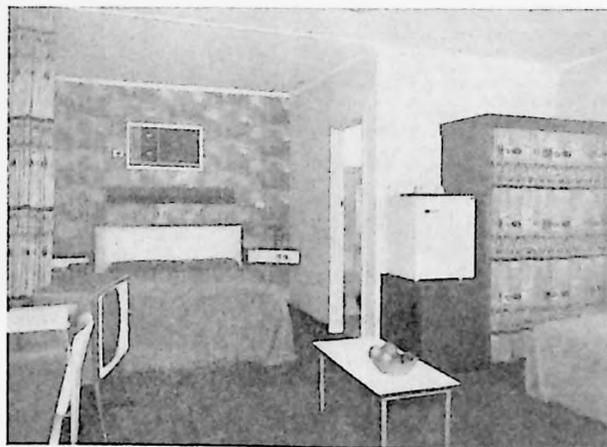
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OVERSEAS MISSIONS

Translating in Londua

This year one of our "old boys," Peter Tor, will be returning to help us from Lawenu Teachers' College in Vila where he has been head student. Japheth Karal will then, we hope, do full-time translation work. He and Samuel Bull were in Woolwich Bible College from 1961 to 1963. Japheth has been a boon to us in the matter of administration of dormi-

By KEITH LUDGATER

lary boys. He has enough authority to get things done and enough understanding of the boys to deal with all kinds of situations.

Despite our ups and downs and our short school year, we are pleased to report that the number of boys passing the Government Senior Primary exam. in 1970 was double that for 1969 and better than ever before. There were 36 passes including nine credit passes and three distinctions. Even so, we only have

two boys selected for Teachers' College and one for the Secondary School because of the few places there are available to the whole of the New Hebrides.

Our familiar wet heat is gradually enveloping the place again. Once the rains start in earnest the humidity soars and you feel a bit like a squeezed out dish cloth. Lately there have been a few minor ills around that most of us seem to have had making us more weary than ever. We are very glad that at last the Gospel of Mark in Dulndul language is ready for the Bible Society to publish and soon we are expecting to receive some Gospel selections from the publishers in Hong Kong. These should help to generate more local interest and from now on there should be a steady flow of printed material in the various languages being translated. The thing which slows up the work most is the necessity of local checking committees representatives of each church group in the area to go through and agree on everything.

CHRISTMAS IN THE NEW HEBRIDES

Christmas here was one of the quietest—and yet loveliest—we have enjoyed on the field. Early on Christmas Day, we drove over to Londua and shared in the fun of the Christmas tree with the Ludgaters and their children—this was lovely, and well worth the early rising!

Sisters V. CROWTE & M. LUHRS

We then returned to the hospital to meet Father Christmas and joined with him in distributing presents to all the patients and staff. This is always quite hilarious—jogging along singing together—pushing an old rusty wheelbarrow beautifully decorated with hibiscus and frangipanni flowers around all the wards. Then back to the nurses' dining room for a small Christmas kni with our hospital staff.

A little later we shared in the baptismal service down at Dulndul beach, when 12 of our young people were bap-

lized. This was a lovely service and the weather was perfect. There were also 11 baptisms at one of our "top" villages on Christmas morning.

Christmas dinner was "on" at our house, and we had a happy time with Keith, Shirley and their three children. The service which followed at the church was shorter than usual—it only lasted 2½ hours! We later enjoyed tea out in the garden in the cool of the evening, and Christmas Day was complete when carollers from Amata village arrived at 2 a.m. on Boxing Day and departed at 3 a.m. I wish you could have heard their singing accompanied by guitars and seen all the faces and heads liberally sprayed with talcum powder—all a part of the fun.

On Boxing Day it was our turn to relax, and this we did at Londua—reclining on easy chairs and watching the sea rolling in from the heights. It was most peaceful. But already we have come back to reality with patients streaming in.

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DOUBLE OR HALF

Two shepherds met on a country road. The first said, "Give me one of your sheep and I shall have as many as you."

The second said, "No, you give me one of yours and I shall have twice as many as you."

How many did each have?

(Answer below)

LION'S SHARE

In one of his fables, Aesop tells how several beasts joined a lion in a hunt. After the hunt, the lion divided the spoils. He demanded a quarter of the prey for himself, a quarter for his family, and a quarter for his superior courage. The remaining quarter he offered to any beast who would fight him for it. And so he finished up with it all. When we talk of "the lion's share" we mean the largest portion.

BOY'S PRAYER

Dear Jesus, I wish
You would send me a pup.
I've wanted one

Ever since I grew up.
Mum says you send babies;
We've got one of these;
But I mustn't touch it.
I'll mess up its clothes.
So send me a pup
I can pet and . . . cuddle . . . maybe;
I'd rather have that
Than any old baby.

—Helen Gleaves Nunn.

HOW MANY SHEEP? (see above).

The first had five, the second had seven.

A WOMAN with horse sense never becomes a nag!

WHO SAID IT?

The following are sentences from the Bible which were spoken by well-known persons. Who said them?

1. It is expedient that one man should die for the people and that the whole nation perish not.
2. What is truth?
3. Whosoever shall be chief among you, let him be your servant.
4. There is no God.
5. God is no respecter of persons.

(Answers next issue).

Contributions invited — Send to Jay,
The Australian Christian, 119-125
Hawke St., West Melbourne, Vic., 3003.

THE LAST WORD . . .

WITNESS

(An African Prayer)

Merciful Lord,
I pray you for your truth.
I have been called to give evidence in court

As witness to the person of George Kwansa.

Lord, I know this George very well.

Lord,
He belongs to our Association.
My evidence can save him from punishment.

Lord, if I don't give evidence He will fall.

Lord, if I speak the whole truth perhaps he will also fall.

Lord, what am I to do?
It is difficult

To be a witness for a person
But it is easy to witness for you.

Lord,
In the case of Kwansa, too,
I can witness for you

By speaking the whole truth.

Lord, give me your spirit for this
So that I may speak it in love. Amen.

"Earth is a spaceship with strictly limited resources . . . All we have is a narrow band of usable atmosphere no more than seven miles high, a thin crust of land only one-eighth of the surface of which is really suitable for people to live on, and a limited supply of drinking water which we continually re-use"

—Gordon Rattray Taylor in "The Doomsday Book."

Next to knowing when to seize an opportunity, the most important thing in life is to know when to forego an advantage.



If you wish to be loved, show more of your faults than your virtues.

—Bulwer Lytton.



Recession: When the Joneses have a tough time keeping up with themselves.



Then there was the flag-pole sitter who, when told his grandmother had died, sat at half-mast.

A professional punter was asked by the chairman of a north London Betting Licensing Committee to repeat his name. Replied the witness "Gamble, sir."



"Remember, said the temperance lecturer, follow me, taste no champagne a shot taken by water and sticks to it for ever"



The chairman of a large corporation had presided over an unusually hectic meeting. The atmosphere had been so explosive that right afterwards he was rushed to the hospital with a bleeding ulcer. The next day he received a telegram from the secretary of the corporation.

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