



**OUR WORLD
IS HUNGRY**

By E. W. HEARD

THE AUSTRALIAN

CHRISTIAN

NATIONAL WEEKLY OF CHURCHES OF CHRIST

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A CASE FOR CHASTITY

When a Canberra university lecturer made headlines throughout Australia by publicly declaring encouragement of sexual adventures among students there was a natural response from the student world.

Melbourne University's "Farrago," and probably other student magazines, took the hint that there was no longer any limit to discussion on free love. "Catalyst," the student newspaper of the Royal Melbourne Institute of Technology, printed an article which openly encouraged students to engage in sexual affairs.

The reasons given by the writer to support the advice that "sexual intercourse before marriage is not only permissible but desirable" included: (1) Sexual frustrations are removed, enabling a student to work more efficiently; (2) Without sexual experience students are likely to feel psychologically unstable and insecure; (3) Sexual experience is necessary as preparation for marriage.

The article makes all of the arguments for sexual freedom sound mature and dignified, and it dismisses the arguments against such freedom with an ease that is close to contempt. For example, the church is mentioned as the champion of the view that sexual intercourse is immoral unless sanctified by a spiritual union, meaning a church marriage service.

That is the only reference to the church, and the argument is regarded as unacceptable because "a large proportion of students . . . have come to regard Christ's teachings as outdated, full of myths, irrelevant to modern life, and based on false premises." Many students do think this way about the church, but the church's case for chastity is far weightier than mere disapproval of sex relationships outside church marriage.

It is far from proved that sexual intercourse removes frustrations from students. There is evidence to suggest that frustrations are increased. Nor is it demonstrated that students surrendering to sexual opportunities work more efficiently. There is some evidence to suggest that these relationships detract from efficiency.

There is evidence to suggest that the kind of free love recommended to technical students contributes to psychological instability and insecurity, especially with respect to girl partners. This is significant, because unrestricted sexual liberty is very much a male advantage. There was a long struggle before women escaped from the position of degradation where she was regarded as for satisfying sexual desires.

The kind of sexual experience recommended for these young people could well lead to promiscuity, and there is enough evidence to indicate the possibility that a sequence of sexual partners before marriage is followed by a sequence of partners after marriage. Instead of being a preparation for and a safeguard of marriage, pre-marital sexual relationships threaten all the true values of marriage.

Having advocated a course of action for the special benefit of men, the writer in "Catalyst" has the cheek to suggest that of all males, male students are justified in seeking sexual satisfactions outside marriage. The reason he gives is that the students "have to go on preparing for a distant economic role, whereas their contemporaries — who are already in the world of trade and business — are secure in that world and already anticipating making their permanent home." I am fairly certain that their contemporaries, working their way up in trade and business without the advantages of tertiary education, would hotly deny the students' claims for special privileges.

Of course, the whole article is naive and immature, but dangerous for all that. And never more dangerous than in its statement of the church's role in this moral problem. The church is concerned with very much more than advocating a marriage service.

The church recognises that the sexual drives in men and women are extremely powerful, but they are God-given and of great significance. They are an expression of human personality and in turn they help to shape that personality. Physical love, however, is not the whole of love. When young men and women exaggerate the place of sex in their relationships there is grave danger that even this may be debased with a destructive effect upon their personalities.

There is a strong, positive case to be made for chastity, and the church owes it to her own young people in universities and technical colleges, as well as to the world at large, to present this case.

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MONDAY AFTERNOON**

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By courtesy of "The Herald and
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OUR WORLD IS HUNGRY

BY EDWARD W. HEARD

A young man, dressed in the saffron robe of a Hindu holy man, but unmistakably European, despite his dress and lean brown appearance, rose to his feet in a Church Conference in Ceylon and, looking at the delegates said, "You are all too well-fed to talk about evangelism." His own experience of living close to the hungry ones of Asia made him cry out about the glib procession of words about ways to evangelise.

For there was no attention to the desperate pre-occupation of hungry people. Their concern is how to feed themselves and their children, today, tomorrow — if they knew it they could pray with feeling, "Give us this day our daily bread."

"The Misery-Go-Round"

Already 2,000 million people do not get enough to eat. Because so few of us will have known what it is to be really hungry, we need help in understanding their predicament. There is an arc of human misery which spreads from Central America across Central Africa and much of Southern Asia. It is an arc of misery because though food is available there, it is insufficient and of poor quality.

So it goes round. Poor diet leads to less work, less food produced, and disease. The spiral of the "Misery-Go-Round": Disease; low production; poverty; ignorance; malnutrition; disease. The Have-Nots remain ignorant of ways to improve things. The need is to break the cycle. The Hungry Ones largely eat food in which the proteins required for body-building and maintenance and the mineral and vitamin rich foods for the body's health are often almost totally lacking.

This particularly affects their young children and young mothers. From infant weaning to about four years is the critical period when good diet is essential. Poor diet promotes poor health and poor

Mr. Heard served on our Indian Mission field and is now minister of the church at Mitcham, Vic.

growth. The stage is set for another round of misery.

Our Crowded Planet

Rapid growth of population aggravates the nutritional problem, as the expansion is taking place in many of the poorly nourished countries. The population of the world has increased from 1,000 million to 3,300 million people since 1840, and will probably exceed 7,000 million 30 years from now.

If you were able to line up in a queue all the hungry people in the world, and if you started it at your own front door, the line would stretch out over the horizon — across land and sea to appear again at your back door. Then that line would continue round the world again and again, not five, but twenty-five times.

If you took your car and drove 500 miles a day it would take you three and a half years to reach the end of the line, passing a hungry human being every two feet. (From "To Plough With Hope," by Donald Paris.) We well-fed beings live in a hungry world. The length of the line will increase greatly before resources are gathered to reduce it.

The "Heart" of the Problem

From facts like these, Dr. Frank C. Laubach warns us "that we are running a race between compassion and suicide." Bluntly, either the developed nations quickly learn to help the hungry nations or be destroyed by their rising. "The masses are coming up as inexorably as the tides; and the educated, privileged classes are likely to be destroyed by that incoming tide if they try to resist it."

When he speaks about the "privileged classes" he is talking about and to us. We need to learn not only to provide food, clothing and shelter in emergencies, but also by helping the hungry to feed themselves. The Freedom from Hunger Campaign bases its phil-

osophy on the old proverb, "Give a man a fish and you give him a meal. Teach him how to catch a fish and you feed him for life." The Hungry Ones want to be helped, taught. "Man can now produce more than enough to feed the world. We have enough brains and machines. All we lack is the heart to do it."

We live in a very selfish world. And we cling to our illusions. Most people in the group of those who have never really been hungry think that Communism is the greatest problem confronting us. Along with this goes the hope that allies and armies, weapons and war are the way to deal with it. Communism has only grown out of misery — the misery of hopelessness which is chiefly caused by hunger. H-bombs and missiles will not stop hungry multitudes. But we can choose whether we want to help them or not. The alternative is international suicide.

Can We Learn Compassion?

The present famine in India will grow in severity, being nation-wide. Any real help will have to come from abroad. The crisis will begin about the middle of August. The Overseas Mission Board sent a small shipment of wheat to India in April for distribution in the area of our work there. The 960 bags will be used to supplement feeding where there is great distress.

The cost of the 80 tons, delivered, was a little over \$7,000. The appeal to the churches up to May 20 had brought in \$14,261. So another shipment of wheat or milk will be sent as soon as required.

"The response from the churches has been most gratifying." But even 2,000 bags of wheat will be only a tiny aid to the numerous people there. It is worse when compared with our giving potential. It is estimated that Churches of Christ in Australia, during the past seven years, have built more than ten million dollars worth of buildings. Can we learn to spend where the real need is? Can we learn compassion?

WHAT ARE THEY SAYING ABOUT YOUR CHURCH?

BY NEVILLE S. MOORE

Do you ever stop to listen? Because we believe that we have something to contribute, something that the "outsider" needs, we of the church tend to be always talking. Listening is not a natural posture for most of us. Besides, we are schooled to be indifferent to the world's opinion of us. Must we not expect the world to be critical? So we "carry on" regardless.

But what if there is more respect for the truth and the realities of a situation in those judgments of the world than we give them credit for? If Christ is indeed at work in his world, then, more than we realise, the leaven of his influence may be the ferment in what people around us are saying. It could be that in listening to the world we shall hear also another accent — "what the Spirit is saying to the churches."

Out of indifference some of our neighbours say little, out of ignorance and prejudice others will speak useless volumes, but some will give us the truth as they honestly see it. All we need is the ear to hear, and the discerning Spirit of Christ.

It seems to me that in the judgments of the world the churches are placed towards one pole or another along the important axes:

On the Axis of Service —

WITHDRAWN OR OUTGOING?

Behind the epithets, "holy Joes," "psalm-singers," "pious hypocrites," may lurk the truth that your church is a spiritual club. On the other hand, if they call you "practical," "dinkum," "consistent," it is more likely that they see your church in action in the community.

The Church, like the Master, does not exist to be served for its own sake. We are called to serve, to look outwardly at the needs of the community in its various causes, industry, schools and homes. Thus, when we hear public-spirited men say that they get little support from the churches in their efforts for community welfare, and when the Rotary and Jaycee Clubs are seen to render more social service than all the local congregations put together, we must seriously question with whom the compassion of Christ really lives. The voice of Christ in terms of Matthew 25: 31-46 comes through here as clear as ever.

Mr. Moore is minister at North Essendon, Vic.

On the Axis of Fellowship —

EXCLUSIVE OR ACCEPTING?

"I went to church once and no one spoke to me at all. I had no good clothes, so I wore these (extreme style), and everyone stared at me as if I had come from Mars. What's wrong with my clothes anyway? I like them."

So speaks a young man who found himself excluded from a church. And why? Only because he failed to conform to a middle-class respectability. But if clothing can close the church against a man, what if he were also an alcoholic, a drug addict, or a gambler?

"Belonging" to the church should not depend upon any social or moral conformity, but upon faith in Christ. If we base our fellowship upon any "respect of persons," the Scriptures condemn us (see James 2). We are not the Church of Christ, if people do not find in us what Jesus offers them — acceptance.

On the Axis of Attitudes —

JUDGMENTAL OR LOVING?

To a counsellor some delinquents said, "You can't talk to ministers like we are talking now. They would be all offended and preach at you." This may not be fair to most ministers, but it does indicate a reaction that people have come to expect from the church.

A minister tells how a young man came to his services because, at a neighbouring congregation, after he had been to a dance hall, none of his friends were the same to him again. "Welcome!" said the minister, "we receive sinners here." Which group was more Christian?

We need not condone any harmful practice, but the world must see us do more than condemn men for their pipes and pints, their fags and flutters. Being ourselves sinners, we can only say to other sinners what the Master said, "Neither do I condemn you, go, and do not sin again!"

On the Axis of Membership Character —

DEBILITATING OR INSPIRING?

On TV recently an angry young man said, "I see the churches standing against life!" He could have only met church members who are negative and legalistic, living under that enfeebling discipline that takes the color from the face and turns them away from the world. But other Christians there are, whom to meet

is to say, "This is the Life!" They follow him who could attract even tax-collectors and sinners, who could inspire even a mean soul like Zacchaeus to noble living.

One who doesn't go to church any more gives as her reason, "It's too dull for words!" This could not happen where the fulness of Christ's life and adventurous faith come through in the group fellowship, in exciting projects and relevant worship. Something is seriously amiss with the religion that takes away one's zest for life.

"They gave me something to live for" is the testimony of people who have found bitterness and cynical hopelessness disappear in a vital Christian fellowship. Christ inspires people with a life-affirming vitality.

On the Axis of the Church's Programme —

MATERIALISTIC OR REDEMPTIVE?

"All they want is your money," said a nominal church member, who had been observing that his church never approached him except for a pledge or a donation. True, he had failed to see the spiritual implications of giving, but the point is that the church appeared to need him for nothing else.

Of course the community approves, when a congregation that is actively serving the world improves and enlarges its facilities, in order to be more effective. But recently I heard a salesman complain bitterly that his church (another denomination) had imported, at great cost, some image that would adorn the sanctuary, but the same church was unable to increase the educational facilities in the adjacent school.

In a world where people starve for bread and truth and grace, our primary concern must be for them, not for property or architectural status. The wealthy church may indeed be more of a myth these days, but still we are condemned by what we appear to do for things and fail to do for people.

I doubt if the world can offer any criticism of the church that has not already been uttered by Jesus himself to the religious life of his day. Yet no one has ever spoken of the church in higher terms than our Lord himself used. He is the only criterion who can finally judge our weaknesses, yet he still calls us to be his Bride, his Body, his chosen instruments. If we hear his voice in what the world is saying about the church, then to be truly the church we must obey.



E. B. Clapp.

• W.A. MINISTRY

APPOINTMENT TO ALBANY

BY KEN. J. PATTERSON

The W.A. Home Missionary Committee, together with Federal Home Evangelism, announce with great pleasure, the appointment to the ministry at Albany of E. Bruce Clapp, presently of Midland.

The appointment, which will take effect in the new year, will fulfil hopes held by the W.A. churches and the whole Australian brotherhood for some years.

The Federal Conference Executive, administrators for the brotherhood of the Federal Home Evangelism programme, of which Albany is a part, have endorsed the appointment.

Albany is the only W.A. town above 6,000 in population which does not have one of our churches. It is the fourth largest town of the West. The permanent population of 12,000, and some 3,000 in the surrounding shire, swells to well above 20,000 at holiday time. The permanent population is expected to reach 25,000 in ten years. The harbour is one of the best in the world — "the possibilities of commercial development of the port are unlimited" — says a recently published bulletin. Secondary industries include a superphosphate factory, a woollen mill, meat works, canneries, saw mills and a whaling station.

Almost all of the Christian communions and sects are represented in the town. A small group of Christians, numbering about 12, meet each week in the Spencer Park primary school about the Lord's Table, and will make up the nucleus of

the church with which Mr. Clapp will serve.

There are quite a number of others isolated from their "home" Churches of Christ who have been worshipping with other communions for some years. Many of these are likely to share again under the new leadership in the fellowship and work of the Restoration Movement.

Mr. Clapp has ministered in W.A. since 1945, initially encouraged to preaching by S. E. M. Riches, and tutored in the early 40's principally by J. Wiltshire. He served at Narembeen as relief, 1945, then pioneered under Home Missions the Northern Wheatbelt circuit for three years, after which he served in the Aborigines Mission at Carnarvon over seven years, interrupted by a period of two years when he served at Midland, to which field he returned (again under Home Missions) to give a further seven years of faithful service, in which he has pioneered the commencement of services at Mt. Helena and Wooroloo.

He was president of the State C.E. Union 1964-65, and has been a member of the State Aborigines Missions Committee since its formation in 1960, and for most of the time its secretary. As brotherhood Obituary Superintendent, he has directed the comfort of the Scripture to hundreds of bereaved families of W.A.

Last year he led an inner teaching mission to the church at Merredin, and

also "Crusade Impact" in Midland itself. After several years' programming in the life of the church, in which the whole membership engaged itself to dedicated outreach, this Crusade proved a blessing and an inspiration. The minister and the church were one in mission to the people of the district.

Mrs. Ruth Clapp is well known for her gracious interest in all aspects of the work, not least being among the youth. Interstaters may have met her as chaperone of the State's Women's Basketball Team (C. of C.).

There are four children — Beth (24), our missionary schoolteacher at Ranwadi, Pentecost; David (21); Joy (18), and John (13) who may be the only one to make his home with his parents at Albany.

We seek the prayers of the churches for the Clapps and the W.A. Home Missionary Committee. This entry to Albany will present opportunities and responsibilities. But it will be at an inescapable price in terms of money and in terms of human effort.

The Australian brotherhood, through Federal Home Evangelism, will be providing \$15 a week for the new ministry — and it must also be remembered that accumulated funds from this same source at \$10 a week since July, 1963, have emboldened the W.A. Committee to move ahead. One W.A. church has sent a gift of \$104, an anonymous donor has sent \$200 for Home Missions on hearing of the financial requirements. A Sunday School class is making Albany a special offering project.

Last year's Home Mission giving in W.A. was a "best yet." If we are to finance the new work it will need to be better still; already we have signs that it will be. To enter Albany is a call from God to us all. Bruce Clapp, in accepting, says for us all, "We are happy to accept your call to service because we believe it to be the Lord's call."

P.S. — The W.A. brotherhood purchased in April, 1963, a corner site on the main road out of Albany, in the fast-growing suburb of Spencer Park. Though regular meetings have been held since December, 1962, and since September last visiting ministers have gone to Albany once a month or more, the need is for a vigorous, resident ministry to break new ground and inspire the disciples. The church at Albany is 155 miles from our nearest brotherhood congregation, 340 miles by rail, and 250 miles by road from Perth. An architect has been appointed to draw up a master plan for the area of land we hold.



RESTORATION NOW

(1)

No. 13

BY J. K. ROBINSON

Defining Restorationism as the plea and consequent action to remove divisions within the church by restoring the life, doctrines and ordinances plainly revealed in the New Testament, and forsaking those which are not provided for therein, and further relating the term "Restorationism" to the Restoration Movement, known as Churches of Christ, we would make the following points,

How Effective Has Restorationism Shown Itself to Be a Unifying Principle?

1. It has called world-wide attention, in a way no other movement has, to the proposition that the New Testament alone, accepted in a plain and straightforward manner, could lead men to the establishment of a true church of Christ.
2. It has put this proposition into practice and has demonstrated that New Testament churches can be built on the New Testament pattern alone without the aid of additions from sources outside the New Testament.
3. In a time when sects and divisions were defined as right, the Restoration Movement denounced them as sinful.
4. It has never pleaded for unity at any price and has, therefore, made an assault upon unexamined denominationalism.
5. Many of the principles advocated by the Restoration Movement in its earlier years have now won wide accept-

ance in the Christian world; for example, the sinfulness of regrettable divisions in the church; the fact that the basis of unity is to be found in the Bible "rightly divided"; the realisation that the common man can worship and serve God acceptably without the domination of ecclesiastical orders.

6. The Restoration Movement has acted, and still does, as a unifying principle in its emphasis that whatever one section of the church may have to surrender in the interests of unity, it does not surrender it to some other section, but to the Word of God.

Wherein Are Its Dangers?

1. Its plea has a missionary character but the Restoration Movement can be in danger of becoming an end in itself, instead of a means to an end.
2. In this more recent period it has been in danger of organising itself simply as another denomination.
3. There is the danger that while seeking to restore the doctrine and ordinances of the New Testament, the Restoration Movement can fail to restore the devotion, the missionary zeal, and sacrificial service so evident in the church of the New Testament.
4. There is the danger of a tendency to fail to perceive the good in other sections of the church.
5. There is the danger of accepting certain basic doctrines as the sum total of New Testament teaching.

Queensland Women's Conference

The morning session for Women's Day at Conference was an inspirational rally, with all business being conducted in the afternoon. Mrs. Haigh, of Kedron, was President. 182 were present, and greetings were received from Federal Council, Interstate C.W.F.'s, and Sister Win. Walker, missionary on furlough from India. Miss D. Howden, missionary on leave from New Guinea, also brought a greeting.

During the year special emphasis had been made on India's need. \$112.70 was received for the Milk Fund, and \$54.80 for the Orphan Fund.

The Ipswich C.W.F. brought a group item, and the President of General Conf., A. McK. Surtees, brought greetings and offered a prayer of dedication for the new officers. These included: President: Mrs. H. Flint, Redcliffe; Vice-Pres., Mrs. C. Baker, Annerley; 2nd Vice-Pres., Mrs. M. Chapman, Rocklea; Secretary: Mrs. R. Haigh, Kedron; Asst. Sec.: Mrs. M. Burkhead, Wynnum; Treasurer: Mrs. S. Smith, Albion; Asst. Treas.: Mrs. M. Cobine, Sunnybank.

E. T. Hart, of N.S.W., spoke to the Conference on the theme: "By This Shall Ye Know." Mrs. Main, of N.S.W., sang the consecration hymn.

At the afternoon business session, the budget allocation was dealt with and the Brotherhood Centre was included in the allocation. 31 cents in every dollar are to go to the General Fund, and 11.5 cents in the dollar to all other departments of work, including the Brotherhood Centre. Mrs. Hoens, of Ann St., was appointed supt. of the Brotherhood Centre department.

The new Federal Handbook was commented on favorably, and reports were given as to how the book was used in various fellowships.

The Obituary Report was presented. Those called to part with loved ones were remembered and Mrs. Atkins, obituary supt., offered prayer.

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NEW SOUTH WALES

FIRST WEDDING

(North Turramurra, N.S.W.). The first wedding in this church was celebrated in May, when Miss Carol Bills, supt. of the Kindergarten, and daughter of the builder of the chapel, was married to Neil Cowdery. C. G. Taylor, of Chatswood, officiated. . . . On Pentecost Sunday, 80 attended a combined evening service with the local Presbyterian Church, and held in our building. Principal A. W. Stephenson led the worship, the Scriptures were read by a Presbyterian, musical items were presented by one of our own singing groups, and the sermon was preached by Rev. R. King, Presbyterian. Mr. King said he welcomed our recent coming into the district, not as competitors, but as partners, and in this spirit we feel that the unity which prevailed at the birth of the church is being given an opportunity to express itself in the church of today.

MISSIONARY GOING AND COMING

(Albury - Lavington - Wodonga, N.S.W.). Sister Win. Walker showed slides and spoke of medical, educational and evangelistic work in India. . . . Peter Taylor has been accepted for missionary service with U.A.M., and will serve in Kimberleys area, where he will be engaged in translating the Scriptures into the language of these people. . . . Missionary Aviation Fellowship took part in services and showed a film of work in New Guinea. . . . Young people's groups continue actively. Many more girls could be enrolled in Girls' Brigade if transport could be supplied. Val Combridge is Capt. and Veronica Spencer, Lieut. Cadets have Val Combridge as Leader, assisted by Annette Kennedy and Sandra Body. John Aulman is Capt. of Boys' Brigade. . . . C.E. now meets at 4.30 p.m. on Sunday, led by Mr. and Mrs. Craig. . . . The Saturday night Youth Group is being led by Max and Bev. Winch. They regularly visit Barnawartha office of S.I.L., and exchanged visits with Wagga C.Y.F. . . . They attended Inter-Church rallies at Wangaratta and Wodonga, and Dist. Conf. at Yarrowonga. . . . Church members are supporting youth broadcast of "Back to the Bible" over local radio station 2AY. . . . The ministers, John Tudor and Russell Craig, led devotions at Dist. Conf. at Yarrowonga.

LEGACIES PERPETUATE

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HOME MISSIONS

Victoria - Tasmania.

OBITUARY

George Thomas Fitzgerald.

G. T. Fitzgerald was born at Corinda, N.S.W., May 22, 1889, to a Roman Catholic family. At the age of 19 years he accepted Christ as Saviour, and the following year, 1909, he entered the College of the Bible, Glen Iris, Vic. He married Miss Clara Jones at Armadale, W.A.

His ministries were inspiring and wide-spread. He served in W.A., New Zealand, Victoria and South Australia. He preached Conference Sermons in every State in which he ministered.

Churches in which he ministered were: 1912-14, Bunbury, W.A.; 1915-18, Bassendean, W.A.; 1919, Subiaco, W.A.; short period at Mornington, N.Z.; 1920-24, Invercargill, N.Z.; 1924-28, Nelson, N.Z.; 1926-33, Dawson-st., Ballarat, Vic.; 1933-39, Maylands, S.A.; 1939-41, Ponsonby Rd., Auckland, N.Z.; 1941-43, Mile End, S.A.; 1943-46, Stirling-Aldgate, and State Evangelist, S.A.; 1946-50, Edwardstown, Col. Lt. Gardens, Blackwood circuit, S.A.; 1950-52, Box Hill Vic.; 1952-55, Stirling-Aldgate Valley, S.A.; 1955-58, Blackwood, S.A.; 1958, Maylands, S.A. (12 months int.); 1959-60, Clovelly Park, S.A. (12 months int.); 1960-66, esteemed elder at Blackwood, S.A.

George Fitzgerald was an able and fearless preacher. He led many to Christ. Whilst being fearless in presentation of truth, as he saw it, G. T. was a loving friend to those from whom he differed. He was a gracious Christian gentleman. He loved people because

MISSIONARY RALLIES

(Marrickville, N.S.W.). Two missionary rallies have been held. One with Miss Win. Walker, the other with Mr. de Evelyn, of Christian Radio Missionary Fellowship. Tempe has supported these missionary rallies. A young girl in the New Hebrides is being supported. . . . The church is endeavouring to direct the members to the importance of prayer in the life of the church, and prayer meetings of a special nature are being held. . . . Mrs. N. G. Shorey, of Wentworth Falls church, but for many years in membership at Marrickville with her husband, passed away. The services were conducted by Mr. Bedwell, at Marrickville church, where her daughter, Mrs. C. Nutt, is a member. . . . 30 young people met for an after-church "sing-a-long" supper at the manse, and have also conducted a recent gospel service. Led by Trevor Long, youth activities include a "coffee corner," car trial and barbecue. . . . The minister, M. J. Bedwell, attended the 4th Institute of

he loved his Lord. He was very active in his task as an elder of the church Blackwood right up to his sudden death on May 13, 1966. (He had visited ten homes on the day before his home call.) G. T. was active in serving his Lord, and his dear wife, right to his sudden call.

The church feels her loss, but G. T. Fitzgerald has been called from the church militant to the church triumphant. The Maylands chapel was crowded with friends for the service before the earthly house was laid to rest. Our sorrow is touched with a sense of the victory that now is his in Christ.

To his dear wife, to his eight children, Lin, Doug, Keith, Mrs. Jean Thompson, Mrs. Gwen Moore, Mrs. Enid Forbes, Mrs. Nance Pitkin, Mrs. Mary Nankivell (all of whom are in the church), to their loved ones, to 33 grandchildren and two great-grandchildren, we extend our tribute and our sincere Christian sympathy.—Harold G. Norris.

Charles G. S. Daff.

Forty-one years' membership of the church at Gardiner, Vic., was brought to a close by the death on May 13 of Charles G. S. Daff. For many years he served the church as deacon and elder, and for an extended period was also president of the Gardiner Men's Fellowship, and secretary of the Christian Building Trust. He was a humble, cultured, Christian gentleman, loved and honored by a wide circle of friends. He was a Master at Wesley College from 1906 to 1951. The sympathy of the church is extended to his widow, Mrs. Dorothy Daff, and his sons Gordon, Russell and Graham, and their families.—L.E.S.

Scientific Studies for the Prevention of Alcoholism at the University of Qld. . . . A young University student recently made his decision, another young man has been received into the church and another baptized.

GOD STILL LIVES

Some neo-theologians said
That God is dead;
But stripping off the mask,
We ask,
Whose God is dead?
Perhaps a man-made god should die,
So let him lie.
Try not their god to keep,
Nor weep;
Just pass him by.
Rejoice with me, my God still lives,
And life he gives.
These men speak not for me,
You see,
Nor God, who lives.
—Carlton C. Buck,
"The Christian."

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AS FULL-TIME CHURCH WORKERS

BY BETTY DODDEMEADE

If the outreach of the church is to keep pace with the growing population, if it is to be adequate in the secular world of today, then it needs to utilize its "woman power" more than it has done in the past.

Christ taught the equality of male and female in spiritual matters, and God made woman as a "helpmeet" for man.

Many people have the false idea that the Deaconess, that is, the trained woman Pastoral Assistant, Christian Social Worker, or Trained Full-time Woman Worker in other spheres of work within the church, is trying to usurp the place of the minister.

This is not so, as she is in actual fact only assisting the overburdened pastor in the day-to-day work of the local church, or in one of the brotherhood departments, contributing to the spiritual and physical succour of God's children.

But let us consider the Deaconess in the local church. The trained woman church worker can assist the minister in:—

- (a) Hospital visitation.
- (b) Visiting widows and shut-ins.

Miss Doddemeade is a Western Australian, and is associated with the Mildred Parker College for Presbyterian Deaconesses in N.S.W.

- (c) Personal counselling.
- (d) Conducting women's meetings, Bible study groups, youth groups, Scripture classes.
- (e) Preaching occasionally, thus relieving the minister so that he may have a time of refreshing or attend another preaching assignment.
- (f) Training of lay-people and leaders for their tasks.

Many are the times the busy minister realises the need to visit people in their homes, but just cannot break into his full day's schedule. Particularly in the case of visiting women, the understanding Deaconess may be confided in more readily than the minister, simply because she also is a woman.

The minister and his pastoral assistant, should be able to discuss pastoral problems and work as a team. She should be able to support and uphold the minister in his work at all times.

In Churches of Christ we use our lay-people to the utmost, and it is good that all should share in the work of the church, but what spare time has a business man, a professional man, or a tradesman these days, and what spare time has a busy housewife with a family? The spare time they do have should be spent, I feel, as a family group in the enjoyment of each other's company.

Even with a minister and full-time woman church worker, there will be numerous avenues still needing the consecrated efforts of the sincere lay-person.

There is also the position of the young church in a new area, left without a full-time minister, which can be greatly helped if there is someone able to devote her full time to its needs until such time as the church can afford a pastor.

Many possibilities present themselves in this new avenue of opportunity within Churches of Christ in Australia.

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AM



THE "CHRISTIAN" GOES TO . . .

A COMMEMORATIVE DINNER

Just ten years ago Gideons International commenced their Australian activities. During that time they have distributed, free of charge, one million copies of the Scriptures in hotels, motels, hospitals, schools and prisons.

To commemorate the distribution of the millionth copy of the Bible a dinner was held at the Hotel Canberra, with representatives from "Camps" in various parts of Australia, together with representative parliamentarians, and church leaders.

A tastefully prepared souvenir menu gave guests useful information. Firstly, they were to be regaled with lobster cocktail, fillet of sole, baked fillet of beouf aux champignons, strawberries and cream, and coffee. There were also lashings of fruit juice, and an unusual absence of hard liquor for a Hotel Canberra function. The menu also charted the programme for the evening and gave an interesting resume of Gideon activities.

During the meal copies of the Bible were presented to C. F. Adermann, representing the government, and Mr. Calwell and Mr. Whitlam representing the opposition. Earlier in the day, at Parliament House, the Gideons had been received by the Prime Minister, and had presented him with a special gold covered commemorative Bible. Other guests were given suitably inscribed copies of the New Testament in red leather binding, and bearing the Gideon symbol of pitcher and torch.

The National Vice-President of Gideons, Mr. Robert Hartley, told of the life and work of Gideons International. As we were still eating, and he was most anxious that we continue to do so, he set us at ease with a story of two cannibals. One cannibal said to the other, "I just can't stand my mother-in-law." The other one replied, "Well just eat your vegetables then!"

He told us that 66 years ago the first Gideons began leaving Bibles at hotel reception desks, and later in guests'

lounges. Later the policy was to try to put a Bible in every hotel room in the world. 60,000,000 Bibles have been distributed in 73 different countries.

In Australia, as elsewhere, Gideons is an association of Christian business and professional men. There are 35 "Camps," as local groups are called, with a total membership of 470. The ministry of Gideons in Australia is to place Bibles in hotel and motel rooms, to give New Testaments to members of the services, and to high school students, and to present white-bound Testaments to nurses. The latter activity has been assigned to the Gideons Auxiliary, consisting of wives of Gideons.

More recently Gideons have been placing Bibles in prison cells. 1,000 were distributed in the Long Bay gaol in Sydney. The secretary of the organisation has a thick file of letters of appreciation from persons who have found the Gideon Bibles an answer to some particular felt need in time of crisis.

Among "Camp" representatives at the dinner were Mr. and Mrs. Powell and Mr. and Mrs. Blyth, from our Wagga church.

Each of the guests was cared for by a member of the central executive. We asked our own personal host if there was likely to be a move to place modern translations of the Bible in hotels. We suggested that large numbers of the travelling public no longer have a nostalgia for the stately cadences of the Authorised Version, and would find much of it unintelligible, whereas a modern translation would largely overcome this problem. He told us that there had been many discussions on this point, but that they had broken down through lack of agreement on which of the many translations to use.

It was a dignified and gracious occasion, warm with sincere Christian fellowship, and we were pleased to have been included.

—G.R.S.

QUESTING

WITH

A. E. WHITE



If Jesus observed the seventh day as the day for worship, why don't we?

This question was provoked because a local council decided to permit Sunday sporting activities in arenas under its control. When the church was able to exercise strong influence it called for a Christian Sunday. The church is too weak, politically, to be heard in calling for a Christian Saturday. We shall have our strength tested in maintaining what there is left of a Christian Sunday.

Not that this would stand against a Christian conscience. If there were sufficient reason for changing the day, the Christian would have to make the change and suffer whatever inconvenience or disadvantage it might bring him. But there is no reason at all to change the worship emphasis to Saturday.

Jesus observed the Sabbath (the seventh day) because it was a part of the law which he observed so faithfully. The law of Moses was fulfilled in Christ and is no longer binding. We observe Sunday (the first day) because it commemorates the resurrection of Jesus from the dead, and because it witnesses to a relationship with God that is characterised by grace rather than by law.

The earliest reference to the Lord's Day is in Rev. 1: 10, but by the early part of the 2nd century it was generally observed by the Christian church, at least throughout Asia Minor. Ignatius said that the Christians were no longer "sabbatizing" but kept the Lord's Day.

This does not mean that there was a simple transference of the restrictions of the Sabbath to the Christian Sunday, although the church sometimes acted as though this had happened. The Lord's Day is a day to remember Jesus in such a way that every day will be lived in his presence. It is a day of worship and a day of rest.

We need one day in which to recover our physical and mental powers. The O.T. Sabbath restrictions no longer apply and Jesus himself showed how impossible it was to apply them literally. I don't take an ox to water on Sunday, or pull him out of a well. I don't own an ox! But we all have some duties to perform even on a day of rest, even if we are not milkmen, telephone operators, train and tram drivers, or nurses.

The Sabbath was made for man and guarded by law. The Lord's Day is a gift of grace that can be used to enrich our lives. But the moment we sit in judgment on others, or impose our day upon them, we may injure the day even more than the world can do by its increasing attempts to secularise and commercialise it.

LETTERS FROM TERTIUS . . .

AGENDA FOR THE CHURCH

TO THE EDITOR,

There was no lodge meeting the other night so my wife dragged me to the discussion group. Some of them were saying that the church is behind a sort of pious curtain and doesn't know much about the world. One man said that the church was answering all the questions that people weren't asking. One character said that he read in a book that the world ought to be allowed to write the agenda for the preaching and the action of the church. I wasn't too happy about that. But it stuck in my head, so I wrote down what sort of agenda the world might write for the church.

It ended up something like this. Slums, aborigines, flat dwellers and other troglodytes, delinquency, labour-management relations, class distinction, colour, automation and human life, time payment, conscription, hunger, loneliness, old age, prisons, alcoholism, emotional disturbance, narcotics, unmarried mothers, marriage problems, politics, economics, conditions of employment, use of leisure.

The larger the list grew the more certain I became that the church ought to stick to reading the Bible, and singing hymns, and saying prayers, and going to church on Sunday, and saving the souls of any of the benighted who might be snared to coming to Sunday night services.

How would the editor like the world to write the agenda for the "Australian Christian"?

TERTIUS.



SPOTLIGHT ON A.C.T. . . .

CAPITAL RESOURCES

The Woden Valley satellite community grows apace. There are now one high school and three primary schools functioning in the area, with two more primary schools to open in the next term. Lyons, where the church site is, is already almost full of houses. Chifley, the next suburb south, has houses springing up daily like mushrooms. The same applies to Garran, opposite to Lyons, across the Valley.

The South Canberra Church of Christ manse has been handed over by the builder, and the Lawtons are about to move in. Tenders have been called for the erection of the church building, and they close on May 25. It is hoped that building will commence almost immediately.

By the time the buildings at Lyons are completed the Canberra church

will have saddled a debt of just under \$60,000, including the debt on the present church buildings. The congregation have happily accepted this responsibility and offerings are increasing steadily.

As well as the normal run of duties, Mr. Stirling and Mr. Lawton have visited together 181 church families. Morning services have been packed and there has been an average of 120 at the evening services.

The church is united and devoted to the cause of Christ, and it warms the heart to see the excellence of the Christian witness of the people in the community.

Mr. Lawton has been added to the panel for the broadcast of daily devotions and Christian News Review from 2CA, and is proving a competent broadcaster.—G.R.S.

NOLLAMARA TENT MISSION

(W.A.). The church engaged in a tent mission, April 17-May 15, with its own minister, J. K. Bond, as evangelist, and John Timms. Despite unfavorable weather conditions, many unchurched came to hear the gospel, and responded. There were 67 public professions of faith, which included 29 first commitments. Several have been added by baptism and more are awaiting baptism. Mr. Timms addressed each Lord's Day morning service, and the highlight was when, without any emotional stirring, a number responded for a closer walk with God. The Lord's Day following the completion of the tent mission, both services were packed to capacity, with further baptisms, and two decisions at night. The thankoffering is expected to cover the cost of the mission. . . . The church has been uplifted and challenged. There is still a real place for this type of evangelism today, not just because of the new folk won, but also for the teaching and challenge that comes to the local church.

FROM EAST VIC. PARK

(W.A.). Youth held a film night recently in aid of the Youth Project. The minister, Ian Allsop, travelled to Albany to conduct services. We had Mr. and Mrs. Brian Kidd, and family, meeting with us, Mr. Kidd taking morning services on May 1. . . . C.W.F. went to Bible House to B. and F. B. S., at which a member of the Society gave a talk. . . . Several members have been in hospital for operations. . . . Mr. Walkington was speaker on May 29. . . . Mrs. Mill and Mrs. Walter have been helping at Youth Camp at Waterman's Bay.

TARGET FOR MISSIONS

(Harlaxton, Qld.). The church project for the year is \$2,000 for Overseas Missions. . . . Margaret St. and Harlaxton Mother's Day tea was provided by C.M.S. Men conducted evening service on Mother's Day. . . . Happy Hours programme was conducted by Youth Director, A. C. Male, May 23-26. Average attendance 80. A. C. Male spoke at both services on Youth Sunday.

"TWEENAGERS"

(Qld.). The Qld. Director, A. C. Male, led the State's first "Tweenagers" Camp over the May school vacation at the Caloundra Youth Centre.

"Tweenagers" is now a new word in our vocabulary for the in-between age group of 13 to 15 years. This group is no longer children, and are not yet young adults, an all important age group. Forty were in camp, including leaders and cooks, from Tuesday to Sunday.

The mornings were given over to devotions, singing and studies, which were entitled "Look Out For Your Outlook." Afternoons were filled with sports, swimming and hiking. And the day concluded with films, concert, mock court, etc. In every aspect the "Tweenagers" shared wholeheartedly. The leaders chose a Master "Tweenager" and a Miss "Tweenager" '66 (Nigel Shepherd and Barbara Stedman), these excelling in every phase of camp life.

The communion service in the open air chapel on Sunday concluded with three decisions for Christ.

The campers had a word which sums up for them the whole camp and their experience—"colossal."—B. A. Roberts.

BUNDABERG NEWS

(Qld.). Well organised B.S. picnic was enjoyed by many parents as well as scholars. Mother's Day programme was presented by B.S., and C.W.F. arranged mothers' tea and film before gospel service. . . . Dr. Jauncey preached on July 15. Mr. and Mrs. A. Lassig showed slides from overseas tour. . . . young people have recently decided for Christ and been baptized.

BUILDING FUND RECOMMENCED

(Dalby, Qld.). The annual meeting decided to recommence the Building Fund. H. Chilcott and J. Lunn were re-elected as deacons. . . . Services have commenced once a month at Tara, in conjunction with the Baptists. . . . Women's Fellowship received \$23 for the Milk for India fund. . . . One lady confessed her faith on May 22. Mrs. Weedon and Miss Weedon were visitors from Kingscliff.

MINISTERS

R. E. PRITCHARD FOR BENDIGO

(Vic.). The church is greatly encouraged by Roland E. Pritchard's acceptance of invitation to minister here. His ministry will commence in Jan., 1967. . . . Tenders have been called for extensions to Bendigo chapel. This is a Centenary project. . . . Norman White, wife and family motored to Bendigo, May 28, to show film on all aspects of Churches of Christ brotherhood work. The retiring offering was for Freedom from Hunger. It is a wonderful film. . . . Harold Gross spoke at Kangaroo Flat and Bendigo on Christian Union and the work of the Uniting Committee. . . . M. Drake devoted his vacation to work here, and is highly commended for his work. . . . There were three baptisms on May 29. . . . Plans for Centenary, Oct. 29-Nov. 6, are well in hand. An appropriate booklet is being compiled. . . . Spring Gully young people conducted their first fair and raised \$45.20. . . . C.N.D. Conf. Pres., Eddie Mott, visited Bendigo and Camp Eppalock, with his Executive Committee.

NATIONAL DIARY

JUNE: VICTORIA
10-13—Christian Youth Fellowship State Commission.
19 - July 31—CHURCH AND LIFE MOVEMENT GROUP MEETINGS. Nation-wide weekly broadcast. Associated programmes on Radio and TV.

NEW SOUTH WALES
10-13—B.S. Workers' Fraternal — Camp, "Greenhalgh," Lake Illawarra.
22 —"Christian Life Crusade" begins in local churches — and church "home-groups."

SOUTH AUSTRALIA
1, 8, 15, 23, 30—Marriage Guidance Course.
11-13—Youth Choir at Bordertown.
24-25—Edwardstown: Church Life Conf.
26.....—Prospect: 73rd Church Anniversary. Hindmarsh: 11th Church Anniv.

QUEENSLAND
10-13—Youth Convention, Caloundra.
17 —Combined Metropolitan C.Y.F. Meet., Ann St.

WESTERN AUSTRALIA
11 —Men's Basketball Exhibition Night, Perry Lakes Stadium.
13-17—Annual Ministers' Convention, at Congregational Camp, Roleystone.

BABY'S 50TH BIRTHDAY!

(Boondall - Zillmere, Qld.). Boondall is the baby of 84-year-old Zillmere, Queensland's oldest Church of Christ, pioneered by evangelist Stephen Cheek. Boondall celebrated their 50th birthday this month, when Keith Albury, one of our deacons, drove some original Sunday School scholars, in a vintage car, to a packed gathering, in which many pioneers were present. Alderman Davis addressed a tea gathering of over 100, himself being an original S.S. scholar here. A thanksgiving offering was received towards the payment of two new electronic organs, which have just been purchased by the circuit, one for each church. State Conf. Pres., K. Burkhead, preached at both morning services of anniversary, and Ron Holt, our minister, preached to a capacity congregation of 111 at a combined circuit evening service, at which David Morgans made the good confession. . . . Two young people were recently baptized at Boondall. Recent circuit visitors have included Dorothy Howden, missionary from N.G.; Aral Smith, who served at Carnarvon, and Mr. and Mrs. Stow, from North Parramatta, N.S.W.

DIAMOND JUBILEE

(Hornsby, N.S.W.). This church had a humble origin in the home of the late Mr. and Mrs. Cresthwaite, about July, 1906, when the Lord's Table was set up. On May 28 and 29, the church came together to honour this humble beginning with the Diamond Jubilee celebrations of the church.

D. A. Oldfield, the minister, chaired the anniversary tea for 150 on the Saturday. R. Hilford (immediate past preacher) led in grace, greetings were brought by Mrs. C. J. Mackenzie, C.W.F. Pres., and C. Cole, General Conf. Pres. J. V. Ellerby (church sec.) gave a brief outline of the history of the church. Opportunity was taken to honour Miss E. Tewksbury for her services over the years in arranging the flowers in the chapel, but is not able to do so now. Mrs. Ron Bartholomew, C.W.F. Pres., presented her with a sheaf of flowers on behalf of the church.

An evening musical programme was arranged by T. Smith (musical supervisor of the church). Ron Bartholomew (church elder) was compere. Guest preacher on Sunday morning was E. T. Hart (Conf. Sec. and Social Service Assoc. Director). D. A. Oldfield was evening preacher. Guest soloist was A. Curre.

MISSIONARY VISITOR

(Scarborough, W.A.). Miss Hazel Skuce, missionary on furlough, addressed the church on work in India. . . . Dr. Geoff. Hall spoke to a Ladies' Fellowship evening on cancer detection for women. . . . Helen Davey and Ken Ryles have returned from the National C.E. Convention in Tas. . . . Plans for a mission, to be held by Scarborough in September, are under discussion. . . . A "bring and buy" social, organised by C.W.F., raised a good amount for the new missionary project. . . . Two demonstrations on electric organs were given at after-church fellowship evenings, with a view to purchasing. . . . Mr. and Mrs. Bert Hutchison recently celebrated their golden anniversary and were presented with a bouquet of flowers by the church.

BORDERTOWN/KANIYA JUNIOR CAMP

(S.A.). Camping and study was enjoyed by 75 Juniors, leaders and cooks at Hall's Gap, Vic., from May 14-20. Leaders included Reg Bolduan (Kaniva), Don Oakes (Bordertown), Graham Lawrie (Keith), Bill Compston, Doug. Smith and Robt. Collins, C.O.B. The theme was "God's Children Pray." Only the beautiful Gramplains could create the atmosphere that prevailed. . . . The expression work was very well done, when one realises that the children were aged from 9-13 years. They made wooden crosses and clay figures amongst other things. Night programme included games, films and singing. Recrea-

tion activities were in the hands of Robin Maddern. A camp concert was presented on the last night. . . . A time of rich fellowship has been shared by Bordertown church with Malcolm Gray (C.O.B.). He preached on May 22 and 29. Together with Don Oakes, he held cottage fellowship meetings, a social and womens' afternoon meetings. His inspiring messages were greatly appreciated by the church. Ken Maddern, also home from C.O.B., conducted a mid-week fellowship night. Church held after-church fellowship to bid farewell to Malcolm Gray.

PEA PICKING FOR THE LORD

(Murwillumbah, N.S.W.). The members of the church had a novel way of raising funds for their church during May. The well known Bartrim family planted 2½ acres of peas on their farm at Condong and, through a united effort of all church members the motto of "Many hands make light work," was carried out. During the picking of the peas it was noticed that many members attending church were seen to be trying their best to straighten their backs, and for many there were aches and pains all over. However, everyone agreed that their effort was worth while, as the amount of \$800 was raised from the pea harvest, which will go to the Murwillumbah church. This could be a lead for other churches.

N.S.W. PRAYER LIST

Continue in prayer with us that God, through the power of his Spirit, will give direction and blessing —

1. To the N.S.W. Home Mission activities — and also to preachers serving faithfully in unspectacular fields, not only in N.S.W., but throughout our vast Commonwealth.

2. To Woolwich College students, as they labour diligently in student-ministries, that courage and understanding may be given them — that the promptings of the Holy Spirit may result in souls being won and nurtured.

3. To the Pendle Hill Boys' Home and those serving — and also to the Young Men's Hostel at Marrickville in its splendid task.

4. To the Aborigines Mission work at Balladoran, N.S.W. — and Gilgandra church in its efforts to assist in this nearby field of opportunity.

5. To the "Christian Life Crusade" in N.S.W. churches as it gives specific emphasis to our own Movement in relation to the Church and Life Movement throughout Australia.

6. To the planning and preparation for the coming N.S.W. Youth Conference Evangelistic Effort — "Crusade '66" — August 23-27.

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Word Studies in the New Testament

No. 31 — JOY :: RANDALL T. PITTMAN

Vivid emotion of pleasure, gladness. From Old French *joie*; Latin, *gaudia*.

In the Authorised Version a translation of

(1) *agalliasis* in Luke 1: 44. This word is also translated "exceeding joy" (Jude 24); "gladness" (Luke 1: 14; Acts 2: 46; Heb. 1: 9). It is from the verb *agalliao*, "rejoice greatly." The noun is not found in secular writings, but it is in the Septuagint, chiefly in the Psalms, often coupled with *euphrosune*, gladness. The "oil of gladness" in Heb. 1: 9 is an allusion to the ceremony of anointing in Old Testament times. See Ps. 45: 6, 7. Cf. Heb. 12: 2.

(2) *euphrosune* in Acts 2: 28. This word occurs in one other passage (Acts 14: 17), where it is rendered "gladness." It is from the adjective *euphron*, cheerful. It was used by Homer and others in the sense of "mirth," and was personified as one of the Graces. In the fourth century A.D. it was used in a Christian letter as a name.

(3) *khara* in over fifty passages. It is related to the verb *khairo*, which appears seventy times in the New Testament. Both are found in secular Greek. Sometimes the noun was used as a proper name, a practice still in use in the English translation. In Modern Greek it means "joy," sometimes "a festive occasion." The word was common in the Septuagint, but as with many other words it took on a higher meaning in the Christian vocabulary. In Acts 20: 24 the words "with joy" are omitted from Revised Texts. In 2 Cor. 1: 15 some Texts give *khara* (joy) where the Received

Text has *kharin* (grace or benefit). Some Texts have *kharin* in Philomon 7, but the weight of authority supports *khara*.

Christian joy is the response to the "glad tidings of great joy" announced to the shepherds by an angel concerning the birth of Jesus. It is exemplified in the life and teaching of our Lord. Though in one sense he was the "Man of Sorrows," a serene joy, based on his intimate fellowship with the Father, was manifest throughout his life. He said to his disciples, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full" (John 15: 11). See also John 17: 13. These utterances were made shortly before the crucifixion.

Special prominence is given to joy in the Gospel of Luke. The noun appears eight times, and the verb twelve times. Joy is a characteristic of the early Christians, as can be seen in "Acts," and the note of joy is strong in the Epistles. Joy is a "fruit of the Spirit" (Gal. 5: 22). It is inspired by the Spirit (1 Thess. 1: 6). "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Spirit" (Rom. 14: 17). Paul exhorted the Christians at Thessalonica to be "always joyful" (1 Thess. 5: 16), even in the midst of suffering.

By metonymy, the word "joy" is sometimes used of the person or thing that causes joy. See Phil. 4: 1, "Therefore, my friends, beloved friends whom I long for, my joy, my crown, stand thus firm in the Lord, my beloved!" (New English Bible).

• ABORIGINES MISSIONS

BY MASTON BELL

WHAT IDENTIFICATION CAN MEAN!

A Church of Christ missionary and his wife, mother of four young children, working with another mission, were scheduled to share their fellowship in a meeting 75 miles from the home base.

A young married native woman on whom she called, en route, asked if she could go to see her mother in the town where the meeting would be held. Upon arrival, the mother was found rolling drunk. She sat in the meeting subjecting the group to some disturbance during the proceedings.

At the end of the meeting the young

married asked if her mother could go back with them to her home. While the miles were passing, the old mother was forming her own conclusions. When her journey ended, she said she didn't love many people, but could she give the missionary lady a kiss?

Quite naturally, reacting in the flesh, the missionary at first recoiled, thinking, "Oh, no, Lord! Preach to them, yes! Hand out clothing, yes! Share their problems with them, yes! Even arrange a bath, a meal and a bed! But a kiss from a slobbering drunken woman...?"

Then, quick as a flash, she surrendered. "If it's for you, Lord, yes!"

That kiss brought tears to the eyes of the young native married daughter, and a bond that is opening wide a door for the gospel. No doubt, too, the heart of the mother is drawn toward the missionary's Redeemer.

Missionaries on our own fields testify to other repugnant circumstances through which Christ has become known and real, to men and women now gloriously saved.

What does this mean to you and to me, dear reader, in our identification with our dedicated missionaries, and through them, with these people? A casual prayer, perhaps? An occasional dollar in the plate? Or a determination to real involvement in the missionary enterprise at home and abroad?



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• OVERSEAS MISSIONS

RESIGNATION

The Federal Overseas Mission Board has accepted the resignation of Sister W. Walker from the Indian Missionary Staff. She has resigned and will marry C. G. V. Thomas, formerly a missionary in India, and now minister at the Chelsea church, Victoria.

Sister Walker served in India from 1945 until 1956, when she remained in Australia until 1961. She went back to India in February of that year, and returned to Australia in September, 1965. Since then she has been on furlough and has deputized in all States except W.A. She was planned to return to India on June 6.

Sister Walker is greatly loved by the Indian people, and when she returned to the field in 1961 they said, "The angel is walking on the hospital compound again."

On behalf of our Australian churches we say "Thank you" to Win. for the valuable years of service she has given, and pray for God's richest blessing upon her and Mr. Thomas as they commence a new life together.

FOOD FOR INDIA

Ray Veal has advised that he has been given authority to import as much wheat as possible, and without an Import Permit. The only condition is that it is for free distribution to the poor and needy without respect of race, caste or creed. It should be understood that the Chief Controller of Imports and Exports in New Delhi has advised that the import of food for personal consumption is not allowed, it must be for free distribution to the poor without any discrimination. Food may be sent to missionaries and other individuals through the post and will be admitted duty free if the value does not exceed £2/10/- stg.

As regulations must be observed, items of food intended for a particular person cannot be accepted by State O.M. Committees for shipment to India, these must be posted.

Alternative arrangements are being made to ship several tons of milk that was to have left with Miss Walker, and due to the splendid response of our Australian churches to the Wheat for India appeal, another consignment of wheat will be forwarded when requested by our brethren in India.



Our Authority and Guide

NEWS ROUND-UP

RETURNING FROM FURLOUGH

The Combridge family have arrived back in the New Hebrides after furlough. Travelling with them was Sister M. Barton, from Port Lincoln, who will serve for six months as a voluntary worker at the Ndui Ndui Hospital.

Sister Janet Hunting and Miss D. Howden have returned to New Guinea, after six months furlough in Australia.

PROGRESS CHUNGRIBU - NEW GUINEA

The work at Chungribu is progressing slowly, despite active opposition from Satan. Cargo Cults and spirit worship are very strong, and many Christians are connected in some way with these. Because of this, church services have been small in the villages, and co-operation from the villagers has been at a minimum.

A pastors' school has been started on Fridays for those interested, and the men attend regularly. Studies include: Old Testament, New Testament, Practical Church Work, New Testament background, and Bible stories with illustrations for use in evangelistic meetings. This school is a real thrill to conduct, and is filling a desire in the hearts of these young Christians. We are looking forward to greater blessings in the future.

Prayer meetings are held in two centres weekly, with good attendances from non-Christians. We pray the Holy Spirit will convict the Christians of their need for prayer and Bible study. Services are held in 4-6 centres each Sunday, with four local Christians preaching once a month. Approx. 300 people are reached each Sunday with the gospel. The church recently elected an indigenous elder, a very fine Christian of long standing who has recently returned to the Chungribu area.

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 David Morgans, Jacqueline Bonnar, Boondall - Zillmere Circuit, Qld.
 Peter Trebbin, Denise Virtue, June Walker, Glenys Hay, Marilyn Porter, Bundaberg, Qld.
 Suzanne Goudie, Leonie Doolan, Des. Doolan, Bendigo, Vic.
 Robert Anderson, John Chard, Gaylene Penny, Heather Thaxton, Christine LeRaye, Torrensville, S.A.
 Gerry Thomas, Dandenong, Vic.
 Mrs. A. McCreddie, Ronald Wade, Mrs. S. Brooks, Padstow, N.S.W.

MEMBERSHIP

Jack Crimmins, Sandgate Assembly of God; Mrs. Doyle, Baptist Church; Mrs. Elaine Fletcher, Stafford - to Boondall - Zillmere Circuit, Qld.
 Richard Blake, Kedron, Qld., to Marrickville, N.S.W.
 Dr. K. Crowley, and Mrs. Crowley, Broken Hill to Ascot Park, S.A.

CHANGES OF ADDRESS

R. V. Amos (minister, Surrey Hills, Vic.), 10 Warrigal-rd., Surrey Hills, E.10. Phone 83-9509 (Melb.).
 S. A. Crouch (minister, First Christian Church), Apache 73006, Oklahoma, U.S.A.
 R. W. Lawton (assistant minister, Canberra church), 4 Marrawah-st., Lyons, A.C.T.

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14 Elm-rd., Glen Iris, Vic.,
 — is vacant from June 7 to Sept. 28, 1966. Would someone in our brotherhood like a holiday in a lovely home and district. For particulars contact Mrs. M. Morrison, 20 Kalang-rd., Hartwell, Vic. Phone 29-3924.

CAULFIELD CHURCH (Vic.) (Bambra Road)

HOME COMING SERVICES

JUNE 19.
 11 a.m.—Speaker: R. C. McKENZIE.
 3 p.m.—P.S.A. Speaker: Mr. CLEM CLACK, "New Trends in the Middle East" (Illustrated with excellent slides).
 5 p.m.—FELLOWSHIP TEA.
 7 p.m.—GOSPEL SERVICE. Speaker: F. A. YOUENS. Musical Items arranged by Valentine Woff. Cordial Invitation to All.
 Secretary: G. W. Lees; 211-6575.

Mr. and Mrs. Parry, Richmond to Chelsea, Vic.
 Mr. and Mrs. W. Lyon, Rivervale to Kalgoorlie, W.A.
 Miss Cherylun Durbridge, Kalgoorlie to East Vic. Park, W.A.
 Christopher Jeffery, Mrs. G. Allatt, Gardiner, Vic.
 Mr. and Mrs. Ron Gilbert, West Preston to Doncaster, Vic.

MARRIAGES

Dorothy Randall to Neville Munyard; Maureen Seamer to Geoff. Daniels, Springvale, Vic.
 Jean McGlashen to Leslie Aldridge, Albury, N.S.W.
 Colleen Carney to Geoff. Pilsbury; Janice McLennan to Barry Easther, Margaret-st., Launceston, Tas.
 Mrs. Doris Cross to E. P. Verco; Gwen Biddle to Erol Carson, Bordertown, S.A.
 Marjorie Herrmann to Barry Schmitke; Coral Littlejohn to Tony Babavorich, Boondall - Zillmere Circuit, Qld.

DEATHS

Mrs. G. Bowron, Margaret-st., Launceston, Tas.
 Mrs. N. G. Shorey, Marrickville, N.S.W.

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SPRINGVALE CHURCH (VIC.)

25th Anniversary

JUNE 19, 1966

11 a.m.—Communion Service. Speaker: A. R. Lloyd (Conference President).
 3 p.m.—P.S.A. Speaker: E. W. Roffey.
 7 p.m.—Gospel Service. Speaker: E. W. Roffey.

All past members and friends invited to share in these meetings.

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DEATH

EDWARDS (Prossor), Alice Emily.— On May 25, passed quietly away at her home, Red Hill South, Vic., loving wife of Kenneth Reuben, beloved daughter of May and the late Norman Prossor, loved sister of Marjory (dec.), Dora (Mrs. Brown), Bernard, Cecil, Rex, twin of Norma (Mrs. Bright), Sidney, Laurence, and Dawn (Mrs. Newman); loving sister-in-law of Norman, Phyllis, Betty, Coral, Leslie, Marjorie, Marian and George. "Peaceful rest after weariness."

IN MEMORIAM

GREEN.— In loving memory of a dear wife and loving mother, Alice Edith, who was called home June 12, 1964 "Treasured memories."

—Inserted by Reg., Max. and Barry.

POTGIETER.— Sacred to the memory of my dear youngest grandson, Murray, called home suddenly June 6, 1964, also my dear eldest son, Roy, called home suddenly, Nov. 14, 1961. "In God's care." —Inserted by their devoted "Grannie" and "Mater," Ida. M. Potgieter.

WUNDERLICH (Steffensen). — In loving memory of our beloved cousin, Elsie, called home June 8, 1964. "In God's care."

—Inserted by Elvia and Jim Campbell and family, Wangaratta, Vic.

APPRECIATION

GRAHAM.— Mrs. ROSS GRAHAM, daughter and son-in-law (Mr. and Mrs. Hedley Cullen) wish to sincerely thank kind friends for expressions of love and sympathy shown in so many different ways, at the sad loss of a dearly loved husband and father. Please accept this as our personal thanks as so many addresses are unknown.

SILVER WEDDING

THOMAS - TAYLOR.— Anne and Glenan have much pleasure in announcing the 25th anniversary of their wedding, celebrated at Northcote Church of Christ, Vic., June 14, 1941, by W. T. Atkin. 15 Netherlee-st., Glen Iris, Vic.

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POLES CELEBRATE MILLENNIUM

(Warsaw). Poland's Roman Catholics at the beginning of May celebrated the 1,000th anniversary of the country's Christian history with mass demonstrations of lay piety, elaborate ceremony, a note of forgiveness toward their German neighbours, and only a slight let-up of church-state tensions.

The major observance at Czestochowa, centred around the world-famous national shrine of the Black Madonna, closed with the theme of Christ's words, "A new commandment I give you: that you love one another."

Poland's other churches, through their Ecumenical Council, plan to mark the 1,000th anniversary with special services on June 12. The chief of these services is to be held in Warsaw's Holy Trinity Lutheran Church.

(The office of the American evangelist, Billy Graham, in Atlanta, Georgia, announced that he would go to Poland in late September "at the invitation of that nation's Protestant Churches, to help them celebrate" the millennium. It said the invitation was issued by the Baptists of Poland, but endorsed by the Lutherans, Methodists, Reformed, and the United Evangelical Church.)—E.P.S.

TO SCHWEITZER'S HOSPITAL

(Warsaw). Poland's Evangelical Church of the Augsburg Confession has received a letter from the daughter of the late Albert Schweitzer expressing thanks for its contribution of medical supplies valued at more than \$3,400.

The possibility of sending medical supplies manufactured in their own countries to Dr. Schweitzer's Lambarene Hospital in Gabon, West Africa, has been the positive outcome of the efforts of Lutheran churches in some East European countries to find a way to contribute to Christian programmes overseas.—E.P.S.

EVANGELICAL FELLOWSHIP BELGRAVE HEIGHTS CAMP REUNION

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VICTORIA

MILK FOR INDIA

(Vic.). A cheque for \$1,000 has been received by the Rev. Frank Byatt, Secretary for Inter-Church Aid, as the result for the Appeal for Milk for India conducted in the Coles Food Stores and Dickens Supermarkets in Victoria.

\$750 of this has been sent to the Food for India Committee. The remaining \$250 will supplement the contribution of some \$110,000 raised by the Australian Council of Churches, \$46,000 of which is Victorian giving. 200 tons of powdered milk have already gone or are in despatch to India.

Mr. Byatt said this will be distributed to relieve 1 million famine victims through the 7,000 relief centres established by the Indian National Christian Council.

CHURCH IS 98

(Collingwood, Vic.). The 98th church anniversary was celebrated on May 29. The speakers for the day, J. Turner, Doug. Nicholls and L. Crisp, each gave a challenging message. The thankoffering was \$220. . . . A special family service was conducted on morning of Mother's Day, with many parents and friends in attendance. . . . Ladies of the C.W.F. attended a missionary night at the invitation of Collingwood Baptist Church on May 10. . . . The C.E.'ers joined with the "regulars" for the weekly prayer and Bible study meeting at the home of Mr. and Mrs. Cordingley.

FAMILY NIGHT

(Redcliffs, Vic.). The monthly Family Night service was conducted by the Reading and Ivan Milne families. . . . B.S. picnic was held at Karadoc. . . . Special offering for Wheat for India was \$147. B.S. and C.W.A.F. also made donations, and ladies also sent a cheque for Milk Appeal. . . . Many members have been on holidays, a number going to North Queensland.

HOME AND FAMILY MONTH

(York-st., Ballarat, Vic.). There was a special service on Mother's Day, and B.S. anniversary scholars shared in the play, "A Life to Give." Guest speaker was Albert Graham. A Marriage Commemoration service was held on May 15, with an after-church social hour, followed by a cup of tea. Mr. Street was in charge of Junior Camp at Hall's Gap, May 16-19, in conjunction with other churches. This successful venture will

become a regular venture. At Camp Echoes, on May 22, some Junior campers took part. Endeavourers were responsible for fine Billy Graham film, "World Fair Encounter," on May 28. . . . At the family tea on May 29, the guest speaker was Neville Muir, from Ivanhoe. He showed slides of trip to America. Visitors took part in gospel service. . . . Ladies' Evening Fellowship birthday was held on May 16. Mrs. Heard, C.W.F. Pres., was speaker. . . . The church is supporting Wheat for India appeal.

VISIT TO ROBINVALE

(Vic.). C.E. welcomed Mildura C.Y.F. to a "Don't Break This Record" evening on May 24. A taped address, "Space Riding," by A. A. Avery, fittingly climaxed the night. . . . Clubs have enjoyed a chalk chase and barbecue on the Murray, and Indoor Olympics. . . . An after-church fellowship on May 8 featured mothers in singing and poems. . . . Youth Sunday was observed on May 29. The evening service was taken by young people, with the theme on "Highlights of Peter's Life."

CHELSEA ACTIVITIES

(Vic.). As part of Christian Education Month, Explorer Boys held an Open Night. 160 people attended the display. . . . Members and ladies from neighbouring churches attended the "Cancer" film screened for the C.W.F. Both C.W.F. groups attended the birthday at Ormond, and in the same week enjoyed their conducted tour of a shoe factory. . . . B. J. Combridge is now recuperating at home after surgery. . . . The annual meeting of B.S. teachers elected G. Goudie, sec., Mrs. J. Holt, Primary supt., Miss B. Newnham, Kinder supt. A suggestion for the building of classrooms along the west side the chapel has been put to the Officers' Boards.

\$200 FOR INDIA

(Ascot Vale - Newmarket, Vic.). Food for India appeal reached \$200. . . . Girls' Club held street stall and raised an extra \$20 for India appeal. . . . For Ascot Vale Homecoming the church was packed and chairs had to be placed in the aisles. D. H. Smith was speaker. Hospitality was provided and a rich time of fellowship was enjoyed. . . . K. Harvey is working with review planned giving. Churches also committed with Church and Life Movement, 60 met in combined district tea and service in Newmarket area with D. Cox as speaker. There was also a district combined evening service at Ascot Vale.



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A ONE-DAY TEACHER TRAINING CONFERENCE

Some months ago, at a teachers' meeting, a young teacher said that she was utterly frustrated by her failure to keep her class really interested in the lesson. Last Sunday the same teacher held about one hundred pupils' undivided attention in an open session of our senior Bible School.

Why the sudden improvement? Well, to some extent anyway, it was the visual aid she was using. Where did she get the idea? At a recent One-Day Teacher Training Conference conducted for the five churches of Geelong by the Department of Christian Education.

It Was Well Organised . . .

Every department of our Bible School was well catered for. The Kindergarten teachers went to be helped on teaching "kinders." Teachers of "Teens" had classes to help them understand the peculiar problems of adolescents, and the day's programme went along without a hitch.

It Was Up To Date . . .

Many of the methods and aids recommended were being used in secular education and will help our teachers keep pace with some of the standards that our pupils are used to.

It Was Challenging . . .

Teachers were challenged to consecrate themselves to the overall "ministry of teaching" and more particularly to

By **B. W. WHITE, Dip.R.E.**
(Minister, Norlane Church of Christ, Victoria).

give more time for adequate preparation of lessons. This in itself will have an immeasurable effect on our school.

Results?

The next Sunday our Kindergarten had its first percussion band. And what's more it didn't cost a cent. A Junior Primer class saw its lesson in pictures on a cardboard T.V. set. They were absorbed in it and I'm sure they'll never forget the lesson.

The overall tone of our Bible School is more enthusiastic and the teachers more dedicated. We can sense the re-

sponse in the pupils and, after all, that is what really matters.

Naturally, like anything else, the more you put into a thing the more you get out of it. We had 90 per cent of our teachers at the training conference, so 90 per cent of our classes are now more effective.

U.S. ATHEISTS

From 1952 to 1966 the number of Americans who consider themselves atheists has risen from 1,500,000 to 4 million, according to a poll carried out by the "Catholic Digest." Furthermore, 97 per cent of all Americans (as compared to 99 per cent in 1962) affirmed their belief in God. Among the Jewish population, the number of believers, according to the same study, has gone from 93 per cent in 1952 to 84 per cent in 1966—E.P.S.

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"THE AUSTRALIAN CHRISTIAN" 50 YEARS AGO

1916

Church Troubles. Among the causes of church troubles, Thos. Hagger listed the following: The spirit of unholy dissatisfaction. Want of tact on the part of the preacher or some other church member. The desire to have the pre-eminence. The disagreeable who will strive for striving's sake. Unkind criticism, gossip, tale-bearing, and other misuses of the tongue. Reward. Wilbur Voliva, of Zion City, U.S.A., offered \$1,000 reward to anyone who could convince him that the world is round. Here and There. Let 1917 go down in the history of Victoria as the year when the liquor traffic received its death blow . . . W. H. Hinrichsen has been preaching to good audiences at Shepparton . . . Tobacco. The College of the Bible, Kentucky, U.S.A., passed an order making students who use tobacco ineligible for scholarships and other privileges. Among other reasons, the position was taken that if a student has the means to buy tobacco, he should not ask for financial aid from the college . . . W.A. reports that things are "moving" in the west, but they are moving in the wrong direction. Messrs. Eaton and Scambler moved last year to the East, E. G. Warren is planning to move, W. B. Blakemore may also go, and Bro. Rodger is in camp.

NO NEUTRALITY

(New York). "We maintain now that Nazism is showing its ugly face on the shores of South Africa. People of the world, and particularly Christians, cannot be neutral. No Christian can be neutral in the struggle between right and wrong."

Robert Resha, an African National Congress party representative, spoke with journalists in the Jon LaFarge Institute here at the conclusion of a speaking tour through the U.S. and Canada to raise funds for legal and material aid for Africans jailed by the Verwoerd regime.

Mr. Resha is himself a journalist and long-time associate of Nobel Peace Prize-winner, Albert J. Lutuli, in the underground nationalist struggle against the South African government's apartheid policies. He grew up in the slums of Johannesburg and now lives in Algeria.

As reported in the "National Catholic Reporter," Resha charged that the churches in South Africa — as churches — have faltered in taking a firm stand against apartheid, though individual churchmen have stood up against the government policy.

"The government is still afraid of the church, for it still pretends to be Christian," he said. "It can deal with one or two Christians, but it cannot deal with the Church."—E.P.S.

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BIBLES BY THE MILLION

In 1965, the British and Foreign Bible Society distributed over 18 million copies of the Scriptures in 877 languages in 150 countries — compared with 17 million in 1964 — and spent more than £1 million on production of Scriptures in Britain. This was the first time that annual expenditures for Scripture production passed £1 million mark.—E.P.S.

SOUTH INDIA SPLIT

The threatened split in the Kerala diocese of the Church of South India became a reality on May 5 with the "consecration" of the Rev. V. J. Stephen as bishop of the new "Independent Anglican Church" of Kerala. Mr. Stephen was consecrated by the Rev. James P. Dees, who styles himself presiding bishop of the "Anglican Orthodox Church of North America." Dees' sect is recognised neither by Anglican nor Orthodox churches.—E.P.S.

A CHURCH GIVES

The annual one-day drive for funds to aid the global missionary programme of the famed Park Street (Congregational) church in Boston, this year brought in \$274,416. The congregation supports a hundred missionaries as well as churches, mission schools, hospitals and dispensaries in 48 countries.—E.P.S.

SWAHILI BIBLE

About 2,250 Bibles, most of them Swahili translations published by the British and Foreign Bible Society, were sold by the East African Bible Society during a six-month tour of Tanzania by a Scripture van. The Roman Catholic bishops of Tanzania have approved the Swahili translation for public reading at religious services. The Roman Catholics are now preparing to bring out a reprint of this translation with certain additions authorised by the B.F.B.S.—E.P.S.



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We invite correspondence, but ask that letters be brief. If they exceed 250 words, the Editor reserves the right to reduce or reject.

THE CHRISTIAN UNIONIST.

To the Editor,

Before D. C. Robinson ("A.C." May 21) discards strike action he should carefully review evidence of past causes and results of such actions, and obtain the full evidence behind what he calls the "spoilt child" attitude of current activities when and as strike action is called.

Obviously the unionist viewpoint for striking does not receive the objective publicity to a similar degree that is always available to the employer's side, making it difficult for the average "worker" to evaluate the situation fully.

The history of industrial struggle clearly shows that improved conditions have rarely, if ever, been achieved without much agitation and action from the rank and file of workers, and strike action usually follows weeks and months of negotiations, most of which receive little, if any, publicity.

It may appear to Mr. Robinson that in these "affluent" days this extreme action is unnecessary, but this infers acceptance of the status quo situation in our economic life. Is this acceptance warranted? It must be understood that conditions for the workers at any one period is relative to the whole existing economic situation.

Australia is a rapidly developing country, and workers may seem prosperous, but an ominous fact is arising that, with this development, here and elsewhere, the rich are getting richer and the less rich are not sharing proportionately the fruits of this development. Also, advances of automation and cybernetics are bringing, and increasingly will do so, difficult problems for the worker, industrial and professional, and with the present profit motivation inherent in our economic system workers may find it essential to have this ultimate defensive weapon of the strike.

Were I, as a professed Christian in a situation where unionism was a part, I would certainly share in it, endeavouring always to stress the Christian ethic in relation to each particular problem. Failing to do this it would be difficult to accept the benefits that undoubtedly do come from this collective action.

With regard to the matter of reconciliation, this is, of course, the Christian function. But it is necessary to emphasize that the reconciliation taught by Jesus and his disciples was not complacent acceptance of the status quo,

but was combined with a revolutionary (non-violent) teaching in strong contrast to much of the secular and religious conditions of the time. And surely there is necessity for this same combination by his Church in many spheres of life now.

—L. O. Collyer.

GEO. T. FITZGERALD.

To the Editor,

We older folk of the Harvey church would like to send, through your paper, loving Christian sympathy to Mrs. Fitzgerald and family. We knew and loved the late George Fitzgerald, who was the preacher many years ago here in Harvey.

—Member at Harvey, W.A.

CRITICS AT CHURCH.

To the Editor,

My letter, published in "A.C." May 23, has apparently been wrongly interpreted by some people and there is need to clarify my point of view.

The letter has created the impression that it was a criticism of only one particular church. This was not the criticism I was making, in fact, at our church there would probably be the least amount of resistance to new ideas.

The criticism was of the general lack of support for our younger ministers, and new ideas throughout Churches of Christ as a whole. As I said in the last paragraph of my letter, "Whenever we try something new, instead of all our members getting behind the idea and giving it a go, many just stand back and condemn." —Ian Tatterson, Vic.

BAPTIST JOINS CATHOLIC FACULTY

(San Francisco). A professor at Golden Gate Baptist Theological Seminary is believed to be the first professor from a Southern Baptist seminary to be appointed to the theological faculty of a Roman Catholic school.

The professor is 42-year-old James William McClendon, who will be associate professor in the theology department at the University of San Francisco, where he will teach a graduate division course in Protestant thought.

Dr. McClendon said this does not mean he is forsaking the Baptist denomination, but that rather he will remain active in the Southern Baptist Convention ministry.—E.P.S.

THE LOWES TO SWITZERLAND

Mr. and Mrs. W. S. Lowe, of Brighton, Vic., will leave next month to take up at least twelve months' residence in Geneva, Switzerland. Mr. Lowe is Victorian Manager of John P. Young and Associates, and his company has seconded him for service with the International Labour Office, one of the Specialised Agencies of the United Nations. Mr. Lowe will be attached to the Management Development section of ILO in a senior administrative position. His main responsibilities will cover a number of the under-developed countries, where ILO organises teams of specialists to train local people in various aspects of managerial and production skills. This is part of a programme entitled "The Decade of Industrialisation in Under-developed Countries."

Mr. Lowe was formerly Assistant Secretary of the Commonwealth Department of Trade, and had charge successively of the Industries Division and the Trade Promotion Division; he was also an Australian Trade Commissioner abroad for some years. It is likely that his experience in these fields will be the basis of his work with ILO.

INDIA EXPELS MICHAEL SCOTT

(New Delhi). The Rev. Michael Scott, who has been engaged in mediation activities for peace and reconciliation between the government of India and rebel leaders in Nagaland, has been expelled from this country.

The government asked him to leave India immediately, on the ground that he had been engaged in "prejudicial activities among the Naga tribesmen."

"In spite of our warnings and regrets expressed to him," Mr. Singh said, Mr. Scott "has continued to adopt a partisan attitude." The government also alleged that Mr. Scott has been in communication with foreign powers and the United Nations "in an attempt to internationalise the Naga issue."

Mr. Scott has been a member for nearly two years of the peace mission — sponsored by the Baptist Church Council of Nagaland — that arranged a cease-fire between the rebels and the government forces. Since then he has been trying to bring about a settlement between the two parties.—E.P.S.

LENGTHY MEMBERSHIP

(Gladstone, Qld.). A recent prayer meeting was held at home of Mr. and Mrs. Green. Mr. Green has been a member of the church for 72 years, and Mrs. Green for 52. Mr. and Mrs. Grenfell, of Toowoomba, and Mr. Cobine, of Sunnybank, were present. . . . On Youth Sunday, May 29, S.S. children took part in the service. A Talent offering of \$35.69 was received for Youth and Christian Education. . . . W. Cobine was a recent speaker. . . . The church is grateful to Jim Sorenson, of Redcliffe, who assisted for six months, and others who have helped from time to time. . . . Hundreds of new houses have been erected in Gladstone, and caravan parks held over 1,000 caravans, all occupied by families, and all supplied by Comalco (Qld.) Alumina Ltd. In spite of this great influx of new workers, the church membership has not increased. It would be good if Christian tradesmen could come to Gladstone to work and assist our church.

WRIGHT THINKING

— BY C. H. J. WRIGHT

One Day at a Time

Somebody once tried to scare Will Rogers, the cowboy philosopher, by asking him, "If you only had 48 hours to live, how would you spend them?" Will Rogers replied, "One at a time." Of course! We can only accept time as it comes. We can only live an hour at a time — a day at a time.

A successful business man was asked what he would do if he learned that the world was coming to an end at midnight on a given day. He replied that he would rise at his usual hour, go to his office and carry on his business in the same Christian manner that he had always tried to maintain. At the close of day he would return home, have dinner with his family.

If it was Wednesday evening, he would go to the church to the prayer service, as he did every week, and if there were another responsibility, he would try to meet that. Then he would go to bed at the usual hour, and fall asleep with complete confidence in the continuing love of God.

That is what it means to live a day at a time, and that is how Jesus meant us to live when he said, "Do not be anxious about tomorrow, for tomorrow will be anxious for itself. Let the day's own trouble be sufficient for the day."

The first thing, you see, is the control of the imagination. Our temptation is to project our minds into the future and dwell upon the troubles that might come in certain circumstances. If business is difficult, we begin to picture to ourselves what might happen if it failed. Or we begin to fear that some illness is going to overtake us. We are out of sorts, and our minds become clouded with the possibility of a serious breakdown.

But there is no need to list the things about which we worry. You know what they are. In all kinds of ways we borrow trouble from tomorrow and add it to the trouble of today. And so much of this anxiety turns out to be needless. "I

have had lots of troubles," said an old lady, looking back on her life, "but most of them never happened."

Have you heard the old story of the Brocken spectre? In the mist, as he ascended the mountain, a traveller saw in front of him the outlines of a huge man moving ahead, and was terrified. As he got further up the mountain, and the mist thinned, the figure grew smaller. When he got above the mist, he realised that the figure had only been the shadow of himself projected on the wall of mist by the light behind.

Many of the things we fear are only the shadow of our own anxieties. There will always be difficulties to meet. That is the kind of world in which we live. But we need not anticipate them, or exaggerate them, much less create them by an uncontrolled imagination.

The second thing Jesus assures us is that tomorrow will have resources of its own for those who meet the future with faith in God. "Tomorrow will be anxious for itself," he says, "tomorrow will take care of itself." The road may run through the valley of the shadow, but God will be there and will provide the grace and guidance we need.

James Reid recalls a day, many years ago, when, with a group of friends, he began his first term at Edinburgh University. They had little money, and the years ahead held many uncertainties. What if they failed, or the funds did not last, or health gave way? They went to church on Sunday, and the preacher's text was, "As thy days so shall thy strength be." He paraphrased it into an unforgettable sentence, "The strain will bring the strength"—and with that word re-iterated till it got through, the mist cleared from the minds and the spectres vanished from the horizon. Even if they do happen, the things we fear are never quite so tragic when we come face to face with them, and we shall find that the strain shall bring the strength.

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The third thing Jesus tells us is that today's troubles are sufficient for the day. "Let the day's own troubles be sufficient for the day." We must concentrate on these and leave the rest in God's hands. What we call worry is really an attempt to meet today the difficulties of tomorrow, and that is always impossible.

But I think Jesus also means that we should live with a sense of urgency about the present. Certain familiar phrases like "killing time" or "putting in time" indicate that many fail to take the hours of the day seriously. A traveller in South Africa was walking by a farm when he saw one of the farmer's children playing with a rough stone. The traveller, attracted by the form and color of the stone, found it to be a diamond. So many play carelessly with the days and years, ignorant of their worth, and forgetting how quickly they slip from your grasp. "Lost wealth may be replaced by industry," said John R. Mott, "and even lost health by medical science, but a misspent weekend is irreparably gone. . . . Our available future of time is not only certainly short, but is uncertain."

Then let us accept each new day as a gift from God and live it to the full—following a pattern of daily living, a sane balanced pattern of love, play, work and worship that make each day a miniature lifetime.

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Courtesy.

Outdo one another in showing honour.
—Rom. 12: 10.

As You Would Wish.

If you would help to smooth life's path
And make the skies more blue,
Then show to all the courtesy
You wish accorded you!

—Inez Clark Thorson.

The lazier a man is, the more he plans to do tomorrow.

Those who worry about other people's troubles, have less time to worry about their own.

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Geo. Washington never fibbed — but then, he never had to fill in an income tax return.

Trust in God, yet tie the camel's leg.
—Arab Proverb.

A naval officer fell overboard and was rescued by a deckhand. The officer was effusive in his gratitude and begged the deckhand to let him know how he could reward him.

"The best reward for me, sir," answered the sailor, "would be for you to say nothing at all about it to anyone. If the other chaps knew I'd pulled you out, they'd shove me in."