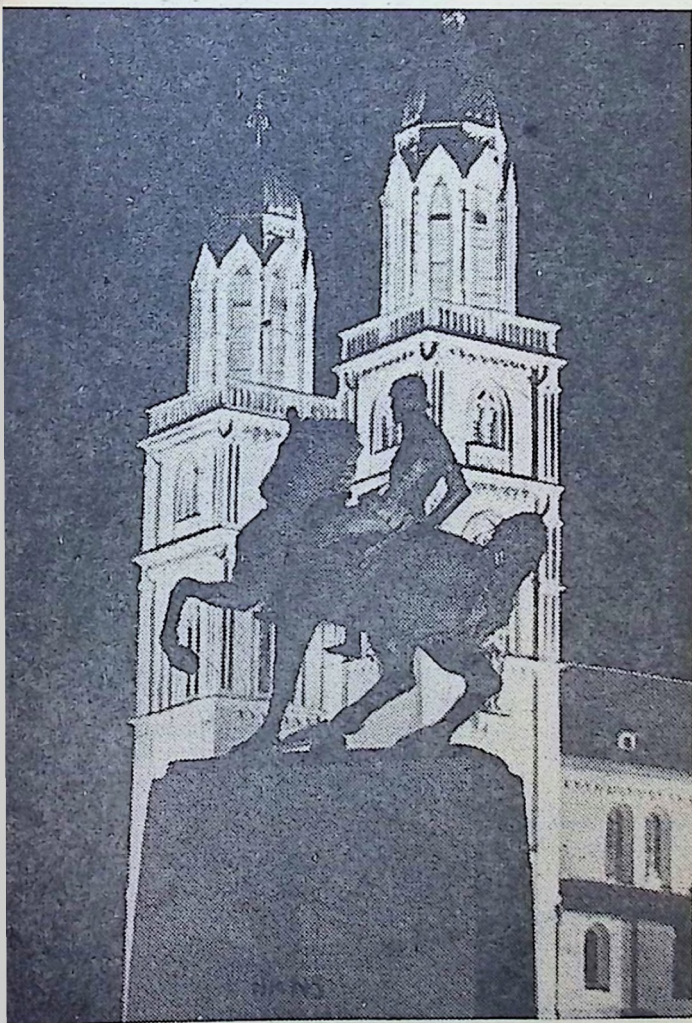


Murray
L/1/18-

THE AUSTRALIAN

Christian

NATIONAL WEEKLY REPRESENTING CHURCHES OF CHRIST



"Strength and Beauty"

"Strength and beauty are in his sanctuary," sang the Psalmist long ago. So they are still, for men who worship the Lord as gladly and fully as he. But the worshipper needs the vision of that beauty and the abiding reality of that strength in the world outside the sanctuary.

Here, bathed in light, are the towers of one such sanctuary. For five hundred years, in the cathedral city of Zurich, Switzerland, these have borne silent but eloquent witness to the strength and beauty of the Christian faith.

The statue before it is a graphic link with the life of the city around the cathedral. Every line of the horse's proudly arched body, and of the rider, relaxed but ready for action, seems directed towards the lighted towers.

So to-day's men of the Kingdom-heart look to the Church for light and guidance, poised for eternal purposes, in that obedience which is most truly strength and beauty.

REGISTERED AT THE G.P.O. MELBOURNE FOR TRANSMISSION BY POST AS A NEWSPAPER

THE AUSTRALIAN Christian

NATIONAL WEEKLY REPRESENTING CHURCHES OF CHRIST

C. G. Taylor, B.A., Editor. W. R. Hibburt, Manager

Printed and Published by The Austral Printing and Publishing Co. Ltd.,
524-530 Elizabeth Street, Melbourne, C.I. Phone: FJ 2524.

Subscription.—Through Church Agent, 5d. week. Posted Direct (Aust. and N.Z.),
25/- year. Foreign, 30/-.

Cheques, Money Orders, etc., payable to The Austral Printing and Publishing Co. Ltd.

Change of Address—Send old and new address a week previous to date of desired
change

Advertisements.—Deaths, Memorials (space does not permit verse), Births, Engage-
ments, Marriages, Thanks, 3/6. Wanted, For Sale, To Let and Similar Ads., also
paragraphed Coming Events, 24 words 2/6, every additional 12, 1/-. Displayed
Coming Events and Other Ads., 3/6 inch. 6d. extra when invoiced.
To ensure insertion in next issue copy required by First Mail Friday.

FEDERAL DIRECTORY

Federal Conference: President, C. R. Burdeu; Secretary, Howard Earle, 5 Barry-st.,
Kew, E.4, Vic.; Treasurer, R. Conning, 42 Forrester-st., Essendon, W.5, Victoria.

FOREIGN MISSION BOARD INC.: Send donations to—

V. L. Gole, Treas., Victoria and Tasmania, 72 Canberra-gve., Brighton,
S.5, Vic.
I. A. Paternoster, Falcon-st., Crow's Nest, N.S.W.
T. G. Banks, 141 Gregory-st., Wembley, W.A.
A. J. Ingham, 367 Payneham-rd., Payneham, S.A.
H. Hermann, Milman-st., Eagle Junction, Qld.
A. Anderson, secretary, 261 Magill-rd., Trinity Gardens, S.A.

ABORIGINES MISSION BOARD: Forward donations to—

N.S.W.—G. E. Knight, 19 Albert-st., Petersham.
Qld.—L. H. G. Pedler, 200 Long-st., Toowoomba.
Sth. Aust.—E. H. Kentish, 29 Warwick-ave., Toorak Gardens.
Tas.—M. R. Wilson, Walkers-ave., Newham, Launceston.
Vic.—W. A. Wigney, 29 Thames-st., Box Hill, E.11.

or to—

J. K. Robinson, Federal Sec., 140 Barrack-st., Perth, W.A.

COLLEGE OF THE BIBLE (The Federal Training Centre for all brotherhood work).

Elm-rd., Glen Iris, Melb., S.E.6.

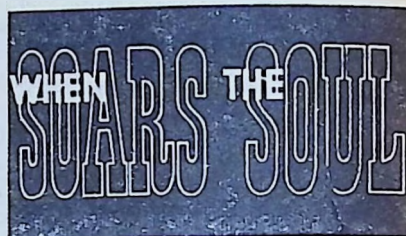
Principal, E. L. Williams, M.A. Secretary, Keith Jones.

BOARD OF CHRISTIAN EDUCATION (Federal Youth Dept.).—161 Flinders Lane,
Melbourne, Victoria.

Director, V. C. Stafford. Chairman, F. T. Morgan. Treasurer, E. A. Lewis.

PREACHERS' PROVIDENT FUND. Secretary, S. H. Laney, 13 Victoria-st., Strath-
field, N.S.W.; Treasurer, H. Bell, 26 Robinson-st., Chatswood, N.S.W.

When soars the soul earth's
clamoring voices cease,
Stilled in the wonder of God's
power and peace.



The crowds were astonished at Jesus' teaching, for he taught them as one who had authority, and not as their scribes. . . . Some wanted to arrest him, but no one laid hands on him. The officers went back to the chief priests and Pharisees, who said to them, "Why did you not bring him?" The officers answered, "No man ever spoke like this man!"—Matt. 7: 28, 29; John 7: 44-46 (RSV).

Was it just by the words he used that he overturned the tradition of centuries? You and I know that behind the words there was a whole life which confirmed and illustrated, and drove home the words in every syllable. His whole life was a revolution, a challenge to the old time-honored ways. By word and life he gave men a new standard of judgment and a new way of measuring. It was so different from accepted standards that soon the light began to break—this must be God's way, and not man's.—A. B. McLellan.

O thou whose words brought life to men, we pray for all whose words have power to kindle action in the lives of others. Guard from folly and pride the speech of the nations' leaders. May journalists and writers not lose sight of their responsibility to truth and righteousness. Guide teachers aright in words that open new vistas to expanding minds. Inspire all preachers and evangelists to speak thy word with boldness, making it real for the daily lives of all who hear.

And behind all their words—and ours—may there be lives that have real authority, because, first of all, they are truly thine. AMEN.

For many learn the doctrine,
And lose it in their rules,
And many drown thy gospel
In clamor of the schools;

But thy true saints have found thee
In all things as thou art;
These followed thine example,
The orthodox in heart.

—Percy Dearmer.

THE AUSTRALIAN CHRISTIAN

BROTHERHOOD VOICES IN U.S.A.

We present selected editorials on Restoration Movement principles from the American weeklies, "The Christian-Evangelist" and the "Christian Standard."

Historic Creeds Outmoded?

THE opposition of the Disciples to the historic creeds has been not so much on the basis of their doctrinal content as their use by churches as tests of membership.

For the most part, the historic creeds arose out of controversy within the Church, and were formulated originally as a means of maintaining the unity of the Church about a common body of belief. But strangely enough, their use did not result in unity, and the creeds came to be used principally to exclude those who did not agree with their tenets and who, when so excluded, were compelled to organise separate sects for the promotion of their beliefs.

For this reason, the Disciples have looked askance at the creeds, contending that their use was a primary source of sectarian divisiveness and among the chief obstacles to Christian unity.

This was not, however, the whole of their opposition to the use of the creeds. They opposed them also on the grounds that they tended to place a disproportionate emphasis upon intellectual formulations, instead of faith considered as a personal relationship with God through Jesus Christ.

Another basis of opposition to the use of the historic creeds came from the doctrine held generally by Disciples that, under the guidance of the Spirit, new truth may be expected to break forth from the Scriptures in any generation—truths of which the framers of historic creeds could not have been aware.

Alexander Campbell, in a memorable passage, expresses this adventurous attitude toward the search for truth:

I have endeavored to read the Scriptures as though no one had read them before me; and I am as much on my guard against reading them to-day, through the medium of my own views yesterday, or a week ago, as I am against being influenced by any foreign name, authority or system whatsoever.

Such a point of view must obviously be guarded, as Campbell most certainly did, lest the value of the wisdom of past generations be minimised. Such an adventurous attitude toward religious truth, however, has its value, and demands a wholesomely tentative attitude toward human creeds, and certainly breaks their hold upon the minds of men as being authoritative and final.—"The Christian-Evangelist."

We Speak

WE have long prided ourselves that, "Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent." But have we come to the place where we are content to speak where the Scriptures speak, and to let it go at that? Are we not long on speech, and short on action?

So much of the speaking we do is just speaking—nothing more. At many points on which the Scriptures speak quite clearly and plainly our actions are a living contradiction to the Word of God.

The Scripture speaks: "Not forsaking the assembling of ourselves together." Yet, Lord's Day after Lord's Day goes by while the majority of Christians stay away from the assembly of the saints at the slightest excuse, or with no excuse at all.

The Scripture speaks: "Present your bodies a living sacrifice." But many who have once named Christ as their Saviour and Lord utterly disregard the price at which they were purchased from sin, and act as if their bodies, their lives, their time were their own, to do with as they please, and not as God wills.

The Scripture has twice as many commands to love one another, our brethren and our enemies, as it has commands to be baptised. Strife and jealousy, parties and schisms, are listed with drunkenness and fornication as sins that exclude from the kingdom of heaven. But how many congregations are torn apart and rent asunder by hatred and jealousy.

The Scripture speaks plainly on the subject of Christian unity. And we love to speak loudly on this subject in our conventions and rallies. But our practice of dividing from our brethren over the merest trifle is an open scandal.

The Scripture has twice as much to say on the stewardship of possessions as it says on love, and it equates covetousness with idolatry. But the evangelisation of the world and the progress of the Church are constantly and severely handicapped by members' downright stinginess.

We wonder why it is that the once glorious movement to restore New Testament Christianity has bogged down. Maybe it is time to change a slogan, and make it more than a nice-sounding phrase. The world is waiting for a people who can truly say, or better, exemplify: "Where the Scriptures speak, we act."—*Christian Standard.*

THE TOUCH OF JESUS

"And Jesus put forth his hand and touched him." And that is what you and I also are constantly doing, putting forth our hands and touching other people's lives. Sometimes we do it quite deliberately, realising what we are doing and why. By a letter we write, by a conversation we arrange, by a piece of advice, we seek to touch and influence another, and exercise some definite effect on his or her future. At other times we touch another life quite unconsciously. We are not aware, maybe are never aware, that a casual remark of ours, a shrug of the shoulders, a cynical smile, a display of temper or irritation, has remained with another person, and has colored all his subsequent thinking.

Gandhi has written that during his early days in South Africa, when he was inquiring into Christianity, he attended for several Sundays a certain church in Pretoria, but, as he puts it, "the congregation did not strike me as being particularly religious: they were not an assembly of devout souls, but appeared rather to be worldly minded people going to church for recreation and in conformity to custom," and he concluded there was nothing in this religion he could not find in his own. That Laodicean South African congregation had no idea there was an earnest inquirer in its midst, an inquirer whose later life and words were to influence millions. Which incident should keep every congregation and choir and minister always on their toes. And so one could go on, illustrating how often, quite unbeknown to ourselves we are touching other lives, the lives of our children, of those who live and work in the same place with us, of those we meet quite casually on the streets, and we are making it more easy or difficult for them to believe and battle on.

It is a rather disturbing thought, and compels us to ask what kind of a touch is ours? And perhaps the best way to answer that question is to ask what kind of a touch was that of Jesus? This second question is not difficult to answer. Anyone familiar with the Gospel narratives could recognise the touch of Jesus anywhere, so that if to-day a manuscript were discovered professing to give a further account of his deeds and words, we should know immediately whether or not it was genuine. Does it possess, we should ask, the authentic "touch of Jesus"? How then should we describe his touch?

G. T. Bellhouse,
M.A., B.D.

"Christian World."

The Touch of Peace

To begin with, it was a touch that relaxed and brought a great quiet. There was Peter's wife's mother in that stuffy lakeside fisherman's cottage, lying sick of a fever, tossing restlessly on her couch, and Jesus enters and



touches her, and immediately, we read, the fever leaves her, and she is quiet. There was that storm on the sea of Galilee, when the disciples are beside themselves with fear, and Jesus rebukes the wind and the waves, and there is a great calm. "Come unto me," he said to the harassed people of his day, "and I will give you rest." And he did. It is almost impossible to imagine yourself in any sort of grim situation in the days of his flesh, and not being immediately relaxed and quietened when he came along and took your hand and looked into your eyes. Those eyes of his were such pools of peace you simply could not fret and worry any more.

As disciples of his, there should be that same quietening, relaxing effect about our touch on other people's lives. After one of Thomas Erskine's visits to her home in Cheyne Row, that restless, highly strung creature, Jane Welsh

Carlyle, said to her husband: "I like Erskine, he always soothes me, he looks as if he had found peace." "Why, yes," replied her husband, "it has been well with Erskine since he became a Christian." There was the explanation of Erskine's strange power to soothe. It lay in his religion.

The Touch of Enlargement

A second thing about the touch of Jesus is that it always seemed to enlarge, to make things and people bigger and more significant. In one of his books about London, James Bone contrasts the way Thackeray wrote about London with the way Dickens did. "Thackeray," he writes, "with all his genius makes London seem a small place. Dickens makes it as big as the skies or the human heart." We all know people whose touch seems to make things smaller, to reduce life to the level of the trivial and the unimportant. Keats once wrote to a friend this about Leigh Hunt: "Hunt does one harm by making fine things petty and beautiful things hateful. Through him I am indifferent to Mozart, and many a glorious thing associated with him becomes a nothing." How very dreadful to have that kind of effect! And yet there are many—yes, and some who go regularly to church—who do have that effect. They seem to drain the color out of everything and everybody and leave everything and everybody grey and drab. They drain the color out of the life of the church, out of the lives of the people they so avidly gossip about, out of every noble endeavor. Under their touch life seems gradually to shrivel, and you are left with a faint feeling of nausea for everything.

How very different was the touch of Jesus! He had what Ivor Brown says Shakespeare had; and it's the name of a lonely steading between Brough and Carlisle, the Hand of Glory. Everything and everybody he touched seemed to grow bigger and more significant. He touched a common wayside flower, and it became more glorious than Solomon in all his royal robes. He touched an ordinary word like "Father," and it was lifted up to the heavenly places. He touched a little child playing about his feet as he taught, and that child became the key, to the kingdom of heaven. He touched an impulsive, unreliable, hot-tempered fisherman like Simon Peter, and he became as steady and sure as a great rock. The touch of Jesus seemed to bring a new dimension into life, the dimension of the eternal.

The Touch of Companionship

A third thing about the touch of Jesus is that it was always the compassionate touch of a brother, of one in it with you. Think of the story of the healing of the leper. "If thou wilt," cried the leper, "thou canst make me clean." And all he probably expected was the healing word spoken from an undefiling distance. But no; Jesus knew how that leper would be feeling, how shunned by everybody he felt, how cut off from all human contact, and so he went right up to him and touched him, giving him to feel that at least this Man of Nazareth was his friend. Centuries later Francis of Assisi was to recall that incident. He had just determined to give his life to Christ, when one day riding on horseback he found himself at a turn of the road face to face with a leper. He could not control his feelings of repulsion, and almost by instinct turned his horse back. But he had not gone far before he remembered his Lord. And he rode back and sprang from his

horse, gave to the astonished leper all the money he had, and then stooped and kissed him. That act, that act of utter identification of himself with those in the sorest need, was the real beginning of Francis's amazing work for Christ. It is the only way to redeem any individual—to go right where the individual is, to sit where he sits, to try to feel and see as he feels and sees, to identify yourself with him, and then try to help.

The Touch of Healing

Lastly, and perhaps most important of all, the touch of Jesus was always a healing touch. He did not go where the leper was just to sympathise with him. He healed him, made him whole, set him on his feet again.

Isn't it just here that so many of us Christian people so constantly fail? We can and do give genuine sympathy to those in some sore distress, but any decent friend can do that. As Christians we ought to be able to do more. We ought to be able to help heal the

wound, to help piece together again the broken life, to show the way to victory and God. I remember an old lady, no longer with us, telling me of a letter she had just received. The old lady was a minister's widow, and the letter was from a woman who once had been a member of her husband's congregation in the Midlands. That woman had moved south, and amid strangers had somehow lost touch with the church. She had just been told that she had not much longer to live, and she had written to my old friend imploring her to come and tell her how to die.

People do ask these questions. How to die? How to face life again after some bereavement? How to win the victory over their doubts and their fears? Can we tell them? In other words, can our touch heal? The longer I am in the ministry I am more and more sure that whether or not our touch can heal depends not so much on what we say, but on what we are; and what we are depends on how close is our daily walk with God.

New South Wales Newsletter

The Lottery Menace

The following is a short report carried by the Sydney Morning Herald, of a sermon preached in Melbourne a few Sundays ago by Gordon Powell, minister of St. Stephen's, Macquarie-st., Sydney.

We call attention to it not to show comparison, but to show the problem we have to face in New South Wales, in connection with the State lottery. Mr. Powell said that the lottery fever had driven Sydney mad. "The gambling fever in Sydney," he said, "was catching. People buy more and more tickets in a feverish attempt to get rich quick. Gambling pushes up the cost of living in New South Wales, much higher than in Victoria, and stops popular saving. Victorians have an average of £112 in the savings bank—the average New South Welshman has £79. It is sheer hypocrisy to say that the lottery is solely for hospitals. To put it bluntly, the Government encourages the gambling vice to fill its own coffers, regardless of the harm to the community."

He could have added that it is not an uncommon thing, these days, to see children around fourteen years of age buying tickets.

Story from Penrith

During the month of November the writer went to Penrith, a town thirty-

February 17, 1953.

five miles from Sydney, each Wednesday night to help the little group of brethren meeting there. One of the most enthusiastic members there told how she became associated with churches of Christ. She was a member of one of the larger denominations, and a rabid one at that. She was bitterly opposed to churches of Christ. But like "Mr. Growley," she was driven into one of our churches in Newcastle by a shower of rain. The preacher that night dealt with the question of baptism. This woman left the meeting furious with the preacher and the error he was preaching. She was determined that that was not to be the last of it; she would put him right on the subject. At home she got a book which she had been told was written by a Presbyterian preacher. With its aid she would show him! The book happened to be *The Christian System*, by Alexander Campbell. Her own words were: "I had read only part of the book before I found I was wrong and the preacher right. I could hardly get to the preacher quickly enough to arrange for baptism." It would be interesting, Mr. Editor, to know how many of our members came into the church through reading the literature of the Movement. We know that many of our pioneer members in Australia were brought to conviction by the printed page.

Tent Missions

Following the tent Mission at Asquith, Peter Retchford commenced a tent Mission at Hornsby on Sunday, Feb. 1. This is one of our older churches which for various reasons has made little progress the last few years. The few faithful brethren have held together, and are praying that the Mission might revive the work. The Missioner expects it to last at least six weeks.

Preachers' Movements

N. Reese, an exit student from the Woolwich Bible College, has commenced a full-time ministry with the church at Beverly Hills. This ministry has been made possible by a subsidy from the Home Missionary Committee.

Through the help of the Home Missionary Committee it is expected that A. Hinrichsen will commence his ministry at Wentworth Falls-Lawson churches toward the end of February.

We learn that W. J. Crossman has resigned from the Home Mission Committee, of which he has been secretary for the past few years.

Annual Conference

The New South Wales Conference this year, as was the case last year, will meet before Easter. The Conference programme is planned for March 24-30. Saturday, March 28, will be the whole day conference.—

Philosophers' Progress

The latest book by Dr. C. E. M. Joad, who, for the greater part of his life has been a rationalist and an agnostic, has been issued by Faber, London. Entitled *The Recovery of Belief*, it traces Joad's pilgrimage, if one might call it that, from Belief to Unbelief, and then back to Belief.

He outlines his early years, when he attended fairly regularly church and Sunday school. He writes of those golden years when men believed in the inevitable progress of the human race, with the Golden Age about to emerge upon mankind.

Youth's Philosophy

In his own words the philosophy which dominated his youth could be summed up as follows: "(i) There is nothing in this universe other than man to which man is subject, by whom or which he is controlled, and to whom or which he owes obligation, worship, reverence or love. (ii) There is nothing intractable in man himself, nothing which is not the product of the evolutionary process, and which since man himself is a creature in continuous development, cannot be improved through the continuance of that same process. For just as the universe is man's for the making, so man himself is in the making. Whatever in man seems imperfect and regrettable, whatever flaws of character or deficiencies of mind he may exhibit, can be bred out of him by a further instalment of the process that produced him. Indeed, he himself can learn consciously to direct that process in whatever direction seems good to him, can therefore, if he so wills, direct it to the betterment of himself."

Evil Raises Doubts

Two theories concerning evil and its influence upon mankind were formulated; one by the Marxists, and the other by the group of psychologists, represented by such pioneers as Freud, Jung and Adler. But, for Joad, though differing in some respects, they had this in common, "they both maintained the infinite malleability and, therefore, by implication, the infinite perfectibility of man." The eradication of "bad external conditions" under the genial eye of science as it harnessed the forces of nature in man's service to improve those conditions would soon oust evil from this world. Get rid of poverty and happiness would result, for poverty breeds discontents and resultant evil.

The psychologists, on the other hand, regarded evil and treated it "as a form of maladjustment to life or as one of the consequences of maladjustment. . . . Evil . . . is not, for them, a positive and distinctive force, endemic in the heart of man." But their cure is similar

BRUCE BURN

(Written while overseas.)

to that put forward by the Marxists themselves: "change the circumstances, place the child in an approved environment, give him love and freedom, make him feel important, but not too important, refrain from oppressing or restricting him, carefully avoid inculcating feelings of guilt of inferiority, and he will grow up into a psychologically healthy, cheerful, effective, balanced and fearless adult."

Having put the arguments, he now proceeds to explain how these became inadequate explanations for himself; but he tells the reader not to regard the words as so much argument for what he has now come to believe, as being the way in which, as he puts it, he is "trying to describe a new way of looking at things. . . . It was only later that it struck me that this new way of looking at things was only a very old way; was, in fact, the way which I had been taught in my childhood, namely, the Christian way." (Take heart you Bible school teachers and youth workers, and parents who seek to speak a word, however humble!)

Psychology Queried

In his criticism of the two doctrines, he asks a pertinent question. "Can it really be the case—that all the evils which have oppressed human life are of economic and political origin, that the parent who whips his helpless child, the owner who keeps his dog permanently on a chain, or the man who revenges himself by pouring vitriol on the face of the girl who has jilted him, are adequately to be explained as the by-products of an economic system based on the monopoly of the ownership of the means of production, resulting in the exploitation of the labor of one class by another?"

Joad asks us to take a good look at the psychologists . . . men who presumably possess the "know-how" of human nature and of the methods by which its deficiencies may be remedied . . . who . . . have . . . undergone in their own persons thorough courses of the treatment they prescribe for others, whose complexes have, then, presumably been dispelled, whose feelings of guilt and inferiority eradicated . . . "Are they notably better than, are they even characteristically different from, their fellows, who, innocent of psychology, get along as best they can by the light of their own unaided common-sense and mortal insight?"

Yet he has no doubt of the help which true psychology can render in its service, but "as an explanation of the common or garden wickedness of the ordinary man, of his pride, his unscrupulousness, his temper and his cruelty, it is hopelessly inadequate." Like "to improve man's science, which means increasing his power without increasing his wisdom and his virtue; without, that is to say, improving his knowledge of how to use it, is to bring our world to destruction."

Demand for Supernatural

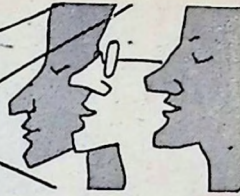
So we come to his discussion of religion and morality. There is something of a Chesterton ring about his introductory words here: "You can't blame a stone for rolling down hill, or a tiger for tearing its prey." Sufficient explanation of the facts of both the moral world and the natural world, must lie outside these things themselves, "Since, while modes of explanation which rely on natural causation may explain how things behave according to their nature, how tigers tear their prey, and stones roll down hill, they cannot explain why creatures should go against the dictates of their conscience, as man does when he opposes duty to desire and recognises the imperative of the concept of ought." He has quoted Paul's "the good I would, I do not; the evil that I would not, that I do"—as an illustration of what he's attempting to say in this connection.

So he concludes: "Now the demand for a supernatural explanation brings us face to face with the claims of religion." It is sufficient that I finish with these last words, as he tells us where the road finally leads him. ". . . to believe, as I have grown to believe, in the fundamental, and in this life ineradicable nature of human sinfulness is intolerable, unless there is some source of guidance and assistance outside ourselves to which we can turn for comfort and assurance. Presently the facts of sin and evil came to present themselves with such overwhelming strength that unless one were able to seek assistance, if not for the overcoming of them, at least for the not succumbing to them, one would give way to despair."

"The more I knew of it, the more Christianity seemed to offer just that strengthening and assistance. And that rationalist-optimist philosophy, by the light of which I had hitherto done my best to live, came to seem intolerably trivial and superficial—a shallow-rooted plant which, growing to maturity amid the lush and leisured optimism of the nineteenth century, was quite unfitted to withstand the bleaker winds that blow through ours. I abandoned it, and in abandoning it found myself a Christian."

THE AUSTRALIAN CHRISTIAN

MISSIONARY NEWS



(Notes supplied by A. Anderson,
Sec. F.M. Board.)

Famine Conditions Continue

All letters received from the Indian Field tell of the suffering of both man and beast. No rains are anticipated at this stage, wells are drying up, rivers are ceasing to flow, crops have withered, and in many cases blown away. The situation is worse in the villages, and in many cases the places are almost deserted—only the old people and the sickly remaining. The others have left to find work, though in many cases it is a forlorn hope. As our own villages are in these areas, evangelistic work is made more difficult. Colin Thomas tells how they are trying to help and comfort village peoples. He writes, "We are keeping the flag flying, and hope to follow many of these famine stricken people where they may go for work, that they might have 'the Water of Life.' Who knows that this is not a God-given opportunity?"

Some amounts have already been sent by the Board to India, and as far as possible, some suffering Christian families will be helped. The famine is so widespread, however, that as Hariba Waghmodi remarks, what we can do "is but a drop in the bucket." Whilst we cannot hope to do too much, we can do something, and any amounts received will be sent promptly. The need is urgent.

Federal Finances

Figures now to hand give a picture of the giving of the States for General Funds. Congratulations to the brotherhood on an advance over the past year. The comparative figures being:—

States, 1952, Feb. ending ..	£14,845
New Hebs., 1952, Feb. ending	1,651

Total	£16,496
-------------	---------

States, 1953, Feb. 10th ..	£15,710
New Hebs., 1953, Feb. 10th	663

	£16,373
--	---------

This reveals

(a) That the States have given £865 more this year prior to the end of Feb. than last year.

(b) That though General Income shows a decrease of £123, the lesser amount this year showing under New Hebs. is likely to be altered shortly, as Aoba and Maewo are now organising their annual offering. Our islands have been most generous in recent years.

Despite what has been said above, the Board regrets to state that expenditure will absorb all prospective increases. The position is far from secure.

Orphans

Those in charge of our orphan homes are grateful for the consistent support given by contributors in Australia. Without this continued support these homes would not be able to function.

Over the years these homes have proven their value in the Christian leadership they have given to the work of Christ, and in the lives of many humble Christians in "Our India." Today with famine conditions existing in our areas, our homes are actually keeping over 250 boys and girls from actual want. We ask, therefore, that supporters check and see if their amounts have been sent, and if not, to consider doing so. Costs are high, and if there are any shortages because of amounts not being received, the Board must make good such shortages. Special amounts could be forwarded too for this needy and pressing work.

Frontiers of UNITY

The Church in South Africa

(Concluded)

It is the disintegration of the old society, and the breakdown of old sanctions, that is the crucial problem of South Africa to-day, and it is not too much to say that the future of South Africa may well depend on the answer which the Churches will give to this perplexing question.

That was the keynote of the report given by Dr. Visser 't Hooft at Lucknow meeting of the Central Council of the W.C.C. last month.

The sudden transplantation of hundreds of thousands of people into a wholly different type of society, said Dr. Visser 't Hooft, has meant the "lowering, and sometimes the collapse of moral standards among the Bantus. I was told of a rural area in Zululand where thousands of Zulus live, and

where in 45 years there had been two illegitimate births. But I have also been told that among the Bantus in Johannesburg more than 60 per cent. of all births are illegitimate. The most disturbing phenomenon is, however, the growth of crime and the corresponding insecurity in the cities."

"In the contacts which I had with Bantu leaders my main impression was one of complete lack of confidence in the intentions of the white political leaders of all parties, and a corresponding lack of interest in the issues about which the parties are fighting. It seems to me that this psychological fact that the Africans are not given any tangible reason to hope for an increase of their civil rights, is extremely serious.

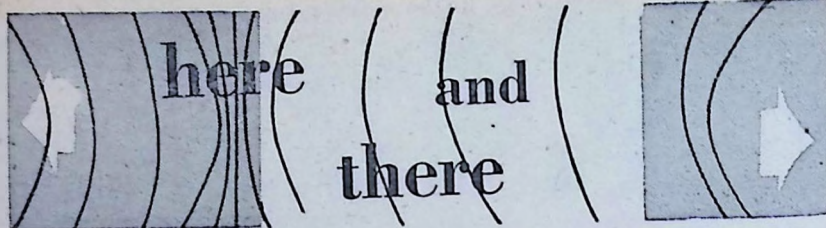
"The question on which the churches in South Africa as well as the churches in other multi-racial or multi-national societies need light is: how far the Christian witness demands diversity in approach to different racial and national groups, how far it demands the de-

monstration of unity between the races, and how these two can be related to each other?

"Whether it be through communion services or visits of parishes to each other, or some other spiritual contact, the important thing is to manifest to a world in which the races live in tension with each other, that in Christ their tension is overcome.

"I found it encouraging that most Bantu church leaders have rejected a proposed plan for a united all-Bantu church, on the grounds that the Church must not be used for a secular purpose, and that in the present situation in South Africa it is essential that Christians of different races should have the maximum possible Christian fellowship with each other. . . . The Bantu membership of both the Dutch Reformed Churches and the English speaking churches is constantly growing, and this means that in spite of all the racial tension the churches have still a unique opportunity to evangelise and to bring Bantu Christians into fellowship with Christians of other races." (Ecumenical Press Service).

—Contributed by R. W. Graham for the Federal Committee for the Promotion of Christian Union.



T. T. Robinson, preacher of the church at Cowandilla, S.A., has returned, with his wife, following their extended holiday with Mr. Robinson's parents in New Zealand.

Because of the celebration of the centenary of our work in Victoria, and the expectation of large delegations from Tasmanian and country churches, plans are in hand to give much more attention than in recent years to the provision of hospitality for the Victorian-Tasmanian Conference of March 31 to April 9. Mrs. T. J. Warne, a vice-president of the Women's Conference, of 105 Belford-rd., North Kew, E.5, Vic. (phone WL 2473), has been appointed Convener of Hospitality. Offers of and applications for hospitality should be sent to Mrs. Warne. Should the number of applications exceed the amount of hospitality available, preference will be given to official delegates and to early applicants.

Saturday working bees at Kilburn, S.A., are preparing the church's new building for official opening on March 29.

On Feb. 7, Mr. and Mrs. T. A. Fergusson and their daughters Nancy and Ruth, were welcomed from East Ipswich, Qld., to the ministry of the church at Latrobe-tee., Geelong, Vic. The Vic.-Tas. Conference President, W. W. Saunders, was among the 180 present, and he and local representative speakers welcomed Mr. Fergusson. Items were rendered, with Mr. Rodda in the chair, and supper followed. Mr. Saunders conducted an impressive induction service on the Sunday morning, when Mr. McDonald, followed by his fellow-officers, welcomed the Fergusson family into the church's fellowship. Attendances throughout the day were excellent. The manse was recently renovated at a cost of over £500. Early plans include a combined Geelong Mission.

A gathering of unusual importance will be held in the Lygon-st. chapel, Carlton, Vic., on Tuesday, Feb. 24, at 8 p.m., when a number of leading Chinese citizens will be baptised. The meeting will be addressed by Dr. Leland Wang, president of the Chinese Missionary Union. The gathering has been arranged by our brethren from the Queensberry-st. Chinese Church, and

the Victorian Overseas Committee co-operates with them in warmly inviting all interested friends. Dr. Wang will also address a meeting in the Melbourne Town Hall on Feb. 21, at 7.45 p.m.

The following telegram reached this office on Feb. 13: "Fifty young people Hall's Gap signal message thanks and encouragement to Victorian brotherhood for opportunity of camping"—Trezise.

M. R. Smith was inducted to the ministry of the church at Pt. Pirie, S.A., by E. P. C. Holland on Feb. 8, with a welcome social on the following Wednesday. The Pt. Pirie chapel has been recently renovated. Presentations have been made to Margaret McDonald (prior to marriage), and Joan Loftes (transferred to Renmark High School).

The churches at Stirling East and Aldgate Valley, S.A. have congratulated their preacher and his wife (Mr. and Mrs. G. T. Fitzgerald) on their celebration on Feb. 6 of forty years' married life and ministry. Friends throughout Australia will join in these good wishes. Stirling church celebrated its anniversary on Feb. 8, with attendances of 53 and 85, when special singing and fellowship with visitors helped to make a memorable day. Since January, circuit offerings have averaged £15/7/-, while £20 was raised for this year's Southern Conference H.M. Appeal, and £13/5/- for the Aboriginies Missions.

Attention is drawn to the advertisement on the back page in which The Austral Printing and Publishing Company is seeking the service of a book-keeper (male or female). Many young people while earning their living have the worthy desire to use their profession to advance Christ's Kingdom. This position seems to offer such an opportunity.

On Monday, Feb. 2, in the City Temple, Sydney, a large and enthusiastic gathering assembled to bid God speed to Win. Waterman, on the last stage of her journey from Australia to the New Hebrides. Miss Waterman charmed all with her personality, and all are pleased with the latest addition to our missionary staff on the Islands. In addition to the usual farewell meeting, the Overseas Committee arranged a supper to give an opportunity for meeting the guest in a personal way. Miss

Waterman left Sydney on Feb. 3, and arrived safely at Santo on Feb. 4. Some of the Island brethren were there to meet her, and planned to leave for Aoba the next day.

Mrs. Madel-Cole is now well enough to return to her home in Hobart after a period of 7 months' illness. She is grateful to a wide circle of friends for continued prayers and frequent letters.

W. Greenwood, preacher of Goolwa-Mt. Compass circuit, S.A., was tendered a social evening by the Stirling-Aldgate Valley churches on Feb. 9, prior to his marriage to Ruth Chamberlain. A cheque expressed his brethren's good wishes.



World Famine in Christian Literature

Rapidly increasing literacy has caused a famine in Christian literature, for which the demand throughout the world grows ever more urgent.

The United Society for Christian Literature, in a 42-page report for 1951-52, gives scores of illustrations of the hunger of hundreds of millions to read Christian solutions to their problems. In the *Service of the Church*—the title of the report defines the work which, after 150 years, is at last becoming more widely recognised as one of the most vital factors in present-day Christianity.

New constitutions are being worked out for branches in India and Ceylon to give them greater independence. The Indian branch, which distributes literature in all South India's major languages, is assuming responsibility for work in the Malayan area. The urgent need for more publication in Singhalese is recognised, as Ceylon moves away from English.

On the need for literature for church training, the report says: "Study groups, indoctrination classes, etc., are features of Chinese communism. Christians need more than ever to study their faith and to know what they believe. Well-produced and extremely cheap communist literature is being efficiently distributed throughout India. We are tempted to ask what is one among so many—one book giving the Christian answer."

The report points out that the average Asian or African minister has only two or three books in his shelf, including his Bible.

Pressing new projects, in which books do the work of missionaries, are limited only by the donations of its supporters, who are grouped in branches all over the British Isles.—E.P.S., Geneva.

"A HOME AWAY FROM HOME"

In down-town Trieste stands a thick-walled stone building, built to hold 150 habitual criminals. Gesuiti, as it is called, is no longer a prison. It is a refugee camp. One year ago over 800 single men were jammed into its cells, corridors and attics; 800 men whose aspirations for freedom had driven them paradoxically into this ex-prison. Some of them had fled across several countries. Some had known the bitterness of being uprooted after the first world war, and now again they were on the move.

To-day in Gesuiti there are slightly over 600 men of all ages, from a dozen countries, a cross-section of the 4,500 refugees still in Trieste. Food is better than a year ago. So is morale. Pablo Gelmini, who conducted us around the ex-prison, has seen some results from his programme of recreational and cultural groups, orientation and language classes, music and reading.

In 1953 several hundred of these men may immigrate; but others will take their place. For many it has been the only home away from home that they have known for three years.

Mr. Gelmini, of Italian nationality, is employed by the World Council of Churches and the Y.M.C.A. as welfare and recreational officer in the camp. Although he receives equipment and welfare goods, his chief resources are his own unquenchable enthusiasm and the talent he finds among the refugees. Himself an exile for years during Fascist times, he knows refugee needs and mentality from the inside out.

We sat in one of Pablo Gelmini's two small rooms, the only recreational facilities for the 600 inmates of Gesuiti Camp.

Haunting Sight

My own mind was haunted by what we had just seen. The oppressive prison atmosphere, the huge halls and stairways, dark and gloomy; the cells and corridors crowded with double-decker bunks; the uniform greyness of the surroundings, the bed-clothing, the men, the tin-cups and plates of the bread-line, the dampness and the rain glimpsed through narrow windows. . . .

We had just come from the kitchen. The rations are not bad. The American Military Government spends 17 dollars a month for food, medical care and aid to Gesuiti's inmates. We watched them shuffle past, the long line of men, each receiving his scoop of soup and potatoes and carefully carrying his tin plate or cup back up the stairs to eat, sitting on the edge of his bunk, practically in the lap of a cell-mate:—

Robert B. Tillman

● the old ex-Czarist officer, who had known moderate prosperity forty years ago in the Don valley. He had been in Trieste since 1945. Nobody wanted him for migration. Gesuiti was a way of life now,

● the 39 year old family head from an East European country, a teacher, he had refused to indoctrinate youngsters in the prevailing ideology. And had fled only a month ago. His hope? Another country and some way to get his family out.

● the young Serbian, 22, restless, and formerly a trouble maker in camp. Now working hard in the W.C.C. Vocational Training School up at San Sabba, to which he is allowed to go at regular intervals.

Feature Story of This Needy World

● the artist from Gesuiti's attic, keeping morale up by drawing the surrounding buildings and his fellow refugees, and by cartooning for the camp journal laboriously written by hand in Gelmini's offices.

● the 23 year old farmer from Bulgaria, a new arrival, strong and healthy still. Because of a disagreement with local authorities he fled to freedom at Trieste. He wistfully asked if we could do anything about his young wife back home.

● the quiet, reserved and attractive looking Czech, teaching Spanish to others, who like himself hope to go to South America. A student, he had a spot on his lung. His chances for resettlement are slim.

A Way of Life

Pablo Gelmini's offices are just off the kitchen. The bread-line moves past his door. He explained that in spite of the demoralising conditions, Gesuiti has become a way of life for most of the men. They are forbidden work in Trieste. They are allowed out for camp work duty, and for visits. They hand over their food ration card when they leave, and their identity card when they come back through the heavy prison door. Without the food card

they would starve, and without the identity card they would soon be picked up by the police.

The Camp Director had commented that there was little trouble. They mostly came back. Gelmini agreed. Gesuiti was a home away from home in spite of everything!

My eye-brows went up at the word "home." Gesuiti was the antithesis of home. I had just been wondering how anyone could keep cheerful and enthusiastic in so oppressive an environment.

In part Pablo himself is the answer. A solid chunk of a man he is possessed by an irrepressible enthusiasm for his work. He overflows with hopes and plans and love for his men. He is superbly equipped for this hopeless task of giving personal encouragement to 600 human beings in their sardine-like existence and their dreams of freedom and of normal homes and jobs.

Gelmini has a public address system which enables him to keep in touch with the men. Before that it was hopeless, he said. He has developed during the year a whole group of activities; language classes, "an orientation service," counselling; a regular round of concerts and planned music over the radio; a little library and a camp journal, hand-written and complete with cartoons, comic articles and serious material about life in other countries or of a religious and cultural nature.

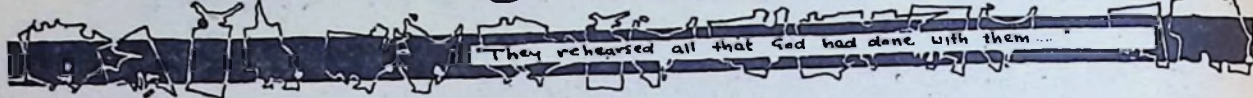
Building a "Home"

He has a core of assistants from among the refugees. Young men of six nationalities, all awaiting migration opportunities. One could see in their faces how their work with Pablo was in itself a rehabilitation and morale building project. They were preparing some of the orientation material—descriptions of life in other countries.

"Look," Gelmini said, spreading out the written material, the maps and drawings, "these fellows have to translate this into many languages." The men here cannot absorb information quickly. It must not be complicated. We have a proverb: "First one must cut the food and then chew it,"—before offering it to them.

I asked what response he was getting. His face lit up. "It grows all the time, but we must have more room and new equipment."

As I went away down the dark corridors and out of the heavy door of the gaol, I thought: "A home away from home! Well if anyone can make it so, it will be Pablo Gelmini."



Discipleship

Helen Wharton, Richard Henley, Marlene Renton, Margaret Turner and Judith Moore, Unley, S.A.
Dorothy Cuttriss, Dandenong, Vic.
Edith Burgess, Lake-st., Perth, W.A.
Berris Street and Barbara Johnstone, Collins-st., Hobart, Tas.
Noreen Scott and David Burrows, Margaret-st., Launceston, Tas.
Miss K. Eyre, Berwick, Vic.
Janet Taylor, Coburg, Vic.

Membership

Trevor Rushton, from Dover to Margaret-st., Launceston.
Mr. and Mrs. C. J. Higgs, Mrs. L. Jago, from Caveside to Margaret-st., Launceston, Tas.
Mr. and Mrs. Ramsay, from Wattle Park, Vic., to Montrose, Vic.
Mr. and Mrs. Fergusson, Nancy and Ruth Fergusson, from East Is-swich, Qld., to Geelong, Vic.
Mrs. R. L. Carr, Lake-st., Perth, W.A.
Mr. and Mrs. M. Thompson and Mrs. Packham, Cowandilla, S.A.
Miss M. Brown, Oakleigh, Vic.
Mr. and Mrs. Hudsley and Mrs. Brown, Hamilton, N.S.W.
Mrs. L. Dunn, from Bunyip, Vic., to Berwick, Vic.
Mrs. James, from Ann-st., Brisbane, Qld., to Albion, Qld.
Mrs. A. Stewart, Coburg, Vic.
Mr. and Mrs. Hammon, from Coburg, Vic., to Pascoe Vale, Vic.
Genis Duffy and Barbara Meyett, Edwardstown West, S.A.

Marriage

Margaret McDonald to Keith Aird, Port Pirie, S.A.
Elizabeth Mathieson, to Leonard Tret-howan, Geelong, Vic.
Miss Bryant to Mr. Dobson, Mary-borough, Vic.
Lorna Hansen to Allan Perry, Bays-water, Vic.
Patricia Melmouth to Robert Parsons, Hamilton, N.S.W.
Hazel Hall to Peter French, Albion, Qld.

Fallen Asleep

Mrs. L. J. Forward (89), Port Pirie, S.A.
J. Gordon, Dandenong, Vic.
Mrs. Crookall, Albion, Qld.

Tasmania

Collins-st., Hobart (H. Street).—Three Y.P. made decision on Jan. 25. Two were baptised on Feb. 1. Miss Vawser, of Baramati, India, preached at evening service, Feb. 1. Jan. 28 Miss Vawser addressed ladies of Collins-st. and W. Hobart churches. Tasmanian conference was held in chapel over Australia Day week-end, when there were good attendances. Mrs. Williams (Vic.) addressed women's conference. Inaugural meeting of P.B.P. was conducted Jan. 23, when 12 were initiated.

Margaret-st., Launceston (J. A. Luff).—Averages for January: a.m., 81; p.m., 73; communicants, 91; offering £109. Church has exceeded quota for Canberra Appeal. G. Knight (Sydney) showed films relating to work at Norseman and Carnarvon on Jan. 18. R. recommended on Jan. 18. Recent visitors included Mr. and Mrs. S. Wilson (Vic.), and Mr. and Mrs. K. Barton (N.S.W.). A new pulpit has been erected. J. P. Foot was speaker at monthly meeting at Home for Invalids. Good Companions and Explorer Clubs have resumed. Mr. Adams is in hospital, and Mrs. Prichard has returned home.

New South Wales

Hamilton (L. G. Read).—Attendances have been maintained over holiday period, and B.S. has resumed. Harry Parsons has resigned after long service as B.S. teacher. W. Howard (Mere-wether) was morning speaker on Jan. 18. Miss P. Goode, a former B.S. scholar is now teaching in Newcastle district. Mrs. Smallman has been re-admitted to hospital. Recent visitors included Mrs. Lewis's daughter, Mr. and Mrs. Wilson, Mr. Orr and Mr. and Mrs. R. Wakely.

Mosman (G. E. Burns).—G. Burns is now able to resume duties, and has taken all services since Jan. 11. P. E. Thomas (Marrickville) spoke morning of Feb. 8. Colin McRae (Wellington, N.Z.) was visitor on Jan. 18. Men's Fellowship on Feb. 1 had impromptu debate. Work at Seaforth continues, with most flooring down and all walls up.

Burwood (E. Davis).—Good meetings continue with fine addresses by preacher. 108 broke bread Feb. 1. About 15 Y.P. and B.C. scholars combined in outing to Wattamulla. P. Chipperfield met with serious accident on way to choir practice. Our sympathy and prayers go to his family. At last meeting of Men's Fellowship E. Escott was speaker. R. Salmon has returned home to Melbourne. Large gathering enjoyed footballers' social on Feb. 7.

South Australia

Cowandilla (T. T. Robinson).—Average attendances are being maintained. H.M. offering passed target set. Mr. Rushworth, who has been ill for many months, has slightly improved. Mr. S. Patching conducted interim ministry during preacher's absence in N.Z. On Jan. 16 a welcome home social was tendered to Mr. and Mrs. Robinson. Thanks were expressed to Mr. and Mrs. Patching for their services during Mr. Robinson's absence. On Jan. 18 Mr. Robinson conducted both services. Jan. 25 B. Burn spoke. Feb 1 Miss J. Grigg was evening soloist.

Maylands (E. R. Sherman, B.A., Dip. Ed.).—All church auxiliaries have now recommenced after holidays. After illness of six weeks, E. Sherman has now resumed duties. Australia Day picnic was held at Loftia Park. About 50 to 60 attended. Four car loads of people went to Kapunda on Feb. 1, and led afternoon and evening services. Three young people from Lenswood were baptised at morning service on Feb. 1. I.C.E. is now under leadership of D. Fitzgerald. Five boys from B.B., and two girls from J.C.E. made decisions at Christmas camps.

Kilburn (H. G. Norris).—Mr. Eaton, Emily and Eileen were welcome visitors from Nippabunna Mission on Feb. 8, when both services were addressed by the preacher. At annual B.S. teachers' meeting all officers were re-elected, and reports showed healthy growth in all depts. Resignation of Beth Riches as kinder teacher was received with regret.

Prospect (K. Patterson, B.A., B.Com.).—Speaker at morning service on Jan. 25 was H. J. Patterson (Vic.), father of preacher. On Jan. 26 a number of members travelled by chartered bus and private cars to Pt. Noarlunga for church picnic. At "every member present" service on Feb. 8, 100 broke bread. Church

meetings and auxiliaries are returning to normal after holiday period. 1953 is Diamond Jubilee Year, and plans are being made accordingly.

Edwardstown West (P. R. Baker).—During absence of preacher, R. and H. Stevens, L. Keatch, L. Fielder, G. Groves, K. Lambert and Mr. Morrow took services. New primary room is not completed but in use to relieve congestion. Beryl Blanden is primary leader. Mrs. R. Candle has relieved Mrs. S. Bull as kinder leader.

Unley (I. J. Chivell).—With our pastor, 36 young people camped at Strathalbyn, Milang and Point Sturt. Enthusiasm engendered there has found an outlet in kalsomining and painting the primary room, thus saving the church about £50. While Mr. Chivell was on holidays, services were taken by S. E. Riches, Trevor Turner, G. A. Jessup and H. R. Taylor, and in his absence at Strathalbyn church anniversary on Feb. 15, a representative of the Temperance Alliance and E. P. C. Holland assisted. Three special Y.P. services have been held since Christmas, when campers took part at one; at the second two Y.P. spoke about the J.C.E. camp at Mount Barker and the S.C.M. Conference at Geelong. On Feb. 8, the school, with highest attendance since 1951, held a graduation service. Scholars were then entertained in homes of teachers, and later gathered for gospel service. Three who attended J.C.E. camp, and two others, have made good confession during month. At church business meeting, J. Black, A. E. Brooks, and D. V. Burdett were re-elected deacons, and plans for future work were discussed.

Moonta-Wallaroo (B. W. Manning).—B. Manning commenced interim ministry Feb. 8, with Wallaroo services 10.30 a.m. and 8.30 p.m., and Moonta services 11 a.m. and 7 p.m. Meetings are small, but hopes high. E. R. Sherman (Maylands) gave encouraging word after Moonta gospel service. Church appreciates anonymous gift of two platform chairs.

Victoria

Drumcondra (R. Wilson).—Fete held in Nov. realised over £100 towards beautifying interior of church. I. Goudle is in National Service Training Camp. Many visitors were welcomed over Christmas period. R. Wilson attended Monbulk camp as leader. B.S. commenced Feb. 1, with R. Flitham as new secretary. M.B. started on February 4, with Sisters D. Douglass, Mountjoy, Williams, Rogers, Wiltshire holding office. Mr. and Mrs. S. Lugg have left the membership after many years here. They plan a trip north.

Dandenong (A. R. Pigdon).—Jan. 25 and Feb. 1 preacher was speaker at all

services. Baptismal service was held Jan. 25. All auxiliaries have commenced year's work. Feb. 7 Y.P.F. held a combined evening with Springvale Y.P. at the home of Mrs. Zeuchshener. 100 attended, speaker being A. Skilbeck, and soloist Miss J. Ross. Miss R. Bolovan and H. Betts gave short addresses. G. Brown has been appointed B.S. supt.

Maryborough (M. Coombs).—Auxiliaries are resuming after holidays, and local brethren are continuing to conduct services. Church welcomed many visitors over holidays. Many members attended Midland Conference at Wedderburn Jan. 26, W. W. Saunders was speaker. Church offers sympathy to Mrs. Lancaster and family in loss of husband and father. R. Banks spoke evening of Jan. 18, and baptised scholar from B.S.

Hurstbridge.—On Jan. 23 church held business meeting, and constitution was submitted and approved. On Feb. 1, church held its 2nd anniversary, and services were well attended. T. A. Fitzgerald, minister of the Fairfield church, was speaker for all services. Working bees have cleared the block of land which was purchased 2 years ago.

Red Cliffs (C. L. Lang).—There have been many visitors over holiday period. About 30 Y.P. came from Murray Valley Camp and conducted morning service. Recent speakers were M. D. Keatch and R. Banks. B.S. and C.E. have commenced again. Y.P. have started fortnightly youth club. M.B. invited members to their annual picnic at the Red Cliffs baths on Jan. 29. Mrs. Perry is home from hospital. Work is encouraging in all depts.

Oakleigh (J. W. Lewis).—During absence of preacher on holidays, services were led by H. Miller, W. W. Saunders, W. T. Atkin, D. Nicholls and J. Leslie. Prayer meetings were conducted by R. Bust. New lino has been provided in vestry by P.B.P.

Bayswater (B. Crowden).—On Sat. evening, Jan. 31, a kitchen tea was held in honor of Lorna Hansen and Allan Perry. Presentations were made on behalf of church, tennis club and Y.P. Combined meeting was held in Church of England on Feb. 1. Mr. Mountney was speaker. During preacher's vacation church has been grateful to brethren who have conducted services. Attendances are well maintained.

Morwell (J. C. Shaw).—Attendances at services during holiday season have been well maintained. A number of visitors have been welcomed. Speakers at services during preacher's vacation have been Messrs. Preston, Hillbrick, Mounsey and Semple. Since church has been meeting in new building there has been marked improvement in attendance and interest.

Berwick (D. D. Stewart, with D. Smith).—D. Smith (C.O.B.) has commenced ministry with church. Circuit picnic was held at Ferny Creek on Foundation Day. Good Companions club is being formed under leadership of Mrs. Dunn and Miss K. Eyre. £10 was raised for Remembrance Bowl Appeal.

Moreland (J. Turner, B.A.).—On Jan. 1 an "every member present" service was held. 146 were present. The evening service gave special emphasis to State and B.S. teachers. Harvest Thanksgiving services were held on Feb. 8.

Balwyn (J. E. Brooke).—On Feb. 7 working bee cleared church garden. Attendances were splendid at services Feb. 8, when a film service was held in evening. A new senior B.C. meets at 2 p.m. every Sunday so that teachers in the B.S. may attend. Feb. 9 K.S.P. initiated 11 members of newly formed K.S.P. club.

Montrose (R. Sandells).—3 new members have been added to church. Mr. Sandells continues his ministry during college vacation. On Feb. 8 W. McDowell and Mr. Hodgins, of Blackburn, spoke. B.S. has commenced practices for anniversary.

Coburg (A. R. Lloyd).—Although not completed, new hall has been used for church services since Dec. 21. Temple Day offering amounted to £358. B.S. raised £12 for Christmas cheer for mission field children. B.S. is conducting house to house canvass for scholars in developing area around church property at Merlynston. New scholars have been gained, and transport is provided for their attendance at B.S. Mrs. Hammon resigned after years of faithful service as organist. Valda Williams and R. Parkes were appointed organists. K. Wilson is recovering from operation.

Red Hill (N. Gilmore).—B.S. held annual picnic at MacRae on Jan. 28. N. Gilmore took services Feb. 1. Visitors were present both meetings. Song service followed evening service. Ladies provided supper. B.S. scholar made decision Feb. 8. Y.P.S.C.E. are having increased attendances, and held recent meeting in home of Mrs. Salmon.

South Yarra (V. Longthorp).—Messrs. Lewis, Brown, Searle, Kerrison and others have taken services while waiting commencement of V. Longthorp's ministry. All auxiliaries have resumed. On Feb. 2, 1st degree Good Companions under leadership of Miss Roberts held 15th birthday, and Lloyd Jones was speaker at Y.P.C.E. On Feb. 10 Ladies' Guild held rededication service. Ladies' Christmas fair, opened by Mrs. C. G. Taylor, raised £75. Mrs. D. Wallis is improving after illness.

HERO OF LABRADOR

Recalling one of the last generation's "truly great"

Sir Wilfred Grenfell's life story has become a legend—a saga of—the inhospitable coast of Labrador. The sea cast its spell over him in childhood. Born at Parkgate, on the estuary of the Dee, he was familiar with boats from his early boyhood. Even in his later years he was prouder, I think, of his master mariner's certificate than of his K.C.M.G. His school was Marlborough, whence he went to Oxford, but only for one year (during which he was given his Rugby "Blue"), at the end of which he entered the London Hospital as a medical student. Later he was house surgeon to Sir Frederick Treves. A turning point came in his life when he drifted one night—following with a singing crowd—into a Moody and Sankey mission service in White-chapel. The proceedings were boring him, and he was groping for his hat with the idea of making his escape, when Moody closed a long prayer by a "testifier" by saying, "While our brother continues his prayer we will sing a hymn." "Here is an original, anyway," reflected Grenfell, and he sat still, listened to Moody's persuasive eloquence, and next morning waited on the evangelist for advice as to the best use he could make of his life. If he was not a Moody "convert"—he had been brought up in an Evangelical home where religion was not made unconditional to growing boys—he always spoke of D. L. Moody as an inspiration to him.

Beginnings in Labrador

An opportunity for doing the human service that he sought came through Sir Frederick Treves, who had been asked to find a young doctor to accompany the deep sea fishing fleet on its voyages in northern waters. Grenfell leapt at the chance, and fitted out the first hospital ship for the North Sea fisheries. It was pioneer work, sorely needed, and Grenfell's heart went out to the unfortunate sailors who, when they fell ill or met with accidents, had often to go for weeks without medical attendance. One of his voyages with the fishermen carried him (in 1892) to the coast of Labrador. To his surprise he found there a scattered population of British men and women snatching a precarious livelihood from the sea, their catches always pledged to pay debts incurred between the fishing seasons. Grenfell saw his life work opening before him. He stayed in Labrador and gave himself whole-heartedly

to raising the standard of life of the poverty-stricken fisher folk. Christianity to him was always a practical thing—the application of love, inspired by devotion to Christ, to the needs of his fellow men. As a medical missionary he put healing in the forefront of his programme: and his first building project was a hospital. He built it first, and paid the money afterwards. He was his own architect, and in those early years, like Schweitzer in Lambarene, he worked with his own hands at building construction. So began, in a modest way, the Labrador Mission, which has placed five hospitals, all equipped with modern surgical apparatus, and seven nursing stations, along that bleak and frowning coast. To free the Labrador fisherfolk from debt, he established stores on the co-operative basis, enabling the people to sell their fish at remunerative prices, and to buy their necessities at reasonable rates. He found as he had found at sea, that alcohol was the Labrador fisherman's deadliest enemy. All through his life Grenfell preached and practised total abstinence. He taught the Labrador people that its use was not merely unnecessary but was indeed particularly injurious in their climate by heightening their susceptibility to disease—and especially weakening their resistance to pneumonia. But he went beyond teaching. He was the magistrate for Labrador, and as alcoholic liquor could not be sold without a magistrate's license he imposed prohibition by refusing to issue any licenses.

Beacons on the Coast

His work expanded as he saw new needs and tried to meet them. An industrial school was opened for children, and child welfare centres were set up along the coast. Lord Strathcona presented Grenfell with a hospital steamer, and thus enabled him (he was his own master-mariner) to extend his operations northwards up the Labrador coast and south and west along the Newfoundland shores. The great Seamen's Institute at St. Anthony's, which bears the name of George the Fifth and was opened by that King — by pushing an electric button in Buckingham Palace in 1912—was one of Grenfell's finest achievements. Later he devoted his attention to means for giving the people of Labrador a broader diet in order to overcome the tendency to scurvy arising from living almost exclusively on fish. He studied agricul-

tural methods, and taught the fisherfolk to grow fruit and green vegetables.

But Grenfell was greater even than his work. He was an inspiration to his age and generation. He possessed the magnetic quality which calls forth the heroic in others. He was never short of volunteer workers for his Labrador mission. He went to Yale, Harvard, Princeton, and other leading Universities of America, and at his call young college men and women flocked to his standard. His terms were Garibaldi's—not comfort, ease and safety, but hard work, no pay, short rations, and hard living. But the supply of helpers never failed.

Grenfell's Religion

His religion was wholly without pietism. He took Jesus literally and seriously, but in increasing measure as the years went by. He sat lightly to dogmatic theology, and, though a Churchman by upbringing, utterly disregarded all denominational distinctions. "My idea of being a Good Samaritan in Labrador," he said to me one day, "is to get, somehow, a glass of milk for a tuberculous child." Always it was the practical side of religion that moved him. I think he put more of himself into his little book on Immortality than into his autobiography itself. Once when he drifted out of a Labrador bay on an ice-floe, and gave up hope of being seen from the shore, he killed one of his dogs to feed the rest of the pack, tied the dead dog's leg bones together to make a mast, fastened his shirt at the top of this strange mast, said his prayers, lay down on the ice, and went to sleep. He did not expect to survive, but he did not fear death—so certain was he of immortality.—A. Porritt.



A daughter was born to Mr. and Mrs. Colin Thomas at Dhond Hospital, India, on January 26.—Bronwyn Anne. Mother and child were reported well.

Harold Long transferred from York-st., Ballarat, Vic., to commence his ministry with the church at Warrnambool, Vic., on Jan. 4. A social gathering on Jan. 7 welcomed Mr. and Mrs. Long and family with speeches and musical numbers, followed by buffet supper. B.S. recommenced on Feb. 1, when Mr. and Mrs. W. W. Saunders visited the church. The Conference President gave appreciated messages.

THE AUSTRALIAN CHRISTIAN

Helpful Commentaries

THE ACTS OF THE APOSTLES

A re-study of this New Testament book will re-vitalise the church for its work in the 20th century. The following books are available from the Austral Printing and Publishing Company.

(1) A Commentary by

J. Alexander Findlay, M.A.

For conciseness and clarity it is unexcelled, yet not lacking in painstaking detail. In style it has the freshness of a story, and will grip the interest of the reader. Students and preachers will never regret including it in their library.

PRICE 11/3 — POSTED 11/10

(2) A Commentary by

G. Campbell Morgan

This work of 430 pages will enable the Holy Spirit to become incarnate in the church as it was in the early church.

PRICE 20/- — POSTED 21/3

SEX EDUCATION BOOKLETS.

1. Puzzled Parents (answering children's questions).
2. Where Did I Come From? (for young children).
3. How a Family Begins (for girls).
4. The Start of a Family (for boys).
5. Science and You (a more detailed account of human reproduction).
6. Sorting Things Out (courtship, love and marriage).
7. The Christian View of Sex (a more advanced study).

The author, Hugh C. Warner, and the publishers, S.C.M. Press Ltd., merit praise for the forthright presentation of facts to minds that ache for understanding answers to natural questions. The weakness of most previous literature is that sex is made to appear something distinct in itself. The above booklets fit sex into the pattern of life generally. Wise parents accept the responsibility of making known the facts of sex to their children, but are at a loss when to begin and how to advance information at the various mental levels. Such parents will welcome these booklets. The titles indicate that they offer guidance to children, adolescents, and young adults. The seven booklets make a complete library for parents to guide youth as they develop and ask questions and are busy sorting facts out.

The price, 1/3 per booklet, posted 1/6. From . . .

Austral Printing and Publishing Co. Ltd.
524-530 Elizabeth Street,
MELBOURNE, C.I.

IN MEMORIAM.

KLEASE (Nash).—Treasured memories of our dearly loved daughter and sister Jean, whom God called Home. Feb. 15, 1948.

DEATH.

CROUCH—Mrs. (Sarah) in 84th year. Passed away at Horsham, Dec. 13, 1952. Born at Port Fairy, baptised at Murtoa about 60 years ago, married at Hawthorn to Thomas Crouch by David Ewers, and both were pioneer members of church at Warracknabeal.

ENGAGEMENT.

•ASHMEAD—ANDREWS. — The engagement is announced of Catherine Mary, eldest daughter of Mr. and Mrs. C. E. M. Ashmead, of Meldrum Street, Wangaratta, Vic., to Keith Manifold, youngest son of Mr. and Mrs. S. W. Andrews, of Christchurch, N.Z.

Anniversaries and Homecomings

SOUTH YARRA.—Feb. 22 (Sunday). Homecoming Services: 11 a.m., Speaker, C. G. Taylor, B.A. 7 p.m.: Speaker, R. V. Longthorp. Soloists: Mrs. C. G. Taylor and Mrs. Qualife. Hospitality provided. Please notify A. R. Davies, 9 Steele-st., St. Kilda. LA 1911.

CAMBERWELL.—February 22 (Sunday). 36th Church Anniversary and Farewell services to Mr. and Mrs. W. F. Nankivell. 11 a.m. and 7 p.m., W. F. Nankivell, B.A., B.D. 3 p.m., Farewell service to Mr. and Mrs. W. F. Nankivell. Chairman, F. R. Ryall. Representative speakers. Past members and friends especially welcome.

ESSENDON.—March 1 (Sunday). Anniversary Services. Preachers: 11 a.m., F. T. Morgan; 3 p.m., J. E. Brooke; 7 p.m., E. F. G. McIlhagger. Soloists: Mrs. C. G. Taylor and Miss Winifred Lee.

FOOTSCRAY. — May 2 (Sat.), May 5 (Tues.), 75th anniversary. All former members welcome. Invitations will be sent to all sending name and present address. Those also requiring accommodation should write to Secretary H. E. Easton, East Esplanade, St. Albans. MW 0606.

CHANGE OF ADDRESS

C. M. Dunse (preacher Parkdale church, Vic.), 3 Rupert St., Parkdale.

W. A. Wigney (preacher Box Hill church, Vic.), 29 Thames-st., Box Hill, E.11. WX 4631.

COMING EVENTS.

FEBRUARY 27 (FRIDAY).—Victorian Ministers' Wives Association meeting will be held at the Fitzroy Gardens, at 11 a.m. Business: Arrangements for Conference.

ANNUAL MISSION BAND RALLY

Wednesday, February 25.

in the Lygon Street Chapel at 1.30 p.m.

Speaker: Miss EDNA VAWSER.

Soloist: EULA WOFF

Elocutionist: DAISY NOLEN

Organist:

Miss M. E. PITTMAN, L. Mus. A.

Everybody invited, come, bring your friends. — Offering.

Bring your Home Mission Boxes to the Rally.

Left off clothing urgently needed for China. Bring your parcel to Rally.

JUNIOR REQUIRED.

A junior girl, 15-16 years of age, is required to learn trade in the Binding and Despatch section of our establishment. Good opportunities are available for a keen capable girl. Apply in writing, enclosing a copy of a reference of character to the Factory Manager, The Austral Printing and Publishing Co. Ltd., 524-530 Elizabeth-st., Melbourne, C.I.

TO LET.

Sorrento. — All electric two-room flat, water, accommodate four. Vacant Feb. 28 onwards. Claude Gadge, 49 Springfield-rd., Blackburn, Vic. WX 5494.

Furnished holiday cottage in hills (Kalorama), accommodate five persons, electric light, wireless, stove, five minutes from bus and P.O.—W. A. Fordham, P.O., Montrose. Tel., Montrose 55.

GEELONG.—Holiday Flat to let, self contained. Apply Mrs. Gay, 5 Coronation-st., Geelong.

Holiday Shack, Sorrento, accommodate four, water, electric light, £3/10/- per week. Vacant March 16 onwards. Claude Gadge, 49 Springfield-rd., Blackburn. WX 5494.

Holiday beach home, Rosebud, accom. 9 persons. All mod. con., H.W.S., on main road. Apply 21 Munro-st., E. Kew. Phone WL 1594, or bus. FJ 6532.

HOLIDAY FLATS to rent. New. McCrae-Rosebud district. Close beach. All mod. cons. Accom. 5. Rent £8 per week. Vacant now on. 1457 Burke Rd., East Kew, WL 2659, or JA 1029.

A CHURCH WORKERS

Correspondence Course

is available to all who would train for more efficient service.

SUBJECTS. Selected Old and New Testament Studies, History and Witness of Churches of Christ, The Reformation, Religious Education, Sermon Preparation and Delivery.

COST. Annual fee, £2/2/-. Annual cost of text books approx. £1. Single subjects may be taken for a fee of 12/- per term. - Enrol now. Course begins in early April.

THE SECRETARY

FEDERAL COLLEGE OF THE BIBLE
Glen Iris, Victoria.

SECOND COMING OF CHRIST CONVENTION

ORMOND CHURCH OF CHRIST SATURDAY, FEBRUARY 21

Chairman: F. E. Buckingham

3.30 p.m.: F. A. Youens, "The Fact of His Coming."

Lloyd E. Jones, "The Purpose of His Coming."

5.15 p.m.: Basket Tea. Tea, milk and sugar provided.

7.45 p.m.: W. F. Betts, "The Midnight Hour."

Soloist: Miss Adele Blakley.

NEWMARKET.

Church Anniversary and Temple Day.
SUNDAY, MARCH 1, 7 p.m.

11 a.m.: A. R. LLOYD.

7 p.m.: D. W. HIBBURT.

A Day of Fellowship for Past and Present Members.

College of the Bible

Inaugural Session

will be held in the

LYGON STREET CHAPEL on

**Monday, February 23,
at 8 p.m.**

Speaker: H. J. Patterson, M.A.

Music: By the Hartwell Church Choir.
Make this a big brotherhood rally to welcome new and returning students.

ACCOMMODATION WANTED.

From February, 1953, small house for student, wife and child. Reply C. Le Couteur, Warrnambool.

Christians of all Churches
are invited to the

BELGRAVE HEIGHTS EASTER CONVENTION

APRIL 3rd-6th, 1953

Guest Speakers:

Dr. PAUL WHITE, M.D., B.S.,
the first C.M.S. "Jungle Doctor."

Mr. FRANK ANDERSEN, B.Sc.
Lecturer, Melbourne University.

Meetings Daily:

11 a.m. and 7 p.m. Afternoon meetings Friday and Sunday at 3 p.m.
Saturday, 2 p.m. Monday, Missionary Meeting, 2.30 p.m.

Special Feature—Instead of morning addresses, discussion groups will be held, led by competent Bible students, including J. W. Searle, B.A., B.D., R. V. Merritt, B.D.Sc., L. Shirley, Dr. Murray Clarke, Mr. John Thompson, and others.

ACCOMMODATION will be arranged in furnished houses, at boarding houses, and in camps for young people. Communal Kitchens for large or small groups prepared for camping are available on the Convention grounds.

Further particulars available from Convention Office, c/- Keswick Book Depot, 315 Collins-st., Melbourne. Phone M1526

PRAHRAN CELEBRATES . . .

One Hundred Years

MARCH 22 - 29

Prahran being the Mother Church of our movement in Victoria, this Event will have Australia-wide significance for our Brotherhood.

Greetings and Donations to
Centenary Fund

to be sent to . . .

Preacher: Lloyd E. Jones, 26 Mayfield-st., E. St. Kilda, S.16.
Secretary: Geo. W. Matt, 14 Loch Ave., E. St. Kilda, S.16.
Watch for Further Announcement

JUBILEE CONFERENCE.

of Churches of Christ

in Northern District of S.A.

in BALAKLAVA on March 10 and 11.

Theme: "Pioneering for Christ after 60 years."

Everyone welcome, especially those associated with conference in the past. Any desirous of accommodation contact A. S. Shepherd, Box 102, Balaklava. H. B. FREEBAIRN, Secretary.

JUST PUBLISHED . . .

The Bible You Must Have Revised Standard Version

More accurate, easier to read, yet preserves the beauty of the King James Version.

Rexine 61/-, Posted 62/6.

Cloth Board 50/-, Posted 51/6.

ORDER FROM

Austral Printing and Publishing Co. Ltd.,
524-530 Elizabeth-st., Melbourne, Vic.

CHURCHES OF CHRIST BIBLE COLLEGE IN NEW SOUTH WALES.

Established 1942 to train men and women for the Master's service at home and abroad.

Regular support in prayer and gifts is sought.

A. W. Stephenson, M.A., Principal.
57 The Point Road, Woolwich.

J. W. Boswell, Hon. Treas.,
3 Ivy Street, Chatswood.

KERAMI (Mary Lodge)

Marysville's Premier Guest House

SUPERIOR ACCOMMODATION

EXCELLENT CUISINE

H. and C. Water in all Bedrooms

R. W. & L. Vautier, Props.

Inquire City Tourist Agencies or M'ville 1

The Church's Insurance Plan for its aged and infirm preachers.

PREACHERS'

PROVIDENT

FUND.

Your voluntary contribution is now due.

Kindly send all inquiries to Mr. S. Laney, 13 Victoria St., Strathfield, N.S.W.,

and contributions to the treasurer, H. Bell, 26 Robinson-st., Chatswood, N.S.W.

F. W. LANG

Motor Body Repairer

Specialising in—

COMPLETE RE-DUCCING

PANEL BEATING

SMALL REPAIRS

10 Penders-st., Thornbury, N.17.
Phone JJ 1365

THE AUSTRALIAN CHRISTIAN

Refrigerators

Westinghouse

Genalex

Snow Queen

and other well-known

Sealed Units

Free delivery, Melbourne and
Suburbs.

CLAUDE GADGE

**Shop: 603 Whitehorse Rd.,
Ringwood**

After Hours: WX 5494

ALFRED MILLIS & SONS Pty. Ltd.

Wholesale Fruit Merchants.

**Registered Office: 438 QUEEN STREET
MELBOURNE — 'Phone FJ 4962**

Also Queen Victoria Wholesale Markets.

YOU STRENGTHEN

ALL OUR WORK

WHEN YOU SUPPORT

HOME MISSIONS

**INCREASED INCOME ESSENTIAL
TO BROTHERHOOD PROGRESS.**

**Send gifts any time, but especially NOW
to**

B. J. Combridge,

**T. & G. Building, 147 Collins-st., Melb.
'Phone, Cent. 5445.**

Sewing Machines

Repairs to all makes

**Agent for Minerva Machines,
motors supplied and fitted.**

ARTHUR SCAIFE,

513 Gilbert-rd., West Preston. JU 3435.

A. E. BARBER

Ladies' and Gents' Tailor

Quality Tailoring at Moderate Prices.

694 SYDNEY RD., BRUNSWICK.

(near Albion St.)

'Phone FW 1043, after hours FM 2093.

Churches of Christ Boys' Home, N.S.W.

The Boys' Home at Dunmore House, Pendle Hill, is not a punitive or corrective institution, but for those who are orphans, especially losing fathers in war, and from homes of divorced parents. It was opened on April 4, 1936, by the N.S.W. Conference President. Purchased for £1,600, its value to-day is £12,000.

On January 26, 1788, Captain Arthur Phillip landed at what is now Circular Quay. On May 15 of the same year Arthur Phillip, then Governor, in a letter to Lord Sydney, stated in reference to an exploration he had made: "About 15 miles from the settlement we had a very fine view of the mountains inland, the northernmost of which I named Camarthan Hills, and the southernmost Lansdown Hills."

As this ridge at Dunmore House is the first point going west from Sydney at which the Blue Mountains (afterwards so named) can be seen, it was apparently on this high rise that Governor Phillip stood.

D'Arcy Wentworth, who was a surgeon, came to Australia with the first fleet. He was given a large Government grant in the Parramatta district on Aug. 31, 1819. William Charles Wentworth, the famous explorer, was his son. Portion of this grant is the land on which now stands Dunmore House, from which magnificent views are obtainable.

Dunmore House

The building is two-storeyed, built of cream stone with slate roof, and a chimney at the front and one at the rear, and is said to be 116 years old. It is surrounded by 15 acres of land. The homes have their own sewer system.

The entrance to Dunmore House is through large iron gates. The home was built by Sir William MacMillan, and the letters M.C.M. are worked into the glass over the front entrance, and on the front doors are the words "Misericordia Succurrere Disco."

The shutters on the windows are built into the walls, and some of the windows are very narrow, while others are very wide, and reach up to the balcony.

A fine recreation room has been erected, 43ft. 6in. by 21ft. 6in., costing approx. £500, and estimated to-day to cost £1000. There is an excellent hot water system throughout, and an excellent shower block built and in use for and by the boys.

A gardener is especially employed to ensure a constant supply of fresh vege-

LINDEN FURNISHERS

**123 BRIDGE RD., RICHMOND
(between Church and Lennox Sts.)**

Tel. JA 6591; after Hours, Haw. 5689.

**We guarantee you a saving of 2/- to 3/-
in every pound on usual shop prices.**

**LOUNGE, DINING, BEDROOM,
KITCHEN SUITES, INNER SPRING
MATTRESSES AND ALL TYPES OF
BEDDING. OCCASIONAL FURNITURE,
TUBULAR STEEL SETTING, ETC.**

**Large and varied stocks on hand. All
current styles readily available.**

**Mail orders promptly attended to. Free
Metropolitan delivery. Country orders
packed free and goods rail freight paid.
Take any Flinders St. tram to Lennox St.**

Of course you should have a

REFRIGERATOR

WESTINGHOUSE

Compressor

110 Gns.

£10 dep. 17/6 weekly

**Free Immediate Delivery
and Installation.**

S. B. Radio

205 GLENFERRIE RD.,

U 2847 — MALVERN — UY 8274

ORIENTAL GUEST HOUSE

BRIGHT. ('Phone 74.)

**H.W.S., sewerage, log fires. Right in
Bright, Christian folk warmly welcomed.**

Tariff, £6/16/6

MR. and MRS. W. LARSEN (Props.)

MT. RIDDELL LODGE,

**MT. RIDDELL RD., HEALESVILLE,
FARM GUEST HOUSE.**

**Electric light and refrigerator.
Log fires, own farm produce.
Beautiful scenery and walks.**

James Beveridge. 'Phone 246.

"NORLAND"

Young Women's Hostel

**For business girls or those holidaying
in Sydney.**

Apply—"NORLAND" (UA 3143)

68-70 Charlotte St., Ashfield, N.S.W.

Auspices: Ashfield Baptist Church

**HOMES AND HOSPITAL
 OAKLEIGH MURRUMBEENA**

Churches of Christ in Victoria conduct three lovely Homes for the sick, aged and infirm.

For support, maintenance and development they depend on you.

Give Now!

Remember them in your will.

Information from the Secretary.
 W. T. ATKIN.

LYALL & SONS Pty. Ltd.
 39-51 Leveson St., North Melbourne
 Chaff and Hay Pressing Mills at Lara
 CASH CHAFF, HAY, GRAIN,
 PRODUCE & COMPRESSED
 FODDER MERCHANTS.

Exporters of Pressed Hay, Chaff and Colonial Produce

Manufacturers of "Excello" Chicken Feed, Laying Mash, and Calf Food. Country orders will receive Careful Attention. Seed, Oat and Grain Specialists—Grass, Clover and Other Seeds. All kinds of Poultry Feed and Meals supplied.

Hundreds of grateful testimonials (including those of doctors) testify to the success of

ERODITE GALLSTONE TREATMENT

(Without operation)

Certain, Safe, and Sure
 Can be obtained through the post, and literature on application.

Communicate with

T. ESCOTT

(late of India)

139 EDWIN ST., CROYDON, N.S.W.
 Consultations free.

Hours, 9 a.m. to 12 noon.
 Phone: UA 1308



**CHRISTIAN
 FELLOWSHIP
 ASSOCIATION**
 241 Flinders Lane
 Melbourne

C.F.A. offers an organised method of benevolence. The strong come to the help of the weak.

"We that are strong ought to bear the infirmities of the weak".

Join with 3,000 others in this christian enterprise.

Agents in all churches.

W. I. ATKIN, Secretary
 W W SAUNDERS,
 Associate Secretary

tables. Fowls and cows are also kept, hence fresh eggs and pure milk are available for the boys. In one year the following was produced and used on the boys, viz., 1488 gallons of milk, £496; 173 lbs. of butter was made, costing £35; 180 doz. eggs were used by the Home; total value of all £571.

The boys are conspicuous for good conduct. The head master of the Girraween Public School states that the boys are noted for their cleanliness and good behavior, are well fed and obviously happy.

Boys Entertained

Special mention should be made of the efforts made to entertain the boys by young people from various Sydney suburbs (Enmore, Bankstown, Bexley N., Epping), the City Temple (Sydney), and Wollongong.

The boys attend morning service each Lord's Day in the chapel at Ashwood House, which is also the venue of their Bible School.

Geo. Knight (Marrickville) is the chairman, and at present 26 boys are in residence.—Geo. Mortoit, secretary.



Obituary

James Murray Gordon.

On Jan. 29 at his home, Princes Highway, Dandenong, Mr. Gordon passed to be with his Lord, at the age of 80. As a young man he joined the church at Strathalbyn, S.A., and throughout his life loved his Lord, his Bible and his church. He was ever loyal to the principles of the Restoration Movement, and was instrumental in commencing the church at Goolwa, S.A., where he preached for some time. He was an uncle to the well known Gordon brothers, Con., Gifford and Linley, all of whom became preachers in U.S.A. For the last eight years he had been completely blind, but was able to attend church occasionally. Mrs. Gordon, although a sufferer herself, lovingly cared for her husband during his years of blindness, and nursed him in his final illness. To her and her daughter, Mrs. De Moulpiet, and all relatives, the church extends loving sympathy.—A.R.P.

WANTED.

BOOKKEEPER (male or female), costing experience an advantage. Conditions congenial, position offers a purposeful career. Apply Austral Printing and Publishing Co. Ltd., 524-530 Elizabeth-st., Melbourne.

Dignity and Satisfaction

LEWIS — Funerals

Our funeral arrangements are a fitting tribute to the departed. Reasonable charges.

Ring JA 1066

H. LEWIS — Director

ARTISAN PATTERN WORKS

Engineers' Pattern Makers

N. H. D. Lang, Proprietor

330 YOUNG ST., FITZROY, N.6

ENGINEERS AND FOUNDRYMEN

Consult us for expert advice and prompt attention to all your pattern requirements

Phone: JA 4330

For Expert Optical Service . . .

W. J. AIRD Pty. Ltd.

W. J. Aird, F.V.O.A.

G. F. Capp, F.V.O.A.

OPTICIANS

ALTSON'S BUILDINGS,

Cor. Elizabeth and Collins Sts.,
 Melbourne

Phone Central 6937 for appointment



Engagement Rings . . .

H. J. LEM

Jeweller

**LADIES' & GENTS'
 WATCHES**

from leading Swiss makers

PEARLS RESTRUNG

Room 31, 2nd Floor,

366 Bourke Street, Melbourne

Phone: MU 1185

T. M. OWINS

Memorial Craftsman

44 NEALE STREET, BENDIGO

Monuments erected, inscriptions cut, and graves renovated in all cemeteries in Victoria

Phone: Bendigo 2514

J. FERGUSON & SON

(E. J. Collings)

FUNERAL DIRECTORS

712 HIGH ST., THORNBURY. JJ 3037

176 HIGH ST., NORTHCOTE JW 3333

Association with Churches of Christ enables sympathetic and understanding service in all suburbs