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"MEET THE FUTURE"

E. P. C. Hollard.

IT WAS THE FIRST!

For one wonderful week the future gathered in Adelaide! It came with stars in its eyes, warmth in its every sound and a voice in its ear! The future was simply the great group of youth from across the nation which had come to share in the first-ever Christian Youth Convention of Churches of Christ in Australia. Our sister churches in the Dominion of New Zealand were worthily represented by five delegates. Samuel Bull and Japheth Karai were there from New Hebrides. After months of saving and preparing they came from all corners in as many varieties of transport. They were 'teens and adults, with professions of every kind and class, but all one in a common concern, namely, that "Jesus Christ is the Way, the Truth and the Life."

YOUTH SPILLOVER.

The Federal Board of Christian Education and the South Australian Department had prepared well in making this a milestone in the experience of hundreds of young people. If any of them were not committed Christians, then it was hard to determine. They sang as though they believed their hymns, they studied as though they believed the Word, they played as though they were clean in body, mind and spirit. And now they have gone home, our city and churches the richer, the future assured because they shared and worked and played in the name of Jesus Christ.

SERIOUSLY MINDED.

The setting for the Convention was great! The splendid Thebarton Town

Hall, seating 2,000, and in the same block the excellent facilities of the Mile End church. Every conceivable amenity was there because someone had worked hard in planning and carrying out the plan. The days began with delegates, numbering around three hundred, and local young people, assembling to share with David Hodges, B.A., B.D., of Adelaide's Scots Church, leading in Bible study. And these young people studied the Bible with a first-class scholar and leader at the helm. Then into discussion groups to give serious concern to the big issues which confront them and their world — and if they are the future, then one understands the depths and seriousness of their men.

WITH A SONG.

Every afternoon they went off in buses on planned tours, for these Adelaide people are proud of their city and want to share its loveliness with the visitor. More, there was a ton of fellowship waiting for delivery! And then those night meetings! Every night over 1,000 people singing as only Christian youth can, speakers of sheer ability throwing down the challenges of the Christ! The Youth Choir under John Hall delighted the ear and enriched the heart.

COMBINED RALLY.

An odd quirk of fortune found Adelaide confounded with weather from two other cities! Heat and then cold and rain. On Sunday afternoon it was planned to meet at the Elder Park Sound Shell with the Baptist Youth Convention, also in session. But the skies opened! Telephones and radio stations moved in on the morning, and in a deluge the meeting went to Thebarton Town Hall — 2,000 strong! Only colored



Delegates who attended the first Churches of Christ National Youth Convention, Adelaide, January 8-15, 1963.

ribbons could show which church communion was which. And when Gordon Stirling preached about *Rebels With A Cause*, one could feel youth stirring.

WITNESS OF THE WORD.

The preachers at this Convention were in the tradition of the Christian pulpit, and chosen with wisdom. Look at this list! Gordon Stirling, of Canberra, who has been challenging youth ever since he was one himself, talked the Christian message in the language of youth with a cause in its heart. Manikidza Nyoni, of Southern Rhodesia, proved conclusively that Missions pay handsome dividends, and with his telling approach to strategy captured the imagination of the young people. Lloyd Jones, with his fervent evangelistic preaching, stirred the spirit within. Maurice Coombs, of Christian Television, had prepared a play and the players to thrust cleanly to the mind and will. From the U.S.A. was Walter Lantz, with grace, accent and penetration to dare a young one. It was great preaching by experts in the field of the pulpit. And how we loved it! Good preaching isn't out of date yet, not when it has something, or Someone, to preach about!

When the last "goodbyes" were said with a "See you in Sydney in 1965," one could be pardoned for asking, "What good did it do? Where is it all going to end?" These are fair questions and I'd like a word in reply.

CHALLENGE.

This Convention proved something — that the Church isn't out of business and can still attract youth and offer them something which brings the best out of them. These young ones will never be the same again, for they shared, gave, received the very Spirit of Christ as they looked at the future and themselves closely woven into it. It proved that optimism is worthy, for what a future the Church of Jesus has with these young people ready to become our leaders and parents of tomorrow! I say to you, trust them, encourage them, love them, for they are a mighty force for God and good. And all old people have to be young before becoming old!

"Where is it all going to end?" That depends upon their staying power, their ability to carry over into the local church what they got in Adelaide. And how disappointed they are going to be! Why? Because so many were not there to see and know, and thus cannot fully understand the thrill and enthusiasm which they bring back. Therefore, dampen that spirit at your peril! Ignore it and use it not, and the Kingdom of Jesus moves back a step! If local churches and leaders

will let the spirit of these young people loose into the life of the home church, then it will never end!

Hear an older man ere we part. Thank you, young people, for coming! Bless you; you put fire into our veins and stirred the slumbering spirit. Come again, and again! Thank you, Federal Board, for thinking this one up; it was a great thing you did! Thank you, Keith Horne, and your team, for a Christian service par excellence!

Thank God that the future dropped in on the present in Adelaide 1963!

OPEN FORUM

RECALLING NARRABRI.

In *The Australian Christian* (20/11/62) there appeared the following in the "Fifty Years Ago" column: "The Church of Christ, Narrabri, N.S.W., is now ready to start building operations." Then in Dec. 4, '62 issue, appeared mention of Dr. O. J. Goulter, who has retired as Professor of Christian Missions, after ten years at Phillips University, Enid, Oklahoma, and with his wife was on a world tour, including a visit to Australia. Dr. Goulter's homeland. When Dr. Goulter (Oswald as we knew him) was about 20 years of age, he, with his brothers and several other young men, used to come regularly to our home at Narrabri, N.S.W. We used to have Endeavor and the Lord's Supper on Sunday afternoon. E. J. Waters, pastor at Inverell, paid us a visit. We held the first meeting of the church in a hall in Narrabri, and at that meeting Oswald Goulter, his brother, and another young man made their confession, and were baptised in the Naomia River, about a mile from our home. Another young man, who watched the baptising, immediately walked into the river, and after his confession was taken by Mr. Waters, he was baptised.

The Dr. O. J. Goulter of today, if I remember aright, helped in the building of the chapel at Narrabri before he left to go into College, and later to America. The church had to close and was looked upon as a failure, but can any one believe that, when it is known that amongst the first three young men to make their confession, one, the Dr. O. J. Goulter mentioned, has been such a success and influence for good throughout the world.

I have a letter written by Dr. Goulter to my wife and self twenty years ago, thanking us for our kindness to him when a young man at Narrabri. I have many happy memories of the closed work at Narrabri, and could tell of thrilling happenings that no one else is acquainted with. Narrabri wasn't a failure. — G. A. Carslake, Pintharuka, W.A.

Fifty Years Ago

From "The Australian Christian" of Jan. 30, 1913.

Editor: F. G. Dunn.

Federal Mission, Launceston.—A.P. Wilson cables: "Greatest gatherings in the history of the church in Tasmania. Three meetings on Sunday, all large. At night nearly a thousand and present. Fourteen confessions."

C.E. Birthday.—Christian Endeavor has now reached its 32nd birthday. Last year, the "Endeavor Day" celebrations were so successful that it has been decided to repeat them this year on similar lines. At the present time there are over four million Endeavorers in the world.

Items of Interest.—This year brings us to the jubilee of the church at Wedderburn, Vic. . . . A very pleasing function took place at Bunbury, W.A., on 13th inst., when a kitchen tea was given to G. T. Fitzgerald, in honor of his approaching marriage. . . . The church at Fernihurst, Vic., having ceased to exist, the trustees have generously handed over the building to the newly organized church at Boort. The building will be removed and altered to meet the new occasion as soon as possible. . . . The church at Erskineville, N.S.W., has signed a contract for a chapel to cost £1,130, to be completed in three months' time. . . . At Hawthorn, Vic., more people have united with the church in the past year than in any year previous, and more money has been contributed. The new hall is completed, and there was great jubilation among the members when the whole of the debt was cleared off during the annual business meeting. . . . At South Yarra, Vic., F. Lewis has resigned the position of Sunday School secretary, a position he very creditably filled for fifteen years.

G. P. Pittmans at Daltonganj, India.—We have opened a new out-station at an important market town called Garhwa, 20 miles from Daltonganj. We secured a large house in the heart of the town, put it into good repair, and sent workers to take charge. We are at present living in tents at a place called Latehar, 40 miles from Daltonganj, in the midst of the aboriginal hill-tribes called Oraons or Kols. Our object is to secure a cottage in one of the central villages, and to locate two of our evangelists and their wives there.

Editor Pleads for Fellowship.—Have we given as much prominence to the fellowship feature of our plea as to some others? While advocating the doctrine and ordinances of the N.T. Church, have we preached and practised with the same zeal the love that characterised its first members?

Putting Punch Into Preaching

This is the time of the year when changes of ministry are being made in our Australian churches, when exit students of our Colleges begin their first full-time service, while other young men and women are making final preparations for coming to College and training for the work to which they have felt a call. It is a time for some real thinking about what is involved in the Christian ministry, in the pew as well as in the pulpit. To that end we are featuring in this issue two articles — the first by one of our American preachers on the need for prophetic preaching, the second by an English minister who probes even deeper when he insists that "a considerable part of a Christian minister's task is to teach men to think" and to know for himself the difference between straight and crooked thinking. Both these articles are well worth careful reading.

The modern pulpit has sometimes been criticised for what has been called "anaemic preaching." Daniel Joyce doesn't hesitate to lay some of the blame on the listeners. He says, "Congregations have many ways of taking the punch out of preaching," and tells how "the belligerent response of the people when the message cuts across their own prejudices is directed towards the minister personally." He affirms that "congregations are not grappling with the Word of God in an agonising reappraisal of their own convictions and opinions, but are seeking first of all to silence the voice that haunts them." This is bad enough, but there is something even more effective for taking the punch out of preaching and heart out of the preacher — *no response at all*, just a dumb, unquestioning, unheeding acceptance of what the preacher says as a regrettably necessary prelude to the chatter about the weather and yesterday's sports that follows the final "Amen."

But if that be true in a negative, disheartening sense, the positive aspect is none the less true. Nothing puts punch into preaching and heart into the preacher more than a genuine response from even one listener, and in this sense a questioning, challenging reaction can be just as effective as a word of encouragement and appreciation. Let a man know that what he says *matters* to at least some of his people, and watch how his preaching ability will grow. The people in the pew are, more often than they realise, the key to whether or not they have a good preacher in the pulpit. Not even the finest pulpiter can long survive a deadening lack of expectancy among his listeners.

But there are things he can do about it. Some men think the answer lies in putting some *physical* punch into their preaching. Points are em-

phasised with blows to the pulpit or Bible which at least have the effect of startling some of the sleepers; or else the voice is kept consistently raised to a level which delights the deaf in the congregation, but no one else.

Much could be written about the effective presentation of a sermon, but our concern in this article is with what the sermon itself is about — whether it contains things worth saying, irrespective of *how* they are said. The first essential, it seems to me, is that it should be born out of, and deal with, *realities*. The Man who is the centre of our preaching once said, "I am the *Truth*," and it has been said concerning his life that it is "the only thing that has ever really happened." His own preaching dealt with the great realities about God and man's need of him, phrased in language people understood, and made memorable with incidents true to human experience. If ever there was preaching that packed a punch, it was his!

Truly Christian preaching cannot ignore any part of human living. Today's problems must be faced honestly. I hold no brief for publicity-hunting pulpit attacks on this or that issue of the moment, on which it soon becomes apparent the preacher has not taken the trouble to be fully and correctly informed before he spoke; that kind of thing does a grave disservice to the Church. But the Anglican Bishop of Pretoria is surely right when he insists that "the Christian should have concern for every situation in which human interests is involved" and that "to fail in that response would justify the taunt of non-Christians that religion is only a means of escape, and a vague promise of future compensation for present ills."

Let it be emphasised, too, that powerful preaching is always *redemptive* — it never loses sight either of man's sin and need or of the saving purposes of God in Christ. It believes passionately that through it there is always the possibility of a Divine-human encounter, of eternal significance for one or more listeners.

Moreover, in the best sense of the word it is always *recruiting* preaching — it looks for decisions, if not in initial surrender to Christ, then in deeper commitment to him, in responses to specific challenges.

Much more could be said on these and other aspects of this theme — but let a man put into his preaching all there is of himself, of his consecrated trained abilities, of his deepening knowledge both of the Bible and of the world in which he lives, of his ever-growing love of God and men, and he cannot help but preach with power!

Prophetic Preaching — The Crying Need of Today

J. Daniel Joyce.

I had been in my pulpit only a few weeks when a lady patted me on the back, and with a mischievous smile said: "You just stay with us and we will make you what we want you to be." I knew what she meant and so did she, though I did not know what I had said or done to prompt the remark. She meant exactly what she said. It was the old, old custom of men fashioning God and his message in their own image and making his messengers say what they want to hear.

The level of this kind of religion is about that of Micah, who lodged a pathetic protest when the Danites stole his gods and his priest: "You take my gods which I made, and the priest, and go away, and what have I left?" That's a good question.

When one's own gods are gone — wealth, health, friends, or fame — what is there left? For many there is nothing, because not only the gods but also the priest had been made in the peculiar style of their own congregation. When men make their own priests as well as their own gods in their own image, this is a far cry from the prophetic tradition of the ministry.

Jesus told the Church to bring the comfort of God to those who were burdened and to lay the burden of God on those who were at ease. When the minister attempts to do this in the name of Jesus, it demands some deep wells of courage and devotion.

Whether we like it or not, we are conditioned by those whom we serve, and congregations have many ways of taking the punch out of preaching.

One of the more subtle ones is to let it be known among the constituency that the pulpit message is to be taken with a grain of salt because ministers are dreamers and visionaries. We have all been guilty of this same thing when dealing with the message of Jesus.

When Jesus says that something is as difficult as putting a camel through a needle's eye, some of us say that he must refer to a certain type of ancient city gate through which the camel could possibly wiggle. Others of us say that he referred to a rope which might be called a camel. This one turns out to be of little help because a rope won't go through a needle any easier than a camel.

For my part, I think the passage is a perfect illustration of the jolt and shock of his preaching. It was meant to shake to the foundation anyone whose wealth possesses him, or who makes his own gods.

The task of the minister today is a variegated task, to say the least. It involves more facets than I can mention. Among them are pastoral work, administration, teaching, preaching and counselling. We still stand, however, in the tradition of the prophets and the priests: concerned with proclamation and human response, the same twofold event which called the Church into existence. There is much to be said about our role as prophets and as priests, but we want to concern ourselves here primarily with the role of the prophet.

If preaching stands in the prophetic tradition when at its best, then how shall we interpret the role? There are at least three overwhelming responsibilities of the preacher as a prophet. These involve for-telling, foretelling, and forth-telling.

For-telling

Perhaps the most compelling thought that strikes a man entering the pulpit is that he is spokesman for God. This means that Christ and the apostles will be in the foreground and the minister will be in the background. I had a brilliant professor who confessed to me that, while he had no difficulty in lecturing to groups in various places, he was scared to death when the time came to preach a sermon. "The people must see and hear God this morning," he said to himself.

A minister from South Africa had the privilege of visiting England and preaching to the King and Queen. As the hour approached, he mused to himself in this way: "Today you will preach before the King and Queen of England. Be very careful what you say." Then it seemed that a voice out of the deep spoke to him saying: "Today you will preach in the name of the King of kings and Lord of Lords. Be very careful what you say." The more sobering voice was the latter.

To speak for God requires some sense of detachment from the minister himself, in his own mind and in the mind of the congregation. We must insist that people separate between the minister and his message because he speaks for God. This needs emphasis in spite of all

that may be said on the other side of the question.

"I want a minister who lives up to what he preaches," some say. I don't! I would not listen Sunday after Sunday if he only preaches the standards of his own life, what he has achieved.

I want him to preach nothing less than the life of Jesus, whose motives were unquestionably pure, whose life was utterly unselfish, and who was made perfect through his sufferings.

The power of preaching is the power of the one who is presented. I would demand that he be striving toward this goal, but the gospel must not be charged with his foibles. Sometimes it works for good when a minister's conduct is an embarrassment to a community. It forces people to separate the message from the man.

The "live-what-he-preaches" attitude has produced a stereotyped conception of the minister which keeps a lot of young men from entering this calling. The people already have in mind what the minister should look like and how his wife should appear. It has been said more than once to me: "Your wife doesn't look like a minister's wife." I'm glad to hear it. What is she supposed to look like?

Also, the freedom of the pulpit has been limited by this attitude, and the belligerent response of the people when the message cuts across their own prejudices is directed toward the minister personally.

I am not saying that all the minister says is God's word *per se*, but if he is speaking for God, we have a wonderful liaison in the person of the Holy Spirit, and God may say what men need to hear in spite of ministerial limitations. I think it was Moody who observed that God can strike a mighty blow with a crooked stick.

Foretelling

This responsibility is rarely understood by church people. The first thought about "a prophet" is predicting future events. In the Old Testament there is some of this, but this is not the main stream of Old Testament prophecy and never can be the main stream of prophetic preaching. Prophesying is not soothsaying; and prying into the future in this sense is presumptuous and wrong. Soothsaying, divination, and the like, belong to the heathen.

There is, however, a predictive element in preaching because we are speaking not for the years of tomorrow but to those years (R. B. Y. Scott). The real issues of life are

moral and spiritual, and the crises of today are also the crises of tomorrow and vice versa. The Old Testament prophecy is relevant for our day because the prophets were called upon then to decide questions of right and wrong on the basis of what then was, and their understanding of what would be was arrived at on the basis of what was. The prophetic preacher of today will do the same, and this accounts for the continuity which obtains in prophetic preaching.

Jesus spoke to our day in the same way; not seeing our day as such but dealing with the basic attitudes and issues of life on the basis of what life then was, but always with a future reference as well. Jesus was saying what was and would be the will of God. His teaching was in no sense an interim message except, perhaps, where he himself so defined it in certain Lukan passages that sharply contrast the "now" with the "age to come."

In this way, prophetic preaching has a strong predictive element and consistently foretells the future. It is concerned with eternal truth. To make this truth relevant to temporal situations is the central problem of theology, preaching and teaching. These call for clear and forthright pronouncements.

Forth-telling

The earliest picture of the preacher in the New Testament is not that of the rabbi sitting with pupils at his feet, but of one rising as Peter on Pentecost, who "lifted up his

voice" and "spoke forth" saying: "... let this be known to you . . ."

This same kind of forthright speaking was never silent on the pressing issues of the day. One of the finest commentaries on the work of the minister is the criticism that comes each time he enters the discussion on the issues of moral and social consequence. When he needs encouragement in this part of his prophetic ministry, he can surely find it in such Old Testament worthies as Amos, a farmer of Tekoa, who stuck his neck out to tell the cities of the northern kingdom about the punishment and judgment of God upon those who pervert religion, and those who perpetrate injustices upon other people.

He can surely find it in the New Testament in one like Paul, who had but one consideration by which to judge his ministry, and that the will of God. "For our appeal does not spring from error or uncleanness . . . but just as we have been approved by God to be entrusted with the gospel, so we speak, not to please men, but to praise God, who tests our hearts" (1 Thess. 2:4).

The free pulpit is now being subjected to some very severe tests all over the world. Some issues are so emotionally charged that, when the minister discusses them, his removal is soon considered. Congregations are not grappling with the Word of God in an agonising reappraisal of their own convictions and opinions, but they are seeking first of all to silence the voice that haunts them.

When a controversial issue arises, the pressure begins to mount for the minister to stay out of it. He is urged to stay with the administration of the ritual. If a man kills himself with habitual drinking, the one who conducts the service is expected to say in pious tones: "The Lord giveth and the Lord taketh away. Blessed be the name of the Lord." We can't honestly say it. He took his own life and it was not the will of the Lord that he do it. He is not willing that any should perish. It takes the courage of a forthright prophet to make this clear. We are committed to something and we cannot be silent about it.

The free pulpit has been the last bastion of freedom all over the world. It has been the most formidable enemy of totalitarianism in Germany, Norway, and now East Germany. It will resist dictators everywhere, and every form of tyranny over the mind of man as long as there are prophets to stand in it. Threats will not deter. The price of freedom is often very high and the risk involved in true faith is often very grave. We may almost say that where there is no personal risk, there is no demonstration of faith.

Which of these three responsibilities is most important? We cannot say; because they are but three aspects of the same assignment, and the prophetic preacher must be all three. This calls for careful reflection and examination of the way we pursue our calling.—Christian Evangelist.

THINK ON THESE THINGS

The Religious Use of the Intellect

Frank H. Ballard, M.A.

Albert Schweitzer has said that he is in complete disagreement with the spirit of the age, "because it is filled with a disdain of thinking." It should be explained that the words were written several years ago and that they referred, not primarily to the habits of people generally, but to a spirit of intellectual scepticism which was then prevalent among philosophers.

There are periods when men whose duty it is to ponder the deeper problems of life are tempted to throw up their hands and to say that all is vanity and vexation of spirit. It may be due to weariness of mind and spirit, or to the special difficulties that present themselves in contemporary life. It may be born of humility or of despair. But, whatever the cause, it is always a challenge to men like Schweitzer, and indeed to all who stand in the Protestant tradition.

It must be admitted that in this, as in many other respects, religion

has a chequered history. There have always been men, including some very devout men, who have been suspicious of the intellect. Francis of Assisi is one of my heroes. I suppose I have studied and commended him more than I have studied any other mediaeval churchman. But I never admired his fear of scholars and scholarship.

I have always tried to encourage men to think for themselves, not to ignore the help that can be received from specialists, but in the end to come as far as possible to their own conclusions. Especially in religion, where admittedly mystery abounds, I have always warned men and women against submission to ecclesiastical authority. It may seem pleasant to let the Church take

charge of mind and conscience, but it leads to mental and moral servility. God forbid that I, or anyone else, should encourage a flippant raising of ultimate questions. God forbid that we should develop in ourselves or in our hearers a self-sufficiency that permits men to talk easily on weighty matters.

But we have taught the right and the duty of private judgment because we have learned it from the Christian Scriptures, and because, as one of my teachers used to say, to fear the intellect is to lack faith, for it is to divide life and to divide the soul and to divide the dominion of God and to divide God himself.

As I see it, a considerable part of a Christian minister's task is to teach men to think.

Learn How to Think!

But, just as before you can fly you must learn how to fly, so before you can think seriously you must learn how to think. In neither case is it easy. It takes years to make a good airman. It takes longer to make a really sound thinker. That is what higher education is for: not merely to amass knowledge, but to learn how to use it. Sometimes it is done indirectly through academic discipline. Sometimes it is done deliberately, especially in logic classes where students are taught the laws of thought and how to detect errors in reasoning.

I remember when I was a young student with my mind full of major and minor premises, valid and invalid conclusions, going to hear a popular preacher whose thought in one place fell into syllogistic form. The premises were, in my judgment sound, but the conclusion was obviously wrong. Even those who have been most carefully trained often go wrong. And frequently they go wrong because prejudices and passions undermine their critical facilities. This happens especially when feelings are stirred by a general election or a public crisis. Speakers are so anxious to commend a party or a national point of view, and so determined to "get it over," that they are not as careful as they should be about strict accuracy.

We have had floods of this kind of oratory in our lifetime — which is one of the reasons why life is so confused and misunderstandings are so deep-set. You can see the temptation. If reckless speech wins a temporary advantage — and the crowd always applauds the man who speaks to the emotions — even responsible leaders may be content to leave the future to look after itself. It creeps into the Church, and does immense harm. It is one of the causes of division, one of the ways in which denominationalism is maintained. Instead of learning to see life steadily, and see it as a whole, we get into the habit of seeing what we want to see and ignoring the rest. It does not mean downright dishonesty, but it means that we get into the habit of selecting our facts according to the mood, or what we fancy to be the need, of the moment.

Crooked Thinking

Amongst my books is one that was meant, not for scholars, but for those who have little time for academic matters. It is called *Straight and Crooked Thinking*, and it sets

itself to make ordinary people see the mistakes we fall into. Examples of bad tricks in argument are given. Other examples are given of how a case should be honestly stated. I should like to recommend that modest volume to many fluent speakers and writers. They might sacrifice many a telling passage. They might be inclined to complain that it seriously cramped their style and reduced their audience. But they would have the comfort of a good conscience and the confidence of truth-loving people.

There is no need to make our speeches or articles dull and dry. There is plenty left to stir the imagination and touch the conscience. But if those who are called to be teachers and leaders, however small the sphere, would study to avoid crooked thinking, life would be much happier. And if those who limit their teaching to arguments with their neighbors would take the matter to heart and apply it to themselves, more than half the quarrels that disturb our peace would disappear.

But at least as important as how we think is what we think most about. There are some subjects which force themselves upon us — what we shall eat, and drink, and how we shall be clothed. If you have a business you must think about it. If you are a minister in charge of a church you must think about the congregation, and what it shall be taught and how the devotional life shall be deepened.

But there are other things we can decide for ourselves. We can

decide what we will do with our leisure, what broadcasts we will listen to, what games we shall play, what books we shall read. You are not making the best of life if you leave such things to chance — if you read, for example, any paper or book that is passed over to you. Think of the precious time that is thrown away with twaddle. Think of some of the papers that give prominence to the things you would not like your children to talk about. Think of the pages and pages on murders and salacious details from divorce courts and tips on horses. Think of the books that cover the bookstalls — not necessarily immoral books, but highly sensational and quite useless.

There is a place for fun and humor, but compare it with Paul and his exhortation to the Philippians: "Whatsoever things are true" — the words are carefully chosen and deserve attention — "whatsoever things are upright, whatsoever things are pure, unstained," i.e., not merely free from the sins of the flesh, but pure in motive as well as act. "Whatsoever things are amiable or lovely, whatsoever things are euphemic" — a rare word capable of many meanings, including brave, honest, honorable or sweet to speak of — "if there be any virtue and if there be any praise, think on these things." As one commentator puts it: "Let right in all its practical, all its noble, forms be the subject matter of your consideration."

* * *

There are a dozen ways in which this may be applied to ourselves, our reading, conversation, meditation. It could be applied to certain types of Churchmen who, instead of speaking together on great Christian principles, argue learnedly on ecclesiastical details — to scholars who are so precise, yet so blind to great issues — to all of us who become so immersed in secondary considerations that we have no time left for the eternal realities. If you and I started each day, not with petty jealousies and nagging fears, but with the promises of Christ and the assurance of his presence, what a difference it would make to our tempers, our judgments, our relationships. If we meditated in solitude on the best things, we should be different persons, more charitable, steady in crisis, courageous in danger.

Think of Great Men

There is one thing easier than thinking about abstract virtues — thinking about good men. I doubt if there is any better educated person than those who make a habit of thinking about the best people they know, or the best people in history. If you want to grow in strength of character and holiness of life, select carefully your heroes, read



about them, think about them, until instinctively you begin to imitate them.

I have mentioned one of the books on my shelves. Let me mention another. It is not a new one. It is Dr. John Brown's *Horae Subsecivae*, with chapters on dogs, on Rab and his friends, and a letter to John Cairns, D.D. in which the author pays a tribute to his father. Dr. John Brown, snr., was one of the finest of Scottish ministers, a scholar, a pastor, a preacher, but, not least, a good father. Dr. John Brown, jr., a famous physician, describes his father's face, especially when, "after administering the Sacrament to his people, and having solemnised everyone . . . he left the elder's seat and returned to the pulpit, and after giving out the psalm, sat down, wearied and satisfied, filled with devout gratitude to his Master — his face pale and his dark eyes

looking out upon us all, his whole countenance radiant and subdued."

That face, that lived so long in the son's mind, was not an accident, as these words indicate. "The moral conditions under which he lived were the love, the pursuit, and the practice of the truth in everything . . . He used to speak of the moral obligation laid upon every man to Think Truly, as well as to speak and act truly, and said that much intellectual demoralisation and ruin resulted from neglecting this." What a magnificent thing for a son to say about his father! Had that father lived to read the words he would have felt they were the greatest honor he ever received.

Not all of us have fathers or friends or heroes like that to remember and to emulate, but we may have One upon whom we may fix our eyes and from whom we may draw strength and inspiration. "Con-

sider him," said one New Testament writer, "that endureth such contradiction of sinners . . . lest ye be wearied and faint in your minds." Consider him, we may add, not only as he endures the contradiction of sinners, but as he teaches his disciples, blesses little children, heals the sick, reproves the worldly, and dies upon a Cross. Think on all these things and "be ye transformed by the renewing of your mind."

* * *

The conclusion of the whole matter has been put once and for all in memorable words: "Wherefore, seeing we also are compassed about with so great a crowd of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith."—Christian World.



Supplied by R. S. A. McLean.

Begging in Bombay

Ray Veal.

Bombay's beggar population is today estimated at between twenty and thirty thousand. Out of these, only about five thousand have been found accommodation in the State's twenty beggar homes. The rest wander in the streets and alleys, or sit in temples or public places, knowing full well that their pathetic condition will call forth compassion, sympathy and cash from the passing crowd.

It is not easy for the Christian—or the Hindu—to "stop his ears at the cry of the poor." The Christian feels that he must "give unto him that asketh of thee." But the question, "What would Jesus do?" is not so easy to answer in relation to this beggar problem. There are many reasons to cause one to exercise restraint on liberality to these needy souls. For while the beggar population is sure of support from sympathetic masses, it is more difficult to eradicate this evil—as the Indian Government well knows.

Bombay's people give £1,000 per day in alms to beggars on the streets. This amounts to £365,000 per year, roughly equalling the State Government's budget for the prevention of begging and the maintenance of beggar Homes. Much, therefore, could be achieved if people would give directly to the Government

Homes rather than into the beggar's hand. This is easier said than done while people regard almsgiving as a meritorious act.

Individuals take to begging for numerous reasons, often due to ill health which incapacitates them for normal work. Practically one third of the beggars in Bombay are leprosy patients. Many others suffer from T.B. or mental ailments.

Begging is often the only means of livelihood for the crippled and old and infirm. Broken families, unemployment, destitution, also lead to begging in many cases. But a fair proportion of beggars are able-bodied "professionals," who take to begging because they do not like work. For some, begging has proved a flourishing "trade." They have families, invest their "earnings" carefully, and build up a modest income.

Beggars are practical psychologists. They generally go out at night in the lanes where they depend on the pious sentiment of the housewife. Some merchants and traders keep aside a handful of coins for charity and give these to the beggars. In fact some of Bombay's markets are so coveted that the established beggars do not allow newcomers to come to these places. The localities are under the guard of the "toughs" of the beggar community, and a newcomer has to pay a fee of £20 to £50 to be allowed to operate in the area!

Professional beggars are clever people, with "logical" arguments in favor of their "profession." One of the beggars, when arrested, pleaded for his release. He said that by putting him into an institution, the authorities would be driving his whole family to the same crime. He further argued that he never solicited alms. He just stood in a corner and people dropped coins into his bowl. He was a cripple. Do not the old and disabled sit with musical instruments in London streets? Passers-by give them coins and no one protests—why should the Bombay authorities object to his getting charity?

There are many examples, too, of those who beg in order to stay alive. Among these are found the casual laborers, too old to work, and with no means of livelihood. Orphan and semi-orphan children find begging the sole means of survival.

The State beggars' Homes do not have enough accommodation for all the beggars of the city. The problem is aggravated by the constant flow into the State of fresh batches from other parts of the country. Even so, about 5,000 beggars are rounded up annually in Greater Bombay.

Despite the resources at their disposal, the State beggars' Homes are doing a pretty good job. All beggars taken in are committed for one to three years in these Homes. On admission a beggar is bathed, shaved and given a change of clothes.

The main task of the Home is to give the detained men the habit of work. They are taught carpentry, weaving, leather work and cane work, and some a simple profession. The mentally retarded are generally made

(cont. ft. col. 1, p. 60)

HERE AND THERE

Owing to the Australia Day holiday on Mon., Jan. 28, this issue was finalised for the press on Thurs., Jan. 24, one day earlier than usual. News and advertisements received later than the first mail on that date will be included next week. The Editor, who resumed duty last week following his vacation, expresses appreciation to A. R. Haskell (Manager) and Austral staff members for supervising the issue of Jan. 15 during his absence.

Harold Hayward, of Chatswood church, N.S.W., has received advice that he has gained the L.Th. degree, Melb.

The violent hail-storm which hit the eastern suburbs of Melbourne at 7 p.m. on Thurs., Jan. 17, did serious damage to orchards in the Doncaster-Templestowe area, including a number owned by members of the Doncaster Church of Christ. Hailstones the size of golf-balls (in some cases, larger) destroyed fruit ready for picking, and by damage to fruit buds dealt a smashing blow to some orchardists' prospects for next year also. Such heavy financial losses for some members is an unexpectedly sad feature of Doncaster church's Centenary Year, and we extend to all involved the Christian concern of their brethren in other churches.

The next meeting of the Victorian-Tasmanian Ministers' Association will be held on Monday, Feb. 4, at the Centre, 217 Lonsdale-st., Melb., at 2 p.m., preceded by lunch at 1 p.m. The speaker will be H. F. Gross, Associate Editor of the Federal Board of Christian Education.

Mr. and Mrs. K. R. Turner were welcomed to the ministry at Morawa, W.A., on Jan. 6. J. Gordon (W.A. Conf. Pres.) conducted an induction service, and R. Carslake welcomed them into the local congregation. A public gathering was held on the 12th and Mr. Adams extended a welcome on behalf of the Church of England congregation. Presentations were made to J. Mickleson and K. Davis for their assistance during the period the church was without a minister. Barbara Carslake was given a presentation Bible prior to her leaving the district to commence nursing training. Kevin Davis has been transferred to Denmark with the Education Dept.

The Churches of Christ Bible College in New South Wales is seeking the services of a Christian woman to take charge of the housekeeping and cooking needs of the students. This provides an avenue of service for the

Lord. Any who may be able to undertake this service ought to apply to The Principal, 57 The Point-rd., Woolwich, N.S.W.

On Friday, Jan. 11, at a social gathering at Malvern, Vic., opportunity was taken to say farewell to G. J. Crossman and family on their departure for Puckapunyal. Mr. Crossman resigned as minister at Malvern some time ago, but has been helping the church at weekends pending obtaining accommodation at Puckapunyal. A list of apologies from those unable to be present was read and valedictory speeches were made by

Seventy-five young people from Australian Churches have spent their summer holidays building a home for an Aboriginal family.

They did so at an ecumenical work camp at Dubbo, arranged by the New South Wales Christian Youth Council. The young people attending came from N.S.W., Queensland and Victoria.

Between Dec. 26 and Jan. 12 they built a seven-room timber dwelling in Young-st., Dubbo, for an Aboriginal family, comprising mother, father and five children.

The work camp was the fourth staged in N.S.W. Previous camps have been held at Coffs Harbour, Kempsey and Lismore.

Leaders voted this recent camp one of the most successful conducted, not only because of the excellent opportunity for service given to those participating, but also because of the keen interest and acceptance of the scheme shown by the townspeople.

About forty boys and thirty-five girls attended the camp, living in two Anglican hostels at Dubbo and working on the home site, about two miles away, from 7 a.m. to 4 p.m. each day.

Because of the extreme heat during the day, the workers were on the site at 4.30 a.m. on the morning on which the roof was erected. Experience had indicated that the galvanised iron would be too hot to handle once the sun rose.

Members of the Methodist Youth Fellowship at Dubbo had dug the foundations for the home prior to the arrival of the campers, the biggest group of whom were from the Sydney area.

A. Haskell (Conf. Pres.-Elect), M. Moody (church sec.), F. Illingworth (members), Mrs. Pfeiffer (C.W.F.), A. H. C. Pfeiffer (B.S.) and T. W. Beason (C.M.S.). A case of cutlery was presented to the departing minister, and smaller gifts to Mrs. Crossman and the children. Artists who assisted in the success of the evening were Ron Hammond, Anita Skewes and Laurie North. Mr. Crossman gave his farewell sermons on Sun., Jan. 13, with Mrs. D. Burrows as soloist.

An attendance of 150 at Cottesloe chapel, W.A., including representatives of brotherhood depts. and fellowships, joined in a service of praise and encouragement to Mr. and Mrs. J. Bolton, prior to their departure for New Guinea. The address was given by G. Smith (Subiaco). Many well wishers farewellled the couple as they left by train for the Eastern States.

Ecumenical Work Camp

DUBBO, N.S.W.

Both boys and girls worked on the home's construction.

The Aboriginal Welfare Board provided the £1,800 for materials, and officers of the Board at Dubbo took a keen interest in the project.

The campers were assisted on the job by two Aboriginal boys studying in Sydney, and a group of relatives of the family to occupy the home.

Built on a brick base, the home comprises kitchen, laundry, lounge, breakfast room, three bedrooms and a patio. Painting was completed inside and outside, paths laid, front and side fence constructed and some shrubs planted.

The work was completed one day ahead of schedule.

Campers included members of the Anglican, Presbyterian, Methodist and Congregational Churches and the Salvation Army. Each day began with a period of devotions and a short service was conducted each evening.

In the little spare time at their disposal, campers also participated in discussion groups dealing with Aboriginal problems, learned of the work of the Bush Brotherhood, visited an Aboriginal reserve and heard speakers on various aspects of Aboriginal development.

All meals were prepared by the girl campers, the midday meal being served at the work site and breakfast and evening meal in a general dining hall.

The camp leader was Neil Stuart, a bio-chemist, and work leader was Jim Curthoys, a carpenter, both of Sydney. Leaders of the girls' section were Miss Barbara Firth, of Sydney, and Miss Edris Buckberry, of Brisbane, Qld.—Vaughan Hinton, Secretary for Public Relations, A.C.C.



Why Don't Things Go Right?

Trevor Davies.

"Why don't you come along to church with me some time?" said a man to his new neighbor. Came the answer, swiftly, bitterly, "I'm 70, and for 40 years I belonged to a church. I've tried this faith stuff; it just doesn't work. Things haven't turned out right for me, though I've prayed hard enough, God knows!"

That's not an isolated case. There are many, to my knowledge, who have become bitter and disillusioned because they think God has let them down. Preachers pour out their pulpit platitudes, reiterating their pious clichés, and sore and wounded spirits find no help, and are only hurt the more because they've come to feel it's all a mockery and mere pretence. How shall we meet such a mood? It's more than a mood — it's a heartbreak. Reason aids us a little, but 'tis experience that counts.

"I've prayed," says a man, "but things haven't turned out right for me." Who said they would? Jesus never promised that, nor have those who truly interpreted his message.

Let's be realistic, not merely childish and sentimental — for that's what's wrong with these people who want God to give them what they ask.

There are those who suffer greatly, and many are the noblest of the race, who keep their faith in God, whose spirit is marvellous. God's power is seen at work in them. Some die young. By their courage they court death, and dying they are not defeated. Men of faith have faced death calmly, not fled from it, knowing they go into another Kingdom where the same glorious King reigns. God's power is seen at work in them.

That same abundant power is available for anyone. The conditions? Absolute surrender of ourselves and our wills to God. This is a universe, not a multiverse — there can be only one supreme will. How implous, foolish, as well as audacious, for us to tell God what he must do for us. When we so pray can you imagine him saying: "I didn't think of that

for you. I'll see what can be done — but it's difficult, and you see I've 800 million other requests to see to today!"

God's power is available to us precisely as we are available to him.

Do we admire the courage of Gladys Aylward facing fearful odds in China? She put herself wholly in God's hand — have you? Do we marvel at Dr. Schweitzer working still at eighty in Africa as a medical missionary, and world-famous? Albert Schweitzer does not belong to himself. He belongs to God — do you? The finest men and women the race has produced have known in themselves that they were here as God's instruments, that they were not their own, and they have found their strength and satisfaction in doing his will who gave them life.

How childish it is to expect God to fulfil our demands, to re-design his universe according to our blueprints. I plead not for resignation, but for active co-operation with our Maker, and our Father. If we're wholly committed to God things always turn out right for us, because we want what God wants. We must surrender to God if we would conquer ourselves; we must serve him if we would master others; we must suffer if we would be strong; we must lose if we would find; and we must be willing to die if we would live.

"Now unto him who is able to do abundantly above all that we ask or think, according to his power working in us, be glory . . ."

Our Need for Love

Charles F. Kemp.

"When a child acts the worst, he needs to be loved the most." We do not know who originally made this statement, but there is profound truth in it.

It recognises the fact that misbehaviour is an indication of a need. The child misbehaves because he feels hurt, or lonely, or angry, or guilty, or afraid, or discouraged. More criticism, which is what he usually gets, only increases these feelings and makes him feel more angry, more misunderstood than he was before.

This is true not only of children, but of adults as well. The only thing that can dispel these feelings is understanding, acceptance, love. This isn't easy. It doesn't mean that one condones evil or misbehaviour. It does mean that one recognises that such behaviour is a

symptom of a need and he tries his best to understand and to love.

This is what Jesus did. He didn't condone the dishonesty of Zacchaeus, the behaviour of Mary Magdalene or the woman taken in adultery, the boastfulness and denial of Peter; but he did love them as persons in spite of it all, and they knew it.

No one can be scolded into being good. Few people have been helped by criticism. It is love that heals. It is love that is redemptive.

Whether we are pastors, teachers, parents or friends, the greatest contribution we can make to another is understanding, accepting, love — at all times. —The Christian (U.S.A.).

The "I Am's" of Christ

I am and evermore shall be
The Bread by which men live.
I am the Truth which makes men free.

Abundant life I give.
I am the Light by which men see;
The Door through which men come;

I am the Way, the upward road
By which they journey home.
I am the Vine, whose fruits are seen.

The Shepherd, good and kind;
I know my sheep and lead them forth

My righteousness to find.
I am the resurrection power,
I died that men may be
Saved from their sin, restored to God,

And blest eternally.
I am the Lamb — My bleeding feet

The path to Calvary trod;
I am the Christ, the Anointed One,
Victorious Son of God.

HOLIDAY HINTS.

Sign at picnic spot:

Take nothing but pictures —
Leave nothing but footprints.

Mother: "Well, William, did you do anything besides eat at the Bible school picnic?"

William: "Yes, mummy; we sang a hymn called 'We Can Sing, Full Though We Be'."

Mother: "Why, William!"

Big Sister: "'Why, William' is right. The title of the hymn, Mother, was 'Weak and Sinful Though We Be.'"



INTERSTATE CHURCH NEWS

at tea. Children have given assistance to Uncle George (Sunday School of the Air). Pennington family have left for Sydney; Hutchinson family have left for Melb., and J. Spreadborough has entered R.A.N. Training Base at Flinders, Vic.

baptisms. Men joined in fishing day at Bundeena, organised by State C.M.S. Mr. and Mrs. Zambra congratulated on 25th wedding anniversary.

Taree (V. T. Parker). — Church enjoyed happy fellowship with many visitors over holiday season. Folk from far away places included Mrs. Holland (Hobart), Mr. and Mrs. D. Willis (W.A.). D. E. Billingham and A. Roberts conducted and spoke at service on Christmas Day. Both meetings Dec. 30, addressed by C. G. Love, B.A. (Tamworth). A. W. Billingham and A. Roberts spoke Jan. 6. D. O. Norling (minister-elect, Campbelltown) and M. H. A. Pieper (Albion, Qld.) were speakers 13th. Church appreciated help of various speakers during minister's vacation.

Wyoming - Gosford (J. Sedman). — Stewardship campaign since June proved blessing to all. Land purchased opposite present building and plans in hand for erection of new chapel in near future. Many welcomed from other churches during holiday period. Attendances in the 90's at morning services during Jan.

Discipleship

Graham Milne, Red Cliffs, Vic.
Joan Scullion, Cottesloe, W.A.
Mrs. L. McColl, Shirley Curnow,
Peter Middleton, J. Corbert, Mrs.
Surplice, Maldstone, Vic.
Terry Barnes, Swan Hill, Vic.
Miss J. Macdonald, Portland, Vic.
Miss R. Brown, Mr. and Mrs. A.
McKeogh, Miss C. Moore, Kingsford, N.S.W.
Dawn Miller, Hartwell, Vic.
Nonie Hazlehurst, Brighton, Vic.

Membership

M. Morton, Matraville Baptist to
Kingsford, N.S.W.

Marriage

Vera Lambert to George Wren,
Nailsworth, S.A.
Lesley Gemmell to John Wilkinson,
Cottesloe, W.A.
Miss R. Yeates to G. McLish;
Miss B. Johnston to E. Walker,
Subiaco, W.A.
Joy Bangsund, Northcote, Vic., to
Vern. Warren, New Zealand.
Joan Jolly to John Hoppitt, Kingsford, N.S.W.

Fallen Asleep

E. Jeffery, Cottesloe, W.A.
Mrs. G. Davies, Mrs. A. Lawson,
Maryborough, Vic.
W. Hodgekiss, Gilgandra, N.S.W.
G. A. Sewell, Bet Bet, Vic.

WESTERN AUSTRALIA

Subiaco (G. Smith). — Matron Taylor, H. Lake and two W. African students have been visiting speakers. C.W.F. distributed £180 amongst various causes at end of year. New pres. of group is Mrs. C. Reid. Choir participated at carol festival at Methodist Home. Two couples honored prior to marriage. Young in Heart Christmas party well attended and enjoyed. 50 children from Carnarvon Mission, Mr. and Mrs. L. Fisher and other visiting missionaries, were entertained

QUEENSLAND

Maryborough - Baddow - Hervey Bay (D. G. Nelson). — Church had fellowship with Mr. and Mrs. Nelson, snr. (W.A.) and other visitors. Dorothy Brooks attended Adelaide Youth Convention. Church bade farewell to Mr. and Mrs. Don Stewart, Jan. 19, prior to transfer to Brisbane. They had been active workers in church. Christmas Bowl of Remembrance offering was £22. Church planning a Friendship Month. Y.P. engaged in repairs to trellis and painting of rooms at homes of two elderly widowed members.

NEW SOUTH WALES

Gilgandra (N. Flint). — Christmas Eve service held in park and film. Ring Bells of Christmas, was screened. Miss J. Foran (Borneo Mission Field) spoke of her work and showed slides. Church saddened by passing of W. Hodgekiss. Visitors have included V. Quayle (Essendon, Vic.). Brian Hill preaching at services during minister's holidays.

Kingsford (R. M. Wilson, B.A.). — Church congratulates minister on attaining B.A. degree. V. Lovell home from hospital. Many visitors welcomed during holidays, including McClean family (Carlton, Vic.) and minister's son, Max, home on vacation. Several Y.P. and minister attended camp at Lake Illawarra. Local speakers were H. Rodler and C. Terry. Ladies received letter of thanks from a needy family who were recipients of a Christmas hamper of food and gifts. Church broadcast tape recorded music from chapel daily during Christmas week. There have been one decision and three

SOUTH AUSTRALIA

Nailsworth (A. M. Morris, B.A.). — After vacation, minister resumed services, Jan. 20. Local brethren supplied pulpit for two Sundays when, despite holidays, attendances were good. Many visitors, some delegates to National Youth Convention, worshipped with church. Activities now getting into gear for 1963.

VICTORIA

Maryborough (R. E. Pritchard). — Church enjoyed fellowship with visitors, including some on their way to Youth Convention in S.A. Following surgery on Mrs. W. Woolman, minister called church to prayer; the first evening over 50 gathered, and each following night for over a week. During the day the chapel was opened for prayer and for almost each hour of the day someone was at prayer there. This was a new experience and members feel they have gained a fuller understanding and a nearness to God. Chapel is opened for prayer and a study group each Wednesday night. Mrs. Eagleton again at services after hospitalisation.

Northcote (A. B. Withers). — Mrs. D. Heard (India) was speaker at B.S.,

Dec. 23. Combined church service in chapel on Christmas Day, Mr. Fisher (Methodist) speaking. V.R.C. Warren (N.Z.) a.m. speaker, 30th. Joy Bangsund and Vern. Warren honored prior to marriage. Morning address, Jan. 13, broadcast from 3DB. Numerous visitors present during holidays, including some from N.Z. Number of members ill.

Portland (A. C. Male). — Chapel crowded out during holiday season, many visitors sharing in fellowship. With proceeds from two efforts, a film evening in chapel, and barbecue at home of their pres., Mrs. A. M. Goldsworthy, C.W.E.F. has purchased piano for church use. On Jan. 20, a young lady who had been previously baptised was received into fellowship, and Y.W.L. members received their seals at morning service. Functional committees have commenced activities for 1963 and should prove great asset to church work. Wayside pulpit erected at front of chapel. C.Y.F. and C.M.S. made substantial donations to Building Fund. Table Thoughts have been introduced to assist families in their daily devotions.

Swan Hill (D. G. Beanland). — Church had fellowship with many visitors over holiday period. R. J. Anderson (Wollongong, N.S.W.), a.m. speaker, 13th. Following gospel service a young married man made his decision. C.E. commenced year with successful swim night on 11th. Combined evening service held 20th, with Methodist and Presbyterian congregations. Church plans to launch Design for Development in March.

The Patch (A. E. Hurren). — Youth club sent consignment of toys, etc., to "Uncle Charlie's" hospital appeal as result of gift evening. Devotional service held Christmas morning and recorded music broadcast. Presentations made to Searle family at after-church fellowship, Jan. 20. Several "new" acquaintances made amongst holiday visitors attending services over past weeks.

Hawthorn (H. A. Hunt). — Mr. and Mrs. Hunt were welcomed at social on Jan. 9. They commenced their ministry, after being received into fellowship on 13th, when there were many visitors. Church appreciates services of Mr. Milne and Tony Willing during holiday period, when two young ladies made their decision on Dec. 30.

Ivanhoe (H. W. Street). — C.E. conducted special services at Pilgrims' Rest Home for Aged. Special committee formed to plan further discussion groups, following successful seminar classes conducted by W. Lantz (U.S.A.) and Miss B. Bates. H. W. Street speaker and V. Woff special soloist at combined Protestant churches' service in chapel on Jan. 20, there being approx. 300 present.

Church congratulates number of students who have passed Matriculation and other examinations. Mrs. A. Reed welcomed back following hospitalisation.

Red Cliffs (S. K. Bannon). — Fellowship enjoyed with many visitors during recent weeks. Sis. L. Heazlewood home again after year's nursing in Brisbane. Miss E. Milne back after some years in N.Z. L. Chiswell and M. Milne conducted services while minister on holidays. B.S. scholar made his decision and was baptised. B.S. had "going up" Sunday on Jan. 13, when classes were reorganised and several new teachers joined staff.

St. Kilda (R. L. Baxter). — After-church fellowship held at conclusion of I. Richer's ministry. Appreciation expressed of his services and best wishes extended for his ministry in N.Z. R. L. Baxter (C.O.B.) welcomed as student minister. Y.P. went carol singing to homes of members and were entertained at supper by Mr. and Mrs. J. Elliott.

Bet Bet (D. Andrews). — Church saddened by passing of sec., G. A. Sewell. Visitors over holiday period included Mr. and Mrs. E. J. Sewell and family (W.A.) On Jan. 20, I. Living occupied pulpit in absence of minister on vacation. Fellowship enjoyed with group of Explorers and their leaders from Chelsea.

Brighton (S. H. Wilson). — Church Budget target for 1962 attained. Bev. Lewis presented with farewell gift prior to departure for Hong Kong. Mrs. E. Frecker also farewelled on

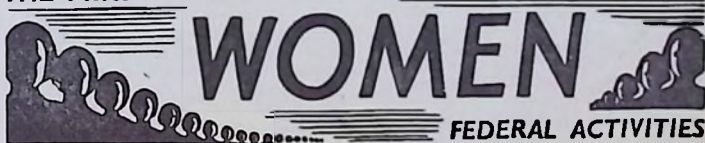
leaving district. Many visitors over holiday period. One confession during Jan. Two Y.P. attended Youth Convention in Adelaide. Early morning prayer meetings resumed each Wednesday. C. Hazlehurst speaker p.m. 13th. Mr. Howitt seriously ill in hospital; T. R. Morris still unable to attend services; both making some progress. Mr. and Mrs. Browitt removed to Woomera, S.A.

Geelong (A. C. Caldicott). — Attendances normal throughout holiday season, owing to large influx of visitors. Jas. E. Webb preached Jan. 6, and Roger Foletta (Woolwich) 13th. Two decisions by Y.P. Minister and wife attended National Youth Convention, Adelaide. Members attended after-church fellowship at Belmont. Jan. 13, to farewell Mr. and Mrs. Dean Hamilton.

Preston (G. W. Barnett). — Gifts placed on Christmas tree at evening gathering were taken to Sutherland Homes for distribution. Well attended service, Christmas morning, when church combined with South Preston Methodist, speaker being K. Leigh (Methodist). Y.P. camped at Kennett River. Local members preached at services during minister's absence.

North Fitzroy (J. Turner, B.A.). — E. Stevens, minister-elect of Naracoorte, S.A., a.m. speaker Dec. 23. Service held Christmas morning. During preparation period for 90th anniversary, greetings are being read from past members at a.m. services. Church mourns with Miss L. Ross in passing of her brother.

THE MINISTRIES OF OUR



Interstate News

SOUTH AUSTRALIA.

Meeting held in Grote-st. chapel, Dec. 6, 1962. Mrs. Fax presided. Attendance 175, including 144 delegates and three visitors — Mrs. Johnson (W.A.), Mrs. Bone (Vic.), Miss G. Crowden (Tas.).

Devotions were conducted by Mesdames Hollar, Johnson and Watson. These took the form of a Christmas play, finalised by a beautiful solo from Mrs. N. Coombe.

Mrs. Pillar presented the Obituary report, and prayer was offered by Mrs. Lawton. It was decided to instal an all-purpose instantaneous Ascot gas heater in the Conference kitchen. This will greatly help the catering committee at Conference.

The first Conference meeting for 1963 will be held on Thurs., Feb. 14,

1963. All committees brought reports and thanks for all the support given during the past year, and look forward to a wonderful year of service.

Before closing with the benediction, Mrs. Fax left the following lovely thoughts with us:

Lord, give me gentleness, that I
A friendly soul may be,
And always think of others first,
That they may see in me
Some hint of that compassion
Which descended from above,
When Christ came down at Christmas time

To teach us how to love . . .

—L. Watson, Asst. Sec.

QUEENSLAND.

Mrs. Haigh led the devotions at the December meeting, bringing thoughts she had shared with the Australian

sisters at Federal Conference, Hobart. Her subject, Vessels of Honor, Fitted for the Master's Service.

Mrs. Finger presided and opened the business session with prayer. Mrs. Potter reported that approximately £88 had been received as a result of two street stalls held to assist the new Salvation Army Home for Delinquent Girls, at Toowong. She thanked all who had assisted.

The Financial Statement showed a balance of £1,016/2/10.

Mrs. Burdeu brought Echoes of Federal Conference. She gave very interesting snippets, and also useful information regarding attendances, which should assist in planning for 1964.

It was left to the Executive to discuss fully the preparing of a Handbook for 1963 for the use of our

MISSIONARY NEWS

(cont. from p. 55)

to do repetitive jobs or work on agricultural or poultry farms.

The success of this welfare programme is best judged by its achievements. According to official sources a large percentage of those released go back to their native village and settle down to an orderly life. This claim is based on the fact that a released beggar is rarely re-arrested and re-committed to an institution. But the beggar problem defies solution, mainly because reformed beggars are replaced by an even larger number of newcomers in the field.

The problem of women beggars is even worse. About one fourth of beggars are women. They are open to innumerable moral dangers and are often left on the streets, either mentally affected or hopelessly diseased. There is urgent need for shelters for the widows, deserted wives and old women.

Such is the problem of begging in Bombay and throughout India. Perhaps this problem today is little different from what it was when Jesus and the disciples walked the streets of the East, or as it was in the West, before Christ's life and message lifted the Western world's standard of living. One likes to feel that the work being done by the Indian Government has been inspired by the Saviour's message, and his example in the alleviation of pain and suffering. But we pray for the day when all that is done will be done "in the name of Jesus." The 20th Century Church cannot say, "Silver and gold have I none." It can give much. And may the Church never be unable to say, "In the name of Jesus of Nazareth, rise and walk." Behind every outstretched hand is a soul for which Christ died. Pray with us that these people will find Christ as the "Shepherd and Bishop of their souls."

Women's Fellowships. A committee consisting of President, Secretary, Mesdames Acland and Connell was formed to go into all details.

Superintendents presented the following reports:

Mrs. Cobine (Home Missions) had visited Ann-st., and Southport, and a combined meeting at Rosewood, organised by West Moreton sisters, which was a culmination of Woman to Woman programme.

Mrs. Smith (Overseas Missions) reported that approximately 20 cases had been packed for New Guinea and New Hebrides. Gift parcel also sent to Indian missionaries. Convention held at Ipswich was a wonderful time of fellowship with Messrs. Hiwale and Bhonsle (India), also Aileen Draney (New Guinea), and Pauline Jones and Annie Toka (New Hebrides). Mention was made of Pearl Anderson, from China. No word had been heard of her for four years, but recently two letters had been received. Dorothy Howden (New Guinea), due on leave, will go to Linguistic School in Melbourne.

Aboriginal Super., Mrs. Burdeu, told us that eight boxes had been sent to Carnarvon, and two cases packed for Christian Centre, Norseman. A large amount of clothing had also been given to needy Aborigines in Qld.

Mrs. Payne reported that a blessed time had been spent at Ipswich prayer meeting, and Sunsetholme, where Mr. and Mrs. Hepper brought a Christmas programme and message to the inmates.

Mrs. Wyeth (Hospital Visitation) reported on visits to Eventide Home, Sandgate, stating this work was well worth doing and was appreciated.

Mrs. Finger (President) reported that most of the Fellowships had been visited. Her northern tour had been very happy, but she did feel that we should assist the country Fellowships in some way, with letter links. She was happy to report that Maryborough had received one convert as result of Woman to Woman.

The meeting was then closed in prayer.—R. M. Haigh, Sec.

No Man is an Island

M. Norvel Young.

John Donne, the English poet, said this, "No man is an Island," three hundred and fifty years ago.

"No man is an island, entire of itself; every man is a piece of the Continent, a part of the main . . . Any man's death diminishes me because I am involved in mankind; and therefore never send to know for whom the bell tolls; it tolls for thee."

It is estimated that fifty-five per cent of all the people who have ever lived are alive now! Although

it took until 1632 for the earth to have 500,000,000 people, she is scheduled to gain 500,000,000 more people in the next ten years. So, we are a part of an exploding population.

It is an exciting period for a Christian to be alive. Think of the variety of ways open to help others. Consider the amazing number of alternatives for doing good to so many people.

Jesus said nearly two thousand years ago: "Ye are the light of the world," "Ye are the salt of the earth." Too many of Jesus' disciples are repulsed by the teeming millions. They want to run for cover — to seek to save themselves by hiding in the sheepfold while the good Shepherd seeks to find the lost sheep. They justify this selfish attitude by pointing out the danger of climbing over the craggy heights in search of one whom the Shepherd loves. But basically they do not love the lost sheep. They do not conceive of themselves as being a part of lost humanity. So they run away from duty as Jonah ran away from Nineveh. They secretly wish God would forget about the 500,000,000 fellow human beings born since World War II. To such Christians Jesus' words seem painfully pointed: "Whosoever would save his life shall lose it; but whosoever would lose his life, for my sake, shall save it."

A better world should begin with me. It is a stinging rebuke to all Christians to realise that there are more people who have never heard the good news of Christ's grace today than ever before in history. Shall we continue to ignore so many millions who sit in darkness?

Let us rather recognise that it is more blessed to give than to receive! The same God who loves us loves all our fellows. We must become like him when we show mercy. When we think of ourselves as an island "entire of itself" we tend to cut ourselves off from our only hope — the grace of a loving God. The light which God has given us will go out if we cut the connection with humanity. We can be saved only as we save others through sharing our Christ. We have been won to win others! We have been converted to become converters!

★

The church at Red Cliffs, Vic., regrets that Mr. and Mrs. S. K. Bannon will conclude a ministry of 4½ years at the end of 1963. Mr. Bannon has passed third year examinations for Diploma of Religious Education.

J. Sedman was inducted into the full-time ministry with Wyoming - Gosford churches, N.S.W., in December. K. Crawford (Sec., N.S.W. Home Missions Dept.) conducted the induction service.

DEATHS

BAILEY. — On January 13, at Ballarat, Mrs. J. A. (Jennie), widow of Alfred E. Bailey, loved mother of Jean (dec.), Ross (dec.) and Mac, mother-in-law of Joy, loving grandmother of Keith, Alison, Heather and Graeme.

OMOND (nee McCallum). — On Jan. 1, Janet Bertram, beloved wife of late Charles Henry, loved mother to Dorothy (Mrs. Burt), mother-in-law to Douglas, grandmother to Malcolm and Janet. "In God's keeping."

IN MEMORIAM

BRUCE. — Loving and treasured memories of our dearly loved mother and grandmother, called Home Feb. 4, 1962. "God has her in his keeping, we have her in our hearts." — Ever remembered by her family.

MARRIAGE

HUGHES - SURTEES. — The marriage is announced of Nicolette Rose, only daughter of Mr. and Mrs. W. J. Hughes, Forestville, S.A., to David Maxwell, second son of Mr. and Mrs. A. Surtees, Padstow, N.S.W., at Chatswood Church of Christ, on Jan. 26.

WANTED! NAMES and ADDRESSES of WOMEN in ORMOND DISTRICT— to invite them to Special

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TUES., MARCH 5 (7.45 p.m.).

THURS., MARCH 7 (7.45 p.m.).

SUN., MARCH 10 (6.45 p.m.).

at the

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Coming Events

NORTH WILLIAMSTOWN (Vic.) 75th CHURCH ANNIVERSARY, Feb. 11-17. Reunion meetings 11th to 15th. Great day of fellowship and inspiration, 17th. 11 a.m., C. G. Taylor, B.A. (Conf. Pres.); 3 p.m., E. W. Heard (missionary, ex-India); 7 p.m., D. H. Smith, Dip.R.E. (sec., Dept. Home Missions and Evangelism). For hospitality contact A. R. Haskell, 21 White-st., N. Williamstown. 65-5720.

NTH. FITZROY (Vic.) 90th CHURCH ANNIVERSARY, March 24 (note change of date). 11 a.m., 3 p.m., 7 p.m. All past members reserve this date.

MISSIONARY MEETING

A brotherhood meeting is to be held in the Northcote (Vic.) chapel, (Bastings-st., just down from High-st.) on Feb. 6, at 8 p.m. Mr. and Mrs. J. Smith, of Pentecost, New Hebrides, and Miss Dorothy Howden, of New Guinea, will be welcomed as they return home for furlough. Sister Inez Groves will be farewelled as she leaves for India, and Sister Beryl Whitlam, who will be going to New Guinea in May. All churches are urged to make this a really memorable occasion.

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P. E. Perry (minister, Chadstone church), 149 Waverley-rd., Chadstone, Vic. Phone 27-2096.

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OBITUARY

Mrs. W. G. Oram.

The passing of Mrs. W. G. Oram closes a faithful and effective ministry of a quiet and sincere witness for our Lord. Mrs. Oram was the wife of one of our faithful and sacrificial pioneer H.M. preachers. The older brethren in Victoria will recall his years of ministry in various country churches. Later in life he came to S.A. and married the second time. Mrs. Oram was highly esteemed in the church at Stirling-Aldgate Valley, where her husband was a beloved elder. She was a quiet woman and most dependable. In latter years, after the death of her husband, she fellowshipped with the church at Semaphore. On Dec. 18, 1962, her mortal remains were laid to rest by R. Sercombe and M. Williams. The church is the poorer, but heaven is the richer for her departure to be with Christ.—G. T. Fitzgerald.

George Alan Sewell.

G. A. Sewell, of Bet Bet, Vic., died at the age of 73 years in the Maryborough Hospital on Jan. 4. In the church that meant so much to him he served his Master well. Baptised in Jan., 1906, by R. J. Clow, he acted as church secretary for 52 years. He is survived by a loyal church family, one of his sons being a minister of Churches of Christ in W.A. Over many years of community change he was faithful and steadfast. Ever humble and unassuming, he was a simple, straightforward man, one of frankness and good humor. A young man appreciated his mature insight and felt honored that so readily he was counted his friend. But that was his way, a way known to many student ministers serving at Bet Bet over the years. In his last days we sensed that he knew he was falling. Yet, in this knowledge and in his suffering, he was composed and of good courage. We thank God for our experiences and memories of G. A. Sewell. Those who knew him in the various relationships of life honored, respected and loved him for what he was and for what he revealed to us of the goodness of God himself.—D. J. Andrews.

Earnest George Jeffery.

The church at Cottesloe, W.A., has lost one of its pioneer members in the Home call of E. G. Jeffery, Jan. 6, 1963, at the Alfred Carson Hospital, after a long illness. Mr. Jeffery was in his 88th year, and had been a member of Churches of Christ for 58 years. He began his long association with the church at Lake-st., where he was married by the late D. A. Ewers in 1904. While in membership at Lake-st. he became a deacon of the church and also served as supt. of the Chinese Mission for

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several years. Moving to the Cottessloe area in 1920, Mr. Jeffery helped considerably in the pioneer days of the church, serving faithfully as B.S. teacher, Scripture examination coach, church elder, and for many years as church secretary, filling the pulpit in emergencies. He was a life member of the B. & F. B. S., and a genial church doorkeeper until he became bed-ridden. While we feel a sense of loss, we rejoice that our brother now rests from his labors. "Blessed are they that die in the Lord." The funeral service was conducted at the Crematorium by G. Powell, and was attended by the family and many old friends, who joined together to pay their tributes to our brother. With expressions of sympathy, we commend to our Heavenly Father his family (daughters, Mrs. D. Gemmill, Mrs. T. Russell and Mrs. V. Stafford, and son, Len Jeffery), as well as all other relatives, and pray that God will abundantly bless them.—G. E. Powell.

Western Christianity's loss of moral leadership overseas is a major road-block facing Christian Missions today, says Bishop Leslie Newbigin, Director of the World Council of Churches' Division of World Mission and Evangelism. This loss has resulted from the participation of Western nations in wars beginning with World War I, and the lowering of moral standards in so-called Christian countries. Other factors forcing foreign missionaries to "work against the stream," are changes in political power and the upsurge of rival faiths. Western churches are in Missions "to present Jesus Christ as the one Saviour of all men. Nothing in our organisation must obscure that fact. The basic question is whether the missionary task is so discharged that men see Jesus and not us."

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