



THE AUSTRALIAN
Christian
NATIONAL WEEKLY REPRESENTING CHURCHES OF CHRIST

COLLEGE OF THE BIBLE NUMBER

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

Yearly 27/6 (A. & N.Z.), 32/6 (For). Weekly, 5½d. through church agent.

Vol. 63, No. 36. Tues., Sept. 13, 1960

What Are You Doing Here?

Principal E. L. Williams, M.A.

Any man who feels called to be a prophet and espouses a great cause is bound to experience discouragement and danger, and is doomed to moments of depression. Elijah was up against hostile powers in high places and, thoroughly dispirited, he wanted to die. He took refuge and rested in a cave. It was there that he was challenged by a pertinent question: "What are you doing here, Elijah?" Three emphases may be drawn from these words.

What are you *doing* here? What are *you* doing here? What are you doing *here*?

Depression had cut the nerve of endeavor, and Elijah was doing precisely nothing.

Forty-nine young men and one young woman are in College today. Some have asked what they do. While there is some variation between years of the course, on an average each student must attend sixteen fifty-minute lectures each week. The demand for out of class work varies for different subjects, but for every hour in lectures at least one hour should be spent out of class on the subjects studied. Further to this there is wider reading to which every student should give careful attention. Set essays and assignments call for extra time.

In addition to class work and study there is church work. Thirty-seven students are engaged in regular service as student ministers and assistants. The other thirteen give voluntary service in churches which request Sunday School help.

There are thirteen married students doing the course at present. Some of these have considerable family obligations and are doing part-time courses while serving churches in a near full-time way. Theirs is a heavy burden of work.

A student who does justice to every aspect of a College course is engaged in an exacting discipline which is known only to serious students in any institution of education.

Why was a prophet of God, of all men, slinking away in a wilderness cave?

We may ask each student: "Why are *you* here in College?" "Why did *you* leave your occupation behind?" There would be some variety in answers, but all would reflect an underlying reason. With all Christians they see the world's need of Christ. "There is salvation in no one else, for there is no other name under heaven given among men by which we must be saved." A

conviction was borne in upon them that they must give their lives wholly to the ministry of the Word.

What a place for a prophet — in a cave!

With marked contrast we can ask students why they are *here* — in the College. It is because they feel the need of training to be the best that they can be in the service of Christ. They share the prevailing wisdom and conviction of our brotherhood, that to be efficient servants among servants in the total ministry of the Church, training is necessary. This is why our Australian brotherhood established a College fifty-three years ago.

We know the brotherhood will maintain its partnership, not in an impersonal institution, but in a fellowship of students and teachers whose desire is to serve.



Ready for the Classroom.

CARING FOR PERSONS

An Adventure in Practical Church Work

A. E. White, B.A.

In the field of practical church work there is an increasing interest in personal counselling. At the College of the Bible this interest in counselling has made an impact, and in the classroom and out of it students are seeking to enrich their understanding of this phase of pastoral work and to find its proper place in their ministry.

When we look closely at some of the apparently new ideas and techniques, however, we notice that they are not discoveries so much as rediscoveries. We are really using new names for old ways. The comparatively recent emphasis on pastoral counselling is wholesome but the basic ideas and, to some extent, the very forms, are to be found in the New Testament. The four fundamental steps in pastoral counselling are either clearly stated or justly derived from the teaching and example of our Master.

1. The Person is Central.

The modern text-books on counselling emphasise the importance of the person. This person-centred approach is a basic New Testament concept. Jesus did not achieve his great results through crowds or group meetings. He chose a small number of individuals, treated them as persons and shared with them his spiritual insights. For example, forgiveness was a personal ministry and not a group activity. When Jesus helped people he did so on a personal level. Jesus did not treat people as equations to be solved or formulae to be used; he treated them as persons of eternal value.

2. The Person Must Be Understood.

Today's teachers declare how necessary it is to understand the persons we are trying to counsel. This understanding is not a superficial classification of folk into various categories. The text-book may generalise, but no one person completely fits the generalisation. Just as books on child psychology contain everybody's children but yours, so the case-histories in counselling text-books never quite describe the people you know. An understanding of a person's deepest needs comes only through sharing, and this sharing must be touched with compassion. Jesus knew what was in man because he loved man, was concerned about him, and wanted to help him.

3. We Are Not Judges!

"Judge not that you be not judged. For with the judgment you pronounce, you will be judged." In our concern for people we are not to act as their judges. By implication this means we are not to be shocked by the things people do. It is no complicity to a minister to suppose him too holy to know about sin, and too pious to be approached. It is no help to a counselling situation to look or sound condemnatory. "For God sent the Son into the world,

not to condemn the world, but that the world might be saved through him" (John 3: 17). The young men we train for the ministry go out into a world where the guilt and stains of sin are to be seen on every hand. We wish it were otherwise. But as they go into a society ravaged by despair, deceit, infidelity, alcoholism, crime and lust, we must seek to equip them to follow the Master in accepting people as they are. Not to judge, but to understand and love, and seek to redeem.

4. We Are Guides, Not Gods!

The fourth great lesson for the counsellor is one that demands restraint and humility. We are warned not to tell the person in need what to do, but rather to help him to find for himself the way of life. We must resist the urge to tell a person what he should say, where he should go, what restitution he should make, and what action he should take in becoming a real person. It is not for us to play the part of God and direct the lives of others. We shall fail miserably if we try. Surely there is a clue for us in our own discovery of God. The evidence for him is there, but it is not so clear as to make faith unnecessary. Even our doubts can be a vital part of our discovery of the divine. And in our dealings with persons we can find a pattern to follow in the story of Zacchaeus. The people of Jericho judged the tax collector, condemned him, and shut him out of their life. Jesus saw in him a capacity for growth, treated him with respect, spoke no word of judgment. Yet in the presence of a Friend who understood and loved him, Zacchaeus came to know himself and his need.

As Professor J. G. McKenzie says, "The first step in self-correction is self-knowledge." The restraint we exercise is not only in silence. In talking through a situation there is acceptance and understanding, there is often a presentation of various courses of action, and there is always love. And the greatest of these is love.

In practical church work there is great adventure for Christ in the field of personal counselling. Next to helping someone find Christ as Lord, there is no greater mission than to help someone draw nearer to the Master's way of life.



College Training Involves Personal Counselling.

"The Greatest Experience of My Life"

F. H. Griffiths, Kalgoorlie, W.A.

Frank,

To every young man who stands at the parting of the way, greeting.

So you are wondering what is the best investment you can make of your life. It is a big question isn't it?

That is why I feel it a great privilege to be writing to you. I have no right to advise you, and no wish to, either. But before you make up your mind there are several things you ought to remember. You know the best investment is that which gives the best and most lasting returns. When I was a farmer I was always intrigued by the way that an investment in something alive returned over and over. Thus a sum invested in sheep, cattle or pigs began almost immediately to return by natural increase, while a similar sum spent in something not alive began to wear or corrode away.

I leave the parable with you. The best investment is real life. I will speak plainly with you. I mean the spiritual, the eternal, the divine.

As you stand at the parting of the way I want to point you to a door. I am not advising you to enter but only saying that it is there, and that for me it led into the greatest experience of my life. I refer to the door of the College of the Bible. You see, I was a raw and ignorant country lad, who only reached the equivalent of first year high school. After years of manual labor, higher learning was not for me until I found that open door, and through it I saw the hills of God. Those snow-capped peaks of "things as they are" called even me to look up, think up, feel up, climb up and possess them — the riches of knowledge and understanding.

My son, the hills of God are there to be possessed and the requirement is ever the same: clean hands and a pure heart, sincerity and a purpose ribbed with steel. That is how the College door for me led up to increased knowledge.

And those doors led in to a sharing with fellow students; something to be experienced, not described, and it did much to all of us. One of the most vital parts of our learning and sharing was the weekend ministry. Those patient little churches! Buttrick says that the best service some churches render is that they train men. Only God knows how vital is the part they play in this important business — the making of men.

Then there was the coming home, for College is home, sharing experiences, praying about problems and caring about them, too — all part of that travail without which there is no growth of the soul.

But that which made College the greatest experience of my life was not that it led up to the foothills of knowledge nor in to a shared fellowship. For me the College doors led out — out to liberty, for I was in bondage. You see, I was a Pharisee. I was right. I knew I was right. I could prove it. In the College I found a door that led out to the liberty not of proving myself right by means of the Bible, but of coming humbly to see what the Bible has to say.

And, my son, there is a world of difference. It came to me like a deep spiritual experience. Something even of a new birth. No longer did it matter whether I had been right or not. The Word of God is right. I can trust it. I can accept it fully. The Bible says what it says. This is refreshingly true, and of course obviously true. But the point is — what the Bible says is not of necessity what the Fundamentalists or Liberal scholars say it says. Nor for that matter need it be what I have

always thought it says. The Bible says what it says, and the task of Bible study must ever be to discover that message.

Get it clear, too, that what we need are facts, not opinions. Any man is entitled to his opinions, if they are sanely arrived at, and honestly and humbly held, and always provided that he realises they are only opinions. But no man is entitled to be wrong in his facts.

It was at the College of the Bible that I learnt to go back to the Bible and test what I believed by what it really says. This is not easy to do and I have often failed. It may not prove to be the same thing as being dogmatically fundamental or fiercely evangelical, as some count it. But it is to have the aim of being sanely and spiritually Scriptural. I cannot claim to have attained to this vision that laid hold of me in College, but I have seen it. Even the vision has been liberating to me as I reached out and up to it. It was to me a rediscovery of Christ. That is why I say the College doors led me out to a liberty that made it the greatest experience of my life.

And you still stand at the parting of the way. You still wonder how best to invest your life. It may well be that, when the books are opened, the most important thing about your decision will be what it does to you. The way you do invest your life will do much for you for all eternity.

And the College doors still stand open. They are friendly doors. I was more home-sick when I left College than when I left home. They are rewarding doors. How much they did for me, and it has only been mine to stumble on the foothills of knowledge.

And it was there that I found the liberty of submitting myself to the authority of God's Word and God's Spirit.

For you, too, those doors could well lead up and in and out to the greatest experience of your life.

God bless you, my son.



Students' General Committee.

MISSION FIELDS LOOK TO THE COLLEGE

Harold J. Finger.

To try to assess the value of the Federal College to the Mission Fields would be an impossibility. Through the College, the brotherhood has been united with our Mission Fields. The College is the indispensable link between the brotherhood and the Mission Fields. Future missionaries need the College to give them the education required for service. This education, which the brotherhood provides through the College, is needed to develop and expand our Mission Fields. This link is so vital that Missions would almost cease should it be broken.

The native Christians are fully conscious of the vital work of the College. It was one of the joys of Brother Abel Barney's visit to Australia to visit the College. He was able to realise how much missionaries to his country depended on the College education, and he was inspired to appreciate more clearly the need in his land for young men to be trained for service. He returned home to tell of the work of the College of the Bible, and encourage young men of the Island churches. He continues to do that today.

New Guinea and India also look to the College for future missionaries. Future missionaries look to the College for education. The College is the vital link between the brotherhood and the Mission Fields. We must maintain the link by a brotherhood's sacrificial willingness to give the College the whole-hearted support which is needed.

MEN ARE NEEDED

A. R. Jones, Conference President in S.A.

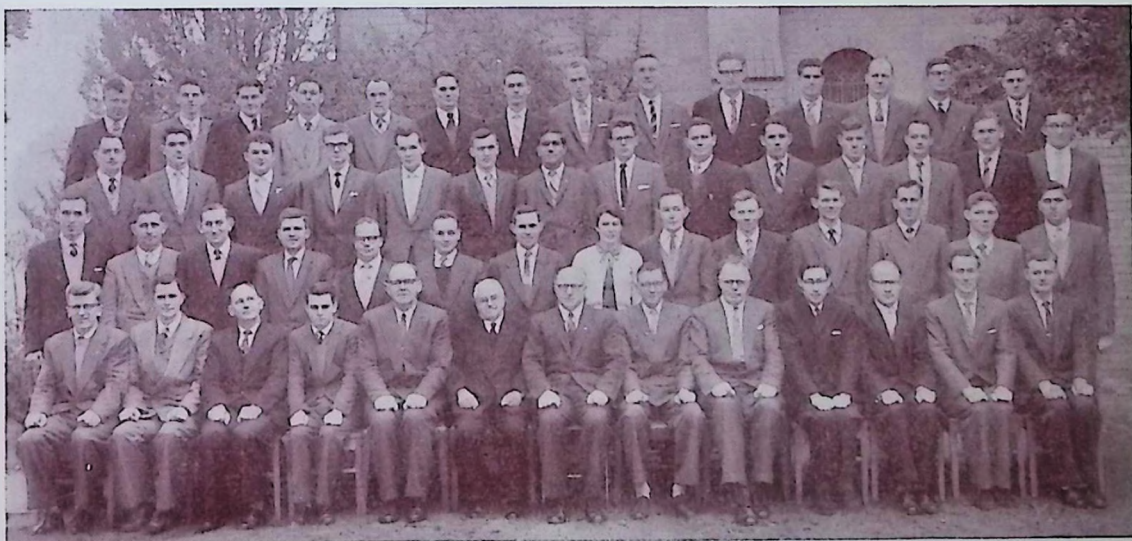
"How shall they believe in him when they have not heard, and how shall they hear without a preacher?" Thus Paul emphasises the importance of the evangel and the importance of the ministry.

Never has the need been so great for the ministry of the Word. In these days of expansion, when new housing areas are springing up everywhere, and with new churches following the people, it has been difficult to find ministers for all the new churches that we have opened.

In S.A. our theme for the last Conference year was *The Church's Outreach*, in which we sought to emphasise the three-fold ministry of Evangelism, Education and Social Welfare. Through these services the Church reaches the community with the gospel and seeks to make known the forgiveness and love of God. We are committed to this three-fold ministry as a Church, and we must not fail to offer the service that the people need. To do this we must look to a trained ministry — men of faith and courage and zeal, who have dedicated their lives to full-time Christian service. We have the College to train them — we need the young men to be trained.

We stand where Paracelsus stood many years ago, as he viewed the future before him and cried: "I can devote myself; I have a life to give . . ."

Young men and women are being challenged today to invest their lives in the ministry of the Word — to give their lives in the service of the Church and the cause of the Kingdom. We remember that God so loved that he gave. God had a life and he gave it . . . What shall I do with mine?



Back Row: J. W. Somerville, A. J. Lloyd, R. W. Tippet, R. K. Sansome, F. A. Stone, T. A. Morrison, G. B. Carslake, F. C. Trinham, A. H. Rosenberg, A. G. Dowsett, A. C. Male, E. S. Sanders, H. S. Prime, A. J. Matheson.
 Second Row: F. Rees, T. F. Lawrie, B. G. Davidson, T. Lane, K. F. Hill, K. J. Parry, S. Graham, K. J. Edwards, W. C. Treloar, R. R. Brand, R. L. Baxter, T. Rayner, S. G. Pinches, I. N. Richer.
 Third Row: K. B. Marriott, C. J. Heiler, O. R. Clark, B. J. Ricketts, R. D. Sidler, K. R. Turner, H. E. Jones, Miss S. F. Binney, J. K. Ludgater, R. B. Elbourne, D. G. Nelson, K. J. Harvey, K. J. Hank, R. R. Hardy.
 Front Row: G. J. Lord, K. R. Bowes, R. E. Hillbrich, R. L. Pryor, K. A. Jones, R. T. Pittman, E. L. Williams, K. J. Clinton, A. E. White, B. H. White, A. J. Storay, T. H. Ede, M. S. Glezendanner. Absent: J. W. Way.

"THIS ONE THING I DO"

EXIT STUDENTS SUM UP

NEW HORIZONS. — Upon the horizons of life are many things that clamor for our attention.

The most important, however, are those which rather than "subtract" from life will "add" to life, and contribute to the well-being of our fellow men, with which we would be concerned.

Well could Paul say, "This — I do," for he revealed his determination to do that which for him was life's essential.

DEPENDENT ON CHRIST. — Along the shore of life still stands One who calls "Come, follow Me." These three words have tremendous implications, for following Christ still means denying self and taking up the cross. But what is my personal cost compared with his sacrifice? The College course has shown the grandeur of the task ahead, yet made me aware of my own dependency upon Christ. There is only one thing I can do. "Lord, in thy strength I will follow." — R. K. Sansome.



S. F. Binney.

R. B. Elbourne.

O. R. Clark.

K. J. Parry.

R. E. Hillbrich.

J. K. Ludgater.

K. J. Harvey.

"I do" signifies life's absolute committal to Christ, and surely we can do no other, for he, above all else, looms largely upon the horizon of our lives. — R. E. Hillbrich.

BEYOND THE SEA. — "God holds the key of all unknown and I am glad . . ."

His knowledge passeth finite minds

Yet there's no fear;

His love has granted a vision bright

And though it gleams with mystic light

His call is clear.

Oh give me strength to give my all

Beyond the sea;

For flesh is weak, but go I must.

Oh give me faith to match thy trust,

They wait for thee. — Shirley Binney.

INTRODUCING MEN TO CHRIST. — The highway of Christian experience slowly unfolds as each step reveals yet another "unknown." It is faith in the ever-present Christ which girds the pilgrim on his journey forward.

A three-year stay on the College "step" has been fruitful beyond measure in preparation for a ministry of introducing men and women to Jesus Christ, and leading them to a more intimate relationship with him. This one thing I do. — K. J. Harvey.

PRESSING ON. — Life is full of new experiences and much depends on how we use our opportunities. Through years of College training we have seen more clearly the purposes of God in redemption. We have tried to understand our part in his plan, and now we go forward, earnestly and humbly, to serve him in needy fields. We do not pretend to have acquired all we need for the task, but we are pressing on — ever on. — K. J. Parry.

TOWARDS THE MARK. — Paul knew where he was going and what he must do. Jesus, we read, "steadfastly set his face to go to Jerusalem." Paul and Jesus both knew God's purpose and direction, and with steadfastness and purpose on their part they followed his leading. As we look forward I join with all the exits, and all Christians who are pressing on towards the mark for the prize of the high calling of God in Christ Jesus. — O. R. Clark.

DETERMINED DECISION. — "What! One thing only?" Well, yes and no. It's strange how any worthwhile purpose in life seems to expand, and multiply avenues of endeavor.

So now the first vague but determined decision to "follow Christ" has opened up into a multitude of wonderful opportunities for service.

College has served to build up my faith; but not being bound to the past, I would look ahead, seeking to follow Christ into new adventure. — S. G. Pinches.



R. K. Sansome.

J. W. Somerville.

D. G. Nelson.

S. G. Pinches.

J. W. Way.

E. S. Sanders.

R. W. Tippett.

CREATING LEADERS. — "The whole future of the Pacific from a Christian point of view depends on whether we can create leaders . . . If we fail here we fail utterly." These words of J. W. Burton have resounded as a thrilling challenge to share in the work of training pastors and teachers for the New Hebridean churches.

College has personified to me many necessary qualities of Christian leadership. Christ has called "Go, teach", and with Glen Iris behind and Christ before, this one thing I do. — K. Ludgater.

INADEQUATE IN OURSELVES. — Although feeling inadequate in ourselves, we stand on the threshold of the ministry with the assurance that our sufficiency is of God. We have the confidence born of experience that he is able to do far more than we ask or think.

With this firm faith we press on in this wonderful ministry of reconciliation entrusted to us. "This one thing I do" is our prayer — that we may give our lives unreservedly in service for Christ, who loved us and gave himself for us. — R. B. Elbourne.

ONLY A STEP. — A college education is but one step in the making of a minister — I have not yet arrived — but the experience and insights gained therein have meant that I must keep going on to whatever lies ahead, seeking always to know Christ and to make him known in all the world.

May he make me humble, willing and able to serve his people wherever they are found.

This one thing I ask and seek to do. — J. W. Somerville.

LOOKING FORWARD. — Here is both consecration and concentration. Paul emphasised the goal of Christian holiness as found in Christ, but certainly these words point to a great determination in the working out of one's faith.

Looking forward to the full-time work with stability gained through College teaching and fellowship, I'm happy that the word "impossible" doesn't exist for the one who keeps looking forwards and upwards.

"This one thing I do" is my one aim and prayer. May it ever be the key to my ministry for his sake. — D. G. Nelson.

SERVING WITH LOVE. — I would live with you for Christ, because for me life has purpose, when together we live for him.

Together we would seek his way; each day seeking, each day finding, ever learning.

No College course can make a minister; only as each day he seeks and finds grace from above may he serve with love.

With you, this one thing I seek to do. — J. W. Way.

VISION OF THE WORD. — A great new star arose in the East and moved to Bethlehem; it paused for a moment then hovered over Jerusalem.

Three men came with it to Bethlehem; but now a mighty force of people go to Calvary, pause for a moment to find the star, then follow its glory to the uttermost parts of the world, taking with them the vision of the Word made flesh which has captured them.

This one thing I do. — E. S. Sanders.

STRIVING. — Paul did not feel himself to have understood all things. He had not arrived spiritually, nor was he perfect. Our experience is as Paul's.

Like him, I continually strive to grasp more clearly the purpose for which Christ has grasped me. I know there is some destination beyond, but I have not yet arrived.

This one thing I do, however. I strive to follow Christ, to be of like mind and trust in his leading. — R. W. Tippett.

The College of the Bible

URGENTLY NEEDS YOUR HELP.

GIVE GENEROUSLY THROUGH THE
ANNUAL OFFERING, SUNDAY, OCTOBER 2.

£6,000 NEEDED NOW.

Notes from the Readings

as Suggested for

Sunday, Sept. 25

JOSHUA 3: 1-17.

"Israel moves to the Jordan. Joshua tells the people that the Lord will do wonders: when the feet of the bearers of the ark touch the water, it will dry up. This occurs, and Israel passes over safely" (Bright).

"Sanctify yourselves" (v. 5). — "The advance is an act of God and as such must be prepared for. The people must be ceremonially clean before they are fit to share in the divine act. The sanctifying would consist in the washing of garments and bodies, as well as abstaining from any act or object regarded as unclean (cf. 7: 13 and Ex. 19: 10)" (Longacre).

"the ark of the covenant" (v. 6). — "Not shock troops, but the ark of the covenant must lead. The symbol of God's presence is to be in the vanguard" (Sizoo).

"Jordan overfloweth" (v. 15). — "The rank jungle, which fills the bed (150 ft. deep) that Jordan has hollowed out at the bottom of the rift, down which it flows, marks the extent of the April floods. The space is from 200 yds. to 1 mile broad, and is what Jeremiah calls (12: 5; 49: 19; 50: 44) the 'pride' or 'swelling' of Jordan" (Dummelow).

2 CORINTHIANS 3.

After stressing that the Corinthians themselves are his "testimonial," as "an open letter about Christ," Paul proceeds to show how the new ministration far surpasses the old, through the transforming Spirit of God.

"written . . . with the Spirit" (v. 3). — "The source of the Christian life is the new birth, and the real test of a minister's validity is the measure in which his ministry under God produces this miracle" (Reid).

"the letter killeth" (v. 6). — "The written code of the Mosaic law stated man's duty, and so made him answerable to God, but gave him no power to obey, and so, since man was perverse and in the grip of evil desires, it alone could lead only to spiritual ruin" (Filson).

"changed into the same image" (v. 18). — "Changed into his likeness from one degree of glory to another" (R.S.V.). "The worship of Christ, which exposes our souls to his glory, transforms us into his likeness" (Reid).

HERE AND THERE

Material for this special issue was supplied by K. A. Jones, Organising Secretary of the Federal College of the Bible. On its record of service to the brotherhood, the College deserves generous giving from us all on Sunday, Oct. 2.

Plans and recommendations for removal of the present chapel at East Ipswich, Qld., to an adjoining site, to give way to a proposed new brick structure, were to be submitted to the church at a fellowship dinner during September.

J. Luff (Gawler, S.A.) is to lead the church at Bendigo, Vic., in a "Festival of Faith and Friendship," Oct. 2-16.

The familiar name of "Lake-st." will soon disappear from the life of our Western churches. Our Perth church will hold closing services at Lake-st. on Sunday, Oct. 9, prior to transferring to the Christian Centre as its new church home. J. K. Robinson (former minister) and M. J. Savage (present minister) will address morning and evening services, respectively. The ladies plan a farewell and thanksgiving service on Wed., Sept. 28 at 2 p.m.

Miss Dixie Willis, a member of our Fremantle (W.A.) church, won the fastest heat in the women's 800 metres race at the Rome Olympics, and was leading in the final when she fell. We congratulate this 18-year-old athlete on a very fine performance.

North Williamstown (Vic.) C.M.S. held a fellowship breakfast at 8 a.m. on Sunday, Sept. 4. This unusual event was attended by 45 men, including delegations from sister churches in the western suburbs. All catering arrangements were made by the local C.M.S., and a varied breakfast menu was enjoyed. Why I Attend Church was featured in 5 minute talks by G. Dowling (Footscray), E. Westaway (N. Williamstown) and D. Meyer (Maidstone). R. C. Bust (local minister) gave an informative talk on The Position of Churches of Christ in the Plan for Unity.

C. W. Jackel has accepted the invitation of Mile End church, S.A., to extend his ministry there for a further two years.

The church at Clayton, Vic., adopted a missionary project following discussion and prayer in 1955. As a result, £549 was given for Missions in

1956. In 1957 the total rose to £875; in 1958 it was £1,061; in 1959, £1,191. This year, up till the end of August, £1,280 has been given. Fred Reynolds, former missionary to the New Hebrides, was a foundation member of the Clayton church, which supported him throughout his period of service. A special fund recently enabled J. L. Reid (Clayton minister) to visit various New Guinea Missions, following on an invitation from the Unevangelized Fields Mission. The church is planning its annual Missionary Exhibition and Convention for Sept. 21-25, featuring missionary and native curios and colored films.

Official opening of the Christian Centre, Perth, W.A., has been postponed until Sat. Dec. 5. However, the lower floors, foyers and auditorium are expected to be ready for use during Federal Conference, Oct. 12-19. The tour for Carnarvon Mission, which has been planned to follow Federal Conference, is fully booked, and two buses, carrying 72 passengers, will leave Perth for Carnarvon on Oct. 21.

L. R. H. Beaumont, of New Zealand, is planned to speak at Parkdale, Vic. (scene of one of his Australian ministries) on Sun., Sept. 18.

"The Mission to Melbourne," under the auspices of our combined inner suburban Melbourne churches, commenced at Swanston-st. chapel on Sept. 4, with Lloyd E. Jones (Grote-st., Adelaide) as missionary, and A. R. Haskell as song leader. The building was crowded on the opening night and there was a feeling of expectancy as the mission began. Attendances during the first week have been well maintained, and good support has come from visiting delegations. Three decisions and one re-affirmation of faith had been recorded up to Thurs., Sept. 8.

The Toorak (Vic.) Teachers' College Christian Fellowship seeks prayer support for the mission planned to be held at the College, Sept. 20-30, with N. Gavros (minister, Ormond Church of Christ) as missionary. Ted Keating, president of the Fellowship, is a member of our Middle Park church.

E. W. Taylor (Devonport, Tas.) will lead the church at Balaklava, S.A., in a mission, Oct. 2-16. Local committees are preparing for the event.

J. O. Sanders (C.I.M.) is to be a guest speaker at Federal Conference.

Aborigines Missions

BUILDINGS.

Final assessment of the cyclone damage at Carnarvon resulted in a payment of £1,611 being received from the Insurance Company. This enabled us to purchase a large steel frame building to replace the totally damaged barn. The new building is being erected on higher ground, and with a concrete floor, large sliding doors and louvred windows, it will provide a valuable utility building. Its "house warming" will probably be as a dining-hall for the seventy-two visitors making the special trip after Federal Conference. They will not all be staying at the Mission, but all will have lunch and tea there on the Sunday.

Work is proceeding well on the new home for senior boys at Carnarvon. Our Building Missionary, Kevin Pritchard, is in charge of the work, but we have been able to employ a Christian gardener for some weeks to assist him.

At Norseman, a building in the town (previously a cafe) has been offered to us for £150. This includes a refrigerator, four tables and twenty-nine chairs. We have purchased it, and intend removing and re-erecting it at the Mission to provide a much-needed building for the accommodation of visiting native folk.

STAFF.

Members of the regular staff continue in faithful service. To meet an emergency at Carnarvon, Miss Dorothy Butler graciously left her beloved babies in the kindergarten to transfer to the other extreme of the age level, and now has charge of the senior girls. She is making just as much of a success of this as she did in the kindergarten.

We praise God for the provision of Maurice Harvey, of Tasmania, as gardener at Carnarvon, as there was no one in charge of this work, following the departure of Mr. Tocknell.

Miss L. Taylor, who has been giving splendid service in a temporary capacity, has felt the call for full-time service. However, she feels the need of further training, and has left the Mission to enter Missionary Training College. We have valued her help, and trust that after a period of training she will apply for full-time service with us.

Gregorio Tingson, prominent evangelist from the Philippines, conducted special meetings in Bangalore, India, from July 3-10, under the auspices of the Bangalore Christian Council of Action, composed of nearly all of the local churches. The ministry of a fellow Asian was especially appreciated.



Theme for the Week:
"THE BEATITUDES"

Sunday, September 25

Psalm 107: 1-9.

Thought Text: "Their courage collapsed within them" (v. 5, Smith).

For the Psalmist, the joy which God's deliverance brought was like the wild delight of men, guided back to civilisation after being lost in the desert. There they had been beaten, disheartened, "their courage collapsed," but when they cried to the Lord he was swift to bring them home by "a straight way."

Only those who know the guiding hand of God as a daily reality are safe from that inner collapse which is overtaking so many lives today. He is with us in every one of life's "desert experiences" — don't let doubts or fears obscure his presence.

Thou Strength and Refuge of our lives, be with all discouraged souls who have lost their way today, and lead them into real life. Amen.

Monday, September 26

Isaiah 55: 1-11.

Thought Text: "My word . . . shall not return unto me void" (v. 11).

Void, empty, fruitless — whichever translation you accept, the word sums up a common enough feeling for dispirited preachers on a Monday morning. Church school teachers, club leaders and other church workers are also no strangers to that deflated mood of punctured hopes.

The prophets of God must have often felt that their words were wasted, and even our Lord knew an agony which prompted his words, "Ye will not come to me that you might have life." But God's word for all his workers is confident and sure: "My word shall accomplish that which I purpose."

O God, we thank thee for thy servants of old who could not be silenced, either by discouragement or fear. Make us like them, loyal servants of thy word. Amen.

WHEN SOARS the SOUL

A Week of Daily Devotions, Based on Readings Suggested by the "Book of Family Worship"

Tuesday, September 27

John 6: 1-13.

Thought Text: "Andrew saith unto him, There is a lad here" (vv. 8, 9).

Overshadowed though he was by his brother, self-effacing Andrew was a practical, resourceful fellow, and those qualities are evident here. As Stuart Holden puts it: "While Peter and the rest were discussing the improbabilities of the situation, Andrew was busy estimating the resources actually available. He it was who discovered the boy with the scanty enough supper in his pocket, and set the miracle a-going."

How many miracles have we helped to start — or are we too often blind to the glory of what is possible when Jesus is given his chance?

Lord, help those of us who work among the young never to lose sight of what thou canst do with and through them, if we bring them to thee. Amen.

Wednesday, September 28

John 6: 25-35.

Thought Text: "On him has God the Father set his seal" (v. 27, R.S.V.).

Jesus' offer of living bread was no mere flourish of words; it had behind it all the authority of the Father who had commissioned and sent him. The rabbi thought of God's seal as bearing the word "truth"; Jesus is the only man who has ever dared to say, "I am the Truth."

J. B. Phillips translates these words, "He is the One who bears the stamp of God the Father." Jesus showed what that meant to him when he said, "He that hath seen Me hath seen the Father." The Christian, like Paul, sees "the glory of God in the face of Jesus Christ."

Heavenly Father, help us to live as those who bear the marks of the Lord Jesus, sealed with the Holy Spirit of promise. Amen.

Thursday, September 29

John 6: 41-51.

Thought Text: "No man can come to Me, except the Father . . . draw him" (v. 44).

Sometimes we talk loosely of "our converts." Not even the most brilliant preacher makes converts. He shares in their winning, and rejoices to do so, but he forgets at his peril the words of Paul, "We have this treasure in earthen vessels, that the

excellency of the power may be of God and not of us."

Hardy, the Victorian novelist, once blasphemously called God "that dreaming, dark, dumb Thing, that turns the handle of this idle show." How different is Jesus' picture of a Father, patiently drawing us to his Son!

O God, forgive us that we so often resist the strong tugging of thy love. Use us to help thee draw others to the uplifted Saviour. Amen.

Friday, September 30

1 Corinthians 11: 23-28.

Thought Text: "This do in remembrance of Me" (v. 24).

John Short has called the Lord's Supper "the most sacred, most priceless element of our heritage in Christ," and pointed out that "those who partake, granted that they are present in the right spirit of devotion to their Master, and of fellowship with one another, are in the closest possible relationship to Jesus Christ. He is not only the giver of the feast; he is the feast itself."

In the Lord's Table, then, is a source of spiritual food, a means of grace, which none should neglect — and which none should destroy with that intolerant spirit which forgets that it is his Table, not ours.

Break thou the Bread of Life, dear Lord, not only in the sacred moments round thy Table, but through each day's seeking of thee. Amen.

Saturday, October 1

1 Samuel 20: 4-15.

Thought Text: "Show me the kindness of the Lord" (v. 14).

In this moving passage, David and Jonathan remind each other of the sacred covenant they have made with each other before the Lord, and each asks for kindly dealing from the other, whatever crises may lie ahead. Theirs was to be no fair-weather friendship; it involved a loyalty and love which Jonathan was sure would prove stronger than death. He was right, for his own crippled son, Mephibosheth, later received kindness from David, "for Jonathan's sake."

In a friendship like theirs it is no surprise to read that, at a time of despair for David, Jonathan "strengthened his hand in God" (1 Sam. 23: 16). God was always the third Person in their friendship. Is it that way with us?

Help us, O Friend that sticketh closer than a brother, never to fall a friend we share with thee. Amen.



Discipleship

Ian Harwood, Mrs. C. Harwood,
Collins-st., Hobart, Tas.

Neil and Brenton Palmer, Mile End,
S.A.

Miss Leslie Sutton, Robinvale, Vic.

Mr. and Mrs. Westbury, Irene West-
bury, Denise Armitage, Noble Park,
Vic.

Mr. and Mrs. Grimison, Marrick-
ville, N.S.W.

Miss Verna Spaulding, Peter Orr,
Tom Bain, Margaret-st., Launce-
ton, Tas.

Membership

Mr. and Mrs. Curnow, C. Sander,
to Hawthorn, S.A.

Marriage

June Russenberg to Roy Ball, Gee-
long, Vic.

Fallen Asleep

A. Baring, J. Best, Mrs. E. Barr,
Mile End, S.A.

H. J. Lawrie, Balaklava, S.A.

AUST. CAPITAL TERRITORY

Canberra (G. R. Stirling, B.A.;
R. Rugendyke, interim). — Church
has enjoyed fellowship with Mr. and
Mrs. Stanton Wilson (Brighton, Vic.),
and their daughters. Mr. Wilson's
preaching on Aug. 28 and Sept. 4,
and his talk at C.M.S. tea, were
greatly appreciated. Youth organisa-
tions paraded at morning service on
Sept. 4. Communion was attended by
101 on Aug. 28 and 118 on Sept. 4.

TASMANIA

Collins-st., Hobart (C. E. Watson).
— Averages for Aug. were slightly
lower, as several of menfolk have
visited all Tasmanian churches in
connection with annual Bethany ap-

peal. Sickness and school holidays
have also affected attendances, which
were: a.m., 164, p.m., 102; communion,
163. During minister's absence at
Berri, S.A., services have been con-
ducted by J. Park, W. Rushton, E.
W. Knight, B. J. Golder, L. C. Moore
and R. J. Boxhall. Badminton club
(No. 1 team) completed successful
season by winning grand final. Morn-
ing service on 7th was recorded for
broadcast following week.

Margaret-st., Launceston (C. J.
Robinson). — August averages: a.m.,
110; p.m., 82; communion, 120. Dur-
ing absence of minister conducting
mission at Ulverstone, services were
addressed by R. M. Wilson and T.
Scotland. Film, *Son of Man*, was
screened at evening service on Aug.
14. C.W.E.F. meetings have been
addressed by Mrs. W. F. Rowlands
and Miss Tasmania (Marlene Forsyth).
C.W.F. programmes included Home
Visitation and preparation of Christ-
mas parcels for Mission stations.
August C.M.S. meeting took form of
group dynamics. During last week
in August, V. Longthorp and team
from Dept. of Christian Education,
conducted course in Teacher and
Youth Training. Sessions were well
attended. Mr. Longthorp also con-
ducted evening service on 28th. Some
members have been in hospital re-
cently; they include Mrs. G. J. Foot,
Mrs. M. J. Edwards, Mrs. Stone and
Mrs. M. Alderton; all are making
good progress now. Good reports
have been received of morning broad-
cast service on Sept. 4.

NEW SOUTH WALES

Taree. — M. Hall, student preacher
from Woolwich, continues to give
faithful and appreciated service. In
his absence on Aug. 21, Wm. G. Har-
die (Methodist minister at Taree)
brought morning message, and at
night P. H. Morton (Chairman of
Property Trust, Sydney) conducted
service. At good meetings on 23th,
church extended welcome to 28 visi-
tors. On 31st, at church annual
business meeting, reports showed
healthy state of work, and plans for
future advancement had a big place.
On Sept. 3, C. E. Bowser, visiting
with his wife and family from Bel-
more, conducted evening service.

Marrickville. — At close of meeting
on Aug. 14, a man and his wife were
baptised, having made the good con-
fession on previous Sunday. At C.M.S.
on 21st, C. Shipway (Sydney City

Mission) gave interesting talk, illus-
trated by slides, showing work done
among slums of Sydney. Miss Edna
Lincoln, missionary at Carnarvon, at-
tended morning service on 28th.

Mosman (L. E. Wylie). — Half-
yearly business meeting was held on
Aug. 17. On morning of 21st, Alan
Scott (sec., B.&F.B.S.) gave address.
£72 has been collected for this work
during the year. On afternoon of
Sept. 4, men of church gathered to-
gether with friends, including repre-
sentatives from North Sydney and
North Balgowlah churches, at a fel-
lowship tea. George Black, of radio
and T.V. quiz fame, was guest speak-
er. At this meeting, it was decided
to recommence men's work, and meet
once a month. Men assisted in
evening service. H. M. Long (H.M.
organiser-sec.) was the speaker. Min-
ister attended Preachers' Retreat at
Pendle Hill.

SOUTH AUSTRALIA

Lexton (P. Woolford). — At church
annual business meeting all auxiliaries
presented reports of year's activity.
Officers elected were: elders: P. Wool-
ford, L. Porter; deacons: L. Swan-
bury, C. May, P. Evans; deaconesses:
Mesd. Pater, May, Higgins. Av. at-
tendances at services are: a.m., 45;
p.m., 41. Ladies' Guild held suc-
cessful social evening on Aug. 26,
when slides of B.S. picnic and other
church events were shown and all
auxiliaries presented items. Proceeds
amounted to £12. Church has been
pleased to receive into fellowship a
man and youth during past month.
Many folk travelled to Berri to at-
tend mission conducted by C. E.
Watson.

Mile End (C. W. Jackel). — Annual
business meeting report revealed that
26 have been added by faith and
baptism and 4 by transfer. Total
receipts for year were £3,644; 42.8
per cent (including amounts from
B.S. and C.E.) went to causes out-
side local needs. Encouragement was
given to church when it learned that
the church it is assisting by £4
weekly (Ascot Park) is developing
and a full-time minister has been
called. S. Patching was elected an
elder, B. Cocks and M. Palmer were
added to diaconate; K. Averay was
elected sec. Church decided to adopt
budget system of finance, to com-
mence on Sept. 11. B.S. gave £172
during year to Children's Homes and
Mission work. In Western District
Junior C.E. Elsteddfods, Endeavorers

gained 3 firsts and 5 seconds in the 11 divisions arranged. Church has suffered loss by death of Mrs. E. Barr and Mr. Baring. There have been two decisions and baptisms recently. Mrs. C. Moore conducted girls' club concert, in which more girls were gained for club and school. C.W.F. held annual business meeting, when Mrs. Riches (Pres. Women's Conf.) gave talk on work in which women of churches are engaged.

Balaklava (K. J. Patterson, B.A., B.Com.). — Successful B.S. anniversary commenced with B.S. tea on Aug. 27. Miss Dorothy Geyer, on furlough from India, spoke at all services. During absence of minister at Wudinna, A. R. Jones (Conf. Pres.) was visiting speaker, and showed interesting slides on prison work, after evening service. On Aug. 9, Mrs. S. Riches (Pres. State Women's Conf.) spoke to C.W.F. in afternoon, and in the evening Mr. Riches showed slides on Mission to Lepers work.

Hawthorn (G. W. Wood). — Mr. and Mrs. Wood, snr. (Vic.), Mrs. Jillet, who was member in early days of church, and Mrs. Verco (Bordertown) have been visitors. Mr. and Mrs. Melbourne (C.I.M. missionaries from Thailand) and Miss Moody (of "Gospel Recordings") have been speakers at prayer meetings. Miss D. Cornelius (A.I.M. missionary from Japan) was welcomed home on furlough on Sept. 4, at after-church social hour. Av. attendances for Aug.: a.m., 196; p.m., 169; offering, £71.

VICTORIA

Parkdale (P. Perry). — Temple Day was observed on Aug. 20. Gifts amounting to £170 were received, to be used to renovate chapel. Two impressive films were screened. Church half-yearly business meeting was held on 25th. At C.M.S. meeting, E. L. Williams was guest speaker; men-folk from Black Rock and Cheltenham churches attended. Mrs. Stafford was guest speaker at C.W.E.F. B.S. aux. members celebrated their birthday on 27th, when Mr. Wigg showed slides of his recent visit to Europe. Ladies' monthly snowball was held in home of Mrs. Deslandes; Mrs. McCartney, rep. Social Service Com., was speaker.

Robinvale (B. C. Snoxall). — On Aug. 14, one young person made her stand for Christ. Following gospel service was teenage rally, to which other Y.P. came; Teenage Witness was screened, and youth programme was enjoyed by all. B.S. has reached record weekly av. of 87. Midweek Bible studies are continuing to grow, with av. attendance of 22. Over 100 were present for first anniversary of

Robinvale C.Y.F.. Amongst those present were representatives from Swan Hill and Sunraysia churches, also representatives from other Robinvale churches. Eight Good Companions from Robinvale were in attendance at girls' camp at Mildura during school holidays. Nell O'Brien has accepted position as co-leader of Boys' Explorer club.

Noble Park (W. P. Payne). — Officers elected at annual business meeting were: sec., C. Thomas; elders: J. Smith, E. Hales; deacons: C. Thomas, R. Pearce, F. Barrot, jnr.; deaconesses: Mesd. Smith, Barrot jnr. Improvements to grounds have been made, with strips of concrete across front of hall. On Sept. 4, B.S. was happy to welcome back Mr. Sheehan, after an absence of several weeks on account of illness. Meetings continue to be well attended, and messages of preacher and visiting speakers are enjoyed. Recently four have been welcomed into fellowship through faith and obedience.

Sunshine (I. Richer). — In absence of preacher, church has enjoyed fellowship with Mr. and Mrs. Stewart. Afternoon held in home of Mrs. W. Bruce, in aid of Manse Fund, was very successful. K.S.P. meetings have been well attended, club winning table tennis grand final, third in Arts and Crafts competition, reached semi-final of Bible reading competition, and conducted successful first round of skipping contest. P.B.P. won grand final of table tennis and reached semi-finals of Bible reading competition. C.M.S. attended communion breakfast held at North Willeamstown.

Strathmore (K. Parry). — During absence of preacher in Adelaide on Aug. 28, H. Hammon was speaker at morning service, and at night two representatives from Sudan Interior Mission conducted service, and gave illustrated talk on *Redemption of Ethiopia*. Mr. and Mrs. Athol Jackel and Mr. and Mrs. Fred Le Mescam (Wangaratta) and Miss Betty Gayther (Moreland) shared fellowship with church on 28th. Av. attendances for Aug. were: a.m., 76; p.m., 40; communicants, 60. C.W.F. is working hard to provide goods for forthcoming street stall. Alterations and extension to kindergarten are now well advanced. Attendances at both services on Sept. 4 were well below average. Robert Skillcorn (Brighton) shared fellowship with church, being guest speaker at C.M.S.; he related many experiences of years in India with his missionary parents. B.S. maintains good average of 87.

Swan Hill (A. A. Avery). — Terry Lane (C.O.B.) spoke at both services on Aug. 28 and led discussion at Sunday afternoon C.Y.F. At gospel service on Sept. 4, film, *Rich Young*

Ruler, was screened. Visitors during day were Mr. and Mrs. J. Anderson and Helen (Wollongong, N.S.W.), Mrs. Dawes (Melbourne), Arthur Broad (Pyramid Hill), Beth Cockroft (Gardiner) and Lynn Baxter (C.O.B.). Attendances during Aug. averaged: a.m., 64; p.m., 72; communicants, 63. Junior football and C.Y.F. basketball teams held combined wind-up social on Sept. 2, when trophies were presented to all players. Large number of members visited Robinvale on 11th, to attend first meeting of Greater Murray Valley Conference, consisting of Sunraysia, Robinvale and Swan Hill district churches.

Geelong (A. C. Caldicott). — Girls' basketball won premiership in district competitions. Kitchen tea was held on Aug. 27, for June Russenberg and Roy Ball. B.S. has launched an Increase Bible School Campaign. Two reaffirmations of faith were made on 28th. Church rejoices to have Ken Drayton home after nearly a year in hospital. Mrs. Faulkener continues to make progress in Geelong Base Hospital.

○

A TRIBUTE TO

James McGregor Abercrombie

In the Home call of James McGregor Abercrombie on Aug. 16, Churches of Christ in Australia lost one of their most illustrious sons. Losing his mother in infancy he found a new mother in his father's sister, the late Mrs. James McGregor. An expression of his love and gratitude for his foster parents was perpetuated in the name by which he was always known.

The Tabernacle, Gore-st., Fitzroy, Vic., provided a church home from the beginning, and in 1900, when fifteen years of age, he was baptised into Christ. He served as a B.S. teacher in his home church and launched out into wider service for which he diligently equipped himself. He enrolled as a student in the Australian College of the Bible, where he attended the evening lectures from 1901 to 1903. To this beginning he added a life-time of reading. A well-informed and discerning mind lent strength to his gift of logic. With deep convictions and courage he was neither ashamed nor afraid to share his reasons for the hope that was in him.

With a real family heritage in British and Australian Churches of Christ the inheritance of conviction became his own, so that there was no one better informed than he in the history and principles of the Restoration Movement. From a deep love of Christ there sprang a love for the unity of His people upon the foundation of the truth to which the New Testament bears witness. With a

passion for unity in truth and love he rejoiced in the fact that beneath all differences we have Christ in common, and it was his delight to dwell upon the living Christ.

As a gifted preacher, he placed many churches in his debt. During eight years of travel he preached in all States, except Western Australia, as well as during one year in New Zealand. He was constantly in demand for preaching services. A pioneer member of the church at Ivanhoe, Vic., he preached regularly for the first five years, and over many more years helped there in the preaching. Among other churches where he served for periods in the pulpit were Northcote, North Richmond, South Yarra, Hawthorn and Balwyn. He was interested in people and encouraged young people to read and equip themselves for service. As a deacon and elder in local churches he gave wise guidance and rendered faithful service.

His vision was not parochial, but reached out to the whole brotherhood of Churches of Christ and beyond. He was one of the most colorful figures in Conference meetings, and his contribution was second to none. As President of the Victorian Conference of Churches of Christ in 1924 and a member of the Conference Executive, the Home Missionary Committee, and the Preachers' Advisory Board for some thirty years, he travelled among the churches in Victoria and rendered magnificent service as a counsellor. Other Conference committees on which he served for long periods were the Christian Union Committee, The Properties Corporation, and the Federal Conference Executive. A most distinguished service was rendered as secretary of the Preachers' Advisory Board for almost thirty years. He was a true friend to preachers and those who worked close to him knew how finely he combined wisdom, kindness and justice. As a Director and Chairman of Directors of the Austral Printing and Publishing Co. he extended his service to Churches of Christ in Australia.

Beyond his own family a wide circle of friends rejoices in a life that brought enrichment. Together we sorrow not as those who have no hope.
— E. L. Williams.

DEATH

PETCHELL. — On Aug. 31, at Traralgon and District Hospital (Vic.), Maud, late of Ballarat, beloved wife of the late Fred, loved mother of Ruby (Mrs. Owen Jones), Susie (Mrs. Ernest Parry), Joyce (Mrs. Lloyd Morris, Traralgon) and Frederick; loved grandma of Joan and Helen Morris, Morris and Suzanne Jones, Robert and Stephen Petchell. Aged 78 years.



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

Baramati (India) Reports Fifteen Baptisms

Before the Annual Meetings of the Conference commenced, five boys had indicated their desire to be baptised. Then, during the meetings, Augustine Salems, the speaker, brought such beautiful and soul-searching messages from the Word that after the visitors had returned to their homes there were another ten persons also wishing to be baptised. Among them was Mrs. Chandrabai Sathe, the wife of the pastor of the church at Walchandnagar. She had been sprinkled as an infant but, after joining our Mission through marriage, had come to an understanding of the baptism as taught in the New Testament. Her mother had also recently been baptised by immersion in Bombay.

On Sunday, Aug. 14, the pastor of the church baptised 15 persons in obedience to the Divine commandment. Thirteen of these were boys from the Boys' Home, Baramati, and the Supt. of the Boys' Home, Mr. Heard, led the service and gave the address.

Also baptised was Stephen Shelkh, a Muslim boy previously known as Dagadumliya. He was in the Boys' Home for several years, having come to us from the Leprosy Hospital at Miraj, where he had been treated for leprosy, his mother and father both being lepers. While there, he had come to a knowledge of the Lord Jesus and desired to accept him in baptism. But as he was a State ward and his father was a Muslim (although his mother was a Christian), he could not be baptised until he was of age. We had told the father that if he was baptised, then his son could be also, and the father was willing for a time, and promised to come for teaching and preparation. Then his community got hold of him and, rather than coming for baptism, the next we knew he had been married again to a young Muslim girl. His son was then taken away from the Boys' Home and was for several years in a Muslim Orphanage in Poona. Here he made every effort to read his Bible openly each day, until his Bible was taken away from him. Then he used to go privately to the house of a Christian friend and read it. Meanwhile he availed of every oppor-

tunity to attend the Methodist church across the road from the orphanage, and to make contact with leading Christian people in Poona.

While in Baramati he had commenced a Word of Life Correspondence Course. He continued this in the Muslim orphanage, receiving the lessons through the post. Other inmates of the orphanage, Muslim boys, were also interested, and he sent their names also to the correspondence school. They also began to do studies in John's Gospel through the post, until one day the management woke up. That was the end of the correspondence courses for boys in that orphanage, and Dagadumliya was stopped from attending Christian services. But he was still able to meet us and other Christian friends as he went back and forth to school, and the glow was maintained in his heart.

He continued his studies and in March sat for and passed, with good marks, the matriculation exam of Bombay State. Now he was of age — no longer a Government Ward — and the fun started. He wanted to come to us to prepare himself for the ministry of the church, while his father's friends in Poona naturally wished to have him remain in the fold of Islam. Eventually he came to Shrigonda to meet Miss Kath Taylor just before she left for Australia, and confessed that he wanted nothing more than to be baptised and serve the Lord as He would direct. His father telegraphed, ordering him back to Poona, but he for once had to disobey his own father. Later, I was able to meet the father and assure him that we were interested in the boy's welfare, just as he was. The Muslim people then promised him every facility for him to study for his B.A. degree, but Stephen was ready to turn his back on it all for the excellency of the joy of knowing Christ. Now he is in Baramati and is assisting the evangelists here while he does some English and Bible studies under my supervision.

It is a real break for a young man to leave Islam and come to Christ. Such a one's life is in the Lord's hands. Stephen has steadfastly set his face to endure every danger and difficulty, knowing that for those who love Christ, their life is hid in him. We are praying that the Lord will open up the way for this young man to commence a Bible Training Course next June. — E. W. Heard.

IN MEMORIAM

STILL. — In sad and loving memory of our dear daughter and sister, Nancy, who was called Home on Sept. 13, 1958.

"God gently closed your tired eyes,
And whispered Peace be thine."
—Inserted by mother, father and family.

WARD, Emma. — In loving memory of my dear mother, who died Aug. 29, 1955.

—Loving mother of George and Percy.

WOODBIDGE. — Memories of George, passed away Sept. 18, 1953; loved son of George (dec.), Ann (dec.), brother of Lucy, Esther and Alice.

POTTER — Ernest, loving husband of Esther, passed away Sept. 10, 1954. "Always remembered."

ENGAGEMENT

MALING - DOW. — The engagement is announced of Dorothy Edna, younger daughter of Mr. and Mrs. L. G. Maling, 33 Hardwick-st., Balwyn, to Ian David, eldest son of Mrs. I. Dow and the late Mr. H. Dow, Ferny Creek, Vic.

RUBY WEDDING

MORFFEW - SUMPTER. — Elva and Ray have pleasure in announcing the Ruby Wedding anniversary of their parents, Mr. and Mrs. A. V. Morffew, which was solemnised by the late John Baker, on Sept. 18, 1920, at the Church of Christ, North Fitzroy, Vic. Present address: "Aldersyde," 19 Station-st., Burwood, E.13, Vic. At home Sunday afternoon, 18th.

PROPHETIC MEETINGS

arranged by

Jewish Evangelical Witness
at

SWANSTON-ST. CHURCH OF CHRIST, Melbourne,
OCTOBER 1 and 2.

Speaker: Dr. J. E. SHELLEY,
from Israel.
Dr. Shelley has spent 20 years in Jerusalem.

Saturday, Oct. 1, 8 p.m.—
Kodachrome Slides.

"FULFILLED PROPHECIES IN ISRAEL TODAY."

Sunday, Oct. 2, 3 p.m.—

"ISRAEL'S PROPHETIC FUTURE."
Soloists: Miss Jean Milne.

An offering will be received for Jewish work.

Coming Events

BALWYN (Vic.) BIBLE SCHOOL ANNIVERSARY, Sept. 18 and 25.
Sept. 18: 3 p.m., S. Millar; 7 p.m., V. Longthorp. Sept. 25: 3 p.m., L. Hutchinson; 7 p.m., J. E. Brooke. Special singing at all services. All welcome.

COLLINGWOOD (Vic.) BIBLE SCHOOL ANNIVERSARY, Oct. 2 and 9.
Oct. 2: 3 p.m., Scholars' Demonstration and Cradle Roll; 7 p.m., B. Sinton (C.S.S.M.). Oct. 9: 3 p.m., A. Milner; 7 p.m., H. E. R. Steele. Tea provided.

FOOTSCRAY (Vic.) BIBLE SCHOOL ANNIVERSARY, Sept. 18 and 25.
Sept. 18: 3 p.m., P. Perry. Distribution of Cradle Roll Cards. 7 p.m., Special Anniversary Service. Sept. 25: 3 p.m., J. Redding; 7 p.m., A. E. Hurren. All welcome; hospitality provided.

NTH. RICHMOND (Vic.) 71st ANNI-VERSARY and HOMECOMING DAY, October 2.
Speakers: 11 a.m., R. C. Bolduan (Conf. Pres.); 3 p.m., P.S.A. W. Graham; 5 p.m., Fellowship Tea; 7 p.m., L. G. Crisp. Come and enjoy a happy day of fellowship.

ORMOND (Vic.) BIBLE SCHOOL ANNIVERSARY, Sept. 18 and 25.
Sept. 18: 3 p.m., Kinder. Demonstration; 7 p.m., Combined Service. Speaker, K. J. Clinton, B.A., B.D. Sept. 25: 3 p.m., Primary and Junior Service; speaker, R. Hillier; 7 p.m., speaker, N. Gavros. Special features will be presented by scholars at each service.

CARLTON, Vic. (Lygon-st.), BIBLE SCHOOL ANNIVERSARY, Sept. 18, 1960.
3 p.m., N. G. Astbury; 7 p.m., Brian Greenwood; Conductor, L. C. McClean. A very hearty welcome to all.

EAST KEW (Vic.) BIBLE SCHOOL ANNIVERSARY, September 18, 25, 27.
18th: 11 a.m., F. Buckingham; 2:30 p.m., J. Prescott; 7 p.m., A. Pigdon. 25th: 11 a.m., K. Clinton; 2:30 p.m., J. Reid; 7 p.m., L. Brooker. 27th: Grand Concert at 8 p.m.

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OBITUARY

Phillip K. Patrick.

On Aug. 22, there passed from this life Phillip K. Patrick, after 15 years of invalidity, during which time he was carefully nursed by his wife. The loss to the church at Wangaratta, Vic., is a real one, for the late Mr. Patrick served the church in many ways since coming into the fellowship almost 33 years ago to the day, when during the Hinrichsen-Brooker mission he confessed Jesus as Lord. On the Board of Officers as an elder and as B.S. teacher he gave dedicated service to his Lord. He loved the New Testament plea and made it known on every possible occasion — over the counter of his business premises and to those adjacent to him in hospital. Keenly interested in all Depts., he gave himself greatly to the raising of funds for the Home Mission Dept. At 84 years he entered into his rest, well prepared and ready to meet his Lord. R. A. Banks (Drumcondra) conducted the services at the Wangaratta chapel and later at the graveside, paying this tribute, "He hath done what he could." To his wife and family sympathy is offered in the sure and certain hope of his resurrection.—A. E. Moore.

Joseph Woolf.

On the afternoon of Thursday, Aug. 18, Mr. Woolf was reading his New Testament. He stood up and apparently collapsed and died immediately. When found a short time afterwards his New Testament was alongside him, and he still had his reading glasses on. For two weeks prior to his death he had not felt well. He was an octogenarian, but was extremely active. Mr. Woolf loved the fellowship of the church. Following the death of his wife in February 1956 (after a fairly long period of ill health), Mr. Woolf was one of the most regular attenders at the services of the church — both on Sundays and through the week. If it was a youth meeting, or a men's meeting, a working bee or a camp, he would be there — and usually the first there. Only this year he went out to Dalby and helped do some work around the manse. Wherever he went he visited our churches. He will be missed by his many friends in Queensland. The writer conducted services at Margaret-st., Toowoomba, and at the Toowoomba Cemetery on Aug. 20.—R. McKenzie.

Henry Brant Crook.

After a short illness, Mr. Crook passed quietly into the presence of his Lord in the early hours of Aug. 25, 1960, at the age of 81. He joined the church at Balmain-st., Richmond,

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Vic., as a young man and he was later on the Board of Officers of that church. In his earlier years he was a keen Christian Endeavorer. He was also very interested in sport, and was a member of the East Kew cricket team for some years, taking an interest in the younger men of the church in this connection. Of recent years his only interest in the church was in the services on the Lord's Day, and with the assistance of some members he was able to attend regularly until a few months before his death. The funeral services at Box Hill were conducted by A. R. Pigdon. We commend his wife and family to the God of comfort, remembering that he is with Christ until the reunion of the resurrection day. — Arthur R. Pigdon.

"And Can It Be?"

(A suggestion for Sept. — No. 862.)

We have hesitated about writing on the one hymn whose claims for inclusion in the supplement of our hymnal were canvassed more firmly than those of any other — a hymn which has in recent years made its way into many hearts. We might say "deservedly so," although reference books give scant recognition to Wesley's great evangelical hymn, "And can it be?" Even that extraordinarily comprehensive, yet slender, volume, *Christian Hymns*, by Kenneth Parry, taking though it does "the great themes of the Christian faith and writing about the hymns they inspired," apparently overlooks it.

The hymn loses nothing by the vigorous and stirring tune now "proper" to it, but it would still on its own merits be one of Wesley's greatest and most characteristic hymns. (We say "Wesley's" because some have found strong evidence that, although usually ascribed to Charles, it was "probably" the work of John.)

Methodists claim that for every phase of doctrine, the Wesleys left an appropriate legacy in song and that, for these pioneer brothers, "personal experience marched with doctrine;" in other words, theology as such without its application to one's own spiritual state was of little moment.

The hymn proclaims the mystery of the atonement as beyond the minds of even angels ("Let angel-minds inquire no more"), but the important thing is not the theory, but the fact ("It found out me"); deliverance from sin promotes joy and wonder to the point of ecstasy ("Amazing love! how can it be that thou, my God, should'st die for me?").

We quote as a final word what Wesley records the cross, and God's mercy demonstrated at the cross,

as meaning to him. Even the subtleties of typography and punctuation in some early Methodist hymnals are brought to bear on this. We under-emphasise the point if we omit italics and exclamation mark from Wesley's line:

"For, O my God, it found out me!"
— F.J.F.

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524-530 Elizabeth-st., Melb., C.I.

Editor: C. G. Taylor, B.A.

Manager: A. R. Haskell.