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**GORDON MOYES (Ascot Vale, Vic.) says of this
inner suburban story . . .**

It Didn't Just Happen!

Five years ago this month in the pages of *The Australian Christian*, Ray McKenzie, after two Melbourne ministries, discussed some problems connected with churches in the inner suburbs of Australian capital cities. This year at the Victorian-Tasmanian Conference, the Home Missions Department stressed the fact that the Home Missions committees were seeking ways of helping churches in inner suburbs who were anxious to help themselves. In November of this year, the Editor of *The Australian Christian* again emphasised the importance of the continuing work of inner suburban churches.

From the time of the first article five years ago, some men in the Victorian brotherhood very seriously considered a plan that would involve a co-operative ministry between two inner suburban churches that were being served by part-time student ministers. Now, at the end of five years, we can look back over the progress that has been made.

Most people are aware of the way our capital cities have developed — moving in concentric rings from the heart of the business area through industrial suburbs out to well established suburban areas, to the exciting growing fringe. Most people are aware that the inner suburbs seem to consist of many factories, many slums, and many undesirable social elements. It is quite easy to mention the main

Problems of Inner Suburban Churches.

1. There is the common problem of the drift of young people on marriage into outer areas. This trend of population shift is a fact, but it cannot be used continually as the main excuse of weak and ineffective churches.

2. Those new people in the area are largely of New Australian migrants who are predominantly Roman

Catholic, consequently the Roman Catholic proportion in most suburbs is often as high as 70 per cent of the total population. It is from the remaining 30 per cent that the many Protestant churches must find their membership.

3. There is the problem of churches which have been built too close together. A century ago when these inner suburbs were highly fashionable and highly populated "outer areas," lack of planned church building caused a situation to develop where many churches were built, often in the one suburban block. On present membership all of these churches cannot adequately witness, as they are so involved maintaining their separate existence.

4. There is the problem of the growing paganisation of the inner suburbs. For the first time in the city's history there are now children who almost completely live and move and have their being on the sixteenth floor of a Housing Commission flat. This new development of flat life seems to have created a situation where the Church is seen as irrelevant.

Yet in spite of these problems there are

Exciting Developments

taking place in inner suburban areas. In Melbourne, as in other cities, there is a great slum reclamation programme under way where millions of pounds per year are being spent in demolishing sub-standard houses and factories. In their place multi-storied flats are being built. Recently in Ascot Vale, Vic., 920 new flat units have been built, housing approximately 4,000 people, and, according to Government figures, another 425 units of two and sixteen storied flats will be built in the same area. In Melbourne's inner area another 2,600 multi-storied flat units are planned for the near future.

This has resulted in a complete stoppage of new industries being established in the inner suburbs. Industries are now being located further out from the city. And it has also resulted in the swing of population in towards the inner suburbs. This shift of population is composed of the several thousand new flat dwellers who populate the inner suburbs each year; the large number of young married people who board in the inner suburbs for a few years in order to save the great amount of money needed to buy houses in the outer areas; and from the traditional source of country workers and students, who annually move into the cities.

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This has created the awkward situation of inner suburban areas which, on one hand, have a greater population than ever before, and, on the other hand, of the inner suburban churches which generally have never been weaker or at a lower numerical strength. Yet these churches are placed in the situation of witnessing to a larger community while they themselves are often struggling for existence.

A close survey of these churches will show that in our brotherhood most of them have long and glorious histories of great ministries, great congregations, and great and effective witnesses in the area. Usually they are well served with transport, and are in positions close to the public. Because of the foresight of our fathers, they have usually much of the equipment, space and buildings that newer churches desire. Their members, though often small in number, are extremely loyal, concerned for the church, and great stewards of their time and money, in what to many is a battle for the very survival of their church.

What These Churches Lack

can be readily seen.

1. They lack man-power. This is one feature that all inner suburban churches have in common, that their human resources are nowhere near equal to the task, and that those men who are in the congregation are usually carrying so many responsibilities that they cannot give their undivided attention to any one.

2. They may lack leadership. Often after many decades of existing on small budgets and part-time and student ministries, these churches have no real leadership and no plans or ideas for the future. Often they can't afford the ministers who could give the vital leadership that is required.

3. They may lack vision. After struggling along for many years suffering many disappointments and setbacks, and often seeing a continual decline in attendances, those who could provide leadership suffer themselves from lack of leadership in what to them is a grim struggle. Frequently the healthy stress on the local autonomy of the church has deteriorated into an isolated individualism which is neither healthy nor life-giving.

4. They may lack harmony. Frequent changes of part-time and student ministries have often left their mark. Many older stalwarts of the church have failed to realise that both they and the area have changed since the grand old days of half a century ago.

And yet in spite of this the people of the inner suburban churches are tremendously eager to advance

the cause of Christ. In the face of their particular problems

What Can They Do?

They may close down, sell their properties for warehouses or destruction, giving the proceeds to struggling new causes in outer areas, and go and worship at the next nearest church. This year, one Protestant denomination decided to shut up seven of its inner suburban churches. While this solution may have some advantage, it provides no real answer, for it leaves the people who still live in the area without effective spiritual guidance, and it often is the cause of losing many of those who were in the original membership.

They may decide just to drift on until their present membership ebbs away, when they then will sell the property and dispose of the proceeds, often according to the whim of the last few officers, if the titles of the property are not invested with the brotherhood. Such a policy presents a very weak witness to the ever increasing population of the area, and shows a lack of spiritual foresight. Even if other churches provide workers and leaders for such inner suburban churches, this is only postponing the ultimate end and creating an artificial membership.

The only other practical solution seems to be for nearby churches (and it must be remembered that many of these churches are within a matter of a mile of each other) to overcome their strong sense of individualism by forming co-operative circuits, and by pooling their main resources, finances and equipment, help each other.

In practice this often means obtaining a full-time minister and a student, or part-time man, instead of three or four part-time workers. But it must be stressed that such combined co-operative efforts must not be made as a last resort for weakened congregations. They must come together when they still have strength and ability to contribute. They must be willing to hold a long-range plan of the Kingdom of God foremost in their mind. They must be willing to make some extra effort and greater sacrifices for the sake of the whole Church.

This was the challenge that was presented to the congregations of Ascot Vale and Newmarket by their part-time and student ministers in 1957. Carefully the officers of both churches met together regularly to work out such a co-operative venture. During this period of five years, the two churches were served by nine different part-time and student ministers. Some continuity of ministry and guidance in this venture was achieved in that the present minister stayed three years as a student, completed another two in a part-time

capacity, and will now continue as the full-time minister of both churches. During this period both churches spent a great deal of time, money and energy in placing their churches, halls and other facilities in first-class order. Much new equipment was bought, and in every way these two churches have provided new and excellent facilities that would enable them to develop fuller church activities. The ministry gradually evolved as finances increased, through student to part-time, and now full-time ministries. The present minister will preach at both churches in the morning service, meeting with both congregations, and in the evening a combined church gospel service will be held, at least for some time. Inter-church meetings and various social functions have been held to enable both congregations to come to know each other better. Extensive transport arrangements have been made to enable all people to participate easily in the combined activities.

Already the value of a continued and more extensive ministry can be seen in growing attendances and finances, with a tremendous increase in youth activities, some of which are combined. This has been most encouraging and promises well for the future.

Intensive giving by some members of the congregations has not only made this full-time ministry possible, but, with a subsidy from the Home Missions Department and help from the Properties Corporation, a modern brick manse has been purchased by the churches for their full-time minister. These churches are grateful to the Home Missions Department and the Properties Corporation, who have recognised the importance of maintaining a strong witness in the ever growing inner suburban areas, and who have been willing to accept part of the responsibility that comes with such growth. Both congregations are looking forward to the New Year, when the full-time ministry will be commenced. The congregations have been faithful in prayer and planning, and now look forward with eagerness to anticipated growth.

This seems to be one answer to the inner suburban problem. So far, after much work and prayerful consideration, it has been a great success, but one point must be stressed — this co-operative effort, which has managed to overcome many of the problems associated with inner suburban areas and individualistic tendencies of separate churches, didn't just happen. It was made to happen! Every inch of progress made had to be achieved. God's Spirit moved men and they gave liberally of their time and energy over five years to prepare for this. Perhaps other inner suburban churches might make things happen also!

UNITY AS OTHERS SEE IT (3)

In the two previous articles we have seen that attitudes to the subject of Christian unity cannot be looked at effectively from a mere denominational standpoint. Varied approaches on the matter can be found in any one of the majority of Christian communions today. Side by side we find a deep concern for Christian unity and a resurgent denominationalism; a co-operation seen as a vital step towards an ultimate goal and a co-operation rigidly limited by fear of compromise; convictions humbly shared in fellowship and discussion, or pronounced from the comparative safety of isolation.

Many continue to maintain that a growing spirit of Christian unity is all that can be expected or desired; that indeed such a spiritual unity is more in keeping with the New Testament ideal than the goal of corporate union, which they see as full of dangers, involving suppression and betrayal of dearly won truths. As a result, we find such contrasting ideas as these: "The unity of the Church is a spiritual unity; outward unity of organisation is not of the essence of the Church; true Christians are in fact united already" (Quoted by Henry van Dusen), and Lesslie Newbigin's comment, "The common use of the phrase, 'spiritual unity,' to refer to something which is understood to be preferable to corporeal unity, something indeed which makes corporeal unity unnecessary, is totally irreconcilable with the teaching of the New Testament."

Against the background of such conflicting views we need to look at what has actually happened so far as corporate church union is concerned. Acts of union in this century have come close to equalling the number of the years. Outstanding among them has been the creation of the Church of South India. It is interesting to find Bishop A. H. Legg, of that Church, looking over its brief history and longing for a deeper sense of spiritual unity: "The sense of being fellow-members of Christ, which launched the union and which has been so marked a feature of the synod and its committees, has not yet fully permeated to the dioceses, to the congregations, and to the individual members of the Church . . . We deceive ourselves if we talk about the unity of the Church and forget the spiritual fact that we belong together in Christ, or are unwilling to think of each other and act towards each other accordingly." There must be the spirit of unity as well as the act of union. But at the same time he goes on to emphasise, "The Church as we see it in the New Testament is the visible, corporate fellowship of those who believe in Christ in each place and in every place. It is not only a vague, pervasive spirit. It is something

that can be called a Body . . . in which each member is joined to the Head, and through him to every other member."

Federation is seen by many as a practical goal right now. One of the most ardent advocates of this form of union has been Dr. Stanley Jones, who launched a crusade with that aim in the United States in 1947, after spending three years in intensive preparation. He said then, "We can have union in five or ten years, if we really want it." *"If we really want it"* — those words are a key to the whole situation. Indifference, prejudice, fear of change or compromise are only some of the reasons why a greater church unity has not yet come.

Dr. Samuel McCrea Cavert has summed up the present situation by saying, "Before there can be any meaningful union in the organisational realm, we must meet three prior conditions in the realm of the spirit: (1) Our denominations must have a deeper mutual understanding of each other's positions — something much more difficult to achieve than tolerant goodwill. (2) We must have a clearer and more general recognition of the partial nature of the truth which each historic branch of the Church possesses and, consequently, have a greater passion for the wholeness of the Church. (3) We must be prepared to accept a wide range of differences within a united Church. Otherwise there would always be the temptation to too much conformism, too easy a squelching of minorities, too much of the kind of unity achieved by the drill sergeant in making everybody toe the same straight line."

The study booklet of the Third Assembly of the World Council of Churches has listed some of the fears with regard to church union: uniformity of teaching, organisation and ways of worship; compromise of essential truth; dull and lifeless uniformity; encouragement of nationalism; increased burden and power of central organisation; and the delay of a wider union by pressing for a particular union now. It should be added in connection with the last point that in almost all of the unions achieved, some congregations have stood out to continue as separate bodies, along "the old paths."

Contrast with such fears the hopes of "fruitful diversity in a more inclusive unity"; greater understanding of truth; renewal through sharing of experiences; greater service to the nation and the world; more adequate means and a deeper spiritual life to fulfil the Church's mission.

In the face of all this, how much thought and prayer and dedicated seeking of the Master's will are we putting into our plea for Christian union?



Notes supplied by R. S. A. McLean.

Church Opening, Ndui Ndui, New Hebrides

K. Ludgater.

Today, Nov. 15, 1961, has been a red letter day for the people of Ndui Ndui — the long awaited opening of the new church building. And what a spectacle it was!

An estimated 2,000 gathered from almost every village on Aoba, as well as from islands of Maewo, Malo and Santo. During the last few days we've seen a steady stream of people converge on Ndui Ndui from all directions by boat and on foot, but unfortunately no representation was able to come from Pentecost, because of transport and other difficulties, and Reg. Combridge was absent because of illness.

Feverish activity has been evident here, with last minute preparations for the Kai and last minute touches to the building. Early morning prayer meetings held prior to the Crusade, and the evening meetings addressed by Harold Finger, have played a valuable part in preparing everyone spiritually for this great occasion. Crowds of 200 or more packed into the old building each night for a week when Mr. Finger showed slides of the work in New Guinea, and the people were challenged in no uncertain manner to make a clean break with old customs which seem to hinder spiritual progress.

At just after 10 o'clock this morning the service started with the sun beating down fiercely and many sheltering among the trees. It was my privilege to lead this meeting, which concluded as Harold Finger opened the door, reminding us all of the One who died to open the door to God. Later inside, he spoke of God making his temple in the hearts of believers. David Eagling presided over this service. The most thrilling moment, however, and one which will live long in my memory, was when the people moved reverently into the chapel singing, "To God Be the Glory." The building, beautifully decorated, and seating over 300, was a sight to remember, and the spontaneous singing after each speaker's message kept the service moving. The only sad note of the day's proceedings was struck by the native leader Abel Barney who, as often, expressed his heart-felt concern that his people should go ahead, united in the name of Christ. Pray with us that

this indeed may be the beginning of a new day for the church on Aoba.

New Hebrides Re-Visited

H. Finger.

The churches are endeavoring to maintain a witness, but they are not finding it easy. This is perhaps the main impression I have received during my brief sojourn amongst the Island folk. This struggle, of course, is not new. It has been the lot of the churches throughout the world to "fight the good fight with all thy might." But possibly our Island churches have a greater struggle because of the circumstances of language, development and Government.

The link with the past life is a weakening factor, and perhaps more deeply seated than we Europeans have realised. Outside pressures are becoming stronger. Men from Aoba have become involved with Santo affairs, with corresponding temptations. The unloading of ships and re-loading with copra and cocoa have involved the Aboan men. Drinking and gambling are constant dangers.

It has been a real joy to see the development of so many boys and girls. I would say that they are as fine a group of young people as one would meet on any Island in the New Hebrides. This is the result of medical work and education. The potential is here as never before for a developing church. A lot of hard work will be needed to train them successfully.

Abel Barney has continued to carry the major share of the work, whilst some of them, when more was expected, have failed to give him the assistance he needs. This is sad. So often, I feel, he lacks the kind of encouragement he needs from men of his own age group.

I am afraid that the future development of the work is going to be costly. One impression I have gained is that there has been a positive forward drive by other bodies in the New Hebrides, including the Government. This has been most noticeable with regard to the types of buildings being constructed today. The buildings which were erected during and immediately after the war years, have fallen into a state of disrepair, and are being replaced. The point is, are we prepared to spend heavily for the next decade, or make do with bamboo and leaf huts? We have to face the challenge. The Ndui Ndui hospital alone is going to involve the Australian brotherhood in a costly replacement. The place has

gone beyond repair and a new one is urgently needed, especially with the coming of a doctor to assist in the work. The hospital replacement should prove to be a real challenge for Christian service to those who are able to do something on a large scale.

The law to introduce alcoholic liquor to the native population seems ready to be passed. This, of course, was to be expected sooner or later, because the moral problems associated with the "booze" do not concern those who make such laws. However, those who pass such laws must answer to the Eternal God for the misery which must follow. Our prayer would be for the Church to be kept from the curse of alcohol (Habakkuk 2: 15).

I am sincerely grateful for the opportunity to do something to help the native brethren. May God's peace abide with all who share in the work.

"GOODLY PEARLS."

The Christmas edition of our quarterly missionary magazine, *Goodly Pearls*, has been printed. Consideration is being given to publishing *Goodly Pearls* bi-monthly so that more up-to-date news will be available. A number of other changes are being considered, but if they are to eventuate there will need to be an increase in subscriptions and subscribers.

BARAMATI BOYS' HOME - INDIA.

Miss Dorothy Geyer has been appointed interim Supt. of the Boys' Home while the Hearders are in Australia. Miss Geyer requests prayer for her new work. "I have another personal prayer request. As you probably know, Mr. and Mrs. Heard leave for Australia very soon. I have been appointed interim Supt. of the Baramati Boys' Home in their place — and that is a task for which I feel quite inadequate. Will you please pray definitely that our mighty and understanding Lord will give me the strength and wisdom for the task, and his peace in the doing of it. The two fine Boarding Masters, Mr. Jadhav and Mr. Randive, have promised to 'keep the boys in order,' but even so there were quite enough good reasons to stop me accepting the position, had I not come to feel that God wanted me to accept it, and that he would make up my lack."

MEDICAL WORK - NEW GUINEA.

Sister Jan Hunting writes concerning the need for another nurse so that more villages can be reached. "Ours is the only good medical work being done between Bogia and Annenburg that is available to these people. When looking towards the Sepik, there is only one Aid Post between the Ramu and Angoram as far as we have been able to determine, and from all reports this may as

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E. L. WILLIAMS, M.A., sends us a bulletin from New Delhi . . .

MISSION AND UNITY

Opening Worship

The Vigyan Bhavan — the hall of specialised knowledge — was erected and designed for international conferences. For the first time its accommodation has been taxed to capacity by all those who have gathered for the Third Assembly of the World Council of Churches.

In order to provide for many visitors, the opening service of worship was held in a large, carpeted tent known as the Shamiana. The world reach and diversity of the Church was brought home through the variety of race, nation, language, color and tradition of those who led in the worship.

Prayers were offered by Metropolitan Juhanon Mar Thoma, a President of the World Council of Churches from the Mar Thoma Church in India, which, according to tradition, was established by the Apostle Thomas.

An act of thanksgiving was led by Dr. Christian Balta, Chairman of the Christian Council of Ghana. The Old Testament lesson was read in a native tongue by Raymond L. Rajoliso, of Madagascar. Bishop Uberto Sante Barbieri, of South America, led in a responsive psalm which was followed by the New Testament reading in German by Bishop Otto Dibellius, of Berlin. The sermon was preached by U Ba Hymn, a representative of the Baptist Churches in Burma. Archbishop Iakovos, of the Orthodox Church in North America, read the Nicene Creed in Greek, and a prayer of intercession was led by Bishop Henry Knox Sherrill, of the Episcopal Church in the U.S.A.

Diversity enriches the pattern of the Church. Dividing differences are real and frustrating, but it is a moving experience to participate in the oneness of the faith, hope, worship and life which issue from the Light of the World.

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well be non-existent. The population is not large here, and the country very, very swampy, but we can still probably reach quite a few. The folk at Bafia are most anxious for our help. We've told them that we will eventually be able to patrol to them either from here or Chugribu. There are many more villages we are waiting to start patrols to, when we know we will have another nurse, or perhaps when I come back from furlough. Should one come before I go she will have her hands more than full with the present work."

Integration of the International Missionary Council and the World Council of Churches.

Since Amsterdam, 1948, there has been close association between these two expressions of the Ecumenical Movement. The gathering tide of thought has led to the judgment that they belong together.

Within the ecumenical movement emphasis has been laid upon mission and unity. These cannot be separated; they are not alternative emphases or activities. A significant watchword has been coined as witness to this fact: "The whole Church, preaching the whole gospel to the whole world." Ten years ago the Central Committee of the World Council made this significant statement: "The obligation to take the gospel to the whole world, and the obligation to draw all Christ's people together, both rest upon Christ's whole work and are indissolubly connected. Every attempt to separate these tasks violates the wholeness of Christ's ministry to the world."

In a preliminary address, Bishop Lesslie Newbigin, Secretary of the International Missionary Council, pointed out that it is a mistake to say that the I.M.C. stands for mission and the W.C.C. for unity. "From the Edinburgh Conference onwards the I.M.C. has been profoundly concerned about unity . . . And on the other hand the W.C.C. has from the beginning concerned itself deeply with the missionary task."

In the first business session the Assembly voted for integration and the I.M.C. becomes a Commission on World Mission and Evangelism. This move dramatically emphasises the inseparability of mission and unity.

The Reception of New Churches.

The reception of new member Churches was an item of marked interest on the agenda on the morning of Monday, Nov. 20. Doubtless, both within the World Council and without, most attention was drawn to the Russian Orthodox Church, which was among the applicants. Maybe, no outside attention was drawn to the Pentecostal Church in Chile, which was also among the twenty-three applicants, but it was significant that all applicants were admitted by an overwhelming vote in every case.

The great majority of the new Churches are located in Africa. In his report the General Secretary drew attention to the fact that there are

now twice as many member Churches in Asia, Africa and Latin America as there were at Amsterdam in 1948. At Evanston, in 1954, there were thirteen member Churches from Africa. Today there are thirty from that Continent. It is striking to note the number of colored representatives and the extent of their able participation in the programme and discussions of the Assembly, plus their mastery of the English language.

The membership of any Church in the World Council does not commit others to the acceptance of its ecclesiasticism or theology, or the politics of its nation. If the mind of Christians around the world is to be discovered and expressed, this can only happen by a gathering from all corners of the earth with all their diversity.

It is an exhilarating experience to gather in a round-table conference and be confronted with the contributions of Christians on both sides of the "Iron Curtain," of all races and nations and of those from new nations emerging from the subservience of colonialism, as well as those from the "old world."



News of British Churches

The winds of change have been blowing through the Churches of Christ in Great Britain. The retirement of J. L. Colver, as General Secretary of the churches, became effective at the end of October. He had served in this capacity for 14 years, and now returns to the pastoral ministry. For the time being he will be with the two churches in Bulwell, Nottingham. He will be succeeded as General Secretary by W. W. Hendry, of Liverpool, who gave many years to the Social Questions Committee as chairman. The date when he will take over his larger duties has not yet been determined.

The Principal of Overdale College, A. L. Brown, has intimated to the Training Committee his intention to retire from that position within the next five years, so that he can return to the ordinary ministry.

At the moment of writing, news has been received of the safe arrival at New Delhi of James Gray, Chairman of the Central Council, who is the delegate to the Third Assembly of the World Council of Churches.

Dr. Jesse M. Bader was a welcome visitor to Leicester, where he broke (concluded ft. col. 1, page 758)

Miss BONNIE BATES (Assoc. Director, Vic.-Tas. Dept. of Christian Education) writes on . . .

LOOKING IN THE MIRROR

For some months in one of our local churches, a small group of people (commonly called a "planning committee") met to plan for a weekend when they hoped to interest and involve people from the local congregation in a weekend activity at Monbulk, Vic.

The Planning Committee.

The planning committee worked out the goal for the weekend, which developed into this statement: "To assist church members to be able to share with others a vital Christian faith." The desired outcome from this was "to assist church families to become more concerned about the needs of fringe families." (The fringe families are those families of B.S. scholars who are not within the worshipping community).

What Is the Next Step from Here?

Where do we begin? It was felt necessary to look at the existing groups within the church to see how effectively they are working, on the basis that everything done in and by the church teaches, either for Christ or against him. For example, when the Officers' Board meets, it leads its members closer to Christ, or farther away from him. This is teaching. The officers' decisions teach the people of the church and the community what the church is and does.

This is also true of all church groups, its B.S. classes, committees, clubs, youth groups, women's and men's groups. What they do affects their members — teaches them, that is, causes them to change — which is to learn. It also affects persons or groups they touch within the church or out of it. It is this educational or nurturing effect that we need to spotlight.

Is their teaching true to Christ? Wherein does it fall short of Christian quality? How effective are the groups in the church in leading per-

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his journey to New Delhi in order to speak to the Leicester churches about the Third Assembly.

The London churches have lost by death their secretary, W. E. Harrop.

Frank Hay, of Australia, has begun a ministry with the church at Kirkcaldy, Scotland.—G. J. Hammond.

An Analysis of the Effectiveness and Quality of the Work of a Local Congregation.

sons to a deeper commitment to Christ?

The more Christian they are in all their work and contacts, the more effective they are in leading people to a continuing and deeper commitment to Christ. The more effective they are, the better the church is, the more nearly it approaches the "glorious church having neither spot nor wrinkle."

So the long slow job was begun of examining the quality and effectiveness of every group within this local congregation.

What Was the Measuring Rod?

The most significant criterion for examining effectiveness and quality of the life of all existing groups in the church is the theological one.

By "theological" we do not mean the high academic, or remote cloistered thinking; we simply mean the life of man in relation to God in the fellowship, and all this involves.

We did look at figures and statistics, but the real examination must be in terms of the purpose for which the church exists. Some of the questions asked and broken down into whole areas came under such headings as:—

- Group - Church Relations
- Community Social Concern.
- Involvement of Persons.
- Dedication.
- Planning and Administration.
- Reaching.
- Teaching and Learning.
- Involving.
- Changing.

The Questionnaire.

All the groups in the church were very busy working their way through questionnaires, and when the final statistics were seen it became very clear that those areas of the church's life that are vital to its growth were those that were the weakest — reaching, teaching and learning, changing, group-church relations, community social concern and the involvement of persons.

If we were to examine the life and work of the churches very closely we would see that the membership of the churches is coming largely from these groups existing in the church, for people these days rarely just walk into a church. This may mean for us a

complete re-examination of why these groups — that is, all auxiliaries — exist in the church; what their purpose is. We should be honest enough to ask ourselves the question, Should they continue to exist?

This particular church was able through this procedure to examine rather thoroughly its life and work, and after this to come to grips during the weekend with the whole problem of "What can we do about the effectiveness of the church's programme in the present situation?", working from the statistics and questionnaires as revealed.

The Work Groups at Monbulk.

The groups worked hard; it was a solid weekend. The findings from the work groups would indicate that a struggle is also ahead for this church as it begins to help its people see that they must come to grips with the existing membership, for from there must spring live, vital concern, and a renewal of the redemptive community that says, "We have a faith that we want to share, but we must know how to communicate this faith, what this faith is all about, firstly with one another and then in such a way that the persons outside the fellowship understand what it is we are trying to communicate."

Communication must take place within the fellowship first, so that we will know how to share with others, and have something to share. Our objective is the response, and the time is now. The place is the lives of our people, both those who learn and those who teach, and this would mean for the total fellowship.

What Did the Analysis Show?

From this analysis it was seen that the challenge for this church lies in the future, and what it will make of its future as it has the opportunity now to come to grips with these big questions involving the life and work of the Church today. "How do we begin to meet man's needs?" is at the heart of the gospel, and this is one of the questions that the Church of today must be asking. Wyckoff in his book, *The Gospel and Christian Education*, says "The Church is the human instrumentality brought into being by God in Christ to continue his ministry of redemption to the world. It is the new Israel, sustained and guided in its work by the Holy Spirit. Its mission is universal, its mood and motive is love, and its education is nurture in the fellowship of love."



Theme for the Week:
"PROMISES COME TRUE"

Sunday, December 17

Isaiah 40: 1-11.

Thought Text: "Speak ye comfortably to Jerusalem" (v. 2).

In the modern sense of the word, a comfortable faith is one which makes few demands — and many there be that seek such a faith. But Herbert Farmer is surely right in insisting: "I do not believe that God ever comes livingly to a man or a woman without making a claim, a demand . . . What comfort or consolation is there for us apart from the Cross, but do we really see the Cross if we see not in it God's condemnation of sin?"

These great words of Isaiah show convincingly how comfort and demand are linked together. There are repeated challenges: "Prepare! . . . Cry! . . . Lift up thy voice!" But there is always room for tenderness: "Speak tenderly to Jerusalem" (R.S.V.).

May we have the courage to face up to all thou dost ask of us, O God, and with it, tenderness in others' need. Amen.

Monday, December 18

Isaiah 60: 1-9.

Thought Text: "The glory of the Lord is risen upon thee" (v. 1).

The prophet is undeterred by darkness — even gross darkness (v. 2). In contrast, he depicts what Torrey has called "one blaze of light," with the glory of God illumining all.

For the early Christians, Jesus was the best fulfilment of these words, and they carried the joy of his ultimate triumph into their facing of even life's darkest hours. As Clement of Alexandria put it, in a memorable phrase, "Holding festival . . . in our whole life, persuaded that God is altogether on every side present, we cultivate our fields, praising; we sail the sea, hymning."

WHEN SOARS the SOUL

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

Help us, O God, to live with the joyous zest of those whose lives know the wonder of thy light and thy truth. Amen.

Tuesday, December 19

Hebrews 1: 1-14.

Thought Text: "They will perish, but thou remainest" (v. 11).

To the early Christians, facing persecution for their faith, the old words of Ps. 102: 26 took on new and precious meaning as they applied them to their unfailing Lord, "the same yesterday, today and for ever."

Once a dejected Peter had followed afar off, "to see the end." It had seemed like the end then, with his beloved Lord in enemy hands. But within a few days, Peter (despite a bitter experience in which he seemed to have come to the end for himself) was sharing in a thrilling new beginning, in which his living Lord was more precious than ever before. All else might change and fail, but Jesus — never!

O thou who changest not, the unfailing Friend of our way, keep us loyal and steadfast to thee to the end. Amen.

Wednesday, December 20

Luke 1: 46-55.

Thought Text: "He hath filled the hungry with good things" (v. 53).

This is true, of course, in a spiritual sense. The Bread of Life completely satisfies our deepest needs, and the Gospels and Epistles are full of evidence of the "good things" which his grace supplies.

Yet the Saviour is also deeply concerned with those who are literally hungry — with the appalling fact that even in 1961, every fifty-five days the total of deaths from hunger in the world equals the population of Australia; every four minutes five hundred die of hunger. Sacrificial support of the Bowl of Remembrance and Inter-Church Aid is one of the ways the Church shows its concern. But how much are we ourselves involved in caring?

Lord, stab us awake to the needs we can help to meet today. Amen.

Thursday, December 21

Luke 1: 67-80.

Thought Text: "Thanks to the tender mercy of our God" (v. 78, Moffatt).

This lovely song represents the father's dream, which followed the son throughout his life as the herald of the Saviour. It was a wonderful thought for Zacharias, that his son should be linked with the One through whose "tender mercy" the nations in

darkness should find the light, and the lost and groping should be guided in the way of peace.

What are those of us who are parents doing to link our children's lives with such a Saviour? What are we all doing to help fulfil our parents' finest dreams for us? God's tender mercy is over us all.

Father, we thank thee for family joys. May all in this family circle find an even fuller joy in serving thee together. Amen.

Friday, December 22

Luke 2: 7-14.

Thought Text: "There was no room for them in the inn" (v. 7).

Once again, many Christmas sermons are being prepared on this text. There is something in it which strikes to the heart of our over-commercialisation of this joyous session. When we are most honest with ourselves, we feel these words have been too often true of our own lives. The Christ-Child is crowded out of Christmas, or at best given only a small, insignificant place. The family, the holidays — these are the gods so many worship at this time.

Various guesses have been made as to why a manger was the best the inn-keeper could provide — but at least he gave something to help in this emergency. What are we doing to help in life's emergencies today?

Help us, O Lord, to give thee ungrudgingly of our best, this day and always. Amen.

Saturday, December 23

Luke 2: 15-20.

Thought Text: "Mary treasured up all these sayings" (v. 19, Knox).

As we draw close to Christmas Day, what memories stir in every mother's heart — the shining joy in children's eyes, the eager unwrapping of gifts, the pride with which they presented their own little offerings. It is a lovely thing to give that kind of joy to children, your own or someone else's.

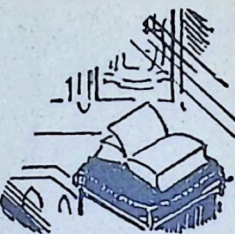
But there is an even lovelier thing that Christian parents and teachers can do for children at this Christmas-time. They can help them treasure the truth behind Christmas — that God gave his best; just as Mary treasured the sayings about her Son that placed him right in the centre of God's redeeming will and purpose. Is that where we want our children to be?

Father, keep us from any ambitions for our children that would make it harder for them to love and serve thee. Amen.

HERE AND THERE

NOTES FROM THE READINGS

as suggested for



Sunday, Dec. 17

H. G. Norris has accepted a further term of 3 years' ministry at Koon-garra Park, S.A.

E. W. Heard, of the Churches of Christ Mission in India, represented us as one of the 120 leaders from 48 major churches at the 5-day meeting of the East Asia Christian Conference, Bangalore, India, Nov. 7-12. It is interesting to note that this Conference has in operation a scheme for giving theological education to candidates for the ministry and others, across national and denominational boundaries. Australian students would be considered for any unfilled place. Such opportunities exist at the United Theological College, Bangalore, India, and also at colleges in Hong Kong, Formosa, Philippines, Singapore, Burma and Thailand. It is expected that the Conference will publish an Asian hymn book in 1963, with 150 hymns in English, set to Asian tunes.

We notice in changes of ministry planned for 1962 that George Wood is transferring from Hawthorn, S.A. to South Perth, W.A., and K. Christensen from Lidcombe to Lismore, N.S.W.

The world's population has grown faster than its food output this year according to the United Nations' Food and Agriculture Organisation. An F.A.O. report which covers the year ending June 30, 1961, said, "There was only a small increase in the total volume of agricultural production, and preliminary F.A.O. estimates for the world, excluding mainland China, show a rise of no more than 1 per cent over the previous season. This is less than the estimated annual population growth of 1.6 per cent."

Frankston (Vic.) Church of Christ was host to other congregations of Frankston on Wednesday, Nov. 29, at 8 p.m., when 100 shared in a service conducted along the lines of our usual morning service, except for the celebration of the Lord's Supper. D. A. V. Thomas was the speaker. A half-hour of excellent discussion followed, after which the ladies served a cup of tea and excellent fellowship was enjoyed. More than £11 was received in the offering. Offerings at these quarterly services are divided between B. and F. B. S., Inter-Church Aid, and local Inter-Church Council. The Council is sponsoring a Festival of Christmas Music in Frankston Park, on Dec. 17. Compered by Geoff. McComas, with soloist, Charles Skase, massed choirs, and Salvation Army bands, the hour-long programme will be recorded by 3DB and rebroadcast on Christmas Day.

Plans for Christian Short-Wave Station

A Presbyterian minister has announced plans to build a powerful short-wave broadcasting station in Sydney to reach 200 million people in South-East Asia.

He is Vernon Turner, Director of the Christian Broadcasting Association, which supplies religious programmes to Australia's 110 commercial broadcasting stations.

He said the Postmaster General, Mr. Davidson, had been asked to license the proposed station, which will beam its programmes into ten South-East Asian countries — Hong Kong, Burma, Thailand, Vietnam, Laos, Cambodia, Malaya and Singapore, the Philippines, Indonesia and New Guinea.

The proposed station will be located at the C.B.A. Studios in the Sydney suburb of Five Dock, which were opened in February by the Chairman of the Australian Broadcasting Control Board, R. G. Osborne.

Mr. Turner explained that, because Christian broadcasts are forbidden in most of those countries, many of the programmes will be tape-recorded by Christians in S.E. Asian countries in their own languages, then broadcast back to those countries from Sydney. Other programmes will be compiled with the help of Asians living in Australia.

Mr. Turner said the Christian short-wave station would help to combat Communism in S.E. Asia. Communism had advanced during the past 59 years at the average rate of one million people every three weeks, until today Communists numbered 1,000-million, close to half the world's population. Communists claimed that at this rate of expansion the world will be in their control by 1973, he added.

"The Communists hold the initiative everywhere," said Mr. Turner. "They are confident and aggressive, and South-East Asia is in acute danger."

"But the non-Communist world still possesses the spiritual and material resources necessary to throw Communism back. It is possible for Australian Christians to rally the peoples of the shrinking non-Communist countries of S.E. Asia before the banner of the Cross, and to restore faith and hope in millions who now live under the threat of the Communist terror."

ISAIAH 12.

"The two hymns which make up this song of thanksgiving (vv. 1-2, 3-6) echo the mood and indeed some of the very phrases of Moses' great song of deliverance (Ex. 15: 1-18). Whatever the occasion which inspired them, they are timeless and universal in giving voice to the gratitude of the human heart for every experience of the mercy of God" (G. G. D. Kilpatrick).

"draw water" (v. 3). — "The common tasks of daily life became for the ancient Israelites occasions of religious celebration and praise" (Scott). The joy which accompanied the drawing of daily water was the symbol of that deeper joy that came from experience with the living water.

LUKE 1: 39-56.

This is the story of Mary's visit to Elisabeth, telling of the latter's rejoicing, and preserving Mary's inspired song, the Magnificat.

"and went with haste" (v. 39). — This sudden journey followed on the angel's report concerning Elisabeth, and possibly also because of the scandal linked with her own condition. "Nothing but the peculiarity of her condition could have permitted the violation of Jewish custom involved in the journey of a betrothed virgin" (Farrar).

"the mother of my Lord" (v. 43). — "My Lord" had been a Messianic title, and there is no justification here for such R.C. titles as "mother of God."

"blessed is she that believed" (v. 45). — "Perhaps Elisabeth had in mind the affliction which had followed her husband's doubt" (Farrar).

"And Mary said" (v. 46). — The beginning of the Magnificat, which is full of echoes of the Old Testament.

"He hath put down the mighty" (v. 52). — "The earliest Church saw the Magnificat as an expression of the kind of salvation God wrought through Jesus. It was a salvation that the great ones of the earth would not welcome. There was dynamite within it. It was to challenge the selfish powers of this earth, and exalt those of low degree. The Christian gospel, when it is true to itself, must always have in it the explosive power from which some will shrink in fear" (Bowie).



INTERSTATE CHURCH NEWS

Discipleship

Ross Wilkerson, Allan Johnson, John Kennett, Collingwood, Vic.

David and Robert Orr, Sandhill, Tas.

Fred Wittmer, Robinvale, Vic.

Harry Scholes, Ken Manning, Chadstone, Vic.

David Brooker, Wallace Forsyth, Mary Dunning, Carol Kullgren, Semaphore, S.A.

P. Clarke, L. Russell, S. Hawthorn, P. McIntosh, S. Russell, M. Johnstone, R. Armstrong, M. Hughes, H. Madden, Invermay, Tas.

L. Simpson, Margaret and Maria Dunningham, R. Jarman, Messrs. Spaulding, snr. and jnr., J. Turnell, J. Simpson, D. Eddy, Canley Heights, N.S.W.

Lyndel Spurling, Earlwood, N.S.W.

Messrs. Adcock, Hammond, Sayers; Mr. and Mrs. A. Masterton, Lynette Bowes, Janice Clark, Beverley Lang, Barbara and Robert Miller, East Bentleigh, Vic.

Neil Graham, Misses H. Duncan, G. Mayfield, B. Guy, North Essendon, Vic.

Gay Conway, Jennifer Clutterbuck, Jan Mott, Woorinen, Vic.

Mr. and Mrs. A. Cocks; Mrs. McLeod and Janis; Miss Jean Wedlake, Helen Whitfort, Joseph Thomas, Maureen Everett, Dianne Matthews, Sherie McNiece, Jack Bierman, Frankston, Vic.

Membership

Mrs. J. Cook, Shepparton to Kyne-ton, Vic.

Kevin Stonee, Wattle Park, Vic., to East Ipswich, Qld.

S. Parson, North Williamstown to Ringwood, Vic.

W. Brooking to Earlwood, N.S.W.

Miss Hagen, Lane Cove to Earlwood, N.S.W.

Mr. and Mrs. Gaetchens, Croydon to Albert Park, S.A.

Mrs. Adcock, from Gardenvale; Mrs. K. Hammond, to East Bentleigh, Vic.

Mr. and Mrs. Bullen, Miss R. Bullen, Mitcham to Croydon, Vic.

G. Watson, Ann-st., Brisbane, Qld.

Marriage

Barbara McCredden to Graham Lord, Wattle Park, Vic.

Yvonne Forrest to Peter Gardner, Mosman, N.S.W.

Lynette A. Wright to David G. Hamner, Canley Heights, N.S.W.

Janice Knight to Terence Mannix, Robinvale, Vic.

Judy Muir to John Winstanley, Carnegie, Vic.

Wilma Small to Alan Wray, Burwood, N.S.W.

Fallen Asleep

W. Lawrence, Perth, W.A.

Mrs. Pledger, Semaphore, S.A.

Mrs. Hilda Buckley, Mrs. G. Jones, Footscray, Vic.

Miss M. J. Nankivell, Tumby Bay, S.A.

TASMANIA

Ulverstone (N. Reese). — B.S. anniversary Nov. 5; all meetings well attended. Children sang under leadership of T. Arnot; Mrs. Arnot, organist. E. Taylor (Devonport) was preacher. Junior club under minister, intermediate led by Mrs. Crowden, and senior, led by Mr. Van Rooyen, functioning satisfactorily. Bright feature of work is increased attendance at midweek prayer and Bible study. W.M.B. held annual meeting, 15th. Mrs. L. Taylor elected pres., Mrs. Williams, sec., Mrs. Eastley, treas. Church looking forward to evangelistic campaign with team of students from N.S.W. Bible College.

Invermay (P. R. Baker - interim). — Church invited P. R. Baker to continue for further 4 to 6 weeks. Ten Y.P. have decided for Christ. Mrs. Clarke, Joseph Clarke and Mrs. Fleming, snr., have been in hospital. Midweek prayer meetings continue helpful studies.

Sandhill — B.S. anniversary, Nov. 19, with P. R. Baker and Huon Byard, speakers. Scholars, trained by T. Daniel, sang to good attendances. Two B.S. lads who made decision at Invermay have been received into membership. Sympathy of church extended to Daniel family in serious illness of daughter (Mrs. Jacobson).

Devonport (E. W. Taylor). — Spiritual life of members deepened during Christ Is the Answer mission, con-

ducted by team of W.E.C. students. Mr. Dinnen (Principal of College) guest speaker on two occasions; one first decision and 5 re-consecrations resulted. Children's meetings well attended; number decided for Christ. On Nov. 16, ladies attended Women's Conference, Caveside. C.W.F. final meeting for year, 23rd. Miss I. Argent (returned missionary, S.U.M.) gave message on Africa's missionary problems, p.m. 26th. Most of brickwork on new hall completed.

WESTERN AUSTRALIA

Perth (M. J. Savage). — Y.P. badminton club closed activities for season with scavenger hunt and barbecue. Mrs. H. Lyons welcomed back after long period overseas. Church annual fete successful, net proceeds £91. Ladies furnishing minister's vestry. W. J. Yeomans has resigned from Deacons' Board after long period of service.

QUEENSLAND

Mackay (D. K. Thoday). — Church has enjoyed fellowship of number of visitors, two recently from N.Z. One received by faith and baptism. Church and Y.P. sorry to lose Merv. Gibson, returning to Toowoomba. Attendance continues at high level.

East Ipswich - Leichhardt (R. Acland). — Attendances at all meetings very good. Many end of year functions taking place. C.W.F. visited three aged people's Homes, presenting a programme of favorite hymns and Bible readings. Christmas wrapped gifts of sweets and cakes given to old people. On Nov. 26, feature of night meeting was visit of Girl Guides. Number of visitors welcomed — Mrs. Philp (Southport) and Mrs. Snow (Murwillumbah). Av. communicants, 125. One welcomed by transfer.

Kingaroy - Murgon (H. C. Wheat). — Brisbane girls' musical society, under leadership of Myrl Ludgater, presented concert. Proceeds went to church Building Fund. On Nov. 12, Murgon B.S. held 1st anniversary; theme, *The Word of Life*, Mr. Kurts (Cherburg Aboriginal Mission) guest speaker. Y.P. enjoyed fruit juice demonstration by Mrs. Hayden (W.C.T.U.). On 19th, church farewelled Mr. and Mrs. Don McNicol and Jean, as they left to reside at Redcliffe. Mr. McNicol had been in fellowship with Kingaroy for over 44 years.

Ann-st., Brisbane (C. G. Flood). — One welcomed recently into member-

ship. Mrs. R. Rowan recently transferred to Townsville. Sympathy of church extended to Mrs. J. McCorriston and Miss McCosh in deaths of their sisters. Nov. C.M.S. meeting heard R. Tan, an Indonesian, speak on Christianity in New Asia.

NEW SOUTH WALES

Earlwood (G. Sloman). — Good attendance Nov. 26; one baptised. Baby daughter of Mr. and Mrs. R. Walker committed to the Lord, a.m. service. **Goal To Go** screened at youth rally, 18th. Church regrets transfer of Mrs. Redman from district. Thanks go to preacher and visiting speakers, Messrs. Brown (Bankstown), Wakeley and Chapman.

Canley Heights (R. Ellis). — Church rejoices in decisions for Christ in recent weeks. Six baptised, Nov. 19, three on 26th.

Kingsford (L. F. Barker). — Final "shoppers' service" for year most successful. These monthly services greatly appreciated by local residents. All-age Christian Education concluded activities for year, with visit from Father and Son Welfare Movement, conducting father and son and mother and daughter programme. B. Zambra posted to Cocos Island. June Weedon recovering after surgery. On Nov. 26, minister exchanged pulpits with D. Wakeley (Asquith). Minister has completed course in Marriage Guidance counselling. Recent broadcast service received with appreciation.

Mosman - North Balgowlah (L. E. Wylie). — Mosman: Church anniversary tea, Nov. 11, celebrated 53rd anniversary, with programme following. At a.m. service, 12th, H. Palmer (Conf. Pres.) was speaker. Anniversary continued 26th, with special evening service. Visiting artists, Neal Nicolson and Phil. Goldfinch. Mr. Adams returned home from hospital. **North Balgowlah:** R. Holt, asst. minister and College student, concluded ministry on Nov. 19. Work increasing, especially with Y.P. becoming interested in evening services.

Rockdale (C. J. Mackenzie). — 74th anniversary of church celebrated, Nov. 18-19. Although very wet weekend, there were good attendances at all meetings. L. G. Read (Auburn) guest speaker both days. Inspirational meeting held Saturday night; soloist J. Lindsay (Carlingbah). Supper served at close of meeting. On Sunday, girls' choir delighted with their singing. Theme of anniversary, **A Message of Hope to a World in Despair.**

Inverell (H. Earle). — J. Garrett, Youth Council representative, spoke to combined meeting of Y.P. in Town Hall, Nov. 18. Youth tea held and films screened. Combined Women's

Fellowships of Inverell held Christmas break-up party for Aboriginal families of district, 21st, in Presbyterian hall. Gifts distributed to all present; afternoon tea provided. C.W.F. street stall, 24th, raised £45. Director of Home Missions and Evangelism, K. Crawford, visited church and held conference with members of Official Board.

SOUTH AUSTRALIA

Albert Park (C. E. Watson). — Av. attendances Nov.: a.m., 130; p.m., 101; communicants, 120. Nov. 5, in conjunction with school anniversary, at 9.30 a.m., parents attended to see school in session, and at 11 a.m., teacher dedication service. P.M. Bible Class presented tableau, **There's a Man on the Cross.** On Wednesday night of anniversary, discussion with teachers and parents, led by Youth Director (K. Horne). 12th, at 11 a.m., induction and dedication service for officers of church. 21st, visit by R. Chamberlain (New Guinea) preceded by election of officers of C.W.F. Mrs. Watson elected pres., Mrs. G. Morriss, sec.

Ascot Park (R. H. Sercombe). — Thanksgiving day, Nov. 26. Pledges for coming year returned and promises secured. Mrs. Lorraine Woodroffe, soloist. Morning offering, £46. Visitors from Semaphore at gospel service.

Enfield Heights (R. K. Sansome). — B.S. anniversary great success. Four Y.P. made decisions. G.L.B. enrolment night, Nov. 5, commenced with tea and badge presentation, followed by enrolment service in evening. Four girls made decision. Mr. and Mrs. Roberts (B.M.M.S.) brought films of work in India, Pakistan and Nepal on 9th. Floral art show and garden party netted £100 for Manse and Organ funds. Junior and senior tennis teams entered in competitions. Building packed evening, 19th; three Y.P. baptised.

Semaphore. — Attendances well maintained. Four decisions by Y.P. in past month came as great climax to A. Mathieson's ministry, which terminated on Dec. 3, when he was farewelled at after-church fellowship. Men have completed re-painting interior of manse in preparation for arrival of Mr. and Mrs. D. Thoday.

Tumby Bay. — Successful anniversary services, Nov. 12, with R. Tippet (Whyalla) guest speaker, and R. Nankivell, song leader; excellent attendances. Ladies' Guild sent clothing to Carnarvon, Norseman, Morialta Children's Home, and Social Service Dept. Church has lost faithful sister in the passing of Miss M. Nankivell. Manse renovations in progress.

Blackwood (B. Burt). — Attendances well above average, no seats vacant in morning service. Record

attendance at B.S. anniversary, speakers being R. Clymer and Miss A. Milne. School now has passed 200 mark. Tennis team having first taste of competition tennis. Ladies' Guild donated piano for Primary dept. Cottage prayer meetings enjoying good attendances. C.M.S. formed, with Colin Fisher, sec., Peter McIntee, asst. and treas.

Koongarra Park (H. G. Norris). — Several added by faith and baptism. Renovation of old hall progressing well. Campbelltown Council provided 2 tennis courts (area large enough for 2 basketball courts) for church on yearly rental basis. Keys handed to Board chairman by Mayor at ceremony, Nov. 11.

VICTORIA

Pascoe Vale North (K. B. Marriott). — Morning services well attended, 25 to 35 communicants. Evening service held once a month, also well attended, especially by C.Y.F., 30 to 40 Y.P. being present. B.S. maintaining full attendances of 150-170. B.S. anniversary held Oct., great success. Building packed to capacity; Mr. Robertson (Strathmore) led singing. 350 present at B.S. concert. Plans well on way for a new chapel to help relieve overcrowding of school. Church anniversary, Oct. 29, a.m. speaker G. Harman (Moreland). Morning services still being helped by Essendon and Coburg churches. Church regrets passing of Mrs. Beuno. Lad who made his decision was baptised at Coburg, Nov. 5. On 12th, farewell evening service was given to Mr. Marriott, student preacher, who is to take up his ministry at Hampstead Gardens, S.A. Mr. and Mrs. Marriott, snr., and Miss Bonney Rodgers (Unley) were also guests. One young girl made her decision.

Box Hill (K. Clinton, B.A., B.D., Dip.R.E.). — On Nov. 5, baptismal service held. B.S. picnic, Nth. Croydon. 12th, p.m., C.W.F. groups paraded; duet by Mrs. Mullen and Mrs. Muller. Mrs. Collman speaker at C.W.A.F. meeting, 14th. On Boys' Sunday, C.M.S. members combined with boys. Fathers and sons took part in worship service — had basket tea and formed choir at gospel service. Groups sharing in Crusade meetings during week.

Belmont (M. D. Hamilton). — Ladies' Guild held successful afternoon at "Aalunga" guest house, Barwon Heads, Nov. 1. Ladies visited Drumcondra for musical luncheon, 15th. Church annual meeting, 11th. All reports showed sense of fellowship and loyalty in church. Elections resulted: sec., T. Banks; treas., D. Marshman; deacons, A. Barling, R. Edwards, D. May, G. Smith, S. Stronach.

Maryborough (R. C. Pritchard). — Ladies' Aid members travelled to Bal-

larat to visit York-st. Ladies' Guild birthday. Men joined with C. of E. Men's Society, Nov. 19, to hear Mr. Styles (industrial chaplain, Melb.). Ron Sewell in Heidelberg Military Hospital.

Croydon (W. J. Thomson). — School hall packed for B.S. concert. 45 people attended progressive dinner conducted by members of C.W.A.F., Oct. 24. Annual business meeting, 27th. Following elected to office: deacons, R. Clarke, R. Elliot, A. Gairns, S. Lacey, W. McGregor, G. Parker, R. Prince, O. Smith, F. Sterling; deaconesses, Mesdames S. Baker, R. Prince, O. Smith; sec., F. Sterling; asst.-sec., A. Gairns; treas., R. Prince; organists, Mrs. Prince, Miss J. Floyd, L. Williams. All auxiliaries reported successful year. Prayer meetings continue well attended. Mrs. S. Baker unable to attend meetings because of illness. Mr. and Mrs. N. Elliott and family (Bexley North, N.S.W.) visitors. C.W.E.F. took form of "recipe night." Miss L. Hamilton (Boronia), Mr. and Mrs. Mac Woff and V. Woff soloists for month.

Kyneton. — Chapel packed for combined service of Presbyterian, Methodist, Baptist and Churches of Christ, presided over by B. Ricketts. Speaker was N. Gilmore (Dandenong). Farewell social given to B. Ricketts, Nov. 19. Church wishes him God's blessing as he commences asst. ministry at Doncaster in new year. At annual meeting officers elected were: sec., S. Gilmour; B.S. supt., M. Crocker; B.S. sec., N. Crymble. Church officers re-elected with addition of B. Marsh and C. Bingham. Y.P. attended Midlands Youth Rally at Maryborough. Youth club and B.S. well attended.

North Williamstown (R. C. Bust). — C.M.S. held Father and Son tea, Nov. 19, during which film was screened, followed by brief talk from minister. Boys assisted in evening service. Christmas party for three youngest sections of B.S. held in Williamstown Gardens. Mrs. Windsor welcomed back after lengthy absence through accident.

Ascot Vale (G. Moyes). — F. J. Funston gave talk on some of most popular hymns and authors. Nov. 5. 30 members of C.Y.F. and Y.A.F. attended church parade, 12th, and were addressed by I. Mackey on youth work. Robert Driver completed youth leadership training course. Church officers of Ascot Vale and Newmarket have formed joint board to control co-operative ministry commencing in New Year. C.W.F. street stall realised £40. Av. attendances Nov.: a.m., 47; p.m., 27.

Carnegie (A. R. Lloyd). — Boys' service Nov. 19. Father and son tea had 60 present. Barry Shepherd guest speaker at tea and service; boys took part. Girls' gymnasium annual meeting reported successful year. Mr. Wood

home from hospital. Explorers John McDonald and Peter Couper took part in Explorers' T.V. show. Explorers held barbecue, 25th. New scholars enjoying fellowship in B.S. Guest speaker, 26th, John Birt (Essendon), also fellowship enjoyed with visitors. Mrs. Gange and Mrs. Petterson ill.

Chadstone (D. B. McIntosh). — Two young men baptised and welcomed into church at evening service. Two teenage boys made decisions. Additional morning service being held once month at 8.30. Attendances showing marked increase over recent months. Men busy painting buildings. Church leaders continue to meet regularly to discuss Development Programme. Girl Guides paraded p.m. 26th.

Footscray (A. E. Hurren). — C.W.E.F. fair, Nov. 17, realised £104. Boy scouts and Y.M.C.A. groups paraded on 19th, when Boys' Sunday was observed. O.E. Quartet conducted service. On 21st, Good Companions made presentation of toys to "Uncle Charlie." Miss Pam Easton soloist, p.m. 26th. C.M.S. visited Mt. Royal Homes each Sunday in Nov. Sympathy of church extended to K. Buckley and family in loss of wife and mother. Mr. and Mrs. C. Thompson (Lane Cove, N.S.W.), visitors.

Robinvale. — Church appreciates messages given by W. Neville and L. Keatch (Mildura) and D. Oke (Merbein). Billy Graham film, *Sweet Hour of Prayer*, screened, also interesting slides by Mrs. Chislett on recent trip to Qld. C.E. took gospel service and enjoyed visit to Swan Hill for "Youth for Christ" rally.

South Yarra (W. A. Wigney - F. Stone). — Good attendance of members at C.O.B. ordination service saw preacher (F. Stone) receive diploma. Happy and successful evening held in conjunction with Ivanhoe church to honor Frank Stone and Miss Julie Lindsay prior to marriage. Oldest member (Miss Griffin) still ill and unable to attend meetings. Presentation made to F. Stone after evening service as he leaves to take up appointment at Warracknabeal. Church welcomes growth in number of scholars in B.S.

Wattle Park (L. G. Crisp, L.Th.). — B.S. anniversary held two Sundays for first time, well attended. Speakers included G. Barnett and J. Henley. C.W.F. Operation Snowball raised £125; visit to Burwood Boys' Home for "make and mend" proved profitable. Bentleigh mission, Festival Hall Crusade and ordination service well supported. Senior Explorers enjoyed return visit from East Burwood club. Senr. Chaplain Ron Smith spoke at Remembrance Day service; soloist, George West; Box Hill R.S.L. attended. Father and Son tea addressed by Dr. W. A. Kemp. Teachers' dedication service held; speaker, K. Barton (Camberwell).

Yarrawonga (D. Russell). — Explorers held successful camp in Warby Ranges, Nov. 4. 18 boys attended with leader, Ken Danes, and 2 senior helpers. Ladies' talent evening held, ladies bringing in £114 on that night and making £200 for year. Fellowship enjoyed with Mr. and Mrs. David Morley (former minister). Services conducted on 26th by 2 lady members of W.E.C.; Miss Stevenson (missionary from Borneo) spoke about her work and showed slides.

Doncaster (C. G. Taylor, B.A.). — Explorers took part in Boys' Sunday service, Nov. 19; Bruce Petty (club leader) speaker. Dr. W. A. Kemp guest speaker at annual Marriage Recognition service, 26th. C.W.E.F. invited C.M.F. to enjoyable social evening, 23rd, marking end of year's activities. B.S. picnic, Mordialloc, Dec. 2. Church attendances encouraging.

Croydon (W. J. Thomson). — Good attendances at all meetings. Tennis club committee held variety night, Nov. 3. New court opened by minister, 18th. On 14th, C.W.F. meeting took form of "Trees" afternoon. On 16th, 7 ladies joined with other groups at C.W.F. annual picnic to Wonga Park, visiting "Lady Nell Seeing Eye Dog School," after which meeting was addressed by Mrs. Gratton (in charge of school). Explorers held church parade, 19th. Good Companions and Explorers combined for fancy dress party, bringing gifts for "Uncle Charlie."

East Bentleigh (M. Giezendanner). — Fifteen recent decisions from area; twelve as result of recent New Life Crusade, with J. Bond. M. Giezendanner recently commenced another year's ministry with church. Av. of 50 at worship services over past three weeks. Second B.S. anniversary, 26th, with D. Beasy and preacher, speakers. B.S. attendances increased from 45 to 75 over year.

Geelong (A. C. Caldicott). — Four decisions registered prior to minister leaving for vacation. Pulpit filled by Dr. Killmier, B. J. Combridge and W. W. Saunders during past three weeks. Those on sick list include Mrs. Chas. Bird, and Miss Littlewood.

Maidstone (R. H. Patterson). — Successful B.S. anniversary concluded with R. W. Lane, Miss Joan Neville and R. H. Patterson as speakers. Prizes distributed to children at evening service. A. Hurren (Footscray) addressed a.m. service, 12th. Ladies represented at Woman to Woman meeting at Blackburn. C.Y.F. team visited on 12th; G. Royal, soloist. C.W.F. attended Leighton Ford Crusade, 22nd. Messrs. V. and McA. Woff brought duets at evening service, 19th. V. Woff led song service. Prayer and Bible study continue under the leadership of L. Snow. Girls' physical fitness classes gave first display, 24th, when the hall was packed.

Many girls won awards donated by instructress, Mrs. P. Griffiths. Special thanks to Mrs. Elligett for excellent work on piano during year.

Montrose (B. White). — Attendance a.m. over 50. Visitation to Leighton Ford Campaign numbered 55 on two nights. C.W.A.F. birthday, Nov. 2; Mrs. Foote (Mt. Evelyn) speaker. First birthday of C.W.E.F., 15th, 17 ladies were present. Apron parade held, raising £5.

North Essendon - Milleara (A. E. White, B.A. - A. J. Lloyd). — Oct. averages: a.m., 144; p.m., 135; comm., 154; offering, £75/18/-. Four Y.P. baptised, and married couple made decision. Transport provided to every meeting of Leighton Ford Crusade. B.S. picnic, Nov. 7, best ever, with over 500 present. Catering committee did excellent job, providing 600 meals. R. McLean p.m. speaker, 12th. C.W.E.F. held apron afternoon, raising £42. New officers of C.W.E.F., Mrs. J. Hurwood, pres.; Mesdames G. Burt, B. Drayton, vice-pres. W.M.B. had visit from Prayer Committee. Men's tea, 26th. Milleara: Married woman and young woman made decisions at Leighton Ford Crusade. C.W.E.F. held barrow bazaar, raising £64. Good Companions have 38 girls enrolled. Averages Nov.: 39 a.m.; £11/12/- offering.

The Patch. — Youth tea, Nov. 5, followed by screening of *Homestead, U.S.A.*, at gospel service. T. Lawrie farewelled and presentation made, 12th. To conclude activities for year, C.W.F. entertained church members and friends at dinner, during which musical items were rendered and Lady Cawthorn gave glimpses of life in Pakistan. *Son of Man* screened, 19th, when Boys' Sunday was observed. H. R. Coventry addressed both meetings, 26th; Mrs. Coventry also present. Church appreciates assistance of G. Thompson as speaker on several mornings, also willingness of B. Rayment to conduct evening meetings most Sundays. Church regrets removal of Coxhead family to N.S.W.

Berwick (K. Mason). — At B.S. anniversary, A. C. Male and A. E. White speakers. At evening service, play, *The Unforgiving Servant*, enacted by scholars. At concert, Sonny Graham and Steve Dodd were guest artists. As result of concert, £31 was forwarded to Aboriginal Advancement League. On Nov. 12, Temple Day offering, as result of talent scheme (in operation for several months) amounted to £300. In evening, church farewelled Mr. and Mrs. Male and family; presentation made, 19th. Mr. Brown (Dandenong) was a.m. speaker; C. Minns p.m. speaker, 26th. Mr. Berthelsen was a.m. speaker and C.Y.F. was in charge of p.m. Farewell evening and presentation given to Colin Smith, 19th, before leaving for Qld. Terry Falla recovering from motor accident; C. Cameron in hospital.

Frankston (D. A. V. Thomas). — Splendid interest in all meetings, with attendances well above average. Eleven further baptisms. Delegations shared on several nights at East Bentleigh mission. C.W.F. meeting at home of Mrs. Ellis, raised £7 towards Oakleigh Guest Home Temple Day. W. W. Saunders guest speaker at Bayside District Conference, Frankston, Nov. 4. As part of anniversary celebrations, excellent concert, Nov. 15. Church and B.S. picnic at Bannaring enjoyed, 18th, with more than 200 present. 29th anniversary services, 26th, addressed a.m. by W. A. Thompson (Conf. Pres.); Miss Jean Milne soloist both services. 122 broke bread for day, and 104 sat down to lunch prepared by ladies. Offerings for day over £204. Explorers raised £22 "for others" during year.

Chelsea (K. Hank). — Eighty men and boys sat down to tea catered for by C.W.F., Nov. 19. Help given by B. Jones and others appreciated. Gospel service attended by 110. Two girls made confession of faith. C.Y.F. held skating night. J.C.E. reached new high with 15 present, 17th. After-church fellowship at home of Mr. and Mrs. Page, 19th.

It has been reported that 1,652 responded to appeals for Christ made during the 8-day Leighton Ford Crusade in Melbourne. Sixty-five per cent of these were primary decisions. Following the Melbourne campaign, Mr. Ford and his song-leader (Irv. Chambers) led in 3-day Crusades at Shepparton and Warragul.

BIRTH

BROWN (Sandercock). — On Nov. 23, at Frankston Hospital, Vic., to Bobbie and Ron, a son — Lawrence Peter. Both well.

IN MEMORIAM

BATTY. — In loving memory of my dear wife, Daisy, who departed this life Dec. 11, 1960.

— Inserted by her loving husband, T. E. Batty.

BATTY. — Treasured memories of our dear friend, Daisy, who fell asleep, Dec. 11, 1960. "Beyond the sunset, eternal joy."

— Inserted by Mr. and Mrs. C. Hawsey.

LANE. — Silent thoughts hold loving memories of my dear sister, Nell, whom God called Home, Nov. 30, 1960. "Loved with everlasting love."

— Sadly missed by her loving sister, Elsie Bishop.

SPARGO. — Fond memories of David, loved husband of Jean, father of Bill (dec.), Betty (Mrs. Rohan) and Peggy (Mrs. Johnson). Passed peacefully away, Dec. 5, 1956.

ENGAGEMENT

PHILLIPS - HOPE. — The engagement is announced of Margaret, daughter of Mr. and Mrs. J. Phillips, 77 Hanmer-st., Williamstown, Vic., to Roy, second son of Mr. and Mrs. R. Hope, 240 Mason-st., Newport, Vic.

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H. A. BROWN, Pastor, Burnside Christian Church, Adelaide, S.A.

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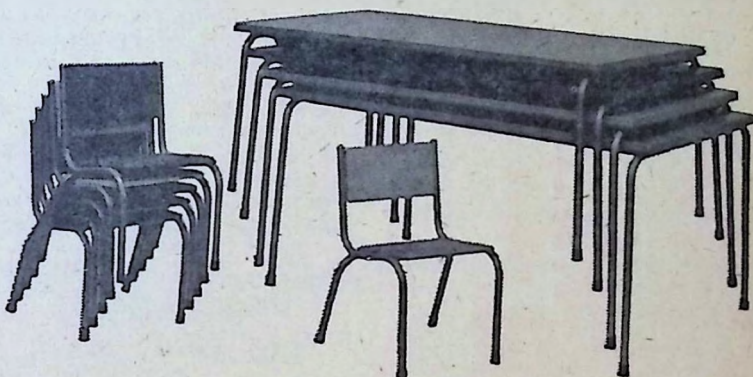
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OBITUARY

Mrs. Elsie J. Petersen.

Our sister, Mrs. Petersen, in the midst of her household duties, was suddenly called to her great reward in the afternoon of Nov. 15. As a girl of 15 years of age, one of the McKean family, she became a member of the Middle Park (Vic.) church. She was baptised in Swanston-st. chapel. Later the family moved, and transferred membership from Middle Park to Lygon-st., with which there are still family ties. Coming to the Eastern suburbs, there was association with Camberwell, Surrey Hills and Hartwell. After some 3½ years at Yarrowonga, Mrs. Petersen came into membership at Hartwell in 1937, and since then she and her daughter, Merle, have continued in an unbroken membership. She was twice at services on the Sunday preceding her decease. She did not care much for the limelight, but apart from helping in women's work in earlier days she continued faithfully and in loyalty to her Lord. We shall miss her very cheery smile. The sympathy of the many is expressed to the daughter Merle, the son, Eddie (Canberra), and all other sorrowing members of the family. After a brief service at the parlors, the writer also conducted the service at Box Hill.

"Safe in the Father's house, welcomed by angels;

Hers the bright crown and eternal reward." — H. J. Patterson.

H. (Bert) Gray.

H. Gray, of Croydon, S.A., passed away very suddenly at his home, Day Terrace, on Oct. 28, at the age of 80 years. He will always be remembered as a man intensely loyal to Christ and the Word of God. He became a member of the church at Berri between 1914 and 1917, when R. Raymond was stationed there as pastor. For years, Mr. Gray served as a deacon at Berri, and as B.S. supt. at Winkle. In a number of ways he shared with others in the building up of the church in that River District. He took Christ and the Church seriously, and applied himself earnestly and conscientiously and with all diligence to every task assigned to him. When he retired some years ago he transferred to Croydon, where he attended faithfully until his Home call. After a service, conducted by the writer, his body was laid to rest in the cemetery at Hindmarsh. We commend his widow and children to the Heavenly Father for his divine comfort. — W. N. Bartlett.

Freda Mabel Jones.

The church at Footscray, Vic., was deeply saddened by the passing of Mrs. Jones, who died on Oct. 27 after a long illness. Our sister was a resident of Footscray all her life. She was a daughter of Mr. and Mrs. Thompson, late of Brooklyn, who them-

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selves were stalwarts in the church in earlier days. Mrs. Jones came to Christ in her early life. Following her marriage to George Jones, she lived in Ballarat-rd. for many years, later moving to Coral-ave. She was a very highly esteemed member of the church at Raleigh-st., and was active in the work of the Women's Fellowship, also giving valuable service as a deaconess. She had a kindly interest in everybody, and was much loved in return. Mrs. Jones was also a life-governor of Footscray and District Hospital, having worked untiringly in raising funds by means of door to door collections. To her husband, our brother George Jones, and son, Ron, his wife and family, her sister, Mrs. V. Kaye, and her brother, Mr. Thompson (Upwey) a very large company of friends extended real sympathy in a largely attended service at the chapel and the graveside. She will be much missed from our fellowship, but we rejoice that she has entered the greater friendship of those whose race is run and whose reward is in Heaven.—A. E. Hurren.

WELCOME HOME

Overseas Mission Department (Vic.) invites all to attend a Welcome Home service to Mr. and Mrs. E. W. Heard and family and Sister F. Kennedy, to be held in Lygon-st. chapel on Sunday, December 17, at 3 p.m.; soloist, Miss J. Milne. Let us show our interest in the work done by our representatives by our presence at this meeting.

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