

THE AUSTRALIAN Christian

NATIONAL WEEKLY REPRESENTING CHURCHES OF CHRIST

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

DOROTHY GEYER, Missionary in India, reports . . .

The Baramati Crusade

Baramati is an Indian town of about 30,000 people in the Poona District, south of Bombay. The Christian Church in the town has a membership of about 300. Each evening from Oct. 27 to Nov. 3 in an enclosed school ground in the centre of the town, some 2,000 people — that is, one in fifteen of the town's population and a much higher proportion than that of the adult educated population — sat listening intently to the Gospel of Christ. Each morning virtually the whole Christian community and some Hindus and Muslims as well, came to church with joy to hear God speak. In addition, an effective meeting was held in a colony of former criminal tribes people, and on Sunday morning, Nov. 3, 1,500 people heard the message in Dhond, a town 25 miles away. On the final Sunday afternoon a crowd of 1,000 people overflowed the church building for the climax of the campaign.

PRAYER AND PLANNING.

The Church in Baramati is 58 years old, and many of its people know God and the gospel. Yet its witness has been marred by strife and sin, and in recent days its spiritual condition has not been healthy at all. Yet some have been deeply concerned and have prayed for revival. An invitation was sent to Dr. Akbar Abdul Haqq to come for a special campaign. When, as we had scarcely dared to hope, the busy international evangelist accepted the invitation, a sense of expectancy began to grip the Church. God was bringing his servant to us and we must be ready for him. At the beginning of Sept. the Church membership was divided into small local groups, and for two months these groups met each

evening for prayer. In the middle of Oct., Gaston Sing (Youth for Christ) came to help with preparations. Our prayer fellowship deepened and our faith grew. The week before the campaign, posters were put up and 13,000 handbills (10,000 in Marathi, 2,000 in English, and 1,000 in Urdu) were personally distributed and special invitation cards were given to acquaintances of the Christians and leading citizens of the town. For four days a chain of prayer continued unbroken as three or four prayed together each hour.



Dorothy Geyer.

When the crusade began, many were eagerly expecting God to work among us. And he did — beyond our hopes. The size of the town crowds was a miracle in itself, and so was their rapt attention. We understand that the Hindu Maha Sabha organised

W. J. ...
opposition meetings at the nearby temple several nights, and after the campaign its spokesman instructed faithful Hindus to wipe out of their minds the things they had heard. Apart from this, the only opposition was a few loud fireworks and one interference with the electricity supply, neither of which proved a hindrance. When the lights and loud-speakers failed, the preacher continued speaking and the audience made no sound. Similarly when small children became restless Hindus quietened them. Each evening scarcely a soul moved or spoke until after the sermon was finished and the meeting closed with prayer. And this was village India — not noted for quiet crowds. After the meetings were over the people dispersed quietly, talking about the message.

CRUSADE VICTORIES.

Dr. Haqq spoke in English, which the educated could understand and enjoy, and was well translated into Marathi by a young preacher, Balu Bhonsle, whose singing was also appreciated. He spoke of the universal longings of human hearts — for spiritual life as well as physical, for the good life which seems beyond us, for everlasting life instead of a life simply getting nearer every day to death, and many an overheard comment showed how the sermons echoed a felt need. And as he spoke also of Christ's limitless love for men and his ability to bring to them the very life of God, it was obvious that the Saviour was drawing men to him as he was uplifted by his faithful servant. Most of the crowd were Hindus, many were Muslims, some were Jains, some were no doubt agnostics. Some had never heard the gospel before. Most had never paid much attention to it. But now, along with the "ordinary" people of the town were lawyers, and a magistrate, local government leaders, high school teachers, college professors, doctors, all coming back night after night to listen carefully. The Jain who looked after the lighting and amplifying arrangements said we should have another campaign soon. The Hindu manager of the Cotton Market, where we made our electricity connection, would accept no payment.

But this was not all. Before the campaign was over many had come to the meetings in the church also, and 19 Hindus had come forward in response to the invitation to accept Christ, and after counselling had filled in cards. These included a High School Headmaster, a Government Registrar of properties, a sugar factory director, the 20-year-old son of a merchant. We trust that all will truly believe and be willing to put on Christ in baptism, so become
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ing the first fruits from such people in Baramati after 58 years of witness.

In Dhond also 7 Hindus responded to the appeal, including 3 doctors of medicine. Our hearts are full of praise to God for these things. We believe others too are very near to faith, including at least two Muslims and several former criminal tribes people, and we are praying that many more will believe as the church continues to witness.

BARAMATI MIRACLE.

Which brings us to the other side of the Baramati miracle. From the first Sunday morning the whole church felt that God was speaking to us through Dr. Haqq, and there was a response from almost every heart. In the first meeting 80 people went forward indicating their desire for a "personal encounter with God." By the time the campaign finished, including 34 in Dhond, 300 different people from the Christian community came forward in response to Dr. Haqq's invitation. It was a quietly given invitation (unaccompanied by singing or any kind of pleading) to come and signify faith in Christ and surrender to him. No one knows just what the coming meant to all who responded, but there is no doubt of the reality of the encounter with God. At least 80 came to Christ for the first time, mostly young people in their late teens and early twenties.

Young people have since told of the joy of forgiveness, the lifting of the burden of sin, the new sense of Christ's friendship, a whole new way of looking at things. Some came who'd been deep in sin — drunkenness, immorality, theft. Their faces are now toward God. Some came confessing less flagrant, but specific besetting sins, and asking God's forgiveness and victory. Some came back from back-sliding. Some, including church officers, came in re-dedication, wanting a new reality in their experience of Christ. One young theological student sought and found reassurance of his calling. Some lovers of Christ came with heavy private burdens and problems, and sought and found his release and joy. One married couple was about as miserable as it could be — the husband involved with another girl, the wife sullen. Separately they came to Christ — and then together. Carefully they were counselled, and radiant faces tell of transformed lives and a transformed home. Next day the other girl came and also entered in to the Saviour's forgiveness and peace.

Our living God has been at work amongst us and we give him the glory. We thank his servant, Dr. Akbar Abdul Haqq, too, for there are not many lives so fully yielded to the Lord's direction, so fragrant of the Lord's presence, so full of the Lord's wisdom and love and power. We thank God on every remembrance of him.

● OBITUARY.

Ernest Frederick Godfrey McIlhagger, B.A.

"Mac" as his friends affectionately called him, was a man with a genius for friendship. When the news came early on the morning of Tuesday, Nov. 26, that he had received his Home call, in his early 50's, many of those friends felt the pain of the parting very acutely. Not that we were sorry for him. He had lived a very fine and fruitful life for his Lord, and this call was the crowning point of his earthly pilgrimage, and was to him "the far better thing" about which Paul had spoken long before. Our feelings were for ourselves, and particularly for his family, from whom he had been called away so suddenly.

"Mac" was a friendly person. One could not be long in his presence without discovering that. He had a great capacity for friendliness, and all over Australia there are people glad to have come within the influence of his life. His care, and concern, and compassion for people, were highlights in his life and ministry. In this he was a worthy disciple of his Master who "went about doing good."

"Mac" was a fond parent. His marriage to Margaret Coventry, daughter of the late Roy Coventry, and Mrs. Coventry (for many years missionaries in India, where Margaret was born) brought him great happiness. Into their home came three daughters — Elizabeth, Merilyn and Lois — whom he dearly loved.

"Mac" was a faithful preacher. He came into the Church of Christ at Bundaberg, Qld., and that church always had a deep place in his heart. From Bundaberg he came to the College of the Bible in the mid 1930's to study for the ministry, and for most of his College course was student minister with the church at Burnley, where he remained one year following his graduation to serve in

a part-time capacity, whilst he began studies at the Melbourne University. In time those studies were to bring him the well earned degree of Bachelor of Arts. All through his preaching career he faithfully expounded the Word of God.

"Mac" was a fine pastor. In many ways this was the crown of his work. His love for people, and his willingness to give of himself on their behalf, showed him ever as a man with a "shepherd's heart." Out of College, his ministries in Victoria included North Richmond, North Essendon, Collingwood and Essendon. In Queensland he ministered at Rockhampton, and in South Australia at Kilburn. He served at Inverell in New South Wales, and having served with the Carramar-Fairfield circuit in that State, at the time of his death he was minister of the church at Fairfield. In every centre he left behind, in many hearts, a fragrant memory.

"Mac" was a fruitful planner, and at least three churches exist, in part, today because of his vision and influence, for in each of these he had a vital part to play. They are the churches at Morwell and Strathmore in Victoria; and Tamworth in New South Wales.

"Mac" was a forthright proclaimer of the principles of the Restoration Movement. He loved the brotherhood, and held high those truths, and that vision, which have made us a people.

Those of us who knew him best will remember him as a kind and dependable friend, who was always just the same even though there might be many months between meetings. He loved his Lord dearly, and served him well. "Mac" was a man of God, minister of the gospel, and a messenger of grace. To Mrs. McIlhagger and her girls we express our Christian love: — R. V. Amos.

Go North In '64 . . .

To plan to attend the 30th Federal Conference in Brisbane, from September 16 to 22, 1964, is not only part of the responsibility of belonging to a great family, but also a glorious privilege.

The Queensland Committee is conscious of both the privilege and the responsibility, and is anxious to help you to make this Conference a significant one in the life of our brotherhood and our nation.

If you prefer PRIVATE ACCOMMODATION there is a wide range of tariff from 30/- to 60/- per day (Bed and Breakfast). The "Canberra" Private Hotel tariff is 38/6d per night,

and we have booked as many rooms as possible in this centrally located Temperance centre. Naturally, those who register early will be given preference for this accommodation. A deposit of £2 is required with each application.

If you desire, INDEPENDENT, but less expensive accommodation, we are arranging for "Bed and Breakfast" in private homes at 10/- per night.

ALL accommodation will be booked from the evening of TUESDAY, Sept. 15 to the morning of WEDNESDAY, Sept. 22, unless we are otherwise advised.

See you in Brisbane next September!

THE ELECTION

By the time this journal is printed, the election will be over and we shall have a new government, or the old one will be in again. No matter who wins, Mr. John Citizen can't lose, for both parties have promised many benefits. Sir Robert Menzies and Mr. Arthur Calwell both sounded like an early Father Christmas, even if they didn't look like him.

There is one disillusionment, however, that comes to us all in the painful business of growing up. That is, no matter how exciting and free our Christmas gifts may appear to be, we learn that somebody has to pay for them. In this case, the somebody will be Mr. John Citizen himself. But so long as he gets good value for his money in wise government and a fair share of his country's wealth, he is in no position to complain.

Nevertheless, the average citizen has every reason to complain about some aspects of the election. Many of the promises that were made appeared to reflect the most blatant vote-catching. And there was too much name-calling. Hypocrite! Liar! Dishonest! Cheat! were common accusations. Then somebody was guilty of the worst of bad taste in making the death of President Kennedy an election issue. There is room for doubt that Sir Robert started it. Even if he did, Mr. Calwell had no business continuing and exaggerating it.

Some of the TV sessions went far beyond fair comment and fair play, especially the D.L.P. shots of skulls and concentration camps, and the implications that the A.L.P. would lead this country into the grip of communism. For example, it was stated that A.L.P. policy of recognition of Red China is a vote for communism. Both the D.L.P. and Sir Robert must know that this is nonsense. Great Britain has recognised Red China for years and no-one has suggested that Great Britain is in favour of communism. So far as the D.L.P. was concerned it was difficult to escape the conclusion that it was not nearly so interested in commending its own programme as it was in seeking to inflict a further defeat upon the A.L.P.

Mr. John McEwen stood out among all of the others because he was concerned only with declaring the policy of the Country Party. He gained a great deal of prestige by keeping aloof from the name-calling and character-blackening of other leaders. Mr. McEwen looked honest, sounded fair, and talked sense.

This journal is not committed to any political party or programme. Our church members are in many political paddocks. But we do want to see our country find greatness and play a responsible role in a world of crisis. True greatness will not be measured by the amount of child

endowment or the ease with which couples can buy homes, important though these may be. True greatness will come to the nation which sincerely seeks righteousness, peace and freedom for others as for themselves. The men who are now charged to lead us towards these ideals would do well to heed the call of Micah: to do justly, to love mercy, and to walk humbly with their God.

PLEASE CANCEL MY SUBSCRIPTION

This is a sad kind of letter to receive! Yet it has been received. "Please cancel my subscription!"

Why? Because this journal no longer holds the Bible to be God's Word, is not interested in evangelism, has departed from the principles of unity and restoration, is not missionary minded? No, we have not failed in any one of these things. Why, then, cancel this subscription?

Because the price is being increased! The price is being increased to the cost of a couple of morning newspapers or the price of an ice-cream. The new price of 9d per copy is still less than most people pay for a weekly TV guide or one of the women's magazines that are found in many of our homes.

Even with the increased price it is possible that we shall not balance our budget. Without increasing the price we could not begin to plan what we intend to do. That is, to enlarge our paper, to make it even more representative of our national brotherhood, and to post it to every subscriber's home every week to ensure up-to-date reading.

We believe we have a mission that, in its fulfilment, will make the whole of our Australian brotherhood stronger because it will strengthen the individual member. The late Reg. Ennis travelled around a great deal. He said that he could always tell those who subscribed to the "CHRISTIAN." They were the well-informed, and therefore they were the responsibly committed members.

How can we make intelligent decisions leading to effective missionary action at home and abroad unless we know who is doing what, and where it is being done! Through this journal we can take part in the Christian conversation that is today exciting all of the churches, we can find new ways of serving Christ, we can discover new ways of expressing the old faith, and we can share in new opportunities for expansion.

For reading that binds the brotherhood and gives thrust to the mission of the church, our fathers provided "The Australian CHRISTIAN." Make it your weekly link with the brotherhood and commend it to others.

20 YEARS IN YOUTH WORK

PART 2

(By Roy Greenhalgh, until recently Youth Director for our churches in N.S.W. He is now ministering at Grote-st. church, Adelaide.)

The Youth Centre at Lake Illawarra was my baby. It took eight years to find a suitable place. Space will not permit mentioning names of people and firms who assisted to buy and build. I realised the valuable asset we could develop and averaged every second Saturday at the Youth Centre over a period of eight years. I greatly appreciate the gesture of the N.S.W. Committee in naming the Youth Centre "Camp Greenhalgh." The Youth Centre has fully justified all the expectations. There are workers in the churches, students in College, missionaries on the field, as the result of our camps and the spirit of the Youth Centre. We are most grateful for homes made available for house parties. "Bowness" at Narrabeen, the home of Mr. and Mrs. J. Ashwood-Robertson, was the rendezvous of many a training house party. This was just one of many. As I left the Department the securing of 45 acres on the shores of Lake Macquarie was almost complete. We pay tribute to the work of Will Fraser, of Georgetown, who is the official representative of the N.S.W. Department of Christian Education in the Newcastle area. His untiring efforts, together with those of Mrs. Fraser, to establish a Youth Centre in that area have been much appreciated.

The Conferences with the Federal Board of Christian Education have always been a stimulant to State work. It was the enthusiasm of L. A. Trezise that started me on studying the matter of Adult Christian Education. It was several years before it was felt that it could be successfully launched. I am grateful for the churches who saw the value and gave me the opportunity to share the training of leaders and have now successfully launched A.C.E. in the State. I commend it heartily to every church.

The wider levels of brotherhood work, attendance at Federal Conferences, sharing with the Australian Council of Christian Education and other conferences were always a "shot in the arm." The Youth Conference at Adelaide was a challenging experience.

It has been a privilege to serve as Home Mission Secretary, as State Christian Endeavor President, as President of the State Council of the A.C.C.E. as well as the State Conference President, all during the term as Youth Director.

THESE ARE MEMORIES.

Of course there have been some very exciting experiences. One of the most satisfying is the association with Mr. and Mrs. Ray Roberts, now serving at Norseman. Ray wrote to me

after a youth broadcast from Chatswood and, as a result of visiting him and Mrs. Roberts, I baptised them at Carramar Church. Ray has a most thrilling story to tell of the Lord's dealings with him and his wife, and I am glad to have had a small part in that experience.

Wanting to leave Gilgandra early one morning my hosts kindly filled the petrol tank because I did not think I would be able to buy petrol so early. Near Dubbo the engine started to play up. I limped to a garage and found that the tank had over a pint of water in it. I was then accused of trying to wean the car.

A letter was received from a lady just after my appointment as Youth Director, and she stated that now I was a Youth Director would I please come and have a talk with her boy and tell him what he ought to do!

I was severely criticised on one occasion by a mother of a boy of 18 years who failed to go directly home after a camp. The train on which he travelled was late and then he evidently talked a bit. The mother was of the mind that I was responsible for seeing that every camper of that age got home safely at a reasonable hour. I saw her point, but felt that a boy of 18 also had some responsibility and commonsense.

"The Great Flood" to us was not Noah's Flood but the Narrabeen Flood, in 1947, when the camp site, on which were about 80 junior campers, was flooded at 1 a.m. When awakened some campers were lying in water. One boy immediately wanted to know if he'd get a refund! Carrying cases, the children struggled through flood water to the waiting bus. One boy stopped and started to scabble in the water and mud and exclaimed, "I can't go, I've lost my sixpence."

REFLECTIONS.

These twenty years have been the most rewarding ministry I have known. Had it been possible for me to confine my work to Bible School, Leadership and A.C.E. Leader Training with an assistant to look after the other work, I would have liked to have stayed a few years longer in the work.

I feel that State Conferences must give more attention to the conditions under which their officers work, and

realise that congenial conditions and adequate staff can double the effectiveness and efficiency of the workers.

One of my highest tributes goes to the sacrificial voluntary workers and for encouraging friends. However, an effective business cannot be run with voluntary workers.

It is my conviction that the effectiveness of my work lay in the long ministry in the Youth Department. It takes time to get business and church contacts. It takes even longer to engender confidence so that people are prepared to back you in ventures believing that you will see the venture through and not walk out and leave it unfinished.

We express our great gratitude to God for the guidance and leadership all through our lives, but particularly in the last twenty years, and thank him for all the friendships made and the association with the excellent band of Christian workers with whom it was our privilege to work.

Spiritual assets are by far the most important, but it is also a measure of satisfaction that, coming into a Department that had practically no money, we leave it with assets of more than £50,000.

(concluded).

EXPLORER BOYS' CLUBS MEETING REAL NEEDS.

The Annual Meeting of Explorer Leaders in Melbourne in November reported a most successful year's work. 250 leaders are in charge of 75 affiliated clubs with a membership of 2,056 boys. A further 17 clubs are unaffiliated.

Chief Lyndsay Smith said: "Every leader, whether in his first, fifth or fifteenth year of leadership should feel tremendous satisfaction in being part of a Boys' Club Movement whose very principles ensure success."

Publications.—Each month 204 copies of "News Bulletin" and 234 copies of "Program Ideas" are posted out by our Department of Christian Education. The first edition of 2,000 copies of "Explorer Standards" has been sold out and a revised edition is soon to be printed. The first edition of "Creative Leadership 1962," has already sold over 600 copies.

Leadership Training. — 18 young men have passed and received the Assistant Leaders' Certificate. 13 others have been awarded the Diploma of Leadership in Boys' Work.

Service Month. — This activity was held in May and took the form of a groceries collection. Goods totalling £1,173/18/6 were distributed to many organisations, hospitals and children's homes—L. A. Trezise.

The Challenge of The Fringe

by Allan Webb, B.A.

Allan Webb is a graduate of Sydney University and Woolwich Bible College. He is ministering at Penrith Church, one of the "fringe" areas of Sydney.

A verse of Scripture which has been a constant source of encouragement and challenge to me is the verse recorded in Acts 8: 4, which describes the activity of the early church even in the wake of persecution and opposition: "and they that were scattered abroad went everywhere preaching the word."

In and around Sydney within these past five years there has been much "scattering abroad." This, however, has been brought about not by persecution and opposition, but by an exploding population, an unparalleled growth in industry and an ever increasing volume of "young marrieds" moving out into new areas.

MUSHROOM CITIES.

The latest census figures adequately illustrate the rapidly changing face of Sydney's population and present a tremendous challenge to the Christian Church to keep pace with this scattering abroad. For example, the inner metropolitan area, which takes in such fields as Tempe, Enmore, Marrickville, among our oldest and most established churches, showed a decrease in population of 7.7% within the past five years. The Western Suburbs: Burwood, Auburn, Lidcombe, showed a decrease of 1.1%; the Northern Suburbs: Lane Cove, Mosman, North Sydney, a decrease of 0.7%; and the Eastern Suburbs: Kingsford and Paddington, an increase of only 2.7%. However, within this same period many new suburbs have mushroomed out at startling proportions. For example, Blacktown has seen an increase in population of 213%; Fairfield, 64.5%; Campbelltown, 92.6%; Penrith, 77.8%. These are all cities within a forty mile radius of the Sydney metropolitan area, and the challenge to the N.S.W. brotherhood to establish strong new causes within these centres is imperative.

Obviously many problems and difficulties are associated with the establishing of churches in these newer areas, and careful planning and much prayer needs to be given on the part of those concerned. For example, most of the population who have settled in these areas are young married couples who are struggling to build and pay off their homes as well as rear their families. Unless they are already deeply consecrated there is a very real difficulty in many instances in drawing these into the work and witness of the Church. Finance is an ever increasing problem and all too often a new work is burdened and saddled with a huge debt or else left to languish and struggle for years because of a lack of adequate facilities. Another very real problem associated with the establishing of a

new work in these fringe areas is that in so many instances a depth of experience within the leadership is lacking. So often young people who have never had to accept responsibility within their former churches suddenly find themselves being called upon to serve as deacons, Sunday school superintendents or teachers, and club leaders. How wonderful is the enthusiasm of youth, but how necessary is the wisdom of experience!

How are we going to face this ever increasing challenge of the fringe? What positive steps must be taken to ensure that a strong and effective witness is presented within these areas?

BY PRAYER AND PLAN.

First, definite planning and prayer needs to be given to the establishment of a brotherhood fund for new causes. But just how concerned are we as a brotherhood to see new causes being commenced? Surely if we are to maintain our plea for the restoration of New Testament Christianity we must revert to the New Testament method of going from house to house, town to town, city to city planting new centres of witness for the Lord Jesus Christ. What a sad commentary it is upon our witness that within N.S.W. in these past years, new causes have only been commenced as older works have closed down. How it grieves me to read from time to time of churches which will sink hundreds of pounds into new organs, stained glass windows and ultra-modern kitchens, and yet little positive or practical effort is being made to meet the challenge of the fringe. How much more wonderful and, might I add, more New Testament would it be if, instead of investing in these unnecessary luxuries, we were to establish a fund for new causes so as to be able to move into these satellite cities and mushrooming communities with the saving, redeeming message of Jesus Christ. Dozens of new suburbs have been opened up, but in most of these we have been left without a witness because of a failure to introduce this much needed fund for new causes.

BY SHEPHERDING.

Second, I believe we need to re-introduce within our brotherhood the New Testament principle of a strong and established church fostering and shepherding a newer work. This meth-

od proved fruitful at Ephesus, and also within the churches of Galatia, and how necessary it is today. What a wonderful impetus it would give to a new work to receive financial assistance. Christian fellowship and practical support from one of our more established churches! What a challenge it has been to our N.S.W. brotherhood to see the church at Austral, itself a new cause, pioneer and support the opening of the work at Campbelltown and Liverpool West. But how wonderful it would be to see this same principle being repeated by all of our churches. How the work of Christ would advance! How the Kingdom of God would be extended! Many of our churches have been established for well over a quarter or half a century, but have never given birth to a new babe.

The challenge of the fringe, these newer suburbs with populations of up to 80,000-90,000, provides ample opportunity for the re-introduction of this vitally important New Testament principle.

Finally, much earnest and consecrated prayer is necessary on the part of each and every member of our churches if this challenge is to be met adequately. We need to re-examine our goals, re-think our programmes and remember that our primary task upon this earth is to preach the gospel to every creature. Are we going to drift along in our complacency and our indifference or are we, regardless of sacrifice and cost, going to rise and meet this challenge of the fringe?

HALVERSON CRUSADE FOR MEN (Vic.).

The prime impression remaining after the Crusade is the witness of the team, and the positive joy that Christian faith has brought to their lives.

Dr. Halverson's special God-given aptitude for men's work was obvious as the Crusade developed. He is direct and scriptural. He speaks the language of men, and has a simplicity which is appreciated.

The testimonies of the business men who came were novel and effective. Dr. Halverson did not over-emphasise the appeal for decisions, but about 100 men came forward for decision or re-dedication. Audiences totalling over 10,000 men heard his various messages.

Among the results are the following: (1) Men were won for Christ. (2) Men of the churches prayed and worked together in God's service. (3) The Inter-Church Council of Men's Societies emerged as a vital force in men's work.

"BREAK-THROUGH!"

The minister of the Shepparton (Vic.) church tells of an exciting experiment which has stimulated the church and pointed the way to "a break-through into the world outside."

By D. B. McIntosh.

"Which way for a Break-Through?" was the title of a recent editorial in *The Australian Christian*, and it arrived in time to permit us to use parts of it as a stimulating introduction to the reports and recommendations of six groups in our church engaged in analysis. The groups had just completed six months examining the life and structure of the local congregation, and had involved 52 adults in over 70 hours of discussion and sharing together.

RESEARCH GROUPS SET UP.

On transferring to Shepparton this year, we felt that to help both minister and church to come quickly to an understanding on what they expected of each other, and to discover a common basis for their ministry together, it would be good for both minister and church to sit down together and plan out the course of that ministry.

The idea was received with enthusiasm by the Board of Officers, and recommended by them to the church at its annual congregational business meeting last March, where it was given full approval. In early April the initial meeting of the "concerned core" of the church was called and the idea outlined.

THE IDEA.

The idea was to set up a number of analysis groups to study the effectiveness and ineffectiveness of the local congregation. Seven areas were discovered: Worship, Outreach (evangelism), Stewardship, Christian Education, Fellowship (conservation of membership), Practical Service (service in the community), Public Relations (the creation of an acceptable, yet true image of the church in the minds of the community). The only group that failed to get launched was Outreach, but evangelism was not neglected, for it came under examination by nearly every other group.

FOUR STAGES.

Our first task was to ask each group to undertake an analysis of the church as it exists at the moment. This they did in their work over the past six months. Next year they return to commence research by consulting available resource persons and material, in an attempt to discover better ways — if they exist — of ordering the life and work of the local congregation.

The third stage will be a development of a church life programme suitable to the needs of the Shep-

parton church, and adaptable to the particular environment in which this church must minister. The final stage is one of achievement. By allowing ourselves long-range goals, we hope to avoid the frustration of failing to achieve the aims of "pressure-pack" plans.

By this method of analysis and research, we hope, through discussion and discovery, to do what the "Break-Through" editorial suggested: to avoid being too "ingrown" and "self-absorbed" and more able to "break through into the world outside."

This programme is similar to what is being done in other Victorian churches, and is based on past help received from conferences and seminars sponsored by the Adult Committee of the Victorian Department of Christian Education, and experience gained at Chadstone, where a very successful Church Life Programme has now moved into a new experience of "House Church" under Mr. Phil Perry, the present Chadstone minister.

THE RESULTS OF THE ANALYSIS.

In October, the six analysis groups came together to report to the church and to offer some recommendations for the on-going of the congregation in 1964.

The recommendations were as follows:

Service: more and better contact with needy persons who are not church members. **Fellowship:** more attention to the sick, shut-ins, members living long distances from the church (one family travels 32 miles to services; a number of others from 10 to 20 miles). **Worship:** due reverence, solemnity and dignity to be maintained, and more attention to be given to expressing our worship objectively (i.e. God centred), and less subjectively (self centred). Some experiments are already being carried out along these lines in the morning services as recommended by the Worship Group.

Christian Education: consideration of Adult Christian Education, extension of Bible School and Youth work into new areas of Shepparton, either by establishing new causes, or by the operation of a bus pick-up service. Shepparton has a population of 15,500 according to the most recent figure quoted and it is estimated there will be a population of 30,000 in little more than twenty years' time.

Stewardship: an educational programme on Christian stewardship has

been commenced and a Planned Giving Programme strongly recommended.

Public Relations: the beautification of the church exterior and grounds is regarded as vital to good public relations, and the best way in which the church can express to the non-church community its interest in the place of the church in the community. The church is also urged to proceed with its plans to build a hall and provide other facilities.

After the reports were received, new groups were set up of a cross-section of the various analysis group members and others in attendance. These temporary groups were asked to list those recommendations which they felt deserve our most urgent attention in programming the life of the church in 1964. They chose the following:

- (1) A Planned Giving Programme — suggested by every group.
- (2) Plan for church and ground improvements (most groups).
- (3) Extension of church into new areas (most groups).
- (4) A new approach to evangelism to be explored.
- (5) Adult Christian Education to be investigated.
- (6) New times for church services be looked at.
- (7) Changes recommended in the order of worship in the morning service.

THE EFFECTS OF SUCH FELLOWSHIP.

The analysis groups have created widespread interest in other churches, and on one occasion the writer was asked to speak about the groups on the radio programme "Something to Think About", conducted by the Goulburn Valley Methodist Churches on 3SR. Twice the groups' activities were featured in articles in the "Shepparton News" reputed to have a reading potential of 40,000. At least on the first occasion every one of that 40,000 must have seen the rather startling half-inch headlines "Probe Into Church of Christ Activities."

However the best results can be seen in the evaluation comments of those engaged in the group work; here are some of them:

- "... made me think how I can help those around me."
- "... helped us to see others' points of view and has created unity and understanding."
- "... helped me to look at things I hadn't thought about before."

We believe that we have "broken through." We are planning a forward movement, and we are confident that as we go forward, we go forward with Christ.

THE MINISTRIES OF OUR



WOMEN

FEDERAL ACTIVITIES

PROGRAMME FOR DEC.

Theme:

"Crucial Test of All Living"

Mrs. C. J. Mackenzie, Rockdale, N.S.W.

MEDITATION.

Like the lightning, make me fearless,

Like the moonlight, gentle, kind,
Like the mountain, strong and patient,

Like thyself, by love refined.

Like the water, make me useful,

Like the stars, to live by plan,

Like the winds, forever active,

Like thyself, in loving man.

—Chauncey R. Piety.

HYMN.

No. 498, "O Master, let me walk with thee."

PRAYER.

O Lord, who though thou wast rich, yet for our sakes didst become poor, and hast promised in thy gospel that whatsoever is done unto the least of thy brethren, thou wilt receive as done unto thee; give us grace, we humbly beseech thee, to be ever willing and ready to minister, as we are able, to the necessities of our fellow-creatures, and to extend the blessings of thy kingdom over all the world, to thy praise and glory forever. Amen.

BIBLE READING.

Matthew 25: 31-46.

DEVOTIONAL.

In Jesus' day, the practice of love meant showing hospitality to strangers and travellers who were in need. It meant giving food and clothing to the poor and the needy. It meant helping the unfortunate when they were in trouble. It meant visiting and helping those who had been thrown into prison through a system of laws and enforcement that brought injustice to multitudes. Today it means similar things, but may mean different things as well. It may not be enough to drop a coin in the tin cup of the beggar on the street. In our modern situation, that may make matters worse than better for him. If we really want to help him in Christ's name, perhaps we can show him how to find self-respect and a job by which he can become a respectable member of the community. Paul gives excellent counsel in Ephesians 4: 28.

Our neighborhood is wider than the area we personally see, however.

We cannot be satisfied to have an abundance and even a troublesome surplus when there are multitudes around the world who do not have enough to eat. Would not Jesus today point out the hungry, the homeless and the helpless and tell us that our love for him is meaningless unless we care for them? If we could see Jesus among us, naked, cold, hungry, and poor, how gladly we would supply his every need! Dare we hide our eyes and close our hearts against the needs of those he calls his brethren?

There are countless opportunities for service to Christ in our community and across the world. No one can point out fully for anyone else where their responsibility lies; but all must open their eyes to see the people who need their help. Jesus comes to us each day in the needs, the

sufferings, the hunger, and the hopelessnesses of the underprivileged people everywhere. Our Christian growth depends upon our ability to see him in these suffering multitudes and our willingness to serve him by visiting them and caring for them with all tenderness that we have learned from Jesus.

"And yet it was never in my soul
To play so ill a part;
But evil is wrought by want of thought,

As well as by want of heart."

—Peloubet.

HYMN.

No. 593, "Bear the cup of loving service."

MISSIONARY NEWS.

MISSIONARY PRAYER.

BUSINESS.

ADDRESS.

HYMN.

No. 496, "O Jesus, I have promised."

BENEDICTION.

Now unto him who is able to keep us pure in thought, faithful and diligent in work, kind and considerate in our contacts with others, be honor and glory for evermore. Amen.

OUR FARM IN BURMA

The National Secretary for Inter-Church Aid, the Rev. C. R. Sprackett, tells of one such project which he recently visited.

Do you and your congregation realize that you have a farm in Burma?

Your congregation, as a member of the Australian and World Council of Churches, shares in the World Council of Churches Freedom From Hunger project in Burma.

In 1964, the Australian churches will give £10,139 to this project, Namlat Farm.

Namlat Farm is an 836 acre farm which is being developed as an agricultural training centre. It is located in fertile country of 3,000 feet elevation, capable of producing two and three crops a year in the Shan States, one of the richest agricultural areas in Burma.

It is situated on a sealed road close to rail and air transport. Rainfall is 50 inches annually. The Namlat stream flowing through the farm is perennial. A hydraulic ram will pump 30,000 gallons a day to the highest point of the farm for irrigation purposes.

This farm is an experimental farm of the Burma Christian Council in Christian participation in the developing agricultural programme of the nation. It is Christian participation in nation-building.

Burma's economy is predominantly agrarian. Farmers need help. They

need relief from crushing debt burdens, from exploitation by money-lenders and from insecurity of tenure of land. They need better pasture, animals, rice plants and techniques.

Namlat Farm seeks to help in meeting these needs. It is a self-supporting agricultural training centre that that will make a worthwhile contribution to Burma's agrarian life. The farm will train promising young men in practical agriculture. It will help them to grow more and better food on their own farms.

Namlat Farm is "our farm." Christian aid from our Australian congregations through their contributions to the Christmas Bowl of Remembrance are helping the churches of Burma to serve men and share in nation-building.

We have a real share in this significant farm, our farm in Burma.—(Aust. Council of Churches).

OUR PRESIDENT COMMENDS CHRISTMAS BOWL

The President of the Federal Conference of Churches of Christ in Australia (G. V. Haigh), says:

"May we all spare a thought for those who are in need whilst we ourselves indulge in the bountiful blessings of God this coming Christmas. I heartily commend the Christmas Bowl of Remembrance Appeal as a practical way in which we can demonstrate our gratitude to God."

HERE AND THERE

C. G. Taylor asks all kind friends, including Departmental and church representatives, who wrote in appreciation of his term as editor, to accept his thanks for their letters. Mr. and Mrs. Taylor also wish to thank the Austral and the Federal Executive for the public farewell tendered to them in the Swanston-st. chapel on Nov. 8.

Fortnightly meetings are now being held at Alexandra, Vic. Those holidaying in this area will be welcome at the M.U.I.O.O.F. Hall on Dec. 8 and 22, and Jan. 5 and 19. The time is 2.30 p.m.

A four weeks' mission at East Ipswich-Leichhardt, Qld., concluded on Nov. 24 with an attendance of over 500. There were seven decisions, mak-

ing total of thirty-two. Several others re-entered active fellowship with the church and twelve indicated their desire for a deeper spiritual experience. The thankoffering was £430.

The Chinese Church of Christ, Carlton, Vic., is being served in an interim ministry by Als M. O. Pormes, an ordained Indonesian minister who graduated from M.B.I. some years ago and later secured his Bachelor of Theology degree in U.S.A. Mr. Pormes has been a popular speaker at numerous meetings in Melbourne over the past 12 months.

G. R. Stirling has returned from New Zealand, where he conducted a Dominion-wide Man-to-Man Mission in October and November. A report on the mission will be published in next week's "Australian Christian."

The church at Berwick, Vic., farewell Mr. and Mrs. K. A. Mason on Nov. 10, prior to them leaving for Ulverstone, Tas., where Mr. Mason will commence a new ministry in December.

RECOGNITION SERVICE FOR MR. AND MRS. WHITE.

On Sunday afternoon, Nov. 24, about 350 people gathered at the church at North Essendon, Vic., to honor Mr. and Mrs. A. E. White. Those present included the Mayor and Mayoress of Essendon, and Councillors, the Town Clerk of Kellor, and Councillors. Many members who have moved to other districts and other churches returned to share in the service.

Alan Marshall, chairman of the Board of Officers, presided, and speakers included J. Pemberton, D. R. Ploog and Cliff. Rowles. Mrs. F. Mason spoke on behalf of the ladies in appreciation of Mrs. White, and Mrs. J. Hurwood made a presentation of a sheaf of flowers. The Ministers' Fraternal was represented by the Rev. J. E. Smith, but many other ministers were present.

An unusual gift was a well-bound volume containing an address of recognition and thanks together with the signatures of 584 people who were associated with the church during the ministry of 13 years. The names of many young people were included. A gift was also made of a substantial cheque which will be used by Mr. and Mrs. White in their new home.

The service, which began with singing led by J. W. Burns, was organised by the Officers' Board almost unknown to Mr. and Mrs. White. The programme included duets by Mrs. J. Fiedler (nee Miss J. Hillbrick) and Miss Mildred Potts, two former members. Mr. Jeff. Cheal was accompanist, and Mrs. D. Dugay and Mrs. J. Roberts assisted with organ and piano. —F. Mason, sec.

Fifty Years Ago

November-December, 1913.

Rural Church Weakness. The country church problem was highlighted in a report from the U.S.A. The strength of the Restoration Movement had been in country districts and the great emphasis had been on the evangelising of the cities. City churches had flourished and now the rural church had developed a need. A general survey in Ohio showed that small churches had much less chance of growing than the large ones. With churches of less than 25 members, only 2 per cent were showing any growth. The percentages of growth in larger churches were: 25 to 50 members, 17 per cent were growing; 50 to 100 members, 34 per cent; 100 to 150 members, 40 per cent; 150 to 200 members, 59 per cent.

The small church could not afford a resident pastor and the problem is due to the lack of pastoral oversight.

World Faith and Order. A world conference on faith and order was proposed. Millionaire J. Pierpont Morgan had been so interested that he promised £20,000 to further the idea. Dr. Peter Ainslie, of our American churches, took a prominent part in the preliminary planning meetings. Editorial comment was, "The conception of a World Conference at which existing differences shall be frankly presented and sympathetically considered is certainly a daring one, and if it can be arranged in the right spirit and conducted along the lines advocated by the promoters, it must lead in some degree to a better understanding and may pave the way for a closer union and co-operation."

Receiving Sinners

(Suggested Hymn - No. 708.)

Today's hymn, one of a multitude produced in early eighteenth century Germany, is clearly based on Luke 15: 2: "This man receiveth sinners." Whether in German or translated, these words or their equivalent conclude every verse. The writer, Erdmann Neumeister, was in succession University graduate and lecturer, pastor, superintendent of a church district, tutor in a duke's household, court preacher and, finally, for over 40 years pastor of a church in Hamburg. Eloquent, earnest preaching and over 650 hymns, many of them simple in style, Scriptural, poetic and marked by deep faith and Christian experience, were high points in his long career. The hymn under discussion, however, is the only one I have found in English.

The translator, Mrs. Bevan, despite her background as daughter of a bishop, spent most of her life amongst Plymouth Brethren. To her, we owe also our No. 570, also from the German — a remarkable hymn of resignation to the will of God.

By the courtesy of a young German-born student, I have a word-for-word translation which compares in very interesting fashion with Mrs. Bevan's widely-used translation, and with the full seven-verse form in the *Australian Lutheran Hymn Book*. As might be expected, those using the latter book, the majority probably with German antecedents, prefer a version truer to the original, even if not necessarily in good literary English. The version is actually so un-English that it is not mentioned amongst seven translations listed by Dr. Julian. Mrs. Bevan's rendering is much freer, and in places hardly recognisable as from the original.

A search of no fewer than 19 commentaries or other books closely covering the New Testament narrative revealed only two whose comment on Luke 15: 2 noted that the slur cast by the Pharisees — "This man receiveth sinners" — has for nineteen centuries been one of the glories of his gospel. One of the exceptions says: "In this bitter charge is the very highest tribute that could be paid"; the other, even more pointedly: "They were scandalised. . . but what a truth of unexpected preciousness do their lips unconsciously utter." No understanding of the hymn is complete unless, with its essential message, we keep in mind the extraordinary source from which that message came!—F.J.F.

"AUSTRALIAN CHRISTIAN"

FINAL ISSUE FOR 1963

WILL BE PUBLISHED DEC. 17

MY FEET TAPPED

E. S. Sanders.

The occasion was the anniversary of the church and B.S. at the Ashburton (Vic.) church, and I was the guest preacher. A group of young people were conducting the evening worship in the singing of portions of the 20th Century Folk Mass. Over 100 people had more than filled the tiny church hall, and the majority of them were in the young age group. The old, familiar hymn words were sung lustily by the youngsters, to Geoffrey Beaumont's new tunes with a "beat," and I suspect that quite a few of the oldsters present involuntarily found their feet tapping with the beat.

This was an experiment right in line with the recent, excellent editorial in *The Australian Christian*, "Which Way for a Break-Through?" It seemed to me that here was youth throwing out a tremendous challenge to the Church of today, and as occasional preacher I confess I felt the full weight of that challenge. My sermon had been very thoroughly thought-out and well prepared, but I was unusually nervous in the early part of the service. These young people had somehow, perhaps even a little mysteriously, communicated faith and challenge to me. I can only hope that eventually the sermon, which was based on a pretty old and thread-bare Bible story, was different and challenging enough to communicate something to them in return. I suspect the ground for my nervousness was principally in being given a task of communication through preaching (a hide-bound and age-old tradition) in the face of a new experiment in worship and expression of faith.

There was nothing different about the words that were used in the singing, they were familiar; it wasn't the "beat" of the music, this is unfortunately heard all day on the radio; it wasn't just the noise of the piano, organ, drums, cymbals, clarinets, zithers, and twangy guitars—I have recently sat through a Salvation Army meeting with a trumpet on one side of me and a trombone on the other! Here, it seemed to me, was an expression of life and vitality, a freshness, a challenge to life that was full of courage and faith.

For my part I like the quieter, more meditative forms of worship. I like dignity and ritual and color, and suspect that not a few of the congregation in this memorable service at Ashburton were like me. But we went away with our feet tapping and our faith lifted, and a new spring in our spirit.

At least here was a "break-through", and it is to be sincerely hoped that

more of our churches will be daring enough to try experiments like this. Youth is challenging the traditions of our churches today as never before. Our preachers and theologians and teachers and counsellors must accept this challenge, and communicate to them in the kind of language and thought-forms and spirit which they will understand.

Where there are experiments like this, there will be young people in abundance and there will be feet tapping, both young and old.

COLLEGE OF THE BIBLE, Glen Iris, Vic.

THIRD TERMINAL EXAMINATIONS, 1963 HONORS LIST.

Comparative Religion: D. Andrews, B. Dowsett, T. Mason, G. Setsman, A. Page, B. Wells; 5 others passed.

Old Testament: B. Adams, B. Coleman, A. Cutt, C. Dredge, I. Gates, W. Gaunson, E. Kernick, R. Lawton, D. Marr; 13 others passed.

Religious Education: C. Dredge, W. Gaunson, R. Lawton, 12 others passed.

Greek I: B. Coleman, W. Compston, I. Gates, E. Kernick, G. Smith; 1 other passed.

Greek II: C. Dredge, W. Gaunson, G. Lawrie, R. Lawton, D. Marr; 7 others passed.

Greek III: B. Dowsett, C. Heier, T. Mason, A. Page, K. Pitt; 4 others passed.

Homiletics II: B. Adams, I. Allsop, M. Drake, C. Dredge, W. Gaunson, R. Lawton, D. Marr, J. Paver, C. Smith, J. Wise; 6 others passed.

Homiletics III: D. Andrews, P. Andrews, B. Dowsett, G. Harrison, K. Mason, T. Mason, K. Pitt, G. Setsman, B. Wells; 3 others passed.

New Testament: I. Allsop, B. Coleman, A. Cutt, C. Dredge, I. Gates, W. Gaunson, R. Lawton; 16 others passed.

Apologetics: D. Andrews, T. Mason, B. Wells; 9 others passed.

Practical Church Work I: B. Coleman, I. Gates, E. Kernick, G. Smith; 2 others passed.

Practical Church Work II: D. Andrews, T. Mason, B. Wells, 8 others passed.

Church History I: B. Coleman, I. Gates, E. Kernick; 1 other passed.

Church History II: W. Gaunson, R. Lawton; 10 others passed.

Doctrine: D. Andrews, B. Dowsett, T. Mason; 7 others passed.

Ethics: D. Andrews, B. Dowsett, K. Mason, T. Mason, A. Page, F. Rees, B. Wells; 5 others passed—E. L. Williams, Principal.

QUESTING

A. E. White.

How do you reconcile the God of the Old Testament with the God of the New Testament?

At question time in a High School, this same kind of question was asked by a prefect: Why is the God of the O.T. so different from the God of the N.T.?

It would have been quite easy to say that God has never changed, and leave it at that. But I tried then and I must try now to find why the question is being asked at all. There must be some apparent difference in the pictures of God in the two Testaments, for the query to come to mind.

It must surely be because certain things were said and done in O.T. times that would be very hard to imagine being consistent with the Father of the Lord Jesus Christ. For example, in Numbers 15: 32ff: The Lord said to Moses, "The man shall be put to death; all the congregation shall stone him with stones outside the camp." And this man, whose sin was to gather sticks on the Sabbath day, was stoned to death "as the Lord Commanded." It is obvious that some people find it hard to believe that the God of love and mercy revealed by Jesus could command this.

Another example: In Psalm 109, the writer begins by informing God of his troubles. His enemies had attacked him without cause and given him a very bad time. So he denounces and curses his oppressor. "May his children be fatherless, and his wife a widow, may his children wander about and beg, may they be driven out of the ruins they inhabit." Now, we have built our understanding of God on the Person who prayed, "Father, forgive them, for they know not what they do," and we find it hard to accept the prayer of Psalm 109 as being an expression of the will of God. This is the kind of thing men would say and if we accept it as the surrender of a man to anger and despair it makes sense. The trouble comes so soon as we suggest that the prayer is inspired by God and expresses his will.

God does not change, but man's understanding of him changes and grows until we have at last an adequate picture of God as revealed in Jesus the Christ. Because God does not change, any apparent difference must be due to man's imperfect knowledge at the time.

God is love and love has always been his nature. Like the Son who revealed him, God the Father is "the same yesterday, today, and forever."



INTERSTATE CHURCH NEWS

Discipleship

Miss V. Elsbury, Miss A. Peydo, W. Sydon, Kalgoolie, W.A.

Mrs. Heathcote, Albion, N.S.W.
Ron Dale, Maryborough, Qld.

Colin Thompson, Ken Plymin, Ruth Bentley, Anne and Margaret Scoble, Frankston, Vic.

Robyn Lawrence, Gardiner, Vic.

Jennifer Cole, Joy Hewitt, Susan and John Kenner, Isobel Hamilton, Janette and Mrs. Skeat, Brighton, Vic.

June Finney, Box Hill, Vic.

Doug. Smith, Ascot Park, S.A.

Membership

Mrs. F. Dean, Hurstbridge to Prah-ran, Vic.

R. Willison, to Beverly Hills, N.S.W.

Mrs. O. Ward, from Balwyn; Mr. and Mrs. J. Turriff, from Mitcham, to Frankston, Vic.

Margaret Viggers, Ararat to Box Hill, Vic.

Marriage

Eileen Haines to John Graham, Surrey Hills, Vic.

Shirley Neumann and Bevan Birt, Ma Ma Creek, Qld.

Joan Aldred to Douglas Thomas, Gardiner, Vic.

Valda Withers to Mervyn Jenkins, Moreland, Vic.

Fallen Asleep

Arthur Clarke, Castlemaine, Vic.

Mrs. M. Poits, Kyneton, Vic.

C. Wells, Frankston, Vic.

J. Jenkins, snr., Moreland, Vic.

E. F. G. McIlhagger, Fairfield, N.S.W.

QUEENSLAND

Ann-st., Brisbane (L. G. Read). — C.W.F. annual meeting on Nov. 13 was well attended. Those elected: pres., Mrs. W. S. Hoens; treas., Mrs. D. Stocks; sec., Mrs. R. Henderson. Speaker a.m. on 17th was C. Phillips, who told of his experiences in several

South American countries. Minister has commenced training class for men of church who assist at morning services. C.Y.F. film evening on 1st was very successful, both in entertainment and financially. At Fellowship tea on 3rd, a visitor from Albion, Miss Pam Fletcher, gave illustrated talk on her year in U.S.A. under American Field Service scholarship.

Ma Ma Creek. — Speakers at morning services have been W. Hill (B. and F. B. S.), H. Large, F. Winter, K. Farmer, H. Lowe. Plans proceeding for erection of new chapel in 1964. Mrs. J. Bailey in hospital. Lockyer C.E. Union rally held in chapel, with Baptist minister from Rosewood as speaker. Shirley Neumann recipient of several gifts prior to her marriage.

East Ipswich - Leichhardt (R. Acland). — Churches are rejoicing at results of four weeks' mission. At both morning services, Oct. 24, there were 160 communicants. K. Ludgater (New Hebrides) addressed both meetings. J. Howells in hospital; Mrs. Stafford, snr., is recovering.

Maryborough - Baddow - Hervey Bay (D. G. Nelson). — Gospel services have maintained good attendances. There has been one decision. Concert conducted by C.Y.F. on Nov. 22 raised sufficient, when added to a previous gift, to purchase a new set of optical lenses for use on Mission fields, New Hebrides; approx. £30 was raised. Church members are giving loans to value of £2,000, making funds in hand £8,000 for new chapel and hall now being erected. Bank finance also available. Visitors who have addressed meetings were Jean Phillips (Cherbourg Aborigine Centre) and H. Walmsley (Mission to Lepers). Ladies' activities included garden fete in aid of Building Fund, catering for a wedding, and their annual meeting, at which Mrs. Nelson was elected pres., Mrs. Ogden, vice-pres., Mrs. Goodwin, sec., and Mrs. Smith, treas. H. Oakley underwent surgery.

TASMANIA

Devonport (E. W. Taylor). — P. Belchamber (W.E.C.) spoke at both services on Nov. 3, and at midweek H.M. prayer rally. After-church fellowship hour held as a farewell gesture. N.D. Convention held in Devonport on 9th. Many visitors from sister churches shared in fellowship of day. Speaker, L. G. Cooke (Hobart). Buffet tea by ladies of church. In evening, general parade of L.B.B., B.B. and G.L.B. personnel when Senator Cole, on behalf of Prime Minister, gave Australian flag to captain of

B.B. Items given by the companies were much enjoyed, after which film, *The Heart Is a Rebel*, was screened. Elderly citizens enjoyed afternoon at home of Mrs. Crabtree. At close of gospel service on 10th, a young man decided for Christ. Successful B.S. anniversary services held 17th, speakers being B. Green and E. W. Taylor. A man and his wife decided for Christ at evening service. Prizegiving and film evening on 19th well attended. Speakers on 24th were C. Nunn and R. McLean.

WESTERN AUSTRALIA

Kalgoolie (G. B. Carslake). — A.m. services average 65 and p.m. 75. B.S. anniversary services were addressed by G. Carslake and T. Morrison. A. W. Morris (Conf. Pres.) conducted teachers' dedication service, and preached a.m. Oct. 27. Two baptised Nov. 10 and welcomed into fellowship on 17th. Male and female basketball teams having enjoyable season. Basketballers' tea on 3rd attended by 40. Their presence at evening service was welcome. Angel in *Ebony* screened p.m. 17th. There was one decision. Senior B.S. annual party held 22nd. Y.P. visited Pensioners' Lodge and entertained residents. Christian bookstall has been commenced.

Morawa (K. Turner). — Two Y.P. have been added by faith and baptism. Y.P. held film evening and stall, raising £30 for Overseas Missions; their aim is £50. They held a tea on 17th, with Geraldton and Dalwallinu Y.P. visiting, then conducted gospel service, when film, *This Way to Heaven* was screened. Mrs. Heier travelled to Vic. to attend graduation of her son Colin from C.O.B. Church purchased duplicator and projector. G. A. Carslake returned home after several weeks in hospital.

Perth (Dr. L. E. Jones). — Dr. James Jauncey (minister, First Christian Church, El Paso, Texas) was speaker at a.m. service, Oct. 27. Annual church fete held on Nov. 9. For first time in several years a church tennis club has been formed. Special dedication service for B.S. staff, conducted by minister.

North Perth (J. K. Robinson). — I.Y.F. combined with Y.P. of Bassendean and City church for an outing. Mrs. Mottram, after rendering very helpful service to church in preparing communion table, has resigned owing to ill health. Mrs. Darby will continue this ministry. J.C.E. attended a camp conducted by Northern Suburban C.E. Union. On the Mon-

day holiday, a much larger group of Y.P. and friends attended a picnic at Glen Forrest. I.C.E. has encouraging attendances. Many letters have been received from overseas missionaries. B.S. teachers have canvassed district for new scholars. Messrs. Vincent and Lake have addressed services.

NEW SOUTH WALES

Beverly Hills (R. Beadle). — B.S. held successful anniversary services in Oct. Good attendances of parents and scholars. B.S. officers for ensuing year: supts., Messrs. H. Taylor, K. Rosolen, Misses B. Armstrong, P. Brogden; Mrs. L. Evans (sec.); R. Madigan (treas.). Men's societies of churches in district are sponsoring Carols by Starlight in the shopping centre. C.M.S. pres. is now W. Armstrong, and D. Logan continues as sec. R. Broadbent and A. Sinfield have recovered from surgery. Mr. Taylor, snr., is still indisposed. Church has received a man into fellowship. Special gospel services, **Can I Believe?** have been well attended.

Chatswood (A. W. Stephenson, M.A.). — On Nov. 17, at fellowship supper, appreciation of helpful services and a presentation was made to student preacher, Stephen Thomas, upon completion of year's service. At same gathering the C.Y.F. handed officers cheque for £115 towards North Turramurra project. Visitors have included Mr. and Mrs. Harrison (Launceston). Church looking forward to coming of Mr. and Mrs. C. G. Taylor and family early in Dec.

Gilgandra (N. Flint). — Church held a crusade with Ambassadors for Christ and B. Hartin was speaker. Padandra camp was held at Katoomba. B.S. anniversary was held Nov. 10, theme being **Walking With Jesus**. John Spencer was speaker.

Hornsby (R. Hillford). — Harvest Festival, under auspices of B.S., held Nov. 17. Staff and boys of Dunmore House were guests of B.S. and church for day. Boys contributed two items at gospel service. G. Glazier (B.S. supt.) presented the goods brought for the festival to Mr. Dalton, Home Manager. Two B.S. girls made their decision.

Inverell (R. Powell). — C.W.F. held final meeting for year, Nov. 20, when opportunity was taken to wish Mrs. Powell God's blessing as she and Mr. Powell leave for our Indian Mission field. Annual Christmas party for Aborigines in district was held in Presbyterian Hall on 19th. Ladies of combined church fellowships provided the party. Gifts were presented to all children present. A large number of Aborigines attended. Teens Fellowship visited Gum Flat on 22nd, and enjoyed slides shown by Judith McPettridge of her visit to Barrier

Reef. B.S. received letter from New Hebrides telling of B.S. recently commenced at Vinangwangwe, and of safe arrival of box of supplies sent by Inverell school.

Mayfield (R. J. Anderson). — Sis. Betty Anderson addressed a.m. service, Oct. 20. Mrs. C. McCosker resigned as kinder supt. owing to ill health, and Mrs. Anderson has now taken position. Men are working on repairs and painting of used hospital furniture, which will be forwarded to New Guinea and New Hebrides. C.W.F. held "home-made" afternoon, proceeds to assist in furnishing new church building. Youth tea held Nov. 2. Four B.S. scholars made decision and have been baptised. Good attendance of district churches at missionary rally on 12th, with R. McLean bringing latest news of Mission work, and slides of New Hebrides. Attendances have been maintained.

Wingham (D. H. Paddon). — Recently purchased manse now occupied. Services are showing increased attendances as interest increases generally. Contact being made with members and others by constant pastoral visitation, and by correspondence evangelism. 50 families are being contacted by weekly distribution of church paper. Fortnightly services continue at Comboyne, where Messrs. Parker and Paddon share preaching ministry. Pastoral visitation has also been extended to Comboyne district. Port Macquarie is continuing with monthly services.

Albury - Wodonga - Lavington (D. Oldfield - P. Kavanagh). — Lady welcomed after baptism. Services on Nov. 24 were conducted by C. Saxby (Conf. Pres.). A new piano has been purchased. J. Combridge and Mrs. Combridge out of hospital. Film evening on 22nd in interests of Mr. and Mrs. McLellan (S.I.M., Ethiopia) raised £22/10/-. C.E. Mile of Pennies is £40 to date.

Taree (V. T. Parker). — C. Cole (sec., Social Services Dept.) visited and preached in absence of V. T. Parker, conducting mission at Campbelltown. Church cheered through recent additions, eight by faith and baptism and two by transfer. Officers discussing another new hall to meet demands for an additional building, especially having thought for B.S. planning and advancing programme.

SOUTH AUSTRALIA

Grote-st., Adelaide (R. Greenhalgh). — Approx. 300 attended combined Y.M.C.A., Y.W.C.A. service on Nov. 10. Y.P. assisted in service and there were 5 decisions. Much interest shown in recent Christian Action Workshop meeting, with 28 men attending and requests for further meetings. Food for Hunger Campaign offering was £66. C.W.F. meeting Nov. 19 ad-

ressed by Miss Gum, R. Manning and Mrs. De Laine recovered from illness; Mr. Taber and Mrs. Monck's health improving.

Albert Park (C. E. Watson). — 10th anniversary celebrations of church and B.S. held. All services were well attended, with children presenting a series of tableaux tracing back the birth and growth of the Sunday School movement. Children thrilled the congregation with their singing. Past ministers and leaders addressed the church on the concluding Sunday. First meetings of the church in the home of Mrs. Fax were recalled. Fellowship renewed with many past members and friends. P.S.A. and tea leading on to evening service brought the celebrations to a close. C.W.F. held annual fete, under leadership of Mrs. Smith; £95 was raised. C.M.S. making toys for Christmas distribution to needy causes. Church looking forward to building of much-needed classroom extensions.

Ascot Park (R. H. Sercombe). — Lad welcomed into fellowship Nov. 3 after baptism. M. Rough, soloist p.m. 10th, and Carol Roberts on 17th. One confession 17th. Baptismal service conducted p.m. 24th. G.L.B. held breakup meeting on 22nd. Sale of work done by girls during the year realised £20 for New Hall Fund. Church appreciates services of girls' leader, Capt. Bibby.

VICTORIA

Bayswater (H. S. Prime). — Annual meeting re-elected B. Adkins, E. Charles (treas.), K. Clinton, R. Davis, A. Handasyde, E. Handasyde, F. Handasyde (B.S. supt.), M. Mears (sec.), R. Peck. Good Companions' mannequin parade raised £6 towards support of Aboriginal girl, also street stall raised £43 for funds. C.Y.F. enjoyed visit from B. Morton (missionary from Borneo), who showed interesting slides of life and work in Borneo. 65th B.S. anniversary on Oct. 20, with good attendances and splendid singing under leadership of Mrs. A. West. Speakers were H. Prime and E. Heard. Anniversary tea on 26th, followed by programme including prizegiving and films. On Nov. 3, a teachers' dedication service was conducted during a.m. meeting. C.W.F. held birthday meeting on 29th. Speaker was Sis. Goldsworthy (Aborigines Welfare Bd.). Talent table raised £23 for funds. C.W.F. has contributed £5/10/- and 170 articles for hospital visitation. One baptism in Oct. Church rejoices that H. Prime successfully completed his final year at C.O.B. and looks forward to continuance of his ministry in a full-time capacity from Dec. 1.

Maldstone (D. A. V. Thomas). — Many dads and their lads attended services on Boys' Sunday, Nov. 3. Ladies held bazaar in hall, on 9th, with satisfactory results. First mis-

slonary box opening revealed total of £54 for month. Nov. 10 was graduation day for B.S.; it was a proud occasion for scholars, teachers and parents. After p.m. service, Y.P. were hosts to Tottenham Baptist group. Sympathy of church extended to Mrs. Cousins and family in passing of Mr. Cousins.

Noble Park (A. B. Titter). — On Oct. 27, R. V. Longthorp (D.C.E.) preached at a.m. service. At this service recognition was made of officers elected for ensuing year. C.W.F. continued sewing for Mission school, New Hebrides. They visited Cheltenham Men's Home on Nov. 12. On 16th, the Explorer Club spent enjoyable weekend camp at Drouin.

Preston (G. W. Barnett). — Mr. Weatherspoon and Mr. Jordan, representing Men's Crusade, were welcome visitors at a.m. service, Nov. 3. Mr. Jordan delivering message to church. Explorer Club assisted at p.m. service, after attending a tea to observe Boy's Sunday. Planned Giving commenced 10th, at conclusion of a three-weeks' intense preparation, including well attended church dinner. Sympathy extended to Mrs. Cahill in loss of husband.

Belmont (F. Langford). — Attendances have been well maintained. Extensions of existing hall have been completed and new kitchen is greatly appreciated. A. White, R. Watt and N. Livett were speakers to large congregations at B.S. anniversary services. Annual meeting had largest attendance ever when officers: Dr. Banks (sec.), D. Marshman (treas.), and deacons, I. Phillips, A. Tinker, G. Smith, R. Edwards and Dr. C. Warmbrunn were elected. Contract has been signed for erection of new sanctuary. On Boy's Sunday, Explorer Club helped in p.m. service, when film, Fred James' Story, was screened.

Berwick (K. A. Mason). — One local Y.P. made decision at city Y.F.C. meeting. Boy's Sunday, Nov. 3, was well attended at p.m. service, when Y.P. and Explorers took part. Mr. and Mrs. J. McLean gave vocal item. After-church fellowship was enjoyed to accompaniment of piano accordion played by R. McLean. Interior of chapel has been painted.

Geelong (A. C. Caldicott). — 106th anniversary services outstanding success. Dr. Richard Halverson (U.S.A.) guest preacher, spoke to crowded chapel at a.m. service. Present were the Mayor and Mayoress of Geelong (Cr. and Mrs. McAllister), Principal and Mrs. Thwaites (Geelong College), Lt.-Col. and Mrs. Tom Aldrich (Avon Air Base), Les. Nixon, flying evangelist of the Interior, preached at night, when one young man made his decision for Christ. Annual meeting, Nov. 6, when it was reported 31 by faith and baptism and restoration had been received for year. Ladies' Aid raised over £600, and

Mission Band, £140. Two new deacons have been added to the Board (G. Hinde and N. Carr). Financial side of church is healthy. Centenary Hall debt is £400. Plans in hand for new work at East Geelong, with new hall envisaged in coming year. J. Small is ministering to small group meeting at East Geelong.

Hawthorn (H. A. Hunt). — Well attended a.m. meeting, Nov. 17. Mr. Taylor (Gardiner) presided. Mrs. Collins (Brisbane) visitor p.m. Speaker for day was C. K. Milne.

Ivanhoe (H. W. Street). — C.W.F. entertained inmates of Pilgrims' Rest on Nov. 12, taking them for motor tour, terminating at home of Mrs. Fisher for afternoon tea. Successful organ recital held in Knox Hall, when Kenneth Goodman, internationally-famous negro organist, and baritone, Robt. Whittaker, thrilled large crowd with high quality renditions. Seminar group at present discussing various aspects of Roman Catholicism. On 21st, C.W.E.F. visited home of Mr. and Mrs. A. Reed at Frankston. W.C.T.U. held final meeting for year in Ivanhoe Methodist hall on 19th. Good Companions attended Northcote for "Uncle Charlie's" Christmas party, taking large quantity of toys for distribution amongst children in hospital. C.W.F. collecting clothing and other useful articles for dispatch to Mission fields. Enjoyable B.S. and church picnic at Belgrave on 5th. 1,096 Y.P. Club organised successful slide comp. and barbecue on 15th.

Malvern (A. B. Clark). — Successful picnic held on Nov. 3, with 72 present. Boy's Sunday celebrated, with men's and boys' tea, and Explorers taking part in p.m. service. Members attended H.M. prayer rally at South Melbourne. Temple Day offering resulted in over £300 being received. B.S. scholars had part in a.m. service. Soloists have been Jan Donaldson and Graeme Prentice. Through Gates of Splendor screened 17th.

Oakleigh (E. J. Miles). — M. Gaskin conductor choir at well attended B.S. anniversary services. On Nov. 3, Mr. and Mrs. J. Marshall (Montana, U.S.A.) were present at a.m. service, at which Mr. Marshall gave the address. Father and son tea for Explorers was completed with screening of The Right Start. Presentation of prizes for B.S. after p.m. service. Mr. and Mrs. Pickering (S.A.) visitors on 10th. Two confessions of faith at a.m. service. P.m. service was meeting with a difference. C.E. rendered group vocal, verse speaking and presented the play, What Shall I Do With My Life? C.Y.F. group won State C.Y.F. Arts Festival. G. Coates screened Film of the Fifties at C.W.E.F. meeting.

Prahran (T. H. Ede). — Attendances being maintained at all services, with B.S. largest for years, following visitation and successful anniversary under Noel Waters. Man baptised and wel-

comed into fellowship. Inter. and Y.P.C.E. is held at manse and new contacts have been made. Y.P. held A.C.F., Nov. 17. Bev. Jackson spoke on the Sin of Racial Prejudice, and Bruce Black gave short devotional talk on Israel and her development. G. Matt and Sis. Hough and Groves are hospitalised.

South Melbourne (A. Cott). — Anniversary services well attended Oct. 27 and Nov. 3. Speakers included A. Matheson and Dr. K. Bowes. Young man baptised on 10th, and another young man made his decision. Five districts attended H.M. prayer meeting held on 6th. Teenage Club continues to grow under the guidance of minister. Young lady welcomed from another district.

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DEATH

MEYER. — On Nov. 22 (suddenly), Edward Nathaniel Hillbrich Meyer, 278 Essex-st., West Footscray, Vic., dearly beloved son of Nathaniel and the late Emma Meyer; loved brother of Daphne, Allan, Roy (dec.), Olive, and Ken (Qld.). "In God's keeping."

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OBITUARY

Mrs. Lottie Jenkin.

Mrs. L. Jenkin, who died on Oct. 7, 1963, at the age of 75 years, came to Australia from Cornwall, England, in 1921. With her husband, T. H. (Jack) Jenkin, she joined Hawthorn (Vic.) church in 1928, during the ministry of the late T. H. Scambler. Mrs. Jenkin was always an active woman, her industry revealing itself in many phases of the work of our women. She served on the Catering and Hospital Visitation Committees, and for 25 years was treasurer of the Hawthorn Mission Band. During the last war she represented Churches of Christ in the Servicemen's and Servicewomen's Canteen Service. After the death of her husband in 1955, Mrs. Jenkin came to live at Woorinen South, and transferred membership to the Swan Hill church. From then on her health declined, but her sunny faith and rare Cornish humor was never dimmed through these last years. Funeral services were conducted by the writer. To her only daughter, Hilda (Mrs. D. W. Cockroft), the sympathy of the church and her many friends is sincerely extended.—D. G. Beanland.

Mrs. Mabel Potts.

The church at Kyneton, Vic., has lost one of its older members in the passing of Mrs. Potts, who died on Nov. 13 at the age of 70 years. She became a member of the church about 50 years ago, at Taradale. When that church closed her membership was transferred to Kyneton. After the death of her husband she continued her work on the farm at Elphinstone until the time of her death. She showed keen interest in the church until the end. Funeral services were conducted by the writer. Sincere Christian sympathy is extended to her daughter and son-in-law, Mr. and Mrs. Addison, of Castle-maine.—A. C. Mudford.

Clara Seaby.

Mrs. Seaby was called away from this life on Oct. 22, at the Royal Perth Hospital, after a brief last illness. She was 75 years, and although happy at the Christian Guest Home, she loved to come home to Bassendean, where she spent the longest and most fruitful years of her life. Like so many Western Australians whose Christian record is one of loyalty and devotion to Christ and the Restoration Movement, Mrs. Seaby came into church membership at Lake-st., W.A., about the turn of the century. In her home church she was "Gran. Seaby" to everyone, and her example in Christian living, and the power of her prayer life, won respect and admiration in a sphere even wider than the brotherhood. She served as president of the W.A. Women's Auxiliary Conference in 1951, but hers has been a continuing
(continued on back page)

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witness until the moment of her call. There was a note of victory in the service at the Karrakatta crematorium, where a large gathering paid silent tribute.—E. J. Sewell.

Arthur Clarke.

The church at Castlemaine, Vic., has been saddened by the loss of a very faithful member in the Home call of Arthur Clarke, on Nov. 16, in his 94th year. He has been a faithful member of the church for 60 years. His wife was called to Higher service in 1959. He spent some years farming in the Corack district. After relinquishing farming he moved to Taradale with his wife and family and entered into membership with the church. In 1915, he came to Castlemaine, and for 48 years he was a quiet, sincere and faithful member of the church. During this period of time he was secretary of the church for 25 years, a B.S. teacher for many years, a deacon and a life elder of the church. Many people were helped in many ways by him and he will be remembered by his kindly deeds and loyal service. The church extends sincere Christian sympathy to Miss Effie Clarke, his daughter, and to all other relatives in the loss of a Godly father and a sincere Christian gentleman.—A. C. Mudford.

John Wesley Jenkins.

A few months of painful illness ended when John Wesley Jenkins passed to be with his Lord on Nov. 12, at Royal Melbourne Hospital. Mr. Jenkins had been associated with Moreland church, Vic., since his baptism in 1925, under W. Gale's ministry, except for about six years at Coburg. His wife, Iona Duckett, of Wedderburn, died in 1939, and some years later he married Hilda Cleaves, an active Moreland member. Mr. Jenkins will be remembered for his quiet manner. He sought no limelight in God's work, but was always steadfast and loyal in its support. He leaves two sons as a heritage for the Church. Alan and Wesley are active in local and brotherhood causes. Grandchildren are also active members at Coburg and Moreland. In this the brotherhood is enriched and grateful. A large number of friends gathered at Coburg chapel and cemetery to join the services, and to offer sympathy to the family, in the assurance of our certain hope in Christ.—G. Grainger.

NOTICE

OVERSEAS MISSION meeting is planned for Dec. 11, to welcome Mr. and Mrs. B. V. COVENTRY and Mr. and Mrs. W. J. EDWARDS, at 8 p.m., in the Swanston-st. church.

Wholly set up and printed by The Austral Printing and Publishing Co., 119-125 Hawke-st., West Melb., C.3.

Phones: 30-1848 & 30-1849.

Editor: A. E. White, B.A.

Manager: A. R. Haskell.

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