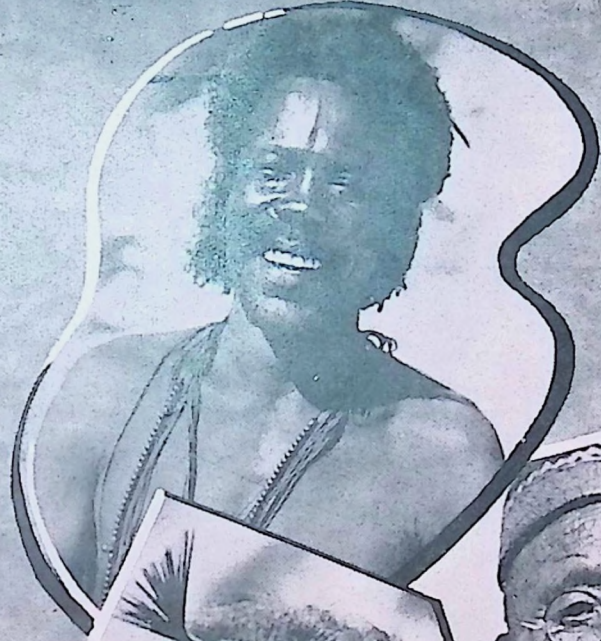


Fraser

The Overseas Mission Number of the **AUSTRALIAN CHRISTIAN**

"FOLD TO THY HEART
THY BROTHER" . .



Remember the
Annual Offering
on **JULY 6TH 1952**

WHILE IT IS DAY

THE map on this page is grim. So far as Christian missions are concerned, and over vast areas of land and population, it is no longer the day of opportunity and service, but the night of closed doors. There is no escape from stark realities and there need be no panic in facing them.

More than half the population of the world lives in Asia. At least two-thirds of the people of Asia live in lands now closed to missionary service. In many of the closed lands Christians are a mere handful. In others, e.g., China, the church is established, but is a very small minority group. In all the closed lands the church, where it exists, is subject to heavy pressure and faces grave dangers that arise from both internal and external conditions.

In all the lands still open to missionary service, with the sole exception of Oceania, Christians are minority groups. While opportunity for Christian advance is considerable, tensions mount, restricting forces are at work, and, in some cases, open warfare rages.

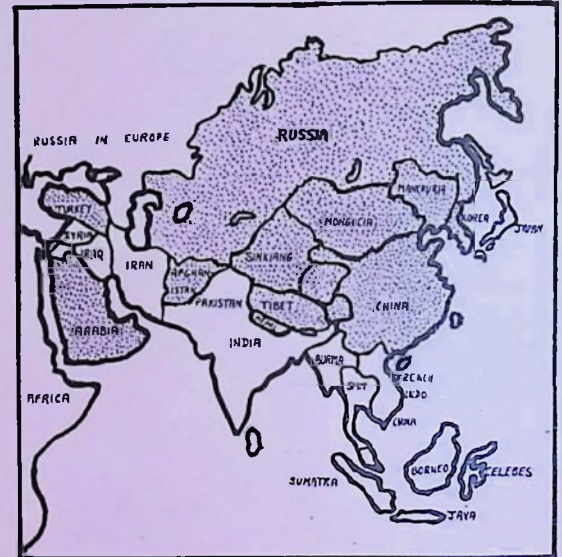
There are some who hold the view that in ten years' time there will be no missionary work in the world save that which can be done by indigenous churches in their own lands. This is probably an unduly pessimistic view. Nevertheless, there is the real possibility that a great deal more of Asia will be closed in that time to missionary service which originates from the West. Much of this forecasting is highly speculative. But it does lend color to the general picture

of doors that have shut with a sickening clang and the bolts shot home, of other doors still open but swinging uneasily on their hinges, and of the few that remain open and latched back.

Christians can and must hold the faith that, while the efforts that still seem to them essential for the propagation of the truth as it is in Jesus are no longer possible, the last word is with God, who still works and reigns. This is not the first time in history that lands have been closed to the messengers of Christ's peace. And history may well see doors opening again. But in the meantime we can only work with such light as we have. The day for us is where the opportunity for service remains. The area is limited. The time may be short. Therefore the work still possible has the character of urgency such as we have never known before. Through the swirling mists and above the clangor of our time come the words of our Lord: "Work while it is day, for the night cometh when no man can work."

And since, if other doors close, the church remaining behind them will have to face additional burdens and new dangers, the four major concerns of missionary work to-day are thrown into bold relief. They are: 1. Preaching the gospel to as many as can be reached in the shortest possible time. 2. The nurture and development of the church. 3. Theological education so that the ministry may be well trained and equipped. 4. The production and distribution of Christian literature.

—L.M.S. Chronicle.



WHO IS YOUR GOD?

Dr. LINDSAY J. MICHAEL, DHOND.

"WHO is your God?" asked one of our preachers, of the Hindus standing around, as he pointed to the nearby village temple. And well might the question have been asked, for it is common knowledge that India is

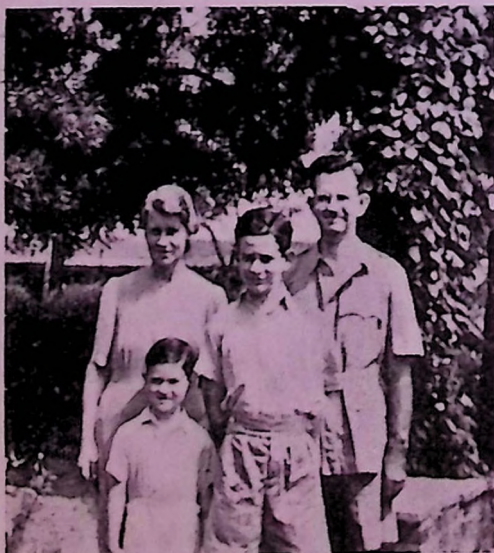
simply studded with gods of every kind and description. Their number is legion. They find their place in every Hindu home. Some occupy magnificent temples on high hills or the banks of sacred rivers, others are accommodated in humbler shrines, and still others are but painted stones by the wayside. But whatever be their size or form or name or grandeur, they are the objects of worship of millions of India's sincere devotees.

The name of the deity given by way of reply does not come to mind, but it makes little difference, for in any case it was the name of a man-made god. What is important is that the messenger of the one true God had made a contact which was followed up courageously. After some time the Christian group present joined in singing a hymn about a false rupee. Following the singing of each verse the meaning was expounded to those who had gathered around. One verse dealt with the false gods of wood and stone which received the devotions of so many millions of people in this land. "Where did your god come from?" asked the preacher. "Before you colored him with reddish paint what was he? Was he an ordinary piece of stone?" "Yes." "Then how did he become a god? Just by being painted and set in the temple?" "Yes." "So did you make your god, or did your god make you? Who is the greater? What sort of conundrum is this? How can a god which you made be a true god? The outward appearance may be that of a true god, but internally you know he is only a piece of stone. Can he see? Can he hear? Can he understand? Does he love you? Does he care what happens to you? Can he save

you from your sins and promise you everlasting life? Just as the false rupee looks like a true rupee from the outside, yet is false nevertheless, so a god that you can make from stone may look like a god, but is not a true god at all." Then the message of the one true God and loving Heavenly Father was simply given, and men were told how he had sent his only begotten Son to die that whosoever believeth on him should not perish but have everlasting life.

But it is not easy to shake the confidence of these simple devotees in what has been handed down to them from the dim past, and great is the devotion shown by many to what they believe to be the right course in this life.

To the Western mind this may appear quite unintelligible, and call forth nothing but contempt. But who would claim idolatry as the monopoly of India? What of the false gods of the West? Gods of wealth, of pleasure, of pride, of position, of power, and so many others? How many are the Westerners who worship at these shrines, to the exclusion of the one true God? Even those who profess to love and serve the Lord Jesus Christ do well to constantly examine themselves and make sure that nothing or no-one is receiving the devotion and loyalty which belong to the Omnipotent, Omniscient and Omnipresent Creator and Sustainer of the universe. Should we not continually ask ourselves this question: "Who is your God?" and make sure that we are doing our utmost to bring the light of the knowledge of the one true God to those who sit in darkness.



Dr. L. J. Michael and Family
(Sons Robert and Philip)

The Missionary Boomerang

EDITORIAL

WHO SAID there was any originality left in the world? After some diligent thought I decided on the above title for this missionary editorial: it sounded typically Australian, as well as capturing some of the ideas with which my mind was wrestling. Imagine my dismay when the first book to which I turned for some background reading confronted me with a paragraph headed: "The Boomerang of Missions" — and from an American writer at that! But I soon found Buell G. Gallagher a writer worth sharing a thought with, especially as I read his vivid summary of that outpouring of lives and wealth which made the nineteenth century the "Great Century" of missionary enterprise. No Australian could better apply the symbol of the boomerang as he writes: "When we threw out the missions boomerang there was no indication that we expected it to come back; but we certainly intended it to go out. The generation which threw it out was sure of the superiority of its faith, and tended also to be sure of the superiority of Western culture, the righteousness of imperialism, and the divine destiny of the white man to rule the world. With the compelling assurance of its faith, the nineteenth century drew back the arm of its strength and hurled the beneficent boomerang of the missions effort across Asia, Africa and the islands of the Seven Seas, awakening a great expectation in the hearts and minds of those who accepted Christianity." (*The Challenge of our Culture*, pp. 93, 94; edited by C. T. Craig.)

My own reflections on the theme began with thoughts of the three from our own mission centres whom we are to welcome at the World Convention — Dr. Patil and John Bairagi, of India, and Abel Barney, of the New Hebrides. Merely by their presence these brethren will make a real contribution to our sense of world-wide Christian fellowship. They follow Hariba Waghmodi in making us conscious of the most pleasant form of missionary boomerang. If our missionary efforts can both grow and enlist men like these there is surely not one among us who would say that such a return is not worth the best of our giving, in man-power and money. Do you remember the thrill which went through our Australian brotherhood when our Islands brethren first began to share in the annual missions' offering? The amounts were impressive and sacrificial, but the really significant thing was that they had become partners with us in the enterprise, ready themselves both to give and to evangelise. To-day, in "Our India," there are Indian leaders working alongside our missionaries in hospital, educational and evangelistic work. This is the type of missionary boomerang which is both encouraging and inspiring.

But there are other more disturbing types. He who throws a boomerang must be poised ready to receive it on its return flight, else a stunning blow — or worse — might result. The church and the Western world are feeling some of these effects now. The rising nations of the East have some unhappy reflections on a missionary history in which the preacher of the cross has either been quickly followed or preceded by the imperialist and exploiter. The Christian doctrines of individual worth and human brotherhood have been sharply contrasted with the white man's social strictures, his arrogant assumption of superiority. Nowhere is this more starkly seen to-day than in troubled Africa. There "evangelism of Africans by Africans as well as by Americans, Canadians, British and Europeans, has multiplied the African church at least sevenfold in the thirty years up to 1950"



Missionary Group, India

(Mathews), but Christians still only represent a small section of a country whose original simple culture is breaking up under the pressure of Western "civilisation." As one African churchman put it: "The situation is aggravated by the appearance in growing strength in recent years of other 'world views' making a strong bid to capture the *soul of Africa* — world views or faiths such as Islam, communism, intense materialism and secularism." In that climate it is easy for the cynical view to spread that "Missionaries told us to look up and pray while their countrymen robbed us of all our land." No one who has read Alan Paton's pathetically moving *Cry, the Beloved Country* against the background of South Africa's politics to-day could be surprised if the missionary boomerang one day returns a desperate blow to Western pride of race and color, unless the Western nations can be made to re-learn, and apply before it is too late, the first principles of Christian faith and conduct. That vast missionary task begins at our very doors.

Whatever the risks implicit in the rising self-consciousness of the Eastern nations the church dare not slacken its missionary enterprise. Indeed, it becomes all the more important that we must not fail. One of the great missionary romances of our time is the growth of the literacy movement under men like Frank C. Laubach, tackling the problem that three-fifths of the world's population could not read or write. They are meeting with amazing success — but the communists and others are quickly thrusting their literature into the hands of the newly literate. That boomerang could have disastrous effects if we fail to produce for them a mighty stream of Bibles and Christian literature.

One truly hopeful boomerang from the missionary front about which we as a people should rejoice is the demand for Christian union. "For you unity may be a luxury. For us it is a life and death necessity," was the burden of the Younger Churches' message at the Madras Conference in 1938. Since then the United Church of South India and the Ceylon scheme for church union have shown how much in earnest they are.

The missions boomerang is coming back. Are we ready and poised to receive it, ready as a people to pledge new loyalty to Christian faith and practice, to give as never before, to greet with the warmest of welcomes our brethren from India and the New Hebrides?

INDIA - Land of Opportunity

Look on the inside cover page and note the lands now closed to the gospel. Tibet was the only country regarded as a "closed land" twenty years ago. At Easter time in "Our India" the following baptisms were recorded — Baramati, twenty-three; Shrigonda area, eleven; Diksal, two. Over one hundred during the past year and promise of more in the near future.

Christ and the Friendship Centre

JOHN BAIKAGI, BARAMATI

The ultimate aim of the Friendship Centre is to present the gospel especially to the high caste Hindus through the written Word. The gospel that Paul preached must be the gospel for us in this century. The content of that gospel is that Jesus Christ died for the sins of the world according to the Scriptures, was buried, and rose again according to the Scriptures. By the term Scriptures, the Old Testament is meant. Any attempt to present the gospel without reference to those portions of the Old Testament foretelling the death and resurrection of our Lord and Saviour, Jesus Christ, is not proclaiming the good news of eternal salvation. In other words the cross in the Old Testament should form the basis of all our preaching and teaching.



Baptism of a Recent Convert in "Our India"

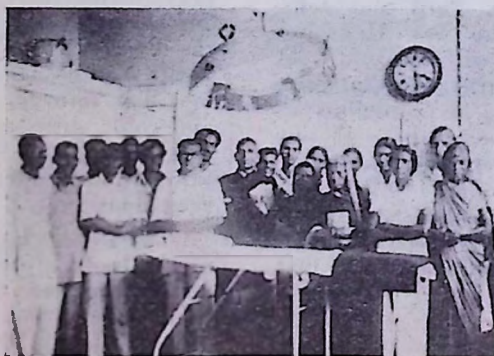
To do this effectively the Friendship Centre is presenting the written Word to the people of Baramati. Gospel portions or gospels will not do. The whole Bible must be presented. Some like to keep it. Some bring it back when they have read it. All are not affected by the Bible in exactly the same way. Some are astonished at the variety of subjects the Bible teaches. The literati find in it principles of political science and human relationship infinitely surpassing those of Plato and Aristotle. Educated Hindus find the Biblical reference to sin and the need for sacrifice for its expiation something similar to that contained in their own religious books. The difference, no doubt, is infinite. None of the millions and multi-millions of Hindu gods ever died for the sins of the world. The Bible is unique in this respect. It alone records the tragedy of human sin and the divine remedy originating in the eternal love of God, and manifesting in time and space in the historic cross of our Lord and Saviour Jesus Christ. To proclaim this wondrous love of God to the teeming millions of India requires an army of blood-bought men and women who themselves have experienced this love of God, and who find the anti-type of their experiences in the pages of the precious Bible.

What better evangelist can there be than the living Word of God which can penetrate into the inner recesses of the human heart and mind, and effect a complete revolution in the nature of man? The task is great. We need a large number of Bibles so that a complete copy may be placed in every home in Baramati, so

Breaking Down Barriers

Dr. LINDSAY MICHAEL

Breaking down barriers! This was the thought which came to mind on one of our recent medico-evangelistic tours as we sought in various ways to uplift the name of Christ in the village of Takli in the Shrigonda district. The evening before, a goodly number had gathered outside the home of Kondiba, one of the local Christian farmers, and had heard the gospel preached with the aid of picture, song and story. Now the following morning, in the heart of the village, "the old, old story" was being proclaimed again. The ambulance was parked in an open square, on one side of which were the homes of high caste people. On the opposite side, and at some little distance, dwelt the out-castes. In one corner on a built up area, and adjacent to the high caste quarters, stood the main village temple, and on the level area in front of this sat men, women and children belonging to the various higher castes. The out-castes, who dared not climb to that elevated platform, looked on longingly from below. Some of our workers who had been permitted to gain a foothold above were playing Christian gramophone records from that position of vantage, and telling of the One who died that all might live and have equality in him. Down below, in the midst of a group of out-caste children whom she was teaching to sing Christian choruses, sat Sister Walker. Others of us were busy ministering to the bodily needs of those who came for



Shadowless Lamp, Operating Theatre, Dhond Hospital

Service of thanksgiving held by hospital staff when lamp was ready for use. Lamp was a gift from a well known Victorian family.

medical relief; rich and poor, high caste and low caste, Hindu and Mohammedan; no barriers were permitted here. Irrespective of social status, and as far as possible in the order in which they came, suffering souls were given what help could be afforded. In this way, as the Christian message is from day to day commended to the people, both in theory and in practice, we believe barriers are being broken down; barriers between man and man, but above all the barrier between man and God.

that as people read the sacred Word the Holy Spirit may enlighten, convict and convince and lead them to the Saviour who gave his life for them.

Adult Literacy

HAZEL SKUCE, BARAMATI

One of the greatest needs in the churches in India today is adult literacy. I feel that this is one of the main reasons that the church is so impoverished to-day. Where there is no reading of God's Word, naturally the spiritual life of that person decreases. In the last few years this need has been stressed repeatedly, and much has been accomplished along this line.

Last year at Nasrapur, a seminar was organised by the National Christian Council. Dr. Frank C. Laubach, who is well known throughout the world for his work among the illiterates, was the leader of this seminar. The purpose of the institute was to get people to produce literature for the illiterates and the new literates.



Miss Hazel Skuce Teaching an Indian Woman to Read and Write

To have an alive church in India to-day, means that we also must have a literate church. It is the wish of the Adult Literacy Committee that each literate church member teach at least one illiterate member. In many parts the church members have caught this vision. In one part the church has a 95 per cent. literate membership.

Here in Baramati we have three women who are learning to read and write. We have had requests from the Hindus in the town for us to

teach them to read and write, but as yet I haven't been able to do anything for them. First we must have our Christians literate. Along with the standard books that they have we also take the gospel of Mark, in the bold type, for them. At times it is very hard going, but that is all forgotten when they can read through the story minus any mistakes. It is then that one realises that the hours that have been spent have not been wasted. It is surprising to find the neat handwriting that some of these have once they start to write, others find the writing very hard, as it seems as if they have no strength in their hands for writing.

There is still much work to be done in this field for these people.

We who have had all the privileges of being educated in a so-called Christian country, with all the advantages, little realise how fortunate we are. If we did I feel that we would spend more time on our knees, giving thanks to our Heavenly Father.

Seeking Something Better

COLIN V. THOMAS

About every fourteen days we go to a group of villages, touching bazaars going and returning. We meet interested people at the bazaars, visit small groups of Christians, using amplifiers in the market places. With a group of preachers, Roy Dixon and I went on such a journey which took three days.

At Karanja we visited some out-caste people while Vishwanath and Daniel Dongre went to a little hamlet to visit a farmer they had met in Wadgaon bazaar to tell his family of the love of Christ. Going near to the out-caste (Mahar wada) quarters, we found there a man who, some years ago, when I was new to India, had given a testimony in the jatra we had attended at this village. He is still a Hindu, but he and his people know the story of Christ, even though they have not accepted him.

This man led us to a house where a tailor was at work, and around him were many of the village people. Some had come on business, and some to sit and talk. Having led us to this



Mobile Unit, India

Musicians seated on ground playing and singing, preacher near microphone ready to give message.

place, our guide sat and waited to see what we would do. It was not long before we found a point of contact, and brought to the people the plan of salvation. Then after a while they began to ask questions in such a way that we could see their idea of the plan of salvation did not extend beyond the material things of life. They said, "What will we receive if we accept Christ?" We reasoned with the men until Mr. Dongre and Vishwanath Gaikwad returned, and felt that these men, especially the one who had led us there, are really seeking something better, though only the second best, and not the ultimate which we receive in Christ Jesus.

We must return to these folk again if anything is to be achieved.



RIGHT VALUES

One man gave lavishly of gold,
And builded tower and town;
Then smiled, content to think his deeds
Should win him great renown.

Another, poor in worldly gain,
Gave all within his ken,
Of strength and tenderness and truth,
To help his fellow men.

The record of the rich man's gifts
Lies on a dusty shelf;
The poor man lives in countless hearts
Because he gave—himself.

No Christ—No Hospitals

Dr. C. C. Cutting, a missionary doctor in India, speaking of Medical Missions said:

Thus, we, who are committed to proclaim "the glorious gospel of the blessed God," have come to think of this Christ-like ministry of healing as an integral part of our mission also.

It is not a means to an end; in a measure it is the end itself. Christian medical work is one of the most effective means we have of proclaiming the glorious gospel of the blessed God, because it speaks a language which is understood by all men, rich and poor, learned and ignorant, cultured and primitive. But it is more than that: it is, in a measure, the gospel itself; part of the Word of God—part of God's self-utterance.

Our thirty Missionaries look to the Brotherhood for liberal OFFERINGS on SUNDAY, JULY 6.

Some fifteen years ago there appeared a little book called *Christ in the Modern Hospital*. It was written by Philip Inman, who was then, I think, chairman of Charing Cross Hospital, and in it he told of a period of his life when he was feeling deeply oppressed by the suffering and disease which he saw about him in the wards of the hospital in which he worked—much of it apparently undeserved, and apparently without meaning or purpose. The foundations of his faith were being shaken. One day, as he passed through one of the wards, he accidentally overheard a fragment of conversation between two men in adjoining beds. One of them was saying to the other: "It is easy to believe in Jesus Christ in a hospital." Inman did not stop immediately; but all day long, as he went about his work, the words haunted him. Easy to believe in Jesus Christ in a hospital?



Dr. and Mrs. S. S. Patil,
of Dhond Hospital

This Indian doctor will attend Federal Conference and World Convention.

Why? Surely it was the very last place in which to believe in him. He felt compelled to go back to the man and ask him what he meant. That evening he did so; he told the man what he had heard, and of his surprise. "I asked him on what he based his words. There was no doubt or uncertainty in his eyes, he looked me full in the face, then he pointed to a nurse ministering to a patient in a bed opposite, and said very quietly, 'That is the kind of thing Jesus did . . . He went about doing good,' and then he added, 'If there had been no Christ, there would have been no hospitals.'"

Interested Hindus

R. DIXON

Every day, children's classes are conducted in Baramati and district. Last Wednesday, we went to one such class at Pimpli, about four miles from Baramati. As the class was being assembled, I couldn't help but remember the contents of a letter from Keith Skillicorn received the previous day, telling us of the persecution being meted out to the Christians in his area. But here in this village, right in front of two small temples and two shrines, a group of thirty Hindu children of various ages were gathering to hear the gospel. We were not opposed in any way—this is the same nearly everywhere we go, the people are friendly. So we must thank God for the opportunities that exist in "Our India."



People in Amang (out-caste group) village listening to gospel message

The class this day was typical of most of the classes. Some with clothes on, some without; some in need of medical attention, some chewing at sticks of sugar cane. Some of the clothed boys had various colors splattered over their shirts—the result of celebrating the "Holi" festival the week before. One small baby being carried on his brother's hip had coloring all round his eyes—not a pleasant sight. When I asked about this, I was told that the parents do this so that the baby will look unattractive to others and will not be taken or given in marriage or looked upon with an evil eye. In the group this day, there was one boy about twelve years of age with long hair (never cut since birth), a sign that his parents had given him to the goddess at birth.

Marathi choruses are usually sung at the classes. Two of their favorites this day were "In My Father's House" and "Rolled Away." Then came a story from the New Testament. Whilst this was going on, a man came and poured water on the stone gods to give them a bath and then worshipped before them. In doing this, the Hindu belief is that merit will be gained.

This gives a picture of the places where the words of eternal life are being told to the children. The text given by Sumitra James on this occasion was John 14: 6—"I am the Way, the Truth and the Life."

Please pray for these children that one day they may leave the ways of darkness and superstition which surround them and follow the True and Living Way.



THE MASTER'S QUESTION

Have ye looked for my sheep in the desert,
For those who have missed the way?
Have ye been in the wild, waste places,
Where the lost and wandering stray?
Have ye trodden the lonely highway,
The foul and darksome street?
It may be ye'd see in the gloaming
The print of my wounded feet.

ISLAND CHRISTIANS — *Alive to Opportunities*

During the past year teachers on Aoba have launched out to other areas, new churches have been built and converts won from entirely heathen areas. In recent years on Pentecost teachers have been sent to the back of the island and whole villages have turned to Christ. Upwards of one hundred of such people have been baptised.

The White Man's Legacy

RON McLEAN, LONDUA

Who has not heard it said by ignorant people: "Leave the natives alone; they are happier without the interference of white men."? No doubt Christian people on hearing this statement have firmly defended missionary enterprise. But when the statement is carefully considered, it holds a good deal of truth.

The waves of depopulation that have swept these South Sea Islands are evidence enough that the natives would be better off without the white man. It has been said that on certain New Hebridean isles "every beach is stained with blood." What fearful stories have been told of how evil white men, devoid of scruples, cheated, murdered and spread death-stalking disease among the inhabitants of these beautiful isles. Prior to being murdered on the island of Eromanga, a missionary wrote these words: "Some settlements are nearly depopulated and the principal chiefs are nearly all dead! And oh, the indescribable fiendish hatred that exists against us! The distress is awful and the cry of the mourning perpetual." No one can doubt that white men have brought untold misery, despair and death to the people of the South Seas.



Boys in Training at Londua School. Our Teachers and Leaders of the Future

But white men have also brought Christ to these Islanders, and while the natives may be happier without the white man, they are not happy without Christ. They know and confess that without him there is nothing but darkness and despair. Except they have him, they have no joy or peace but a terrible fear of their fellows and of evil spirits. Only to-day, while discussing with some men the reasons for the depopulation of large fertile areas of Aoba, I was told of the fierce fighting that took place between neighboring villages.

Christ has lifted these people from the fears that possessed them. He has taken away their hatred for their fellow men, and the white people who brought disease and death. He has lifted them from their squalor and given them a desire to live useful lives, well pleasing before him.

Our aim then is to establish Christ firmly in the lives of these people and then to leave, for having done this, we have no right to stay. But what does this involve? Merely a knowledge that Christ came into the world to save sinners? Yes, and all that follows from this. Our work of giving these people Christ is not completed, until we have trained men. We must have men trained as preachers and teachers, men capable



Mr. and Mrs. Ron McLean, of Londua, Aoba — and their sons Ian and Graham

of making the claims of Christ plain to their fellows, and capable of passing on instruction to others who will also become heralds of the great salvation. Not only are men needed who are capable of guiding in spiritual affairs but men will be needed who are able to carry on the important medical work. We dare not sin against these people by attempting to make provisions for the needs of the soul and not the body.

What attempt has been made to reach this aim of establishing the indigenous church? *The newly established training school at Londua is designed to bring this about.* At this school, young men will be trained for the ministry; others who prove suitable will be selected to go to the Medical School in Suva to train as native doctors.

Christ is what the people need. At present the missionary is just the means to bring him to the people, and until they truly possess him, we dare not retreat.

Ranwash Christians only a few years from Heathen Darkness. Group in front of one of their New Homes. This village gave £104 towards Pentecost's Annual Offering—Total £651.



Loyal Christian Women

Mrs. R. McLEAN, LONDUA

"Who can find a virtuous woman? for her price is far above rubies." This is what we are trying to teach our women as we gather together at our weekly meetings, and in all our contact with them.

As you know, this work is among Christian women, so we do not have the spectacular results of those laboring among the heathen. You already know of the progress they have been making over the years. However it is a joy to see them taking their place in their villages. It has been good to see the stand that some have taken against the drink traffic. Their outlook goes further than their own villages, however, and last year we rejoiced over their contribution to the needs of the new churches on Santo. Many of them have been willing and ready to go with Sister Finger to the further away villages and help with the women's work there. Perhaps you would like to meet a few of these, your sisters in Christ.

Isobel: is one who has the advantage of a good working knowledge of English, and she is quite a leader among the women. We are thankful for her faithfulness in attendance and many labors of love among the women here and those further away. She has a son in Fiji, who is preparing himself, with higher education, to serve his fellows.

Nelly: has a lovely, gentle manner and kindly face. She is always with us at our Wednesday afternoon meetings. Often her hands are full—just a little gift of fruit or vegetables or those precious eggs. Her family is grown up, and so she gives much of her time helping at the hospital (if not helping with a patient, then working outside in the garden). She also helps in the village work.

Rachel: the cheerful spirit of this afflicted sister is a blessing to all. If you saw her legs and feet, you would wonder how she came to the meeting. Yet there is the stick that has helped her, and I have seen her go some distance on it. She has been to Londua, which is quite a mile and a half from her home. Patience and the longing to be useful are an inspiration.

Hannah: a young married woman, who is willing to give time cheerfully for the faithful carrying out of the Master's work.

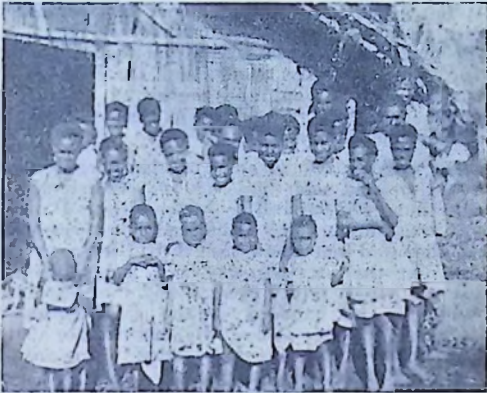
May these and many others continue in their good work, faithfully and humbly.

Medical Work, Pentecost

DOROTHY SMITH, PENTECOST

If it were not for Christian missions in these islands, the native people would fare badly for medical treatment. Some people may say, "They have their own native medicines." This is so, only more people die with the treatment than with the sickness. We have seen a case of cerebral malaria in a child where, upon it becoming unconscious, it was burned with fire to "wake 'im up!" Other cases we have had to treat have been given native medicine, and one can hear the patient screaming in agony when a quarter of a mile away. This shows how much their native medicines are worth.

For the past five years, we have been able to give the people constant medical attention and the vast improvement in their health speaks volumes for the necessity for such work.



Group of Pentecost Women outside School-house, Ranmawat

Owing to the pressure of other work, we have not been able to make any improvements in our existing hospital buildings. So far, only the maternity block is complete. We still have our bamboo general ward and a small dispensary, now totally inadequate for the number of treatments. Our weekly average of injections has risen from 70 to 100, and for the past few weeks we have been giving 150 injections on "pin day." These are intravenous injections of an arsenical preparation for the treatment of yaws—a contagious tropical disease of the blood. In our first year here nearly all the people had huge unsightly ulcers and sores, in some cases right in to the bone. Now we never see these as the people come about every six months for a course of injections, which they have found immensely beneficial to their general health.

Our hospital is never empty. Indeed, it always seems to be overflowing, and since the hurricane there has been much sickness amongst the people.

We have a trained native medical dresser at the Mission; one of our own boys, who did a two years' training course for dressers in Vila at the Presbyterian Hospital. We have two more boys in training there now. Also we have a young woman, whom we have trained here in midwifery. She is Lily, the daughter of Taby Mancon, one of the early teachers, and we have two younger girls in training now.

The people are very grateful for the medical help and realise the necessity for it, and do not seek free treatments. Naturally, we have to give many free treatments as some people are poor, but they will make it up bringing a donation when they can, or doing some work for the Mission.



REMEMBER—Our Indian and Island Delegates to World Convention will cost more than £500—
Please share in this gesture of Goodwill!

Willing Helpers

A. F. KENNEDY, AOBA

You will be interested to hear of the type of help that Eva, our Aoban helper can give at the hospital.

She can care for the mothers and babies, and in the mornings I find the "mother swim finish" and the baby as well, the temperatures taken, and if the temperatures are not elevated the mixtures are given out. She is quick to report on temperatures, and even if only slightly high will wait to see if there is any change in the treatment. We may have to give extra quinine or even an injection.

It is good to have one who can understand well, and in an emergency can quickly bring what is needed, as I experienced last week when a new-born would not breathe. "Quickly, Eva, bring big bath, ready with hot water, bring bottle of meths, tell someone else to run for Sister, get some towels."

She can prepare the labor ward, prepare the patient, and has recently learned to handle the forceps well enough to undo the sterile bundle (which is kept ready for each confinement case) and have the table ready.

The above is just the midwifery side of the work. On the general side she does many things to help.

"Eva, here are those children again, who want their dressings done. Tell Tom he must come for more pin. Don't forget that small Rachel has to have mustard plasters three times a day, and see that her mother gives the cough medicine." "Tell those women up in the kitchen to keep the place clean, to wash their dishes properly, and to keep their food in cupboards. Good you read that list of hospital rules to them again, some he lazy too much long work long garden."

It is certainly very handy to have one to pass on messages to those who know no English, and she also helps in any of the classes at the hospital. Besides all the, medical work, Eva keeps the linen cupboard clean and tidy,



Group of Helpers around Hospital

Some of these women are also mentioned by Mrs. McLean on previous page. Note Sister Kennedy on left of picture.

packing away the clothes that are washed each day. She prepares and sterilises our bundles of dressings, etc., keeps the wards and the dispensary swept and washed out, puts in fresh flowers and clean table covers, and does hosts of other things that would otherwise make the work heavy. On Friday she helps (under supervision) to do the intravenous injections.

We praise God for willing helpers and trust that we might have patience, grace and knowledge to help them to understand their work and to realise that the love of Christ can be shown through it.

Make Me a Bamboo Pipe

Mrs. H. FINGER

The people of Maewo and Pentecost live upon islands that are very mountainous and where it is not always easy to find suitable gardening ground. Many of them go up the hillsides and terrace the ground, making the edges secure by building stone walls from the stones which abound. Then big bamboos are cut and joined together, making pipes through which water from the mountain streams runs on to the terraced gardens. In these are planted taro and other vegetables upon which the people mainly live.



Samson (left) and Emil (right), Aoban Teachers who went to Mavea Island to preach—several have been won to Christ

Such scenes must have been in the mind of the Chinese Christian who prayed: "Dear saving Lord, make me a bamboo pipe that I may carry living waters to nourish the dry fields of my village."

How wonderful it is that, because we stand before him redeemed through the precious blood of Jesus, the Great Gardener counts us worthy to carry the precious living water—the gospel of salvation—to the parched and thirsty souls about us.

If the bamboo pipes are not joined securely, the water does not reach the gardens properly but is lost in transit, with the result that valuable food withers and dies. Even so, if we who are Christians are not united and whole-hearted in our desire to work and witness for the Master, the waters of life will not reach the souls for whom Christ died.

The task of taking the good news of the gospel into every land is ours to-day. Let us see that none perishes or is thirsty or faint by the way because we have not done our part—however small or humble it may be—in carrying the water of Life.

May the prayer of each heart be: "Make me a bamboo pipe, O Lord."



Former Heathen Chief and Wife