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Representing
Churches of Christ**

THE AUSTRALIAN CHRISTIAN

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Federal Conference Issue

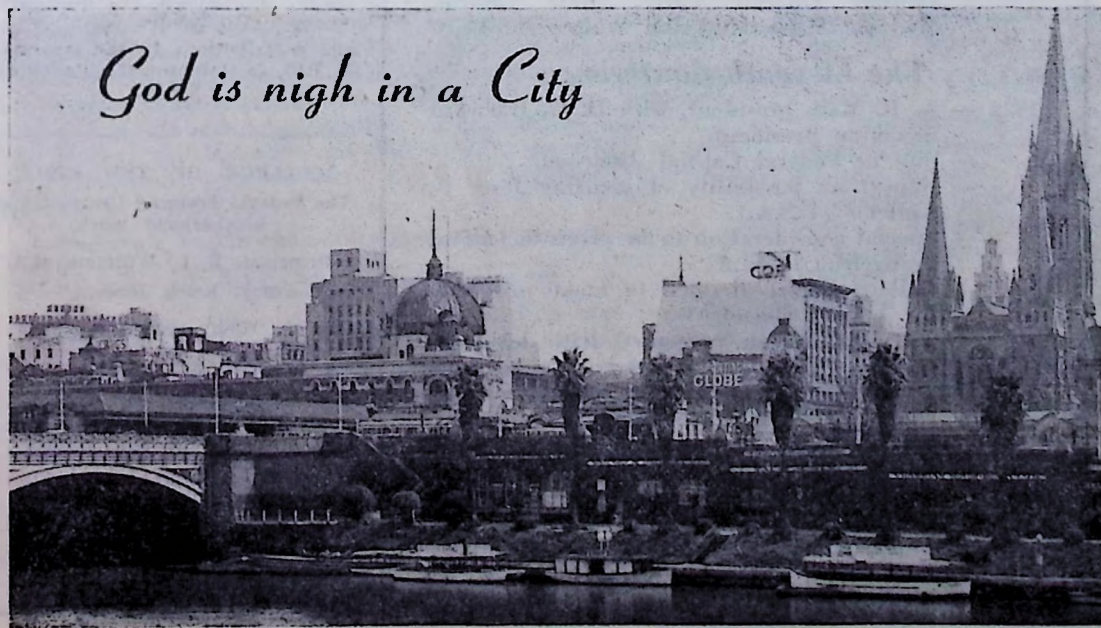
including—

Guest Editorial by Federal President

Addresses from John Bairagi and
Dr. Patil, of India

Federal Conference Sermon

God is nigh in a City



*Make this your prayer
for Melbourne*

July 31—August 10

"THE AUSTRALIAN CHRISTIAN"

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To ensure insertion in next issue
copy required by Friday.

TEXT FOR THE WEEK

*Wherefore also God highly exalted
him, and gave unto him the name
which is above every name; that in
the name of Jesus every knee should
bow . . . and that every tongue
should confess that Jesus Christ is
Lord, to the glory of God the Father.
—Phil. 2: 9-11.*

THOUGHT STIMULUS

*Let us exult the onliness, the
uniqueness, the solitariness of our
Saviour. There is no alternative
and no rival. Without him we are
nothing and can do nothing.—A. N.
Hinrichsen, U.S.A., now visiting his
homeland for the World Convention.*

Federal Conference Flashbacks

The First Three

- 1889 — First Intercolonial Conference, under presi-
dency of John Verco, S.A.
— Resolved to initiate work in promising
field of W.A.
- 1891 — Conference met in Sydney.
— Discussed work in W.A., in which work
N.S.W., Qld., S.A., Tas., Vic. and New
Zealand were all sharing in supplying funds.
— A. B. Maston introduced the matter of a
Publishing Company. Resolved "that the
Conference is in full sympathy with the
objects of the Austral Publishing Com-
pany and wishes it every success."
- 1906 — Met in Melbourne, April 16, 17, under
presidency of Robert Lyall.
— Carried unanimously "that the Conference
approves of steps being taken to establish
a College of the Bible."
— Resolved "that this Federal Conference of
churches of Christ in Australia, now fed-
erated for F.M. work, should proceed to
found and direct their own missions in
foreign lands, undertaking meanwhile to
provide for missionaries now in fields who
remain associated with us."
— Also resolved "that an effort be made to
establish a fund for the liquidation of
debts on church properties by the year
1909, the centenary of the Reformation
Movement, such to be known as 'The Aus-
tralian Church Debt Extinction Fund'."

The Seventh Conference

- 1912 — Jas. E. Thomas, president; site, Melbourne.
— Chas. Reign Scoville delayed by pressure
of work, but planned to begin missions as
from May 1.
— R. T. Pittman, having qualified for College
Diploma, was presented with it during
Conference gatherings.
— Federal Musical Festival in Masonic Hall
was a highlight, featuring S.A. Choir and
Combined Choir, as well as S.A. Male
Chorus, Quartet Party, Male Chorus,
Madame McClelland and Walter Noffke.

The Eleventh Conference

- 1922 — A. R. Main president, with H. G. Harward
incoming president.
— Site in Federal Capital discussed.
— Report on possibility of securing Jesse R.
Kellems (U.S.A.).
— Special consideration to be given to federal
evangelism in W.A.
— College Board directed to make provision
for Ladies' Hostel.
— Mary Thompson presented with love gift
of £155, twenty people present having been
at her farewell meeting in 1891. Audience
rose spontaneously for Miss Thompson.
— Special letter of greeting sent to T. J.
Gore for life-long services.
— Scene from "Julius Caesar" given at College
Demonstration by C. C. Dawson, W. J.
Thomson and A. G. Brown.
— E. Tippett, choir conductor; Miss M. E.
Pittman, organist.

FEDERAL DEPARTMENTS:

Federal Conference.
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Secretary, Howard Earle, 5 Barry-st.,
New, E.4.
Treasurer, R. Conning, 42 Forrester-
st., Essendon, W.5, Vic.

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things."

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Payneham, S.A.
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Principal, E. L. Williams, M.A.
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The Nature of the Church

E. L. WILLIAMS
Federal President

AMONG the publications in preparation for the world conference on Faith and Order to be held at Lund this year is a very interesting volume entitled: *The Nature of the Church*. Various views of the doctrine of the church are presented. It makes interesting reading. When the editor invited me, as President of Federal Conference, to write an article for the Federal Conference number of the *Australian Christian* my mind ran to this same subject. There is no claim to comprehensiveness in this article. We make what we consider some appropriate observations concerning the nature of the church.

From a reading of the Bible and church history and from our own experience we cannot escape the conclusion that the church is

A COMMUNITY

The very name means this. The "ecclesia" is the elect community, a called out body. The figure of the church as a body composed of many members suggests community. If one member suffers the whole body suffers. There is community of feeling.

The church is more than a collection of individuals. It is a closely knit group bound together by a common faith and purpose.

We have commonly held that the church is a fellowship. In this we have kept the idea of community to the fore. We read that early Christians continued in fellowship. In the New Testament sense of the word, fellowship is more than happy social intercourse. That is a part of it, but in the full sense fellowship is sharing of life. This helps us to understand how our monetary gifts may be regarded as an act of fellowship.

No man lives to himself and a Christian has no real desire to do so. In humility he knows he needs others, and in unselfishness he desires to share others' needs. Love, brotherhood, mutuality are at once the causes and characteristics of community.

We are also convinced from the New Testament that the true church is

A DEMOCRATIC COMMUNITY

Brotherhood, the worth of the individual, the value of man as an end, the priesthood of all believers, and the right of private judgment are doctrines which provide a sure foundation and framework of democracy. The Christian community is self-determined or determined from within. Every member is charged with rights and responsibilities. There is no subjection to select or outside authority, and no shelving of responsibility on to a particular class. Decisions are the right and responsibility of the whole community. "It pleased the apostles and elders with the whole church to send chosen men of their own," is the New Testament formula of democracy.

The New Testament makes it evident that the church is

A LOCAL COMMUNITY

It is quite apparent that a congregation was regarded as a church in apostolic days. It is possible that in some large centres, such as Jerusalem, there could have been several congregations referred to as the church in that centre, but there are other instances in which a congregation is styled a church. "This is beyond doubt in the case of house churches as referred to in such passages as Romans 16: 5; Philemon 2.

The various denominations are commonly referred to as churches to-day. This is a situation foreign to the apostolic age. In the New Testament there was a plurality of churches

only in the local or congregational sense. The body of Christ or church was essentially one. This oneness faces us with the conception of the church as

AN ECUMENICAL COMMUNITY

This frightening word "ecumenical" is of New Testament origin. It is derived from the Greek word meaning "the inhabited earth." It simply means embracing the whole world.

While the focal point of the church in its infancy was the local congregation there was a growing sense of belonging to a wider whole. This idea was surely quickened by the fact that the early churches were subject to apostolic oversight and guidance. This was a constant reminder of other churches and a wider fellowship. Paul's collection for the poor saints was a practical expression of a community beyond local boundaries. According to some Greek texts, Acts 9: 31 is couched in singular terms rather than in plural as we read in the common version: "Then had the church rest throughout all Judaea and Galilee and Samaria . . ." This suggests that the one church was manifest in this centre and that. Some find significance in Paul's reference to the church in Thessalonica and so on. It was not the church of Thessalonica, but the church — the universal church — manifest in this centre as in others.

The growth of the idea of a catholic church in the early centuries was in line with the New Testament. This was the ecumenical conception of the church as universal, united, apostolic, orthodox and holy.

The ecumenical conception may lead us to speak of the world church. To some this immediately conjures up the picture of a world organisation, a super-church, an authoritarian machine. But this is not the necessary meaning. The fact in which all Christians rejoice is that there is a community which girdles the earth, bound together by a common purpose through a common faith, common worship, common ordinances, a common way of life, a common proclamation of one gospel and a common hope. In spite of differences there is a universal or ecumenical community, and in this sense a world church. We would resist, however, an authoritarian world organisation which is not essential to the ecumenical conception that is derived from the New Testament.

Our World Convention is an expression of the ecumenical ideal. It has no authority; it does not legislate; it is a free fellowship of a world-wide group of people of one faith and purpose.

Community means co-operation. Hence we are only making explicit what is implicit when we draw the conclusion that the church is

A CO-OPERATIVE COMMUNITY

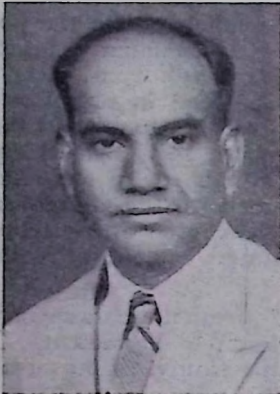
Independency as a principle, if carried to its logical conclusion, destroys community at any level. It runs straight to the monastic ideal of the hermit. The principle of co-operation applies where the local community or congregation exists. Without any change or breach of principle, co-operation may be extended to a widening circle of circuit, district, state, or national community. We combine to do together what may not be done at all, or done less effectively, by independent and smaller units. Hence our conferences upon the basis of voluntary co-operation. Our Federal Conference is an expression of the ideal: "Each for all and all for each." We co-operate that we may better serve.

The test question of the church and its every activity, organisation, conference and convention is: "Does it serve the Kingdom of God?" As faith is deepened, worship quickened, witness made effective and our lives made Christ-like, so shall our time, effort and money have not been spent in vain.

JOHN BAIRAGI (India) talks to preachers on their

Privileges and Responsibilities

WHILE the New Testament teaches the priesthood of all believers it also teaches that Christ has bestowed on the Church some missionaries, and some preachers, and some evangelists, and some pastors and teachers (Eph. 4: 11). There is, therefore, in the Church a form of spiritual division of labor. What is significant about these laborers is that they are not of their own choosing, nor are they in the Church on account of any human judgment, but they are the gifts of Christ to his body, the Church.



Paul's parting message to the Ephesian elders at Miletus states that it is the Holy Spirit who has made them overseers over the flock of God (Acts 20: 28). The Holy Spirit himself commands the assembled Church at Antioch to set apart Paul and Barnabas for the work whereunto he has called them (Acts 13: 2). We must guard against the danger of our forgetting this transcendent element in the vocation of a preacher, and keep the Christian ministry from becoming stereotyped into a profession.

The duration of these gifts is another matter for serious consideration. There are some who tell us that these gifts were only for the apostolic period. But the existence of these gifts is co-terminous with the period of the sojourning of this super-natural society in this natural world. God, who is able to transform stones into progeny for Abraham, is able to raise up, in every age, pastors, preachers and teachers out of those whom he has saved. Scripture expressly states that the work is to continue till we all come to the unity of the faith, and of the knowledge of the Son of God, unto the fulness of the stature of Christ (Eph. 4: 13). What tremendous responsibility for those in the Christian ministry! Therefore take heed to yourselves.

Firstly, take heed to yourselves.

Spiritually

to feed the Church of God which he has purchased with his own blood. This blood-bought possession must be fed with spiritual food, for "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4: 4). He must nourish the religious affections of his congregation—the babes in Christ with milk (1 Cor. 3: 1), and the matured Christians with solid food (Heb. 5: 14). He can do this only if he has supreme love for Christ. "Peter, lovest thou me? Feed my lambs. Feed my sheep."

Secondly, take heed to yourselves

Intellectually

The preacher must contend earnestly for the faith once for all delivered to the saints. The Bible is attacked by titanic intellects from the

arsenals of modernism and destructive higher criticism. Literature from these sources is increasing every day. Some answer must be given to these destructive criticisms. An acquaintance with the physical and mental sciences is absolutely necessary to show our young people that science has not invalidated any fundamental truth of revelation. We should take up the study of one science after another, especially modern physics for its bearing in the interpretation of the Biblical account of the creation of the universe. The science of archaeology has thrown much light for the accuracy of the early records of the Old Testament. I feel that a thorough knowledge of the original languages of the Bible is an absolute necessity for the preacher. It may be argued that they are dead languages; yes, but these dead languages are the only really living ones for they cannot be misunderstood from changing usage. Even the most recent translations have to be tested by the original. Even the recent Revised American version has the word "expiation" for propitiation. Only a reference to the original can decide which is the right word here, and what a difference it makes to our conception of the primary meaning of the atonement. In short, we must be intellectually qualified to wield the sword of the Spirit which is the Word of God.

Finally, take heed to your

Doctrines

Needless to say how important it is to have definite and just views of Christian doctrines. Intelligent convictions can be produced only by bringing men to the knowledge of truth (2 Tim. 2: 25). It is painful sometimes to find even godly Christians having obscure and erroneous conceptions about the person and work of Jesus Christ. Christ is held out as an example to copy; but history bears indisputable evidence that it was not the example of his life that converted the world, but the doctrine of his death. And this fact is in perfect agreement with the gospel that Paul proclaimed, that Jesus Christ died for our sins according to the Scriptures, was buried and rose again according to the Scriptures. There can be no conversion without some knowledge of sin and some knowledge of the Saviour. Unitarianism has no gospel for a sin-sick world. The new theology has no message for sinners. We must proclaim only the New Testament doctrine on sin and salvation. During the periods of great missionary activities and real religious revivals we find much emphasis being laid on the universal depravity of human nature, and on the sacrificial and atoning death of Jesus Christ as the only remedy. We do not hear much of that kind of doctrinal preaching in these days. We do not seem to go back beyond the 18th century. Why not retrace our steps to the first century, and find the precious doctrines of our faith in the pages of the New Testament?

Only by so doing will the preacher be able to save himself and his congregation. The relation between sound doctrine and salvation is evident. Salvation is conceived in three tenses—past, present and future. Salvation in the past tense is an instantaneous act of the Holy Spirit, but salvation in the present tense is progressive and continuous. We are being saved every moment of our lives. In this there is need for human co-operation and human effort. We are to work out our salvation with fear and trembling, for it is God who works in us, both to will and to do according to his good pleasure. Only he who endures to the very end shall be saved. Let us, therefore, lead his flock to the green pastures and the still waters of God's eternal Word.

R. W. GRAHAM, B.A., (Qld.)

The Fulness

WHEN the young minister came to his first charge in Drumtochty, his aunt counselled him in the preparation of his first sermon: "O, laddie, be sure you say a good word for Jesus Christ."

In its shining hours the Movement to which you and I belong has "said a good word for Jesus Christ." We are at our best when, in our whole conversation of life, we make much of him.

"Jesus Christ is our greatest asset," says Fosdick, "for he actually lived the life for which we plead. Our central task and crowning privilege is to present him."

In "presenting him" I want to speak my word under three headings: "Come to Jesus," "Abide in Jesus," "Go Tell of Jesus."

Come to Jesus

firstly, because of what he is.

He is fully human. His hands were not uncalloused. His tears were salt tears, for he was "touched with the feeling of our infirmities." He even shared man's ultimate doubt—"My God, my God, why hast thou forsaken me?"—and at the last he filled a human grave. Without the full humanity of Jesus there can be no remission of sins.

He is the "highest, holiest manhood." His friends found in him a daily beauty that made them ugly. His enemies could "find no fault in him." The early Church found him "in all points tempted like as we are, yet without sin."

His humanity was made incarnate in love. That sculptor who, fearing the night frost might shatter his perfect statue, wrapped his bed-clothes round it, and was himself found dead from cold, gives little hint of the love of Christ; for Christ's love was holy, and he daily wrapped his life and love round people like you and me, who were already broken.

In holy love he forgave men their sins. We all have sinned and come short of the glory of God. The "Fall" refers to a dimension of human experience which is always present—namely, that we who have been created for fellowship with God repudiate it continually. "Every man is his own 'Adam'." "We have turned every one to his own way." And it is not in our power to forgive ourselves the wrong done and the good not done, or to renew a weak and broken will. Who is good enough, kind enough, vast enough in power, enduring enough in time to forgive, but God?

Yet, Jesus Christ claimed to have power on earth to forgive sins. What is more, he got men to believe him! They knew themselves forgiven, and their lives showed it. "A Second Adam to the fight, and to the rescue" had come.

Come to Jesus because of what he is: "He is what God means by 'Man'. He is what man means by 'God'."

Come to Jesus, secondly, because of what we need and what we find in him.

We are ignorant, but aware of our ignorance, yet unable to lighten our darkness—we do not know what a day may bring. Jesus Christ comes as a revelation from God. "Put your hand into the hand of Christ. That shall be to you better than light, and safer than a known way."

We are evil, but aware of our wickedness, yet unable to save ourselves. Like Lady Macbeth, we cry for someone to wash the stain from our crimsoned hands. We need redemption. "The blood of Jesus, God's Son, cleanseth us from all sin."

We are mortal, but aware of our mortality, yet unable to rise above our mortality. If a man die—there is no "if"—shall he live again?

of Christ

"We need eternity to invade our transient years. "He that believeth on me," said Jesus, "though he die, yet shall he live."

Abide in Jesus

firstly, because he has become the standard for our life.

He is the norm. "He is what God means by 'Man'." Wordsworth claimed that "what a great man accomplishes for the world is this—he does something which was never done before; but which, once it is done, becomes the standard for the rest of us." Well, the light has come in Christ. If still we hug the shadowed side of the street, it is because we dare not put ourselves in his light.

"If I had not come," said Jesus, "they had not had sin." They might have got away with their lesser standards. But now that I have come, "they have no excuse."

Abide in Jesus, secondly, because he alone gives us power to reach the standard he himself has set.

In the world's graveyard there is but one rent sepulchre. In the resurrection of this Jesus "ye shall receive power."

Isn't the real tragedy of our times that, though we have tried to bring in the brotherhood of man, this charred world, blown half to ruins, stumbling fatalistically into deeper darkness, is all there is to show for it? And this because we thought we could manage for ourselves, and had no need of the Saviour!

"As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye," said Jesus, "except ye abide in me."

Go Tell of Jesus

"If you really believe the Christian gospel—God behind us, his cause committed to us, his power available for us—then proclaim it, live it, implement it, for humanity's hope depends upon it." (Fosdick.)

Go proclaim it, for the Church is to be a community of faith. Our fathers pleaded for a "simple, evangelical Christianity." "Come to Jesus" is simple, it is evangelical, it is the indispensable centre of the gospel. As we faithfully proclaim Jesus, God will bring streams of redemption down from the hills of our evangelical pleading.

Go live it, for the Church is to be a fellowship of love. Eugene Debbs was an American pacifist imprisoned for his convictions. He found himself alongside an incorrigible prisoner, a Negro, who shut himself off from all other prisoners. Debbs tried to break down his sullenness by each time leaving him little bits of his frugal meal. Day after day the Negro left it untouched; but at last the prison doors of his bitter reserve were opened, and they became friends. The final outcome was his return to society as a useful citizen. When Debbs died, years later, the Negro said: "He was the only Jesus Christ I ever knew." As Martin Luther put it: "We ought freely to help our neighbors through our body and its works, that we may be Christ's to one another."

Go implement it, until the whole fabric of society glows with the holy fire of Christ's love. No religion will ever truly represent the mind of Christ that does not throb with social passion and go crusading for a better world.

Come to Jesus; Abide in Jesus; Go Tell of Jesus; "till we all attain unto the measure of the stature of the fulness of Christ," till "the kingdom of the world becomes the kingdom of our Lord, and of his Christ: and he reigns for ever and ever."

The Call of God

I THANK you all very sincerely for your very cordial welcome to this land of yours, and to this Federal Conference. It is an unprecedented joy and experience to me to be with you, and much as you and I desired to hear the President of this Conference speak to us, it is perhaps fitting in the absence of his speaking that you should have a message from the President of the churches of Christ in Western India—who happens to be me! I thank you for honoring that Conference, and on its behalf I am very happy to bring you greetings and best wishes for a very successful Conference.

You have come apart at this Conference to re-think your programme, to re-examine your policies, to renew your strength and to re-dedicate yourselves to his service. You are doing well, as the disciples of old did in beginning with prayer and the Word of God. You desire guidance and help before you go back after the Conference, to your responsibilities which you can successfully pursue and further only by the all-sufficient grace of our ever-living and never-failing Lord. Shall we then turn to two passages from John's Gospel for the message the Lord has for you and me—"As my Father hath sent me, even so send I you" (20: 21). "Ye have not chosen me, but I have chosen you and ordained you that ye should go and bring forth fruit, and that your fruit should remain" (15: 16).

Chosen of God

The twelve were much surprised, I think, when Jesus said to them: "Ye have not chosen me, but I have chosen you." They had been under the impression that it had come out the other way entirely. They had met Jesus, heard him talk, had been attracted by his personality, and, finally deciding he was worthy of their loyalty, had chosen to follow him. From one side that was a true description of what had happened, but Jesus wanted to emphasise the other side. He had put his hand on Andrew and Simon. To James and John he had said: "Follow me." He had sought out Nathanael and the rest. Jesus had chosen them. Two thoughts that come uppermost to my mind when I reflect on the texts I have quoted are:

1. In what relationship to God are we in this world? and
2. What should be our response and responsibilities?

We are as children of God and his laborers in his vineyard in this world, chosen to bring forth fruits. (See Rom. 8: 14-16; 1 John 3: 1; 1 Peter 2: 9, 10.) We are chosen and

Called Into His Fellowship

and kingdom out of this sinful, wicked and puzzled world. Being in his fellowship Christ expects us to bear fruits. Having saved us, like Noah, from the wickedness of the world, Christ has chosen us to bear witness against that wickedness. Like Abraham, we are to face the world in faith, and venture forth. Before we can bear fruit, there must be life in us, and that life is Christ Jesus. "He that hath the Son hath life; and he that hath not the Son hath not the life" (1 John 5: 12)—the very thing our Lord says in John 15: 4-5. This fundamental truth we need to know in our hearts, storing it there; we must show it in our lives, and then sow it in other lives

To Bear His Fruits

The meaning of Christ's saying in John 15: 4 is very plain as a truth in nature. The analogy holds in spiritual life. The branch has no life, but what flows into it from the vine or tree; the Christian has no spiritual life but what comes from Christ's life through faith.

prayer, and the Word of God. Man's spiritual beauty must be the life of Christ re-produced in him just as the foliage and fruits on the tree are produced by the tree's life flowing into the branches. A mere Christian profession will not, therefore, yield the fruits of a true Christian life. We must be truly in Christ and Christ in us to have life that is fully fruitful.



It is our unique privilege to share

In Sacrificial Service

being his laborers in the great vineyard, keeping his work going until he comes again. "As the Father hath sent me, even so send I you," he said. Just as Christ revealed God the Father in his love, so we must declare his Word to the world, precisely and faithfully. Service is the criterion, we all know, by which we shall be judged in the last day. Christ came into the world, not to be ministered unto but to minister—his whole life is beautifully photographed in that one phrase. Service is the stairway to the highest reaches of Christian life.

Perhaps you would like to know what the Western India in which you are so interested is doing in this way. Very encouraging results have been achieved, as you must have noticed from recent reports. "Lift up your eyes and look on the fields; they are white already to harvest." You shall rejoice to see the fruits of the labors of the pioneer missionaries in India. The churches, the hospital and other institutions of social and educational activities, shall always remain beneficial and fruit-bearing to the people of India. You will be glad to know that the Lord is raising amongst us men of integrity, ability, and vision to be added to the band of missionaries sent from this country.

To ensure success the churches, both in this land and overseas, must be strong, consistent, active, and consecrated. The men Christ chose as his disciples were fishing in the sea of Galilee; he chose the hard-working, not those idling their time on the shore. Mark 6: 30 tells us that later "the apostles gathered themselves together unto Jesus and told him all things done and taught." This is just what we need to do: let us live and work as well as we can, and then go and tell him what we have done. Tell him all you have achieved for him during the day, and also tell him the failures. Sometimes we are tempted to stay away from the Master, feeling we have nothing to report. He also had days that seemed fruitless, and he understands our sadness when we come with no sheaves. Let us tell him all. Remembering that we must report to Jesus will help to keep us in more intimate relationship with him. Then his sympathy, strength and guidance will fit us for better and more fruitful service in the years to come.

May the Lord help and bless us all.

HERE AND THERE

Flash report from Perth Mission—total decisions, 261. Dr. Snodgrass reports that the closing meeting (Aug. 3) was one of the greatest climaxes he has known.—P.S. Mission party and air-borne American visitors arrived in Melbourne in perfect sunshine, Aug. 4.

Next week's issue will be a worthy souvenir of the first three days of the World Convention, in picture and story. It is hoped to release a limited number for sale to Convention delegates before this week-end. Watch the Austral's attractive book-booth at Convention headquarters for the first copies of this special issue. You will wish to secure souvenir copies for your friends. Final stages of the Convention will be reported in our Aug. 19 issue.

This week's guest editorial was written by the Federal President at our special request. Mr. Williams will address an evening meeting of the World Convention, and, with typical grace, readily waived his right to give the inaugural address at Federal Conference, so that Dr. Patil, of India, could be invited.

All who are engaging in visitation evangelism in connection with the Snodgrass-Pollock Mission are reminded of the group meetings of visitors, particulars of which appear in our advertising columns. It is desired that all workers share in these meetings which are arranged for the instruction and inspiration of those participating. Dr. Snodgrass will address all meetings.

Principal E. L. Williams advises us that Principal James Gray, of England, will give lectures at the College of the Bible, Glen Iris, on Wednesday, Thursday and Friday mornings (Aug. 13-15 inclusive) at 9 a.m. His subject will be "Authority and Tradition," and the lectures will be open to visitors.

Readers with short-wave receivers will be eager to hear the fifteen-minute broadcast over Radio Australia, featuring the World Convention President (R. Ennis) and World Convention Choir, under the leadership of Valentine Woff. J. E. Brooke, minister of Lygon-st. church, Vic., conducts the service, which will be presented through Radio Australia's session, *In Quires and Places Where They Sing*. Broadcast times are: Sunday, Aug. 10—4.45 p.m., 9.15 p.m. and 10.25 p.m.; Monday, Aug. 11—1.45 a.m., 4.15 a.m., 6.45 a.m., 3.28 p.m. Appropriate World Convention excerpts will also be broadcast over Melbourne radio stations, but no definite time-table is available.

Word from B. V. Coventry, Shrigonda, India, advises that our missionaries hope to hear the Radio Australia broadcast on Aug. 10. "It comes right in the middle of our Mission Annual Meetings," he writes, "so we have included it in our programme. It will be grand to have even this much fellowship and contact with the World Convention."

Our hard-working contributors of such features as *Missionary News*, *Frontiers of Unity* and *Minister's Musings* have been granted a holiday until completion of our series of special numbers. They'll be back!

A happy day of fellowship was shared by the ladies of the Tumbay Bay, Ungarra, Mt. Hill circuit, S.A., with visitors from Port Lincoln and Verran, when they gathered at the Tumbay Bay church for their Annual Conference on July 9. After short morning devotion led by Mrs. P. R. Whitmore, the business session was interspersed with items. The following officers were elected: president, Mrs. G. A. Young; vice-president, Mrs. G. H. Parker; secretary and treasurer, Mrs. R. Nankivell. Mrs. M. Green (Mile End) was guest speaker both morning and afternoon. Items were given by Mrs. B. Newton and Miss Marjorie Lawrie (piano duet) and Mrs. W. Trezise (violin solo). Mrs. Green

again held the attention of all with her devotional address "The Woman of Samaria." At luncheon (served by ladies of Tumbay Bay-Ungarra) and afternoon tea (served by Mt. Hill ladies) the ladies were joined by the officers of the circuit, who held their annual meeting on the same day. Appreciated items were rendered by Mesdames Cartmel, Newton, and Trezise, and Misses G. Young, F. Parker, and M. Lawrie.

Two double-sided records of the World Convention Choir, under Valentine Woff, have been prepared for sale during the gatherings. They present the choir's rendition of "O Saviour of the World," "Jerusalem," "Thy Kingdom Come," and "Hallelujah Chorus."

Some 250 delegates from churches of different traditions and many countries are en route to Lund, Sweden, for the third World Conference on Faith and Order, Aug. 15-29. The first two such Conferences were held at Lausanne (1927) and Edinburgh (1937). Three preparatory Theological Commissions have prepared and published basic material on *The Church, Ways of Worship*, and *Intercommunion*, for the consideration of delegates. As has been well said: "The reason for the 'Faith and Order Movement' is the need to overcome the divisions in belief and government which prevent the different 'churches' from being clearly one Church. Its method is to draw the representatives of the churches out of isolation into conference."



Emmaus Rest Home

On Saturday, July 26, 1952, the Emmaus Rest Home for Women, at Murrumbidgee, Victoria, was officially opened by Mrs. E. L. Williams, President of Women's Conference of churches of Christ.

It was estimated that fully 700 members of the church and a number of representative people, including the member for the district, the mayor and several councillors of the City of Caulfield, Dr. W. A. Kemp, the mayor of Box Hill, and several overseas and interstate visitors, were present.

W. A. Brown, the chairman of the Social Service Committee, presided. In welcoming the people he made special reference to the distinguished visitors and to the secretaries, W. T. Atkin and W. W. Saunders, members of the committee and the women of the Social Service Auxiliary, who had worked so hard to complete preparations for the opening.

Mr. Atkin made brief reference to the cost of the property, £35,000, and stated that accommodation was provided for 25 women.

Speakers were Councillor W. R. Thompson, mayor of Caulfield; Mr. V. J. Doube, M.L.A.; Mr. W. W. Saunders, the president of the Victorian and Tasmanian Conference, and Mr. Will H. Clay, Director of the Social Service Committee.

Mr. Clay then asked Mrs. E. L. Williams to honor the occasion by officially opening the Home. He presented her with a small souvenir and a key which had been donated by our architects, Buchan, Laird, and Buchan, with whom our relations had been of a most friendly nature, and for whom we had the highest appreciation. We owed them our warmest thanks for the special friendly interest they had taken in the work. The women of our auxiliary had a special desire that the opening of the Home should be entrusted to their representative.

The building of 28 rooms, the furnishings and the equipment were excellent in every respect. The property is situated within a few yards of the railway station in the main street on about one and a half acres of land. Lawns had been prepared and trees and shrubs planted, all of which combined to give promise of a beautiful setting. A sum of £200 was contributed in cash and promises. The building was thrown open for inspection and admiration was expressed on all sides. Afternoon tea was provided. Guests were to be admitted without delay.

24th Federal

Sixth Women's Federal

The Sixth Women's Federal Conference was held on Thursday, July 31. The attendances were 700 and 800. Both meetings were presided over by morning devotions and Mrs. R. Greenhalgh the

Mrs. G. Mitchell, Vice-President, extended welcome to and country visitors. Visitors included Dr. Mot Livengood, from India; Miss E. Halliday, from Victoria; Mrs. Trowbridge, from S.A., responded on behalf

Miss Schurmann, the Living Link of the present and spoke on the work at Norseman Mission. She will be the new Living Link when Miss Schurmann retires.

It was unanimously agreed to support an inter-union of churches of Christ.

At the Jubilee Convention held in Canberra for use of women's organisations, as a memorial to the pioneers of our Australian churches will have a share in the future.

Reports were received from all States. The various avenues of service. In two States contact

Miss Betty Fairbanks delighted with four Myra Roper, principal of the University Women's Conference, what it should try to do." She said that education — it should make people thinkers with a real sense of purpose.

In the afternoon opportunity was given to

Mrs. Mitchell spoke appreciatively of Mrs. Williams with flowers and a book.

A wonderful repast at mid-day was provided and served the meal to all present.

At the close of the Afternoon Session after tea, state and country visitors.

This Conference was one that will live long in the memory of so many from different countries gathered together.

The Seventh Conference will be held in Queensland — Mrs. E. W. Potter, President; Mrs. Lade, Vice-President; Geizendanner, Assistant Secretary; Mrs. C. Machin, Treasurer.

Preachers'

With Lygon-st chapel more than three-quarters of the delegates were present. It was an inspiring session, both in fellowship and in teaching. When short, slim John Bairagi stood up to address the Younger Churches raised for the first time in a challenging utterance. Reg Bolduan, with typical fervor, reference was made to the passing of Harry Mann (reference was made to the passing of Harry Mann in brief responses from Ira Paternoster (interstate delegate (U.S.A.), and F. Livengood (missionaries). Followed by interstate delegates at tea, served with solos from Jean Milne, of Bambra-rd. church.

Inaugural

Over 1,000 people packed Lygon-st. chapel for the church grounds for the public inaugural session. Delegates by the Victorian-Tasmanian executive. W. Reeve (Qld.) led devotions. The Federal President, A. Anderson making a brief response. It should be held in Brisbane in 1954, and C. R. Williams' sacrificial leadership. Mr. Williams then Earle, with a book. Delightful singing of two anthems. Mrs. C. G. Taylor, was a feature of the gathering.

(Highlights of reports)

Conference

Annual Conference

held at the South Melbourne Town Hall, Vic., on both morning and afternoon — 700 persons. John Turner. Mrs. J. Wright led the afternoon.

welcomed to the many overseas, interstate, Dominion, Miss Dass, Miss Vawser, and Mrs. Hamilton; and Miss Petherick, from N.Z. [visitors.

men, accompanied by Esther Nuggett, was present. It was decided that Mrs. Arnold should return home to look after her mother.

decided to form a World Conference of Women

last year it was decided to erect a building for the pioneer women of Australia. The women

showed the vast amount of work done in the New Australians is being made.

beautiful solos. The guest speaker was Miss Colledge. Her subject was "Education and its value for the things that really matter of values.

overseas visitors to bring greetings.

John Turner's work as President and presented her

by the Victorian ladies, who also prepared

tea was provided for all overseas, inter-

in the memory of all. Never before have we had a Women's Federal Conference.

island — the following officers were elected: President; Mrs. J. Wright, Secretary; Mrs. [Treasurer.

Session

was filled with preachers of the gospel, this morning. It seemed like the dawn of a new day for Australian brethren — a voice from the East at a gathering. It was a forthright and timely message, made an excellent chairman, while G. J. S.A. (reading), led the devotions. Feeling for S.A. The visitors were represented in four groups, J. Crawford (N.Z.), A. N. Hinrichsen (Victoria), and interspersed with four enjoyable

Session

at the hall, and overflowed into a marquee in which followed a tea, tendered to interstate representatives W. J. Crossman (N.S.W.) and (Principal E. L. Williams, M.A.) welcomed and agreed that the next Federal Conference should be introduced as incoming Federal President. He expressed the brotherhood's thanks for Principal [and presented the "indefatigable secretary," Howard [as by the Brighton-Hampton choir, under [who was also the address from Dr. Patil.

(Continued on p. 369.)

Aborigines Missions Newsletter

Notes by the Federal Secretary, J. K. Robinson.

Successful Beginnings

Mr. and Mrs. G. W. Barnett, who commenced service at Norseman Mission last May, are making their presence felt for good. Their particular sphere is the care of the girls, and in this they are proving most effective. The girls are responding well to their leadership, and are learning to love them. One girl said to Mrs. Barnett: "It's a good job you're nice!" On being asked why that was such a good thing the girl replied: "Oh, well, we prayed that if you weren't nice the boat you were on would sink." So evidently they find them "nice"! Shortness of staff at Norseman had left the girls a little neglected, but now with proper supervision, discipline and care a great improvement is taking place.

New Worker

All who heard of Miss Schurmann's resignation from the Norseman work were dismayed. We could hardly imagine Norseman without Miss Schurmann. However, the resignation was a fact and was not open to re-consideration, because Miss Schurmann felt constrained to return home to care for her mother. She considered this to be the Lord's will for her, and was confident that the same Lord would raise up another worker to take her place. Her faith was justified, for quite unexpectedly to the Board a Mrs. Arnold volunteered for service. After the usual courses of investigation and consideration had been taken Mrs. Arnold was appointed and is now installed at Norseman. At the time of writing Miss Schurmann was about to leave, and a letter from her indicated that Mrs. Arnold showed every promise of being a success in the kitchen and dining room work.

By Air to Adelaide

Esther Nuggett, a graduate of Norseman Mission, is in the employ of Dr. and Mrs. Kirkman, of Norseman. She has developed into a very fine young woman. The doctor and his wife are now en route to South Africa for a holiday, but they left their two young children in Adelaide at the doctor's parents' home, in charge of Esther and Elsie Wagagi, also from Norseman Mission. With splendid human insight Dr. and Mrs. Kirkman decided to send another girl along with Esther, for company. So, early in July, the two girls boarded an A.N.A. aircraft at Guildford Airport, Western Australia, to fly to Adelaide. They had the doctor's children in their care. There was great excitement at Norseman when Esther and Elsie left there in the doctor's car. Esther, with the doctor's kind permission is visiting the Federal Conference and World Convention in the company of Miss Schurmann. Esther Nuggett was, until she graduated from Norseman Mission, supported by the Young Women's Fellowships of Victoria, and now that support goes to Elsie Wagagi.

Bananas and Beans

Carnarvon Mission has been selling its bananas. That seems a very ordinary sort of statement in print, but when it is remembered that years of planning and hard work in the construction of the water scheme, then nursing the young plants through the drought, then saving them in the flood, are the precedents of the harvest, the statement is seen to indicate a very great achievement. Not all the bananas are sold, because the children eat two cases a week. The first six cases yielded £26 and the second six £28. Handling charges amounted to about £11. Beans were bringing a big price on the market at a certain time, and 39 lbs. were sold for 2/5 per lb.

Christian Endeavor Rally

On July 12 a party of Christian Endeavorers from Carnarvon Mission travelled to Geraldton, 265 miles away, to spend the week-end at the

Christian Endeavor Convention organised by the District Union for that part of the country. They went in the Mission truck under the care of Mr. Clapp and Miss Gould. Mr. Clapp was one of the speakers at the Convention.

Engagement

Romance has come into the lives of two of our Carnarvon missionaries. Miss Betty Gould and Mr. Bernie Monk have announced their engagement. All friends will wish them God's richest blessing for the future. They are to be married in Toowoomba, Qld., in November, and will return to service at Carnarvon. Miss Gould desires to be relieved of the kitchen and dining room work after her marriage, so the Board is faced with the necessity of finding a new worker to take her place. If this can be done Miss Gould will then be able to give much needed assistance to Miss Maryin in the kindergarten.

New Generating Plant

The installation of the large 26 H.P. Crossley engine is no small task, and with characteristic thoroughness S. Reeson is making sure that it is properly done. The fly wheel weighs a ton and a half, and Mr. Reeson was able to secure the loan of suitable hoisting gear from the Whaling Station and the Public Works Department. At the time of writing he is engaged in the task of getting the fly wheel and crankshaft into position. The Board is pleased to report that the Western Australian Government paid half the cost of the new plant, viz., £466.

Fitzroy, Melbourne

The building in Gore-st., Fitzroy, owned by the Federal Board, is proving a centre for work among aboriginal people living in Melbourne. A student of the College of the Bible, Glen Iris, F. W. Beale, is in charge of the work along with Doug Nicholls. They are styled co-pastors, and good progress is being made. Regular Sunday evening services are held with an average attendance of 27 to 40, and week-night fellowship gathering is held when both spiritual and social needs are catered for. Attendances are also between 30 and 40. A Sunday School has now been commenced and has encouraging prospects. Sunday mornings are reserved for communion service when such can fittingly be held. Mr. Beale visits among the people and his ministry is bearing fruit.

Mooroopna, Victoria

At Mooroopna we have E. Atkinson, a sincere and devoted Christian aboriginal, laboring among people of his own race who mostly live in wretched dwellings on the flats in a bend of the river bed. He ministers to them in spiritual ways, conducting communion services for about 12 to 15 Christians in a room set apart in one of the huts; a gospel service is held each Sunday evening in the lesser hall of the Mooroopna Mechanics' Institute. A Sunday School is conducted in a special hut set apart for the purpose in the river bed each Sunday afternoon. Bible study and prayer meetings are also held. Mr. Atkinson lives with his wife, son and daughter-in-law in a house in Mooroopna. It was made available by the State Housing Commission of Victoria, who charge £3 per week rent for it. It is evident that the housing of this aboriginal family in this way is a test case to discover how they conduct themselves. We are happy to say that their standard of living is high, and we trust that more native families will be given the opportunity to prove themselves worthy of assimilation into our normal communities instead of being forced to live on the fringe of everything that makes life comfortable and enriching.

