

THE AUSTRALIAN

Christian

NATIONAL WEEKLY REPRESENTING CHURCHES OF CHRIST

BEACONS OF HOPE

OUR ABORIGINES MISSIONS

Light the Way to a Brighter Future
for Our Native People

**ANNUAL
OFFERING**

**FEB. 8
1953**



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THE AUSTRALIAN Christian

NATIONAL WEEKLY REPRESENTING CHURCHES OF CHRIST

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*When soars the soul earth's
clamoring voices cease,
Stilled in the wonder of God's
power and peace.*



Happy are they who, nerved by thee, set out on pilgrimage! When they pass through Weary-glen fountains flow for their refreshing, blessings rain upon them; they are the stronger as they go, till God at last reveals himself in Sion. . . . Let thy love come to my rescue, even as thou hast promised. . . . Thy promise puts life into me. . . . Thy statutes are my songs as I wander through the world.—Ps. 84: 5-7 and Ps. 119: 41, 50, 54 (Moffatt).

"Thy statutes have been my songs in the house of my pilgrimage." Not God's promises, but his requirements, are to be cheerful and cheering songs, not sombre dirges. To many this union of song and duty seems mere incongruity. . . . But in the short, dark night of our pilgrimage there is really nothing else to lift our hearts to song save God's statutes, meaning by them his whole government of the world, not his mere rules, so that no life in it is truly blessed except by the guidance of truth and righteousness.—Dr. Oman.

Eternal Father, who makest all things new, we thank thee for this new year, and all the possibilities that lie before us. We would seek thy guidance in all our ways. We confess before thee the days when we have turned aside, only to find a dead-end to our highest hopes. Help us to walk the highways of thy Spirit unafraid, facing the year with stronger faith and more surrendered life.

Bless those who serve both thee and us among the native peoples of this land. We thank thee for them, and pray that they, and all who serve thee everywhere, may be led from strength to strength, through Jesus Christ our Lord. AMEN.

□

We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial.
We should count time by heart-throbs.
He most lives
Who thinks most, feels the noblest, acts the best.

—P. J. Bailey.

THE AUSTRALIAN CHRISTIAN

Among the Missionaries

The Task They Face

Few people realise the magnitude of the task our missionaries are facing. Some of the salient features of it are:

- The training of young lives in every detail of life, from such things as the simple washing of the face and rudimentary education in personal hygiene and habits, up through school days to adolescence.

- The inculcation of the spiritual values of life and the presentation of the claims of Jesus Christ, followed by training in Christian discipleship.

- The sheer physical hard work and the spiritual drain, which have to be constantly maintained, almost 24 hours a day, for seven days a week.

- The load of responsibility that has to be carried without respite.

- The constant call for self-denial, involving daily consecration of mind and heart, in order to make the choice between inclination and the call of duty.

- Living conditions which are well below those which could be secured in ordinary private life.



Growing Girlhood.

From left to right, Linda Dooler, Sally Darby, Valerie Darby, of Carnarvon Mission, taken on inter-school Sports' Day; Mission truck in background. Sports' costume and hair ribbons were red. Valerie was junior girl sports' champion. All three girls are Christians.

Personnel

Mr. and Mrs. S. H. Reeson continue in charge of the work at Carnarvon. Mr. and Mrs. Clapp are responsible for the care of the boys in their dormitory life, while the girls are under the care of Mr. and Mrs. F. Reeson, who have given over 18 months of voluntary service. Miss H. Martin has the care of 18 little people in the kindergarten. Arthur Davis is a general worker, his profession as a carpenter being particularly valuable. In addition, he helps in the boys' work by having the oversight of 8 or 10 older boys. Bernie Monk is the agriculturalist, and maintains the garden and the banana plantation. Mr. Monk and Betty Gould, who has done such splendid work in the kitchen and dining room, were recently united in marriage. Mrs. Monk desired to be relieved of the dining room work after her marriage, but was willing to carry on until other arrangements could be made. Lillian Nelson arrived from New Zealand in December to succeed Mrs. Monk, but commenced by assisting Miss Martin in the kindergarten until after the building drive, when the change-over can more suitably be made.

At Norseman, Mr. and Mrs. E. H. Park have been at the helm, but are about to relinquish the work, having felt constrained to retire. Mr. and Mrs. F. Felton have charge of the boys, and in April, 1952, Mr. and Mrs. G. W. Barnett were added to the staff to care for the girls. After nearly six years of outstanding service, most of it spent in providing for the "inner man" needs of the mission children, Miss F. Schurmann felt the call to return home to care for her mother, and left the field in June, 1952. The Lord raised up a worker in the person of Mrs. F. Arnold to take Miss Schurmann's place. Mrs. Arnold is a worthy successor.

Needs

More missionaries of the right type are needed, to replace those leaving, and to provide for the expansion of the work. With the erection of new dormitories and the need for more personal relationships with the older children in order to train them aright, and with the great need to ease the burden on the present overworked staff, it is imperative that more missionaries be placed on the fields.

"PRAY YE THEREFORE THE LORD OF THE HARVEST THAT HE WILL SEND FORTH LABORERS INTO HIS HARVEST."

And if we thus pray we are under obligation to provide the wherewithal for the Lord to send them.

THE REASON WHY

Five cogent reasons why the white population of Australia, and Christians in particular, should work for the uplift of the Australian aboriginal people, and their ultimate assimilation into the normal Australian community:

1. *Because they need help.* Apart altogether from the fact that in their natural state they were uncivilised, the advance of our occupation of Australia has robbed the aboriginal race of any resources for helping themselves. Without education how can they be anything else but ignorant? Without hygiene and health services, how can they be anything else but sick and diseased? Without respect and consideration how can they be anything else but degraded and outcaste? He who has that which is essential to the welfare of his fellow man is under bounden duty to take it to him, no matter what the cost.

2. *Because as a nation* we are signatories to the Charter of Human Rights. If it is to have any meaning for us we must express that Charter in our relationships with the under-privileged dark people in our own country.

3. *Because of our own future.* If we don't do something constructive about it the "half-caste" problem will recoil upon our own heads. No nation which has despised and neglected its under-privileged minorities has risen to enduring greatness. It is a social question rather than one of color, and a constructive policy and effort for the uplift of our aboriginal people could well be the saving of the white race in Australia.

4. *Because it is sound economic policy.* There is always a danger to any country that has a large body of people working for low wages while others enjoy economic security. Therefore it would be sheer common sense to remove this economic threat by bringing our native people into the producing categories of our economic structure.

5. *Because it is practical Christianity.* The words of Scripture have a far keener cutting edge on this point than any other scribe: "My brothers, what is the use of anyone declaring he has faith, if he has no deeds to show? Can faith save him? Suppose some brother or sister is ill-clad and short of daily food; if any of you says to them, 'Depart in peace! Get warm, get food,' without supplying their bodily needs, what use is that?" (James 2: 14-16, Moffatt). A Christianity that is theory only will stagnate and belie its own profession. Read also Matthew 25: 31-46, where Christ indicates that the Great Judge will assess our lives by the practical outworking of the faith we professed to hold.

And when it comes to spiritual needs the searching questions of Romans 10: 13-15 strike home with disturbing power: "Everyone who invokes the name of the Lord shall be saved. But how are they to invoke One in whom they do not believe? And how are they to believe in One of whom they have never heard? And how are they ever to hear, without a preacher? And how are men to preach unless they are sent?" (Moffatt's translation).

LET THE ABOVE REASONS DIRECT YOUR GIVING ON SUNDAY, FEBRUARY 8, 1953.



Good Morning!

This bright little lass is Josephine Rose, of Norseman Mission. She was 4 years' old on New Year's Day, and has been at the Mission for two and a half years. She is developing splendidly. For her the Mission is a door of hope to a brighter future than she would otherwise have known. Pray that she and all the children will grow to full Christian maturity by the time they graduate from the Missions.

THE AUSTRALIAN CHRISTIAN

PERSONALITY DEVELOPMENT

There is nothing quite so thrilling or soul-stirring as to witness the upward growth of human personality. To see lives develop from the rough, raw material into patterns of order and beauty is an inspiring experience. It is more satisfying still to have a share in the shaping, and to know that in some small measure we have been agents of redemption in the hands of God.

Recent visits to our Missions at Carnarvon, Norseman and Fitzroy have confirmed the conviction that support of the Mission work in any way is an investment in human life. To see young people who on former visits were not very attractive physically, now clean and nicely dressed because of a pride in their own personal appearance; to find that they have progressed from painful embarrassment when in social company to the stage where they can converse and enter into normal social activity with poise and self-assurance; and above all to sense in them the growth of a spiritual consciousness which can come only through a real and vital acquaintance with spiritual values and motives, makes one ready to praise God for the privilege of having been used in some way to accomplish such results. Such growth of personality is something which can never be adequately revealed in cold statistics, but represents the ultimate in our Mission work.

Modern science has found a way to turn matter into energy. We call it atomic power, and it is a very wonderful thing. More wonderful still is the ability of Christ to change money given to his cause into terms of human personality, provided the gift is wrapped in prayer. Transformed lives will step out of our Missions because God's people prayed and gave of their substance when they heard the call of need.



Progress at Fitzroy

To advance further the work among aboriginal people living in and around Melbourne, and to build upon the foundation laid by Doug. Nicholls, the Federal Board was led to purchase the building in Gore-st., Fitzroy, and also to engage F. Beale as a co-pastor with Mr. Nicholls, who has made his service entirely voluntary to make the appointment easier of maintenance. Mr. Beale, a student at Glen Iris College, has done a splendid work during his first year, and encouraging signs of progress are evident.

Future policy will demand that this work be pressed forward, and the needs of the future as to helpers must be kept in mind. Our Victorian State Committee has guided the work on behalf of the Board, and we much appreciate their efforts.

Although it is stated that the Federal Board has purchased the building, the actual position is that we have paid £200 deposit to the Victorian Properties Corporation, and are paying the remainder of the purchase price of £800 at the rate of 25/- per week. Hence provision has to be made for this expenditure in the budget for the year. Would any individual brother or sister, or a church, or some group, care to liquidate the whole debt?

We praise God for what has been accomplished, and anticipate the future in Fitzroy with confidence in the enabling power of our God.



Bible School group, Fitzroy, Vic.



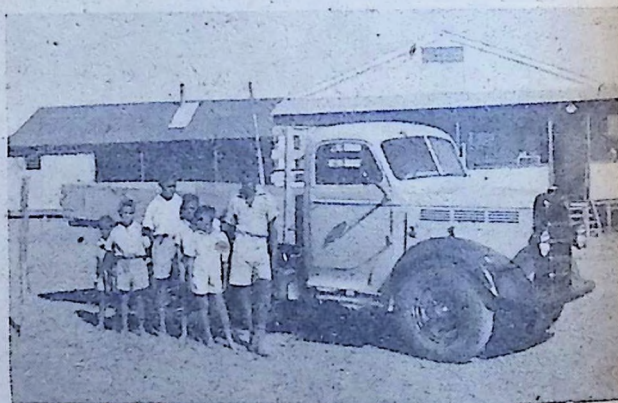
Phyllis and Her Baby

It is a poignant human tragedy that the only way to save a child's life was to separate it from its mother. Phyllis has had seven babies. Five of them are dead because Phyllis could not care for them, and the other two are in the Carnarvon Mission. Phyllis and her husband are wanderers, and don't know how to settle down and build themselves a dwelling place. And even if they knew how and wanted to, the best they would be able to manage would be a poor little shack. The economic and social dice are loaded against them.

Fresh from hospital, Phyllis came to the Mission with her husband Jacob and a two weeks' old baby. She had been told to leave it at the Mission. She wanted to, and she didn't want to. Finally she parted with it as a child parts from a doll it wants to keep, said its name was to be Betty, and went away with her husband. But she had a mother's heart, and she cried for the baby for two days. Yet the baby would almost surely have perished had she been allowed to take it with her, as she has proven herself too unreliable to care for her babies, and also lacks the facilities to do so. We long to be able to help Phyllis and her husband more, but it would be hard to alter their habits of life now. But the baby is saved, and will be trained in the Mission for a better way of life than her parents know. Question: What would have happened had there been no Mission at Carnarvon?

HERE ARE RESULTS

Don't they make you
WANT
to give to
Aborigines Missions?



Efficient Transport

The picture shows the new 30cwt. Bedford truck at Norseman, acquired in March, 1952. It makes the nine mile trip to Norseman twice every school day to carry missionaries' children of school age and some native children to Norseman State School. All stores have to be collected, and all eggs and poultry and other outgoings of the Mission must be delivered. Firewood has to be carted from the bush, and many other needs met. Adequate transport is essential, and this new vehicle replaces an old Dodge utility which, after years of heroic service, had to be pensioned off. The younger children excitedly call this the "Bed-FORD"!



Eyes of Trust

Philip Cadger, of Carnarvon Mission, looks out on the world with the eyes of a baby who is cared for, loved and protected. Nine months' old when the picture was taken, he is another example of a little life born into an unfriendly world but now in safe keeping.

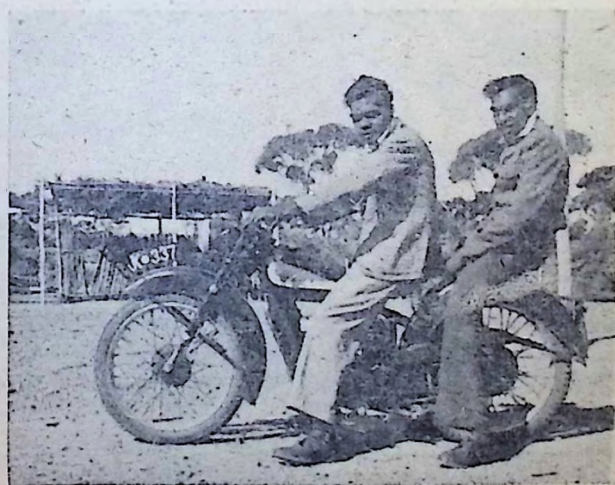


Sports' Champion

Hadley Jones, of Carnarvon Mission, winning the long jump at the inter-school sports. He was senior boy champion, and the Mission School won the shield. In centre, left and right respectively, are A. Davies and B. Monk, two of the missionaries, acting as judges.

Annual Offering

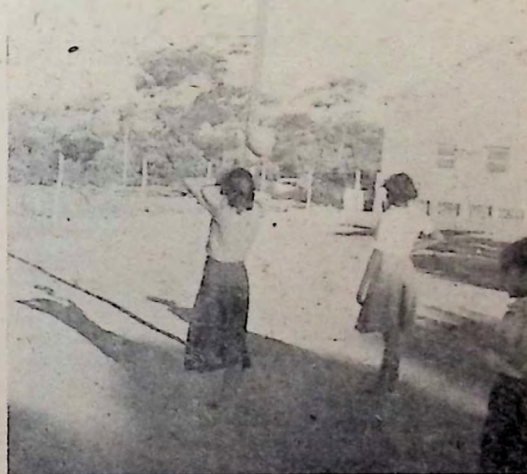
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Two On a Steed

Jock Barton and Ron Wiangi, Norseman Mission, on Jock's motor bike. Both are baptised Christians. Jock works at a motor garage in Norseman, lives at the Mission, where he also helps with odd jobs. He needs the bike for transport to and from work.

January 13, 1953.



Basket Ball at Norseman

Gertie Champion shoots for goal, Janie Sport standing by. Gertie accepted Christ some two years ago, Janie just recently. Miss Millar, the school teacher, has achieved something of a triumph in building up team spirit in sport.

ANOTHER BOLD EFFORT FOR CARNARVON MISSION

An attractive folder prepared by the Federal Aborigines Mission Board tells of the building drive planned for Carnarvon.

In spite of extensive accommodation already at Carnarvon, the need for further buildings is pressing heavily.

For nearly two years we have been compelled to house 38 to 40 girls in two 10-bed dormitories. In some places their beds have only 9in. between. Individual cupboard or clothes hanging space is an impossibility. There is little opportunity for desirable separation of the ages and privacy for older girls. Efficient training and necessary discipline are hampered.

Twenty kindergarten children from two weeks to 7 years are housed in our two first sheds erect-

ed by D. G. Hammer, each only 30ft. by 15ft., low roofed and with few conveniences. Into these are crowded kitchen, dining room, missionaries' bedroom, sleeping space for the 20 baby children, wash troughs, copper and laundry.

The housing of both departments is totally inadequate for immediate needs. It does not approach future needs of the Mission serving such a large district and becoming so popular for the colored Australian people of the area. These people are responding splendidly with their confidence in the Mission activities. They desire their children to receive Christian, social and educational training.

The Native Affairs Department, with sympathetic consent of parents at Onslow, is already asking if we can take 30 more children from that district. They are without reasonable opportunity of care and training, but with our present accommodation this is absolutely out of the question.

Your Federal Aborigines Mission Board has therefore planned two ambitious projects:—

1. A Senior Girls' Dormitory and Living Block

The plan for this building embraces bedroom accommodation for 24, a common lounge room for reading, writing and quiet games, suitable bathing and laundry facilities, a clothes and ironing room, and missionary quarters for either a matron or married couple.

2. A Model Kindergarten U-Shaped Building

This will give ample kitchen and dining room space; three separate bedrooms to house thirty or more kinder-girls, tiny tots and kinder-boys; sick room, two apartments for missionaries in charge; bathing and laundry facilities, and considerable verandah space.

We plan that both buildings will be lined with Dado, plaster walls and ceiling, and neatly finished off. A request for the substantial finance to purchase materials and pay freight costs is receiving favorable consideration from our W.A. Government. The responsibility is then ours to erect the buildings. At least eight times before, voluntary teams have given splendid impetus to the Mission work in our Western State. This effort will be one of the largest and most chal-

lenging. Twenty-five (25) or more men will be needed who can give, as a contribution to the work, three weeks of their time from the day the party leaves Perth. Last time at Carnarvon five brethren paid their own way from Victoria; one enjoyed the work so much he went to a similar effort at Roelands Mission. Another, Arthur Davis, returned to Carnarvon to give voluntary service as a carpenter. He is now a full time missionary in our work. These efforts make thrilling experiences for the volunteers who discover what a magnificent contribution to the whole work their labor provides.

Some tradesmen are essential, such as carpenters, plumbers, an electrician or two; but the work of any handy man willing to throw himself into the job is just as acceptable. While the project is an exhilarating adventure, we go for work, and to work hard. Therefore, the team would be disappointed to find any expecting an easy holiday.

Personnel Plans

On three previous occasions E. A. Chadbourne has taken major responsibility. Firstly, as second-in-charge, then as building organiser of the work. Mr. Chadbourne was again approached for this colossal effort. Without hesitation he replied promptly "Yes." And this time, his son, who is in the building business with him, proposes to come also. They will take their own portable saw bench, drive in their own utility the 1,824 miles there and back from their home district, and if possible, Mrs. Chadbourne will help with the cooking. Few will appreciate fully what acceptance of this call means. But the Board is delighted, because Mr. Chadbourne has amply demonstrated how successfully he can "whizz the buildings up"

with our teams of willing consecrated workers. There are already a dozen other volunteers, including some of our Mission trained Native lads.

D-Day for Perth is Saturday, February 28, 1953, at 7 a.m. As before, we shall make for Northampton the first day, stay overnight, and with an early start under the providence of God arrive at the Mission on Sunday for tea and the evening



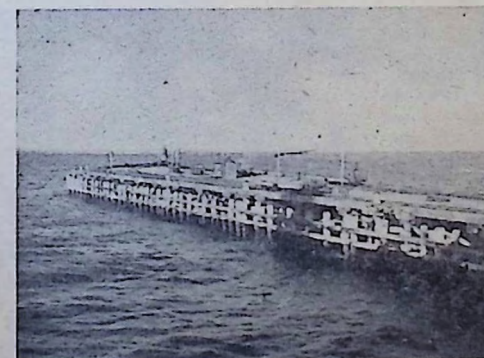
Maston Bell

The passionate and practical concern of Mr. Bell as chairman of the Board has meant much to the development of our work among the aborigines.

service. With preliminary setting-out in advance, the work begins in earnest Monday, March 2. Every effort will be made to have both the buildings occupied before we leave. Return journey enables workers to arrive in Perth on Saturday afternoon, March 21.

An invitation is extended to any brethren desirous of joining the team. An additional vehicle, about 3-5 tons size, will be needed to transport men and equipment.

Aborigines Missions material for this issue has been prepared by the Federal Secretary, J. K. Robinson.



Wool at Carnarvon Jetty

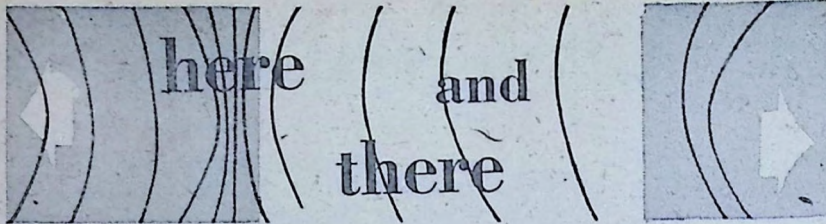
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THE AUSTRALIAN CHRISTIAN



A Stream of Life at Carnarvon

Water flowing in one of the irrigation channels at Carnarvon Mission. Our splendid water scheme supplies 60,000 gallons per day. It means life in every sense of the word—sustenance, cleanliness, health, refreshment. It is also a symbol of the spiritual waters which are nourishing thirsty souls.



This issue was prepared for the press on Dec. 19. News items received later than that date will be included in next week's copy.

T. A. Fergusson will close his ministry at East Ipswich, Qld., on Feb. 1, 1953.

Mr. and Mrs. Bob Lennane, of Belmont church, Vic., have been accepted by the United Aborigines Mission (undenominational) for service at the Gnowangerup Aboriginal Mission, W.A. With their family they move to this station early in 1953.

At their annual Christmas treat given to the State School children, the War-ragul Sate School Mothers' Committee presented a copy of the New Testament to every child in the school—543 in all. This was in addition to the usual Christmas gift given to the scholars. One little girl was heard to say, "Oh, this has got the story of Jesus in it; now I'll be able to read it for myself without having to borrow my sister's."

We ask readers to note that, as from this issue, Death and In Memoriam notices will not be printed with a verse, as has been previous custom. This move is made necessary by pressures on our space, and the desire to avoid raising the rates for these advertisements.

The appointment of Lt.-Col. Muriel Booth-Tucker, younger daughter of the late Commissioner Booth-Tucker, to be Leader of the Salvation Army's work in Madras and the Telegu territory of India, is a reminder that it is just seventy years since "Fakir Singh," as her father was known, launched the first missionary work of the Army in India. Colonel Muriel, a grand-daughter of William Booth, will have the oversight of hundreds of mission stations as well as hospitals, boarding schools, land colonies, and social operations in the City of Madras itself.

D. Ross, secretary of Kyneton church, Vic., for past twenty-two years, was presented with a handsome gift on Nov. 9. Mr. Ross has been several weeks in the Kyneton district hospital. At a farewell social on 22nd, R. Patterson, student preacher for two years, was presented with a half dinner set, and other gifts. C. S. Bingham was elected secretary of church at annual meeting. Appreciated addresses recently have been given by J. K. Martin (Bendigo), G. Goudle and C. Bingham.

There were splendid attendances at the 86th anniversary of the church at Bendigo, Vic., on Dec. 7 last. J. E. Searle (Preston) was guest speaker. The choir sang at both services, with Keith Lacy as morning soloist. The birthday offering exceeded the aim of £150, the total of £155/14/7 being received for the day, besides a good offering for current expenses. A portable communion set, in silver, was dedicated in honor of the late Agnes McKenzie. Visitors for the day included Mr. Taylor (Moorooduc), Mr. Hands (Bentleigh), Mr. and Mrs. Munro and Lexia Munro and Mr. Freemantle (Dunolly). 116 broke bread for the day. A bus load of young people and three car-loads of adults journeyed to Daylesford on Dec. 6 for the annual youth outing.

The Church of South India completed on Sept. 27, 1952, five years of existence. The three Churches—Methodist, Presbyterian and Anglican—which came together then, are together to-day, and with them the North Tamil Church, which entered into fellowship in 1950. There are 14 dioceses in the Church of South India, and over a million members.

North Essendon church, Vic., reports steady progress being maintained. At crowded gospel meeting on 14th, Y.P. assisted. Feature was stable scene, built on platform, portraying birth of our Lord. Christmas tree for kinder and cradle roll on 13th was most successful. A magnificent array of toys all made by Christian Men's Association was much appreciated. Amount raised for Youth Memorial Hall during 1952 has reached approximately £970, including one large private donation, and £80 from Y.W.F.

Bishop Otto Dibelius, who has maintained a strong Christian leadership in Berlin, despite the difficulties of that partitioned city, was to have flown to Moscow for a ten-day visit, beginning from Dec. 6. Scarcely, however, had the official invitation reached him, than a wire followed, cancelling his visit at the last moment, on the grounds that Patriarch Alexei, of the Russian Orthodox Church, had fallen ill, and would be unable to receive him.

At East Preston church, Vic., Y.W.F. and C.M.S. have enjoyed special functions, bringing year's work to close. Nurses' choir under C. Gadge sang challenging messages on Dec. 7. Robert Edgar was speaker, and after service a

happy time of fellowship was enjoyed at the manse. W. Newham was speaker at happy youth tea recently, when Explorer boys were invited. Boys and girls combined on 14th, when club champions were presented with awards, and others received special prizes for club work. Kinder staff worked hard to provide a happy afternoon for children on 14th. Parents expressed appreciation for year's service rendered by teachers.

Through the W.C.C. Scholarship Exchange 122 students from 23 countries are engaged in additional training abroad for the academic year 1952-53. The aim is not so much to make specialists as to strengthen the work and enrich the common life of the Churches through the experiences abroad of future pastors, leaders and church workers. During October, 1952, the total of students who have benefited by this exchange passed the thousand mark.

Christmas parties were happy features in the work of Gympie, Qld., church, and the other circuit churches of Car-rington Estate and Monkland. Mr. Mansfield (Qld., sec. C.I.M.) was an appreciated visiting speaker, while Elsie Collins (Auburn, N.S.W.) and Ron Marler (Rocklea) were welcome visitors. A sale of goods at Monkland on Dec. 9 raised £40 towards the cost of renovating the kinder room. Gympie and Monkland held a combined gospel service on Dec. 7.

1953 plans for Glenelg church, S.A., include a Mission with M. D. Williams, of Long Plains.



Something Worth Seeing

During the early part of December, assisted by Rita Roberts (Auntie Rita) and her Holden, I have travelled north and south, east and west, in all contacting nigh a thousand beautiful bright girls, all in their "teens" and led by energetic devoted young women. We travelled as far as Ballarat, arriving home in the wee hours of the morning. Rallies were held at Oakleigh, Ballarat, Moreland, Blackburn, Balwyn, South Yarra, Hampton, Cheltenham, Footscray.

These gatherings of young folk presented the most inspiring sight I have seen for many years, and I hope the churches will be fully alive to their great opportunity.

We owe a great debt of gratitude to the talented young women who lead our young girls. To be greeted as "Uncle Charlie" and to receive thousands of gifts for the children in our hospitals was something that deeply moved me. God bless our "Good Companions" and their leaders. Arise O Church of Christ and use your golden opportunity.—Chas. Young, Vic. (Hospital Chaplain).



WHY HAVE A RELIGION?

A good number of mad people have been by way of thinking that a religious person is slightly demented. They tell you that Y is religious in the same hushed warning voice in which they whisper that X has fits. There has also been a mood to discard religion in the same way as you give up riding a child's tricycle, or wearing a red flannel chest protector.

One reason for this is a misunderstanding of what religion is. Christ came to be a doorway to a full and joyous life, but, unfortunately, his religion has often been falsely taught as a series of negative commands. A doorway to discovery has been made into a cage; light has been turned into wire netting. There are also many who think that religion is magic. You attend a choral Eucharist, and, in some queer way, you think your sins have been cancelled. Or you sing three hymns and a hard chant, and listen to a sermon like a moral loofah, and you think that it somehow pleases God. So men and women throw away

religion as they might throw away a witch doctor's outfit of pounded snake and dried frog.

But, of course, true religion is an attempt to answer the deepest questions in life. Great religion is, amongst other things, great philosophy. It asks what life means. Is life a progress, has it a purpose? Is there a Power above us who cares or is life a vast, insane fun-fair? Then there are the facts of sorrow and of death. Eventually these two knock imperiously at every door, and everything depends on whether they conquer us or not. We may say, as the sombre Greek tragedies said, that we are simply playthings in the hands of jealous, stupid gods. We may say that our life has no more meaning than has the life of a greenfly on a rose. Or we may say that we are pilgrims to high destiny and that sorrow and death are rivers to be breasted through with Mr. Standfast.

We can say that, when a man or woman feels remorse, they have seen

the shining of the Divine Law, that they are turning from the far country to the open doors of the divine forgiveness. Or we can say that the whole story of the Prodigal Son is a mare's nest, that we are surrounded by a vast indifference, and that the Father and the Father's House are non-existent. We can say that service, and friendship and love are the keys to the understanding of the universe, or that they are only a desire for attention or praise or, as one ghastly mind puts it, simply "lust on parade."

These are the big questions which all religions seek to answer. If they are not answered, life is as meaningful as a game of football with no ball. If they are answered with cheap shallowness, life is as good as a meal of sawdust. If they are answered with depth (and all the world craves for their answering), you have cleared the sand and uncovered wells of living water for travellers coming after you.—McEwan Lawson.

Frontiers of **UNITY**

R.S.V.

On Tuesday night, Sept. 30, 1952, at least a million and a half people across the U.S.A. gathered for community services of thanksgiving and dedication 'or their Christian heritage in the Word of God.

The occasion was the publication of the new Revised Standard Version of the Bible.

More than 3,400 community services were held throughout the United States and Canada. There were 16,000 at a mass service in Pittsburgh. At the national observance in Washington, D.C., 8,000 people, including U.S. officials, leaders of 45 Protestant and Orthodox communions and members of the international diplomatic corps, attended ceremonies at which the Revised Standard Version was used for the first time in public worship.

"Never before in Protestant history have so many people gathered together in local inter-church observance at one time for a single purpose."

The Revised Standard Version of the New Testament was published in 1946, and since then 2,000,000 copies have been sold. The publishers prepared for an un-

precedented printing of nearly 1,000,000 volumes of complete Bibles and Old Testaments. By the time Bible observances were held, advance orders alone totalled a million volumes.

The Roman Catholic Church in America took advantage of the public attention being given to the R.S.V. by announcing that eight books—Genesis to Ruth—had been completed in the new translation of the Douay Bible now being made by Catholic scholars.

It is providential that the new commentary on the Bible, *The Interpreter's Bible*, is appearing at the same time as the publication of the complete Revised Standard Version. The commentary carries the text of the King James Version and the R.S.V. The first three volumes have appeared, in the following order: VII, General Articles on the New Testament, Matthew, Mark; VIII, Luke, John; I, General Articles on the Bible and the Old Testament, Genesis, Exodus.

I have used the R.S.V. of the New Testament many times in public worship, and prefer it to all others. My own three volumes of *The Interpreter's*

Bible have arrived, and I made good use of them in preaching last month on "The Authority of the Bible," "Interpreting the Bible," and "Translating the Bible." I am going to preach on the Gospel of John from January to the end of April.

I was prompted to include the above personal details because of a claim in *The Christian Century* that the publication of the R.S.V. and *The Interpreter's Bible* would undoubtedly lead to a "revival of the kind of preaching which directly expounds the message of biblical texts, passages and books."

—Contributed by R. W. Graham for the Federal Committee for the Promotion of Christian Union.



The Religious News Service (New York) announces that the Japanese who led the attack on Pearl Harbour now plans to take missionary training in U.S.A., and then return as an evangelist to his own people. He is Captain Mitsuo Fuchida, who was converted through an American missionary.

MISSIONARY NEWS



(Notes supplied by A. Anderson,
Fed. F.M. Secretary.)

Mr. Colin Thomas, working in some of the villages in the Shrigonda area, tells some interesting incidents.

Literacy Schools

"It seemed to us that the Lord led us here at this very time. Until rain came, work in the fields for both men and women was almost at a standstill, and days and nights were free for us to teach. Monday morning saw the commencement of our literacy school. The day commenced with our Indian preacher leading in a time of Bible study and prayer. This daily hour spent, through the time of our stay, proved to be a blessing to us all. The word of God was taught in a simple and very definite way, and we feel sure that this was a time of real building up in the things of God. After breakfast, armed with books, slates and pencils, we went into the family farm-house, and there, taking the individual adult members of the household who could not read, we commenced on what did not prove to be an easy task, that of teaching them to read and write.

"One of our students was the mother of seven children, and for her disturbances were necessarily sometimes numerous. Some days the way was harder than others, and she would say, 'My head is so thick. I cannot remember,' and then she would try again, her face lighting up with joy at the thought of one day being able to read. 'The entrance of thy words giveth light.'

"Besides six or seven at Takli, we have now about twelve people being taught to read, and some reading after one month's effort. There are eight or nine who attend the midday Bible class and worship service, where the Scriptures are being taught daily. These are for the most part our Christian group, or those who can be gathered together at this difficult famine time.

Famine Conditions

"The people are making a valiant effort to save their bullocks and cows. Men go out all night with the bullocks to let them feed on what they can get in the hills and in the morning bring them back to work the moat in order to draw water for the crop. There is a test of endurance on, and the big question is—will the bullocks last out until the crops come in and they get fodder?

"The number of cattle is less every day, and the folk at Takli have lost more than at Bhoose. The price of beef was down to about three pence a pound, and the mahars are eating much dead meat these days. We see folk carting away great loads of meat from the out-caste wadas every morning. There is not a blade of grass anywhere except in the water courses, and where land can be irrigated.

"In the midst of this strenuous fight for their existence, and existence of their

animals, we are seeking to teach them something of God's Word, lead many nearer to Christ and strengthen their faith."

Six Months' Finances

Our last financial review brought the figures to near the end of November. Our estimate of a slight increase to the end of November was correct—the actual amount was £187. As we near the end of the year, it would appear that the giving of the States will maintain some increase. Last year in December, £1,200 was received from the Islands, and our total for General Income could still lag behind several hundred pounds. Because of high costs and recurring unexpected increases, the position is by no means secure. Our thanks are expressed to the brotherhood for their constant loyalty and prayer.

In 1970



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BRUCE BURN takes a look at some

FIGURES IN WAX

It was a long queue. Nevertheless, I took my position in it, and finally entered the building. Unable to visit the famous London Waxworks, I spent a very profitable (?) hour or so in its counterpart at Blackpool. The famous, the infamous, the short and the tall, the living and the dead, the young and the old are all portrayed. It was rather breath-taking and confusing, being thrust into the midst of so much history that was, so much that still is, and some that was yet to be—for then the Labor Party Conference had not met, as one critic said, near the sands of Morecambe, and Nye Bevan still had to cause rather a stir by some of his statements. But, there was his profile in wax, exhibit number ninety-one in the Grand Hall, suitably supported by figures of Herbert Morrison and Hugh Gaitskill. I wondered by what formula those in charge had arranged the politicians near to the poets, Kipling, Burns and Scott, while in between PC 49 and the Beef-eater (who was on the other side of Kipling) stood the Duke and Duchess of Windsor!

Only Wax Impressions?

As I wandered through that place and saw those representations of people whom I had never met in the flesh, I was reminded very forcibly of one or two things. From Royalty to Rabbi, from sportsman to saint, from Pope to prisoner, through to torture chamber and to that Upper Chamber where the Last Supper was held, these wax figures were only wax after all—they had only taken the outer impressions of those people they represented. It could not be otherwise with them. But it can be with us. Personally, we may easily degenerate into mere wax impressions, so realistic to the eye, but so devoid of life, even when we may still claim to be representatives of the Living Lord.

Fire's Essential Part

It is Thomas Merton in *Seeds of Contemplation* who delves deeply and touches the heart of the matter when he suggests that our "souls are like wax waiting for a seal. By themselves they have no special identity. Their destiny is to be softened and prepared in this life, by God's will, to receive, at their death, the seal of their own degree of likeness to God in Christ. And this is what it means, among other things, to be judged by Christ." He continues: "The wax that has melted in God's will can easily receive the stamp of its identity, the truth of what it was meant to be. But the wax that is hard and dry and brittle and without love will not take the seal: for the seal, falling upon it, grinds it to powder."

He concludes his statement: "Therefore, if you spend your life trying to escape from the fire that is meant to soften and prepare you to become your true self, and if you try to keep your substance from melting in the fire—as if your true identity were to be hard wax—the seal will fall upon you at last and crush you. You will not be able to take your own true name and countenance, and you will be destroyed by the event that was meant to be your fulfilment."

These "figures in wax" and Merton's "figure in words" enlighten, to my mind, that rather difficult—at first sight, anyway—word of our Master when he said that "whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder."

It is ours to receive the impression of our true life from Jesus Christ the Lord; to be responsive to his will, warm in our loyalty and devotion to his person and his Kingdom; otherwise like a seal falling upon some dead hard wax, we will bear no impression, but be shattered under his final impact and the judgment of the Kingdom—mere dust.

To reverse the picture, and the question: what would come forth out of any fire into which we might be asked to cast our treasure, if we followed the example of the children of Israel, when Moses was told by Aaron "there came out this calf"? That golden calf was a projection of the desires of the people and they had their reward. Modern church people are in a greater danger still. The gods we sometimes manufacture are much more like ourselves than ever that calf could represent our true aspirations. Any Christian who throws into the fire of his religion only second bests and cast-offs in matters of time, talent and treasure is helping de-Christianise or paganise the world, not to make that world Christian. Those attitudes and motives which he pursues will have a chain reaction for good or for evil, in his generation or some other. To rid the world of false gods, false Messiahs, each of us must take our own true nature from him who made us, so that the seal falling upon us will not be to our destruction, but to our salvation and the saving of the world.

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IN MEMORIAM.

BUCKINGHAM.—Cherished memories of our beloved eldest son, Edward Marcel (Ted), passed away, result of accident, Jan. 11, 1933, aged 22 years 10 months (late Malakoff Street, St. Kilda). ("Bangalore," Emma Street, Caulfield, Vic.).

PATERSON (nee Foster).—Treasured memories of our dearly loved only daughter and sister Nessie, called to higher service, Jan. 5, 1941. Inserted by her loving mother, father, brother Jack, and sister-in-law, Elva.

RUBY WEDDING.

HANCOCK—HAYWOOD. — Al and Fred. have much pleasure announcing the 40th anniversary of their wedding on Dec. 24, 1912, by Ethelbert Davis, of Sydney. Fred (eldest son of late James Henry and Isabella Hancock, stepson of late Charles Moody Hulbert) to Al. (second daughter of late Emily and John Haywood, late of Power St., Hawthorn, and stepdaughter of Alice Haywood, of Burke Rd., East Malvern). We are grateful to God for his many favors.

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Challenge at Euston

The writer was privileged to visit Euston, Vic., as speaker for the B.S. anniversary, Dec. 7. A very fine piece of work is being done by Messrs. McGregor and Podd, along with their wives, in conducting this school. Over 40 are enrolled. On the anniversary day, an afternoon meeting was held, with over 50 present. The scholars and some of the parents stayed for tea, and after a happy time of fellowship, 50 were again present at the gospel service, at the close of which one girl made the good confession. Opportunity was taken over the week-end to visit around the district, and there are over a dozen members in and around Robin Vale, with others in outlying districts.

The time has come for a forward move in this area. If it is not taken now, it may be lost. The brethren are most anxious that ground be purchased for the erection of a building at a later date. Robin Vale is a growing area, with a future assured, and will become a large centre. The little group meeting for the breaking of bread at Euston should be encouraged. Sites were inspected, and even though land is dear, we must go ahead.

If there are some brethren who are interested in the outreaching of our plea, and would care to send donations, they would be gladly accepted. Both Sunraysia and Swan Hill District Conferences are interested in this area, and feed that we must be in this area. They are also prepared to help as far as possible. Robin Vale-Euston can become a vital link between Mildura and Swan Hill district churches.—R. A. Banks (Swan Hill).



"New Heights Ahead"

Warragul, Vic., Campaign

Under the slogan "New Heights in November," the Warragul church launched a campaign on November 2 in an effort to reach new heights in every phase of church activity, as well as personal consecration.

It commenced with an "Every Member Present Service," with over 80 present, and a Parents' and Children's Service at night, at which two young girls made the good confession. On the following Sunday night an "Auxiliaries" service was held, with the representatives of the church auxiliaries assisting, and during this service six young people were baptised.

The central part of the campaign was a fortnight of evangelistic effort led by D. D. Stewart (Emerald). After-school Happy Hours for girls and boys were conducted by Mr. Stewart and Mr.

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Quayle from Nov. 11 to 14, with an average attendance of 110. A Bible School Happy Hour was held on 16th, and one young girl responded to the invitation presented by Mr. Stewart.

Mr. Stewart led the church in visitation evangelism from 11th to 14th, and visitors were encouraged by the reception given in the various homes. A week of evangelistic meetings was held from 16th to 23rd, with Mr. Stewart as Missioner, and as a result a married man and a youth confessed their faith in Christ on the closing night of the Mission. Religious sound films were screened each night. Attendance throughout was well maintained, with 103 present on the last night. At the close of the final service, C. W. Pedersen expressed appreciation to Mr. Stewart and others who had assisted in the Mission. The Thank-Offering of £35 covered the Mission expenses.

The November Campaign closed with well-attended services on 30th, and a record annual brotherhood offering, which has now reached almost £100. Three years ago the annual offering for brotherhood departments was only £50. In addition to this offering the Ladies' Guild have added £35 for Home and Overseas Missions. The B.S. reported a record attendance of 91 on the same day.

The church rejoices in these achievements, and looks forward to continued blessing in service.—V. Quayle.

*"Love's Sacred
Recalling"*

J. E. Webb, of South Australia, was asked to review the new manual recently edited by W. R. Hibburt. His response, however, was a recommendation.

To Those Who Preside at the Lord's Table.

Dear Brethren,

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176 HIGH ST., NORTHCOTE. JW 3333

*Association with Churches of Christ
enables sympathetic and understanding
service in all suburbs.*