

THE AUSTRALIAN

# Christian

NATIONAL WEEKLY REPRESENTING CHURCHES OF CHRIST

## FRUITAGE

By all the laws of cause and effect, in all that faith that God answers prayer, eight years under the atmosphere and

training of a Christian Mission should produce a satisfactory harvest of spiritual, mental and physical develop-



ment in a boy. Sonny Graham, whose picture appears on this page, proves that such is the case.

Sonny has a splendid physique, and is ready to use his strength in activities that call for it, whether work or play. He is in the 8th standard at Norseman High School, standing 12th in a class of 28, all the others being white boys among whom he is very popular. He is a sincere Christian, having given his heart to Christ during 1953. He is still resident in the Mission where his influence is a help to the other boys, as at the age of 16 he is the oldest and biggest of them all.

Sonny Graham is a representative of the growing number of young people of our native race who are proving the worth of our Missionary venture among them—a venture worthy of the faith, prayers and financial support of Australian churches of Christ.

**ANNUAL OFFERING FOR ABORIGINES, SUNDAY, FEBRUARY 6, 1955**

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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.



Not that I have already won the prize, already reached fulfilment. I only press on, in hope of winning the mastery, as Christ Jesus has won the mastery over me. No, brethren, I do not claim to have the mastery already, but this at least I do; forgetting what I have left behind, intent on what lies before me, I press on with the goal in view, eager for the prize, God's heavenly summons in Christ Jesus. All of us who are fully grounded must be of this mind, and God will make it known to you, if you are of a different mind at present. Meanwhile, let us all be of the same mind, all follow the same rule, according to the progress we have made.—Phil. 3: 12-16 (Knox).

Some do not greet the New Year with a smile. It offers nothing but pain of body or anxiety of mind. The sky is full of cloud—cloud without the edge of silver, cloud that overwhelms . . . Things have been thoroughly disappointing, friends have failed, health is undermined, dreams have not come true, nothing that life promised has been fulfilled. They have grown bitter with the years — cross with their fellows, with life, with God. To bring the customary soothing syrup that others have a hard lot, that trial is good or may be good for us, that God cares and we must pray for faith to believe it, that they must make the best of it, knowing there is a rest that remaineth, only irritates and so often sounds cheap, insulting, unreal in the presence of a mass, a thick, heavy mass, of pain . . . I write from my pain to yours, because my religion has brought me God where I most needed him and least deserved him, giving me beauty for ashes, the oil of gladness for mourning, and the garment of praise for the spirit of heaviness . . . With God there need be no waste, not even at the point where we have wasted . . . Take your experience—it may be a sense of limitation, of waste, it may be a massive lump of bodily pain, it may be an utterly broken life—take it, my friend, and offer it up to God in prayer daily—or hourly, if hourly you feel its weight and cruel jar.—A. E. Whitham.

Mine eyes are ever toward the Lord.  
—Psalmist.

THE AUSTRALIAN CHRISTIAN

# NEEDS FOR THE FUTURE

## Prayer

The Mission work needs the prayers of the whole Australian brotherhood. Back behind all our other needs is that the Lord's people will undergird the whole missionary venture with prayer.

The children in our Missions, those who have left the Missions, and the whole native race need our prayers. There are so many barriers to the grace of God. Age-old customs, inherited habits of life, elemental passions, racial bitterness (which is tragically strong), ignorance, fear and sheer physical destitution, are very real enemies. The fight is hard for those who go forth from the Missions to make their ways in life, for temptations abound, having their sources in both the native relationships and the white community.

Our missionaries need our prayers. Their tasks are heavy and the drain on their spiritual resources is exacting. They need constant wisdom and spiritual alertness because their attitudes and actions in the many situations which arise so suddenly day by day affect for good or evil the lives of those to whom they minister. The unrehearsed conversation, the informal action, even the expression of the face and the tone of the voice, are quickly noted and interpreted by the native people. The missionaries are our representatives, so let us throw up around them a mighty rampart of prayer.

Pray that God will send forth his chosen servants into his work. Pray that the Federal Board and State Committees will be given wisdom, vision and resolution in the discharge of their responsibilities. Pray that the material needs of the Missions will be supplied.

## Staff

It is difficult to be specific, in a strictly business sense, about the staffing of our Missions, chiefly because the actual circumstances vary from time to time. For instance, some people have the ability so to organise their time, energies and resources that they can put through work that with other people might require two workers. Hence the coming of a new missionary or two to a field might alter the whole general circumstances. Some have found themselves unequal to the particular position for which they were engaged, but have proven valuable missionaries in another type of work. Some cannot "team up" with certain fellow workers, but can with others. But the Lord knows the needs of the work, and our best hope is to pray that the Lord of the harvest will send forth his laborers.

However, as we see the position in our human judgment at the time of writing, the combined needs of our Missions for staff are: two married couples for boys' dormitory work, a man to take charge of a garden, at least one nurse and another single lady (or two nurses), a lady to take charge of kitchen and dining room. Dormitory work can most effectively be done by middle-aged people with no heavy family responsibilities, but the Lord is able to use a vast variety of personalities, provided all serve him for love's sake.

The statement of these needs is given in the hope that they

might prove a lead to any "whose hearts the Lord hath touched" with a call to service.

## Material Needs

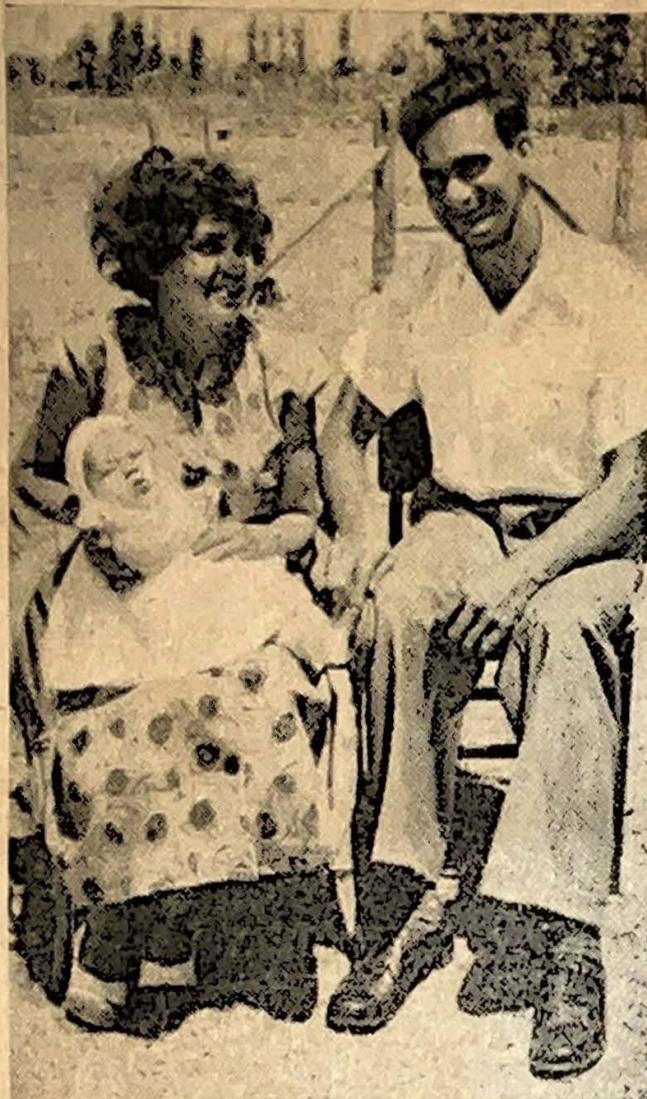
The admission in rapid succession of seven babies to Norseman Mission necessitates the provision of better premises for them and for those who are caring for them. An urgent necessity is an enlargement and improvement of the kitchen and dining room at Norseman, also the provision of a store room and office for the superintendent. The provision of necessary new motor vehicles for Carnarvon involved the Board in considerable expense. It is essential that septic tank sewerage be installed throughout both Missions. With the children growing up and entering the higher classes at school greater expenditure is necessary for school books and requisites. Equipment such as washing machines, tools, domestic utensils, furniture, refrigerators and so on, is in constant need of upkeep and replacement. If we pray the Lord to send out more workers we must also consecrate our substance to him so that the workers may be adequately supported.



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BRETHREN, PRAY AND GIVE THAT THE NEEDS MAY BE SUPPLIED. ANNUAL OFFERING FOR ABORIGINES MISSIONS IS TO BE MADE IN ALL OUR CHURCHES ON SUNDAY, FEBRUARY 6 1955.

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## One Year Later...

Mr. and Mrs. Bob  
Chitty  
(nee Violet Foley)  
and baby.

Violet's hair looks a bit  
wind-swept, but it's a  
natural one. Picture  
was taken after morn-  
ing service one Sunday  
early in November at  
Carnarvon.

In the special Aborigines Mis-  
sion number of this journal on  
Jan. 12, 1954, we featured a re-  
port of the wedding of Violet  
Foley and Bob Chitty. They had  
then been married one year,  
and were living in Carnarvon,  
Bob being employed on a ban-  
ana plantation.

Now, after two years of mar-  
ried life, Bob is still at the  
same place of employment, and  
is highly regarded by his em-  
ployer. They have a baby son,  
and although Violet was very  
ill during her confinement she  
is well again now and happy in  
the joys of young motherhood.  
They attend the Mission for  
Sunday services whenever possi-  
ble, and are living in a way  
which brings credit to the Mis-  
sion training they received.

## A Refuge in Time of Storm

Rita Madeline  
Oakley.

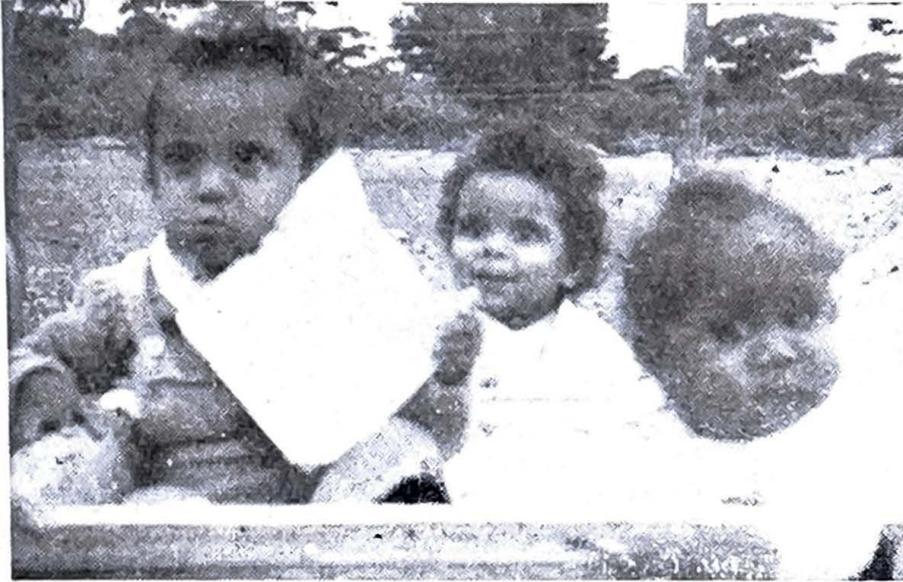
Rita Madeline Oakley was in  
no sense a camp native. She  
had been brought up by her  
half-caste parents in a fairly  
well-ordered family life, but the  
mother died. The children were  
domiciled in different homes.  
Rita lived in Carnarvon, but one  
night at a dance hall in the  
town tragedy almost overtook  
her. She was made drunk and  
found in that condition near a  
fence. In the court case which  
followed she was committed, at  
the age of 14, to Carnarvon  
Mission, where she soon settled  
down happily. It was not long  
before she gave her life to  
Christ, and has grown into  
Christian young womanhood.  
Under the terms of her commit-  
ment she must stay at the Mis-  
sion until she is 18, which she  
is most happy to do. Her father  
is thankful for the rescue of  
his daughter. Rita is now 17½,  
and the Mission can truly pre-  
sent her as a brand plucked  
from the burning.



# What Did You Say?

From left to right in the accompanying picture Edward Dimer, Phyllis McKenzie and Leslie Maher, of the Norseman Mission, reflect various reactions to the presence of a visitor.

Mukinbudin, about 200 miles from Perth, had taken Leslie into her care because he was not being cared for properly by his parents, and would have died. She contacted some of our



Edward Dimer was admitted to the Mission when only a few weeks old. He had crooked feet, which were immediately put under medical care. His mother was for a long time unwilling to agree to commit him to the Mission completely, but has now done so. He is now aged 2½ and his feet are slowly but surely becoming normal.

Phyllis, now three years old, was also a tiny baby when she entered the Mission. She is a bright, intelligent child, a tribute to the loving care of the missionaries. Her mother is a T.B. patient in Woorloo Sanatorium and is visited by the team of church of Christ visitors who visit there each month. Both the parents are grateful for the help given by the Mission.

Leslie Maher was eight weeks old when he arrived at the Mission. A Bush Nursing Sister in

church people there, who in turn contacted the Federal Board. It so happened that one of our missionaries, Miss Wells, was returning to Norseman with Edward and Phyllis, having brought Edward to Perth for specialist treatment to his feet. Arrangements were made for our Mukinbudin folk to meet the train with Leslie at Merredin, 160 miles from Perth, which the train reaches at midnight, and Leslie was handed to Miss Wells through the train window in a cardboard carton, a poor, undernourished mite of humanity. Our Mukinbudin church ladies made a complete layette for him. In the picture he is nine months old and looks anything but underfed!

It can be said with certainty that entrance into the Mission was a physical salvation for each of these children. Pray that it may prove a spiritual one also, and give liberally that

we shall always have the establishments and resources to save many more such children.

## *A Little Girl with a Little Curl*

Bernice Bandry, of Norseman Mission, is not really posing to illustrate the famous rhyme about the little girl with the curl "down the middle of her forehead," but she was certainly "very, very good" when the picture was taken, if her smile counts for anything. It's a real "Mission" smile, revealing the inner contentment that comes from years under Christian discipline and atmosphere. Bernice was two years old when she was left at the Mission by her mother. She is now 8½, and her life has been very different



from what it would have been had there been no Mission to care for her. She has a younger sister, Beverley, also in the Mission. Pray that the Lord will undertake for these two little ones, and direct the missionaries in the care and training given them. Give liberally that the Mission will always be there to give home, shelter and Christian training.

# "From Protection to Welfare"

(A Brief Digest of an address by the Hon. Paul Hasluck, M.P., Minister for Territories.)

For many years Australians spoke about the protection of aborigines more often than they spoke about their welfare. This idea of protection was adopted very shortly after settlement began in Australia, when it was seen that colonisation was having ill effects on the aboriginal inhabitants of the land. At first, the protection of the aborigines was allied, for a comparatively brief period, with some hope and intention that the aborigines might also be helped by us to adjust themselves to the new conditions. This brief period of optimism soon gave place to a sadder prospect, that injury to the aborigines was inevitable and that they were so backward that they would not respond to the chance of benefiting from the coming of civilisation. The aborigines began to die out, the victims of disease more often than of violence, and came to be regarded as a low and degraded people, who evoked pity from some and contempt from others.

Mostly, the natives were protected simply because they were weak and ill-used. Some persons brought a warmer element to the idea of protection, being genuinely fond of the aborigines and recognising them as useful and, in the case of missionaries, recognising them as being also God's children. This element however, should not be exaggerated. One of the most striking changes in the first century might be traced in the way in which missionary effort lost its original hope and often became only a work of kindness rather than one of faith.

In general, the purpose of protection was humanitarian but, as a policy, it expressed despair for their future and a rejection

of the possibility of doing anything better. The policy was put into effect by a large body of special legislation, which raised prohibitions against the white people in their conduct towards the aborigines and also placed restrictions on the aborigines.

The administration of a system of protection led to the creation of reserves and settlements (segregation).

## 100 Years of "Protection"

The period of protection lasted for something over a century and, during the hundred years, great changes in the condition of the aborigines occurred. Under protection, their numbers still declined, the half-caste appeared as a very significant numerical group, the pressure of the surrounding white community was always increasing, and very little change appeared in the inability of the colored people to adjust themselves to the new conditions or to make themselves acceptable to the white community.

Experience has shown that protection was not enough and while protection was necessary and in certain circumstances it had useful effects, those circumstances were usually of a temporary kind. Protection usually had only a temporary value. Moreover, protection implied separateness. The problems of social adjustment and race relations are problems of "coming together," and they can never be overcome by adopting the methods of "keeping apart."

The working out of the system of protection during a century reached different conclusions in the various parts of Australia, in accordance chiefly with the intensity of development. In

Victoria, for example, it has reached its conclusion in the almost complete disappearance of the aborigines and a state of affairs in which the Victorian Government says that it has no native problem. In the new conception of native welfare and the social advancement of colored people, Victoria has on its hands one of the most urgent and difficult tasks to be found anywhere in Australia. Let it look into the suburbs of Melbourne. It will find there people who no longer need special protection but are starving for encouragement and social opportunity and, for lack of it, are beginning to organise into tight racial groups of their own.

In other parts of the continent, where the pressure of settlement has not been strong, the working out of a system of protection has left the natives still in need of some measure of protection and little better able to face their problems of adjustment than they were seventy or eighty years ago when settlers first began to enter their hunting grounds.

## Welfare and Assimilation

More and more during the past twenty years those persons closely engaged in the administration of native affairs or in missionary activity have been accepting the idea of welfare rather than of protection and have started to work consciously for the social advancement of the natives. The distinction between the two policies is that one aim is satisfied if we stop the native from being hurt while the other aim is satisfied only if the condition of the native is improved.

The various administrations in Australia today have accepted a

policy of assimilation. This means that, looking towards the future, they believe that the life of the colored people is going to be lived as members of the Australian community in close association with the white members of the community, and, that being so, they should live in the same manner as the whites.

Endeavors will be made to assist the social progress of aborigines towards European standards, and when persons of aboriginal origin are able to live their own lives as members of the Australian community, full opportunity shall be given to them to do so.

With all our endeavors, there will be no change worth noting unless the individual aborigine himself becomes interested in his future and finds satisfaction in the change. Education for them cannot be simply learning to read, write and count. It means the awakening of their interest in a new future and a mental and spiritual preparation for that future.

### **What Can the Australian Citizen do to Advance Native Welfare?**

1. The easiest move you can make as taxpayers and voters is to kick the various Governments of Australia and insist that native welfare work is important. In politics we hear quite a lot from electors, or organisations or industries or newspapers who want extra for themselves at the expense of someone else. We hear very few representations from anyone for the advancement of a cause greater and higher than these sectional claims. Political lobbying today is usually a grumble and seldom a crusade.

2. You can support the missions. Every mission in Australia working among the aborigines, whether among the primitive people or among the half-castes, could do far more than it is doing if it had more funds, more

staff and better trained staff. A donation or endowment for the Christian missions through your own churches could have a prompt and useful effect on work for the benefit of natives and every single mission could use additional qualified staff if it were offering.

3. You also have a role to play as a member of the community. In some country towns or in some suburbs you may be fortunate enough to find a work ready to hand for the benefit of the colored people who are resident in the neighborhood.

4. Finally, there remains the influence each of us has as a member of the community. The ultimate barriers to the advancement of the welfare of

these people are social barriers. We should not imagine that social acceptance or social acceptability are reached simply by thinking it would be a good thing if there were no prejudices. The barriers against social acceptance are raised partly because of ugly facts and partly because of even uglier fictions. Where the facts are ugly, we have to work to change them and to bring about the desirable reform. Where there is any ugly fiction we have to dispel it by exact knowledge. In no way at the present time can we lead the way to reform or overcome prejudice better than by informing ourselves more accurately and in greater detail about all aspects of the native problem.

## **NEW BEGINNING**

"We the undersigned formally constitute ourselves to be a church of Christ at Mooroopna."

Eleven baptised believers of aboriginal descent indicated with their signatures their understanding of a call from God to establish an independent church at Mooroopna, Vic. Within two weeks another 11 disciples of our Lord had followed his command, were baptised and linked themselves in fellowship with those who formed the foundation members. It is their intention to seek affiliation with the Victorian-Tasmanian churches of Christ at the next State conference.

For some years our brotherhood, through the Aborigines Mission Board and the interest of the Echuca and Shepparton churches, has carried on a work amongst native folk at Cumergunja and Mooroopna. Now for the first time our aboriginal brethren are seeking independent recognition as a church in their own right. Their future work will be

carried out in co-operation with the Federal Board. At present meetings are held in the Mooroopna Mechanics Hall. These brethren already have a building fund and look forward to the day they will have their own house of worship.

The Mooroopna church, now more than ever requires the prayers and support of our brotherhood so that the work commenced in the Name of our Lord may grow to its full stature and influence.—S.F.D.

**It is  
a good thing  
to give thanks  
unto the Lord.**

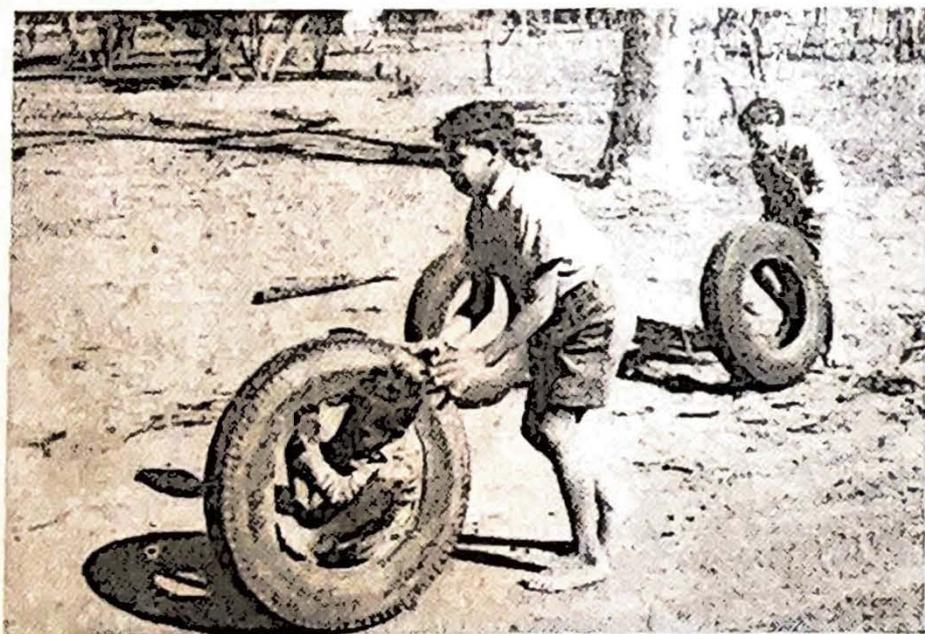
—Psalm 92:1

## Higher Education

Three Carnarvon young people (left to right) May Foley, Ron Crow, Katie Drummond, who will be starting secondary school education in Perth at the beginning of the school year in 1955. They are particularly bright. Pray that suitable ac-

commodation will be found for them in Christian homes, and that they will be guided aright and fitted to grasp opportunities that will open for them.

It is hoped to establish a special "Education Fund" to help such young people, and the Federal Board would be glad to receive gifts for this purpose.



A "TYRING" GAME!

These boys at the Norseman Mission find a use for old tyres. Like all boys, they are quick to seize the opportunity for a game. The chap in the tyre really went round with it.

# ON TO GO

A strange thing about a goal is that at times it seems very near, almost within our reach, and at others, far away, "like a figure seen at early morn down at the far end of an avenue." In a football game, when our team has the ball in the goal mouth, it seems certain that a little extra effort will bring forth the big score. The goal looks big, wide and realisable. When the ball is at the other end of the field and our back line is fighting hard, our own goal looks pitifully small and far away and well-nigh impossible.

Such ebb and flow seems to be in the nature of things in our Aborigines Mission work. There are times of advance — young native people accepting Christ or revealing signs that Mission training is bearing fruit; graduates of the Mission in increasing numbers making a success in the occupations and opportunities opened up for them; new missionaries being added to the staff; buildings being completed; plant and equipment made available; above all, evidences of God's wonderful provision for his work and workers. Then the goal looks near and possible of achievement.

But there are times of recession—those upon whom much prayer and labor have been expended fail to respond to the shepherding; some seem to show no progress; reports come in of some who went forth from the Mission with high hopes set upon them having fallen away one way or another; workers leave the field, leaving heavier

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burdens and greater work for those that remain; shortages of materials or labor delay the establishment of necessary plant; all the time the great, ever-present need of the native peoples set over against the smallness of our efforts and resources. At such times the goal seems far away, as though we will never reach it.

Yet the goal is always there, calling, challenging. The long hard road to its realisation stretches before us. Missionaries lift up their eyes to look upon it, and in the strength of their faith in the Christ who promised to be with them all the way, gird themselves for new stages of the journey. The hot dust of the trail does not deter them, even if some fall by the way. Their hearts are set on the goal. One thing that mightily encourages them is an assurance that the people of the Lord have seen the same goal and are helping them reach it. When they feel that the Lord's people are praying for them, and when they know that those prayers are backed by sacrificial gifts, the goal seems possible. They feel equal to the task.

Anyhow, it is not alone the missionaries' goal. It is yours and mine. Let it be the burden of our prayers. Let it be the object of our best giving. A worthy offering from our great Australian brotherhood for our Aborigines Missions on Sunday, February 6, 1955, will bring us nearer the goal of the spiritual and social salvation of our native people.

## New Dormitory for Girls, Norseman

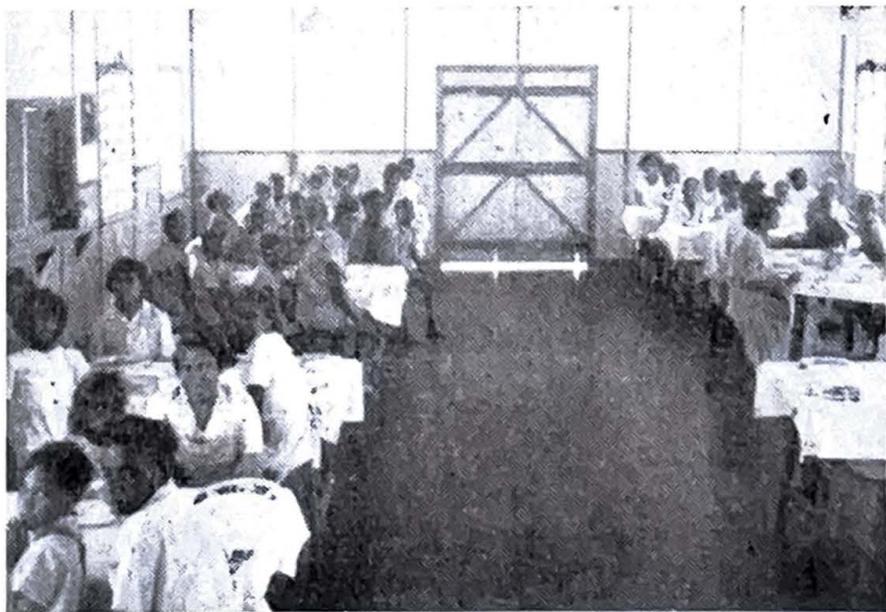
In course of construction, the building contains:

(a) Accommodation for 24 girls, viz., 3 large bedrooms and common room, sewing and iron-

ing room, clothes room, bathrooms and showers, laundry.

(b) Accommodation for missionaries, viz., 3 bedrooms, lounge, kitchen, bathroom.

The whole building will be fitted with hotwater system and septic tank sewerage. The new dormitories at Carnarvon are on a similar pattern.



Meal time at Carnarvon Mission. An everyday picture.

SUNDAY, FEB. 6

January 11, 1955.

# "The Mercy that Makes for Mighty Ministry"

"Give me the strength to make my life fruitful in service." That simple, earnest prayer of the heroic missionary, Christian Friederich Schwartz, sums up what should surely be the spirit of every Christian. It is reminiscent of one of those sentences of the apostle Paul's, in which he reveals, casually and in passing, the secret of his spiritual greatness. "Therefore, seeing we have this ministry, as we have received mercy, we faint not."

Here he strikes three of the key-notes of his whole life—the ministry which was so characteristic of him, the might with which he discharged it and the mercy which was the great spring behind both, the mercy which both endowed him with the ministry and empowered him in its performance. How dominant are these notes in our lives?

## Ministry

Ministry—what a gift that is; the benediction, according to Carlyle, than which a man should ask no other blessedness. To have a service to render—is there any greater source of power, joy, and satisfaction? Part of the malaise of modern life is that this note has passed out of the experience of so many.

The former Chief Justice, Sir John Latham, in a notable lecture, dealt with the theme, "The maintenance of a high standard of living depends upon a high standard of working." Emphasising that work is found to be an irksome duty, a necessary burden, or a pleasing use of human faculties, according to the character and spirit of the worker, he gave as instance, "The youth who wipes up dishes which his girl washes may be having a grand time."

This charmingly human illustration is particularly apt to the service of a Christian. His whole life is a merry ministry to a God and a Saviour with Whom he is immeasurably in love. To every Christian this ministry is committed. Some are appointed to perform it in special ways, as preachers, pastors, teachers, but every Christian has his ministry. It is, in his work, whatever his occupation, in his leisure, in his home life, his public life, and all his relationships, with his whole life, to serve God, and his fellows for God's sake.

If, in George Elliot's words,  
"Humblest service done  
By willing and discerning souls  
Is glory,"

what peerless privilege is ours in this Christian ministry! Paul, in the previous chapter, had been contrasting it with the noble ministry of that great servant of God, Moses, in the Old Covenant. The Christian ministry is a ministry of life, not of death; of grace, not of fear; and a ministry whose glory is not vanishing, but enduring.

It is our happiness to bring God's light into the lives of others. There is a dark power in this world, constantly seeking to blind men's minds to God. We, by our commendation of it, are to be the windows, through which "the light of the glorious gospel of Christ, who is the image of God, should shine unto them." In this gospel God's light shines again, as at creation, to cause a new creation, giving men "the light of the knowledge of the glory of God in the face of Jesus Christ." What joy to have a part in this irradiation!

It is our honor to bring the wealth of God's blessing into impoverished lives. "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us," but the treasure is there—how rich and how enriching! As the apostle says again, a little later, we are "as poor, yet making many rich." One thinks of Peter at the Beautiful Gate of the Temple, having to say, "Silver and gold have I none," but being able to say, "Such as I have give I unto thee; in the name of Jesus, rise up and walk." To be the medium by which men are blessed with the grace and power of Christ—what could be more glorious than this ministry?

Think, secondly, of the

## Might

that may be ours in fulfilling this ministry. "Seeing we have this ministry . . . we faint not." That expression is stronger than it may sound. It is not that we are just able to hold on and avoid giving up in sheer exhaustion. Phillips renders it, "Nothing daunts us." We are so strengthened that we prove ourselves, in Paul's word from the previous chapter, "able ministers," or "competent administrators," to quote Phillips again. This is essential, for a world

of men so weak can only be truly served by those who are strong, strong with the strength of God.

One sign of this strength is straightforwardness. When we go in the power of God, we have no need to adopt deceitful methods which are a confession of lack of confidence. Truth needs not the service of stratagems; our simple strength is our trust in God's triumphant truth.

The service of others for God is not always the pleasant and easy thing we might dream it ought to be. It will often, indeed, lead to very rich fellowship, but we must not set out looking for gratitude, nor be disappointed when we do not receive it. We must be ready for plenty of its opposite. Paul found himself "troubled, perplexed, persecuted," but he had the power to endure it all, and so must we.

In spite of misconception, ingratitude, ill-treatment, nothing must daunt the unselfish spirit of God's servants. To the ingrates upon whom the apostle spent himself, he still went on saying, "All things are for your sakes." This is just the grace of God himself, which shone so supremely in Christ, who "is kind to the unthankful, and the evil."

The spirit of Christian ministry goes on and on, in the spirit of the crucified Lord himself. As he died that man might live, so we die to self, that those we are serving might know true life. "Always bearing about in the body the dying of the Lord Jesus." We are willing to walk on, that our weary feet may know a little of the pain he knew in his wounded feet; willing to work on, that our heavy hands may feel a trifle of the ache of his nail-pierced palms.

Ministry—and might in that ministry—and behind both, the

## Mercy

of God in Christ. The very fact that we have received this ministry is itself a marvellous mercy. That we, who in ourselves are so blind, whose minds and hearts are so dark, should be allowed to shine forth this glorious

gospel of Light! That into us, poor earthen vessels, should be placed the treasure of God's blessings, to convey it to others!

The mercy of it! That we who, in the shame of our sin and failure, deserved to be rejected and condemned by God, and have no part with him ourselves, have instead been pardoned and accepted, and given this honor and joy of serving him for the sake of others! "Dismiss me not thy service, Lord," we fain would pray, conscious of our unfitness and past unprofitableness; "Make me as one of thine hired servants"; but with a gracious smile he bids us, "Son, go work to-day"—not in drudgery as a slave, but in loving liberty as a son. "We have this ministry, as we have received mercy."

And the mercy of our Lord not only bestows the ministry, but also empowers us with the might to perform it. The mercy that called us will continue with us, and see us through.

That mercy brings us succor in our utmost need. Paul, in his list of adversities endured in the course of his ministry, is able to rise from such successive buffeting with a triumphant "but not." "We are troubled on every side, yet not distressed; we

are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed." If a man, through God's grace, can come victoriously through all that, should we be so concerned about the pin-pricks and trifling disappointments that we meet in our service?

In God's mercy we have a continual renewal of our inward life. It was a grim experience for Paul in his ministry to be "always delivered unto death for Jesus' sake," but he exulted in it, because he knew that, with him, as with his Lord, Calvary was succeeded by Easter Day, "the life also of Jesus was made manifest in his mortal body." Within him Christ's resurrection power is already at work. So we feel "through all this fleshly dress, bright shoots of everlastingness," and "though our outward man perish, yet the inward man is renewed day by day." And living in this "holy carelessness" of eternal life already begun, "these little troubles (which are really so transitory) are winning for us a permanent and glorious reward out of all proportion to our pain."

God in his mercy also gives and maintains a quickening vision of the eternal, enabling us to see beyond passing appearance to abiding reality. We greatly need this vision, for the

present look of things can be utterly depressing and deadening.

"There was a Man who saw Life face to face

And ever as he walked from day to day

The deathless mystery of being lay Plain as the path he trod in loneliness;

And each deep-hid inscription could be trace;

How men have fought and loved and fought again;

How in lone darkness souls cried out for pain. . . .

Above the strife and heat and fever pain,

The squalid talk and walk of sordid men,

He saw the vision changeless as the stars

That shone through temple gates or prison bars,

Or to the body nailed upon the tree, Through each mean action of the life that is,

The marvel of the life that yet shall be."

To share that vision with our Lord, and to go on and on with him in unflinching faith and endless endeavor, is a mercy that can make our ministry mighty with the same might as was his.

## THE MINISTRIES OF OUR

# WOMEN

FEDERAL ACTIVITIES

### Programme for February S. Bloore

Theme: "Loyalty"

#### CALL TO WORSHIP.

"Enter into his gates with thanksgiving and into his courts with praise; be thankful unto him, and bless his name, for the Lord is good, his mercy is everlasting, and his truth endureth to all generations."

#### HYMN.

No. 527, "My Jesus, I love thee."

#### PRAYER.

#### MEDITATION.

Loyalty is born of a great love. One of the most revealing instances is shown in the life of Ruth.

Elimelech and Naomi, with their sons Mahlon and Chilion, had to leave Bethlehem because of drought conditions. They went into the land of Moab and settled. The sons married

Moabite women, Ruth and Orpah. In due course the three husbands died. Naomi decided to return to Bethlehem. The two daughters-in-law accompanied her part of the way, but Naomi persuaded Orpah to return to her own people.

Ruth clave unto her and said, "In-treat me not to leave thee, or to return from following after thee, for whither thou goest I will go, and where thou lodgest I will lodge. Thy people shall be my people, and thy God my God. Where thou diest I will die, and there will I be buried. The Lord do so to me and more also if aught but death part thee and me."

This vow of Ruth's meant a complete reorganisation of her life. She would be a stranger in a foreign land, she would accept Naomi's people as her people, and, above all, leave behind the worship of the Moabite gods to serve the God of Israel. No doubt there were times of great loneliness, longings for her kinsfolk and fears that she

might not remain faithful. However, God witnessed her loyalty and she became an ancestress of Jesus.

Let us view these words of Ruth in relation to our love for Christ. Could we make such a vow? His promise is sure — "I will never leave thee nor forsake thee."

#### SCRIPTURE.

Colossians 3: 1-10.

#### PRAYER.

#### HYMN.

No. 592, "A charge to keep I have."

#### BUSINESS.

#### MISSIONARY LETTER.

#### PRAYER FOR MISSIONS.

#### SOLO.

#### MESSAGE.

#### HYMN.

No. 616, "True-hearted, whole-hearted, faithful and loyal."

#### PRAYER AND BENEDICTION.





# here and there

Copy for this issue was finalised for the press on Dec. 17. Church news received later than that date will be included in next week's issue. J. K. Robinson (Federal Aborigines Missions sec.) and S. F. Davey (Vic. committee sec.) supplied special material used in this issue.

Subscribers to The Australian Christian are reminded that subscriptions for 1955 are payable in advance, and it is requested that payment be effected promptly, thereby eliminating unnecessary postage and bookkeeping.

Attendances at all services at the Sublaco church, W.A., have been well maintained. A large attendance enjoyed the Christmas concert which brought the Girls' Club to a close for the year. The Women's Fellowship again entertained elderly folk at a Christmas party. The Ladies' Aid had a most successful year. C. M. Nelson has been welcomed home from his trip abroad. R. Raymond has been urged to continue his ministry for a further three years. He first came to this church early in 1940. About 30 young people have spent a period in camp, led by Mr. Raymond, with the help of Mrs. Black, president of the Girls' Club. The H.M. offering stands at £82/2/6. Sympathy of the church is extended to Mrs. Dunwoodie and family in the loss of husband and father. Sympathy is also extended to H. G. Lake and Mrs. Wishart in the loss by death of brother and sister respectively.

A young man made the good confession at Prahran, Vic., on Dec. 12. The Kinder and B.S. Christmas party was held on the 11th, with a record attendance. The church was saddened by the sudden home call of Mrs. P. Thornton, who collapsed in the city on the 8th. The Women's Mission Band has collected £60 toward floor coverings for the manse.

At Unley church, S.A., Mrs. H. Barrett has taken over the leadership of the kinder in place of Miss M. Payne, who resigned after several years' splendid service. Increased enrolments in the Beginners' Dept, were partly responsible for the exceptionally large attendance of parents and friends at the Christmas tree. Teachers and scholars of the intermediate school, as well as the C.Y.F., held enjoyable Christmas

parties. Junior Endeavorers secured 10 new members. Y.P. enjoyed their camp at Strathalbyn during Christmas week.

Eighty-fourth anniversary services of the church at Castlemaine, Vic., were held on Dec. 11 and 12, with E. J. Miles (Caulfield) as guest preacher. At the tea on the 11th, an auto tray and crystal jug and bowl were presented to Mr. and Mrs. O. Clipstone who have left the town but returned for this function. Mr. Miles gave stirring addresses at the Sunday services, when additional special offering amounted to £60. The ladies' meetings have gone into recess, following the raising of just on £135 at the November fair. Soft toys, made throughout the year by young mothers, were featured on the Christmas tree.

Last October the United Society for Christian Literature began publication of "World Children Books," a series designed to supply Christian primers for the millions of newly literate people in many parts of the world. Bishop Stephen Neill, who lauded the scheme, has announced a plan to produce eight books a year in simple English, with a view to rapid translation. First editions of the first two volumes were almost immediately sold out.

End-of-the-year celebrations at Surrey Hills, Vic., included the C.Y.F. social enjoyed by many. Final meeting of the Ladies' Guild voted £50 to the Manse Fund. A large parcel of hand-knitted woollen goods was packed for Children's Hospital. A presentation was made to Mrs. Dines in appreciation of her work as secretary. Mother and Daughter evening with Good Companions and Father and Son evening with Explorers filled the hall. Presentations were made to Mr. and Mrs. W. F. Newham in acknowledgment of a great partnership in leadership of the two clubs. The Official Board and wives entertained the church at a Christmas Party. Recognition was made of the services of the Clewett and McAllister families, the Ladies' Guild, the women of the church and Will and Mrs. Newham. Carol service was led by the Children's Choir. The day kindergarten and Play Group held Christmas tree celebrations. C.M.S. closed the year with a Ladies' Night, when Noel Ineson showed colored slides

of his recent visit to Great Britain and the Continent, and Ron Oldfield of geological explorations.

One hundred and nineteen theological students are now studying under World Council of Churches' sponsorship in countries other than their own. They represent 22 different Churches and 27 countries. They are the recipients of scholarships, granted annually by the Division of Inter-Church Aid and Service to Refugees.

Dr. Billy Graham's recent month's campaign in Nashville, Tennessee recorded a total attendance of 655,000, with 6,859 "decisions for Christ." An offering taken at the final rally of the campaign will be used towards Dr. Graham's crusade in Europe next year, expected to extend from March to August.

In an interesting article in The Christian-Evangelist (20/10/54), Beauford A. Norris discusses the growth of the Northwood Christian Church of Indianapolis, U.S.A., where Theo. Fisher, formerly of Victoria, is minister. The church's history dates from 1920, Theo. Fisher becoming its minister in 1939 after his course at Butler School of Religion, which followed his student days at Glen Iris. Mr. Fisher became an Army chaplain in 1943, and when he returned from that service, began in 1948 to challenge his congregation to launch out in an unprecedented era of building and expansion. As a result, not only were buildings costing six hundred thousand dollars erected, but also the church's resident active membership was increased from 471 to 1,215, and its whole programme expanded. Mr. Norris writes concerning the minister, "Hard work in preaching, in pastoral care, and in leadership enlistment have characterised this man's ministry. . . . The passion to win people to Christ as their Lord and Saviour is in the heart of the pastor and at the very heart of the church." Mr. Fisher, who spoke during the Melbourne World Convention, heads the committee arranging details of the programme for Toronto.

From Great Britain comes news of the passing of Seebohm Rowntree, eminent sociologist, who is perhaps best known here for the social study entitled "English Life and Leisure," which, in collaboration with G. R. Lavers, he had published in 1951. Some twenty months ago he began with Commander Lavers a study of the spiritual resources of the British nation. His researches left him very discouraged concerning any real signs of spiritual recovery.

Churches at Aldgate Valley and Stirling, S.A., where G. T. Fitzgerald has been ministering, have reported some of the best attendances for years with some decisions.

THE AUSTRALIAN CHRISTIAN

# MISSIONARY NEWS

(Notes supplied by A. Anderson, sec.,  
F.M. Board.)

## Among the Sick at Pentecost

It was in June, 1947, that the nucleus of the Ranmawat hospital came into being. From a very small bamboo dispensary and a very primitive bamboo hut where many new babies first saw the light of day, has evolved the Churches of Christ Hospital, Pentecost.

The hospital unit now consists of five buildings; dispensary, outpatient department, maternity block complete with labor ward, lying-in ward and examination room and clinic; female general ward, male general ward, while the old general ward is still in use as an infectious ward.

These buildings have not been easy to acquire and have taken all the seven years to reach the present stage. Even now there is a lot to be done in the way of cupboards, etc., as well as rebuilding the general wards in lime mortar, as bamboo deteriorates fairly quickly. There is no timber on the island suitable for carpentry work, so all our cupboards, etc., have to be made from packing cases in which our goods come.

The maternity block was the first permanent building erected and is built from lime mortar with a cement floor and a natangora or native leaf roof which is now in very bad condition and has to be repaired almost weekly, for the leaf used in making this type of roof does not last long and the high winds, heavy rains and numerous insect life all play their part in destroying it; now when it rains, there is always a fresh place through which the water comes and we constantly have to move the beds about to prevent the patients getting wet.

The dispensary has been completely rebuilt and enlarged; it has a cement floor and an iron roof; this is of course hotter than the thatch but more durable. Water is laid on to the labor ward and dispensary, and a sink made out of flat iron is there, too. Electric light is laid on to most of the buildings; the shadowless light is most practical and was very much in use recently when we had a visit from the Condominium chief medical officer, who did a number of minor operations. Lily, our head nurse, considers the labor ward her special province and was very upset to see it being used as a theatre,

but as we haven't a separate theatre there was no other alternative.)

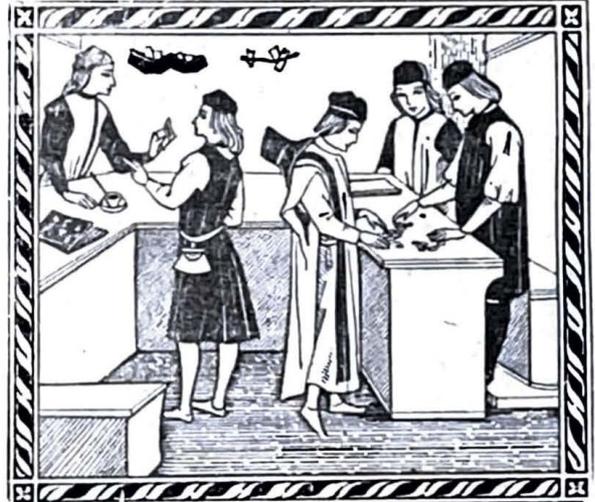
Our two general wards are looking very smart. The new beds are much appreciated by the natives, as many of them previously had to sleep on the floor and the home-made beds were continually being infested with bed bugs and consequently burnt! Now with the new cyclone beds it is much less work to keep the place clean. Incidentally the beds are always occupied; at the time of writing we have 25 in-

patients, plus their relatives, children and helpers.

The hospital native staff consists of two trained male dressers, one male trainee, one trained midwife and one trainee nurse. These need constant supervision and we have to take all the responsibility ourselves. Nevertheless they do a grand job and without them we could not carry on. The above medical officer expressed approval of our establishment.—D. M. Smith.

According to The Yearbook of American Church for 1955 more Americans belong to churches—Protestant, Roman Catholic, Jewish and others—than ever before in the nation's history. Of the total U.S. population, 59.5 per cent. (94,842,845) are church members. That means a gain of 2.8 per cent. over the previous year, as against a population gain of 1.7 per cent. for the same period.

## Bank Interior -- 1498



Although there are evidences of a form of banking in an earlier period, this picture is the first known illustration of the interior of a bank.

The functions of the early banks were simple. They changed foreign moneys, and accepted gold and silver for safekeeping, charging a small fee for its storage.

Banking as we know it to-day was little known before the 19th century, but since then its growth has been tremendous. The State Savings Bank of Victoria for instance, began business in 1842, and now has deposits totalling £245,000,000 in about 2,000,000 accounts.

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**IN MEMORIAM.**

**BUCKINGHAM.**—Time cannot dim  
the memory of our beloved eldest son,  
Edward Marcel (Ted), called home, re-  
sult of accident, Jan. 11, 1933, aged 22  
years (late of Malakoff-st., St. Kilda).

"Until the day breaks, and the  
shadows flee away."

—Inserted by his parents, "Banga-  
lore," Emma-st., Caulfield, Vic.

**MORRIS.** — Cherished memories of  
my dear husband and our dear father,  
Vic. B. Morris, whose life of joyful ser-  
vice ended on Jan. 10, 1952.

—Ever remembered by his wife,  
Dorothy, and family.

**PATERSON** (nee Foster).—A tribute  
of affectionate remembrance of our  
dearly loved only daughter and sister,  
Nessie, called to higher service Jan. 5,  
1941.

"Taken from us for a season, that  
she might be with us forever."—Insert-  
ed by her loving mother, father, brother  
Jack and sister-in-law Elva.

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## *There is Too Much Wine*

The following press release has been received from the office of the Food and Agriculture Organisation of the United Nations in Rome.

Among the expedients adopted by European wine-producing countries to reverse the fall in wine consumption is a Spanish law requiring inclusion of a charge for wine, whether it is drunk or not, in practically all meals sold in restaurants, reports the Food and Agriculture Organisation of the United Nations.

In Spain about seven million hectolitres will probably be carried over unconsumed from 1953 production.

In France an unconsumed surplus of about 17 million hectolitres is expected on 1953 production. In an attempt to cope with this surplus, the French Government has ordered distillation into alcohol of seven million hectolitres and compulsory storage of further quantities. These measures can only be carried out at a considerable cost to wine producers and a substantial loss to the Government.

Because of the war, French wine consumption hit its lowest point in this century from 1941 to 1945 when annual average consumption of wine per head dropped to 87 litres.

By 1952, French consumption per head had climbed back to 138 litres, at which point it is, however, still well behind the 1931-35 annual national average of 163.4 litres per head.

F.A.O. says that French wine drinkers have shifted towards the heavier wines but these heavier wines are often mixed with water at the dinner table.

In Italy, wine production is above prewar levels and consumption is rising, too, but at 95.3 litres per head in 1952 it is still below the 1911-15 average annual per head consumption rate of 123 litres per head. And, F.A.O. adds, there has been a substantial increase in Italian consumption of beer.

In general, reports F.A.O. in its world survey, European wine consumption has risen since the war but taking

### **ENGAGEMENTS.**

**DENNIS—ANDREW.**—Mr. and Mrs. J. C. Dennis, Main Ridge, have pleasure in announcing the engagement of their younger daughter, Lois Margaret, to Donald William, elder son of Mr. and Mrs. Eric J. Andrew, Red Hill.

**PARKER—ROBERTS.**—The engagement is announced of Verna, eldest daughter of Mr. and Mrs. I. M. Parker, Woods, S.A., to Bruce, younger son of Mr. and Mrs. H. V. Roberts, Murray Bridge, S.A.

the long-term view the tendency is definitely towards lower consumption.

Among the principal factors held responsible are industrialisation, changes in community life and greater availability of non-alcoholic drinks.

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## THE WORKING BEE

"The floor is dirty. It needs a scrub," said one of the girls as they came to club. Here was my chance. For quite a while I had wanted the club to have a working bee and clean up the hall they used; now the suggestion had come from them, and that night we arranged it.

But as I said to them in one of our devotional talks, just as Christianity must go down to the bed-rock of our lives or it will peel off in moments of stress, such as in times of anger, so also we must get down to a solid surface if we are to paint the walls. That means we must wash the old calso-mine off. And with brushes, rags, buckets and scrub brushes we descended upon the hall.

It took us three evenings of hard work. Some were splashed, all were tired, some were very dirty, but the job was done thoroughly. I wished that the cleansing work of Christ had been done as thoroughly in their lives, that he might color the inner citadel of their lives. Perhaps one day that will be so. But now we can give thanks they have desire and willingness to work for God's house, and that in the last three years there have been 200 or more aborigines hearing the Word of God. There have been no decisions but the outward and visible signs of God's working are clean repaired walls and regular attendances at church services, club and Bible class.

May your prayers do their work in this place.—(Contri-

buted by F. Beale who has just concluded a three years' student ministry at Fitzroy.)

### HOMES for AGED and INFIRM and NURSING for the SICK

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