

woolly.

The Australian Christian

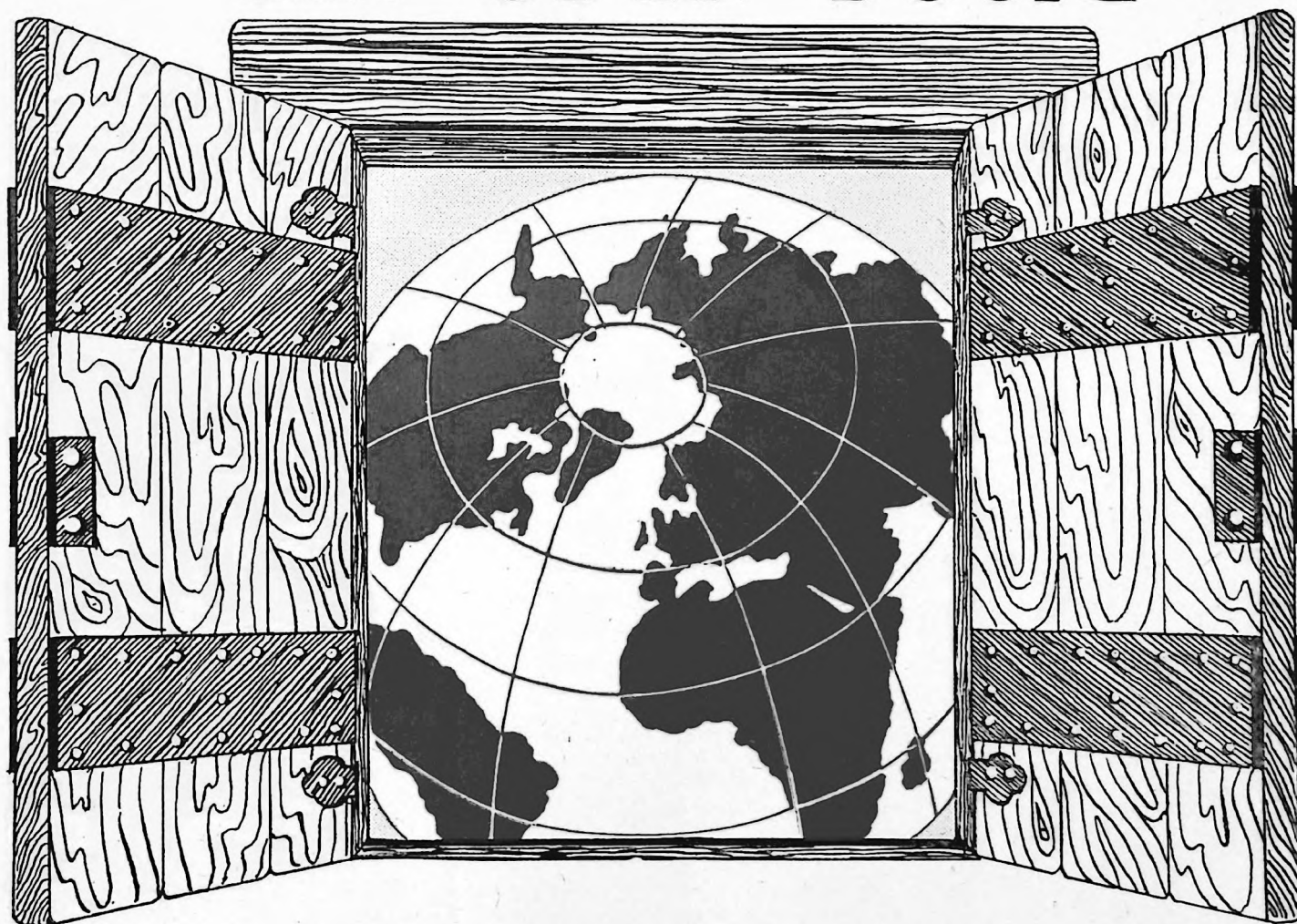
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OVERSEAS NUMBER, 1948

THE OPEN DOOR



—Picture courtesy Oriental Missionary Society.

“BEHOLD, I HAVE SET BEFORE THEE AN OPEN
DOOR, AND NO MAN CAN SHUT IT.”—Rev. 3: 8.

CHRIST COMMANDS—

“INTO ALL THE WORLD”

CHRISTIAN OBEDIENCE—

“EVERYWHERE PREACHING THE WORD”

ANNUAL OFFERING, SUNDAY, JULY 4, 1948

FOOD FOR THOUGHT

INDIA — Do You Know that . . .

THE average expectation of life for an Indian is only 27 years as compared with ours — 63 years.

In Australia there is approximately one doctor for every 1200 people. In India there is one for every 9000.

The average peasant in India earns about sixpence per day.

One-sixth of the whole human race lives in India.

India has 700,000 villages.

One mission leper hospital in Central India gives 150,000 treatments per year.

The Christians of India make up only 2 per cent. of the total population, but Christians provide:

8% of the country's hospitals.

30% of the tubercular sanitariums.

60% of the leper beds.

3% of the doctors.

20% of the nurses.

In India there are:

256,000,000 Hindus.

90,000,000 Moslems.

8,000,000 Christians.

5,500,000 Sikhs.

1,000,000 Jains, Buddhists, Parsis, and other minority sects.

88% of the population of India is illiterate.

About 350,000,000 people in India cannot read or write.

India has only one hospital or dispensary for every 40,000 persons.

India has the highest infant mortality rate of any country in the world.

Our Indian church at Azamgarh, aided by four ordained missionaries, two doctors and two nurses, serves a population of one million and a half in the immediate neighborhood.

THESE FACTS HELP US TO KNOW. BUT KNOWING IS NOT ENOUGH. DO YOU CARE? — "The Missionary Review."

WHY CROSS THE SEAS?

I WOULD not cross the sea to give India a new theology; India has more theology than she can understand.

I would not cross the ocean to give China a new code of ethics;

China has a vastly better code than its ethical life.

I would not cross the sea to give Japan a new religious literature;

For she has a better religious literature than a religious life.

But I would go round the world, again and yet again

To tell China, India, Africa, and all the Islands of the sea

*"There is a fountain filled with blood
Drawn from Emmanuel's veins,
And sinners plunge beneath that flood,
Lose all their guilty stains."*

—Bishop McDowell.

Prayer Must Prevail

SO long as there are human lives in whose hearts has shone no ray of gospel light, and tribes of men who have never heard the sound of Jesus' name, so long must the church of Christ devote God-given energies to the one supreme task of carrying the gospel to the whole world. This requires sturdy missionary pioneers who press onward into the unoccupied regions beyond the beaten paths of missionary effort to go into the beyond with the message of Christ.

But just as pioneers preaching is necessary among missionaries, so it is essential that the church of God at home should possess the same spirit of pioneer zeal and be as truly faithful in the pioneer ministry of giving and praying as the missionary is in going and preaching. Oh that Christians may learn the secret of pioneering through prayer, reaching out beyond the circles of the familiar, and lay hold of God for the little known regions of earth and the neglected tribes of men until they come to know the saving grace of God in Jesus Christ our Lord. Then too, it is essential that the new-born Christians in pioneer lands should be filled with the Spirit. . . .

PRAYER MUST PREVAIL.

—A. C. Sued.

ONE WORLD

JESUS never saw an airplane, but he, too, knew that the world was "one world" — God's world. Jesus always spoke in world terms. Think, for instance, of some of the things he might have said but did not. He might have said, "I am the light of Asia," but he did not. He said, "I am the light of the world." He might have said, "God so loved the Jews," but he did not. He said, "God so loved the world." He might have said, "Ye are the salt of Palestine," but he did not. He said, "Ye are the salt of the earth." There was never the least doubt in his mind about all the people in the earth belonging to his Father and belonging together.—Helen E. Baker, in "Comrades," Evangelical and Reformed Church.

"How Much Shall I Give This Year to Missions?" A Little Argument with Myself

1. IF I REFUSE TO GIVE ANYTHING TO MISSIONS THIS YEAR, I practically cast a ballot in favor of the recall of every missionary, both in the home and foreign fields.
2. IF I GIVE LESS THAN HERETOFORE, I favor a reduction of the missionary forces proportionate to my reduced contribution.
3. IF I GIVE THE SAME AS FORMERLY, I favor holding the ground already won, but I disregard any forward movement. My song is, "Hold the Fort!" forgetting that the Lord never intended that his army should take refuge in a fort. All of his soldiers are under marching orders always. They are commanded to "Go!"
4. IF I ADVANCE MY OFFERING BEYOND FORMER YEARS, then I favor an advance movement in the conquest of new territory for Christ. Shall I not join this class?

RESOLVED: I do believe in greatly increasing the present number of our missionaries, therefore I will increase my former offerings to missionary work.—Selected.

MISSIONARY RESPONSE TO GOD'S GRACE

BELIEFS affect man's action. Where there is a change in what a person believes, we can expect him to act in new ways. We can see indications in the works of many Christian scholars of a change of attitude toward great doctrines which must create new interest in evangelistic mission enterprises at home and abroad.

There had developed the idea that Christianity was just one of the many religions in the world. It was suggested that the main aim of religion was to call men to noble ethical behaviour. Since many of the moral teachings in the Christian faith can be found in the religions of the world, it was considered something of an insult to press the claims of Christ upon non-Christian nations.

I.

The zeal of pioneer missionaries like Carey and Hudson-Taylor may be hard to match in modern mission work. Those early workers believed that Christ alone could save the pagan peoples. Without this Saviour they considered millions were in spiritual and eternal peril. Moved by a driving compassion, those missionary statesmen spent their life in sacrificial service. They laid the foundation of the church in great areas of India and China.

After a period of hesitancy and compromise many leaders of Christian thought are coming again to see that Christianity is not merely a religion among other religions. Christianity is different; it is unique. Nothing else is like it.

The primary concern of Christianity is not to teach ethics, but to save men from the consequences of sin. By God's grace man is saved through faith. In response to the goodness of God and his love in Christ, men seek to live a new life. We do not consider, however, that the new life does save, for the new life is our response to God's saving grace. Dr. Donald Baillie, in his recent book, "God was in Christ," makes this clear in an arresting sentence. "Because God does not reckon unto us our trespasses, we will not reckon unto us our virtues. Our confession will be: 'Not I, but the grace of God.'" By that grace of God new moral power came to the early Christians. It brought "a new experience of God, and it lifted people out of themselves, and above the moral struggle, into a spontaneous goodness which claimed no credit for itself but gave all the glory to God." In Christianity the driving force is not human ethics, but the grace of God which creates a new life.

Dr. R. Newton Flew, in the recent "Cato Lecture" made the same claim. "The distinguishing mark of Christianity among these other ethical religions (Zoroastrianism, Juda-

ism and Mohammedanism) is that the God of Christianity not only proclaims a moral law, but also gives a gospel. Christianity is a religion of grace wherein the Holy Spirit of Christ and Divine power are available to match the sinfulness and impotence of man." "Our response to this grace is faith," Dr. Flew added, "and faith is not mere feeling. It is inseparably linked with action. Both faith and action work by love. But there is no possible parallel to this grace and faith in the rest of the religions of the world. Here is something unique, even as Jesus is unique." One other statement of great importance which he made again and again was the theme of his lecture, "In the New Testament religion is grace and ethics is gratitude." We can well add that God's method of making this world new is by giving to sinful men and women a gospel of forgiveness. In response to that love and forgiveness of God, men by faith enter a new life of moral action with Christ. We see no hope for millions in this world unless this gospel of grace is preached to them. Because we have received such grace in our lives, there will be the response, on our part, of making sacrificial efforts to send the good news of salvation to multitudes in pagan darkness.

II.

Because we see that Christian leaders are emphasising the central theme of the gospel and are pointing out the weakness of a merely ethical religion, we can expect a revival in missionary enthusiasm. We believe that preaching which sets out the great evangelistic themes of the gospel will quicken the zeal of church members for missionary work and giving; it will also keep the church alive in the homeland. Let us continue to preach Christ and him crucified!

III.

There are two other reasons why Australians ought to be more missionary minded to-day than previously. In the first place there is a growing feeling of independence in many areas of Asia. The people of the East want to stand on their own feet. No longer are they willing to yield to the domination of the West. The East is saying, "We would rather have our own chaos than Western order." Stephen Neill, who toured many parts of Asia on behalf of the World Council of Churches, wrote, "I wonder how many people in Europe have a right understanding of the revolution that has taken place in Asia in the last forty years."

Before a strong nationalistic force arises and controls the millions of peoples in Malaya, Burma, Indo-China and China, as it did in Japan, the gospel of Christ ought to

(Continued on page 273)



KOW'LOON CHURCH CHOIR, CHRISTMAS, 1947.

As a result of work amongst Chinese in Australia, they in turn were interested in their own people in China. Thus came into being the fine work now carried on in Kowloon (Hongkong). Their building was occupied by Japanese during the war, but the Christians carried on. To-day they are active and carry on an effective witness. Our Chinese brethren in Melbourne and Sydney are working on a plan to engage an evangelist from China to help them in their Australian work. The F.M. Board will subsidise them in this venture.

DHOND HOSPITAL SOS

A Great Old Warrior

Dr. G. H. Oldfield.

THE AMBULANCE AT DHOND HAS DONE HONORABLE SERVICE. It was originally bought with the proceeds of a bequest of Mrs. J. F. Ashwood, and its value to the mission has been incalculable.

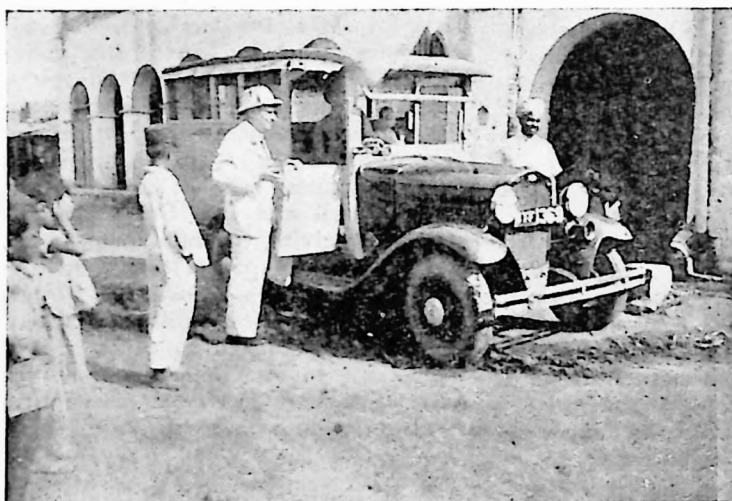
The ambulance body is built on to a Ford Commercial A chassis of 1929 model. Its four cylinders have made many revolutions to the glory of God and the relief of suffering humanity. It has gone out in response to calls, many of them urgent ones, at all hours of day and night, and is the first motor vehicle to visit many of the villages within thirty miles of Dhond, negotiating roads, bush tracks, creeks, rocky ground and ploughed fields, to get to many of them in order to bring some sufferer to hospital.

THE AMBULANCE AT DHOND HAS DONE HONORABLE SERVICE—and bears many scars. It has had many adventures and has loyally got us through difficult positions. It is now unreliable, as we might expect, after its nineteen years of exacting service in Indian village work. We should be able to retire it honorably. Some money for its replacement is in hand, but the soaring price of motors has rendered this sum inadequate. About £650 is needed, in addition to what is in hand, to replace it.

The nearest ambulance is fifty miles away from Dhond. The Dhond Hospital ambulance

We must not allow this witness to cease. Special giving is required, so as not to take from ordinary funds. Send such gifts to State F.M. treasurers earmarked "Ambulance."

"THE KING'S BUSINESS REQUIRETH HASTE."



DHOND HOSPITAL AMBULANCE.

This ambulance is now nineteen years old, and must be replaced. Dr. Oldfield is seen by the side of the old warrior. Dr. Michael says this ambulance must be replaced. The new ambulance will fill a triple purpose—

1. As an ambulance.
2. As a mobile dispensary.
3. Transport for preaching bands.

Board have sanctioned the purchase of ambulance, but over £600 is needed to make this possible.

The New India

Dr. G. H. Oldfield.

A NEW era should be ushered in with light, and it was truly fitting that the obtaining of electricity at Dhond was our prelude to the New India. There were many interviews, over many years, with high officials, before sanction could be obtained for the supply of electricity to our hospital. It became an accomplished fact just before we left India at the beginning of 1947. We needed it for the lighting of the operating theatre, wards and houses, and had carefully saved up money to pay for its installation over our extensive hospital grounds.

There is another need that has not been met. In Australia we do not consider a district hospital to be equipped unless it has a good X-ray plant, which is considered to be absolutely essential for diagnosis and treatment of fractures as well as many gastric and pulmonary conditions. At Dhond we are still without X-ray, and the nearest one is fifty miles away. It does not seem to be quite fair for us to leave Dr. Michael and his associates in our Dhond Hospital without this indispensable piece of equipment any longer.

The Campbell Edwards Trust (which has already given us a ward block and a chapel at Dhond) has promised to supply £500 for this purpose if we can raise another £500, but the original estimate of £1000 has proven too low,

and a machine to fulfil requirements will cost £1600, so an additional £600 will be required to meet this new figure. Do not delay in meeting your obligations in this matter; but without reducing your ordinary contribution to the overseas work, send your special contribution earmarked "Dhond X-ray" to State F.M. treasurers.

It has been one of our principles in building up the Dhond Hospital that we shall not run into debt for God's work. If you believe in this principle help quickly.

The New India will not be so critical of the Christ, as of the way his followers interpret his work, and do it. We should give the people of India the best we can, both in doctrine and service. We cannot give them the best in medical service without the proposed X-ray at Dhond; and until we have supplied it we shall justly suffer from the "inferiority complex" of knowing that we have not done "what we could" for these people whom we wish to lead to Christ.

THE WORTH OF MAN

OUR firm belief as Christians is that man is a creature of eternal value, and that his claim to the benefits of healing rests not upon his usefulness to society, but upon his worth in the sight of God. The work of healing in its widest sense is a direct product of the life and teaching of Christ.—"Christian Dynamite."



INDIAN MOTHER AND CHILD.

Type of the thousands of patients who come to Dhond Hospital for treatment.



Sister Lynda Foreman and Indian Helpers, Dhond.

has brought life and hope to innumerable Hindus, Mohammedans, Parsis and Christians. It is a very practical example to Christian people of what Christianity is, and emphasises the fact that because we are Christians we have an interest in the welfare of all.

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INDIAN MISSIONARIES

The Bible a Missionary

F. Cameron, India.

AWAY on the Lushia hills a copy of Luke's gospel fell into the hands of a young villager just after he had taught himself to read. Night after night he spelled out the story verse by verse by the firelight. Friends were interested, and he not only himself became the disciple of Jesus, but won over his family also and some neighbors, before ever a missionary visited the place.

Some years ago the editor of the "Social Reformer," an avowed Hindu, wrote:

"Taking the case of India, it might be safely



This truck was recently purchased and is used in Shrigonda area. Mrs. Coventry in cabin. This vehicle is used in village work, and will be similar in type to the proposed new ambulance, Dhond.

said that the most abiding testimony to the work of Christian missions is the bringing of the Bible within the reach of all classes and communities. . . . No one who knows the facts will deny that modern Hinduism has in essential respects been profoundly vivified by its contact with Christ's teaching. The Bible has undoubtedly given a great stimulus to religious thought in India, and the society which has made it its business to bring it within easy reach of all is rendering a great service to the world.

"The Bible in whole or in part is itself a missionary. India in unison with other lands has given evidence of this—the printed page has penetrated into places that the human messenger has not, has touched hearts which he could not reach, and though at times it may be necessary to close a station, that locality is not left without witness for the written record remains.

"In recent times of intense political bitterness, it was noticed that though attacks were made on organised Christianity, none were made against Jesus Christ or the Bible."

We have also read that the efforts made in certain parts of India a hundred or more years ago by Roman Catholic missionaries to convert the people and wipe out idolatry, went for nothing after the missionaries left because they left no Bible behind them.

From this it will be seen how necessary education is so that the Bible will be brought nearer to more and more.

are meeting with opposition, although we have not been able to trace the source of it. Our school, the only one in the village, has been quite adequate for all children in Dhorja, and now, another school has been opened directly opposite ours. Pressure has been used on



SHRIGONDA GIRLS' HOME.

For several years Miss Cameron has had charge of this splendid home. Girls are seen pulling the harvest. Both in the boys' home and the girls' home there were baptisms during the year.

many who were quite satisfied with our school to send their children to this new one. At present only six to ten are attending ours, instead of 35 to 40. After harvest there will be about 15 to 20, but the future is unknown. The reason for opening this new school seems to be an anti-Christian feeling on the part of some.



It Did Happen

Elsie M. Caldicott, India.

WE are very happy because we awaited the opportunity of meeting some lovely Brahmin women in their own homes. We had met them previously at the welfare centre and had been successful in relieving some minor ailments. They were so interested and friendly that they even came to visit us in the bungalow. One was a Brahmin widow, nice looking and educated, who did not have her hair shaven nor dress in a white sari as orthodox widows are supposed to do. It appeared as if she was still at the mercy of relatives. She has two lovely daughters. One is a high school girl and speaks English nicely. We looked forward to their visits at the centre, and wondered where they lived.

It was "the week of witness," when members of the church at Baramati take part. Our women went out, twenty or more, in groups of four or five, to different parts of the village each afternoon. They visited Hindu or Mohammedan women in their homes or at their work in the sugar-cane fields. When Rutnamalabai with her group was passing through the village, she met the daughter of our Brahmin friends, and invited our group along some time.

The next day the mother came again for treatment and said, "When are you coming to visit us?" We said, "You know it is the week when all our women give their witness to Jesus Christ's love wherever we go. Will that be allowed in your home should we come to see you?" She answered, "It is quite all right. I am free to ask whoever I like to my home." (Continued on page 273)

Village Schools

B. V. Coventry, Shrigonda.

TWELVE months ago I wrote about the advantages of re-opening the three village schools in this area. Lack of teachers and other factors did not permit us to re-open the schools at Bhangaoon and Pargaon, but these are to be opened this year, and we are very optimistic for the future, for the following reasons:—

In February of this year the school at Bhangaoon was re-opened, but it will not be possible to get the place going in full swing till the new school year in June. Here we are employing a young man who has passed his vernacular final exam., and in a year or two we may be able to send him for teacher training. Because of the harvest season and other interruptions, the school has not come into full swing, but when these interruptions are out of the way we should have about twenty children attending. As there is a school in the village catering for the caste children, we may never have a large attendance. This is not a discouraging factor, as it makes possible greater tuition for those who do come. Seeing that most of these will be children of Christian parents, this will afford increased opportunities of giving them a good grounding in the Christian faith. We have a pressing need for a house here for the teacher who, lacking local accommodation, at present has to travel quite a distance each day. A preacher-teacher, residing in the village, would be a great factor in strengthening the Christian community.

Regarding Pargaon, we are able to report that during the last few months we have been able to commence work on the new school building. Because of the war this

building had to be left as a post-war project, and it is now gratifying to see it nearing completion. It will accommodate 50 to 60 children seated on the floor for classes. With a good teacher located here, especially if he has had both teacher and preacher training, much valuable work will be accomplished. Present plans are to open the school at the beginning of the school year, June. There is another school in this village, but as it is too small to accommodate all children of school-going age, we should have a good attendance.

Finally a word about Dhorja school. This has been our main village school in the Shrigonda area for some years, but at present we



BARAMATI BOYS' HOME.

Miss Vawser has charge, but has valuable help from co-workers. Shortages and high prices create problems. Here boys are seen ready for meal.

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THE ISLES OF THE SEA

Can We Hold Our Ground?

Writing of the problems of the older mission fields in "The Missionary Review," E. V. Newman, B.A., B.D., B.Litt., emphasises some modern dangers to be faced. The Methodist work is now over 100 years old, and what applies to their islands applies in great measure to our own island work. These extracts from Mr. Newman's article should be read side by side with the one appearing under the name of H. J. Finger.



NDUI-NDUI, AOA.

Fine congregation gather to welcome Mr. and Mrs. F. J. Purdy and Mr. and Mrs. H. L. Williams.

CAN the church hold the people in our older mission fields? It is a real issue in Tonga, the one field I know directly. But glimpses of Fiji and talks with missionaries suggest that much the same situation is developing in all the older "fully evangelised" mission districts in the South Pacific. A drift from the churches has actually begun, small as yet and not realised by the native church, outside perhaps a few exceptional individuals. Sau Faupula, senior tutor of Tupou College, has told me that when he entered the college about 1925, the desire of boys and parents, as a rule, was that the boy should be equipped to serve the church and the people. Now, he holds, the prevailing motive is to qualify for a good job. That is a pointer



NDUI-NDUI MISSION HOUSEHOLD, 1947.

In picture Mr. and Mrs. Harold Finger and John, Mrs. Harold Williams and family and some native helpers. Taken during the visit of Mr. and Mrs. Williams to New Hebrides. Their practical help was very greatly appreciated.

to a change of spirit now working in the Tongan community. The movement is there—an inconspicuous spring. Can we stop it before it gathers momentum and breadth?

The first stage of missionary work is evangelism, the winning of the people from their old religions to a faith in Christ and his revelation of God, and the uniting of them in worship and fellowship in the church. In Tonga, Samoa and Fiji that stage was completed with dramatic speed.

The next stage in missionary development is the education of the young church in thought and conscience and conduct. That is a long job. Many missionaries on the field know how slow the progress has been, and how much remains to be done before the rank and file, and often the leaders too, of our native churches reach even the very modest average moral standard of Australian church life. But I am sure that the people of the home church have in their minds an idealised picture of the island churches of Polynesia and Fiji. We read too much into the warmth of their piety, the diligence of their church-going, the generosity of their giving. We forget how short is the time compared with the thirteen hundred years of Anglo-Saxon Christianity. We forget how inadequate has been our help to



MR. AND MRS. F. J. PURDY.

This splendid couple were the pioneers of our work on Aoba, and still retain a keen interest. Standing with them are two old native Christians.

them in this second stage. This too rosy picture is serious, because it hides from us the size of the missionary task still remaining, even in the independent Christian kingdom of Tonga with its independent Methodist Conference. That is a dangerous situation, for we are passing into a third stage while the work of the second stage is very far from finished and the people are poorly armed to meet the new forces.

In this third period we have to struggle to hold the people against the inflowing tides of modern secularism. They are still under our influence; still through attendance at worship they come within the sound of our voices. But they are not equipped in thought or in moral standards to meet this new hostile force, which came with a sudden rush with the fighting forces during the war, and which continues to press steadily in the persons of most Europeans in the islands, in the spread of secular, government education, in the growing money-sense and the intrusion of a money economy, in the cinema and radio as their vogue increases in the larger towns.



NEW CHAPEL UNDER CONSTRUCTION, AOA.

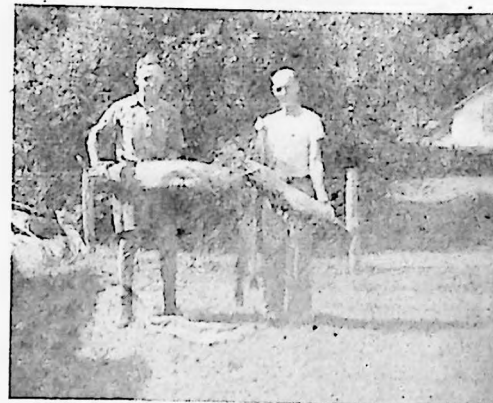
Palm on block of earth marks the site of some heathen ancestor's grave. Superstition on the part of heathen relatives has not allowed removal of these landmarks.

★ Furloughs

DURING the coming year at least five missionaries will be leaving their fields for furlough in Australia. To carry out the necessary provision that missionaries do not stay on the field over the third hot season in the Islands, it will be necessary for Mr. and Mrs. J. Smith and Mr. and Mrs. H. J. Finger to return before next summer. Because of past difficulties, Mr. Finger has spent six hot seasons in succession on the field, despite the fact of a furlough in between.

Miss Caldicott, already due for furlough from India, at her own request is remaining for a time, but will return within the present year.

A sum of not less than £300 will be required to bring these workers home. In pre-war days £100 would have been almost sufficient for a similar purpose.



A DIFFERENT KIND OF HAUL.
Mr. H. Williams and Mr. H. J. Finger have been fishing.

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Impressions of the New Hebrides

Harold L. Williams.

SIX months in the New Hebrides passed quickly enough, but have given us valuable impressions of the people and our mission work. We had studied the work at a distance, but closer contact corrected some preconceptions, and made others more vivid.

Primarily, our mission to these people is not to the heathen, but an effort to build upon the faith which the majority already have, and stem the tide of materialism, worldliness and error that besets them round. Secondly it is a ministry of healing and social betterment to displace the disease and squalor that in most places are evident.

These people were won to Christ by men repatriated to the islands from the sugar plantations of Queensland. These men found Christ and a thorough knowledge of the New Testament and the English language during their sojourn in Australia. They found their people ready to accept their new-found faith, and because of this development and the needs it created, we sent our first missionaries to help them. Most of these old leaders are gone; the few who remain are no longer a power among their people, and the younger men who perforce take their place generally, have had much inferior opportunities of mastering the word of God and are not so able to teach their people.

The visits of the missionary are red-letter days in the villages, but more than this is needed to maintain the spiritual glow in the face of the commercialism that abounds, and the false teaching which is waiting its opportunity, and can find it in these people who are still childlike in spiritual things.

One of our most vivid impressions was the way in which young men who had had special opportunities of training by our missionaries stood out among their people. Most of them are faithful and are doing the best that they are capable of doing, but even their training and numbers are quite inadequate. Our mission will do its best work if it trains such men to minister to their own people. Those already on the field realise this, but it is an immense task, and requires the segregation of the students in a special school. The primary schools at present conducted by the mission could provide the students. We are glad that the board has plans to establish such a school; the people are praying for the day when the plan is fulfilled, and have provided an excellent tract of land for the purpose.

Another object-lesson was the numerous healthy children to be seen around Nduindui where the native mothers have had ante-natal and midwifery care, and a child welfare centre in recent years. The old prejudices are breaking down, and knowledge of the rules of health and hygiene will do much to improve the physical health of the people. The arrival of Sister Kennedy on the field will do much to further the ministry of healing in the hospital work, and further afield.

Sister Finger has for long wished to help the people of distant villages, but has found it impossible when solely responsible for the midwifery work at Nduindui. The people are hoping for the hospital work to be fully established in the new building when the materials can be secured for its completion. The feeling of frustration because of material limitations in several phases of the work was one of the bitterest impressions of our stay, while the work of the devil appears to go on unhindered.

At present the islands are enjoying a wave of material prosperity while the price of copra is high, but this state of things is not

conducive to spiritual health, the more so because there are few openings for the people to spend their money wisely, and numerous temptations to waste it. The offering of £1000 by the Nduindui group of churches last year is evidence that they are willing to invest some of their prosperity in the mission work if they have some encouragement.

The people seemed eager to avail themselves of every opportunity to improve their condition; they realise that knowledge is power. We trust that it will be the messengers of Christ who will have the opportunity to supply the vacancy that still exists in their minds. Unfortunately the rising generation are not so conscious of what Christianity has meant for their people. We heard frequent expressions of gratitude and prayers for the Australian brotherhood from their leaders as they recognise the ties that bind us. Let us each do our part to strengthen the hands of those who minister to them.

Teaching -- A Christian Duty

H. J. Finger, New Hebrides.

NOW in the second month of school, we have about 130 scholars with ages ranging from four years to twenty. It will not be difficult, therefore, to imagine the task confronting us as we endeavor to teach such a number of such varied ages and standards.

Yet I suppose that it would be correct to say that practically every mission field in the world is endeavoring to teach such numbers with so few teachers. Under these conditions the nett result is not very satisfactory.

Some people often wonder why we must continue to send missionaries to places where so few have not heard the gospel, but the answer is readily found. I am not thinking of our work only, but of much mission effort. We have not been serious in our task of making the church holy and indigenous. We (i.e., the church universal) seem quite content to continue sending missionaries to preach righteousness to those who have been baptised, when we should be sending scores of teachers to train and equip the children completely, to enable the coming generation to understand and think aright, and manage the affairs of the church without the need of missionaries. Why this "touch and miss" effort continues is beyond understanding, for in the final issue it is the most costly way of doing this work of the kingdom. One often wonders whether the days will ever come when the church of God will forget wealth, posses-

sions and comforts, and spend all in the teaching and preaching of the gospel.

To be writing and talking about changing things which have gone on for centuries seems like visionary nonsense, but a little honest examination of present-day affairs will do no harm. A child in Australia commences school at five years of age and continues for about eleven years, and in most cases under ideal conditions. He is then regarded as being capable of thinking aright and capable of being a useful citizen. Christian parents, no less than heathen parents, expect that their children be given the best possible education to equip them for life's duties and enjoyments. If, as Christians, we expect the best for our children, should we not demand the best for the children of less fortunate parents who are also brethren in Christ.

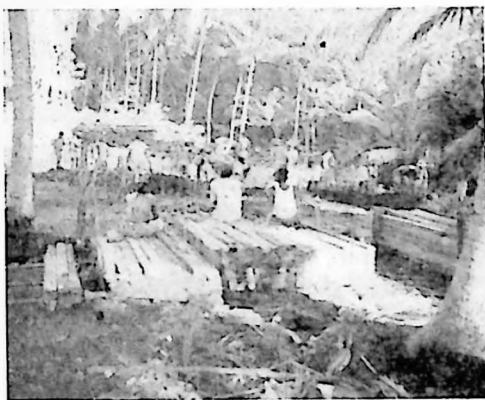
The common tendency to-day seems to be for parents to advise their children how to "get on" in business, but very seldom how to "get on" with the Lord's work. If it is right and good to advise our children in matters of business in this world's goods, it becomes our bounden duty to advise them to seek service in God's "business"—of training and educating the little ones of God's kingdom.

This century-old problem would be solved if we would arise and go about the matter in a business-like way instead of this "touch and miss" fashion which has dominated the past. Let us pray that our children will be given the desire to do the task which has not been completed, and not be selfish in wanting to keep them for the business of the world.

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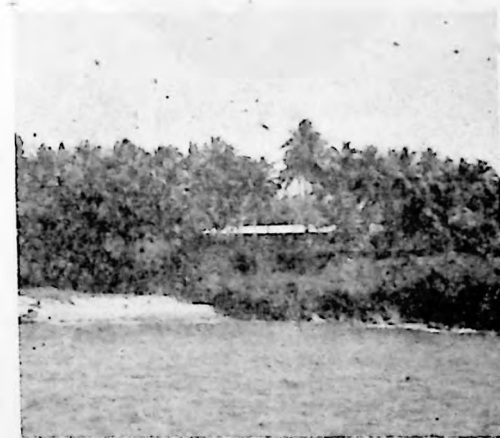
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NEW HOSPITAL BUILDING, A.O.B.A.

Mr. Harold Williams and Mr. Harold Finger, with the help of native workers, cut the timber and erected the building. Lack of supplies has prevented the completion of job. We are indebted to Mr. Williams for these pictures. Left: Mr. Finger and native helpers at saw bench. Centre: Working bee to level the ground for the hospital. Right: The new hospital as it looks from the sea.



The Women of Pentecost

Mrs. J. Smith, Pentecost.

WITH the almost universal emancipation of women, and so much discussion on the equality of the sexes, it seems scarcely possible that there still are countries where women are still regarded in the same category as animals; but such is the case here on Pentecost. This island is noted throughout the group for



Mr. and Mrs. Smith's home before completion, Ranmaicat, Pentecost, New Hebrides. This is a converted army hut, dismantled on Santo and shipped to Pentecost. Mr. and Mrs. Smith now live in this building.

its utter disregard for women. It is the custom of all island people to place women very much beneath the men, but here they are just about beneath their feet.

The women themselves are apathetic and seem hopelessly content to let the menfolk ill-use them and treat them with contempt.

It has been the practice, and still is, for a man to buy his wife. Amongst the heathen they use pigs for barter; but although the church members have mostly got rid of their pigs,



MR. JACK SMITH.

they still retain the custom of buying their wives. In many cases, owing to the extreme shortage of women, a girl is offered to the highest bidder, many men paying nearly £40 for a wife. Consequently the young men cannot afford to pay so much, so often the girl is promised to an older man (many of whom have had several wives previously) who can pay the price. If the girl's father is dead, the money is shared among numerous male relatives, all of whom have to make "big talk" on such an occasion. Widows, too, have to be bought in the same way; they are cheaper, so often young boys try to marry ageing widows.

There is no question of the girl's feelings in the matter; she is told she must marry so-and-so, and that is the end of it. Unless the man has a good heart, he will beat his wife on the slightest provocation and neglect her, and often he has cast her aside for someone else.

Such is the pathetic condition of the women of Pentecost. If you could see the haggard faces of women, old before they are 30, fever-racked and anaemic, covered with tattoo marks, you would be sad indeed.

We are fighting this scourge with every weapon in the name of Christ. It is hard for these people to leave their heathen customs completely; they need many years of constant teaching. As the result of Christian teaching, some of the villages have decided to pay only £5 for the bride, making it in the form of a present to the girl's father, also asking the girl to make her own choice. But many of the men are holding out for the old way, maintaining they had to pay many pigs for their wives, and want to get a return for their daughters. We have definitely stopped child marriages, also the old men marrying young girls, and young men older women; but it is going to be hard to stop the buying of brides and widows.

It is only by constant teaching, and the working of the Holy Spirit in the hearts of these people, that they will come right out and "be separate and touch not the unclean thing."

It is a hard road, and many are the rough places, the hidden by-ways of sin and dark jungle growths of ignorance and superstition. Just as the banyan tree sends out its roots and covers the tree which is its host until the growth is so thick that you can only identify the banyan tree, and the original tree is completely hidden; so the devil will obstruct the teachings of Christ in this land and cover up all that is righteous and holy with something that looks attractive, but in reality is killing the soul, unless the church redoubles her efforts.

There are many people who cannot see the need for foreign missions, who think that the money that is spent on the foreign fields might be better spent at home, who say, What is the use of trying to change the native?

The need is greater now than ever, and if we are to lead these people to Christ and uplift the womenfolk, we need all the help possible from the people at home.

Remember, "he made of one blood all the nations of the earth"—that the blood of Christ was shed to redeem all men.

These workers will return very shortly to Australia. Be ready to welcome them.

SALVATION EVERY MAN'S RIGHT

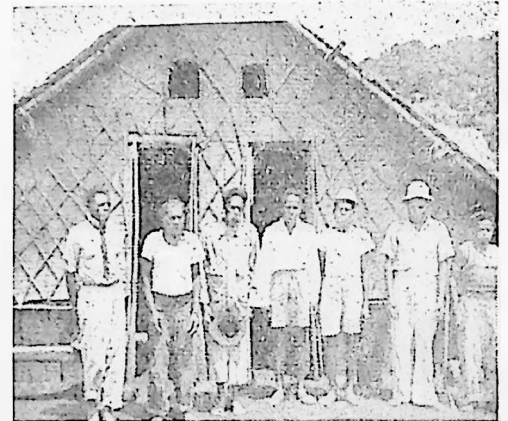
THE dynamic back of all missionary endeavor is the soul's experience in Christ. Unless all men need salvation then no man really needs it. If there is a soul on earth that can do without experience in the Lord Jesus Christ, then I can do without it. The individual who does not believe in missions makes the sad confession that he has no experience in the Lord that is worth sharing with others. The church that is not true to the command to go does not have the moral right to ownership of the ground upon which the building stands. Conquest is the Christian's watchword. Go! Teach! Baptise! Evangelise.—"The World Evangel."

CHRIST REIGNS

DR. WILLIAM TEMPLE, when he was the Archbishop of York, closed his great sermon to the bishops assembled in St. Paul's Cathedral for the opening of the Lambeth Conference in 1930 in the following words:

"While we deliberate, he reigns;
When we decide wisely, he reigns;
When we decide foolishly, he reigns;
When we serve him humbly, loyally, he reigns;
When we serve him self-assertively, he reigns;
When we rebel and seek to withhold our service, he reigns!"

The problem is not whether God is on our side. Are we on God's side?



Group of teachers at Woojennel, Pentecost. Seth, the veteran elder of the Pentecost churches (left), Abel Tabimal, dispensary helper (centre). Abel was sent to Paton Memorial, Vila, to train as a dresser, but had to return on account of having T.B.

THE SUPREME AIM

THE supreme and controlling aim of foreign missions is to make the Lord Jesus Christ known to all men as their divine Saviour and to persuade them to become his disciples; to gather these disciples into Christian churches which shall be self-propagating, self-supporting and self-governing; to co-operate, so long as



MRS. JACK SMITH.

necessary, with these churches in the evangelising of their countrymen, and in bringing to bear on all human life the spirit and principles of Christ.—Manual of the Board of Foreign Missions of the Presbyterian Church in the United States of America.

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Here and There

We appreciate the co-operation of A. Anderson, secretary of the F.M. Board, in providing blocks and gathering articles for this special foreign mission number.

A. L. Anderson, who has spent many years in the United States of America, has returned to his homeland to visit relatives and friends in Victoria. We trust he will find much joy as he revisits churches of early associations.

Owing to holiday on Monday, June 14, we had to go to press on June 11. All news reaching us by then was inserted. This early closing will account for some items of news being held over until next issue. We must maintain our mailing time-table to give our distant subscribers up-to-date news.

Our brethren in Western Australia are planning an interesting programme for the Federal Conference to be held at Perth, Oct. 15-22. Many brethren are planning to make the trip to the "Golden West." If you intend to go, but have not registered, we advise you to act at once in order to secure your accommodation.

Mrs. Ruston, a member of the church at Bendigo, Vic., will shortly celebrate her 90th birthday. She was baptised at North Fitzroy, Vic., nearly 70 years ago at the age of 21, and is still most regular in her attendance at the Lord's Table. We congratulate our sister on her faithful witness and extend good wishes for her anniversary.

At Collingwood, Vic., on May 23 and 30, Mr. Armstrong took Mr. Bartholomew's place while he was absent in Sydney. Attendances are improving. On June 6 Mr. Bartholomew conducted his last service at Collingwood. His services have been greatly appreciated by members. Members enjoyed fellowship with Mr. Grant, from the college. Church extends sympathy to Mr. and Mrs. Edney in death of Mr. Edney's brother.

A. M. Ludbrook, at the age of 86 years, died on June 8. Our brother served faithfully as a preacher in Victoria and South Australia. His work is remembered and appreciated by members of an older generation. To the young he continued to minister in many ways up until recent months. His interest in hymns is well expressed in his book entitled "Notable Hymns and Their Authors," which was published a few years ago. We appreciate the contribution this servant of the Lord has rendered the Australian brotherhood. To relatives and friends we offer deepest sympathy.

After months of careful consideration, and finally under the urge of a doctor's recommendation, the Federal Aborigines Mission Board has arranged for Miss Ball to be away from native mission work for some time. After visiting Carnarvon she returned to her home in Melbourne. Miss Ball is quite able to take full employment in other spheres, but the doctor's recommendation stated she should go away from native work for at least six months. The board provided Miss Ball's fare to Melbourne, and one month's salary, in addition to annual leave payment.

At Launceston, Tas., during May, weekly averages at Lord's day services were, morning, 113; evening, 121; communicants, 123. A record offering of £27/16/9 was received for annual appeal of State Youth Department. Visit of three college students (B. Burn, Tas.; N. Moore, W.A.; and H. Waghmode, India) was appreciated, and the fine addresses given were inspiring and helpful. Mrs. R. Molyneux, from Beverley Hills, N.S.W., was recently welcomed into fellowship. On May 19 Ladies' Guild arranged an afternoon in interests of College of Bible, speaker being Bruce Burn, of the college. A splendid lot of gifts for college pantry was received. Guild arranged a gathering on afternoon of June 2 to assist work of Launceston City Mission, a large quantity of useful gifts being donated. Mission sister, Miss Pywell, was speaker. On June 6 attendances were satisfactory, and there was one confession at gospel service.

"To put race against race, create race hatred and talk about the inferior or superior race is as unchristian as the devil. The church has on its shoulders the responsibility of building a world brotherhood in a world neighborhood with God as Father of all."

The church at Annerley, Qld., was pleased to have services of visiting brethren from South during month of May. Hayden McCallum spoke on Oslo Conference, and E. Williams, principal of College of Bible, Melbourne, gave a helpful address. All are keenly looking forward to coming of a full-time preacher in near future.



DR. PATIL,

who has served Dhond Hospital faithfully and well for many years.

Visitation evangelism is capturing the interest of brethren at many centres. The second "school" in Victoria has just been concluded. Fourteen men have been paired, and arrangements are being made for fourteen extra campaigns to be completed by end of August. We expect that by then thirty-four churches will be benefited by visitation evangelism. A third "school" is now being planned by the Victorian Home Mission Committee, enabling another twelve men to gain instruction in this method. We hope to arrange some way of bringing Victorian country churches into this general evangelistic plan, giving them the results of experience gained in our suburban efforts.

Archbishop Artavazd Surmeyan, the apostolic representative of the Armenian Catholics for the diocese of Europe, recently paid his first visit to the Armenian colony in Switzerland. On April 18, Armenians from all over Switzerland crowded into the English church in Geneva to hear mass and the sermon. In his sermon the archbishop expressed his satisfaction in seeing how much the Armenians in Switzerland loved their church. He spoke of the beauties of Armenia, which he visited in 1945 for the enthronement of the Catholicos of all the Armenians, Kevork I. He ended by exhorting the Armenian mothers to teach their children the Armenian language, and the bases of the Armenian religion, which had been the rallying force of the nation for centuries. While in Geneva, the archbishop visited the headquarters of the World Council of Churches, where he discussed the participation of the Armenian church in the Assembly at Amsterdam with the general secretary, Dr. W. A. Visser 't Hooft, and some of his colleagues.

Many brethren will be interested in the public drive to raise funds for the Burwood Boys' Home, Victoria. While not now directly associated with churches of Christ, the home is being served by some of our most loyal brethren. The extensive plans to improve the institution indicate the great future awaiting the Burwood Boys' Home.

The Victorian committee of the "Crusade for a Christian World" is contacting churches and setting aims before each. Stan. Neighbour is planning to commence his duties for the crusade early in August. Until then W. G. Graham, conference secretary, and Reg. Enniss, chairman of crusade committee, are busy bringing the crusade before the churches.

A reader writes: "Thank you for the paper, and please accept my word of appreciation for all the splendid news and articles you print each week: it is a grand service to us. Please do not think that we lack gratitude for not saying this more often, but there is never an issue for which we are not grateful. Your work is a great factor in holding in bonds of Christian love those with whom we in times past once labored, but from whom we are now separated by many miles."

"More than fifty years ago Henry Drummond produced a remarkable book which he entitled 'The New Evangelism.' By comparison with more recent methods of work, his book contains few surprises, and certainly nothing at all novel. But the title at least suggests that from time to time it is necessary for Christian leaders to take stock of their methods, and to see whether their appeal to the men and women of their own time is calculated to be successful. In other words, every fresh generation demands a new evangelism. This does not mean a new gospel. Jesus Christ is the same yesterday, and to-day, and for ever, and we are the custodians of an eternal gospel. But while the evangel is ever the same, the methods of presenting it may differ from age to age."

SIX YOUNG MEN WITH A PURPOSE

SIX Glasgow young men are conducting an evangelical campaign in Fife because they feel that Scotland's greatest need to-day is a return to Christianity.

Members of the church of Christ, they are preaching in various pulpits throughout the county, and then they will carry their message to the North, visiting fisherfolk in Portnockie, Buckie, Banff, Aberdeen and Peterhead.

Leader, Andrew Blacklock, is a grocery manager; secretary, Charles R. Burgess, an office manager; his brother, Duff T. Burgess, a warehouseman; Andrew Brock, an industrial chemist; Stan. Newton, a shopkeeper; and John Elliot, an office worker.

These are the lads who are giving their week-ends to such a good cause. They call themselves Christian Crusaders, and have delivered their message from pulpits in Cardenden, Coaltown of Balgonie, Kirkcaldy, Cowdenbeath, Dunfermline, Buckhaven and Lochgelly.

"We usually leave Glasgow before eight o'clock on Sundays," Charles Burgess told a "People's Journal" man. "It's often eleven o'clock at night when we get back home. We are just a group of working men, and we believe we have a message to give to the young folk of this country."

Best performance in the Fife campaign to date has come from Andrew Brock, who is operating in Sinclairtown, Kirkcaldy. When he started three weeks ago he had a congregation of 40. A fortnight ago he had 125 and three baptisms. Last Sunday he spoke to 85.—"The People's Journal," Glasgow.

News of the Churches

South Australia

Cottonville.—"Pentecost" has been keynote of past month. A good report, included as a supplement to "Church Chimes," was considered at half-yearly business meeting. Preacher outlined plans for local part in "Crusade for a Christian World," including an "inner mission" for church, intensive preparation for personal evangelism, and a culminating evangelistic campaign. Average general offerings for six months were £10/7/6. Loyal help of choir on Sunday evenings is encouraging.

Prospect.—In absence of R. Vincent, who conducted services at Long Plains on May 30, services were led by B. Barrett. Fellowship on May 23 was enjoyed with Mr. Darley, Subiaco, W.A., and others. Fellowship meetings on Tuesday evenings are growing in numbers; 30 attended recently. Services on June 6 were led by R. Vincent. In morning Hazel Anderson was welcomed into fellowship. At night R. Vincent commenced a series of addresses on stewardship and Mrs. Joseph sang a solo. Work in all auxiliaries shows continued improvement.

Kilburn.—116 attended 10 a.m. Bible school on June 6, including two new scholars. Joy Riches, of Prospect, is thanked for acting as emergency teacher during three weeks' absence of J. Manning. 11 a.m. service was conducted by W. Molsher, of Prospect, and was addressed by Mr. Green, 25 adults and 40 young worshippers being present. At conclusion of service Mrs. Green, representing conference sisters, had informal chat with Kilburn ladies. Gospel service included two film strips on "Life of Christ" arranged by F. Collins, 15 adults and 15 children attending. Newly-formed Boys' Life Brigade made trip to Maylands on May 28 and took part in handball tournament.

Long Plains.—All departments are working healthily. Church and Sunday school continue to meet in memorial hall pending rebuilding of chapel. R. Jenkin exhorted church on morning of May 2 and K. Jenkin preached at night. Mr. Baker gave encouraging addresses on May 9 and 23. On evening of May 9, young people assisted in service to open Youth Week. These services continued on May 15 with social and devotional meeting under leadership of W. Morrow and Miss H. Pritchard, of Dulwich. M. Rundle exhorted church on May 16, and gospel was preached by W. Morrow. Youth offering almost doubled that of last year. Ladies' Guild held an afternoon at home of Mrs. W. Parker on May 25 to raise funds for Christian Guest Home; £17 has been set aside for that cause. Mr. Vincent, of Prospect, was speaker at both services on May 30. After inspecting some Adelaide chapels, officers are going ahead with plans for rebuilding. Thanks are expressed by church to all who have assisted in cash or kind towards new building.

Hindmarsh.—Annual gathering of Dorcas Society was held on May 26. Speaker was Policewoman Curtis; soloist, Mrs. Phillips. Report of secretary revealed a satisfactory year of work. A Band of Hope has been organised and will meet monthly in lecture hall. Mrs. D. Battersby, a faithful member of church, reached her 80th birthday on May 29. Relatives and friends spent a happy evening in Croydon howling green hall in her honor. Dorcas ladies and husbands presented a nice handbag. Mr. Shipway spoke eulogistically of the guest, and wished her joy and well-being in years yet to be given to her. F. T. Holden is still in hospital. Thos. Flint, for many years a faithful worker, was called to rest on May 31. Gordon Stirling met with school, and conducted worship on May 30. He also met teachers at afternoon tea. H. E. Paddock held field day service for Temperance Alliance on May 23. Social Welfare Club, directed by Reg. Price, is having good gatherings each Friday evening.

Croydon.—Mother's Day services were held on May 9. In morning J. Wiltshire, of Vic., was present. C. Battle sang a solo. Men's class in afternoon invited mothers and wives to a service devoted to "mothers." At gospel service, Mrs. R. Pearce and Miss Isaacs sang a duet. Posies were handed to Mrs. Carter and Mrs. Marriott, two oldest mothers present. Church officers visited K.S.P. Club on May 10. Competitive sports and supper contributed to an enjoyable evening. Phi Beta Pi club arranged a mother and daughter banquet on May 11. Mrs. Green, Mile End, was speaker. W. N. Bartlett and family being on holiday, W. B. McKenzie was speaker morning and evening on May 16. Miss Mary Webb passed in nurses' examination with credit, reaching rank of Sister. After lengthy illness an esteemed member, A. Tomkins, received his call to eternal rest. Sympathy of church is extended to those who mourn. Memory of his faithful service will linger. Croydon Men's Fellowship held a tea and service on evening of May 23. G. Black has returned after a holiday in W.A. Mr. McLean, of Flinders Park, was speaker at evening service. Average attendance for month: morning, 97; evening, 88.

Port Pirie.—Attendances have averaged, morning 42, evening 31, an increase of six for morning and seven for evening on April attendances. Average weekly offerings, general fund, £6/19/1; brotherhood appeals, £1/7/11; renovations fund, 18/7. £1/2/- was earmarked for Youth Department. Food for Britain fund realised £1/15/- on May 30. Letters of appreciation have been received from England. This has been made possible by amounts forwarded from church to Social Service Department. W. Mitchell, representing China Inland Mission, spoke at morning service and gave lantern lecture after evening service. K. Barton's addresses have been appreciated. Y.P.S.C.E. had a debate with central Baptist society "That Capital Punishment should be Abolished." Miss V. McNicol and J. Loftes (church of Christ) debated in affirmative for society and were successful. Church monthly, "Friendly Word," is popular. Youth services were held on May 2 and 9, when young people assisted. Mothers of church were entertained at an evening by Y.P.S.C.E. Each mother was handed a posy, and supper concluded an enjoyable evening. Mrs. P. J. Harrison is still restricted to a quiet life, and Miss Brearly has been indisposed. Recommendations from general conference of 1946 on declining membership have been received by church, and given food for earnest thought.

New South Wales

Hamilton.—During May church enjoyed fellowship with visitors. Girls' Club held a successful mothers' night; Mrs. Elliott is newly-elected club chaplain. Ladies of church have been planning for a jumble sale. A day of prayer, in conjunction with local Council of Churches, has been arranged. Mrs. Watson is again far from well. Others also have been sick.

Bexley North.—Women's Fellowship held an afternoon social on May 6 in aid of organ fund, when 30 ladies attended. Mr. Shipway, city missionary, spoke to women on May 20. Bible school held talent quest and film night on June 5, when scholars rendered musical and vocal items. Judging was done by adults present, and first prize went to Bob Ferguson and John Elton for item "The Pioneers." The films were shown by Australian Gaslight Co., and included newsreels and a full-length talkie entitled "Children on Trial." An offering was taken for Y.P. Department work amounting to £5/17/1. During illness of T. Hallop, gospel and midweek meeting were conducted by G. Crossman, of Woolwich Bible College. Visiting speakers,

D. Craig, E. Roffey and J. Moran, gave helpful addresses.

South Auburn.—May was a happy month for preacher and congregation. Average attendance for Sundays was 92. Visiting speakers were S. Lavender, of Fairfield; S. Reeson, missionary-elect for Carnarvon, W.A. These with J. Davis and E. W. Taylor, preacher of church, gave helpful addresses. May 9, Mother's Day, with special singing and addresses, was successful. All auxiliaries are healthy. Week-night prayer meetings have improved spiritually and numerically, E. W. Taylor, G. Gray and W. Younghusband conducting. Sister R. T. Hickin has returned home after operation for appendicitis. Mr. Brown has returned from a ten-weeks' holiday in Melbourne. The three football teams are doing well, second division team being top in competition at present. Bible school work is on up-grade.

Victoria

Cheltenham.—91st anniversary of church was celebrated on June 6 by special services. At 11 a.m. D. Wakeley, a past preacher, gave a stirring address. At 3 p.m. a religious film service was held. Ladies of church did splendid work in providing midday meal and superintending basket tea. Happy fellowship was enjoyed with visitors from far and near. At gospel service J. C. Cunningham preached. Chapel was crowded for all three services, 150 breaking bread for day. Choir under V. Woff gave excellent service throughout day. A duet by Miss F. Cowper and Mr. Woff was appreciated. A fine spirit was evident throughout day, and members have been encouraged.

Geelong.—On evening of May 31, officers and wives of Drumcondra, Belmont and Terrace churches joined in a social evening. Much help from this meeting was experienced. On afternoon of June 2, Mission Band ladies visited Drumcondra Mission Band. Mrs. Jeffrey gave experiences of Buffalo Conference. On evening of June 4, Y.P.C.E. visited Drumcondra. Mr. Wakerley, of aboriginal mission station (W.A.) gave an interesting lantern lecture on June 2. On June 6 Mr. Stirling spoke at both services. In afternoon Bible school participated in Sunday School of the Air.

North Williamstown.—All auxiliaries are making favorable progress. Good Companions, Young Explorers and J.C.E. report increased membership during past month. Bible school added seven new scholars in same period, and had best attendance for two years on June 6. At young ladies' auxiliary on June 9, each of 14 members packed a parcel of food for Britain. Past and present batlington players spent an enjoyable evening in competition. Mrs. George has taken over cradle roll and has begun a drive for members. H. Waghmode addressed first of a series of special gospel meetings for June with a splendid talk on problems of India. Mrs. Griffiths, sen., is very sick. L. Ogden has been indisposed for some time.

Brim.—Church enjoys services of G. Barnett. On May 23 Mr. Mathieson, of Horsham, addressed church in morning, and in evening a combined youth service was held, Roy McPherson being speaker. Ladies' Guild held annual meeting on May 27, and reported a splendid year's work. Membership totals 12, and at annual effort in November £47/1/7 was raised. During year following donations were given: Aborigine fund, £1; towards refrigerator for India, £1; church hospital, £5; home and foreign missions, £3; Sunday school, £2. They gave children a Christmas treat in December. In addition they have paid for painting of church buildings inside and

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out. This year two valued members were lost through removal.

Essendon.—Mr. McIlhagger spoke at all services on May 23 and 30. Mrs. Buttress sang a solo on evening of 23rd. On May 26, instead of usual midweek prayer meeting, members went to Hinrichsen mission, Prahran. On May 27, P.B.P. and K.S.P. joined in hike to Footscray. On this evening also a young women's club commenced. Those elected were Mrs. D. Ferguson, president; Mrs. Alves, vice-president; Mrs. Wakefield, treasurer; Mrs. Tullo, secretary. Mr. Tullo sang a solo at evening service on May 30. On morning of June 6 Mr. Young (North Richmond) was speaker. Choir sang at evening service. Cricketers were in attendance. An inspiring address was given by Mr. McIlhagger. Mrs. Clarke is absent from meetings, having undergone an operation.

Tasmania

Mole Creek.—R. Edmunds and M. Alderton have been recent visitors, conducting services at Caveside and Mole Creek. These speakers, and those who provided transport, are thanked. N. Moore, B. Burn and H. Waghmode, of Glen Iris, Vic., visited Mole Creek as part of a State tour, under direction of S. Wilson. Their impressions of college activities were received with interest.

Devonport.—On May 16 E. Stevens gave morning address and at night F. T. Burti preached. On May 23 S. J. Bruton was morning speaker, and F. T. Burti at night. On May 24 Mr. Wilson, of Launceston, brought three college students, and they all gave appreciated addresses. On May 30 F. T. Burti was morning speaker. At night R. Pitt preached. On June 6 E. Stevens gave morning address and F. T. Burti was preacher at night.

Queensland

Gympie.—Visit of K. Jones, secretary, Glen Iris College of the Bible, was enjoyed. He was able to give first-hand news of C. Kimber, student of college, and of N. Kingston, past student now in South Australia. Service on May 30 was broadcast, Mr. Wilson giving gospel address. Sunday school picnic was planned for June 14.

Albion.—Young people assisted at church services at commencement and conclusion of Youth Week. Sunday school picnic was held on May 3, but because of wet weather arrangements for it to be held at Sandgate were cancelled and it was held at Windsor School of Arts. Mothers of church were entertained by Girls' Club on May 5, when club reunion was held. Tableaux, "Companions of the Way," was presented. Twenty-three from Albion church entered for talent contests on May 7 and 8 and won senior section. Endeavorers decorated chapel for Mother's Day services. Hayden McCallum, from Student Christian Movement, spoke on evening of May 9. Annual youth offering amounted to £27/15/3. A musical evening on May 19 was arranged by Girls' Club. K. Jones, organising secretary of College of the Bible, Melbourne, was speaker on morning of May 30.

Brisbane (Ann-st.).—A representative gathering of men and women from metropolitan and country churches met in church hall on May 28 to welcome E. L. Williams and K. A. Jones, of the College of the Bible, Melbourne. Mr. Williams spoke on morning of May 30, a large congregation enjoying an inspiring address. C. J. Mackenzie conducted gospel meeting, last of a series of meetings in which special emphasis has been placed upon women's part in church work. Choir sang. Comprising all ladies, the choir is a recent innovation which has been appreciated. Attendance at Lord's Table was 181 for day. On June 6 there were special services for Bible school anniversary. Morning service was varied to provide for bright singing by Sunday school under leadership of Mrs. Parkinson and also toddlers from kindergarten

under Miss L. Tunley. F. C. Hunting gave an appropriate talk. A scholar, Bill Ketelaar, read scripture lesson. At a gathering in afternoon, members of kindergarten and cradle roll received prizes. R. V. Ham, of Joyful News Mission, delighted children with his remarks. Gospel meeting addressed by C. J. Mackenzie took form of S.S. teachers' meeting as a climax to day's services. Tom Martin, S.S. superintendent, conducted; Edgar Kellow led song service; H. Wyeth read scripture. A choir of teachers sang, and Miss M. Marler and Mrs. J. Smith rendered a duet. 172 broke bread throughout day. R. Pratt is seriously ill in hospital. Visitors during the past fortnight included B. Liddicoat, Lismore, N.S.W.; C. F. Malindor, Dorrigo, N.S.W.; V. Reid, Newcastle, N.S.W.; H. H. McKean, Lygon-st., Vic.

MISSIONARY RESPONSE TO GOD'S GRACE

(Continued from page 265)

he made a part of the life of those people so as to save civilisation, in Australia and in other lands, from disaster. We must commend Christ to those people, not only by sending missionaries to their lands, but by taking up a Christian attitude toward them and by treating them according to the principles of the brotherhood of man. We in Australia ought to realise that "it is later than we think." The world's peace is dependent upon Christian teaching and a Christian attitude toward others.

III.

The second great revolutionary force sweeping the East and presenting great dangers, unless Christ is offered to people entering the new world opening before them, is the new movement training people to read by simplified methods.

Dr. Frank Laubach, the great apostle of literacy, has been able to provide a means of instruction which is enabling tens of millions of people to reach the light of world literature. It is expected some hundreds of millions will come out of the darkness of ignorance into the light of knowledge within the next half-century. This age of enlightenment has been begun by Christian missionaries, but can the church keep abreast of materialistic men who will be out to capture those people of the East for their own ends? Only missionary-minded churches and sacrificing and enterprising Christians will be able to provide millions in Asia with copies of the gospels and the Christian literature needed for this new and unexpected situation.

We plead with our readers to rise above the small world in which they are accustomed to move and to see a world in which millions are in spiritual need. While we cannot meet all the calls which come to us, nevertheless we can see that the mission stations which churches of Christ have established in India, China and New Hebrides are provided with their requirements. If we do our part faithfully, we will not be expected to do more. If every member of the Australian brotherhood makes a worthy contribution to the work of these mission stations, what great victories will be gained in the name of the Lord!

IT DID HAPPEN

(Continued from page 267)

So it happened. This group of us were seated in the home of our Brahmin friend amid the strongholds of orthodox Hinduism, and sang songs of praise to Jesus Christ. We told the simple story of the cross and the resurrection, and of Christ the Saviour of the world. A group of Brahmin women sat and listened. Several relatives and neighbors also came in.

Right opposite where she lives is the big wealthy Mhar-Dev temple, a very sacred temple to the Brahmins. To our surprise, on leav-

ing her home, she asked if we would like to see inside the temple. We accepted the invitation, and there we were "untouchables." After removing our shoes we were allowed right into the innermost precincts where the sign of the god rests. The whole of the temple walls and dome were decorated with weird and unusual scenes from their sacred scriptures. While we stood inside the temple, a poor woman was kneeling on the dirty floor before the stone sign of the god, devoutly performing the ceremonies. Sacred water poured from a brass vessel above the stone image and ran through a course outside the temple for people to drink, thereby gaining merit. Several Brahmin girls came in while we were there, with folded hands bowed in worship before the god. It was truly sad to see the ignorance and darkness of these otherwise enlightened and educated people.

Pray that the word will shine into darkened hearts, and that our Indian Christians will have a real vision of what Christ can do for needy souls.

RUBY WEDDING

YOUNGHUSBAND-REID.—Mr. and Mrs. W. Younghusband announce with pleasure the 40th anniversary of their wedding, celebrated at Rawling-rd. church of Christ, Gateshead-on-Tyne, England, June 20, 1908, by the late elder T. Haddon. Present address, 36 Hopp-st., Auburn, N.S.W.

IN MEMORIAM

CARR (On Active Service).—In loving memory of our dear son Philip John, VX965 gunner, 2nd/2nd Fd. Regt., died June 11, 1945, aged 27 years.

A few more storms will beat

On this wild rocky shore;

We'll meet him then where tempests cease
And surges swell no more.

—Inserted by his loving parents, brothers and sister.

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The Australian Christian

June 15, 1948

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The Cup of Blessing

WHEN we are reminded of the upper room we think also of that valley of humiliation which is called Gethsemane, blending together height and depth. That mingling of contrasts appears repeatedly in the history of Christ's redemptive suffering.

Marvellous Association

Among the most wonderful of the contrasts of the crucifixion is the phrase applied to the cup in the upper room: "the cup of blessing"! He used the contents of the cup as a symbol of the shedding of his own blood, the outpouring of his life—and then he named it the chalice of benediction! It is an unexpected but marvellous association. Every report of the Lord's Supper speaks of the giving of thanks, for both the bread and the wine. In some degree, of course, this was in accordance with Jewish custom, for there were prescribed forms of thanksgiving used at the Passover and other meals, some of which have been preserved to our own time in the Jewish prayer book. Our Master may have used the set phrase which is still employed: "Blessed art thou, O Lord our God, King of the universe, who hast created the fruit of the vine."

If, however, he employed this set form or any other, we may be sure it was not used in a merely conventional sense. Two reasons convince us of that. First, he was never the slave of custom, and was entirely free from bondage to "the traditions of men." Any word of his to his Father would be charged with meaning and passionate reality. Next we have to take account of the impression left on the minds of his disciples, so that they remembered and frequently told others of this word of thanksgiving. It could not have been a mere casual custom which so stamped itself on many people's memories, and seemed so characteristic of the whole Supper, that later on it became one of the commonest names by which it was known: "the Eucharist."

Unfortunately, that title has come to be too closely associated with interpretations of the communion service which seem to me to depart from the New Testament meaning of the sacrament. We cannot surrender to one school of thought the deep significance of the element of thanksgiving in the rite, although we reject the theology often linked with the term. When we sit at the table of the Lord, do we sufficiently give thanks for all it means? Self-examination is enjoined upon us as we gather to the feast, remembrance of all that is recalled by the symbols floods our mind, self-surrender becomes our fitting response—all are good, but do we give thanks?

"The cup of blessing," Paul calls it, and then adds: "which we bless." Did he mean that our thanksgiving is to repeat or resemble or recall the Master's thanksgiving? I think the suggestion is that we should consider Christ's praise for the cup, and that it should awaken an echo in our hearts.

The Habit of Gratitude

We all remember how Jesus gave thanks for ordinary gifts. He displays the habit of gratitude. Does praise for "daily mercies" fill any large place in our lives? Here in the upper room the action has particular significance. Later on in Gethsemane we may perhaps describe his mood as rather more one of acquiescence, but in the upper room he actively takes (not merely accepts) the cup. In his mind it already had clearly defined meanings. It was something overwhelming that could be compared with a baptism, so that he asked two confident men: "Can you drink of the cup that I am drinking? Can you be baptised with the baptism that is overwhelming me?" Perhaps in that word there is a recollection of the Old Testament cry: "All thy waves and thy billows have gone over me!" He knew the cost of it all when he said: "My blood." Yet he gave thanks.

He did so because it came from the Father's

hand. "The cup that my Father giveth me, shall I not drink it?" It was not imposed by men, though human agency had a place in the event. It was not decreed by stern omnipotence, but by "my Father." It was accepted in the spirit of sonship, therefore he gave thanks.

The Results

We may be sure, also, that he gave thanks in view of what would result from the cup. He spoke of "the new covenant"; the adjective and the noun are alike significant. It was new, in a time and among a people who knew of a covenant which had failed and was becoming superannuated and antiquated (Heb. 8: 13). Besides its freshness, the new covenant has the quality of certainty, and the value of universal accessibility ("for many"). And "many" here is not in opposition to "all," but rather asserts that those who receive the covenant blessing of remission of sins will be not a few, but an innumerable multitude.

Let the disciples echo the Master's thanksgiving! "We bless," we praise, we give thanks. We do so as we receive a new assurance of that "remission of sins" which our Lord said was the purpose of the shedding of his blood, and so "between our sins and their reward we set the passion of thy Son, our Lord."

Clearer Understanding

Another element in our thanksgiving should be gladness for our clearer understanding, as compared with that of his disciples in the upper room. What meaning, we wonder, did

they assign to the spoken words of praise which made the cup one of blessing? At that stage it may have seemed to them much like the "grace before meat" of a Christian home to-day. Only later did they see the deeper intention, and we can see it in some ways even better than they, for our eyes are aided by the insight and experience of the intervening centuries. During all that time the blessings of the new covenant have been fulfilled, and that to "many." We no longer ask, "Are there few that he saved?" for even in times of religious arrest and declension the number of the redeemed of the Lord is far beyond our computation.

We may render special thanksgiving if, from the example of our Lord and in the strength of his grace, we are able to take from the hand of our Father any cup which has pain in it. The contents of the chalice in this instance do not matter so much as the hand that proffers it. Since it is the hand of God that holds out the cup towards us, we know that it must be a "cup of blessing." It may still be bitter to the taste, but it will not be poisonous or in any degree hurtful to our essential life.

And let us take it, not merely resignedly accept it. After all, consider the immeasurable difference between his cup and ours! "How bitter that cup no heart can conceive, which he drank right up that sinners might live!" John Newton's phrase is exact: he drank it "right up." The blessing he pronounced upon it and discovered in it he has revealed and imparted to us, and in such doxologies as we have in Rev. 1: 5, 6 we hear the grateful song of disciples who echo their Master's thanksgiving.—Phurah II. in "The Christian."

Capital and Labor

CHURCH leaders have expressed the following thoughts on the relationship that should exist between Capital and Labor.

"We must no longer think that Labor and Capital should continue as separate forces. The solidarity of the human family requires co-operation. True progress rests upon the honorable discharge of every duty."

"Labor and Capital could reap the rewards of God's goodness only if Labor unstintingly produced and Capital unsparingly distributed the produce of labor for all men's welfare. The system of government in which we believe is a democratic system, which conforms to the will of the majority with protection for minorities, with all laws consistent with and in conformity to the laws of God. God has gifted man with brawn and brain, with the good rich earth, and the fruits thereof, opening before him widening avenues for service to all humankind. Possessed of these gifts, it is the sacred duty of Labor and Capital faithfully to remain the repository of God's trust, rendering unselfish service to society, service which can prosper and endure only by steady production and fulsome distribution.

"No man should be slave nor master to another, but each should be servant to God and helpmate to his neighbor.

"In the interests of the working man himself we need to set our faces like flint against mob violence just as against corporate greed; against injustice and lawlessness by wage-earners, just as much as against lawless greed and selfish arrogance of employers."

Stirrings on Sunday School Teaching

Speakers at the recent Presbyterian Assembly claimed that some Sunday school books were harmful because they tell stories which are beautiful and moving, but when children grow up they can't find confirmation of them in the Bible, and they think that all they were taught in Sunday school was a tangle of fairy tales.

Another speaker said that some lessons on

the sins of gambling inspired some pupils to think of gambling as a good career.

Dr. John Flynn said that the modern trend in religious education sometimes put too little stress on religion and too much on the medium of education. "Dramatised scripture is a 'new look' in religious education, but the longer most people stick to drama the further they get from religion."

Anzac Thoughts

"We find few voices raised against such things as huge areas not being broken up so that those who fought may get a living."

"During the war we crowded the churches, praying that the world might be a better place. How much have you done to make the world a better place?"

"We find the unashamed breaking of our moral laws every day. In the streets one hears the name of the Lord taken in vain hundreds of times, and in the hotels and hotel lounges are to be found people under age being served with drink without check by the hotel managers or the police. You may think these things are small, but they are eating out the heart of the community and making half of our people of no use."

Our Own Work

Fred. B. Stow is working in splendidly in his new position as youth organiser.

The Home Mission Committee, in co-operation with the South-western District Conference, has purchased a tent for evangelistic work. Roma and Toowoomba have requested missions. It is hoped that the Toowoomba mission will establish a new cause at Harlaxton, one of Toowoomba's growing suburbs.—P. C. D. Alcorn.

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Obituary

J. T. Cosh

ON May 18 J. T. Cosh, aged 49, was called to rest. He had been ill the end of last year, but seemed to have improved, until the week before the end, when he was taken to Moree Hospital, N.S.W., where he seemed to improve every day. His son rang to see if he would come home, and the doctor said, "No, his father would be able to go home on Friday." But he collapsed on Tuesday in the afternoon. On the Friday he was taken to Inverell chapel, which was crowded. Mr. Wylie conducted the service of words well chosen and of interest both at the chapel and the grave. There was a very large number of wreaths. He leaves a wife, two sons and two daughters. For many years he was a great worker for the church till they went on the land 100 miles out.

Thomas Flint

ON Monday, May 31, the spirit of Thos. Flint passed into the presence of Jesus. Mr. Flint was baptised in the chapel at Hindmarsh, S.A., during the ministry of the late H. D. Smith. All his life was given to this church, with the exception of a few years when the work at Croydon opened. He was one of the faithful brethren over the years of his Christian experience. He was never one who could help in the platform work, but there were avenues of service in which he could find expression for his gifts, and in these he was very efficient, and willing to do all he could. After three major operations about two years ago, he seemed to receive renewed physical strength, and the Sunday before he was taken to hospital he was assisting at the morning service and was feeling quite well. A seizure took him during the week, and within a few days he had passed to be with his Lord. Mrs. Flint had predeceased him just a year and ten months. His three surviving sisters we commend to the love of God. He served his church splendidly; he has gone to be with Christ. We shall meet him again in the home of our Lord.—J.E.S.

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ONCE again the call is sounding,
For our brethren o'er the sea;
Let us to "our faith" redoubling,
Answer it ungrudgingly.

'Tis for those whose consecration
With their hearts for him aflame,
Bear the Light to every nation,
Spreading freedom in his name.

Ere the door of service closes,
Heedless of their worldly loss;
Sacrifice the task imposes.
On the heralds of the cross.

Away in Afric's sunny clime,
Or India's sweltering heat,
Or in the squalor and the grime
Of some war-torn Chinese street.

Out on a South Pacific isle,
Girt by coral reefs as cruel
As many customs dark and vile
Found 'neath witchcraft's blighting rule.

And where flow those mighty rivers,
In dark regions of Brazil;
Facing darts from Indian quivers
With their inborn urge to kill.

Spare a thought for those that labor—
Often hand in hand with death;
Longing for a friendly neighbor,
Fighting fever's heated breath.

God's lone outposts they are keeping,
With the harvest time in view;
But for its successful reaping
They are trusting now to you.
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GANDHI

His Source of Inspiration—

IT is not generally known that Gandhi kept a copy of the New Testament. He found inspiration and comfort in the Gospels, and commonly quoted extracts from the Sermon on the Mount.

GANDHI'S greatest inspiration was the cross and his favorite hymn, "*When I survey the wondrous cross.*" Circulating in India to-day is a four-page booklet entitled "Gandhiji's Favorite Hymns and Bible Portions"—such were quoted by Gandhi in his prayer gatherings and in his writings.

REPLYING to a missionary doctor as to the best contribution medical missions could make to India, Gandhi said: "If only your missionaries would devote themselves to the villagers they would not get medals and knighthoods from the British Government but they would get a knighthood from Jesus Christ!"

GANDHI

who desired peace above all things died a violent death by assassin's bullet.



GANDHI

died because he was too tolerant to other faiths and because he would lift the outcasts and regard them as Harijan (i.e., Children of God).

GANDHI AMONG HIS ADMIRERS.

His Influence in India

From the mission area in "OUR INDIA" we have the following accounts of memorial services in honor of GANDHI.

DHOND

Procession of all castes and religious beliefs moved through the town and an estimated population of 10,000 gathered on the banks for memorial service. Hindu and Muslim sacred books were read and the Dhond pastor was asked to read extracts from the New Testament. The Dhond pastor said, "For the first time in the history of this town 10,000 people listened to the gospel of Christ."

BARAMATI

All the town and surrounding districts took part in what amounted to, for the time being at least, a casteless procession. Hindus and Muslims took part. Christian girls sang hymns into loud-speakers, and leading Christians offered prayers for the bereaved and for India. After the service a leading Congress man said, "The Christians made the function graceful."

SHRIGONDA

Memorial procession was the largest ever known, all communal groups taking part in the speeches. The Shrigonda pastor represented the Christian community. Later Hindus, Muslims and Christians gathered together in a Hindu temple for a "meal of friendship and goodwill" — Hindus and Muslims reached over and ate out of a common dish to show that past antagonisms were forgotten. Later our preachers and teachers held a Bhajan (singing accompanied by instruments and rhythmic beating of time).

Ten Commandments of Good Will

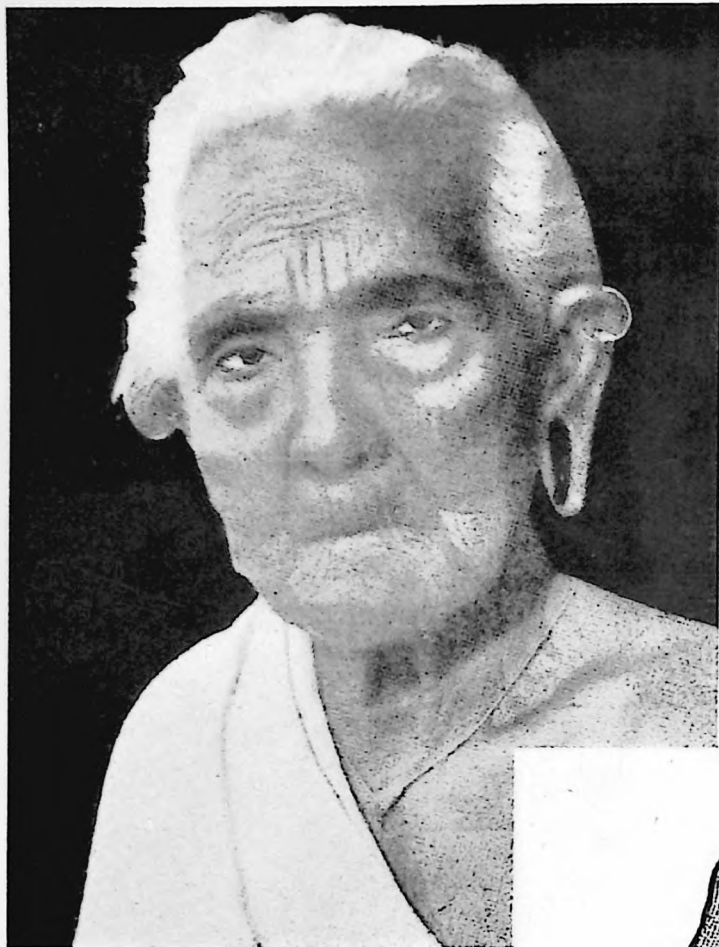
A Christian pastor in another area catching the spirit of Gandhi and honoring his Lord gave the following at a memorial service—

1. I will respect all men and women regardless of their race or religion.
2. I will protect and defend my neighbor and my neighbor's children against the ravages of racial or religious bigotry.
3. I will exemplify in my own life the spirit of goodwill and understanding.
4. I will challenge the philosophy of racial superiority by whomsoever it may be proclaimed, whether they be kings, dictators or demagogues.
5. I will not be misled by the lying propaganda of those who seek to set race against race or nation against nation.
6. I will refuse to support any organisation that has for its purpose the spreading of communal feelings.
7. I will establish comradeship with all those who seek to exalt the spirit of love and reconciliation throughout the world.
8. I will attribute to those who differ from me the same degree of sincerity that I claim for myself.
9. I will uphold the civil rights and religious liberties of all citizens and groups whether I agree with them or not.
10. I will do more than live and let live; I will live and help live.

To an enquiring scribe CHRIST once said,

"THOU ART NOT FAR FROM THE KINGDOM OF GOD"

Of GANDHI surely the same kindly judgment might have been made.



Two Unforgettable Pictures of India

HERE is an old woman of India. One hundred years have carved the lines that time and sorrow alone can bring. How long did she have to wait for you to bring the gospel message to her?

India still has nearly 400,000,000 waiting souls. How long have YOU determined that they shall have to wait?

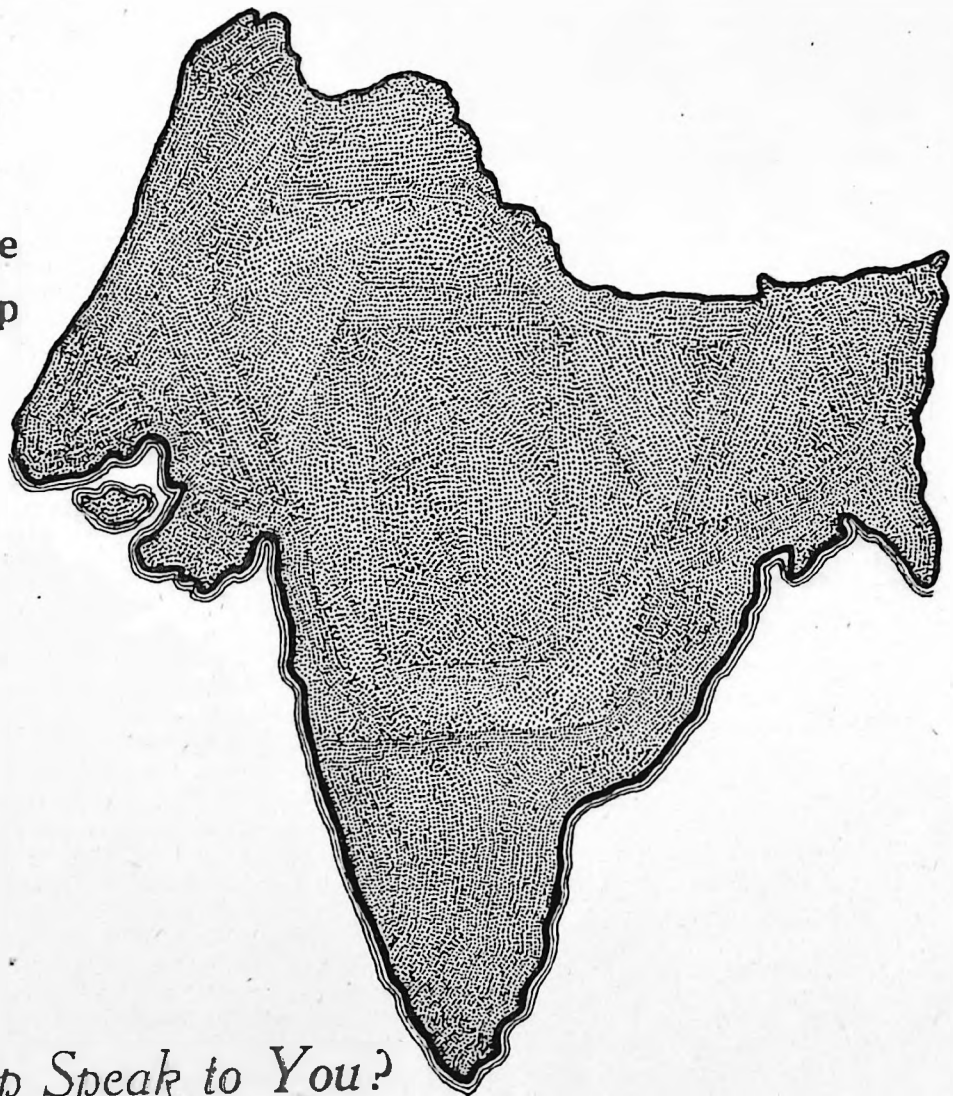
"How long is it," asked an old Mohammedan woman in India, "since Jesus died for sinful people? Look at me; I am old. I have prayed, given alms, gone to the holy shrines, become as dust from fasting, and all this is useless. Where have you been all this time?"

May God Burn the Message of this Map Into Your Soul

LOOK long at this map. May you never be able to erase its message from your mind.

If you could count the dots in this map you would find that there are 21,233 of them. The only reason there are not more is that we could not get them in. To get in all the dots we wanted on the map it would be necessary to have a map thirty times as large as this, a map almost ten feet high, and just as densely covered as this one!

No, the dots would not represent people in India, but *each dot would represent one whole village in India and in not one of them is there one resident Christian.* Ponder over that fact! There are some 640,000 villages in India without even one Christian living in them.



Does this Map Speak to You?

— Picture courtesy Oriental Missionary Society.