

Murray

• THE OVERSEAS MISSION •
NUMBER ...

The AUSTRALIAN
CHRISTIAN

" APPOINTED
TO
SERVE "



" YE DID
NOT CHOOSE
ME, BUT I HAVE
CHOSEN YOU,
AND APPOINTED YOU

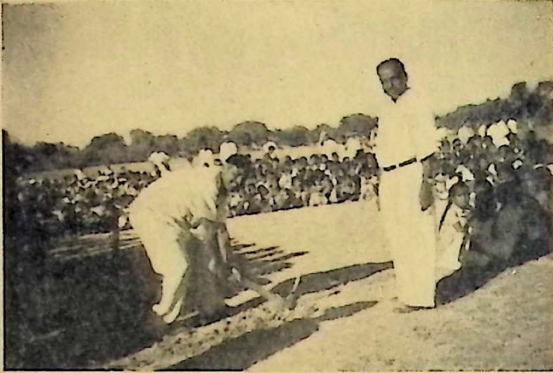
THAT YE SHOULD GO AND
BEAR FRUIT, AND THAT YOUR
FRUIT SHOULD REMAIN "

JOHN 15. V16.

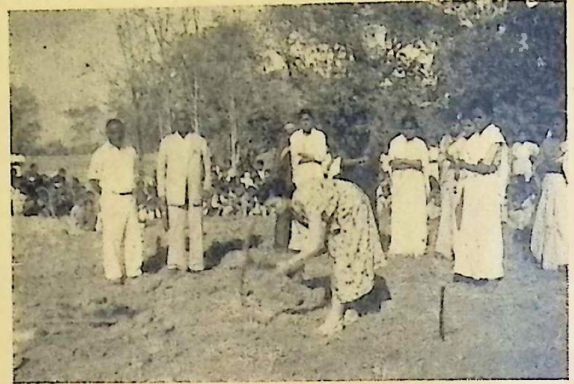
Remember the
Annual Offering on
JULY 1ST 1956

BARAMATI PROJECTS

E. W. Heard, Baramati.



Hariba Waghmodi digs the first sod in the trenches for the new school buildings. John Bairagi stands by. Students from Primary School are interested spectators.



Mrs. E. W. Heard making the first "strike" in foundation trenches for teachers' quarters. J. Bairagi and B. Kolhatkar look on. Lady teachers in background.

New School Buildings

Work is proceeding on the three new class rooms for the Mission School at Baramati. Before the work was started, a pipe-line was laid and water is pumped to the new storage tank nearby. This will provide water on the site for the building operations, as well as future drinking water for the students. Building work in India requires the provision of huge quantities of water, as the cement work has to be continually damped, to prevent quick drying in the excessive heat. Early supply of adequate water on the site gives a considerable save in building costs, against having to carry it from a long distance. A fence is being built around the new school area, which will reduce the entry of unauthorised persons and minimise theft of building materials.

Work on the foundations has now been completed, and filling is being brought to level it up to the height of the floor. Because of white ants, and the cost of timber, all floors are of thin stone slabs, which remain cool in the heat of the summer. This building is scheduled for completion in June, ready for the opening of the first High School class. Miss Dorothy Geyer, who was in

Baramati last weekend, was surprised to see how far the work had progressed. She has now gone to Mahabeshwar, and it is hoped that in October, having completed her Marathi studies, she will commence teaching in the High School at Baramati.

Quarters for Women Teachers

The growth of the Primary School, and its expansion into a High School, has also necessitated extra facilities for the accommodation of the staff. As girl teachers, with sufficient training, are not available locally, accommodation has had to be provided. A new block is being built to house them. The first sod of the foundation was turned this month by Mrs. Dorothy Heard, when a large number of people gathered to ask God's blessing on this new house. Since then, work has proceeded rapidly, and it is hoped that this building also will be ready for occupation after the summer holiday.

Bapurav Kolhatkar, a member of the Committee of Management, in a short address, commended the Australian brotherhood for making this further plant available. Work on this building is under the direction of John Bairagi, Principal of the Primary School.



Agriculture will play a large part in new High School planning. Primary School boys in the garden show how it is done.



Teaching staff, Baramati Primary School. Miss K. Taylor on right. Federal Secretary centre.

A CONTINUING TASK

Ira. A. Paternoster, Federal Conference President.

These are momentous days in which the Church is called to witness. It is not possible for any of us to foretell what the future holds. In the wise providence of God, this is hidden from us. This being so, the only thing for us to do is to go forward in the light of his leading.

Led by the Spirit of God, we ventured, fifty years ago, to enter India, and by his grace have called out of surrounding heathenism, a company of believers numbering almost one thousand souls.

This is also true of the Islands, for here we have seen hundreds turn to the Light and, though perhaps they have not gone far in their understanding of the will of God, a wonderful work of grace has begun in their lives.

All this has been at considerable sacrifice on the part of many within the churches throughout Australia. Some of us, who have long been associated with this work, know how great has been this sacrifice on the part of many. But the task is not completed. These churches, we have been the means under God of calling into being, must be strengthened, and we must stay with them as long as they need us, or we are allowed to stay.

The question of entering other fields is a pressing one, and it would rejoice the hearts of all if we could

do so. We must, however, be prepared to count the cost. Thousands of pounds extra would be needed if we are to extend our sphere of operation, and as soon as there is evidence of this extra support forthcoming, there is no doubt, fields will present themselves.

The first Lord's Day in July gives opportunity for those who have faith in God, and in the power of the gospel, to demonstrate in a practical way how great that faith is. We trust every member of every church in the whole brotherhood will respond generously to the S.O.S.

Dr. and Mrs. Keith Crowley, missionaries-elect for Dhond, India. As these young people are placing their lives on the altar for God's service, let us pour out on the same altar our gifts and our prayers.



*"Appointed to
Serve"*



A CHALLENGE IN GIVING

Ron McLean, Aoba, New Hebrides.

When walking through a village recently, an old man hastened from his house towards me. He expressed concern about the fall in the price of copra, and wanted to know the cause.

It is mainly through the production of copra that the New Hebrideans receive their income. Naturally, they are perturbed by any major fall in price. Seven years ago, a ton of copra on Aoba was worth £60, today it is valued at £28.

In comparison with this reduction in income, there has been an increase in the price of trade goods imported from Australia. Items such as clothing material, canned foods, rice, tea, sugar, cooking utensils, tools and building material are available at the stores. High freight charges and the tax on all imported goods brings the

selling price on many items to twice that of the Australian retail. When these facts are considered, it is readily realised that a trade slump exists in the New Hebrides, and the natives are not as well-off financially as they were a few years ago.

During the years of unprecedented prosperity that immediately followed the last war, the island brethren gave liberally to overseas missions and other appeals. For several years the Aoba-Maewo offering exceeded £1,000. They used their increased wealth to build attractive churches, and to improve their living conditions. Large sums were given to establish the hospital at Ndui Ndui, and the Training School at Londua.

Owing to the trade slump, we cannot expect the island brethren to give as in past years. Last year their

overseas offering was just a little over £700. It should be realised however, that there has been a growth in the indigenous work on Santo, and at present ten teachers are supported. This means that although receiving less, they are giving more to the Lord's work.

Their giving is a challenge to us. Australia remains a prosperous country. We can, with no hurt, increase our giving to meet the support that we can no longer expect from the New Hebrides.



GOD'S BOUNTY

When sincere Faith
Holds out a cup,
God's gracious Love
Will fill it up!

—E. C. Baird.

ISLANDS

The Changing Scene

H. J. Finger, Maewo, New Hebrides.

The church building in our photograph is the main interest for this article. This old style of building has been in use throughout "Our Islands" for fifty years. But it is going quickly as the older generation moves on, and the younger takes charge of the churches. I, for one, will be sorry to see this unique style disappear, because there is something about it which speaks of humility and loyalty during the past decades, when the gospel was first preached on Pentecost Island. This style grew up with the Church, and, from what I gather,



A Church on Pentecost and some faithful leaders.

(Abraham holding his hat, and Abel Taby on his left.) Both these leaders have passed on. Mr. Finger in article describes this type of building.

was not in use prior to the coming of the churches. The door on the left is for the women, and the right door for the men. The two pigeon holes are for air perhaps, or for decorative purposes. The front wall is made from the wild cane, and seems to be held in place by pieces of slats which commenced with some sort of design, but petered out at the top. The bottom wall is made from tree ferns, such as one sees in the Australian bush, which have been sawn into planking with a cross-cut saw. The roof is of leaf from a special palm tree. The whole structure is lashed together with vines and canes. A seat has been placed on the left of the building, and the tom-tom bell is on the right hand corner. Inside, there is a pulpit, and logs supported by forked wood for seats.

Well, that is the church building. We may say that it is not much of a place—we may even say that it is not worth "two bob" by our standard of values. But before we do say that, or even think it, let us remember that these simple, humble structures were made by simple, loyal folk who, in their own way, loved the Kingdom of God from the depths of their hearts, according to the light that they had received. And also, this was their material, their workmanship, the expression of their souls—and nothing of the white man's. It was the village church wherein souls of kindred minds met together to worship the Christ.

These last ten years have brought many changes. Imported iron roofing is replacing the native leaf roof. Cement is being purchased for flooring, and cement sheeting is being used by some for walls. Forms made from imported planking are used for seating. The change-over will come because the present generation has vastly different ideas, and truly one cannot expect conditions and generations to remain the same even in the Islands, in this modern fast moving age.

Let us not forget that the native Church is fighting a spiritual battle, as the present generation feels the impact of a changing system. Since the world demand for copra means varying prices in the New Hebrides, the acquisition of white man's things by the Christians has forced the present generation to have this changed outlook. Previously, there was always time for church activities, but now it has become a matter of making time, because the new material things are making their demands upon the people's time.

It is sometimes thought that the Church is too isolated to feel the impact of modern civilisation, but that is false. We need to face the fact that the humble, simple spirit of the older folk has gone with their style of building, and a more vigorous, independent temper prevails.

Your missionaries are well and truly awake to the needs of the Christians, even though many Christians have not realised what they need. It is an urgent matter continually to save the weak from being engulfed, and to develop Christ-like minds which know how to cope with the modern era. These Island churches are going to be the burden of the Australian brotherhood for many years yet, and our sincere desire is that you will regard them, in a sense, as weak home mission causes, needing the support of the strong by prayer, money and manpower.

Helping Some Other One

Mary Finger, Maewo.

Rachel was a young woman, afflicted with yaws. So long had she lain on her mat in suffering and weariness, that her lower limbs were flexed and deformed, but one day, missionaries came again to Ndui Ndui, bringing with them the drug necessary for treating the disease.

After a time, Rachel improved so much that she could walk with the aid of a stick, although with difficulty.

She married, and had one son, Tom.

When we first went to Aoba, Rachel was one of the first women who saw the value of adequate care for mothers and babies, and did all she could to help. Although often weary herself, she was eager to keep watch by bedsides, see that the supply of hot water was kept up, fold the clothes as they came in from the line, and do endless other chores that she could cope with. When urged to take more care of herself, she would say, "Because God helped me first time, I must help some other one—Me glad too much, so help where me savvy." And, with a smiling face, she continued in service until her strength failed, and last year she passed on to be with the Lord she loved.

Do we, who know something of the wonder of God's love for us in the sending of his Son to be our Saviour



Tom and Rachel.

Rachel gave a splendid witness and service to Christ.

THE AUSTRALIAN CHRISTIAN

and Redeemer, say, "Because this precious thing has come to us, and means so much to us, we must be busy sharing the wondrous knowledge with others?"

If so, this will mean sacrifice of time, and giving of self in prayer and planning.

It may even mean giving oneself for full-time service, perhaps overseas.

It will mean giving of one's wealth, or the "widow's mite"—for rising costs are causing grave concern to all involved in God's work—especially to those concerned with overseas work.

Rachel's life challenged us to a glad sharing of the good news of the gospel, and to wholehearted dedication, giving of all that we have and are to his service, and the service of others.

Island Dentistry

H. J. Finger, Aoba.

Missionaries are not dentists, but many a sufferer with a "long face," has appreciated the relief from pain



Mrs. H. J. Finger,

extracting tooth of Islander.

The tasks of a mission worker are often varied, accompanied at times by humorous incidents.

received by the removal of aching teeth. Even though it is not funny for the one having extractions, numerous patients do give us a good laugh. The sufferer usually suffers a long while before he or she has the courage to have the offending tooth or teeth removed. Consequently, an awful lot of stumps usually are found in older folk's gums.

After the patient has received an injection of cocaine, he usually begins to show signs of faith in the "dentist," but keeps a steady eye on the forceps as they go into his mouth, nevertheless. Who wouldn't?

Lily

daughter of Taby-Man-Con.

It will be recalled that Taby was the first Christian leader in our work on Pentecost. He learned of Christ in Queensland, and was the main influence in obtaining Australian missionaries for Pentecost.

Lily has suffered persecution because of her refusal to marry again. She has for some years been associated with our missionaries and is now a consecrated and devoted servant of the Lord. Her help in the work at the hospital is greatly appreciated, especially in mid-wifery, for in this work she is quite capable. Among the other women she wields a splendid influence. Her eldest son (adopted) is with her, and her natural son, a rather bright boy, is in school on Aoba.



A Training School Graduate

Simeon Aru, Preacher-Teacher, Aoba.

I think it would be necessary for me to write some letters to you just now, and tell you about my school. Last year, you would have heard about four boys that Mr. McLean allowed to teach in the village schools. I began my work as a teacher in the year, 1955. I looked after the gospel work at Natakaro. This year I look after the gospel work again, and I teach thirty-four children. Ten boys and girls who cannot read or write have come this year. I have an affection for them. I have three married men in my school. One of them comes with his little boy, who cannot read or write. We have three days in the week for school, Monday, Wednesday and Friday. We start school at 8 o'clock, and have our lunch at 12

o'clock. Then we start school at 2 o'clock, and finish at 4 o'clock. On Tuesday and Thursday we have our work. We have a good opportunity while we are young to go to school. The children from Lolobinanungwa, a village near Natakaro, also attend my school, and make a good combination with the Natakaro children.

It is my responsibility to look after the church work at Natakaro.



Not only are there more Scriptures being sold today than ever before, but also there are more men and women selling them. Counting all these helpers as colporteurs, for that in fact is what they are, it is true to say that the most fruitful method of distributing the Bible, as judged by the evangelistic results, is that of colportage, the personal, individual method in which every book sold means that a contact has been made and a word of commendation spoken, or a Christian testimony given. — A. M. Chirgwin, in *The Bible in World Evangelism*.

"School Boys,"

Londua Training School, Aoba. Boys keep physically fit by drill as shown in picture, and by working their own school garden.



INDIA

Worthwhile Service

Patricia Coventry, Shrigonda.

Sometimes we are forced to ask the question, "Is it worthwhile?" One meets with so much indifference and slowness of heart, yet from unlikely, isolated, and small places God often chooses his jewels.

A few years ago, such a one came from a small village, and in the photograph you see her home, her mother and small members of the family. Her father is a farmer. They are Christians. The eldest child, Tulsa, did teacher's training, after which she received her appointment at a school some distance away. She fell ill with T.B. of the spine, and suffered considerably for about three



Tulsa's village home, showing her mother and some of the other children. Often such homes produce fine Christian characters.

years. She was confined to a plaster jacket most of the time, and once had a very painful operation performed on her spine. Some of the time was spent in Dhond hospital, some here at Shrigonda, and some in her own village home. During that time she did a lot of Bible reading, and when at last she was able to move about again, it was suggested that she do Bible-woman's training. She could study, even if she could not do hard work, and because of the poverty of the home the Mission still needed to look after her. She had not spoken to anyone about Bible training, because she was conscious of what her illness had cost, but she prayed about it. You can imagine her delight when her prayer was answered. It pleased us, too,

to see her reaction, and to hear the previous secrets of her heart.

Now she is studying in the Bible-women's training college, and doing very well. When she came home for holidays, she showed a great burden, even with tears, for the spiritual condition of her people. She still must not overtax her strength, and sometimes is disappointed that she cannot do all that other students do, but she said something like this: "My sickness is something that has passed, and I do not think about it now, but what a great burden there is for these people." She is one of the real encouragements at this time, and we hope that she will grow stronger and stronger in spirit and body, that she may be able to render the service she so desires to give for Christ.

No Need of Christ

H. Waghmodi, Indapur.

This week I met a high caste Hindu woman in the train, who told me that they had no need of Christ, nor should any man change his religion. There is but one truth, and God is everywhere, and it was every individual's duty to "forsake sin and follow after righteousness," and so work out his own salvation. Not that she found any fault with my religion, or with Christ, she told me. It was good for me, because it was mine, but they never told anybody that they should leave their own religion and become Hindu. Every man's religion was right for him. This was supported by long quotations from the Hindu scriptures, and affirmed by numerous nods from sympathisers sitting opposite.

This philosophy is the very essence of the Hindu religion. They will accept Christianity as another religion, but they will not accept the great authoritative claims that Christ made for himself, the Son of God. This gospel is made known to all nations for the obedience of faith according to the commandment of the everlasting God (Rom. 16: 26).

"The God of this world has blinded

the minds of those who believe not, lest the glorious light of the gospel of Christ, who is the image of God, should shine in unto them" (2 Cor. 4: 4). "But to us who are saved, it is the power of God. We preach Christ crucified, unto the Jews a stumbling block, and to the Greeks, foolishness."

Easter Baptisms

Dorothy Heard, Baramati.

Easter Sunday. This is a happy day, a day when we can rejoice that death and the grave could not hold the Son of Man, but that he arose. It is especially a happy day for



Easter baptisms at Baramati.

Picture shows Samuel Jadhov (Baramati pastor), standing by baptismery, and converts grouped in front.

many gathered in the Baramati church today. A day of true rejoicing to witness the baptisms of eight people. Four girls and two boys are from the homes of some of our church members. One girl came from Walchanagar, 20 miles away, where her father works in the sugar factory. The last is old enough to be the grandmother of those with whom she was baptised. She is

Another Convert from the Criminal Tribes.

Grandmother Zadhev was one who went through the waters of baptism. She is the mother of the bai who helps me here in the house, and is

(continued at foot of next column.)



Shalinibai Waghmodi (central figure front), leaving church grounds after the Sunday Jubilee Service, Baramati, Sept.-Oct., 1955.

"Dost Thou Wash My Feet?"

Bruce K. Munro.

(Mr. and Mrs. Munro and family, leave for India in July after furlough in America and Australia.)

One night the village, which is just on the side of us, was in an uproar; we all went out to see. A woman had been bitten by a snake. All offers of medical treatment were refused. This was strange, for the woman was a Moslem, and not a Hindu. The Moslem priest walked the three miles to the burial grounds and back. His knees were almost crippled with rheumatics. He said it was from washing them in the middle of the night when he got up to pray, as he did five times a day. I wonder how often we pray. When he arrived home he came down to the dispensary to see if he would be able to get some medicine. The place was full. I said, "If you remain now, you can have five minutes, but if you go on over to see Billie Jean for a cup of tea, I will come down tonight after I have finished work and give you the medicine, and apply it to your knees and toes."

That night, at about nine, I went down to see him. As we moved through the village, we did not have to turn round to realise that most of the village was following us in the darkness to the mosque.

When we arrived, the large gate was closed, and we had to bend in

also the mother-in-law of our Boarding Master. Both Sukhabai (my bai) and Parubai (Master's wife), have been Christians for many years. Grandmother lived in Poona with her Hindu friends, then a couple of years ago her daughter, Parubai, was very ill, so Master sent for her mother. She came to Baramatl and lived with them, caring for her daughter and son-in-law, and their little boy. Sometimes going over to the other daughter's house and caring for her children too, while she came to work.

Two years have passed, and, in that time, grandmother has seen the constant witness in the homes of her two daughters. She has seen her son-in-law rising early to be able to have his quiet time before going to wake the Boarding boys at 6 a.m. in the morning.

Then, early this year, she expressed a wish that she too may join the other members of her family and serve the Saviour, whom she has learnt to love. And so, at the end of our week of witnessing, another soul, by the silent witness of the home, has been won unto his Kingdom.

through the little gate, cut out of the larger one. Across through the pillars of the mosque, white in their new coat of whitewash, I watched the old man. He was busy wrapping the Koran in cloth, and putting it in the cupboard, so that the dust from the infidel of a Christian would not fall on it. The rest of the village crowded the area outside the beam of the hurricane lantern.

After the usual tea and formalities, I began to put on the medicine, first on the back of the priest's legs. And as I did, I looked up and noticed there were tears in his eyes. I thought, "You coward, a Pathan, a descendant of the great warriors of the Moslem era, and showing such signs when someone touches your knees, even if it does hurt." The toes were next, and I began on them and, as I did so, he drew back his foot; the tears had now reached the white flowing beard, and were disappearing into it. As he drew back

his foot, he lowered his head and touched my feet with his forehead. I was nonplussed, then in his deep voice he began, "You who are head of the Christians here, you who are our doctor, you who have come from across the sea, you who know so much more than we do, would you touch my feet?" I realised then the horror attached to touching anyone's feet in India. The moment was tense. The crowd in the courtyard was strangely quiet. "Baba," I said, "you do not know what Christians are. My Master and Saviour, on the night in which he was betrayed, took a towel and a basin and washed his disciples' feet. If he, who is the Son of God, could do that, then there is nothing, or no one's feet, in this world too dirty, or too low for me to touch."

Whenever I go down to that mosque to preach Christ and him crucified (something very few can do in India), I see in the growing crowds the beaming face of the white-bearded priest. Four young Moslems are very near to the Kingdom. Miss Roberts and Miss Skuce are visiting them while we are away.

Dhond Hospital

Dr. S. S. Patil.

The winter's healthy season has almost come to an end, and we are entering into the summer, the busy season as usual. Dr. Bhonde's coming

into the work has been helpful. The hospital work in general is going on well.

The church in Dhond celebrated its anniversary on the third Sunday in February. The guest speaker, Mr. Bhambal, from Poona, gave quite stirring messages, and the church, I am sure, is renewed with greater zeal in its various activities. Immediately following the anniversary, we, in a group, went out to a village close by, at night, and preached the gospel with a set of slides and musical party. People were enthusiastic, and heard the Word of God with interest.

The need of the Maternity Ward is very pressing. The Committee of Management has taken this question seriously this time, in approaching the architect in Bombay and putting this project into effect without much delay; when this is accomplished, surely, many more babies will be born in the new maternity block, and we will present you with a photo of the first lucky baby born.



Miss Hazel Skuce (left), a Jain girl from Baramatl (centre), and Mrs. E. W. Heard and Lynette. The Friendship Centre at Baramatl is creating a splendid influence among girls and young women of all castes.

OFFERING DATE —

SUNDAY, JULY 1

"APPOINTED TO SERVE."

Cost of Worship

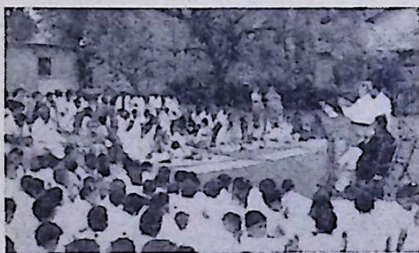
K. E. Taylor, Baramati.

We sat in the shade of the wall of a large Hindu temple. On the pavement near us were two women and a man, waiting for custom. One woman was the wife of the man, and she was resting, after having prepared their midday meal there on the pavement. My attention went to the other woman and the man. A piece of hessian was spread in front of each of them, and on this were set in array little heaps of yellow, red and black powder, some spices and a heap of small orange and yellow flower-heads. Their total stock was not much, and at first it seemed that they sat on the pavement for nothing.

My opinion was soon to be changed. Two men, seemingly from different walks of life, came together down the street, and stopped before the woman. They tossed coins to her, and in turn she gave them packets containing samples of her stock in trade, and particularly of the black powder. Before leaving her, they slipped off their footwear, and went off into the temple, in the faith that she would keep her eyes on their shoes. Seemingly, that was a service freely given to her customers. Before long, the men returned through the gateway, recovered their footwear and went their way. I noticed that some of the black powder that the woman

had sold them, had found its way to their own foreheads. The rest of their purchase had been left in the temple, no doubt somewhere on, or near, the image of Ram. In like manner, several men, women and children paused before the man or the woman on their way to the temple.

Seeing all this, I was curious to know how much was paid for these



General view of the opening service of Jubilee meetings. The Federal Secretary is seen delivering the opening address, with H. Waghmodi, standing by as interpreter. Samuel Zadhov, the preacher, is seated. Note men sitting on the concrete wall which surrounds the historic tree under which Mr. and Mrs. H. H. Strutton (pioneer workers) pitched their tent. The tree is not seen in picture.

"Bread Upon the Waters"

Sitabai Wanzari.

In this Boarding School, there were many girls, of whom many have since married, some with even more than five children. Some have sent their daughters here for schooling, and, in some cases, the children of second generation girls are here in the Home at present. The husbands

of some of the girls have good work, but some have ordinary work. Of these girls, many write and ask us to take care of their daughters because they want their children to have the same advantages which they had in years gone by. They say, "Just as we benefited by being at Shrigonda, in this way we do want our daughters to benefit by also attending the Shrigonda School and



Some of the women who attended Jubilee Service on the Sunday. Front left, Leta May Brown (delegate from Disciples Mission), Mrs. B. V. Coventry, and Mrs. Kolhatkar.

The women folk entered wholeheartedly in the celebrations.

adjuncts to worship, so in a lull between business I questioned the woman, who, incidentally, was really an inhabitant of Baramati, where she had heard the gospel preached by the Bible-women. She told me that her charge was half an anna for what she had given most of the customers, and a little more if flowers were also required. A little less than a penny would seem as nothing to you in the homeland. But for many in this land it is still something of value, yet they are prepared to make that outlay (possibly daily, for many of them) on things for worship of their gods, apart from what offerings they take to the temple, to be appropriated by the priests.

During his recent tour of India, it was said by Dr. Billy Graham, that the devotion of Hindus to their gods, and the lengths to which they are prepared to go in worship, should put most Christians to shame.

That is, indeed, a true statement, and one we need to ponder. Many Hindus have been prepared to give their all in expression of their devotion and desire, yet this is all the cost of religion—man's seeking after God.

But what of us who have experienced regeneration—the result of God's seeking and finding of man? What does worship cost us? Is the cost less or more than the penny a time expended by those I saw going to the temple that day?

What does being a Christian cost you?

Home. Some girls have been to Bible school and are now telling the news of the gospel to others, working as Bible-women. Even now we have girls in Bible school, and teacher training; some are teachers, and some nurses, and so many are being used in work for the Master. One girl, after teaching for some time, married Hariba Waghmodi, and with him is now a missionary in this Mission. To write this I am indeed very, very happy.

EVANGELISM IN INDIA

In India, where the government is generally unfriendly to evangelistic emphases by missionaries, Evangelist Billy Graham conducted a three-week crusade during which 600,000 people attended meetings. There were about 16,000 "decisions for Christ."

At an interview in Calcutta before leaving for Bangkok, Thailand, Mr. Graham called the warmth of his reception in India unequalled in any other place he has visited.

"India with her sensitivity and religious background has much to teach the West," he said. The evangelist added that he himself hoped to be a better Christian as a result of his visit.

DEEP NEEDS

Miss Edna Vawser

Years ago we heard a cry of pain from the roadway in front of this house. Within minutes a little baby girl had been born on our compound, for the mother had been taken in and given all the emergency help and comfort that was possible. The mother wanted to go home that same evening, and the husband, when she did not arrive home, started searching for her. He wondered if

lems is because we are not like enough unto our Lord.

Our problem is to know how to help, and how to bring them into touch with the Master.

All round us are people who are hungry for the truth, but we are so inadequate. How often we pass by on the other side.

Pray that we may have wisdom.

children and social misfits. Last year, a further increase was registered when a group of twenty small boys, who had been living in the Girls' Home at Shrigonda, were sent here. As they were too small to care for themselves, they were quartered separately from the bigger boys, and placed under the supervision of a matron, who lives with them. This has worked out very well.

More boys have required more staff. Instead of one, we now have two masters over the boys, as well as the matron-bai. This means that the boys receive extra supervision, and more time is available for extra training. Twelve boys are now receiving regular daily training in music. These are boys attending the High School, and they are learning to play the harmonium and tublars (drums). Other boys are learning carpentry, and a few are learning sewing and cutting.

All the boys have been given plots of ground for gardens, and are surprisingly keen on growing vegetables. Each week several of the meals are from fresh, home-grown greens. A prize will be given at the end of the year to the plot producing the most. The boys learning tailoring are able to make handkerchiefs, and bags for their books. As they learn, they will be able to make their own underwear, and then their shirts and trousers. The music lessons will fit the boys to take part in the badjan singing, which is an important part of our evangelistic work, leading with the harmonium and tublars. Two boys have already advanced very well, and have had two try-outs in the market place at the time of our preaching. This is very satisfying.

One boy sat for the matriculation supplementary exam in October, and has passed. He is now teaching in the school and helping the High School boys with their studies. Another boy will sit for his matriculation in April. We pray that he will pass, as he is keen to prepare himself as a preacher.



Group of friends—several of them Christians—standing outside Friendship Centre, Indapur. Mr. and Mrs. H. Waghmodi and family are seen, also some of their relatives.

she had fallen down a well, or hurt herself in some way. He came, and was astonished to see his wife and baby being so well cared for. He immediately wanted to know if she had accepted water from the hands of the Christians, but when he saw that the water had come through a pipe he was not so upset. He was a caste man, and was afraid of defilement.

Years have gone by, and from time to time these people have enquired concerning those who helped her in time of need. Last week the mother brought her daughter, who is now a married woman, to meet us. The story is not a happy one. The daughter has no children, and the husband has now discarded her like an unwanted garment. The mother came to ask if we could help to find some work, so that this young woman could earn her own living. We could not help in this way. However, the mother has never forgotten, in all these years, the kindness extended in her time of need, and has at times brought a gift of a few eggs.

She was asked if she ever thought of the stories of Jesus she heard while here so many years ago. She said that her mind could not remember the stories, but she could remember the people who had helped her. She said, "Take my daughter, she can be yours." How little they know! But are they not like ourselves? We go to Christ when we have needs, deep needs, and these people sense the same need. Where can they go when they have deep needs?

The real reason why we are so inadequate to help solve such prob-

Vocational Training Classes,

BOYS' HOME, BARAMATI.

E. W. Heard, Baramati.

During the past four years, the number of boys in our Home has increased from 96 to 146. This increase has been due mainly to two reasons. One was the dreadful famine years, when a number of extra boys were taken in because of extreme hardship. The other was the steady increase in the number of boys admitted under commitment from the Juvenile Courts, under Government support. In recent years these have comprised about one third of the boys in the Home, and present a fine opportunity for work among those, who, without the Home, would in many cases grow up as problem

A flashlight picture of the reading room at the Baramati Friendship Centre. Jack Christie, of our British Mission, took the picture. The Centre has a large enrolment, both men and women. Many of them are keen on reading the Scriptures and Christian literature.



"Appointed to Serve"

STATE CONFERENCE PRESIDENTS

What Hinders Missions?

A. W. Stephenson, Conf. Pres., N.S.W.

Churches of Christ in New South Wales are concerned about the spiritual well-being of teeming millions of men and women who live north of Australia.

Most of those people have not heard of the terms of salvation God now offers through Christ.

Young men and women, fully trained in our colleges and ready to go and help, are being told there are no funds for new work.

There is no question about the world's need for Christian missions. Here are young men and women ready to go out and meet that need. They are burdened by the call to go and to evangelise the nations.

What, then, is holding back the missionary programme? Money!

But are not Australians better off, financially, than ever before? There is no real poverty. The nation is prosperous. All that is lacking is the readiness of people to give back to the Lord a worthy share of the blessings God has provided for them. There is really no shortage of funds; only a lack of faith and a poor sense of stewardship. The selfishness of prosperous Christians is hindering the churches' missionary programme.

Let us merit the Lord's love by being cheerful givers!

Theory or Practice?

F. J. Stephenson, Conf. Pres., W.A.

In theory, most Christian people acknowledge the need for missionary enterprise to be directed to all people, everywhere. If asked why, they would answer, "Because we are commissioned by Jesus to disciple all nations and, in any case, it is only right to share the good news with the less fortunate."

That is true in theory, but in practice it remains for us either to go with the message, or to co-operate with others in sending out missionaries. The theory is simple, but the practice requires sacrifice and effort. Surely the Annual Overseas Offering is one opportunity for all of us to share in a most essential task.

Commissioned by Christ, constrained by compassion, we must continually contribute to Christian missions.

How Much Do We Care?

G. A. Whiting, Conf. Pres., S.A.

There should be little need for anything more than an announcement that the Annual Overseas Offering is to be taken, to bring about a generous response and the provision of all the money required for our overseas work.

In the first place, we have the command of Christ to "Go." We cannot treat this command lightly. Jesus said, "Why do you call me 'Lord, Lord,' and not do what I tell you?" Were there no other reason, this command should be sufficient to make us take an active part in the spread of the gospel.

Then, too, we should consider our missionaries. They have been prepared to sacrifice home, good jobs, friends. Surely we ought to be ready to make a sacrificial offering to help them in the work they are doing.

And what about the challenge our Faith is facing? Materialism and religions other than the Christian religion are knocking incessantly at the doors of people's hearts and minds. If other Faiths take hold of people's lives, who else can we blame than ourselves?

But, quite apart from the three reasons already mentioned, there is a fourth reason: it is the fact that Christians are people who care. Caring that there are people who cannot share the love of Christ, because they do not know him; caring that the world could be plunged again into war because of man's stupidity and selfishness; caring that people are hungering for the message of life—these are the indications of the depth of our Christianity.

The amount we give in proportion to our ability to give will depend on how much we care. How much we care will depend on how Christian we really are.

What Have We to Export?

K. A. Jones, Conf. Pres., Vic.-Tas.

Everyone knows that, among scientifically advanced nations, there is keen contest to capture the markets of the world. All are trying to find outlets for their exports. In this field there is relentless pursuit and often bitter competition for personal advantage. But, every Christian community in every country is under divine commission and imperative to

export the good news of the gospel of Christ to all lands. Every church and every Christian has an inescapable obligation here. We can only maintain our witness and Christian quality by exporting the great treasure we have received in Christ. Our own growth and enrichment depend on how much we are ready to export.

It is true that Christianity makes unique arithmetic, for it alone, adds up by subtraction. The more we share with others, the richer we ourselves become.

Our Lord Jesus laid on his followers an imperative demand, "Go ye into all the world and preach the gospel to every creature . . ."—a continuous and challenging task. The gospel is for export. Millions of Christless and hopeless people in other lands wait to receive what we can send. Can we still call ourselves Christian disciples unless we share liberally our great possessions? We can answer that question through the Overseas Missions annual offering on July 1.

A Continuing Responsibility

G. McKelvie, Conf. Pres., Qld.

One of our overworked phrases is that we are building for the future.

But these words may properly be related to Overseas Missions to convey their mounting urgency.

Our white missionaries, faced with the real possibility that before long they will have to leave India, are building urgently today for the future by preparing their native staffs to take over stations so well established.

In the New Hebrides, problems have to be faced up to urgently before the islands can be won for Christ.

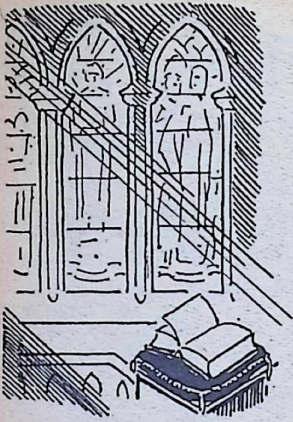
Here are tasks our handful of missionaries cannot accomplish alone.

It is too easy for us at the home base to leave responsibility for financing overseas work to the specialists—the few with the passion for spreading the Light.

The rest of us shelve our responsibility until the next annual offering, or until a missionary home on furlough jolts us to an awareness of the Missions' needs.

This is not good enough. It is shirking a responsibility imposed upon us, not by Overseas Missions committees, not by the missionaries themselves, but by the One who said, "Other sheep I have which are not of this fold."

He calls us all to build now for their future.



THE LIVING WORD

Studies on the planned Sunday morning readings

Sunday, June 17

OLD TESTAMENT

Psalm 50: 1-15.

Summary.

Psalm 50 is a prophetic hymn in which God addresses his people. Its theme is "true sacrifice and worship," and in it we are given a solemn vision of judgment. The Psalmist begins with a description of God as the judge of his people (vv. 1-6). Then God speaks to his people and shows them that what he desires is that kind of "sacrifice" which is seen in thankfulness and loyal trust (vv. 7-15).

Explanatory Notes.

"the mighty God, even the Lord" (v. 1). — "El Elohim Jehovah. The three names, representing three aspects of divine character, are combined to emphasise the majesty of him with whom Israel has to do. El represents him as the Mighty One; Elohim . . . as the Awful One in whom are united all manifold excellences of deity; Jehovah, the Self-revealing One. Elohim is his name as the God of nature and creation; Jehovah as the God of the covenant and of grace. The same three-fold combination is found, twice repeated, in Joshua 22: 22." (Kirkpatrick.)

"God hath shined" (v. 2). — "A word specially used of that dazzling blaze of light which is the symbol of God's Presence. Cf. Deut. 33: 2; Ps. 80: 1; 94: 1." (Kirkpatrick.)

"my saints" (v. 5). — "Saints is explained by the second line of the verse; those who have entered into a special engagement with God, as he with them, who should therefore recognise the special obligations of this bond of love." (Davison.)

"Hear, O my people, and I will speak" (v. 7). — God is going to judge the people. He is the judge, they are the defendants. "I will testify against thee," he says, or "I will give evidence against you."

"Will I eat the flesh of bulls?" (v. 13). — "Such . . . a notion of sac-

rifice was common in heathen countries." (Kirkpatrick.)

"offer unto God thanksgiving" (v. 14). — This is the kind of sacrifice that God desires. Not the material sacrifices of the altar, but the offering of the heart.

Suggested Theme.

"THE HAND AT THE HELM."

Introduction. — When men forget that this is God's world, life gets out of balance. Emphasis is placed upon the wrong things, and it is felt (mistakenly), that what we do is more important than what we are. Our Father has to remind us, sometimes, that his is the hand upon the helm. Notice, God's

I. DECLARATION. — Vv. 1 and 3. Never forget that God speaks to men (vv. 3, 4, 7), and that to do this he uses many means, as when he speaks to us through his created world (v. 6). Observe, too, God's

II. DOMINION. — V. 12. The Psalmist points to his absolute Sovereignty (v. 1) and his complete ownership (v. 12). Here are the reasons why it is right for his to be the hand upon the helm. See, finally, God's

III. DELIVERANCE. — Vv. 14-15. Because he rules, God is able to set us free from God on a low level, and from the handicap of hurtful habits, in order that our lives might glorify him.

Conclusion. — Be glad that his is the hand upon the helm—of this world, and our lives.

NEW TESTAMENT

Hebrews 10: 18-31.

Summary.

The writer of this letter points out to us that since we have so many privileges as Christians (like "a new and living way into God's presence, and a perfect High Priest and Mediator"), we must not fail to make full use of them. He urges us to "draw near" to God. The conditions of our doing so are sincerity, faith, forgiveness, and obedience. Further, he urges that we must not let our hope of final salvation waver. We are told to draw near and hold fast.

Explanatory Notes.

"boldness to enter into the holiest" (v. 19).—"The Jewish sanctuary was inaccessible to the worshipper. He dared not enter in for fear of the penalty of sacrilege. But for us the way has been opened into the heavenly sanctuary, and we may enter in glad confidence without fear or rebuff. For we pass into it by virtue of 'the blood of Jesus.'" (Century Bible.)

"a new and living way" (v. 20). —

"The new and living way is the same as the entrance way. It is called new, fresh, or recent way, because it had but recently been initiated and consecrated by Christ, and it is called a living way because, like Christ himself, it is ever fresh and living." (Milligan.)

"our bodies washed with pure water" (v. 23). — According to John Knox this is a reference to baptism.

"if we sin wilfully" (v. 26). — In the R.S.V., "wilfully" is given as "deliberately." "The tense expresses not a single act, but a state, and this state is deliberately chosen and persisted in." (Century Bible.) "It is a sin of habit; a sin that is wilfully and deliberately persisted in; a sin that is committed with a high hand and in open violation and contempt of God's law." (Milligan.)

"there remaineth no more a sacrifice for sins" (v. 26). — "Or rather, 'There remaineth no longer a sacrifice for sins.'" "He not only shuts out himself from grace, but the door of repentance is shut behind him." (Delitzsch.)

Suggested Theme.

"THROUGH AN OPEN DOOR TO GOD."

Introduction. — The Christian is a man in possession of some priceless privileges, the greatest of all being the fact that he can come directly into God's presence. Four vital things are seen in this passage. They are—

I. OUR SAVIOUR (vv. 19-21). — The writer mentions three things about Jesus. He is the living way into God's presence (20), he is the High Priest of God (21), and he is the one person who can really cleanse (22).

II. OUR SELVES (vv. 22-24). — Now we see three things about ourselves. We should seek the presence of God (22), we should hold fast our beliefs (23), and we should think about other people (24).

III. OUR SERVICE (vv. 24-25). — Here we face three things we must do. Christians must encourage each other (25), and they must worship together (25), and they must also spur each other to noble living (24).

IV. OUR SINS (vv. 26-31). — Finally, we notice three things about sin. Sin is to trample Christ (and his way of life) underfoot (26), and it is also the failure to see the sacredness of sacred things (28), and again it is an insult to the Holy Spirit (29).

Conclusion. — It is true that we, as Christians, may pass through an open door into the presence of God. The tragedy is that some take a look, through that door, and then turn their backs upon it. That surely is life's most fatal decision.

here and there

Overseas matter for this issue has been prepared by A. Anderson, Federal Secretary of the Australian Churches of Christ Foreign Mission Board, Inc.

The next meeting of the Victorian Ministers' Wives' Association, will be held on June 16, in the Swanston-st. Lecture Hall. All members are asked to be present.

In brilliant sunshine, and in the presence of a large number of visitors, the Temporary Hall at Ascot Park, S.A., was officially opened on Sunday afternoon, May 20. After a brief introduction by the preacher, H. Cave, the Mayor of Marion (Cr. Synnett) expressed his pleasure in the establishment of the new cause. C. W. Hoffman, representing the Building Extension Committee, who have loaned the building for two years, opened the door. The hall was packed to capacity during the service of thanksgiving. The President-elect of Conference, A. Glastonbury, delivered an appropriate address, R. Caudle (Edwardstown) read the scripture, W. Philp sang a solo, P. Föpp assisted in the service, and Mr. Hoffman offered the prayer of dedication. Thankoffering amounted to £55. In the evening, the first gospel service was conducted by Mr. Cave. Already there are evidences of great possibilities for a good work in this new housing area, and the church is settling down to the task of preparing for the erection of a permanent building within two years.

R. M. Rowan, a deacon of the church at Middle Park, Vic., has been elected president of the newly formed Real Estate Agents' Association of Victoria.

Preparation is being made at Shenton Park, W.A. (near Subiaco), to hold a tent mission, commencing on June 24. Great blessing is expected from this venture in faith. J. K. Bond will be missionary, assisted by song-leader, P. Marlowe. R. Pritchard is minister of the church, conjointly with Nedlands. As the total enrolment at Shenton Park is only about 40 (half the number of converts of Collie mission), the burden of the work falls heavily on a few active members. Therefore, the emphasis is more than ever on the need for prayer. Brethren, pray for us that our faith will not waver; that we will not fail him. We suggest 7 a.m., 12 noon, and 7 p.m. (W.A. time) as

prayer times, and we shall know then, that as we pray, we do not pray alone. Each soul gained for Christ is one lifted out of sin.

Fred G. Lloyd, of Gardiner church, Vic., on May 27, celebrated the 70th anniversary of his being received into fellowship of the church at Gertrude-st., Collingwood. He was 18 years of age then, and the minister was A. E. Bennett, of U.S.A. The building became too small, and was sold to become a pottery works. The Collingwood Town Hall was used, and was crowded each Sunday evening. Mr. Lloyd was later secretary of the church at Windsor for 12 years. He is in good health at 88, and walks $\frac{3}{4}$ of a mile to worship.

Stanton H. Wilson, minister of the church at South Perth, W.A., has accepted the unanimous invitation of the Brighton church, Vic., to succeed C. G. Taylor in the ministry there. The new ministry will commence in January, 1957.

The monthly meeting of the Churches of Christ Ministers' Fraternal will be held at Swanston-st. church on June 11. Films will be presented by the Australian Religious Films Society. Lunch 1 p.m., meeting 2 p.m.



Miss A. F. Kennedy and Mrs. W. F. Beale, in happy mood, Aoba, New Hebrides. The occasion was a wedding ceremony, and our missionaries are shaking hands with guests. Folk of all ages attend such celebrations.

It has been necessary to hold some items this week through shortage of space due to extra material being used to feature F.M. work.

S. L. Patching, preacher at Victor Harbour, S.A., will conclude his ministry there in the early spring-time.

E. McIlhagger, B.A., has commenced his fourth year of ministry with the church at Inverell, N.S.W.

R. Hilford, preacher at East Ipswich, Qld., has accepted an invitation to extend his ministry with the church there, for a further two years.



93rd Church Anniversary, TAREE, N.S.W.

The 93rd anniversary of Taree church was fittingly celebrated at thanksgiving services on May 19 and 20.

The services commenced with the annual dinner, held in the Masonic Hall Supper Room, on Saturday evening. This was presided over by the preacher, M. H. A. Pieper, and 190 guests sat down to a well prepared dinner.

Adding to the delight of the congregation was the presence of A. B. Clark, former minister, and now preacher at Rockdale. Mr. Clark was accompanied by Mrs. Clark and family.

H. H. Cox brought greetings from isolated members, and A. W. Billingham welcomed the visitors present, who came from various parts of the State.

Mrs. Clark cut the anniversary cake, which was made by Mrs. A. A. Billingham.

At the meeting, Mrs. N. Branch presented chairman of New Building Committee with £100, and treasurer, C. A. Norling, announced that apart from that, £205 had been received as the anniversary offering that evening. Members of the mission party conducting a Back to God campaign at Wingham, were welcomed, and had a part in the programme. Mrs. C. A. Norling, convener of dinner, acknowledged thanks to workers presented by visiting speaker. Mrs. F. Murray (elocutioniste), B. Nowitzke and N. Tonge (soloists), and planiste, Mrs. A. J. Halpin, helped with a happy programme.

The services were continued on 20th, and were marked by splendid attendances and appropriate messages. Taree church is grateful to Rockdale members for release of their preacher for a grand weekend. At close of the evening service, a girl from B.S. responded to the invitation.



INTERSTATE CHURCH NEWS

New South Wales

Hurstville (D. Wakeley). — Church attendances continue to increase. Baptismal service was held on May 20, when seven boys from B.S. were immersed. C.W.F. anniversary was celebrated, at which Mrs. A. Larcombe was guest speaker. Ladies' Guild anniversary, on May 24, with Mrs. Bruce Munro as guest speaker, was very well attended by members of other churches, the building being full. A stall, organised by C.W.F., and held in front of church building, resulted in £33 being added to Building Fund.

Inverell (E. McIlhagger, B.A.).— Mrs. C. Hamilton is home from hospital. C.Y.F. is growing in numbers, attendances now reaching 20. Visitors have been Mr. Bagley (Bexley North), Kaye Barnes (Murwillumbah), Mr. and Mrs. L. Scholz (North Star), Mrs. Dixon (Boggabilla). Mrs. Forde is recovering from an operation. At morning service on May 27, special mention was made of infants born to church families in 1955, many parents and families being present. Stan Lowry is still confined to his home, because of illness. Speaker at C.M.S. tea on 27th was W. Uren.

Mosman (D. W. Tonkin). — On morning of May 6, D. Oldfield, representing Y.P. Dept., addressed church. John Hunter spoke at morning service on 20th. Y.P. of church, together with Mr. and Mrs. Tonkin, were in camp at Oak Flats, Wollongong, on 26th-28th. Visitor on 27th was Miss Joyce Brann (Nedlands, W.A.). C. Murray spoke at morning meeting on 27th. Mr. Tonkin has addressed all other meetings. Special meeting was held on evening of Mother's Day, when newly-formed choir sang an anthem, and Les. Donaldson was soloist.

South Australia

Albert Park (J. B. Baker).—Recent meetings have been addressed by Messrs. Baker, Hollard, Anderson, Schwab and Lovell. Attendances keep up well at all meetings, with just under 200 children at B.S. each Sunday. On Mother's Day, over 120 were present at morning worship, and nearly that number at night, when women of church conducted the meeting, and formed choir. Two hymns, quartette, and solo were sung. Mrs. Crosby spoke to Women's Fellowship on 16th, about C.W.F. On evening of 20th, first Youth Fellowship tea was held. This was a great success. It is hoped by these, to en-

courage more of the older B.S. scholars to attend evening service. At gospel meeting following tea, there were seven confessions, Mr. Lovell preaching.

Croydon (W. N. Bartlett). — Attendances at both morning and evening services have been gratifying. On May 6, T. Edge spoke in morning, and Mr. Paddock in evening. On 12th, a play afternoon was held for kindergarten and their mothers. Mother's Day services were packed. In the afternoon, parents attended services in kinder and Beginner departments. In evening, posies were given to Sis. Tonkin and Marriott, the two eldest mothers in attendance. On 20th, monthly Youth Tea and Fellowship was held.

Edwardstown (H. Cave). — B.S. anniversary was celebrated on May 6 and 13, with excellent attendances at all services. J. Chivell (Unley) addressed Teacher's Dedication service, other special speakers being Mrs. Peacock (Kilburn), G. Whiting (Youth Director), W. Philp (Ascot Park) and Mr. Cave. The singing, led by J. Eley, centred round the theme of the life of Jesus — Bethlehem to Calvary. School now has 263 scholars on roll, and 24 on the staff; W. Carnaby is supt., Miss Beryl Blanden, leader of Primary Dept., and Miss Marlene Wise is in charge of kinders. Several carloads attended Christian Unity rally, at Hawthorn, on 15th. H. Stevens conducted gospel service on 20th in Mr. Cave's absence at Ascot Park. Mrs. P. Blanden is making satisfactory recovery from an operation.

Fullarton (A. W. Morris). — On May 27, there was a preaching exchange with F. G. Banks (Colonel Light Gardens) where A. W. Morris is conducting a Teaching Campaign for a fortnight. Miss M. Patrick was soloiste at morning service. D. Chigwidden conducted evening song service, and Mrs. Outlaw was soloiste. Work is proceeding well on new building, working bees being actively engaged every Saturday.

Kilburn (A. J. Ingham). — Mrs. S. Riches addressed C.W.F. on May 22 in interests of Aborigines' work. B.S. is engaged in increase campaign with Neil Page and Dean Lawrence as directors. G. Cox (chairman, H.M. Committee) was morning speaker on 27th. Church was delighted to have fellowship with H. G. Norris, who had weekend leave from hospital. Mid-week prayer meetings conducted by Mr. Ingham continue to grow. Special six-monthly Kilburn Building

Discipleship

Geoffrey Adcock, John and Geoffrey Dodd, Alan Edwards, Graham Jack, Brian Harward, Ian Walton, Hurstville, N.S.W.
Mrs. Hall, Miss P. Foster, Warradale Park, S.A.

Barry Schrapel, Nailsworth, S.A.
Donald Dearing, Croydon, S.A.

Mrs. Fletcher and Lawrence, Fay and Evelyn Trembath, Dorothy Kennedy, Barry Featherston, John Rilstone, Albert Park, S.A.

Mr. Preston, Mr. Jeffrey, Coburg, Vic.

Raylene Birrell, Edith Anderson, Helen Fewster, Janette Lansell, Forestville, S.A.

Lola Fox, Inverell, N.S.W.

Membership

Miss K. Brown, from Wagga Wagga to Hurstville, N.S.W.

Mr. and Mrs. J. Alabaster, from Ormond to Glen Waverley, Vic.

Marriage

June Duncan to Joshua Owen, Croydon, S.A.

Fallen Asleep

Sis. Ford, Wedderburn, Vic.

Miss E. Baillie, Mosman, N.S.W.

Mrs. Rogers, Forestville, S.A.

Queensland

Rockhampton (W. J. Davidson).—Attendances at both services on Mother's Day were good. Preacher gave messages suitable to the occasion. Recent visit of B. Munro was much appreciated. Church is happy to have Mrs. Davidson back in fellowship, after a period of illness. Ladies' Fellowship recently acquired, and had installed, two sets of venetian blinds in dining room of manse. Y.P. recently conducted social evening at Craig-st. church, North Rockhampton.

Fund offering realised £129. Savings Bank has deferred lending for three months, and thus delayed commencement of new chapel building.

Nailsworth (N. Gavros). — Two young men were baptised on May 27. Temple Day appeal realised £185/17/- to date. Church anniversary services on 20th were well attended. President-Elect of S.A. Conference (A. Glastonbury) gave morning address. Several young folk attended Youth Camp at Longwood.

Warradale Park. — The church was incorporated in March, 1955, with 16 foundation members, and since then, 19 members have joined by transfer, and two by baptism, making a present membership of 37. Baptised were Mrs. Hall and Miss P. Foster. Meetings are held in the home of Mr. and Mrs. R. Manning, and will continue to be held there until a church hall is erected on land purchased on Sturt-rd. Negotiations are proceeding for purchase of another adjoining block of land for future advancement. Plans and specifications of a utility building have been drawn up, and the "League of a Thousand" call has been made for this building, which will be situated in the centre of a large Housing Trust area. Women's Fellowship is held fortnightly in members' homes, and about 15 ladies attend.

Forestville. — Services are consistently well attended. Four senior scholars from B.S. have been immersed and received into fellowship of church. £50 has been contributed toward the new cause at Ascot Park. Miss Manning has improved in health, and is able to take her place at the organ each Sunday morning. On May 27, A. J. Ingham spoke on Overseas Mission work. At 5 p.m., a fellowship tea and films preceded the evening service, which was a youth service. Trevor Taylor conducted the singing, other young men took part, and E. P. C. Hollard was speaker. After-church fellowship was held to bid au revoir to Mr. and Mrs. A. H. Lovell, who are leaving for a trip overseas. A bright fellowship hour was enjoyed, words of good wishes on behalf of the church were expressed, after which supper was served. During the mission at Ascot Park, members of the prayer meeting are visiting the mission each Thursday evening.

Victoria

Hamilton (R. W. Saunders).—Prior to addressing boys at Explorers' tea, Harry Earl assisted at a wood-cutting "bee" at Canawalla, proceeds going towards cost of new B.S. hall. Many such "bees" have been held. Church at half-yearly meeting, on May 16, decided to build hall with Mt. Gambier limestone. Recommended new

salary schedule and uniform month of preacher's transfer was adopted. School marched on Empire Youth Sunday, on which day, Mr. Brown of Ancient Times exhibition, attended youth tea, and addressed Y.P. Mothers of kinder and primary scholars were present at session on May 13, bringing B.S. attendance, including 15 mothers, to 148, a record. S.W. District C.E. rally was held in chapel. C.M.S. held barbecue at Mountjoy's on 18th. Four members of School of Linguistics, attended a tea, and gave messages. John Leach, on temporary appointment to Hamilton, has whole-heartedly supported the church. Good wishes follow him to his new teaching appointment. On 27th, at B.S. session, R. Saunders thanked Irvine Goudie for services as teacher and organist. He was farewelled at after-church sing-song prior to his departure to Ouyen State School.

Preston (J. E. Searle). — At evening service on May 6, there was a parade of various auxiliaries. During preacher's absence in Adelaide on 13th, W. Atkin was speaker in morning, and in the evening, film, *That They May Grow*, was screened to splendid meeting. A. Quaffe led meeting. Christian Men's Fellowship had a visit from men of Dandenong church on 14th, when F. Lee gave talk on his recent American tour. A young man, who had previously made his decision, was baptised on 20th. A young man made his decision on 27th. Presentations from B.S. have been made to W. Pinches and Miss Margaret Humphries, on the occasion of their weddings in Adelaide and Preston respectively. Jan Walstencroft, who is in Austin Hospital with polio, is showing a slight improvement. There is a splendid spirit prevailing in all departments of the work.

Wedderburn (C. G. Henderson). — In spite of inclement weather, church is maintaining steady attendances and fellowship under leadership of preacher. In his absence on May 6, speaker at evening service was Miss Payne (Dawson-st., Ballarat). Membership has been depleted by passing of Sis. Ford, and departure to the city of J. Smith and family, both of which is reported with regret.

Clayton (J. L. Reid). — Inspiring missionary weekend was held early in month, when all four services were well attended. Church gives thanks to God for the way in which he is blessing the missionary project. Already the half way mark has been reached. B.S. has broken another record for attendance, when there were 189 present on May 13. £20 has been given by them to Foreign Missions for the quarter. Special Mother's Day gospel service was attended by approx. 134, when there were many parents of B.S. scholars present. Mis-

sion Band visited Will H. Clay Nursing Home on 15th, and presented programme, followed by afternoon tea. There was one reconsecration on 20th.

Coburg (J. A. Luff). — Following his confession of faith, a man was baptised, and another made his decision. Mr. and Mrs. M. Williams have been transferred to Darwin, and church extended best wishes that they find joy in Christian service. Y.P. are still enjoying after-church fellowship at the homes of church members. Prayers go for several who are confined to their homes through illness.

Ormond (D. W. Mansell).—Record attendances at both services on three Sundays in succession have shown how new preacher has endeared himself to church. Since last report, three Y.P. have decided for Christ. B.S. has increased in last month. Preacher, with help from three families, took 50 Y.P. to Waterman Camp, Monbulk, on weekend of June 4. P.B.P. and K.S.P. members conducted morning service on June 3 (at camp). Sis. Tootell is very ill, and confined to bed.

The Growth of Gambling

The following resolution has been issued by the Australian Council for the W.C.C., through its General Secretary, Dr. Malcolm G. Mackay.

"The Australian Council for the W.C.C. notes with great concern the considerable increases in gambling in the nation. Competition between lotteries has raised prizes and contributions beyond all bounds of reason, and so constitutes a serious threat to the material, as well as the moral, well-being of many people.

"Likewise, the Churches deplore any attempts to legalise or connive at 'off the course betting.' The tragic effects of the betting shops, as seen during the period they were legalised in S.A., should command the attention of every right thinking citizen.

"Australians are being encouraged to spend large amounts of money, which might properly be devoted to savings for the purchase of homes and the education of families.

"The moral evil is even worse. When luck and chance supersede the just rewards of purposive, intelligent planning and industry, the national character is undermined. The Council condemns gambling as a prostitution of those noblest traits in human life which are the basis of faith and fidelity. It believes that the moral issue of 'rewards to the deserving and help to the needy' is an essential ideal in all national economic and social planning."

50th Church Anniversary,

HORNSBY, N.S.W.

The last weekend in the month of May proved a wonderful experience in the life of Hornsby church. The Golden Jubilee Celebrations held were highly successful, and commenced with anniversary tea on the 26th. A. L. Morton chaired the tea and evening meeting. Over 150 sat down to an excellent tea in the chapel prepared by the sisters. At the evening meeting, greetings were brought by Mrs. Storey (wife of the Hornsby M.L.A.), Mr. Thurrowgood (guest speaker), Mr. Woolley (Vice-Pres., Conference), Mrs. R. Wakeley (Pres., Sisters' Conference). Greetings were received from K. R. Fennell (past preacher). Mrs. Van Hemelryck and Mr. Glazier were soloists. Features of the evening were a brief talk by P. H. Morton on the early days of the church, and the screening of two films, *The Cheat*, and *God of Creation*.

A wonderful spirit was manifest in the evening, and was continued on the Sunday. Mr. Newton presided at the morning service, and Mr. Thurrowgood brought an excellent message. Mr. Bartholomew was chairman at the P.S.A., which was en-

joyed by all present. A happy time of fellowship was enjoyed around the tea table. The celebrations were brought to a grand climax at the gospel service. Mr. Glazier conducted the praise service, Mr. Ellerby led the gospel service, and was assisted by Mr. Morton, who read the Scriptures, and Misses F. and B. Edmonds who contributed in song. Mr. Thurrowgood then brought the service to a close with a challenging message.

The celebrations concluded on a glorious note, the attendances at all meetings were very good, and fellowship enjoyed with past members and visitors.

The church looks into the future in anticipation of great things, as she stands on the eve of the commencement of the ministry of V. S. Dallinger.



Principal James C. Clague, of the College of Churches of Christ in Toronto, Canada, has been appointed to the department of systematic theology and doctrine of the School of Religion, Butler University, Indianapolis, Ind., U.S.A., following the retirement in July of Dr. William Robinson. Principal Clague, like Dr. Robinson, is a Britisher, and was at one time a pupil of Dr. Robinson's in Britain. Visitors to the Toronto World Convention will recall a very thoughtful address by Principal Clague.

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



Then Joseph could not control himself before all those who stood by him; and he cried, "Make everyone go out from me." So no one stayed with him when Joseph made himself known to his brothers. And he wept aloud, so that the Egyptians heard it, and the household of Pharaoh heard it. And Joseph said to his brothers, "I am Joseph; is my father still alive?" But his brothers could not answer him, for they were dismayed at his presence. So Joseph said to his brothers, "Come near to me, I pray you." And they came near. And he said, "I am your brother."—Gen. 45: 1-4 (R.S.V.).

A Church which lives by the majesty of the truth which it proclaims, must keep uppermost in its vision the imperishable worth of every human life. When true to its heritage, the Church flies neither national nor racial flag. Instead, it lifts a cross, symbolic of sacrificial love, and says, "Whosoever will, may come." We have inherited a world in which it is willed we shall dwell together. Apart from that togetherness, there is only to perish. Read again the story of Joseph and his brothers.

They, who had once betrayed him, had come a long journey to beg for provisions. They did not know who it was before whom they stood, until finally, against the background of a breaking heart, this one who certainly seemed to the hungry brothers as a god, said, "I am your brother." Is not such an honest acknowledgment on the part of each of us the key to our final ability to live together? We know but one God and one humanity, and so we pray for strength to live as comrades. This is the world; I live here. Who is my neighbor? Every other man and every other woman who lives here, too.—Wesley P. Ford.

Dear Lord, unite our hearts to thee, that we may be united with one another in the fellowship of thy redeeming and healing cross. Help us to see others as they are seen by the tender eyes of Christ. Give us insight and sympathy for the shadowed and yearning souls of men, who are reaching through darkness up to thee.—R. H. Miller.



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□

Saturday, June 9

(Temple Day)

The minister will be in the church
vestry from 1 to 6 p.m. Bring your
gift to God, pause to pray, and give
thanks.

Sunday, June 10

7.30 a.m.

A call to prayer. Half an hour
of prayer and power.

11 a.m.

Every member present. Past
members assisting. Guest speaker:
H. J. Patterson, M.A. Subject:
"I Believe in the Church."

3 p.m.

Pleasant Sunday Afternoon. As-
sisting artists and guest speaker.

7 p.m.

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Come, let us worship Christ the Lord.

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R. G. Horwood (secretary, Sun-
shine church), 22 Cornwall-rd., Sun-
shine, W.20, Vic.

M. Haynes (secretary, Nubeena
church), Nubeena, Tasman Penin-
sula, Tas.

BIRTHS

REIDY (Rogers). — Eunice and
Jack thank God for the gift of their
son, Bruce Richard, at "Nan-Org,"
Croydon, on May 27, 1956.

VERCO. — At Bordertown, S.A.,
on May 28, 1956, to Clarice and Don,
a son—Roger Leslie.

IN MEMORIAM

McKAY, G. E. — Cherished mem-
ories of a devoted wife and loving
mother, who fell asleep, June 3, 1953.
"A fragrant life sanctified by
suffering, service and sacrifice."

SCOPIE. — In loving memory of
my dear mother and our dear nana,
who passed to rest on June 4, 1952.

—Inserted by Elma, Olive and
Elwyn Dowling.

MARRIAGE

LAUNDER—LUSK. — Joy, only
daughter of Mr. and Mrs. Arthur
Lauder, 64 St. Hillier-st., West
Heidelberg, Vic., to Edwin, youngest
son of Mr. and Mrs. W. Lusk,
Heidelberg, Vic., at Ivanhoe Church
of Christ, on Saturday, May 26, 1956.

PAUL—RODWELL. — At Moreland
Church of Christ, Vic., on April 14,
1956, Nancy Isobelle, younger daugh-
ter of Mrs. E. Paul, Dundas-rd.,
Inglewood, W.A., and the late Edwin
H. Paul, to Leonard Rodwell, of
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This was an experiment by the
Committee for the Promotion of
Christian Union to conduct an in-
tensive educational programme on
our plea, and our programme, as a
Restoration Movement.

Principal E. L. Williams delivered
a series of three lectures. At the end
of each lecture, an hour was devoted
to questions and discussion. The lec-
tures dealt with the history and the
purpose of our Movement, our his-
torical witness, and our witness today
in the modern situation.

On Friday night, H. A. G. Clark
gave an illustrated talk on "The Work
of the Church Around the World."
This was continued on Saturday
night by V. C. Stafford, as we sang
together hymns of all Churches.

Those attending the Camp were
unanimous in their expression of ap-
preciation to Mr. Williams for his
excellent leadership.

Mrs. Rusden presided in the kitchen
and provided excellent meals, after-
noon teas and suppers for the
campers.

It is proposed to continue this work
with a second camp in April of next
year.

The Committee for the Promotion
of Christian Union, at its first meet-
ing for the new Conference year,
decided to conduct a number of
"Schools of Christian Unity,"
throughout the State this year. It
is planned to conduct a series of
lectures extending over three week
nights, to which churches from the
area will be invited.

It is hoped that Principal Williams
will give the lectures, and that mem-
bers of the Committee will lead in
question and discussion periods at
the end of each lecture. We trust,
in this way, that our membership
will be more fully informed of our
plea and our programme, and gain
some insight as to how we can make
our witness in the modern situation.

The first of these "Schools of
Christian Unity," is planned for the
eastern suburban areas, and the date
will be shortly announced.



OBITUARY

Alfred James Gard.

After 72 years of loving and faith-
ful service as a member of the
church at Grote-st., Adelaide, Mr.
Gard passed to be with his Lord on
March 21, at the age of 84. Re-

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membered fondly by so many throughout the whole brotherhood, his life has left a lasting impression, and his passing has brought a sadness to all. Born in Western Adelaide, he was, at the age of 12, baptised by the late T. J. Gore, in the old chapel, and became church organist when 22 years of age. Later, he became choir master, in which capacity he is remembered most. As a deacon and treasurer for many years, he served faithfully on the Board of Officers. He was also a member of the H.M. and F.M. Committees for a long time. He conducted the combined choirs at Conference time, and prepared the choirs for some of the great missions that came to the city. An "In Memoriam" service was conducted at Grote-st. on May 20, at 7 p.m., when a choir of 60 voices, many of whom had been in the choir many years before, sang. Mrs. Gard survives her husband, and loving thoughts are extended to her and other near relations.—C.C.

CHANGES OF ADDRESS

T. F. Skerry (secretary, Newborough group, Morwell), 54 Eastern-ave., East Newborough, Vic.

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F. Sumpton (preacher, Middle Park church), 3 Francis-st., East Brighton, Vic. XM 4477.

W. Harrison (secretary, Middle Park church), 100 Harold-st., Middle Park, S.C.6, Vic.

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CHRISTIANITY AND COMMUNISM CONTRASTED

The following article appeared in a recent edition of *The Christian-Evangelist* (weekly journal of the Disciples in U.S.A.). Both articles should not only quicken our interest, but increase the tempo of our labors. As a fitting introduction, let us be reminded of a Chinese General in the Communist army who had been educated in a Christian school. On being asked why he became a Communist, the General replied, "Christianity is good, but it is too slow."

A "LUKEWARM" WAR?

"... you are lukewarm, and neither cold nor hot."

—Rev. 3: 16.

When the present gigantic struggle of the nations is being defined in such terms as "hot war" or "cold war," is the attack of the Church to be only a "lukewarm" engagement?

Taro Nakamura, a Japanese Christian now studying at the University of California, says that a Red once said to him, "You Christians talk, but we Communists do not play with words. . . . We will win because . . . we are ready to sacrifice everything. . . . But you Christians are afraid to soil your hands . . ."

There are, however, many indications of a coming revival within Christendom today. Certainly, there is a new awareness of the vast relevance of the Christian gospel in the present struggle for the soul of our civilisation. The issues are being clarified and Christians are being driven from their "lukewarm" attitude toward the Church and its message, and are more and more taking a positive stand without equivocation or evasion.

Douglas Hyde, a former news editor of the London Communist paper, *The Daily Worker*, but more recently a convert to Christianity, thinks that an aroused Christendom can defeat Communism, if it makes a vigorous application of "practical Christianity." Speaking recently before a church group, he said:

"We shall rob the Communists of the things which help them most if we work by Christian means to end social injustices in both town and country; if we put forward the Church's belief in the value of private property to assure man's dignity; if in international affairs the people of wealthy nations are prepared to accept responsibility for lifting up the poor—not for purely political reasons but for the love of God and fellow-men."

This is not the first time, of course, that Christianity has had to come to grips with totalitarianism. In fact, it was born in the midst of totalitarianism, and gained its strong foothold in the world many centuries before modern democratic states were ever established. But Christianity has succeeded only when it has abandoned its lukewarm attitude, and, with enthusiasm and determination, has vigorously opposed the totalitarians and their godless ideologies.

The ex-Communist, Mr. Hyde, believes that in the long run, the success or failure of Communism will be determined by the way the "so-called Christian West lives its Christianity and how it applies it to modern society." In other words, he thinks Communism will succeed only to the extent that Christianity fails.

All Christians today would do well to obey the admonition to "hear what the Spirit says to the churches," especially the word to the church in Laodicea (Rev. 3).

June 5, 1956

NEVER THE SAME AGAIN

"... SHE SAW A MIGHTIER WEAPON"

By Franklin H. Carter.

I'm not the same person. I shall never be the same again. A missionary has changed things for me.

She came through the bamboo curtain bearing a message that set our hearts on fire; a message that must burn away the dross of the frivolity of a complacent faith for all who will let it.

I saw in her eyes the look of one who had looked into the depths to which hate can drive a human being.

She saw the four awful alternatives of Christians under Communism, the four ruthless horsemen of a ruthless state: insanity, suicide, execution or capitulation.

She saw them lived and acted out by her own intimate friends and associates and spiritual children. She saw the three-point programme of peace that Communism teaches, at close hand—the programme of hatred, bloodshed, and revolution.

She saw people starving in the streets after the Communists had promised them food and happiness. She saw the iron fist of the foe smash down her own home and her own work and her own hopes and dreams and happiness. She felt the cold wind of the hatred of Communist individuals for America, as fed by the constant, unbelievably effective propaganda machine.

She saw all of this and her eyes were tear dimmed and sad—but knew no hatred. For all of this, she said, by Christ's power and love, "I can feel no hatred in my heart for those guards of ours, only pity."

She saw her beloved children in the faith tortured before her eyes, yet refusing to denounce either the American missionaries, or Christ.

But she saw something else.

She saw them build new churches in spite of all of this. She saw the pure beauty of their undying faith, the indomitable power of spirit that was ever crushed but never quenched.

She watched the mighty power of the most potent weapon the Communists have, a weapon more powerful than any hydrogen bomb. It was the weapon of hatred, and she saw it reduce a friendly, loving, trusting people into a mob of sullen, suspicious, vicious brutes.

Then she saw a mightier weapon yet transcend its power. It was the weapon of Christian love, and it alone was able to help its children sustain the onslaught of Communist fury and not lose their souls.

THE AUSTRALIAN CHRISTIAN

QUESTIONS THAT NEED ANSWERING!

Can we be disciples and not share his yearning?

Can we be obedient and not share in the teaching of all nations?

Can we believe that Christ died for the world and not think in world terms?



John Aubert.

—Courtesy Abbot Book Co.

"SO SEND I YOU!"

—John 20: 21.

So send I you — to labor unrewarded,
To serve unpaid, unloved, unsought, unknown,
To bear rebuke, to suffer scorn and scoffing,
So send I you — to toil for me alone.

So send I you — to bind the bruised and broken,
O'wand'ring souls to work, to weep, to wake,
To bear the burdens of a world weary,
So send I you — to suffer for my sake.

So send I you — to loneliness and longing,
With heart ahung'ring for the loved and known,
Forsaking home and kindred, friend and dear one,
So send I you — to know my love alone.

So send I you — to leave your life's ambition,
To die to dear desire, self-will resign,
To labor long and love where men revile you,
So send I you — to lose your life in mine.

So send I you — to hearts made hard by hatred,
To eyes made blind because they will not see,
To spend, tho' be it blood — to spend, and spare not —
So send I you — to taste of Calvary —
So send I you!
Lord, here am I!
Send me!

—E. Margaret Clarkson.