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THE AUSTRALIAN CHRISTIAN

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News

Spaceship "Lightsearch"

The Bathurst, NSW, church ran a children's holiday program "Adventuretime", from 5-9 July from 9.30 am to 12 noon each day, with an attendance averaging between 55 and 65.

A fun-filled program was organised for the week, consisting of exciting games, exuberant singing, daring laser challenges, get fit exercises, interesting Bible characters, Morse code memory verses, morning tea, drama, cheeky puppets "Starlight" and "Starbright", interesting and varied craft activities, including space-ships, rockets, wall hangings, star puppets, sewing, cooking and lots more.

The "Adventuretime" was organised by coordinators Heather Sinclair (Sunday School Superintendent) and Elaine Fox (Kids Club Leader), together with assistance from 21 other leaders and some of the church's young people. The theme for this year's "Adventuretime" was "Searching for the Light". Each day, the children boarded the imaginary spaceship "Lightsearch" and blasted off to adventure through songs, puppets and drama. The hall was decorated with flashing lights, space posters and computer consoles to give a spaceship effect.

The program had a character from the Bible to introduce the children to friends of Jesus, including John the Baptist, the Samaritan woman at the well, Mary, Martha and Lazarus, Peter (Jesus' Disciple) and a spaceman (not from the Bible) who is a friend of Jesus today.

The drama consisted of five characters, Glad (the space-

ship cleaner) Albert (Captain), Tickle (officer), Slap (the villain/spy) and Rep (who saved the spaceship) on board a spaceship/lighthouse, shining a light to warn other spaceships not to enter the black hole. But one of the characters was a spy who turns off the light causing other spaceships to enter the black hole and become lost. The drama encouraged participation from the children.

Each day, a Laser Challenge was run

which consisted of teams participating in antic games consisting of holding carrots in the mouth and dipping them in honey and flour, picking up life savers with toothpicks, stacking paper cups filled with foam beads on your stomach, etc, causing many a laugh, especially when leaders were involved.

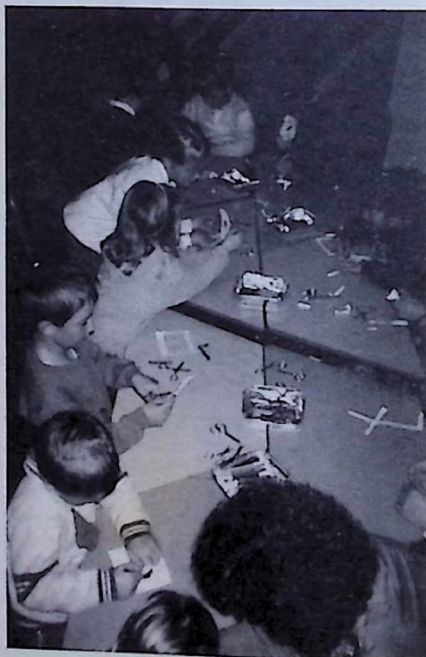
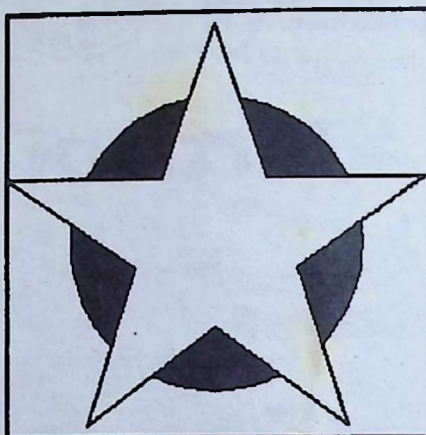
During the program each day, a Life Pod Drill was run unexpectedly, consisting of sirens, warnings, sounds of meteorites passing by, explosions and sounds of

space doors closing; where the children have to run to a specified place, marked with the colour of their badges for safety.

This lasted about a minute, after which the children returned to their seats when all was announced clear.

The picture of the star over the black hole was the flag symbol for the week, representing Jesus' light protecting us from the darkness of this world.

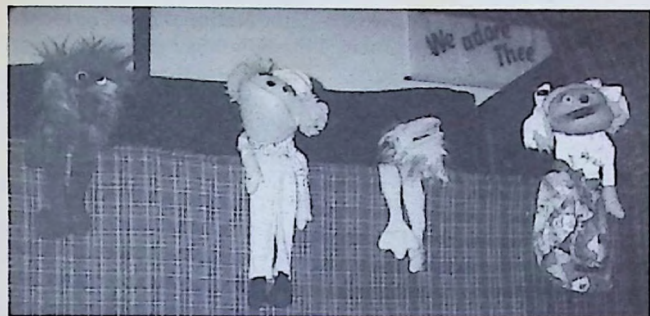
The main aim was to introduce the children to Jesus and show that he is the "Light of the World" and he can be anyone's friend.



• Adventuretime activities

Boomerang Kids Club

Preston church family service



• Some of the "Stars"

On Sunday 27 June Boomerang Kids Club held a special morning service with 110 people attending, this included all ages, from babies to grandparents. A puppet show was the star attraction—performed by four of our own team leaders—the story involved everyone joining in the songs and was well received by all. members of the kids club participated in the service. The Scripture reading was brought to us by Richard Chesswas; Amanda Myatt and Stacey Douglas spoke about the aspects of the kids club that they enjoyed the most and Michael Ratcliffe brought a solo.

Children's Bibles were presented to children attaining 100 points, and those who had earned 200 points received cassettes.

Children displayed a great variety of their craft-work made during the past weeks and a number of special achievement certificates were presented for outstanding work in this field.

Steve Blacket (student minister) presented communion in such a splendid way, involving the children with questions and answers, that the parents & children who don't normally attend church services would understand what communion meant to us.

Watch for Future Developments!

Happenings at Bentleigh

After eight years in a region with Malvern and Caulfield, the Bentleigh, Vic, church decided to "go it alone" again—a big venture in faith for a very small, elderly membership. But our student minister, Roy Armitage, encouraged our awareness of our potential as a caring, sharing group and newcomers have felt the warmth of our welcome.

Through the generosity of a private trust set up for church outreach here (and Richmond), the CWF had already established "Sing & Chat", a monthly drop-in group. One person who is now a regular attender has

come through this group and we were able to minister to her in her recent bereavement. Another, shown a kindness by a member in another locality, sought out the local church and now comes every Sunday. Still another member of a bayside church came as he was in the area one morning, liked our old time service, enjoyed the fellowship (without hassles) and attends quite often. We were very encouraged by a recent visit from George Mallaby (of "Cop Shop" fame) who told of God's answer to his seeking, and feel God is honouring our commitment to him. God is

A Time Of Celebration

Dandenong youth service



• (L to R) Graeme Foon, Mark Hudson, Correy Ellis, Greg Ellis and Daryl Edwards after the baptisms.

The Dandenong, Vic, church is blessed with a number of active young Christians who are willing and able to plan and lead. Bronwyn Vaughan and Joy-Anne Edwards organised the Sunday evening youth service held on 30 May. More than 130 were led in worship by the band from the Blackburn North Baptist Church. I had the privilege to baptise Mark Hudson

and Greg Ellis. Greg's son, Correy, was baptised by Daryl Edwards. Craig Brough led communion and the guest speaker, Mark Butler from the Mitcham church, addressed the theme, "Spirit of Power".

The whole evening was a great time of worship, witness and celebration. We concluded the evening over supper.

—Graeme Foon

Index

The index of the 1992 issues of *The Australian Christian* has finally been completed. This is being mailed to all subscribers who in past years have requested a copy. If you would like a copy please contact *The Australian Christian*, PO Box 101, Essendon North 3041. Phone (03) 379 1219. Fax (03) 379 0015. Indexes will be mailed free of charge.

Correction

In the previous issue of the "AC" we carried an advertisement for *Prom Praise Melbourne*. The date mentioned in the advertisement states that the concert will be held on Saturday August 26 in the Melbourne Town Hall. The correct date is **Saturday August 28**.

good—watch for future developments! —Alma Yewdall

A Church Freezer!

Practical loving

The members of one of the small home groups of the Launceston, Tas, church have placed a freezer stocked with cooked food in the office of the youth minister, Darryl Tobler.

The food can be removed by any person to distribute to someone in need, either within the church or the wider community. Perhaps it will meet the need of a sick person, a busy mum or a struggling family.

The group believes this ministry will build up the body of the church as the needs of people in the community are met. In this way, we will witness to the love of Christ and his compassion to others. Contributions of frozen meals to stock the freezer are invited from other caring members.

—Esa Blazely

Dry Bones

Recipients of the "Gift of Life"

The phrase "Gift of Life" is usually reserved for those who have been fortunate enough to have received a life-giving transplant. As a recipient of a heart transplant in May 1989, such phrases are indeed special to me, as to all recipients. However, the phrase "Gift of Life" applies to us all.

In Ezekiel 37:1-14, Ezekiel is given a vision—a valley full of dry bones. The bones are disjointed, broken, no longer functional, in fact, the imagery is that of death. Then there is a rattling, a coming together, a replenishing and reformation of the skeletal structure ... but no life. Ezekiel then prophesied and a miracle took place, the breath of God came into these dry bones and they received the "Gift of Life".

As we reflect on this passage from Ezekiel, we are reminded of experiences in our life when, like those dry bones, we needed the breath of God to refresh and restore us in faith and spirit.

In Vancouver, Canada, eight hundred athletes, having had a common near death experience with deteriorating and lifeless essential organs, now find themselves part of a similar vision and miracle to that found in Ezekiel. A new heart, a new liver, a new pancreas, a new kidney or a new set of heart and lungs—the breath of God giving back the ... "Gift of Life".

At the Opening Ceremony of the games, the athletes from 31 different countries marched in to the flags of their nation. A very moving, powerful and spiritual experience. To the many medical professionals,

supporters, spectators, media representatives and competitors in the arena, it was like a re-enactment of the Ezekiel vision. Previously, these 800 athletes (transplant recipients), were sick, dying and lifeless, now they had come "alive" and were soon to compete in a wide range of demanding sporting events.

Australia finished second overall, just behind the UK, with USA in third place. In cycling, I came 6th out of a field of 30—Australia's best result to date. In badminton, I made it into the last 8, out of 58, but was beaten by a Canadian who went on to win gold. In my 200 m heat I finished 5th and in the 4 x 100 m relay we finished 4th, just missing out on the bronze. I was pleased with my results and my overall level of fitness and endurance.

Two special moments for me in the games were during the 1500 m walk and the 50 m sprints. After all other competitors had crossed the finish line in the 1500 m, there was one competitor still on the track. He was a recipient of a kidney transplant, but he was also an amputee and was blind. He commenced the 1500 m walk in his wheelchair, but on the last lap got out of his wheelchair and completed the last lap to the finish line on his feet behind the wheel chair. Needless to say, he also brought the whole crowd to their feet.

It was equally special to see children as young as 8 years old who had had a variety of transplants, competing hard, to find out later that for all of them,

Leadership 2000

Evangelism and church development

Over the past few weeks, several churches have found their ministers have new motivation, vision and energy concerning evangelism and church development. They were the ones sharing in the Christian Projects sponsored program, Leadership 2000. Over future issues, articles from participants will reflect these new insights and understanding.

After Anaheim, many stayed on for the North American Christian Convention where Barry McMurtrie (Wollongong, NSW) gave an outstanding address. Most of the addresses at the plenary sessions were calling for the "left wing" cousins of our Movement to be more inclusive, compassionate and understanding in ministry.

An exciting weekend was spent with the Light of the World Christian Church (Disciples) at Indianapolis, where some of the participants stayed in homes of African-Americans. We were amazed at the warmth, welcome and excitement of having Austrians share with them. We were also amazed to be treated as guests of honour to a large assembly

of the National Association for the Advancement of Colored People, where Nelson Mandela was the guest speaker.

On the Sunday, we shared in three hours of lively worship (and I mean lively) with that congregation.

The National Evangelism Workshop at St Louis followed. The excellent speakers generally encouraged the church to be aware of the needs and attitude of those who do not attend church. Again, a workshop led by Barry McMurtrie proved to be most popular.

Christian Projects invested over \$30,000 in this venture, sponsoring 15 ministers. This will reap tremendous benefits for the churches and ministers involved. It is hoped to repeat this experience in 3-4 years time. Churches and Christian businesses, through their stationary and other equipment purchases, can support Christian Projects as a way of encouraging leadership development within our ranks. Ring Christian Projects on (02) 790 2640 (free call (008) 242 904) fax (02) 708 5002 for further details.

—Ted Keating

this was a dream come true—before their transplant, running was an impossibility.

At the IX World Transplant Games, there was no question about the miracle of life and the centrality of God in the midst of healing. All recipients were reminded of the "Gift of Life" that we had been given. The Games are over and the ath-

letes have all returned home, but with an experience never to be forgotten, a camaraderie never to be broken and a reminder of the gift of life that is never to be taken for granted. We are all recipients of the "Gift of Life" and such is not to be taken for granted, nor is the giver of such a precious and eternal gift! —Russ Wesley

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Queensland Aboriginal and Islander Christian Fellowship



• Plans become concrete reality at Logan City

How they Did Help!

After reading the report last month, Mr and Mrs Roy Middlemas decided to go on holidays—to Mareeba. Taking up the challenge, they journeyed up to spend two weeks of their holidays with the Aboriginal Christians in Mareeba. Their offer of help couldn't have come at a better time. There has been sickness among a few in Mareeba and attendances have been right down. I'm sure many hearts will be cheered after people there realise that others are praying, caring and reaching out in fellowship to them. Also, the Boys Brigade at Annerley have begun a project to buy a video cassette recorder for Mareeba. If the boys can't be there in person, at least a video can minister for them.

Have you responded yet? A phone call? A letter?

Vincent Mathieson/Tom Mitchell/George Meldrum
PO Box 845, Mareeba. 4880.
Phone (070) 921043.

Paper Plans become Cement and Steel

Ashed is rising from the ground at Logan City. Contrary to popular belief that it was only a dream, a figment of one person's vivid imagination, we can now report that it is real! Here are the pictures to prove it!

However, the supernatural did have a hand in its construction. The school holidays approached and a few teachers were available to help. But a master builder was what was needed—someone to oversee, to guide, indeed, to instruct. The very builder who put his name on the application to council many months ago was given holidays unexpectedly. Yes, you guessed it, two weeks holiday coinciding, funnily enough, with the school holidays. Many thanks go to God, first of all, but also to John Sherwood, Ron Smith, John Lloyd, Peter Clow and Ken Tedford (Sunnybank), Terry Kelly (Kingswood Park), Darryl

Jacobsen, Ian Olsson and William (MMM), Rob Pedler (Dalby), Bob Jacobi, Lindsay Grant and Terry Green (Logan City).

Torres Strait Ministry

Stan Pedler, with support from the Redcliffe Church of Christ and QAICF, has launched out into a work amongst the Torres Strait Islanders. He took a trip to the islands in late April—early May in his craft, Temehani, visiting Murray Is., Darnley Village and Thursday Is. While there, he showed a number of videos (eg. the Jesus video, Thief in the Night and The History of Man) in a public hall and in people's homes. He ministered to people who were hurting, lonely and confused. He also sold a number of Bibles and New Testaments. He

shared with some Christians from other churches he met along the way. Pray for Stan (and for his guardian angel) as they travel the seas around the islands.

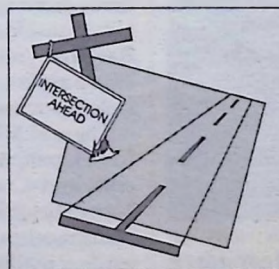
How can I Help?

A Caretaker is needed for Eidsvold. A unique opportunity is available for a committed Christian couple to share in caring for the Christian Centre. This special position would suit retired, semi-retired, pensioner, unemployed but motivated person/couple with a vision for a caring practical ministry. Comfortable, furnished accommodation will be provided.

For further information please contact: Mrs H. Morris, 113 Fernvale Road, Tarragindi. 4121. Phone (07) 848 9466

—Ken Tedford

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Ranwadi Work Party

An unforgettable experience

I am sitting at the table in Joy Irvine's living room and, as I look out beyond the house garden with its peanuts, onions and ginger; the paw-paw trees and the large slender coconut palms sway in the wind and, beyond the blue sea, on the horizon looms the volcano on Ambrym. What a beautiful sight!

Australia certainly seems a long way away. I am part of the team who have come to Pentecost, one of the islands of Vanuatu.

My husband, Graeme Mason, decided to take a work party to Pentecost for four weeks during their winter. After making contact with the OMB office in Adelaide, who in turn contacted Ranwadi High School on Pentecost, Graeme was told that they could use a carpenter, plumber, electrician and painter.

Graeme, as team leader, was the carpenter, Ron Hansen the plumber, Ernie Thomas the electrician, Sharon Scott (nursing sister) and I (teacher aide) went as painters.

Jenny and Bruce Black (teachers) were also part of our team, but they went on to Londua and at this time we have not had any contact with them. Communication is limited here, so we are looking forward to catching up and exchanging stories when we get home.

What an experience we are having. Pentecost may be primitive by our standards—no hot water, no electricity except when the generator is turned on from 5.30 pm–9.30 pm, no telephones, no TV, no daily newspapers, no highway traffic, no pollution, etc; but the people here are warm, friendly and happy and their love for Jesus shines from their faces. It is really refreshing to be with so many lovely Christians.

There are so many stories to tell—of Silas Buli the dedicated Principal who heads a great teaching team, of Venneth, his wife, who looks after the school

administration (and their three small children with Sally's help).

Then there is Pastor Andrew Aru, who besides leading morning and evening devotions, teaches Scripture lessons. Joyce, his wife, is the newly formed Christians Women's Fellowship President. I will always remember her as she sat and prayed beside a sick sister.

There is Mary and Stephen and their three little girls. Stephen is the truck driver. You should see some of the roads that Stephen has to manoeuvre that old truck along! Mary is the local dressmaker and to see all the little girls of the staff going to Sunday School in their "island dresses" is a delight.

Tom and Lera and their two little girls live next to Mary and Stephen. Tom is the maintenance man and there always seems to be a job that needs to be done.

Silas Tabi is the agriculture teacher, with Joyce his wife and little Sebastian.

Can I tell you about the beautiful bread chief cook William makes. It would make most bakers, with their modern thermostat controlled ovens, bow their heads. Then, all those students have to be fed, so he is ably assisted by his daughter, Barbara and son Kennedy. Every time I eat bread, I will taste his wonderful bread.

There is Michiko, a woman from Japan, who teaches home craft and Craig Francis from Naracoorte, SA, who is a whiz with computers and also teaches maths and science.

Mr Jeffery teaches social science and is the boy's senior

master. Mr Dixon is the French and English teacher. Mr Enoch is the maths/science teacher. Mr Charles is the woodwork teacher. Then there is the remarkable Miss Fe Agulto, a young lady from the Philippines who, besides being Head Mistress, teaches science, English and typing.

Joy Irvine, our host at "International House", teaches English and runs the library. Many thanks Joy for having five extras invade your house.

I could go on and on, about the "ching" which heralds the beginning of a new day at 5:30 am, about the beautiful smiles, about singing to Pastor Andrew's guitar.

About Ezekiel, the man who keeps the school truck going, as well as other motors such as the generator and motor-mower. Then there is Nancy, who is nurse at the dispensary, who not only treats the school community, but anyone from the outlying villages.

Silas Buli tells us that the last work party to come here to Ranwadi was in 1985 and that they had built the last staff house.

Sure we spent some long days, but we achieved a lot and we were rewarded by friendly smiles and hand shakes.

But there is still work to be done and Graeme and I are already planning to return next year.

Silas Buli tells us their next goal is to build a new classroom, office and dormitory.

If there is anyone who would like to contemplate the adventure we have experienced and would like to have first hand knowledge, Graeme and I would be only too happy to share this venture and maybe encourage you to take this same journey of a lifetime.

Thank you to all our friends at Ranwadi High School.

—Daisy Mason
(285 Timor St,

Warrnambool 3280)

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A New Perspective

An eye-opening experience

With fear and trepidation I began my first venture out of the security of my homeland to visit our missionaries in Papua New Guinea. I enjoyed one week with Keith and Carol Barber and family, at the Summer Institute of Linguistics town of Ukarumpa, before flying to Madang to meet with our Churches of Christ missionaries at their annual meeting.

As a three week visitor to a new country, I could gain no more than impressions. These, however, were very vivid. As I stepped off the plane at Port Moresby it was hot and humid. Crowds of people, many of whom did not appear to have anything to do, were sitting, lying or standing everywhere. Roads were bad. Most of the city appeared dirty and dusty. The contrast between the few rich and prosperous people and buildings and the many poor was obvious. I saw large settlements of squatter's hovels, where the poorest of the poor lived. I became concerned that many New Guinea people seemed in poor health and old beyond their years. Yet, though shy, most were friendly.

I also gained the impression that the Christian faith was well established. Most people would claim to be Christian, even if, for many, that was in name only. After my enjoyable week in the comparative cool of Ukarumpa, Madang was hot and humid. I had the privilege of being present at the annual meeting of our Churches of Christ missionaries because my home church at Horsham had sent me to visit and bring them a word of encouragement.

In many ways, they inspired and encouraged me instead. Their welcome was warm and genuine. Later, when I visited the Harmers at Chungribu, I was impressed when I saw first-hand the great things God is doing through the Holy Spirit's ministry and the dedicated work of the missionaries.

I visited the village of Ledabu, where 21 were baptised in groups of four in the Ramu river. I heard about a nearby village, in David Harmer's ministry area of 50 churches, where another 43 were being prepared for baptism shortly. I saw first-hand the difference Jesus is making

in the lives of the many shy, friendly, national Christians.

I also learned that the missionaries' guidance is still very important in a church where people have so recently been saved from beliefs and customs which are radically different from those taught by Jesus. Though few in number, our New Guinea missionaries are doing a great job as they visit the churches and advise the national pastors up and down the Ramu, Sogoram and Sepic Rivers.

Robyn Harmer's gentle ministry, to the many people who came to her door for medical attention or advice, was given patiently and caringly. After walking miles through the jungle, the relatives of a sick young mother arrived at Robyn's door after she had gone to bed at 11.15 pm. Guided by the flickering flame of a kerosene lantern, she ministered to their need, offering reassuring advice and helpful medicine.

After a year of isolation, culture stress and service in their remote jungle stations, the missionaries appreciated the opportunity for fellowship and mutual encouragement at their annual meeting. It was a time to relax and enjoy each other's company.

It was also the time to discuss important mission business. The short and long-term goals which would lead the New Guinea church to its full independence in 2007 had to be clarified. Many heart-warming experiences and uplifting stories were shared.

There were also disappointments. In correspondence, a letter from head office in Adelaide informed them that the Overseas Mission Board is suffering serious financial con-

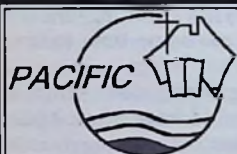
straints. The missionaries would need to economise—cut back on the use of petrol, which is necessary for village visits, and even question whether a national child with a fever, or a woman who came to the missionary's door with a headache really needed a Panadol. The prospect of further missionaries being sent to the field seemed particularly forlorn. As a temporary onlooker, I sensed their disappointment. The privations were already too many. "Lord. How many more!" As I returned to the cleanliness, health and wealth of my own country, I realised how blessed we are and how much we could share with those less fortunate than ourselves, if we were only willing.

The challenge to our Australian churches is from Jesus himself. In Matt. 9:37-38 he said, "The harvest is plentiful but the labourers are few. Pray, therefore, the Lord of the harvest to send out labourers into the harvest." —Harvey Clark (Minister, Horsham, Vic)



Photo courtesy Winemere Mail Times

• Harvey Clark with some of gifts presented by PNG missionaries



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Youth Pastor

The East Ipswich (Qld) Church of Christ is calling for the position to "Youth Minister" to be filled in 1994.

The person applying for the position must be motivated by the Holy Spirit and gifted in ministry to youth.

Contact: The East Ipswich Church of Christ Office
65-69 Brisbane Road
East Ipswich 4305
Phone: (07) 812 1947

Letters to the Editor

Letters are limited to 200 words

Why go into Fiji?

To the Editor,

Recent reports indicate that the Overseas Mission Board is proposing to establish a work in Fiji.

Present members of that Board are or have been in Fiji.

Whilst I have no quarrel with what had happened in India over many years (it is now Indianised) and whilst I have given support to the work that we established in the New Hebrides (now Vanuatu), or to our New Zealand churches opening up the work in what was then Southern Rhodesia, and Mrs Grace Todd establishing a curriculum that has become part and parcel of the work there, I do have a major concern that we are seeking to enter a land where the Methodists/Uniting Church have had a primary interest in the development of the church.

One of our distinguished ministers, who later became the Principal of the New Zealand College before he retired, served last year on the United Church faculty in Fiji and is doing so again this year. Dr Gavin Munro is a noted ecumenist and has given excellent service to our New Zealand churches.

Although I have not seen any reference to it, I would hope that Australian Churches of Christ would work within the framework of an acceptable unity, otherwise I do not believe that we have a right to be a voice that will only add to confusion with the proliferation of sectional interests.

—Bruce Burn
(Morwell, Vic)

Response

To the Editor,

The decision to enter Fiji was made at the Federal Conference meetings in Brisbane in 1990. At that Conference I presented a list of the church organisations with which the survey party had spoken. All churches presently in Fiji were very encouraging of us being involved in that country and also of us operating under our own name.

The approach that was made to the Fiji Government was supported by the Fiji Council of Churches and, in fact, they were a great encouragement in a successful application being made.

The work with which we are involved is directed specifically to those of Indian background and who are not, or have not, been reached by existing churches within the country.

—Jeff May
(Executive Director, OMB)

Interpretation and Unity Versus Contradiction

To the Editor,

Attempts to unite Christians on the basis of contradiction are like attempts to accept as possible the impossible proposition "black is not black". So instead of promotion of repentance, a continuum of rebellion is promoted in the name of Christianity. This is entirely opposite to the unity that Jesus prayed for, because it is self contradictory. Yes, there are difficulties of interpretation, but contradictions are not, and can never be, interpretations. Neither are they just another opinion, such as "black is grey". Whilst there are those who engage in contradictory leadership by failing to eliminate evident contradictions from so-

called interpretation, the masses listen to television news and cry "What is the world coming to?", and some of us cry "The people won't listen to us!" However, it is still valid to plead for a return to the warmth and truth of God's continuing intention in God's distinctive New Covenant, without our contradiction.

—W.E. Hoffman
(Paradise Point, Qld)

Domestic Violence

To the Editor,

I am sorry if Colin Johnson ("AC" 17 July) thought I was inferring that he was lacking in compassion. Not at all! I was endeavouring to convey that I believe he is a compassionate person and a person of integrity. I simply make the point that the experience of many

Letters from Tertius

Forgiving And Forgetting

To the Editor,

Without putting too fine a point on it, my wife was swindled out of some property by her astute brother and his wife. Her only recourse would have been to take them to court, but she wouldn't; and they knew that she wouldn't.

Afterwards, we had nothing to do with them for years. We nursed a lot of resentment towards them until my wife realised that our hurt was hurting us more than it was hurting them and she persuaded me that this was the case. I have a strong tendency towards a martyr complex, so it took me some time to come round.

But the thing was still a nasty niggling sore inside us until we both came to the conclusion that we would have no real peace until we forgave them. So we did. We didn't make a big deal of it and expect an apology or work on a formal reconciliation. We just invited them to dinner as though nothing had happened. They came and it was a good night. We've been seeing quite a deal of them since and realise what we missed during the years of our self-imposed exile in "Coventry".

There's only one thing that worries me. I have always believed that to forgive is to forget. I have forgiven my in-laws totally, but I can't forget what happened and the way it happened. It's still there stuck in my memory and I can't get rid of it.

When our minister called recently I said, "I have a pastoral problem." So he slid back from the edge of his chair and made himself comfortable for my story about forgiving and forgetting. As usual he was on the ball. He said, "To forgive is not to forget, but to remember without resentment and anger."

It was a comfort to know that we had got the forgiveness bit right. I told my wife what our minister said. She said, "Didn't you know that?" Why is it that women make better Christians than men?

—Tertius

Final Letter

The "Letter from Tertius" in this issue is the final letter we will be receiving from this very faithful correspondent. For 30 years Tertius has been sending letters to the editors (I am the third to receive his correspondence).

Tertius has been challenging, stimulating and humorous and, at times, raised the ire of readers. I would like to thank him for the tremendous contribution he has made to *The Australian Christian* over these many years.

Of course, the best kept secret of Churches of Christ is slowly leaking out as people read his autobiography, *Life of Tertius* (available from *The*

Australian Christian office, PO Box 101, Essendon North 3041 (Phone (03) 379 1219) for \$15, including postage). We are also thankful to Tertius for writing his autobiography as profits go to our Capital Fund. We have already cleared \$1,500 towards a major project, so any sales are very welcome.

Once we have sold all copies (several hundred are still left) we will then reveal all—who Tertius really is.

—The Editor

PS Strangely, it seems we have a new correspondent to *The Australian Christian*. Letters from another reader have started to appear in our mail. More in the next issue.

The God of Grace

Fiji baptisms



• Baptisms in the sea

In 1988, the Overseas Mission Board Annual Meeting decided to look towards the unevangelised Indian population of Fiji, with the hope of sharing Christ and new life in him.

In 1990, the Federal Conference enthusiastically agreed

that this outreach should go ahead. In 1991 and 1992, workers were recruited and work permits obtained.

On 25 July 1993, the baptisms of five converts from Hinduism took place in the sea at Suva Point, bread and wine was

shared on the foreshore—a church was born. We give thanks to God for his grace in dealing with us and with drawing these people to himself.

It was relatively cold and windy that morning, but it was a day of warm smiles and genuine faith. The decision to be baptised followed months of enquiry and study about the Christian faith. God has worked in the lives of these families where Christ is now Lord.

The God of grace has used Peter and Vivienne Clegg and their family to show himself to

others. He has continued to speak through Scripture and to answer the prayers of his people. This God was also gracious enough to let me be there to witness what he is doing.

We have sent the Cleggs to Fiji. We will send John and Valerie Main to work with them next year.

Our prayers and our giving are enabling the God of grace to get through to those who have yet to know him in Christ. What a privilege it is to be part of what is happening in Fiji today.

—Jeff May

services that are used by victims and perpetrators indicates that sexual harassment and domestic violence are common in our church communities. This fact does shatter the image (and expectations) that many people have of the church. My experience leads me to believe that the booklet is not extremist. I believe that women should not trust us (men) simply because we appear respectable or hold office, but should trust us only when we have earned their trust. Unfortunately, women will be much safer if they see us all as potential violators, until we prove otherwise. Sad, but true. Statistically, the majority of men will prove worthy.

I apologise, Colin, if you felt that I was attacking you personally. I am not in any way questioning your integrity or compassion. I am making the point that the scenario that Kevin Handasyde ("AC" 17 July) so courageously describes, is much more common than many imagine.

—Reg Brand
(Domestic Violence Service,
Paradise, SA)

Praise

To the Editor,

The article on page 6 of the 17 July issue ("Witnessing as a Community") was an excellent outline of inter-church and inter-faith ministry that can build up the church and its friends in faith today. Congratulations to Andrew McMillan.

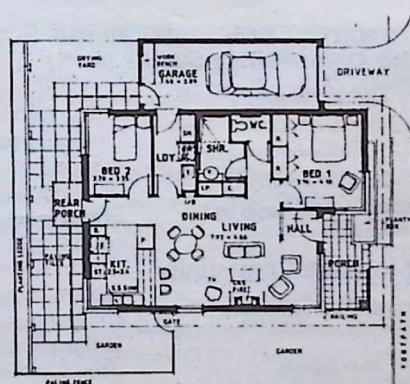
A friend reminded me of the recent excellent article by G.R. Stirling on Christian union (19 June). He said: "(It) deserves a better fate than to be buried in back files. It would be good if it could be made a basis for an elective at State and Federal Conferences." I heartily concur with this suggestion of Murray Savage who lives in WA.

David Moyes writes interestingly of Epping ("AC" 17 July), but I would have to say that sometimes God may be calling his people in closing down or in amalgamation as much as in what he or others may be doing. Both may be alternatives that the people of God may face.

—Bruce Burn
(Morwell, Vic)

Bethany Close

A Good Place to Come Home To Two Bedroom Unit Available



Located at 4 Arnott Street, Ormond, opposite Ormond Church of Christ, near community shopping centre and close to public transport. Bethany Close has been designed by one of Australia's most respected architects in the specialist field of housing for older people.

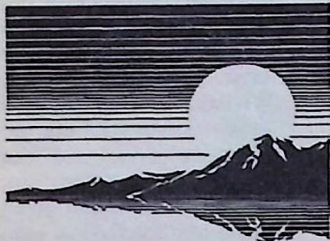
The lease type financial arrangement with refundable ingoing and deferred management fee and low weekly maintenance fee provides simple financial security. Bethany Close is registered as a "Retirement Village" with the Victorian Government, placing the project firmly within government regulations and guidelines.

Enquiries Ms J. Weise, 77 Capel Street,
West Melbourne. Phone (03) 326 8977.

Papers

Night Musings (Spiritual exercises for those who are flat on their back)

by Graham J. Warne \$1.00.



NIGHT MUSINGS

(Spiritual Exercises for those who are flat on their back)

Graham J. Warne

Available from Kenmore Christian College, PO Box 55, Kenmore 4069 for \$1.00 (including postage). Multiple copies are cheaper and Graham will advise costs on application (Phone (07) 378 7633).

—CRA

Working Towards Community in our Profession (Developing Community Series No 1)

by Dave Andrews (Zadok Paper S62)

Zadok Paper S62
Developing Community Series No.1

Working towards Community in our Profession

Dave Andrews



The Zadok Institute for Christianity and Society promotes the study and application of biblical truth to everyday life in Australia. Zadok produces materials dealing with issues of importance to Christians in Australia, challenging Christian perspectives in cultural, economic and political areas. This Paper is one of a series produced by the Zadok Institute. Further information and a complete list of Zadok Publications can be obtained from: Zadok Institute, Locked Bag 23, Kew, Victoria 3101. Telephone: (03) 816 9347, Fax: (03) 816 9317

community workers and the communities with whom they work.

I found the paper negative about professionals whilst reflecting some concerns in this whole area. It should be read by ministers and others who are involved in caring in this way, to ensure that we don't fall into the problems that Dave Andrews legitimately raises.

Last year on 24 September, Graham Warne, the Kenmore Christian College Vice Principal, was involved in a car accident. This leaflet is his spiritual diary of the week he spent in hospital. It is interesting to read Graham's feelings and spiritual thoughts during this time, especially his comments that our lack of liturgy possibly is a handicap in such situations. The material is excellent and would be very helpful for anyone who is in hospital for any length of time. Ron Hewitt has found it very helpful during his recent illness.

Highly recommended.

Available from the Zadok Institute, Locked Bag 23, Kew 3101. Fax (03) 816 9617, phone (03) 816 9367.

—CRA

Books

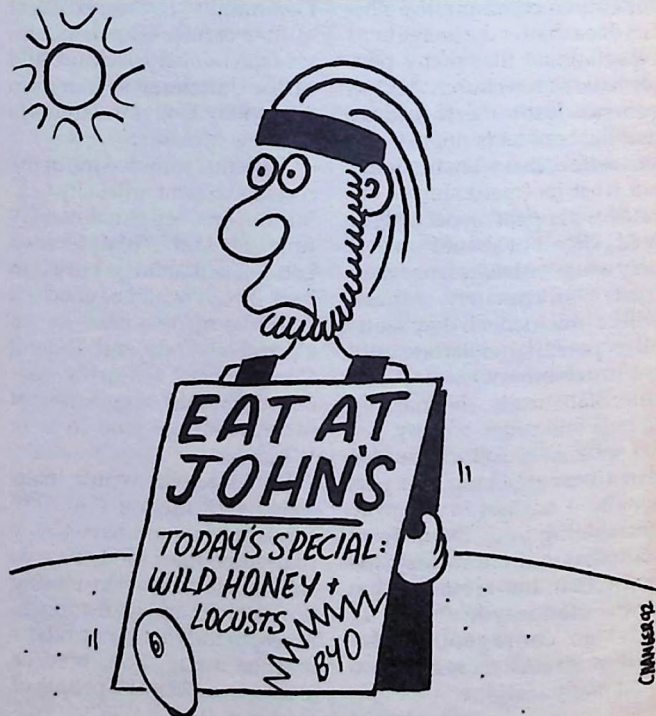
God's Good Life—The Ten Commandments For The Twenty First Century

by David Field (IVP)

David Field teaches Ethics at Oak Hill Theological College, London. This is an exposition of the Ten Commandments with practical comments for Christians and others in the contemporary scene; eg in his treatment of "Thou shalt not steal" he raises the question of personal and social stewardship. Summed up, the Ten Commandments for us today are a guide to responsibility to the one revered God who calls his people to a practical life style in family and human relationships as they respect each other's integrity, values, person and property, and as they find a balance between work and leisure and worship. He notes that Israel made the mistake of turning principles into a legalistic mass of rules and he discusses modern reactions to rules. In difficult situations where commandments seem to be in conflict he posits the "principle of the lesser evil"; e.g. the Sixth Commandment in relation to war and capital punishment. Whether or not this "principle" is valid is a matter for debate, although most of us probably live by it a good bit of the time. It affirms the fact that none of us can keep the law and need reservoirs of grace and forgiveness. The book is well researched, well written and worth having on one's shelves. There are questions for discussion at the end of each chapter. If each member of a small group purchased a copy and took it in turns to present the material there could be lots of lively discussion.

—GRS

The Angelic Verses—Daniel Changer



World News

How Will They Hear?

The Gospel and education for the deaf



About 500 kilometres south of Manila, right at the foot of the recently erupting Mayon volcano, is the Fishermen of Christ Learning Center, a school for deaf children operated by World Opportunities International (WOI). The school provides accommodation, education, food, clothing and practical training for about 70-80 deaf

children; also providing basic education for a further 300 or so hearing children from surrounding poverty stricken villages and farming areas.

Not only has the school proven to be fruitful in helping these deaf and underprivileged children, but spiritually, it has been reaching their hearts and minds through the proclamation of the Gospel. Two churches for the deaf have been commenced, one at the school and the other in nearby Legaspi City, and two churches for hearing people have begun, also as a result of the witness of the school.

Churches of Christ Overseas Aid (COCOA) has played a great part over the years in helping the school and centre to succeed in its aims. Money has helped with fencing, buildings, library facilities, and the establishment of a piggery, which has enabled the school to become a little more self-sufficient. Both WOI and the direc-

tors, Mr and Mrs Gavia, are extremely grateful for COCOA's assistance and want the readers of *The Australian Christian* to know of this wonderful provision, which has not only helped the deaf in a practical way, but in turn has enabled many to learn of Christ and respond to his love.

New outreaches to the deaf have begun in Tobacco, a town on the other side of Mayon volcano, and in Davao, on the island of Mindanao. A new church established in Davao is now drawing some 70 young deaf people weekly and the school in Tobacco is providing, for the first time ever, educa-

tion for the deaf in that town.

WOI is trying to find people in Australia who would be able to sponsor one of these deaf children. The cost of sponsorship is \$20 a month.

If you would like to sponsor a needy deaf child or if you would like someone to share in your church about what God is doing among the deaf, either in the Philippines or in other areas where WOI is working (Korea, Japan, Taiwan, Kenya or Uganda), please write or call Graham Haylock, 132 Darebin Drive, Lalor 3075. Phone (03) 464 1567.

—Neville Muir
(Director, WOI Deaf Ministries, Kobe, Japan)

Golden Word Club

Bible Distribution To China Boosted

The China Christian Council and Amity Press, who publish and distribute Chinese language Bibles to a population that is accepting Christ in thousands every week, are to receive support following the launch of a Golden Word Club and a Chinese translation of a Dietrich Bonhoeffer book at Bible House, Burwood, Vic, on 17 July.

Nearly 100 of Melbourne's Chinese community attended the function, and some joined

the club on the day, each sponsoring Bibles for 40 Chinese Christians a year. The Golden Word Club will raise funds in Victoria for the joint venture production of Bibles by the United Bible Societies and Nanjing based Amity Press. The Bible Society's Victorian Director, Brian Good, said that the club will accelerate publication of Bibles by Amity Press, to help meet a severe shortage of Bibles in China.

He also accepted 50 copies of a Chinese translation of *Seize the Day with Dietrich Bonhoeffer*, by Charles Ringma, in two versions. Proceeds of the sale of these books, produced by Melbourne publisher Concord Grange Pty Ltd, will also go towards the provision of Bible paper for the Amity Press.

The new books have been produced mainly for distribution in China, though copies are available in Australia.

The publication was officially launched by Allan Webb, minister of the Swanston Street, Melbourne, church.

Part of the Golden Word Club presentation included a 12 minute video documentary of Amity Press in operation.

The Leprosy Mission (Australia) NATIONAL DIRECTOR

The Leprosy Mission is an international and interdenominational Christian medical mission, ministering to the physical, mental and spiritual needs of sufferers of leprosy since 1874.

The National Director reports to the Executive Committee and has responsibility to manage the work of the Mission in Australia. This strategic position involves leadership of a team of staff and volunteers working to encourage prayer, financial support and candidates for overseas service. The position is Melbourne based, with some interstate and overseas travel.

Applicants should have:

- A mature Christian faith and an understanding of modern mission
- Senior management experience, preferably with knowledge of planning, finance and marketing
- Excellent written and oral communication skills, with experience in public speaking
- A proven track record in relationships and the ability to work as part of a team
- Christian leadership skills.

Salary package negotiable based on experience and expertise.

Interested applicants please send a detailed resume stating relevant experience, interest and Christian motivation to:

The National Chairman
The Leprosy Mission (Australia)
7 Ellingworth Parade
Box Hill VIC 3128
Fax: (03) 890 0550

For position statement call Heather: (03) 890 0515
Closing date for applications: 17 September 1993



Wanted

Copies of Austral Publications

Books, Pamphlets,
Leaflets, etc.

For research/archiving

Extra copies donated to
Historical Society

Contact: Chris Ambrose
The Australian Christian
PO Box 101
Essendon North 3041
Phone (03) 379 1219

Happenings

Plans are underway for Selwyn Hughes, Trevor Partridge and a team from the Waverley Christian Training Centre to hold three of their courses in Australia early next year. A vital part of Crusade for World Revival (CWR), the Waverley Christian Training Centre is known for its training courses, "Caring Seminars" and "Insight" and "Discovery" courses which they run constantly in the UK. Venues will be confirmed in Melbourne for 7-12 February and 14-19 February for Sydney. Selwyn Hughes writes the popular daily devotional series *Every Day with Jesus*.

The Australian Parliamentary Christian Fellowship has members from all political parties and their staff and meets regularly, while Parliament is sitting, for breakfast, prayer and Bible reading. Annually, it hosts the National Prayer Breakfast which is being held on 21 and 22 November in the Great Hall, Parliament House, Canberra (Enquiries regarding the National Prayer Breakfast should be directed to John Christison on (06) 277 7111). The Parliamentary Christian Fellowship recently elected its new executive with Chris Miles (MHR Braddon, Tas) being president, Mary Crawford (MHR Forde, Qld) and Senator Brian Harradine (Tas) elected vice-presidents and John Bradford (MHR McPherson, Qld) secretary.

A Christian woman in Tashkent, Uzbekistan, who gave up her career as an engineer to minister to those in need, has asked Westerners to stop sending delegations but to send Bibles instead. Olga Vativisa founded the Asian Missionaries Organisation of Mercy with just 2 other people, when communism crumbled. Now

there are 25 staff working full-time among the homeless, disabled and prisoners. The place of the Bible is central to their work. The Mission distributes about 25,000 Bibles and New Testament every year and encourages 4 bookshops in the city to sell Bibles. They sell about 16,000 Bibles a year, but sales would be much higher if more stock was available.

During a visit to Ethiopia in May, two members of the United Bible Societies saw much evidence to support claims that Ethiopia has the fastest-growing church in the world. They saw overflowing churches, well-attended open-air meetings, and a sense of desperate need as people clamoured for Scriptures. It appears that when churches were closed down and forced underground during the 18 years of communist rule, they thrived despite persecution.

The next exhibition at the Jewish Museum of Australia (cnr Toorak Rd and Alma St, South Yarra) is titled "Sephardim—The Jews From Spain". The exhibition is about Jews whose cultural roots originated in Spain and whose influence has spread throughout the Jewish world. The exhibition runs from 18 August until December and entry fee is \$3 for adults and \$1 concession. Museum hours are

11 am-4 pm Wednesday and Thursdays and 2-5 pm on Sundays. Enquiries to (03) 866 1922.

According to Luis Bush of the AD 2000 and Beyond Movement, only 0.4% of the global Christian missions' budgets goes toward the evangelisation of the Middle East or North Africa.

The chaplains of the various Correctional Centres in NSW are concerned about opinions expressed in the media regarding weekend leave, day leave and work release for certain inmates. The Rev Neal Hodgekiss, coordinator of the Chaplaincy Service, is reported as claiming that: "Proportionally, the number of inmates who fail the system either by escaping or re-offending at these times is very small in comparison to the numbers who have been returned successfully to their families and the community." The chaplains see these leaves as having an extremely important part to play in the rehabilitation and integration of inmates.

Lifecare, the counselling and family services division of the NSW Baptist Community Services, has launched a new counselling service for people looking after loved ones with dementia. Charles Wilson is the coordinator of the new service. Quite apart from the emotional impact of

dementia on the family, caring for the sufferer at home is an exhausting and ever-growing commitment. The service provides counselling for individuals, family groups and friends of the sufferers. Normally, counselling is undertaken in the service's office at 20 Glassop St, Bankstown, on occasions it could be held in people's homes. Appointments can be made by phoning (02) 790 3198.

In New Zealand, Samoan church elders have formed a trust to fund their work of helping police fight the growth of crime involving young Pacific Islanders. The Sulufa'iga Trust involves Samoan Catholic, Latter Day Saints and Assembly of God congregations.

At the annual change-over dinner of the Edwardstown, SA, Lion Club, Keith Horne received the James Richardson Memorial Community Service Award for his work as a minister of the Marion Church of Christ and coordinator of the church Community Centre.

A Swedish court has ruled that church funds cannot be used to aid people outside the parish. In 1991, the parish church of Karlshamm sought to make a loan to a Third World project through the Ecumenical Development Cooperative Society. A parishioner challenged the action in court, arguing that

congregations of the Swedish Church should use receipts from the church tax only for purposes that benefit the congregation.

The Christian Church (Disciples of Christ) has chosen Richard Hamm, its Tennessee regional executive, to serve a 6 year term as President and General Minister. Richard Hamm was approved by 91.7% of the 4058 delegates voting at the General Assembly. He called on the Disciples to give the church a "model of truly creative diversity in which difference is not merely tolerated but appreciated".

Four containers of medical supplies, given free from the West, have just arrived in Lithuania. The \$1 million worth of medicine and equipment were delivered by the world's largest privately operated floating hospital ship, the *Anastasis*. The 40 tons of material, donated by businesses and paid for by gifts from individuals in Scandinavia, the UK and the US, have been welcomed by the chronically under-equipped health service. The *Anastasis*, a 12,000 tonner converted to house operating theatre and hospital ward, is the flagship of the currently 3 strong Mercy Ships fleet, a division of Youth With A Mission. The ships sail with medical and relief aid to needy parts of the world, offering health care and development expertise as a practical demonstration of God's love and care.

Pontius' Puddle



Distinguished Australian

A.L. Haddon

There are outstanding people whose influence can never be measured. Such an Australian left these shores to become an adopted New Zealander. Perhaps it is not surprising, therefore, that he is better known in New Zealand than Australia. He was a man whose influence was through his words, rather than his deeds. But unfortunately, his writings and view do not seem to be readily available in Australia.

A.L. (Arthur) Haddon was the first minister at Bambra Road, Caulfield, Vic, which commenced in 1920 with a membership of seven. He came to his first ministry appointment from the College of the Bible at Glen Iris under Principal A.R. Main. In three years, Bambra Road church grew to a membership of 105, a Sunday School of 200 and a Christian Endeavour group. "AL" was also an outstanding scholar—gaining first class honours at Melbourne University for his BA while ministering full-time at Caulfield.

In 1923, "AL" went to NSW as their Young People's Director. During this time, he travelled extensively, yet managed to complete his MA with first-class honours by extra-curricular study from Melbourne.

In 1927, he went to New Zealand to be the foundation Principal of our churches' Bible College, concurrently he was a minister of a local church in Dunedin. He was a man of

great energy and ability, a quiet and dignified, yet humble man. He filled these two positions until 1940, when the Bible College undertook to pay his full salary.

A.L. Haddon served as Principal for 35 years and gave distinguished leadership to the Associated Churches of Christ in New Zealand. For 24 years he also edited *The New Zealand Christian*, a monthly magazine. He was a pioneer of the ecumenical movement in New Zealand and represented our churches on a variety of significant organisations. One church leader said, "Concerning his contribution to the ecumenical movement, it would be difficult to exaggerate."

He was requested to conduct a lecture tour to Europe and USA, speaking at theological training centres.

He represented our New Zealand churches at many world gatherings of church leaders.

Upon his sudden death in 1961, the leaders of many denominations paid tribute to his outstanding leadership, both in NZ and world-wide, as an educator and theologian of repute—having a significant impact on seminaries and universities, especially in Europe and USA.

In 1923, Bambra Road church was loath to lose their outstanding first preacher. However, it was obvious to all that this man of God had great talents to of-

Standing Ovation

Recognition of over 50 years' service



• Dr C.J. and Mrs Gladys Mackenzie with the LaTrobe Terrace board members at his final service

On 27 June, Dr C.J. Mackenzie concluded his part-time ministry at the LaTrobe Terrace, Geelong, Vic, church. Dr Mackenzie retired from full-time ministry about seven years ago and settled in Geelong. It was not long before he was active in church work, particularly at LaTrobe Terrace.

In over 50 years of ministry, he served with the Methodist Church and later studied at our Woolwich Bible College and the College of the Bible, Glen Iris. He had ministries at Kedron and Ann Street, Qld, Georgetown, NSW, North Williamstown, Vic, Hamilton, Rockdale and Beverly Hills NSW, and then Oakleigh and

LaTrobe Terrace in Victoria.

On the evening, the combined Churches of Christ in Geelong and districts met for a tea and inspirational church service; the occasion being the visit of the Vic/Tas Conference President, Max Gowty. It was at this gathering that Ian Allsop, National Secretary, presented Dr Mackenzie with a certificate of appreciation and commendation for his contribution in ministry to our churches in Australia. Those present rose to give a standing ovation as the presentation was made. Dr and Mrs Mackenzie will continue to live in Geelong, with their membership remaining at LaTrobe Terrace.

fer the wider Christian community. This has proven to be so. His biography, by Murray Savage, is titled *Haddon of Glen Leith*.

Bambra Road church's present minister, Andrew McMillan, attended Glen Leith Bible College for three years. He met and knew of this great man while still a youth, and attests to the lasting influence of Dr Haddon upon all churches in New Zealand, and to future generations, through the ministers he trained.

One of Dr Haddon's first students included Garfield Todd (now knighted), who went to Africa as a missionary minister at Dadaya, subsequently becoming Prime Minister of Southern Rhodesia. As a missionary he helped educate Robert Mugabe, who is now

Prime Minister of Zimbabwe.

Of all places, it would seem this Australian "theologian of repute" is barely known in Australia and his writings are not readily available for consideration by those who study Churches of Christ history. Yet it seems highly unlikely that his works were not known or considered by his contemporaries here, even if disputed.

I make a plea for those who may have copies of the writings of A.L. Haddon to consider making them available through our theological college libraries. There are not many Australian theologians of repute, and certainly not many from our own denomination here in Australia, so I am sure it would be of benefit to us all to have his work available.

—Andrew McMillan

Visiting Canberra? Stay with a Church Family

A number of Canberra church families offer accommodation in their homes at basic bed and breakfast rates to help raise funds for "Home Mission" extensions in the ACT

If you would like to enjoy friendly "one of the family" hospitality in Canberra write for particulars to:

Lyn Swift
34 Yiman Street,
Waramanga 2611
Phone (062) 88 2050

Barbara Kennedy
6 Sharp Place,
Melba 2615
Phone (062) 58 1360

Advance bookings appreciated

Death of a Pioneer

Roy Raymond



• Roy Raymond—Pastor, Pioneer

In his 103rd year on 1 August, at his home, Roy Raymond passed away peacefully.

Roy was born at Moonta, SA, in 1890, the sixth child in a family of 12. His schooling was concluded at age 10 due to defective eyesight, and he never again received any formal teaching.

The family's circumstances were very poor and Roy commenced work at the Wallaroo mines at age 12, following two years of agonising treatment on his eyes. The work was above ground, but monotonous, and the conditions very noisy. He remained at the mines for about 10 years, during which time he took part in Christian Endeavour and prayer groups and was converted and baptised.

Even in those early years, influenced by his mother, Roy felt a call to preaching. He learned by heart long passages of Scripture and would preach to an invisible congregation loudly, above the din of the machinery. The voice delivery

formed in those early years was to become a characteristic of his sermons in maturity.

At age 21, he received an unexpected call on a Saturday evening to preach on the following day at his church, Kadina. So impressed were those who heard him, that two months later he was invited to share in the Home Mission work in Eyre Peninsula. After full consideration, he accepted, knowing that there was no guarantee of salary, and he had to use his meagre savings. He would get around to the various churches on the peninsula on his small pony, sometimes covering up to 42 miles on a Sunday.

The churches involved were Butler, Ungarra, Port Neill, and Tumby Bay and his work with them was occasionally interspersed with practical farm work.

In 1914, with his savings exhausted, he was about to withdraw from the work when he received an offer from the Home Mission Committee of £2/week to take up the work on the Murray River. He accepted and with a few stalwart believers set up the church at Berri. Other churches in his circuit were Pyup West, Renmark and Noora.

In 1916, he married Mary Doley, a Christian and talented soprano. They set up home at Berri in a rented house, to begin a blissful marriage. Because of the arduous nature of the circuit work and the great need locally, Roy was persuaded to

concentrate on Berri where a chapel was built.

They had to leave their rented house and, after one or two attempts, a manse was built. Roy mixed all the concrete and painted the exterior and other materials were obtained as best they could be in the war-time shortages.

In 1919, he was offered the work at Murray Bridge. He accepted and with Mary, tiny sons Ira and Frank, and all their possessions including the pony, they set off in a river boat to the waiting welcome. He enjoyed the work there, but tragedy soon struck when Mary was found to be suffering from TB and had to enter hospital. Following Mary's improvement, a move was made to work at Kersbrook and Williamstown in the Adelaide hills.

In 1921, he moved with Mary and the boys to Gawler for a four year ministry. This worthwhile experience was dampened by Mary's declining health. Then came the move to Nailsworth, where the work was successful, but had many difficulties. In 1930 Roy lost his beloved Mary. In 1932 he became State Conference President and early that year received a call from Fremantle, WA.

During Mary's illness, a close friend who had been very caring and supportive was Mrs Plenty, a widow with two boys who lived opposite the chapel. Their friendship had been deepening and Mrs Plenty became Mrs Raymond the day before they left for Fremantle. The new work was satisfying and successful and they remained there until 1937, dur-

ing which time a son was born to add to the four boys, all of whom were later to become active in the church. Other ministries followed at Lake Street, Inglewood and Subiaco (twice).

During his West Australian period, Roy was very active in Brotherhood work. He was a pioneer in getting the Aborigines work started and was founding Chairman of the Bethesda Hospital Board, from which grew the large modern hospital that exists today.

Following Subiaco, Roy's contribution to the churches had been largely in the area of interim ministries and speaking engagements and, in addition, he was always widely sought as counsellor and advisor.

After Mrs Raymond's death in 1974, Roy lived in Attadale for the remainder of his life.

Small in stature, mighty in spirit and influence, Roy Raymond had a profound effect upon the lives of many. He will be remembered as a faithful and forceful preacher of the Gospel, a caring and assiduous pastor, a man of great vision and one whose earnestness was lightened by an endearing sense of humour. He preached his first sermon at the age of 21 and his last at 96.

A memorial service was held on 8 August at the Manning church where, despite inclement weather, the building was filled by almost 200 people. The service was led by Jack Sewell, Colin Wheat and Gordon Ewers.

—John Swift

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• Wes Beavis

for participants. The sense of fun and fellowship will be something else. There will be "oodles" of prizes to give away in exchange for a good joke or funny story. Those who get it right will have the taste of "Smarties" and those who get it wrong will have the taste of "Moments like these...". There will be something extra special for some participants. For example, Koorong Books Computer Department are offering Quickverse for Windows and PC Bible Atlas for Windows as a prize. (value \$200.00)

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Whatever your circumstances, you really can't afford to miss it. It will be a conference to remember. It will be a conference with a difference. If you are looking for a boost, register now! It's not too late—yet. You will find Bill Hull to be a tremendous encourager in very practical ways.

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Conference information (03) 783 3235.

Freedom Tour

Corazon's Music Ministry



• Corazon, from left to right: Stephanie Brown, Glen Wilkinson, Ian Wilson, Mark Hewitt, Kate Staley and John Wilson.

Ballarat, Vic, band, Corazon, recently embarked on a five month Freedom Tour which will take it to venues throughout New South Wales and Queensland.

Over 300 of its Ballarat fans attended a farewell concert at the Mount Clear Secondary College's Gay Gough Theatre.

The band, which has been adopted by the Dawson Street Church of Christ, was commissioned for the tour at a recent morning worship service.

During the first part of this year, the band has been busy doing short ministry tours throughout Victoria visiting Warrandyte, Horsham,

Stawell, Kaniva, Nhill, Terang, Noorat, Mortlake, Cobden, Mornington, Melbourne and Dromana.

Members have gained vast experience ministering and performing throughout Australia in schools, concerts, churches and shopping centres.

The members have left their day jobs and made a full-time commitment to the faith ministry of Corazon. Their debut album *From the Heart*, released in 1991, consists of nine original songs ranging from pop to praise, and ballads to rap.

The band hopes to head back to the recording studio after their return.

Church Life Survey

Peter Kaldor at National Conference

Dr Peter Kaldor of the National Church Life Survey Team will attend National Conference to make a presentation on the survey information about Churches of Christ. Data at a state and national level is now in hand. The session will be held on Friday, 10 September at 2 pm. Over 70% of Australian Churches of Christ congregations participated in the survey and many local churches have already requested the de-

tailed analysis available to them.

With the wider information now available, it is possible to examine state and national trends.

The analysis shows that 64% of participating churches reported their membership as stable or growing. 22% indicated a growth in excess of 50% for the 1986-1991 period. Levels of transfer and switching are also interesting. 22% of attenders in

our congregations had moved from other denominations in the last five years compared with 12% from all the participating denominations. In contrast to the Commonwealth Census data, in which 49% of the population were male and 51% female, our survey of attenders showed 41% male and 59% female. The overall denominational survey showed 38% male and 62% female attenders.

During Dr Kaldor's presentation there will be opportu-

nity for comment on the whole issue of multi-cultural Australia and our need to relate to a changing community. Dr Kaldor's visit to National Conference is being sponsored by the Australian Board of Church Development and Education. —Don Smith

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Classifieds

BIRTHS

MOORE (COLEMAN) Tricia and Jonathan announce the birth of Denam James on 7 August. We wonder, we remember, we rejoice and give thanks.

GOLDEN WEDDINGS

FELDHahn (NEUMANN) Mervyn and Eileen married 28 August 1943. Present address: 27 Haigslea/Thagoona Rd, Thagoona, Qld 4306. Love and congratulations from Daryl and Jill, Rod and Marion, Karen and Paul, 10 grandchildren, two great-grandchildren.

DEATHS

ANDREWS Jacob. In memory. Born to Paul and Michelle on 28.7.93. In memory of our little boy; ours to cherish while he grew, but not our to cradle. Safe in God's loving arms. "Our memories of you live in our hearts forever."

CARPENTER Clarice May. Passed away peacefully at Hollywood Palliative Care Unit (WA) aged 84 years. Loving wife of George (dec). Loving mother of Claire and Don, and Ken. Much loved Grandma of 8 grandchildren and 5 great-grandchildren. Husband and wife now together with their Heavenly Father.

McDOWELL David Victor (Vic). Suddenly at home 21 July. Dearly loved husband of Viva. Loved father of Terry and Peter, father-in-law of Jenny, Grandfather of Michelle, Bradley and Matthew (dec). At home with the Lord.

RAYMOND Roy. Peacefully at home, Attadale, Western Australia, on 1 August 1993, aged 102 years. Treasured by sons Ira, Frank and Ron, stepsons Desmond and Edwin, daughters-in-law Patricia, Audrey (deceased), Janice, Joy and Olive, and

by devoted friend and carer Edna, grandchildren, great grandchildren and a great-great grandchild. A faithful minister of the Gospel.

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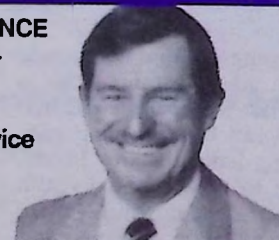
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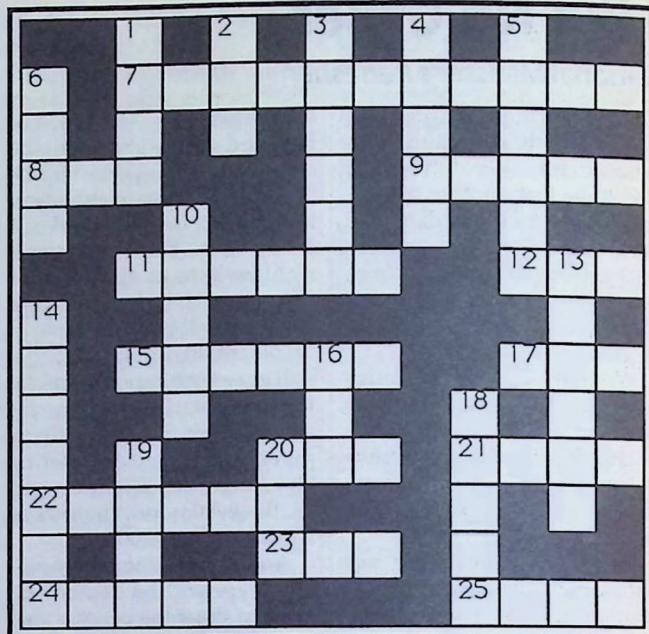


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Crossword



Clues

ACROSS

- 7 Second Law
- 8 Unclean food
- 9 One of Job's "comforters"
- 11 Balaam had a conversation with one
- 12 Malchus lost his and had it restored (John 18)
- 15 Death is a grim one
- 17 Descriptive of Eglon (Judges 3)
- 20 Jesus said to throw it out on the other side
- 21 This caused them to curse God (Rev 16)
- 22 What God set out to do
- 23 Short for a NT book
- 24 Paul asked to join others in their _____ (Acts 21)
- 25 One of the times in Ecclesiastes 3

DOWN

- 1 He wasn't the one deceived (1 Tim 2)
- 2 Former name for Bethel (Gen 28)
- 3 Descendant of Levi
- 4 The faithful martyrs received white ones (Rev 6)
- 5 One defeated in the mountains of Edom (Gen 14)
- 6 Father of Uzziel (1 Chr 4)
- 10 Unfaithful wife
- 13 Famous mountain
- 14 Who does a soldier want to please (2 Tim 2)
- 16 "Mother of all the living"
- 18 Turn the other one!
- 19 Eli's sons cheated on their portion of _____ (1 Sam)
- 20 Saul's uncle (1 Sam 14)

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A Church ABC

Austral Church of Christ is located in a semi-rural area west of Liverpool and about 43 km SW of Sydney. The locality is not clearly defined, but the population is around 1,500. Most people reside on 3 acre lots, some using them for market gardens, others moving out of the city go get a little "space". Demographically, there is quite an age spread, but the young family age group is on the increase. A fairly significant migrant group is also represented, being in the main Italian, Yugoslavian and Maltese. The church itself, at present, does not represent this cultural mix, being mostly white Anglo-Saxon. The church is one of two in the community, the other being Catholic. One has to travel to neighbouring districts to find other Protestant churches.

The church started as a Sunday School in 1932, after a spinster lady went door-to-door through the town. Initially, they met on logs under a tree, meeting on the school verandah (across the road) when it rained. In 1935 money was raised for block (£25!) and buildings, with the buildings being completed

in one day, using voluntary labour, in that same year.

The church grew through the work of missions, particularly H.C. Gowan's work through Home Missions (his influence extended 1937-59, and members of his family are still active in the church) and Jack Bond's tent mission in the early 60s,

including people from other churches) and a fortnightly craft group outreach.

Currently, the active membership is 51, with average morning worship attendance including 12-15 children and about 51 adults. When Brigade parades take place, the building is often filled, often with

are trying to marry the more traditional expectations with more contemporary ideas—so that people will not be daunted by the "foreign" things that go on.

Currently, many come because of family ties, and so the church is also looking at how they might reach out more to those outside the "family". People are starting to build relationships and, hence, bridges with friends and neighbours. Even the church newsletter is titled *The Bridge* to reinforce this idea. Monthly, on Sundays at 6 pm, the church has a basket tea and speaker representing the less traditional forms of ministry (e.g. chaplains). Whilst the aim was to have a time that people could invite friends along to, this has not been as successful as hoped—but it is still early days, and it has been a good time of fellowship.

Last Christmas, a nativity was constructed and placed on the church roof and floodlit at night. Since the church is located on the main intersection in town, this attracted a lot of interest and comment and has led to plans for a similar Easter scene. Austral, a church looking to the future.



Focus on Austral

following which Alan Leane was their first full-time minister (1962-64).

The church has a fairly active young person's program, with Boy's and Girl's Brigades, play-group and youth groups. The church enjoys high regard in the community including that of the Catholic church. Their work, however, is not limited to youth, they also have outreach to the elderly folk at the Hammondville Nursing Homes, a ladies work that is a great support for the church's activities, monthly men's breakfasts, KYB fortnightly (in-

about 120 in attendance. Interestingly, the Boy's Brigade is mainly composed of church families, whilst the Girl's brigade is from non-church families, following the predominance of boys in the church. Yet, in the 25+ age groups, there is dearth of men, with a ratio of two women for every man.

The main challenge the church is facing at present is to move from being the highly regarded traditional church, to one that is also acceptable to the new folk in town (a group not really represented in the church at present). Thus they

Entrusted

Neil Marsden

Each one of us has been entrusted with an aim and mission in this life by God. Not only were we created to have a relationship with our Father, but also to do his work

according to our abilities, strengths and weaknesses.

He doesn't ask of us what he knows we cannot do, but what he knows we are more than able to accomplish. So, when we fail to serve him as he wishes, he has every right to turn his back on us when we finally stand before him.

When a husband or wife asks their spouse to do something for them, there tends to be a bit of tension when it doesn't get done and both (or one) know there was ample opportunity for it to be done. This tension is nothing compared to the anger God will have when we fail to serve him as he wants us to. He doesn't want us to make up our

own ideas, come to our own conclusions and live our lives as we and society see fit.

He doesn't care what the world has to say, he doesn't care what you think, he only cares about our relationship with him and our desire to do all he has laid out for us.

If he entrusts us with a mission which we only half fulfil, or not even attempt, if we play it safe and make out and pretend that everything is all right, God will eventually turn his back on us because we ignored him. We are like a husband who turns a deaf ear to his wife's requests, hopes, dreams and wishes when we pretend that what we think and want

and what God wants are always the same thing. As we do to God, he will do to us. If we give him nothing, it will be returned. Marriages die through lack of effort, and so will we.

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Understanding the Doctrine of the Covenants (2)

Ken Stothard

Pursuing our study of the divine covenants in Scripture, the next covenant we encounter is that with David (spelt out in 2 Sam. 7 and Psalms 89 in particular). First, it should be noted that it didn't dispense with, but rather, was subsumed under the law; for the king was under an obligation to keep the commandments (see Deut. 17:18-20; 2 Sam. 7:14; Psalms 89:30-32; 1 Kings 11:38f.). But the essence of this administration was the promise of an everlasting kingship relating to one of David's dynasty. Like the Abrahamic covenant before it, the Davidic was inherently promissory (cf. Heb. 11:13). As all readers of the Bible know, David, the anointed king, was a type of his greater Son who was to be King of Israel; declared as such first on the cross (John 19:14, 19-22) then, when he was enthroned in heaven (Acts 2:36; Romans 1:4).

So far as the rest of the OT is concerned, law, sin and punishment predominate. Despite the Exile, faith and hope were continually renewed. Perhaps Jeremiah (31:31-34) and Ezekiel (36:26-30, etc) do most to buoy up drooping spirits by predicting a new covenant in face of the manifest failure of the old. And, though long years passed without much alleviation from turmoil, the Messiah eventually appeared in fulfilment of the promise. The tragedy was that he was not recognised, and

his rejection led to more problems for a suffering people.

The new covenant was inaugurated, of course, by Jesus himself. His death sanctified his people, achieving their forgiveness, the out-pouring of the Spirit, the writing of the law on their hearts and the distribution of charismatic gifts. In sharp contrast with the Old, which was administered on the basis of natural birth and circumcision (Gen. 17:10-14; Lev. 12:3), the New became effective through faith alone. Only believers, including women, who accepted Jesus as Lord (Matt. 16:16f; John 20:31) were baptised (Acts 2:38) and became members of the body of Christ. In this way, racial, social and sexual exclusivism received its death knell (Gal. 3:28; Col. 3:11), and the damning effect of the written law was nullified (Col. 2:14). Instead, believers were redeemed, reconciled, regenerated, sanctified and saved. Clearly the New Covenant, though in some sense continuous with the Old (see especially Hebrews), also stood in contrast with it (2 Cor. 3, cf. Luke 16:16; John 1:17). And this constitutes our problem. Where lies the unity in such manifest diversity?

The answer surely lies with what Paul says in Romans 1-4, though no commentator that I have read has ever pointed it out. First, the heathen who lived exclusively under the cov-

enant with Noah are presented as sinners against the revelation of God in nature. Next, the Jews, with the added advantage of the law (Rom. 3:2, cf. Psalms 147:19f; Deut. 4:35), were in some ways even greater sinners (Rom. 2:9; 5:20; Ezek. 16:47; Amos 3:2) and a stumbling block to the Gentiles to boot (Rom. 2:24). Only Christians who have come out of heathenism, and perhaps Judaism, manifest the righteousness of the redeeming God to the full (Rom. 3:21-26). In other words, the history of mankind reflects a progressive movement from nature (Noah) through law (Moses) to grace (Christ). But it is important to note that what is true of the race is equally true of the Christian individual (e.g. Cornelius in Acts 10) who is the beneficiary of all three covenants, as a careful examination of Eph. 2:1-7 and especially Gal. 3:23-4:7, for example, makes pellucidly clear. In sum, as Irenaeus taught in the early church, the individual recapitulates the experience of the race.

Assuming my exposition of the covenant as a tri-unity, i.e. a complete revelation of the Triune God, rather than a simple unity (the Reformed view) is correct, it has vast implications

for both theology and the Church. However, I am compelled in a small popular journal like the "AC" to leave much to the reader to work out for themselves. But, some comments are à propos.

First, the Bible is really a "history" or "biography" of humanity which begins with conception and birth (Gen. 1-3) and terminates in death and glory (Rev. 22).

Second, God who is revealed as Creator to the Gentiles and as a holy and righteous law-giver to the Jews, appears to the Christian as Father, Son or Word, and Holy Spirit, indicating that the believer in Christ has passed from childhood (e.g. Hos. 11:1), through adolescence (Gal. 3:23f.) to adulthood (1 Cor. 13:11). In view of this, to baptise infants is an absurdity, a misguided and egregious attempt to superimpose the New Covenant on nature and to erode the fundamental distinction between flesh and spirit. To baptise an infant is to baptise the flesh (cf. John 3:1-7) and, implicitly, to destroy the gospel. It is evident from this, that many churches are built on a fleshly foundation. Their model is the OT theocracy in which infant circumcision has become infant baptism (Gen

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Life Force

Light invades gloom,
At the word of the Lord,
Death recedes,
At the power of God personified.
Weeping sisters cease their lamentation
And Lazarus, entombed for four days, revives at
heaven's command.
It was a Kingdom day, that day in Bethany,
When decay succumbed to the affirmation of life.

—Garry Harris

Setting Forth a Case

17:10-14), instead of Abraham's believer's circumcision becoming believers' baptism (Rom. 4:10f). They fail to recognise that revelation is anthropologically conditioned, i.e. it comes to humanity through humans who are dynamic not static beings. Otherwise expressed, the biblical revelation, which is inherently progressive, corresponds with people's own process of maturation or spiritual evolution. The one is the necessary corollary of the other.

God, as Calvin correctly taught, accommodates himself to humanity, who begins life in total ignorance but increases in knowledge with maturity. To baptise a child, therefore, on the ground that it is "in the covenant", considered as a unity, is to concertina the covenant and ignore its historical development and changing character. No wonder that people such as S. Curkpatrick get upset about 'flat earth' theolo-

gies ("AC", 25 May 1991) and rigid fundamentalism which make nonsense of both the Bible and science. The truth is that Christianity is an adult religion, the one true religion, which requires an adult mind to appreciate it (cf. 1 Cor. 2:14).

Third, if we recognise that revelation and redemption involving justification by faith in the same God despite sin (Rom. 3:27-31, esp. v.29) are both covenantal and progressive, where is (a) the traditional universal damnation of the heathen, and (b) the need to baptise infants and children? The fact is that a true covenantal theology implies a concept of diminished responsibility. As Hebrews 11 makes plain, both heathen (e.g. Noah) and Jew (e.g. Moses) are capable of exercising justifying faith, but only the Christian can be assured of his/her salvation (Rom. 8:1; 1 John 5:13; cf. Heb. 12:18ff). Judgment Day alone will reveal the truth about

the rest of the world (Matt. 25:31ff). In the meantime we must bend all our efforts to proclaiming the good news of salvation in Christ to all those who have the ears to hear.

Finally, the reader may well be asking, What happened to the Abrahamic and Davidic covenants in the above exposition?

When objecting to the concept of "two dispensations of the covenant of grace", Campbell queried, almost jokingly it seems, "Why not make the patriarchal ... also a dispensation of the covenant of grace, and then we should have had three dispensations of the one covenant?" (CS, p.148) By "patriarchal" I take it that he was referring to Abraham, et. al. But if he had Noah in mind, then I believe he hit the nail on

the head. For judging by Paul's argument in Romans 1-3 (note 4:1-8 and 5:14 which alludes to Adam for obvious reasons), the Abrahamic and Davidic covenants, contrary to the teaching of Dispensationalists, did not form the basis of recognisable dispensations. Biblically speaking then, there are only three dispensations relating to the three foundational covenants, those with Noah, Moses and Christ. It would doubtless clarify much muddled thinking, therefore, if we termed the three principal covenants alone dispensational covenants and declined to regard the Abrahamic and the Davidic as such on the ground that they fall within the orbit of previously established dispensations.

Postscript

Without in any way regarding Alexander Campbell as immune to criticism (there are areas in which I would want to query his stance), it is my opinion that we members of the Churches of Christ have good reason to be glad that we are his heirs. It is to be hoped, in the interests of the Church in general, that those outside Churches of Christ will gain impetus from his thought, as we do also, following it through to its intended terminus—the restoration of NT Christianity. At this point, for the moment at least, I rest my case.

The Desert

Reduced to essence,
The desert reveals our core.
Stripping away our veneer of religion
Till we stand naked before God and ourselves,
And are forced to own our shadow
Whose existence we had previously denied.

Wilderness is a great teacher.
Moses; David; the Master; and we
Must eventually face its ravages,
Emerging from it different; whole; prepared;
To be God's people in the world.

Do not flee these torments.
Welcome them as life's great tutorial,
Integrating light and darkness; virtue and vanity;
good and evil;
That we may present ourselves in all our propensity
To the Eternal one, who is still the God of the mountain;
the valley; and the desert.

—Garry Harris

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Rituals And Reality

David Harmer

There is an unwritten principle of life in PNG that states that "any ritual properly performed is inherently effective". This is a principle they have arrived at as a result of millennia of traditional religious practice, trying to placate the spirits for every aspect of life. When a ritual fails to "deliver the goods", for instance if a sing sing involving cargo cult orientated aspirations and intentions is ineffective, it is normal to ask the question: "Did we have the ritual correct?" or, "Did someone offend the spirits involved by some inappropriate behaviour?"

The result is that there is a constant examination of people's lives to avoid offence around the time of the perform-

ance of some ritual and also the constant trial and error method of determining the correct ritual. It is obvious, as the cargo never arrives, that this is a constant waste of time and a drain on any villages' resources, both human and material.

The problem that we face is that people import this same principle into the Christian church and assume that the ritual shown by the missionary is effective. From their perspective, the comparative wealth of the missionary is testimony to the effectiveness of his ritual. If this thinking led to an examination of life in the light of what Christ wants in his disciples, it would be a positive experience, but all too often it is to obtain goods that people examine themselves.

An illustration: I was in a village to run a church leaders' workshop. At the end of a day of teaching, my evening meal was brought to me. I was told that there was no need to give thanks for the food because they had already given thanks for it in the house where it was cooked. The reasoning is clear: when we gave thanks, (ie performed the ritual) God did something to the food and it was blessed and therefore now fit to be eaten by a Christian; and that being clearly regardless of my own heart response or thankfulness for the food. Do you see the reasoning? The ritual is inherently effective, (sometimes it is difficult to be thankful for some of the things served and this could be a good "out" for me in such a situation).

Such an understanding can lead to sacramentalism, which dangerously lends itself to mere religion as opposed to "true religion". The difference is the difference between religion and relationship, knowing the ritual or knowing God. One thing that is becoming clear to me is that our Churches of Christ brand of evangelical faith is almost devoid of ritual. Papua New Guinean Christians hunger for ritual. Pray for us as we seek to lead our brothers and sisters into a deeper relationship with the living God and avoid the trap of just "rubber stamping" empty ritual.

Pray that the ritual that the church adopts will be deeply meaningful for them and that Christ may richly dwell in them.

So, Your Preacher Isn't Exactly Billy Graham

Bill Mills

If you are a Christian and go to church regularly, you may complain about your preacher. If he is liberal-minded and doesn't really believe in much of what the Bible says, then you have real cause for complaint. But if he is preaching Bible truth faithfully, then it's up to you to support him equally faithfully.

We could wish that some faithful preachers were a little more interesting, a trifle more fascinating to listen to, but great preachers only occur now and again. There are very few who reach the same degree of fame as Billy Graham.

Your preacher may not be a brilliant one but, if he is honest and faithful to the Word of God, you should be glad you have him. We have seen many dishonest men, and some women also, unmasked in recent days as simply deceivers out for a fast dollar. But an honest

preacher in the pulpit is one worthy of our best support. Also, as one has advised us all, maybe we could improve our preacher's preaching by being better listeners. In addition, the spirit with which a preacher preaches is as important as what he says. But let us mention something else that you may not have thought about.

In being a minister there is a lot more than preaching to be considered. There is also the various forms of counselling to be done. There are deaths, bereavement, and the comforting of families. There is dealing with youth who never before had as many temptations to do evil as there swarms around them today. There are the broken marriages and split families the minister does his best to repair. Plus the fact that, like a

doctor, a minister is on call 24 hours a day. In the midst of this, the minister has to take care of his own family. Your minister, man or woman these days, may be confronted with burnout. What can you do about all this? Pray for your minister daily. Make yourself available to do a job your minister can't find an applicant for. Don't intrude upon your minister's private time—he has so little of it. Mow the lawns of the manse. Do something yourself to help shut-ins, the sick and various other troubled people in your church.

If your minister comes up with a sermon that isn't exactly sparkling, ask yourself if the speaker really had enough time to prepare it. And always keep in mind Paul's words to the people at Philippi: "You have

done right in helping me in my present difficulty."

This is one of more than 1,800 recorded messages written by Pastor Bill Mills and delivered over the phone through New Hope ministries. Dial (03) 11610 for "New Hope". Enquiries to PO Box 160, Burwood 3125 or to Jack Edwards on (03) 568 1825.

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The Jonah Problem

Gordon Stirling

The real Jonah problem is, first of all, why he ran away when called to minister in Nineveh? It was not that he was scared. He had courage enough to be thrown overboard to save his shipmates.

The second part of the problem is why he went out and sulked after leading the most successful evangelistic mission in history, with the whole of an enormous city being converted?

The answer lies in that Jonah knew that all of the prophecies foretold the destruction of Nineveh. So what was the point of having a mission in Nineveh? That is why he ran away.

When eventually he did go to Nineveh, it was to show the Lord that he had better remember what his own prophets had prophesied about the wicked city. But the city repented, in spite of the prophecies.

Similarly, throughout history, many Christians have tried to run away from God's plans to make a better world because the prophecies seemed to them to say that it was a hopeless job, even for God!

One of our churches met in a little tin chapel while suburbia

was rapidly surrounding them. They needed adequate premises to cope with the new opportunities, but the powers that be resisted because the prophecies said that the Lord would be back soon and their efforts and money would be wasted. A later generation forgot about the prophecies and erected a fine building and it became one of our great churches.

Even today, when Christ's call comes to us to get out into the world of commerce and economics and politics and to make a more Christian social order, there are those who say, "The prophecies foretell that the world has to get worse and worse, so let us stay inside and pull down the blinds so that we will not have to see it happening". But someone says, "Does not the Bible say that there will be wars and rumours of wars and earthquakes in divers places before the end?" Check the "little apocalypse" in Matthew, Mark and Luke and you will see that the wars and rumours of wars were to be a sign of the impending destruction of Jerusalem and its temple, and the people who would be hearing of the wars and rumours were actually those who were listening to Jesus at the time. Did he not say to them, "You will hear of wars..."?

Some others may say, "But aren't we living in the last

days?" Of course, but so has everybody since the time of Christ. In the NT the term "last days" or "latter days" is used in contrast to "the former days" or what we know as the B.C. era. (See Heb. 1:1-2) The biblical fact is that most of the prophets were more involved with "forth telling" than they were in "foretelling". When they did foretell in any specific detail, they were talking to contemporary people about contemporary issues and events likely to happen soon. When foretelling the long term future, they spoke in very general terms of God's ultimate victory.

The "doom and gloom" understanding of what may be God's plan for today is, I believe, based on a **wrong understanding of God's involvement in human affairs**. It pictures a God up above growing more and more impatient as he "holds back", for a while longer, with the "vials of wrath" until he, and they, boil over.

But Jesus came to show us in his life on earth what God is like. "In him dwelt all the fullness of God bodily." So by looking at what Jesus did in the flesh we can see clearly what God is doing now. And we find that he is no fuming absentee God, but a God very active in history here and now. Jesus healed and encouraged and helped and sought peace and justice. He exposed graft and corruption and oppression and hypocrisy. We can, therefore, know that God is right here in the world doing the same things, now!

Wherever healing teams are at work, God is working in the healers, whether they know him or believe in him or not. Wherever community or business or political leaders are open to insights of compassion or wisdom God will work through their minds and actions, whether these people believe in him or not. Never in human history have the con-

sciences of people been more stirred up in compassion than they are today in our rough, tough world—and it is obviously the action of God. What a pity that some of us are not cooperating with him because we have some idea that the prophecies say that it would be useless!

The story is told of a hermit who lived in a mountain high above a city and spent his time praying to God to destroy the city for its evident wickedness. Each morning he came from his cave to see if his prayers had been answered, only to be disappointed that the city was still there. In the end, he was so impatient with God that he vowed that he would stretch his arm out along a great rock and leave it there until the city was destroyed. Soon a couple of birds went to work and built a nest in his open hand, stretched out on the rock. Soon there were eggs in the nest under the hen bird, while the cock bird collected food for them both. Then came the hatchlings, and the hermit, with great pain, kept his hand rigid so that the little bird family would be safe. Soon he forgot about the wicked world and kept his arm outstretched, not from anger, but for love of the birds. And so he remained until the birds were able to fly away to new ventures. And the hermit realised that God had the city in his hands, and although the human family gave him great pain, and though he could have "dashed it to the ground" had he wanted to, he kept holding out his hand in love.

Some of us may be impatient for God to hurl the world into oblivion, but God happens to love it and at the moment he is working in it until some time in history when his Day (the "Day of the Lord") will bring it all to its great climax.

(Next time we will think about the complex question of abortion.)



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Comfort Zone

Ian Smith

As a child, I noticed an inscription, "Work fascinates me, I can sit and watch it for hours." As an adult, I wonder sometimes whether this applies to my spiritual journey. Be it through a lack of time, energy or, more probably, a desire to stay where I'm comfortable. Yet in pondering this question of growing spiritually, I find that there is a need to become involved at three levels: personally, corporately and communally.

Only as one consciously becomes involved can one hope to grow, for involvement brings encounter, which in turn brings response. Involvement in one's own faith means reflecting on it to ensure that it's faith and not either dogma or rules for living. Only as one's faith continues to be expressed in terms of a relationship with the living Christ has it the potential to enable growth.

In this relationship, one learns to trust and, in so doing, one is drawn deeper into the relationship. As we stay with our Lord, we discover more of ourselves, of others and of the Lord. To balance the inward journey, one needs the input of others, who can bring both their own experiences of faith and also respond to another's experience. In this mutual sharing, one's experience is deepened

and broadened as one discovers the rich diversity of God's involvement in people's lives.

Similarly, as one participates in the wider community, one experiences the impact of various other ways of understanding. In responding to these encounters, one can grow as they discover God is with them, enabling, equipping and relevant.

In looking back over a faith journey of 18 years, it's been only as I have deliberately become involved in an issue, study or relationships that I've grown in my spiritual life.

This process of involvement is costly, for it demands time, energy and a commitment to change. To actively seek to grow spiritually we need to be prepared to move out of our comfort zone. Paul, in 1 Timothy, stated that all Christians ought to train so as to be fit for the task of a disciple; as we know, any form of training involves a cost both physically and in time.

For me, then, spiritual growth takes place as a result of allowing all facets of life to impact on faith, knowing that through them all our Lord will continue to walk with his people, always leading them on to a richer and deeper relationship with him.

Ian is the minister of the Ivanhoe, Vic, church.

Obituaries

Obituaries are limited to 100 words

Carpenter, Clarice May (27.7.93) Clarice Anderson and twin brother Leslie were born in Melbourne in January 1909. Attended Northcote church where she met her husband George. Married October 1934 by W.W. Saunders they had two children—Claire (Stephens) and Ken, and had eight grandchildren and five great-grandchildren. Upon retirement, moved to Burleigh Heads attending Southport church. Later moved to Bunbury to be near Claire and Don (FAB 20 years). Her great loves were family and music. George passed away in October 1983. Clarice lived at Warwick Village, Perth, where she was a much loved resident. We commend her family to God's love and comfort.

—AWM
Tivendale, Florence Gertrude (22.7.93) Born 21 August 1905, baptised into the Oakleigh, Vic, church in 1957, and a member of Box Hill church since 1963. Mrs Tiv has had a long and often lonely life. After losing her husband Max in 1946, she raised her three children—Shirley, Lois and Arthur—on her own, working at Blackburn North kindergarten to make ends meet. She died beautifully and at peace. "Safe in the arms of Jesus." Flo is survived by one sister, Winifred (91), her three children, 10 grandchildren, 23 great-grandchildren and one great-great-grandchild.

—Jim Longbottom

Changes

BALWYN NORTH: Minister (Interim)—Keith Bowes, 30 Mackie Rd, Mulgrave, Vic 3170. Phone (03) 562 0356.

DENBY HOLMES: (retired from North Turramurra) 6 King Street Ourimbah, 2258. Phone (043) 62 2467.

Baptisms

•Karina Sparrius, Laurie Healey, Jared Heath, Daisy Naya, Cassie Coppins, Kristy Cracknell, Berwick, Vic •Luke Peterson, David Russack, Kadina, SA •Andrea Hughes, Lismore, NSW •Heather Doble, Pierre Debets, Manifold Heights, Vic •Sandra Ritchie,

NSW

LISMORE (Ian Phillips) "Harmony" group raised \$500 towards Northern Rivers Kidney association with pie, peas & potato night. 100 attended the dinner ... Church adopted new constitution which gives more practical approach to decision making in the church ... Great response to 40-Hour Famine appeal with a weekend camp at Suffolk Park ... 15-17 October set for church anniversary—Maurice Hodgson guest speaker.

ALBURY (Alex Wilson) Church's Vision Statement almost complete ... Music team to play at Moveout '93, Wodonga ... Three prayer groups now operating weekly ... 50 NIV pew Bibles ordered. Current Good News editions donated to Sunday School & youth group ... 70+ attended recent successful bush dance ... Church jumble sale 25 September ... Miller family move to Wagga ... Three commitments in July ... Nine cell groups operating.

Tas

LAUNCESTON (C. Spaulding, D. Tobler) Church appointed Craig Spaulding as senior minister for five years ... Ron Chapman, Devonport, speaker for church's 109th anniversary services on 8 August ... 12 young people took part in City Mission's Winter Sleep-out coming second in the bed race ... MAF Tas rep speaker at CWF meeting.

NUBEENA (C.G. Henderson) Sandra Ritchie baptised on 18 July & welcomed into church fellowship on 25 July ... Several church members are, or have been, interstate on holidays & visiting relatives ... Plans on the way for Church fair 2 October ... Allyson Brophy made commitment to the Lord.

Nubeena, Tas •Adam Earle, Cameron Botcher, Maryborough, Qld •Kerry Kane, South Yarra, Vic

Marriages

•Joanne Peters to Laurie Girardo, Beth Chandler to Rob Shields, Kylie Hill to Mark Easton, Berwick, Vic

Deaths

•George Rowlings, North Essendon, Vic •Ethel Ruskin, Suzanne Hitchen, Berwick, Vic •Mrs Madge Chapman, Kadina, SA •Mrs MacKinnon, Mary Brown, Lismore, NSW •Patricia Bratt, Albury, NSW •Elsie Waldock, Maryborough, Qld



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Church News

Vic

NORTH ESSENDON (Mike Esbensen) Church saddened by George Rowlings' death ... Recent preachers Dare Stevens & Chris Ambrose ... CWF made plum puddings for Christmas dinner in July, at Essendon for CCTC ... Church hosted Warm Winter's Afternoon 25 July for Scripture Union. Multicultural musical items. Bible readings in several languages ... Kensington Network's Mike Esbensen commencing part-time ministry 1 August ... Manse auction 14 August.

BERWICK (Tim Hanna, Andrew Ball) School for Christian Growth ... Eight hour prayer chain giving thanks to God ... Celebration Sunday luncheon completion of three year stewardship campaign, renewed commitments to vision & mission work ... Lauri Brooker attending children's conference Japan ... Hospitality Sunday in members' homes ... Tim attended conference USA ... Monthly church service on FM radio ... Orientation program new members ... Dan Webb guest speaker Pleasant Sunday Afternoon.

ECHUCA (Arthur Symes) Church very busy during July ... Roy Watson, state coordinator Mobile Mission Maintenance, spoke of the works being done by members ... David Weeks, Gideon International, shared about "The gift that gives twice". What a blessing to hear of work being done by Gideons ... Dorothy Geyer, Overseas Mission, gave interesting talk & shared some of what God is doing in mission field.

MANIFOLD HEIGHTS (Greg Illingworth, Rick Wright) People seeking prayer, counselling & responding to God's leading ... Barry & Pam Malden welcomed into church ... Three dedications, two baptisms, two more fellowship groups ... CWAF begin winter meetings with luncheons in homes ... YP backwards progressive tea ... Men's night go-cart racing ... Board retreat ... Praise God for healing Bob Pearce, Hec Douglas, Mavis Rushton, Myrtle Bauer ... Speaker Tracey Weaver, Cornerstone church am service, pm Loren Cunningham (USA).

HAMILTON (N. Lowe) Ivan Humphries, Conference Executive, inducted Norman Lowe as part-time minister ... Renovations carried out on manse while vacant ... Our thanks to those who assisted in speaking capacity while without a minister ... Church saddened at passing of former minister Alan Page ... Prayers being offered for

our sick folk. Cliff Annett knee surgery in Warrnambool, Bill Kenny to attend specialist in Melbourne for possible surgery.

SOUTH YARRA (Hon Hoh) We praise God for his grace and blessings upon activities carried out in two Bible study groups CWF, Companion's Club ... one baptism, one transfer from Geelong ... several church lunches, special lunch for Jock Roper to celebrate his OAM ... sausage sizzle afternoon and seminars on voice production, personal evangelism and unemployment—focus on evangelism and training for service.

Qld

MARYBOROUGH (David Woodward, Allan Cunningham, Ed Heckathorn) Bill Thomas crusade wonderful success, many decisions and rededications ... Internationally acclaimed authors and speakers Jerry and Barbara Cook coming soon ... Pastor Alan Weedon resigned to become administrator of child care central region ... Ed Heckathorn appointed associate minister ... Girls' and Boys' Brigades attended Girls' Brigade centenary march and rally in Brisbane.

SA

KADINA (Neville Bradley) Following recovery after major surgery Neville Bradley commenced part-time ministry on Easter Sunday ... Special themes have been followed at family morning worship services ... Winter series of evening meetings being held at 5.30 with "Relative to Life Messages" backed up by musical items, children's segment (conducted by Mrs Dalice Bradley), Biblical quiz and bright singing led by Graham Sawley ... Seven confessions witnessed, baptisms to follow.

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Comment

Leadership 2000 Conference

Report from Brian Bruce

Recently, I was privileged to have been selected as part of a group of pastors to attend the "Leadership 2000" conference in Anaheim, Los Angeles. During that conference, and also the following weeks spent visiting other churches and conferences at my own expense, God really answered my own prayers and those of my church.

In 1988, I began the church here at Narellan, on the south-west outskirts of Sydney. I found my personality and gifts really helped me achieve this task in the early stages. I was gifted in pastoral work and built a church family around me that was very loving and had a real heart to build the kingdom of God in our community.

That meant we grew and, over the first three and a half years, we continued to grow until we reached the stage where we had about one hundred people in fellowship. During the following year and a half we stopped growing and, in a sense, lost our direction and momentum. We were at a stage where I needed to change the way I led and administered the church.

It was a frustrating time, I knew all about what I needed to do in terms of being a visionary leader and training and releasing others to do ministry work in our

church, rather than me doing it all, but the transition was proving difficult.

The major problem was that I had no plan or strategy to follow to lead me through this whole period of change and development. Then came the blessing of Anaheim! During Leadership 2000, God provided me with a strategy to take our church onwards in growth and maturity, and provided me with some very practical help for my leadership. I've come to see the vital importance in being intentional in everything I do, realising that if I don't lead deliberately in line with our vision and goals, and set my agenda accordingly, then the church will run me, and more often than not, in circles!

One other important side benefit I've experienced from the conference has been the network of friendships I've developed with people working through the tough issues of how to effectively lead a church to growth in all aspects of its life. These guys offer everything from support, to a resource

base, with their differing gifts and experiences.

It was a tremendous experience, and I want to thank the people who made "Leadership 2000" happen, particularly Christian Projects who provided the finances.



The Last Word

All I have seen teaches me to trust the Creator for all I have not seen.

—Ralph Waldo Emerson

Sign over a church nursery: "They shall not all sleep but they shall be changed."

★★★★★

The seven last words of the church: "We never did it that way before!"

★★★★★

Sunday School teacher: "What are Epistles?" Student: "I guess they are the wives of the Apostles."

★★★★★

A person took his banjo and went busking on a street corner. A police officer walked up and asked, "Do you have a licence to play the banjo on the streets?"

"No," was the response.

"In that case," said the officer, "I must ask you to accompany me."

"Certainly," replied the busker, "What would you like to sing?"

★★★★★

"Do you know that Joe beats his wife up every morning?"

"Really?"

"Yes, he gets up at 6 am and she gets up at 7.30 am."

★★★★★

Ad in newspaper: "Armageddon—The Earth's Last War—How and Where it will be Fought at the First Baptist Church."

★★★★★

"Did they like my sermon?" the anxious young minister asked their spouse on the way home. "I think so," was the tactful reply, "At least they were all nodding."

★★★★★

"I'm really worried."

"Why?"

"Well, my wife read *The Tale of Two Cities* and we had twins. Later she read *The Three Musketeers* and we had triplets. Now she is reading *Birth of A Nation*."

★★★★★



"They'll never get it off the ground."



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