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THE AUSTRALIAN CHRISTIAN

A Chosen Truckload



•Young Christians from Big Bay,
Vanuatu

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Gordon Stirling

Baptism ... By Immersion!

Gordon Stirling

Prominent in the 1994 *Vic-Tas Conference Handbook* is an excellent Mission Statement outlining the message and witness of contemporary Churches of Christ.

Statement five says, "To witness to the practice of believers' baptism by immersion."

There was a time when Churches of Christ people would never have used the phrase "baptism by immersion", simply using the word "baptism".

If one of us erred and used it, a kindly person would take us aside and explain to us that baptism is immersion and that the addition of the words "by immersion" was redundant.

Our preachers used to tell us that the **only** baptism is immersion. They would explain that the Greek word for "I baptise" is βαπτίζω (*baptizo*) and that it always meant to dip, plunge or immerse and that there can be no other method.

They would refer to the baptism of Jesus where he "came up out of the water".

They would quote from Acts 8 when Philip and the eunuch both "went down into the water" and both "came up out of the water".

They would tell us of the Baptist baptising at Aenon near to Salem because there was **much** water there.

And of course they would quote Romans 6, where baptism was likened to a burial and a rising again.

So we learned not to say "baptism by immersion".

But today we use the phrase.

Why?

Is it that we think that there are other valid ways of practising baptism?

Are we perhaps being careful not to offend other Christians by implying that immersion is the **only** valid biblical way of practising baptism?

Are we saying to other Christians that baptism for us is by immersion and that for them it is baptism by effusion, which is OK by us if they see it that way?

But of course there is much more to baptism than the amount of water used.

The old preachers used to say, "There is no point in going down into the water dry sinners and coming up wet ones."

What they were trying to say was that baptism was much more than the external ceremony in the baptistry.

One's baptism implies that one has intelligently decided to accept the full implications of the death and resurrection of Christ, which baptism symbolises. Without that, baptism is meaningless.

One's baptism implies that one has made the intelligent decision to die to what is past and to rise from the baptismal waters to live anew with the risen Christ. Without that, baptism is meaningless.

One's baptism implies that one has intelligently decided to surrender to the "washing of regeneration" undertaken by a gracious God. Without that, baptism is meaningless.

So valid baptism requires intelligent acceptance of the implications of the external act as well as being physically part of the external act.

So rather than practising "baptism by immersion" we practise "the immersion of penitent believers as valid biblical baptism".

And there is a difference!

Traditionally, we have not been able to accept that the effusion of infants on the faith of their parents, to be confirmed later, meets the biblical requirements for baptism.

Does this mean then that we dechristianise those whose baptismal practice we cannot accept as truly biblical?

I have stated above that baptism is more than what happens in the baptistry.

It is being open to God's cleansing.

It is wholeheartedly identifying with Jesus Christ in his death and resurrection and all that means.

It is dying in repentance to what is past and rising forgiven to a new life in Christ.

Millions of paedobaptists, whose "baptism" we regard as not fulfilling the biblical understanding of baptism—by full immersion—still have died and risen with Christ and have received "the washing of regeneration".

They are, thus, fellow Christians and must be accepted as such.

Indeed many of them are in active fellowship in our churches, understanding and accepting "our position on baptism", even if unwilling to submit to what they understand to be "rebaptism".

Next time I "stir the pot", I will raise the issue of "Rebaptism" which has become a significant issue in some paedobaptist churches. ❖

A Council is Born

A new era begins

The call of the didgeridoo, the flowing silk of a huge, stunningly-coloured mantle, the solemnity of promises by the national heads of more than a dozen churches, the exuberance of Tongans singing—a new national ecumenical council is born.

That was the scene for the inauguration of the National Council of Churches in Australia, at St Christopher's Catholic Cathedral, Canberra, on 3 July heralding, not just the birth of a new council, but the start of a new chapter in the story of ecumenical pioneering in Australia.

Under the NCCA umbrella, 13 major churches—including,

for the first time, the Roman Catholic Church—will sit side-by-side to work through issues and propose initiatives that will further their quest for Christian unity.

By inaugurating the new body, the cathedral service will bring down the curtain on the Australian Council of Churches, which has brought Anglican, Orthodox and most major Protestant churches together since 1946, when it was formed as a national extension of the World Council of Churches then in process of formation.

General secretary, Rev David Gill, said the new council was born from the same

movement that inspired the ACC, but it represented a fresh start.

"Each of the former member churches of the ACC, along with the Catholics, has shared in the process of drafting the charter and constitution for the NCCA. Each has approved the foundation documents, and is making a fresh commitment to a whole new era in the churches' pilgrimage for unity."

The service of inauguration was planned around the celebration and solemnity of the occasion, emphasising involvement, diversity and creativity.

Church leaders participating were to include the Anglican Primate, Archbishop Keith Rayner of Melbourne, as preacher; co-conveners of the NCCA working group for the past five years, Anglican Bishop Richard Appleby and Catholic Bishop Bede Heather, Uniting Church national president, Rev Dr D'Arcy Wood; Aboriginal Anglican Bishop Arthur

Malcolm; and Victoria Jabbour of the Antiochian Orthodox Church.

Other participants were the Gamillaroi Aboriginal dancers from Darling Harbour in Sydney, the Tongan choir from Canberra City Uniting Church, and a special ecumenical choir conducted by Vivien Arnold, the choir director at St Christopher's who conducted the choir at the 1991 World Council of Churches' Assembly in Canberra.

ABC-TV will broadcast the service on 3 July at 10.30 pm, repeating it on 10 July at 11.00 am. The service is being followed by the first of the NCCA's biennial National Forums, a two-day meeting where the 99 voting members will decide on the structures and priorities of the new council.

Churches of Christ delegates to the NCCA are: Flo Grant (ACT), Linda Gordon (Vic), Thelma Leach (ACT), Robert Leane (SA) and Jonathan Moore (Vic).

To Boldly Go ...

State Youth Event

During the first week of May, the young people of Victoria came together to celebrate the annual State Youth Event. The event was coordinated by Youth Vision Victoria on behalf of the State Conference. The theme of this year's event was "Star Trek: To boldly go where one has gone before".

A number of churches presented dramas based on the theme. The event was an outstanding success with the Phoenix Theatre filled to capacity.

Paul Cameron, chairman of Youth Vision Victoria, presented a challenging message and a group from Mt Evelyn Church led the time of worship.

The State Youth Event is one of the ten Mega Events run by Youth Vision Victoria throughout the year.

These combined events bring young people from all over the state together and represent the work amongst youth in our churches.



• The Star Trek crew and Paul Creasey (with hat), Director of Youth Ministry Victoria

In Planning Mode

Wodonga looking to the future



• Lynette Leach (left) with Alf Beach, Norma and David Oldfield (minister)

Leaders and members of the Wodonga, Vic, church met with Lynette Leach and Don Smith of the Vic-Tas Department of Mission, Education and Development on June 5 for discussions and future planning.

Members shared in an assessment of the current work

and discussed future possibilities and goals. The Department has been invited to prepare recommendations on developmental possibilities. Wodonga is the third fastest growth area in Victoria outside Melbourne and is part of a twin city urban complex with Albury, NSW.

Satisfaction with Worship

Coping with expectations

In most congregations, worship services are the core activity of congregational life. Indeed, worship is the only form of involvement for more than a third of all attenders. With worship playing such a pivotal role in congregational life, it is not surprising that some of the greatest differences in opinion are over worship styles and the church building.

Overall, church attenders are satisfied with worship services. Some 78% think the music is always or mostly inspiring and 79% are satisfied with the preaching. However, the level of satisfaction varies across denominations and age groups.

"While only 6% of Pentecostal attenders are dissatisfied with the music in their church, 25% of all attenders in mainstream denominations are dissatisfied," said Ruth Powell, a member of the National Church Life Survey (NCLS) team. "Younger people are also more likely to be dissatisfied than older people. A third of younger attenders in mainstream and large Protestant denominations are dissatisfied."

The NCLS indicates a large source of this dissatisfaction is the style of music. Only 40% of attenders aged under 40 years find hymns and traditional music helpful for worship, compared to 80% of attenders aged over 60 years.

"Pentecostal congregations often use contemporary music, played on contemporary instruments such as electric guitars, drums and keyboards," said Ms Powell. "This is clearly more attractive to many young people than the hymns sung in mainstream congregations. Interestingly, the contemporary style in Pentecostal denominations is appreciated as much by their older attenders as their younger ones. Music may have been one of the factors that influenced their decision to join their congregation. Congregations which want to attract younger people are not going

to be able to ignore this issue. Singing is a central part of worship in most congregations and young people are open to a range of styles."

Differences in perspective also emerge in other aspects of worship. Younger attenders are more likely to find formal liturgy unhelpful. The majority of attenders in their 20s prefer worship leaders to wear informal or very casual clothing, while older attenders prefer worship leaders to wear robes.

The difference in perspective also extends to attitudes to the church building. Some 81% of attenders in their 70s think the building has great or some importance to their worship experience, compared to 46% of attenders in their 20s.

"There is no one way to resolve this tension. Congregations will need to determine their own approach—perhaps by including more than one style of music in their worship services or holding services with different styles. The issue is complex. Changing the music to suit baby boomers isn't the solution. Attenders in their 20s, the baby busters, appear to have different approaches again. We are in a period of continuous change. The challenge for congregations is to respond to the different needs of several generations."

Another concern for worship leaders identified by the NCLS is the use of jargon in preaching, hymns, readings and prayers. This is particularly a problem for attenders aged 15-19 years. While only 11% of attenders have difficulty understanding the language used in worship, 26% of teenagers have difficulty and 22% specifically have trouble understanding the preaching.

Teenagers are also less likely to find the preaching satisfying than other attenders. This appears to be due, in part, to the fact that they don't always understand what is being said. Crucial decisions are made in the teen years. Clear teaching is

vital if teenagers and young adults are to see Christianity as a viable life option.

People from blue-collar backgrounds are under-represented in the life of the church and language is often cited as a barrier to their involvement. The NCLS lends support to this argument. Some 14% of attenders who have been educated to primary school level have problems with the language, compared to just 6% of attenders with a university degree.

"Congregations need to examine their communication style and adjust it to meet the needs of different audiences. Perhaps they should do a word audit one Sunday and note all the words used in a service that aren't commonly used in the wider society. Some congregations may be surprised by the result."

The issue of worship is a complex one for congregations. There is a tension between maintaining traditions and expressing Christianity within contemporary cultures in a way that is accessible to the wider community. Many congregations currently struggle to balance the mix of greatest musical hits from four centuries of church music.

"The NCLS shows that a significant proportion of young people have already switched



to Pentecostal churches because they have been dissatisfied with the style of worship in their old church," said Ms Powell. "Congregations cannot afford to ignore this warning. Ignoring the needs of one group of attenders, either young or old, is not a viable long-term strategy."

Questions for congregations to consider

1. Do attenders in your congregation have different attitudes to music, preaching, liturgy or the church building?
2. How can a congregation reconcile the strong conflicting needs and feelings of different generations?
3. What are the advantages and disadvantages of holding services with different worship styles?
4. What jargon is part of your congregation's sub-cultural language?
5. What alternatives can be used, especially in mission activities?

More detailed information appears in *Winds of Change*, which is available from Christian bookshops for \$24.95.

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National Church Life Survey

What do Attenders Value?

Attempting to keep a balance

The church has traditionally recognised the importance of both activities with an internal focus, such as worship, discipleship and pastoral care, and activities with a focus beyond the congregation, such as evangelism and social action. Keeping the two in balance is often easier said than done.

For the majority of Protestant church attenders in Australia, congregationally focused activities are a definite priority. The National Church Life Survey (NCLS) shows that being part of a caring congregation is the most valued aspect of congregational life (44%), followed by spiritual nurture (37%) and worship (26%). An outward focus is valued by comparatively few attenders (13%).

Giving and receiving care is not only what church attenders most value, it is also their main motivation for being involved in church life. More than half of all attenders are motivated by a sense of community; 27% by the desire to be part of a family where they belong and another

27% by caring for and sharing with others.

The church appears to be meeting attenders' expectations of community. Nine in 10 attenders have some close friends within their congregation and eight in 10 attenders either feel the same sense of belonging as in the previous year or have a growing sense of belonging.

Overall, congregations appear to be meeting the pastoral needs of their attenders.

However, congregations cannot afford to be complacent. A minority of attenders do not have a sense of belonging to their congregation, but wish they did. Congregations need to examine their pastoral care structures to ensure that all attenders have at least one caring link to the congregation.

According to Ruth Powell, a member of the NCLS team, special thought may also need to be given to meeting the needs of newcomers to church life who have joined within the past five years. Newcomers value a caring community even more

highly than other attenders. However, they are more likely than other attenders to feel that they don't belong.

"Six in 10 newcomers make close friends within a year of joining the congregation. However, four in 10 take longer to settle in. Of course, the NCLS only includes newcomers who have stuck it out. Others may have drifted away when they found it hard to make friends.

Congregations may need to be more intentional about the way they care for newcomers. For instance, they may want to nominate particular attenders to befriend newcomers. Alternatively, they may want to develop special small group activities that focus on fellowship and friendship rather than spiritual nurture."

While the strong value placed on caring relationships is encouraging, the low priority placed on other aspects may concern many leaders. In particular, congregations may need to consider whether they are adequately committed to outreach, to serving and ministering to a hurting community.

"These results should have far-reaching implications for the way in which many congregations approach mission. Simply announcing outreach activities or challenging attenders to be involved isn't enough.

Attenders need to see how mission relates to their priority of being a caring community. If people value community, then mission activities may need to be made a communal activity rather than an individual one," said Peter Kaldor, director of the NCLS.

The NCLS shows that older people are more likely to value worship than younger people who are more likely to value spiritual nurture. Similarly, denominations value aspects of church life differently.

Worship is most valued by Lutherans and Anglicans, while an outward focus is more valued by attenders in the Sal-



vation Army and Assemblies of God. Caring relationships are most valued by the majority of attenders in the Uniting Church and Churches of Christ, while spiritual nurture is most valued by a majority of Pentecostals, Baptists and Seventh-day Adventists.

"There may be times when congregations need to be internally focussed, for instance, when seeking direction or for refreshment and renewal. Equally, there may be times when congregations need to put major effort into an outward focus. Each congregation will need to assess its own focus, then prayerfully determine the areas for development."

Questions for congregations to consider

1. In what ways could the community life of the congregation be developed?

2. Do newcomers find it easy to make friends within the congregation? How can they be better integrated into congregational life?

3. Do attenders value different things within the congregation? If so, does this produce diversity or dissension? How can this best be managed?

4. What are the congregation's strengths and weaknesses? Which areas (eg worship, nurture, pastoral care, outreach) need to be developed?

5. Is the community life of the congregation so comfortable and time-consuming that attenders have little time or desire to relate to others outside the church? What should be done about this?

More detailed information about what attenders value appears in *Winds of Change* which sells for \$24.95 in most Christian bookshops.

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Applications are invited for this position from persons with theological training, an interest in world mission and some accounting skills. We recognise interests and abilities can be developed.

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For further details or in making application please contact
The Executive Director, Mr Jeff May, 180a Gray Street,
Adelaide 5000. Phone (08) 212 4446.

Ethnic Enterprises

Conference with ethnic church leaders

Representatives of seven recently established ethnic churches met with members of the Vic-Tas Department of Mission, Education and Development in May to hear reports of their work and discuss matters of common interest. Churches represented were Indonesian, Indian, Vietnamese, Chinese (Western Region and Melbourne), Korean and the International Christian Community.



The church representatives were encouraged to hear reports of progress amongst each of the groups and learn of proposed new initiatives. Department members had the opportunity for discussion and per-

sonal contact with the church representatives. Pictured are some of the leaders of the Indian, Chinese, Indonesian and Vietnamese congregations with Department members, Ray Drayton and Bob Barreau.

Carers Challenged

Seminar for pastoral carers

On Sunday afternoon May 29 at the Mitcham, Vic, church Alan Niven led a Pastoral Care Seminar.

Alan is the Pastoral Care and Counselling Lecturer at the Churches of Christ Theological College, Mulgrave. He challenged the carers in various ways, including listening to the theology of children and seeking out people's real needs. Children often possess a very clear insight into spiritual truths whereas adults are sometimes reluctant to share their thoughts.

Alan suggested that friendship and trust are some of the essential ingredients for the carer. He said that the carer

also needed to have time to "smell the flowers".

Alan congratulated the group for inviting an outside

speaker. He suggested that further training come from within the group, to implement the sharing of ideas in pastorally caring for our congregation. A most successful time of learning was enjoyed by all present.

—Dorothy Quantrelle

Calendar

Christians and Jews

The Council of Christians and Jews (Vic) are holding three symposia at The Theatre, University High School, Storey St, Parkville. "The Land—The Significance of The Land to Aboriginal Australians" is on 11 July at 8 pm. "Sexuality"—an exposition of Christian and Jewish teaching concerning sexual relations is on 3 August at 8 pm. "Business Ethics"—an examination of Christian and Jewish teaching concerning business ethics is on 22 August at 8 pm. The cost is \$5 for a single seminar and \$10 for all three. Contact Council of Christians and Jews, 179 Cotham Rd, Kew 3101. Phone (03) 817 3848. Fax (03) 816 9036.

Seminar on Jewish Texts

A Seminar on Jewish Texts is being held on 8 August (9.15 am—4 pm) at the Adele Southwick Centre, St Kilda Hebrew Congregation, Chamwood Cres, St Kilda by the Council of Christians and Jews (Vic). The cost is \$8 per head (includes kosher lunch) and bookings must be made by 29 July to Council of Christians and Jews, 179 Cotham Rd, Kew 3101. Phone (03) 817 3848. Fax (03) 816 9036. The seminar is particularly for theological students and teachers and introduces the Hebrew Oral Law including Midrash and Talmud.

Gardiner's 80th

The Gardner, Vic, church is celebrating its 80th birthday on 11 September. For information regarding the meeting and lunch contact Priscilla Annear on (03) 818 5970 or Phyl Fergus on (03) 836 7010.

The Household of God

The ACC sponsored a national ecumenical gathering under the title "Living Under the Southern Cross" in January 1993 in Sydney. This built on the visitor's program at the WCC Assembly in Canberra in 1991. The second such event is to be held in Melbourne 19—24 January 1996 under the title "The Household of God—Living under the Southern Cross". The event will include speakers from Melbourne and elsewhere in Australia and hopefully from other places in the Southern Hemisphere. Fuller details will be published later.

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Host Families Wanted

Southern Cross Cultural Exchange is seeking volunteer families to host high school students from Brazil, Denmark, Finland, France, Germany, Japan, Poland, Russia, Spain, Sweden and the USA. All are carefully selected and placed, will attend school full-time and be an enthusiastic new member of your family. The students arrive in July and stay for 2, 3, 5 or 10 months. All your family needs is a spare bed, a sense of humour, love and understanding, and an interest in another culture. Families are involved in selecting the student to match their interests and lifestyle. SCCE can be contacted on 008 03 9065 (freecall) for further information.

Football Church

A Newcastle, NSW church has caught "footy fever". Pastor Gary Forbes of the Adamstown Gospel Chapel announced that his church would be screening the three big "State of Origin" football games during May and June. It is seen primarily as a service to the local community. The games will be screened live on a 3 metre video super-screen with no entry charge. As many as 500 are involved in the church's weekly programs and activities.

Australian Church Women

43 women, representing seven denominations (Anglican, Baptist, Churches of Christ, Presbyterian, Roman Catholic, Salvation Army and Uniting Church) held the first NSW state conference of Australian Church Women (ACW) 28-29 April. The conference speakers shared on a Christian focus on the family and on ecumenism.

Retreat Leaders' Training

Barnabas Ministries Inc, a Canberra ecumenical agency, which supplements existing pastoral care for Christian leaders, has launched a Retreat Leaders Training Program, designed for people needing training in leading retreats to assist others in developing their spirituality. People will be selected from various denominations to embark on a 2 year part-time program of supervised training in small groups in various centres throughout Australia. Details from Barnabas Ministries Inc, PO Box 57, Duffy 2611. Phone (06) 295 6766.

Too Many Spectators

Manifold Heights, Vic, family camp

At our recent church family camp, at the Churches of Christ Halls Gap camp site, I had the privilege of baptising two new members, **Duncan and Colleen Morris**, at Venus' Baths. Our church has been going up for our family camp for many years. The baptisms were done in pretty chilly waters and not before one spectator, a brown snake, had to be evacuated from the scene before this pastor was going to dangle his little toes anywhere near the water! The baptism was a great success



• Greg Illingworth baptising Duncan Morris,

with many tourists stopping to watch proceedings as the gospel message was proclaimed as Duncan and Colleen followed their Lord and Saviour

in baptism. Our family camp was a great time again; especially for some of our newer people to get to know others.
—Greg Illingworth

The Winner is ...

Victorian Youth Games

Three hundred and fifty young people attended the Victorian State Youth Games over the Queen's Birthday weekend. Seventeen churches were represented in sports which included tennis, basketball, squash, volleyball, table tennis, netball, triathlon and chess.

The competition was spirited and the standard was high.

Glen Waverley came home with the winner's trophy for the second year in a row. Special mention must be made of Castlemaine who came second in their first ever games. (We will all be watching them next year!)

The competition was not the only reason for the outstanding success of the weekend. The positive atmosphere around the campsite and interaction between groups was a great opportunity for the young people to develop new friendships and experience a Christian environment.

Worship led by Cindy Taylor was a highlight on Saturday and Sunday nights. Paul Creasey (Youth Director DMED) spoke and challenged young



people to capture a dream and make a difference for our world.

Congratulations to Russell Croxford and the organising committee for the fantastic job.

The next Youth Vision event is a youth service at Bayside Community Church on 16 July. Contact (03) 584 8499 for details.
—Rohan Waters



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Letters to the Editor

Letters are limited to 200 words

Survivors or False Memories?

To the Editor,

There are parents (Just ordinary mums and dads) in our community who stand accused by their adult children of molesting them when they were children, the accusations being based on the tenet of what is commonly known as the Recovered Memory Movement. Generally, the memories recovered are those of perceived events which supposedly happened from 10–30 years ago. Further, the remembering usually only takes place after the "victim" has been exposed to self-help feminist literature, or a sexual-abuse-obsessed counsellor. The latter may even be a Christian minister or qualified psychologist.

The memory of the "traumatic event" has been gradually built up and reinforced during each exposure until the victim—now a true victim (of brain-washing)—believes the false memories with the same intensity as real memories. i.e. the true and false memories become of equal merit. The confused expression of this mixed-up conglomerate of memories is known as confabulation. It is not a simple task to differentiate between the two, for the lie is often buried within a framework of solid facts.

Child abuse is repugnant, but surely it is incumbent on the Christian church, representing Christ, not to be carried away on a wave of emotional hysteria generated by false teachers, and thereby unwittingly join forces with those organisations precipitating the erosion and disintegration of our families. (We still love our child.)

—Abused Parents.
(Name and address supplied)

Hell is Now, not Eternity

To the Editor,

Looking into her eyes he whispered, "I love you with an undying love". She smiled coyly, yet doubt showed in her eyes. Sensing a possible rejection,

he added grimly, "If you reject my love I'll have you maimed for life; you better believe me."

I suggest to David Timms ("AC" 7 May), that is the shocking image of God many present and that is why Christians over centuries—not just "a generation consumed with pleasure seeking"—have doubted an eternal hell.

I put two things: (i) eternity is as a million years, of which human life is as a fleeting second; and (ii) God himself gave us free will for that "second", well knowing the full implications even to being not recognised and rejected. Where then is justice in an eternal hell?

I believe God loves the world, and like his son he "puts away his sword". As in my previous letter his judgment must be as Jesus expresses it (Matt 5:21–48). Must not God's judgment be out of love when we face him after human death (John 5:28f)?

Years after Christ's death, humans wrote the Bible, inspired, but not controlled, by the Holy Spirit. They intruded their cultural beliefs, so we must search the Scriptures to find the true mind of God.

The hell concept seems clearly a human construct and thus flawed; implying you go to heaven by chance e.g. you die when a child, or confess Christ (even on death bed), or Christ selects you (as with Saul a murderer). But it's to hell if you die before you get the chance to repent, or you never knew of Jesus, or can't accept that God exists, or you are of another faith.

Our message should be: "God is creator of the world and loves us. Live lives worthy of that perfect love which casts out fear". Let the church rescue/save people from hell-on-earth, using Rom 13:8–10 as our standard.

—David Allison
(Black Rock, Vic)

Who Cares?

To the Editor,

Alan Matheson's article "Are we What we Write?" ("AC" 21 May) deserves an answer, especially from women.

He is right; the AC does provide a forum for lay people and clergy to speak out on issues of freedom, reform, social trends and all manner of topics relative to Christianity today.

Well, who cares about whether women in the church write, are ordained, or make up "two thirds of the congregation, or head up conference departments, become presidents" or hold any other position carrying any type of authority? Apathy is still the greatest enemy, followed by Fear.

Women are still afraid of "rocking the boat". They're pleased with small success, but there aren't too many Emmeline Pankhursts around today. Not in Churches of Christ; some, maybe, in Anglican and Roman Catholic circles. Sister Veronica Brady is a very courageous Catholic nun and outstanding scholar in English studies, while Muriel Porter's book, *Women in the Church*, tells of the really bitter struggle

Anglican women have gone through to get any official recognition for their "subservient" work over the centuries.

Gladys Butler has written about women's role in our churches. She has studied hard, written and rewritten her findings, culminating in a book, *Christian Women and Men*, but who cares? Does Alan Matheson care, or any other regular writer of articles accepted by the AC?

—Gladys Butler
(Bruce Rock)

The Church and Politics

To the Editor,

In answering Owen Wainwright, my ancestors, the Cruithne, practised democracy in the days of the early church. So, almost certainly, did the forebears of the Norse and various of the Aboriginal tribes of Australia. So probably did half the peoples of the earth who existed before the advent of national states. Did it do any of

Letters to a Travelling Companion

Offerings

Dear Daniel,

It happened to me again, last Sunday. That same old sense of panic as I realised I'd forgotten to get change for the offering. All I had in my wallet was a \$50 note and that was next week's spending money.

I wanted to put something in the plate because I couldn't face the disgusted stare of the person with the collection plate another time. (After all, a minister should contribute to his own salary.) So, yet again, I ran through the list of possible options in my mind. Should I put the \$50 in the plate and sneak out before it was counted and get \$40 change. Or perhaps I could put the \$50 in this week and empty envelopes for the next four weeks. Maybe I could take back the loose change I had given my kids for their contribution and place it in the plate in a way that made it look a lot of money. The trouble was, in the midst of my heated decision making, the plate passed by without me noticing.

Something tells me I may have lost the plot regarding the offering. I think the idea should be that I set aside my financial contribution to the Kingdom as a first priority, not just give God my leftovers. Also, I should consider my weekly contribution an act of worship, symbolising my gratitude for God's faithfulness and my intention to dedicate all my resources to him. That being the case, Daniel, I'd better sign off and get to the bank before it closes.

Bye for now,
Pastor Salt.

Letters to the Editor

them any credit? The difficulty is the use of Encyclopedia Britannica which suffers from "Americanism". These things are matters of definition. But I take his point. I fail to see what democracy does for the church and we are falling into a political ideology of our time in this matter. Political movements, whether connected with a party or not, are based on half-truths, selected quoting, prejudice and a distortion of language. This is true of all political movements including fascism, communism, feminism, Americanism and democracy.

Thus Gwenyth Bray takes Chris Field to task for his correct use of the word "man" and her reversal of correct English usage by putting a compound word before the simple term. The last thing the church should do is "take on board" all this

political nonsense, let alone use its stupid jargon. We should recognise these political movements for what they are, unprincipled pressure groups peddling their own form of anarchy.

—John Alderson
(Havelock, Vic)

Homosexuality

To The Editor,

I agree with Dave Reynolds ("AC" 18 June) that it is important to differentiate between sexual orientation and sexual behaviour; but I cannot agree that a homosexual orientation can be regarded as "God-given". A baby may be born without arms, but it would be very wrong to describe that as a gift of God!

Nor can I agree with the use of the word, "monogamous" when describing a homosexual relationship. Monogamy refers

to the marriage of a man and a woman who, according to the Bible, in this relationship become one flesh. (Gen 2:24, Matt 19:5) I regard it as a serious misuse of this word to apply it to a homosexual relationship.

I wonder very seriously whether the kindness being expressed by Dave Reynolds is the help that is needed. The call of the Gospel is to overcome; and when we are in a hard place, we need help to discover the motivation, the hidden possibility (Matt 19:26) and the power to change (Phil 4:13).

—Allan B. Clark
(Croydon, Vic)

Misprint?

To the Editor,

I do hope it was a misquote or a misprint! The article headed "Outreach to Jews" ("AC" 18 June) contains the following paragraph as part of a quote from Alan Hirsch: "Yet God's forgiveness, love and faithfulness does have a limit."

I could not allow that assertion to go uncontested! That is certainly not my experience of God, nor, I believe, is it the God we read about in Scripture or see revealed in the life of Jesus. My experience and understanding is of a God of endless forgiveness (Matt 18:21-35), eternal love (Rom 8:38-39) and undying faithfulness (2 Tim 2:13).

I pray that Alan doesn't mean what he is reported to have said, for if his statement is the theological basis for their outreach to Jews, then I fear the ministry is flawed.

—David Brooker
(Blackwood, SA)

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See ad page 5.

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Books

Felt Images

by Rosemary Renouf (Albatross) \$19.95.

If there is any wisdom in the journalistic maxim "less is more", Rosemary Renouf has captured its essence.

This small coffee-table book is a collection of evocative photographs. Some depict panoramic rural scenes, others are as searching as the study of wood grain in a broken bough.

Renouf is photographer and poet, and skilled in both art forms. Employing the haiku form, she reflects on the scenes which initially demanded the attention of her artistic eye. Her soul has responded to these in essential poetic expression.

In the foreword Renouf writes: "The total composition picture and poem—should represent a satisfying completeness of meaning and feeling." It does. I unreservedly commend this book. It would make an excellent gift.

—Garry Harris

Rosemary is a regular contributor to the Churches of Christ calendar and is a member of the North Balwyn, Vic, church. —Editor

Scenario 2000

by Tom Houston (MARC—World Vision International)

The redefinition of international boundaries over recent years has wide implications for Christian world mission. Where one could rely, until recently, on comprehensive projections provided by David Barrett's *World Christian Encyclopedia*, the rapidity of world change has required some radical updating for some regions.

Tom Houston's work goes part way in addressing this need. It is his personal forecast on the prospects of world evangelisation, region by region and in relation to other dominant world faith systems.

His style is short, snappy and easy to follow. An initial reading gives the impression of comprehensiveness, as each country of a region appears to be identified and addressed within its respective grouping. I was rather miffed, however, at the absence of reference to the whole Pacific region, including Australia and New Zealand!

Houston's "snapshot" style, with accompanying maps, is promising and offers a format that can provide a means of periodically updating the excellent groundwork provided by Barrett.

—Dennis Ryle

Healing Community

by Karin Granberg-Michaelson (WCC)

The healing referred to is that of the whole person, physical, spiritual, emotional, intellectual. The book is about the church as the healing community.



It is a study of Christian communities within the church that flourished in the sixties and seventies, some of which still continue. Karin has worked for 12 years with the Christian Medical Commission of the WCC. She has also conducted an inner-city holistic health care clinic.

The book will interest those who have been interested in Christian communities, but is also useful for members of small groups with its understanding of group dynamics. However the purpose of the book is to help local congregations to become in a sense "extended families" involved in the mission of healing emotionally and spiritually "wounded" people in and out of the church, as well as the physically disabled. It is a realistic book that examines the problems of Christian community as well as its joys. A quote: "Wherever two or three are gathered together, even in His name, there will be tension." There are some fine examples of group covenants (expressions of commitment to each other and to the group).

—GRS

The Kingdom of the Cults

by Walter Martin (Bethany House Publishers) \$14.95.

This 544 page volume examines most of the religious cults. Walter Martin is a Baptist minister with strong Calvinistic leanings. He is a professor in a Californian law school. He has given a lifetime to systematic study of cults and religions. The main value of this exhaustive work is its presentation of the history and nature of each cult examined. He also gives a theological evaluation of each.

It is interesting that many of the cults have either been founded by women or women have been prominent in their development. Dr Martin's comment on this phenomenon is that had they been "kept silent in the church", their heresies would not have been committed. However, another comment could be that had their obvious talents been used in a male dominated church, they would not have gone off on a tangent into cultism. Among the many cults examined are Jehovah's Witnesses, Mormonism, Christian Science, Spiritism, Zen Buddhism, the Baha'is, Herbert Armstrongism, Scientology, Theosophy and Seventh Day Adventism (he is not sure whether this last named is really a cult). There is also a reference to some of the Eastern religions. Bethany House Publications is not the same as Bethany Press, a Disciples foundation.

Distributed in Australia by Christian Marketing Australia.

—GRS



"The Reverend must have given 'em quite a pep talk today."

International

Khmer New Testament

A new Khmer New Testament translation, launched by the Bible Society October 1993, is being acclaimed by many church leaders. There are high hopes it will make a significant contribution to understanding and growth in the Cambodian churches. "There are an influx of cults, denominations and para-church organisations, which is confusing the few bright but untrained church leaders and there is almost no Christian literature available," say Roger Omanson, UBS consultant. Problems in translation occurred because of the lack of equivalents to basic Christian concepts such as 'God', 'heaven', 'eternal life' and 'sin' in Buddhism, the predominant religion of Cambodia. This was exacerbated by Khmer's three different language registers; for use by priests, royalty or common folk.

Finnish Best-Seller

Sales of the new Finnish Bible exceeded 550,000 in late 1993, 18 months after its publication, taking it to the top of the best-seller list. The Bible Society's advertising campaign can be credited with much of the success. Eye-catching (and award-winning) promotions included slogans posted on buses and trams saying: "Buy the Bible so you'll know where you're going", and "Thou shalt not covet thy neighbour's Bible. Buy your own."

More Indian Missionaries

India sends more international missionaries in proportion to its Christian population than does the United States. India sent 11,300 Protestant and 5,400 Catholic missionaries to other countries from a population of from 23 million (official figures) to 35 million (estimated) Christians. This is one missionary for every 2,100 Christians. The US sends 59,000 Protestant and 5,600 Catholic missionaries from a population of 223 million self-identified Christians, or one for every 3,500 Christians.

Absolute Poverty

Some 800 million live in what is called "absolute poverty". They make less than \$180 per year.

TESOL Paradise

A marvellous experience

During March this year, in the middle of Long Service Leave, I served as a volunteer teacher at Ranwadi Church of Christ High School, on Pentecost Island, Vanuatu.

I write this article poring over my album of nearly 200 photos, each one triggering some delightful memory and each one destined to do so for a long time to come. The physical surroundings are impressive: lush, tropical vegetation, panoramas of coconut palm clad mountains, glorious sunsets over rocky beaches and the ancient volcanoes of Ambrym smoking on the horizon. Yet an even more lasting memory will be those inspired by the happy, smiling, joy-filled people—the staff and students of Ranwadi High School who welcomed me so enthusiastically into their community.

I arrived at Ranwadi, armed with a recently completed graduate qualification in **Teaching English to Speakers of Other Languages (TESOL)**. I was delighted to be able to apply my newly-acquired skills and knowledge to such a captive audience—nearly 40 students in each of my Year 7 to Year 10 English classes and the nine students in the new Office Skills course.

The students are multilingual and have facility in their mother tongue or village language, their national language, Bislama or pidgin English, and

also in French and English. A TESOL paradise.

But my Ranwadi experience was more than the teaching. Every moment of the waking day was full, from the 5.30 am wake up ching-ching to the 9.15 pm flash of lights signalling the generator's imminent shut down. Morning and evening devotions under Pastor Andrew Aru's encouraging leadership were a community feature designed to open and close each day with God and his guidance.

The gifted musical ministry was a powerful blessing and, because of my own classical music training, I constantly admired and respected their natural harmonic, melodic and rhythmic ability.

When not in school or chapel, International House, my home, was filled with the buzz of students keen to practise their conversational English. We talked about our respective countries, homes and families, schools and churches. We played chess, sang and played the keyboard, and shared food and stories from our cultures. The students invited me on outings from Waterfall Village and its splendid waterfall and swimming hole just south of the school, to Captain Cook's cave to the north, the French primary school in the hills to the east and snorkelling, swimming and fishing on the reef and beach to the west.



• Relaxing at International House

Yes Ranwadi was a marvellous experience and I have such wonderful memories. At a more practical level, I have also returned with 50 pen friend letters from Ni-Vanuatu students keen to correspond with Australian Christian teenagers from our Conference. If you would like to establish a friendship in this way, please contact me through the Overseas Mission Board.

My overriding prayer is of thankfulness—for the opportunities which enabled me to go to Vanuatu, the experience I had there and in particular thankfulness for these children of our Church of Christ High School in Vanuatu. During a devotion I led on arriving in Ranwadi, I used the following Scripture, inspired by my initial impressions on meeting the staff and students. It was an impression which will remain with me. "The people who walked in darkness have seen a great light. They lived in a land of shadows, but now light is shining on them. You have given them great joy, Lord. You have made them happy. They rejoice in what you have done." (Isaiah 9:2-3). —Alison Hunt

(Silas Buli the principal has asked me to convey through the Overseas Mission Board that the school would welcome other Long Service Leave volunteers from our Conference. Their particular focus at this time is the Office Skills course and Craig Francis, the course coordinator, would value workers who could provide office or business expertise.)

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Chosen to repair

The theme for this years Annual Offering in July is "Chosen to Declare". When I first heard this I wondered, what could I write? We were not called here to PNG as evangelists, pastor advisors or church planters. We are not on the front line, preaching the gospel, seeing conversions, discipling new Christians, baptising believers or participating in pastor workshops. However, we had heard God's call and wondered how he could use us. We did not feel that we had the qualifications to be missionaries, but what we came to realise is that "the only ability God requires of us is our availability". Are you available?



We were not chosen to declare, however, we were chosen to repair. My husband, Gary, is the mission mechanic and his knowledge and ability has enabled him, in a supporting role, to further the spreading of the gospel. We realise that without fuel for outboard motors, planes, grass cutters and the like, without gas and kerosene for domestic needs, and without repair and maintenance of machinery, it would be impossible to cover the vast distances with the gospel. I too am in a supporting role, keeping the station bookwork up to date, supporting Gary, caring for the needs of others and reaching out to the local women and children in the village. Although both our supporting roles are behind the scenes, our overall work is to declare Christ through our lives. This is our challenge! We have been chosen to care, so our lives will declare Christ, and to repair, so that others can declare the gospel. You have been chosen too! —Pam Hine

Chosen to Declare (1 Peter 2:9)

July is Annual Offering Month

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People

Eric Thomas Hart 1912-1994

"Well done good and faithful servant"

Over 200 packed the Bexley North, NSW, church to farewell an outstanding and respected servant of God, Eric Thomas Hart, who was called home to be with our Lord on 25 May. The service was conducted by Noel Newton (minister Burleigh Heads, Qld), assisted by Denby Holmes and Laurie Thomas, with Bible readings brought by Eric's nephews Graham and John Bagley.

Eric was born to Morton and Eva Hart at Wallerawang, NSW, on 31 October 1912. It was discovered at birth that he had deformed hips and by the time he was in his early 20s he was hospitalised with both legs in plaster and told by the doctor he might never walk again. Eric prayed "Lord if you help me to walk again, I will serve you all the days of my life". God answered his prayer by performing a miracle and Eric lived his life in the light of this miracle and promise to God.

He trained at the College of the Bible, Melbourne, graduating in 1943.

He met his wife to be, Madge McWilliams, at his home church, Kingsford NSW. They

announced their engagement in 1943, prior to the commencement of his first ministry at Boonah, Qld in 1944. He came back to Sydney for their wedding on 13 September 1944. Madge joined Eric at Boonah where they continued until 1948. Their next ministry took them to Margaret Street, Toowoomba, Qld, from 1949-1956.

Eric's adventurous spirit saw him as Chaplain on three voyages with migrants under auspices of the Australian Council of the World Council of Churches.

This experience broadened his horizon and their next ministry took them to Leicester Church of Christ in England from 1956-1959. They returned to Australia and commenced a ministry at Bexley North from 1959-1967.

In 1966, Eric was President of NSW Conference. After completing his ministry at Bexley North, Eric accepted a role as Associate Director, Churches of Christ Social Service Committee in NSW.

In 1968, the Churches of Christ in Qld were seeking a Director to catch the vision of expanding and developing the Social Service work in Qld. Eric was approached and ac-

cepted this position. He was Director for the next 10 years. By astute management, using the limited financial resources available together with Commonwealth Government subsidies, he and his committee were able to expand and establish retirement villages at Southport, Bribie Island, Brisbane, Toowoomba, Maryborough, Gatton, Boonah and establish family group homes at Bundaberg and Mackay. He successfully negotiated with Buffalo Lodge and Commonwealth Authorities for "taking over", under Commonwealth Government agreement, the two multi-storeyed buildings at New Farm Brisbane known as Glen Eagles. This was achieved for a very meagre sum.

Eric was a member of Council on the Ageing, Austcare, ITIM and one of the chaplains to the Queensland University.

His love for retirement villages and homes was more for occupants than for buildings and gardens. He evangelised the folks whenever the opportunity presented. He visited so many people and will be remembered for his caring and his prayers for each and every person he visited.



Eric accepted the honour of being Federal Conference President in 1975-76.

After completing his term as Director in 1978, his wife Madge wanted to be closer to their daughters Merrilyn and Jenny who were now living in Sydney. Ultimately, they moved to Sydney.

In his retirement, he conducted interim ministries at Caringbah, NSW, Nelson, NZ, Toowoomba and Brisbane, Qld.

Eric and Madge finally became residents at Pendle Hill Retirement Village. Madge was confined to bed in the Nursing Home for many years where she passed away on 6 January this year. Eric was in Shaw House and visited Madge daily. In latter years, Eric ironically lost both legs through diabetes. He suffered a slight stroke in October 1993 and, after hospitalisation, was transferred to a Nursing Home.

Eric's life has touched thousands of people. He will be remembered for his 40 years of ministry. He was a statesman, mentor, encourager, evangelist, teacher, lecturer and friend.

His contribution to Churches of Christ and the Kingdom of God can never be measured. He always gave God the glory for all that God was able to achieve through him. He never worked for money, fame or reward, but worked tirelessly for his Lord.

We express our sympathies to Merrilyn and John and family (James and Amy), and Jenny and want to thank them for sharing their father with so many people.

—Noel Newton

People

Jacques Ellul

Jacques Ellul, social analyst and theologian, died on 19 May at age 82. Ellul was the author of more than 30 books, many of which dealt with the effect of modern technology on human beliefs and values. His best known work was *The Technological Society*. He was an active lay theologian in the Reformed Church of France.

NCV Appointee

The Network for Christian Values (NCV) has appointed the first woman to its Council. She is an Aboriginal Christian woman leader, Flo Grant, who is coordinator of the Christian Network for Reconciliation. Flo is active in Churches of Christ in Canberra.

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EAVES George and Connie of Maylands, WA, and formerly of Nollamara and Bassendean, wish to announce the 50th anniversary of their wedding which took place at the Bassendean Presbyterian Church on 8 July 1944. We give thanks to God for our marriage, a loving family and friends.

DEATHS

REED Vida Gladys. Passed away peacefully at the Ballarat Base Hospital on 16 June 1994. Devoted and loved wife of Neil Franklin for 53 years. At home with Jesus whom she loved. My darling at rest.

YELDS Harriett (Dot) of Bexley North. Devoted wife of Les. Loving mother of Dorothy and Robert, and sister of Ella Portch. Called home 24 May 1994. "At peace."

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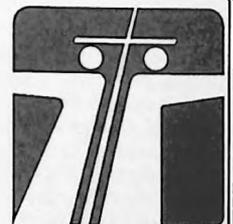
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We are seeking a Collegiate Minister to commence in 1995 or 1996.

The applicant will have leadership skills, a vision and commitment for growth and abilities to capitalise on the opportunities open to this well-established church and able to work in a team. Proven communication skills are essential with the ability to motivate and encourage a strong, talented under 35s group. The church is well-known in the community and has developed well-balanced and contemporary worship services.

Applications in writing, including resume should be sent to R. Broady, 11 Gordon Street, Caringbah 2229. Further information/job descriptions: Brian White, (02) 524 8849 (office), (02) 540 1662 (home).

A Moralist Tunes In

Viney Longthorp

It has been suggested that Phillip Adams is a bit like the Collingwood Football Club—you either love or hate him. To be sure, over the years he has raised the ire of many good Christian people by his critical comments about the church and some of its beliefs. However, in this regard I get the impression that he no longer picks on us as before; maybe he has found other targets, or else he has mellowed a mite. Phillip sees himself as a stirrer, whose task is to ask questions and make people and institutions face up honestly to realities. In this he is something of a latter-day Voltaire. You have to hand it to him though, he is never dull.

On the positive side, there are few people who have done as much as he for the Australian film industry, or who understand the workings of the media as he does. For example, in his regular column in the *Weekend Australian* some weeks ago, he fearlessly spelt out the effects of television advertising on our children: "From Mouseketeers to marketeers, the whole ghastly process has taken a little over thirty years. Now Australian kids have adopted the language—and the body language—of the Dream

Machine. And as the information superhighway moves ever closer, those trends will exaggerate, accelerate until any notion of preserving national identity will be regarded as quaint." Many of us share similar concerns.

His regular weeknight radio program, "Late Night Live", on Radio National (at 10.10 pm) has become an important forum for a wide range of social, political, and economic issues, both here and abroad. And religious matters are not neglected. Phillip is a first-class interviewer; he is at once courteous, gentle, and informed. Above all, he allows people to speak for themselves.

Whether we love him or hate him—or find him just plain annoying—we are unwise to ignore him or underestimate the value of many of his stirrings. "And that dear friends", to use one of his common expressions on LNL, brings us to the point of this article.

On LNL, some months ago, he spoke live to a conservationist in Japan, an academic of the Wollongong University and the editor of one of America's largest-selling golf magazines. Their topic? Nothing less than the growing concern, felt by many, about the impact of golfing. It

is now a multi-billion dollar industry.

Before proceeding any further, may I get in first and state that some of my best friends play golf!

What then, did these people have to say about golf? From Japan, there are reports of a significant public reaction to the fact that the average golf course, which takes up to 150 acres, is encroaching, in places, on prime real estate land in a nation which is desperately short of housing. This has the effect of further increasing the price of land. And to belong to a golf club in Japan costs about half a million Yen a year (or was it dollars?). Either way, it is exacerbating a situation, in a country which has just about every amenity except space and is pushing this sport into the elite class. The Japanese conservationist explained how some people are mounting a "golf-free" day as a form of public protest.

In Indonesia, the government and the military have combined—so it is alleged—to control and conduct lucrative golf club businesses. In so doing, they are forcing farmers off good land to provide the needed golf facilities. In the USA, some environmentalists are alarmed about the disturbance to native flora and fauna due to the construction methods and the requirements of some courses. In many instances, profound alterations have been made to the natural landscape.

Even in spacious Australia, it was reported that proposed constructions of golf courses in the rapidly growing Gold Coast region are now being subject to very stringent conditions by most of the relevant government authorities.

Much of this is hard to imagine. But it is just one more example, as David Suzuki reminds us, of human activities, once regarded as normal, harm-

less, and innocent, becoming a social problem when there is a shift in the paradigms of other social and environmental factors. To be specific: in an increasingly crowded world where it is necessary to utilise more and more natural resources in order to maintain acceptable standards of living, it is space as well as potable water, fertile soil and unpolluted air which become in short supply. And the social costs become the greater.

These disturbing conclusions should not really come as a surprise, for we all accept the basic fact that both we and our world are an interrelated part of the web of life. No one is exempt from this God-given order of things.

If we are inclined to say, "You must be joking, Mr Adams," listen again to those well-known words of John Donne, Elizabethan poet, preacher, moralist and a most Christian conscience: "Perchance he for whom the bell tolls may be so ill as that he knows not it tolls for him ... The church is catholic, universal, so are all her actions. All that she does belongs to all. And when she buries a man, that action concerns me ... No man is an island, entire of itself; every man is a piece of the continent, a part of the main; if a clod be washed away by the sea, Europe is the less, as well as if a promontory were, as well as if a manor of thy friends or of thine own were; any man's death diminishes me, because I am involved in mankind. And therefore never send to know for whom the bell tolls. It tolls for thee." ❖

Late Night Live

with Phillip Adams
Radio National
Monday–Thursday
10.10–11.05 pm



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A Church ABC

Salisbury East church is found 15 km north-east of Adelaide in a mixed residential and industrial area of the suburbs. The residential side of the area is growing rapidly and the industries found include the Holden plant and a light aircraft airfield. As might be expected, a large proportion of the population are blue-collar workers and includes a good ages spread.

The church itself is only fairly young, having begun in 1977 and averages something over 50 people in worship. The church represents the age spread of the community fairly well, except in the youth area in which it lacks. Another divergence is that more women than men attend, many having non-attending partners.

The church is planning a letter box drop later this year as previous efforts have shown encouraging results with new attenders even bringing others.

A thrift shop operates from the church complex and is managed by the church women. It brings much-needed income into the church and is also a

useful means of outreach with some who receive the available literature becoming part of the church.

cern is the provision of small "Love Baskets" containing a small gift for anyone who is new, ill, hospitalised, bereaved,

is how to bring people from other church backgrounds into the life and witness of Churches of Christ.

Focus on Salisbury East



An on-going situation is their dealing with the debt incurred when the chapel was built in 1982. This limits their ability to engage a full-time minister, thus Will Philp is only employed for a

The church has also been stimulated and encouraged by the Hungarian Evangelical Church's use of the facilities. The Hungarians meet late Saturday afternoon (having services in Hungarian) and for weeknight meetings also.

The groups' faith stimulates each other and Salisbury's minister, Will Philp, has preached via an interpreter, as he puts it, an interesting experience.

A real strength the church finds it has is its friendliness and caring attitude. They build on this by organising a monthly special social event to which others may be invited. Events such as progressive dinners, trivia quiz nights and an annual fete are run. Another expression of this care and con-

etc, which also includes some text of comfort.

The church faces a number of challenges which it is trying to address. One is the attendance by only one or part of a family. The other family member(s) may attend special events, but are not motivated to a further commitment—this also often limits the giving possible by those who attend. The new residential development nearby provides a great opportunity and challenge for outreach, and this is one of the areas that are looking at being targeted for the forthcoming letter box drop. A challenge also faced by many of our churches

two-day week. But even this has been approached creatively, with monthly cake sale mornings, collection of bottles and cans for recycling and the use of the buildings by other groups. ❖



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Churches of Christ Overseas Missions Committee

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Peter Wine Tang (03) 808 1613

Noarlunga Centre Church of Christ Position Vacant SENIOR MINISTER

Noarlunga Centre Church of Christ is centrally located in the rapidly growing City of Noarlunga, 20 km south of Adelaide in South Australia.

The church, with modern buildings and facilities, has weekly contact with over 800 folk through an active community-centred program. Current membership is 250, with up to 350 at morning worship.

The church is seeking a full-time **Senior Minister**, able to start in early 1995, to provide motivation, challenge, equipping of leadership and focus in outreach.

The qualities of the person the church would like to engage include visionary planning, well-developed team leadership skills, a servant leadership attitude and a people/person approach.

For further information and expressions of interest, contact P.J. Russell, (08) 382 2006. 7 Opal Road, Morphett Vale South Australia 5162.

Knock, Knock! Come In! (Part 2)

Adrian van Leen

Seeking to share the Good News of Jesus Christ with those of other faiths, be they from other world religions or cultic groups, is not easy. For those of a mature Christian faith, it can be a challenging and demanding pursuit in which frustration and deep satisfaction bring their own mixed reward.

Some basic guidelines which can be helpful in witnessing to those in the cults, the occult and extreme Christian fringe groups are now continued from the previous article in the "AC" (4 June 1994).

5. Be friendly and build bridges to relationships of trust. There is no place for just quoting a few Bible verses or for "quickie witnessing" in trying to reach out to others effectively with the Gospel. Witnessing to those of other faiths (as indeed all witnessing) calls for a commitment of time and the risk of getting involved in others' lives.

Become interested in the cult member as a person, not merely as a prospective convert. Be

prepared to befriend that person, even if there is no initial response to the Gospel or to biblical truths.

If the cult member is a close friend or relative, be steadfast in your concern and do not express irritation or exasperation should there be no interest in listening to what you have to say.

A genuine interest in others as persons will take time. Trust needs to develop sufficiently where you and the other person can begin to listen to each other. That will not happen in a hurry.

We have to earn the right to be heard. That right comes from genuine relationships of trust and a willingness to listen.

6. Be sensitive and patient. Don't barge in using the sledge hammer approach. You may know enough information about the cult to prove its teachings false and its practices harmful. You may know enough to win an argument. But hitting a person over the head with all the true facts is not enough.

As Christians, our concern is not with winning arguments, but with winning people to Jesus Christ.

Recognise that discovering that cause to which someone was totally committed and believed to be "truth" turns out to be lies and deception can be deeply painful. Imagine how you would feel in that same situation. Give cult members time to work things through and allow them the room to back out in their own time. If you are insensitive and begin to pressure such persons, you may in fact get them on the defensive and drive them in deeper.

If you are helping someone who is coming out, or has just come out, of a cult or extreme religious group, be patient with them. There will be a lot of unlearning and relearning for them. There is a range of emotions, from guilt and fear to suspicion and uncertainty, for that person to work through.

Even reading the Bible and praying can cause problems. The ex-cult member may be uncertain as to whether the Bible is being understood and interpreted correctly or cultically and, likewise, whether prayers are Christian or cultic.

It is all too easy to grow impatient with such problems of fear, lack of understanding and apparent lack of growth. For those who stay with their friends going through such struggles over several years, the depth of relationship and mutual support can be most enriching and rewarding.

7. Present a positive Christian testimony or witness, focussing on Jesus Christ. Don't try to persuade the other person that your church or denomination is better or superior. Cult members and ex-cult members generally have been caught up in a supposedly "true" church. They are afraid or wary of being caught again.

They are suspicious of human organisations.

What they need is a dynamic and life-changing relationship with Jesus Christ. He won't let them down, rip them off, take away their minds or their freedom of choice.

True followers of Jesus can be found in all major denominations; therefore focussing on just one denomination can weaken effective Christian witness. You won't have the same difficulties if you emphasise a right relationship with Jesus Christ.

8. Avoid using Christianese. Using some form of Christian "spiritual" terminology might sound pious to the uninformed, but it leads to confusion in communication. Drop the religious jargon and communicate in Australian (or whatever other language is appropriate). Define your Christian vocabulary and speak plainly. Don't assume that the other person can automatically understand what you mean, especially if you can't avoid using some traditional Christian terms and expressions. Also, remember that the cults may use the same terms but actually mean something quite different.

Keep the message of Jesus Christ simple. Wherever possible, ask questions to see if the other person has understood what you have been saying. If necessary, explain and clarify things further.

9. Surround the whole situation with prayer. You are waging spiritual warfare and need to keep in touch with "headquarters", especially when in the thick of battle. Trying to win these spiritual battles in one's own strength is dangerous and often disastrous. The power, presence, protection and guidance of the Holy Spirit is needed in order to witness effectively and lift others out of the darkness and confusion of the cults into the light and truth of Jesus Christ.

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gleanings

Pray personally and ask others to pray with you and for you and the persons(s) to whom you are witnessing.

You need prayer in order to be sensitive to the other person and to God's guidance, as well as for protection and encouragement. The person to whom you are witnessing needs prayer so they might be open

to what you have to share and be able to respond to the voice of God speaking through you.

The Lord states that the battle is his, not yours, so keep in touch with him.

10. Leave the result to God. We are all called to be faithful. You cannot convert anyone—only the Holy Spirit can do that. When you have witnessed as

effectively as you can, leave the results to God. He can be trusted to do something with the seed you have sown. You may not see all the results you would like, but God is able to take your witness and bring conviction and change. Others may be raised up to add their contribution and build on what you have done.

Recognise your own limits—do what you can, then let go and let God take over from there. Becoming over-eager or anxious and impatient may undo what God has begun to do through you.

This point is especially important for those trying to witness to family members or relatives. ❖

Comment

The Ten Marble Method

Bob Smith

There are so many methods of evangelism around these days that one might be forgiven for feeling confused. The libraries of graduate schools of theology are filled with 50,000 word DMin theses on evangelistic methods as diverse as John Wimber's "Power Team", who blow up hot water bottles for Jesus, to Bill Bright's "Four Spiritual Laws". However, my favourite is the old "Ten Marble Method".

I learnt it from Herb Miller, Director of the National Evangelistic Association. He got it from the president of an American seminary (principal of a theological college, to us), who was taught it by the head of an insurance company.

It seems that the college president was concerned that so few of his graduates experienced success in winning people to Christ. After years of training, they were fine preachers, good counsellors and competent theologians; but they weren't evangelists. So he shared his problem with a good friend who happened to be the president of an insurance company.

"I used to have the same problem with my agents," he said. "They had their business degrees and were very adept with their computers, but they didn't sell any policies."

"So what did you do?" asked the college president. "I taught

them to do what my area manager, who had never been to college but sold a million dollars of insurance, taught me when I first started out."

"And what was that?"

"Well, he simply told me to put ten marbles in the left pocket of my jacket every morning before leaving for work. Then every time I visited a prospective customer I was to take one marble out of my left pocket and place it in my right pocket. When I had ten marbles in my right pocket I was to go home and write up my reports."

"Is that all?" said the college president.

"That's exactly what I said to him," replied the insurance man. "He told me it was and left me to it."

"And what happened then?"

"Simple; I started visiting people and selling insurance."

The theologian looked at him quizzically and then began to smile.

It's all about getting out amongst people isn't it?"

The insurance man nodded. "The trouble with you churchmen is that you think your sermons and pipe organs are all you need to bring people to Jesus.

You don't like to think of yourselves as having a product to sell, but that's what evangelism is, and no one ever sold anything by staying at home

and writing reports to the shareholders."

Well, I doubt that I could write enough about the Ten Marble Method to fill a DMin thesis, but one thing I do know is that it is what evangelism is all about. There's no great secret, it's just getting out amongst people, befriending them, caring for them and, in whatever way is most natural for us, sharing our faith with them.

So, minister or member, turn the computer off and buy yourself a packet of marbles. ❖

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Junk Mail

Olive M. Watson

The woman stood peering out into the darkness of the lonely night. Phyllis Benton had been a good and faithful wife, and had done nothing to deserve her husband Norman's unfaithfulness. She wished she'd let herself remain in doubt, not tracked him down to prove her fears. At least while there was doubt, and no proof, she didn't feel as bad as she felt now.

The street-lamp shone on to the white letterbox. It appeared to be jammed full with an untidy mass of junk-mail. Perhaps she'd wander out to see if there was anything worth looking at. Switching on the verandah light, she slip-slopped her way out along the concrete path. A heterogeneous collection of bills, notices and one superior looking booklet, greeted her. She ripped them from their holder irritably, ready by the time she reached inside again, to throw them in the fire.

But something stopped her! She felt a sense of curiosity about the small, parchment booklet, pure white, with five large gold letters printed on its front cover, "YLDPF". She'd have to see what they stood for. She opened the booklet to see a large photo of an extremely handsome man, dark eyes looking out on the world, filled with deep sensitivity and caring, "If you're troubled, lonely or need help, contact us, for we care," read the words beneath the photo, followed by a phone number, and the five letters, which were no longer mysterious, for printed in large words the explanation was there, "Your Local District Preachers' Fraternal."

She'd given away church going years previously.

Anyway, it was far too late to ring the number at almost nine o'clock. But, in her desperation, she did and the man with the low, kind voice to match his photo, promised to come to see her at her home

that night! In minutes, he arrived, staying well over one hour, listening and talking, offering advice occasionally, "Do you have a close woman friend?" he asked, "because if you don't, we have a woman counsellor who could help you, I feel very sure."

She told him she did have casual friends, but nobody who could help her at depth, in her situation, "I wouldn't like to tell any of them the grimness of the situation, nor do I wish to burden any of my family, they have troubles of their own."

"The woman I have in mind, is a counsellor, not young, and like you she's brought up a large family, but all her children are now married."

"I'll give her a ring first thing in the morning. She's been in a bad accident and is confined to bed for six weeks. They couldn't get her a bed in hospital, nor could she get a nurse, so she's managing with friends and relatives doing what they can for her. She has a bedside phone, so you can ring her anytime. Don't hesitate to contact her, for I know she can help you."

The minister rang Helen Frazer next morning, explaining the situation in detail. Phyllis Benton rang her that morning too and the counsellor arranged for her to visit her that very afternoon.

There began a friendship of great depth. The rapport was instantaneous and they discovered they had much in common.

Every few days, throughout the six weeks, there were discussions of Phyllis' problems, shared cups of tea.

Often the visitor brought prepared meals to the counsellor, this being tremendously helpful.

Always the sessions ended with prayer.

It was Phyllis who suggested she'd like to go to church and there she met up with friendly

people who were an immediate help to her.

Very soon she felt the need to return to the faith from which she'd become estranged, a warm, wonderful dimension came back into her life.

Sadly, the relationship between her and her husband continued to deteriorate.

He was a superbly handsome man, looking much younger than his near-retirement age.

Quite unexpectedly, something began to happen, this healthy man began to feel ill. He took extended leave and after many medical tests was found to have extensive cancer.

He was hospitalised, routine treatment was commenced, the prognosis however was not at all hopeful.

After a few weeks, he came home, to be tenderly nursed by his wife.

The minister, the counsellor and others visited him.

For six months this man lived on, able to receive relief from the analgesic drugs, remaining alert and brightly interested.

The relationship between him and his wife returned to that of years previous and it was beautiful to see them together.

His family too became close to him, visiting him often.

One late afternoon the counsellor felt a strong impulse that she should visit Norman and, after making a jug of his favourite soup, set out to walk there. On the way she spoke to a neighbour in his garden, a deeply spiritual man, who told her she didn't look well. She explained that she had a strange feeling that she must go to see this patient, but felt quite inadequate, because he was so near death. The man put down his car tools, wiped his hands on a greasy rag, and took the counsellor's hands in his. (It was certainly a strange suburban street scene, but it made all the difference.)

As Helen neared the ill man's house, she felt the tremendous power of her neighbour's prayer, a sense of purpose in her going there. She rang the doorbell and waited. Several minutes later the man appeared, his face alight with a tender smile. She followed him in as he led her to the couch where he'd been sitting. In came Phyllis from the back garden, spoke a welcome, and then sat down on Norman's other side.

They sat in silence for minutes, but there was no strain or awkwardness, just a very beautiful awareness of peace. The counsellor suggested they take hands, as she felt led to pray. "Please do," said Norman softly.

Remembering how the neighbour had prayed that she would be empowered to know just what to say, and that they all would be conscious of the living presence of Christ, as promised to "two or three in his name", she began. "Oh Father, in Jesus name, we thank you for the very beautiful love that flows between us here, and for the greater love, Divine love, which merges with that love, as we come before you in tender, caring concern for Norman now."

She felt the man's hand tighten in her hand, as she continued, "Comfort him, Lord Jesus, as he sets out on his last journey, remove all fear. Let the words from the Shepherd Psalm be very real to him now, "Yea though I walk through the valley of the shadow, Thou art with me, Thy rod and thy staff, they comfort me," Be very real to Norman in his last days, then receive him unto yourself, where there is no more suffering."

Slowly they opened their eyes and withdrew their hands.

The sick man smiled gently, "Thank you so much," he said slowly.

The next morning, Norman died.

Baptisms

•Vern Jackson, Christine Jackson, Michelle Adkins, Ian McMillan, Grace Hoe, Mark Riddell, Vicky Chen, Gata Tsui, Farli, **Glen Waverley, Vic** •Basil Johnston, **Horsham, Vic** •Bill Ott Snr, **Camp Hill, Qld** •Denise Whittaker, **Dandenong, Vic** •Karina Osborne, **Hobart City, Tas** •Eileen Plumb, **Midway Point, Tas** •Marlene Lewis, Julie Moore, Nicki Payne, Dylan Gough, **Kalamunda, WA**

Marriages

•Libby Cleaver and Tom Sloan, **Northam, WA** •Dorothy Haines and Murray Wright, **The Avenue, Surrey Hills, Vic** •Jane Greatbatch and Tim Kroustalis, **Hobart City, Tas** •Wendy McPhelim and Steve Jenkins, Jayne Wilkie and Andrew Kost, **Ringwood, Vic**

Deaths

•Gwen Walker, **Morwell, Vic** •Joan Walker, **The Avenue, Surrey Hills, Vic** •Elsie Wilde, **Horsham, Vic** •Flo Paget, **Scarborough, WA** •Alan Spencer, **Dandenong, Vic** •Marlene Lewis, **Kalamunda, WA** •James (Jim) McLennan, **Launceston, Tas**

Obituaries

Obituaries are limited to 100 words

Chapple, Ida

(9.6.94) Born Ida Eunice Williams in 1915 in Flemington, Vic, the second of 11 children. Excelled in home economics but had to decline a scholarship at RMIT because of commitments to caring for her family. Married Ray Chapple in 1938. They have lived in North Essendon and had been members of the church since 1952. Ida

has served as deacon, been involved with CWF and coordinated our craft group. Interests included flowers and gardens, cooking and crafts. Cared for many different friends and family. Mother of three—Ray, Val and Jeff, grandmother of nine. Ida was a generous person with warmth of Christ in her eyes. Greatly missed by all at North Essendon.

—Mike Esbensen

Lewis, Arthur J.

(17.5.94) Arthur was sensible, dependable, humble, a reliable and wise confidant, always considering others needs. Supported by Joyce—married (1945) at Footscray church where they were both nurtured. Children Yvonne (Keenan), Brian and Annette. Arthur became a first class artist and craftsman with wood and lead lighting. The Bicentennial "Sunshine in Glass Project" tributes him. He also enjoyed boat-making, swimming, sailing, fishing, camping, languages, music, astronomy, photography, painting, reading and Belgrave Heights Conventions. He generated humour, smiled, gave encouragement, told stories, enjoyed life and made the best of resource. A foundation member at Maidstone, he filled many roles including deacon, elder, Sunday School teacher and Superintendent, song-leader and frequent lay-preacher. Arthur made a tremendous contribution to the lives of many, is remembered with affection and missed greatly.

—Andrew McMillan

Munro, Ian Melville

(3.6.94) Ian was born in London, 1916. He made his decision as a teenager during a Hinrichsen Mission at Annerley. At Albion, he was a member of the Flying Squad under C.R. Burdeu. Whilst on war-time naval service, he married Olive Wright. Whilst working for the Government, he pioneered the Full

Gospel Church in Qld and pastored for 20 years at the Windsor church. Retiring, he founded and became Principal of the Full Gospel Bible College. Upon Olive's death, he gave up full-time service, from ill-health. He never accepted money for Christian services. Later married Shirley Basille. Upon the amalgamation of the Kedron and Albion churches, became a foundation member, serving faithfully. His wife Shirley, daughters, Robyn and Gail, sister Nancy and families sadly miss him.

—Nancy Shepherd

Walker, Gwen

(28.5.94) Born to Wally and Sue Lacey at Yallourn, Vic, on 28.5.43, Gwen grew up in the Yallourn area, the third of seven children. Baptised at Morwell church in 1953. A teacher at Poowong, St Albans, Morwell and Kilsyth. She married Mac on the 14.1.67, they lived in Melbourne until 1981, during this time they became the proud parents of three beautiful children: James, Louise and Rachelle. In 1981, the family returned to Gippsland and the Morwell church. Gwen held the position of Sunday School Superintendent for many years as well as being a deacon. Gwen's community spirit saw her involved in many projects such as parents and teachers association. A prime mover in the drive to have chaplains placed in the local schools.

—Alf Thistlethwaite

Wilde, Mrs Elsie

(20.5.94) Elsie Wilde died suddenly. A large congregation attended the funeral service. Born in

1928 to Norm and Selina Eagles of Haven, Mrs Wilde became the mother of 12. Despite her hard life, including the destruction of her home by fire, she maintained many interests; carpet bowls, Haven Mother's Club member for 25 years, Paraplegic, Quadriplegic and Guide Dog Association worker, knitting baby clothes for the premature in hospital, member of the Haven Church of Christ Mission Band. Described as "a gentle, uncompromising lady who loved her family unconditionally," she was widely respected for her courage, hospitality, high Christian principles and friendliness. Sincere Christian sympathy is offered to her large family.

—H.A.L. Clark

Well, Hector

Hector's life was remembered in triumphant thanksgiving at a crowded service at Brisbane North on 7 June. Born in Brisbane in 1918, living as a State Ward until, at age 14, Hec was sent to work on farms near Gatton. Here he met and married Esma Boettcher. In WW II he served in PNG as an army cook. Baptised at Ma Ma Creek in 1934, he was a member at Kedron for 42 years. For over 20 years, he and Es cooked at many church camps. Hec and Es had four children: Desley, Roslyn, Jeffrey and Stephen and 12 grandchildren. At age 59, his life was enriched by finding he had a family of brothers and sisters. He will be remembered for his happy nature and his love of a chat and a joke.

—Madge Bird

YOUTH MINISTRY OPPORTUNITY

Are you looking for a challenging but fulfilling Youth Ministry opportunity?

The Church of Christ, Beverly Hills (NSW), is keen to recommence a youth ministry within its local area and would like to employ a part-time Youth Minister to provide effective leadership in this important work.

The successful applicant will form an integral part of our ministry team and will assist our recently appointed Senior Minister who has been specially brought from the United States to lead the church into spiritual renewal and revival.

Ministry responsibility will include establishing a vital youth work and participation in our evening services. Possession of some musical talent would be desirable, but is not crucial. What is essential is a demonstrated Christian commitment and an ability to conduct effective youth programs.

Ideally, the position would suit someone who lives or is willing to live in or near the Beverly Hills area. Hours of work and salary conditions are negotiable, depending on experience and qualifications. Interested applicants are invited to contact Pastor Terry Carlson on (02) 580 8165 for further details.

Merredin Church of Christ
situated in the eastern wheatbelt in
Western Australia, is seeking a

Part-Time Minister for 1995

A strong commitment to pastoral care and teaching, and encouraging members in pastoral and spiritual gifts is required.

This position will be part-time initially, but will develop as time passes. For more information, phone (090) 41 1003.

Church News

Old

RANGEVILLE, TOOWOOMBA (D. Smith) Doug & Eleanor Smith started part-time ministry 5 June ... Morning tea held after service each Sunday with special on first Sunday of month ... Nancy Rosenberg Superintendent of Junior Church ... Bible study held 2 pm Tuesday ... Bowls Thursday afternoons enjoyed. A means of contact ... Ladies meet third Wednesday monthly. Follow plan arranged in February by executive.

DALBY (A.C. Ochse, S.L. Colyer) Special speakers Jim Bennett (OMS International) & Ed Nash (Cornerstone) ... Sunday School & church picnic held in local park ... Ladies craft day for June meeting at Desley Miller's home ... Youth group held camp-over ... Several of our young people had lead or chorus roles in local high school musical ... Brandon Dowe came fifth in Qld Dirt Titles (karting).

CAMP HILL (Allan Lochhead) Mission statement displayed inside church ... Allan Lochhead inducted 6 February with wife Sandy, BBQ lunch followed ... Sandy Girls' Brigade chaplain ... Combined Boys' & Girls' Brigade parades our "Family & Friends" services with Seeker Service format ... Whole day board retreat very beneficial ... 12-week video series underway, encouraging numbers attending, light tea served afterwards ... Six new members, one baptism.

SA

MT BARKER (Julle & Grant Simpson) May busy month for church ... Joined with other circuit churches in making banner for State Conference which was presented whilst ministers giving presentation on Southern Circuit ... AGM well attended. Extra elder & deacon elected ... Members helping plan & attend circuit camp at Pt Sturt ... Ladies hosted morning tea for Australian Church Women ... 10th anniversary service & luncheon on 29 May. 87 attended.

NAILSWORTH (Daryll Telfer) Elders meet for prayer 8 am Wednesdays, joined by deacons, deaconesses monthly ... C of C Basketball Association annual night service 5 June focussing on Venture for Victory tours. Jim Derrington, former Sturt footballer, speaker ... Soup & Savoury tea 12 June marking start of 6.30 winter services featuring monthly meal ... Day Fellowship coffee morning, musical program & trading table raised \$350 for missions, particularly Living Links.

Tas

HOBART CITY Church looking forward to arrival of Clinton & Trish Wardle & family to take up ministry with us in September ... Several involved in preparations for March for Jesus ... Small group combined celebration appreciated teaching of local Presbyterian minister on Mark's Gospel ... Young people assisted with WEC outreach at Nubeena one weekend ... Afternoon CWF monthly winter luncheons again being held at centre.

MIDWAY POINT (Errol Gilbert) Church celebrated baptism of Eileen Plumb on 5 June in the winter chill of Pittwater. Water cold, fellowship warm! Welcomed into fellowship at luncheon after service ... Church now conducting two Bible studies, one Saturday evening & one Sunday afternoon ... Tom Edge, Tas President, shared with us 12 June ... Some new people now attending regularly ... Members participating in March for Jesus.

LAUNCESTON (C. Spaulding, D. Tobler) State Aborigines clothing contribution displayed 8 June ... Don Barns speaker on 12 June ... 25 of our young people in State camp over long weekend ... March for Jesus publicised at 7 pm service on 12 June ... Missions weekend held 19 June.

WA

NORTHAM (G. Butler) Peter Clayton led challenging studies at family camp ... Kevin & Julie-Anne Evans dedicated baby Mathew ... Girls' Brigade led their evening church parade ... WEC College members brought missionary challenge to the church ... Creation Bus visit very informative ... Mrs Boothman has moved into Bethavon Home.

SCARBOROUGH (Mike Halseby, Nigel Merrick) Chris Roberts chess champion at C of C Youth Games & Sarah & Rebekah McFerran winners in badminton ... Wendy Frazer missionary with CEF visited & Harold Wyatt, director, spoke ... Promotional dinner for Inter-Church Aid hosted as was breakfast for Stirling Christian Council ... Brad & Judy Parker, serving with WEC in Java, home briefly.

FREMANTLE (J. Caporn) Half day of prayer 26 May ... Bible Society representatives guest speakers at morning service & CWF meeting ... Another guest speaker came from Gideons ... Present evening service time 5 pm ... Questions regarding Christian faith being studied at pm services. That on existence of

God included reading of play written by Kaye Caporn ... 300 litres of cooked apples supplied to Life in Focus.

KALAMUNDA (David Shalley, Paul Sanders) Paul Sanders, pastor & coordinator of youth ministries, reappointed for further three years ... "Aussies Afire" seminar with Kerry Medway, a time of challenge & commitment, as we shared together with St Barnabas Anglican ... Sunday evening some 500 from various Hills churches joined in celebration service ... Mid-year mission weekend 27-29 May, "Vision 2000". Guest speakers Glenys & Chas Osborne from WEC.

Vic

NORTH BALWYN (Keith Bowes, Keith Wiggins) New banner "Mission '94" completed by Coffee Pot ladies ... Dorothy Geyer out of action for several weeks following accident ... Creative Easter services appreciated ... Greater variety being introduced into morning worship ... May services well attended ... Stable Association currently providing short-term crisis accommodation for three families—in process of establishing fourth unit. Camberwell council assisting financially.

MORWELL (A. Thistlethwaite) 18 young people & three leaders participated in sailing trip on Gippsland lakes ... Combined services with Baptist church going well, talks on merger with Baptist church progressing ... Irene Cummins welcomed into fellowship ... David Wall welcomed into fellowship.

THE AVENUE, SURREY HILLS (Julle Adam, Frank Langford) Memorable services: Passover meal & devotions in minister's home; "Ugly Cross" Good Friday service with UC; "People's Pulpit"—women speakers led by Betty Kenny; Pentecost—Julie spoke, puppet presentation for children, banner, instrumental & choir music ... Dinners for new members & YP ... Inter-church studies begun ... Church in Japan arranged Hugh Kennedy's return visit after 10

years ... Leisure Learning—language, exercise & painting classes extended.

BAYSWATER (R. Combridge) Combined CWF & Playgroup meeting in May ... Ladies participated in Mother's Day service with Val Hillier as speaker ... Youth group slave sale raised \$165 for the "Bible a Month Club" ... Recent speakers Laurie Watson (Bible Society), Ian & Cynthia Hunt from Horsham ... Daniel Hills elected assistant pastor & Les Dewberry elder.

DANDENONG (Ruth May, David Akesson) Church extended sympathy to Muriel Spencer on death of Alan, an "AC" representative for many years ... Sympathy also extended to Hazel Brooks on death of Keith ... Clarrie Brough receiving treatment & Hazel Nicholas not well ... 29 May, 121 attended wonderful youth service. Alan Baker brought message, our own Baker St boys band played. Denise Whittaker followed her Lord through waters of baptism.

SWAN HILL (L.J. Mayes, G. Sonsie) Around 90 attended annual church family camp at Halls Gap over Queen's Birthday weekend. Studies on "Repentance" prepared by our senior minister, Lindsay Mayes ... Worship leaders & musicians meet together monthly for breakfast & discussion ... Special program to feature Year of the Family planned for 24 July ... Creative arts ministry has been commenced. **RINGWOOD (John Sharpe, Judy Rogers, Darryn Hickling)** Induction of Judy Rogers to ministry team ... Op-Shop thriving ... Meals ministry to community resumed ... Small groups developing well ... Divorce Recovery workshop completed. Ongoing group formed ... "Turn Your Heart Towards Home" video series, Marriage Enrichment weekend with Nivens planned for August ... Planned giving program. Offering increased 15% ... Building committee productive ... Community ministries group established "Rebecca House" for girls. Emergency accommodation continues.

LMCT
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New Mission Centre

UNOH developments

The new mission centre for the Urban Neighbourhoods of Hope (UNOH) at 4a Lightwood Road, Springvale, Vic, was officially opened on 29 May. Representatives from Springvale and Frankston, Vic, churches and the Vic-Tas Department of Mission, Education and Development joined a large multicultural group of the friends of UNOH, financial supporters and team members for the event. Among those present was Rob Isaachson, minister of Christ Church, Dingley, who have generously donated the cost of a 12 months lease on the buildings from their mission offering in a gesture of inter-church cooperation.

Anji Barker introduced the 15 UNOH missionary team members working at the Frankston and Springvale centres under the leadership of Ashley Barker. UNOH acts as a mission agency in developing a range of strategies and initiatives in evangelism, church planting, and social justice.

The Frankston ministers, along with John Carmichael and Val Wilson of Springvale, and Department representatives, form a management committee. At the last meeting, two local representatives of the Mission were added to the committee.

New groups and house churches are in the process of formation under a vigorous church planting emphasis. The first of these churches, among Pacific Island migrants, is expected to be launched later this year. The group will be known as the Westall Church of Christ. Formal links

with the Conference will be established in due course. Plans are also in hand for a similar development at Frankston.

A new initiative is to provide the services of a medical practitioner, Dr Sam Elliot, to counsel African refugees who have been subjected to torture in recent years. Dr Elliot and his wife, Vanessa, are among the increasing number of volunteers committed to the Mission.

Other new initiatives are projects with young women refugees and a small business initiative among young unemployed men to make barbecue tools.

Ashley Barker and team members are also working in literacy development for young people. A discipleship training program is also being developed. Both these projects draw on the best in international mission experience and theory.

The project is directly sponsored by the Vic-Tas Department of Mission, Education and Development.



• Alan Hirsch, Director of Urban Ministry (DMED), Phil Bradley, Anji and Ashley Barker, and Russell Croxford (Frankston)

The Last Word

With time and patience, the mulberry leaf becomes satin.

—Oriental proverb

An elderly person asked some small children how they liked school.
"Closed!" was the reply.

★★★★★

A person walked by a table at the club and noticed three people and a dog playing cards. The dog was playing with extraordinary performance.

"This is a very smart dog," the passer-by commented.

"Not so smart," said one of the players, "Every time he gets a good hand he wags his tail."

★★★★★

Why do elephants wear sunglasses?
With all this publicity, they are afraid to be recognised!

★★★★★

A customer rushed into a hardware shop and said, "Can I have a mouse-trap, please? And will you be quick—I've a bus to catch."
"Sorry," said the assistant, "we don't sell them that big!"

★★★★★

Wanted: Grand piano for old lady with carved legs.

★★★★★

For sale: Nice rocking horse suitable for children with grey spots.

★★★★★

Situation vacant: Nanny required for small babies with good references.

★★★★★

Employer: "We can pay you \$250 a week now and \$300 a week in eight months."
Applicant: "Thank you. I'll drop back in eight months."

★★★★★

Worker: "Boss, I came to see if you could raise my salary."

Boss: "Relax and don't worry. I've managed to raise it each pay day so far, haven't I?"



"Just a simple "Yes" or "No" if you please, sir."



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