

ANNUAL BROTHERHOOD OFFERING

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Dear God,

Thank you for giving me a home in town with my village family. It's sure great to have a home of my own where my school friends and relatives can visit me any time they like. We have such fun together, playing games, getting them afternoon teas and suppers, and talking in bed after lights out. I sure enjoy that walk to and from school each day meeting folk on the way. Sorry I nearly got run over today, I just forgot there's so many cars on the road. That local park God is just the right place for us kids to go after school to play cricket and football and to go on the swings. Remember God how hard I found it to go shopping when we first moved into town. I had to be told all the time, to have clean clothes on to go shopping, what shops to go to and how to handle money, but I've learnt a lot since then haven't I? Sometimes too Lord I meet a relative or friend who gives me pocket money and fills me in about my other relatives and friends, where they are and what they are doing. I'm glad Lord you know how important it is to me to know about my family. I often wonder too Lord whether you get as excited when we talk to you as we do when we can answer the phone and have a chat. Anyway God I had better go now and help with all those dishes.

From your bestest friend.

XX



**ABORIGINAL EMERGENCY
CHRISTIAN OPPORTUNITY**

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ON MY MIND "THREE MONTHS NOTICE"

— Allan Male

Allan Male is the Honorary Executive Director of the Queensland Department of Youth and Christian Education. Probably he is best known for his Shaftesbury work with "delinquent" youth. He is above all a practical person and raises here a practical matter for consideration.

I get very disturbed when I read in 1979, that Mr So and So will be taking up the ministry at such and such in 1981.

My concern is threefold:

1. For the church he is leaving. Now that it's "official" it must be very difficult for the church to maintain any sort of momentum of programming. The excitement of service for the church is diminished knowing that the "next fellow" may not be interested in particular aspects of the church's witness.

2. The church to which he is going must be anxious for the new man to come to them and therefore they are "holding" fire waiting for his arrival.

3. The man himself is now torn between loyalties. He wants to keep going where he is but he has to think of where he is going.

All of this builds to a great deal of psychological trauma, indecision and uncertainty within two congregations.

I feel that three months notice is long enough. What makes the ministry so different? Other vocations work on one week's notice! Is it that our administration is not up to the standard of the world?

Mr Editor, your readers will be saying, but the Church doesn't revolve around the Minister, it's a congregation that makes a fellowship.

True, but I'm convinced the more I see of life, that the success of any organisation is determined by the leadership it possesses.

Longer ministries and shorter notices of intentions to move will keep us all on our toes.

A.C.T. CHURCHES ASSIST IN REFUGEE RESETTLEMENT

Huyhn Van Thiet, his wife, and two small sons have started a new life. A few months ago, they lived at the refugee camp on the Island of Bidong, just off the Malaysian coast, having escaped by boat from Vietnam. Now, with the assistance of the A.C.T. churches, they are settling down to the task of living in Australia.

It all began when several small groups meeting for prayer and Bible study simultaneously caught the vision of doing something practical to help South East Asian refugees. Enquiries at the Department of Immigration and the Indo-Chinese Refugee Association revealed that one practical way to become involved was to join the Community Refugee Resettlement Scheme. Participants in the scheme are required to host and support the family allocated to them from the time of their arrival in Australia to when they are sufficiently self-supporting. This means finding accommodation, arranging Social Security benefits, assisting in finding employment, enrolling in English classes, and generally helping the family adjust to living in a new society.



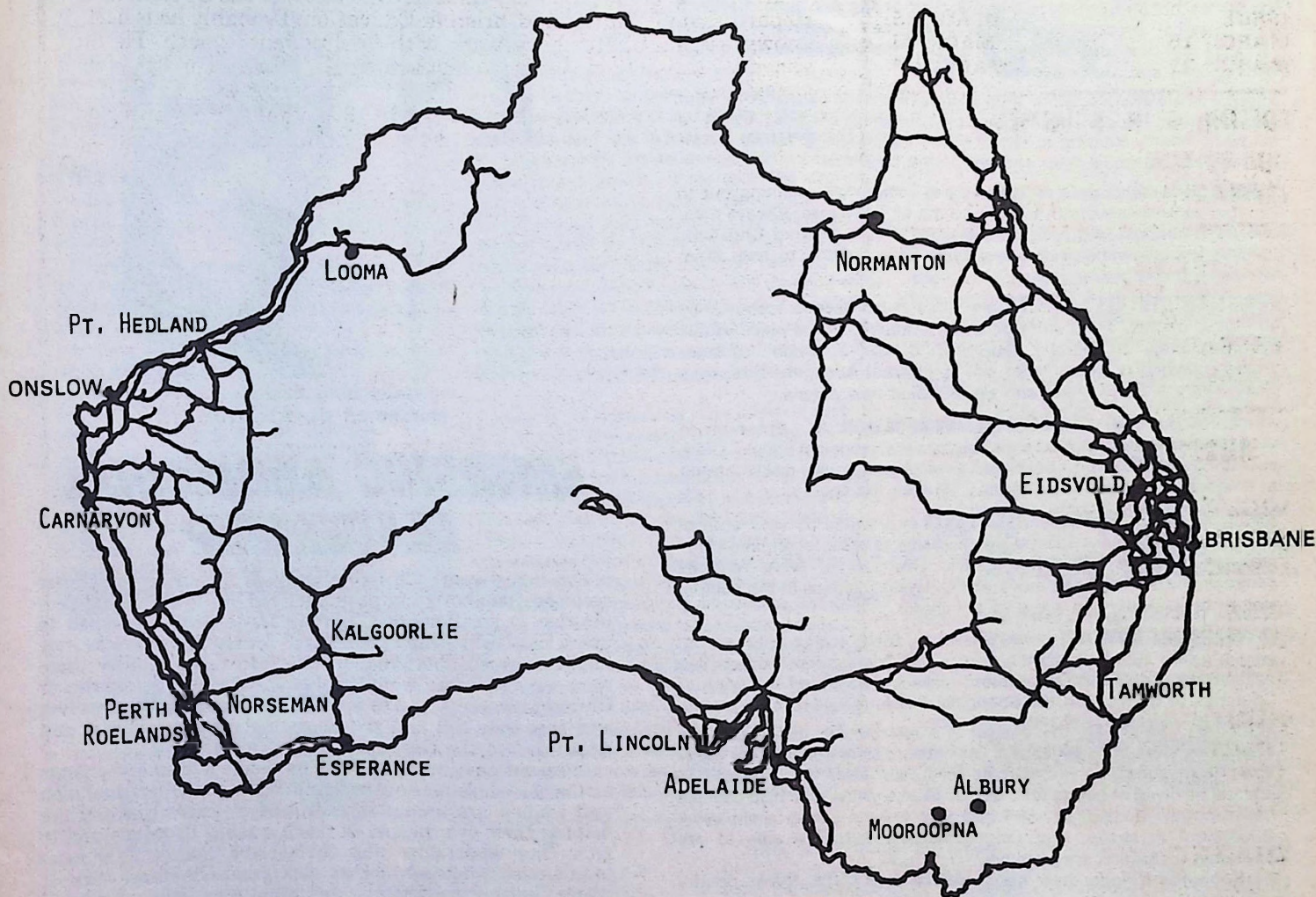
The churches of the A.C.T. Conference quickly caught the vision, arranged the necessary finance, appointed a host group, and awaited the arrival of Huyhn Van Thiet and his family.

Since their arrival on December 21, 1979, the Huyhn family has settled in very quickly. English is improving rapidly and prospects of employment are good. Those who have been involved directly with the family have been rewarded with their warm and appreciative friendship. Indeed, the Huyhn family have declared their willingness to join with us in assisting other refugee families in the same way.

— Dennis Ryle

CHURCHES OF CHRIST

CENTRES OF ABORIGINAL CONTACT



Aborigines Offering March 16th.

HELPING PEOPLE FROM DEPENDENCE TO DIGNITY

**TAX
DEDUCTIONS**

YOUR DONATION IS TAX DEDUCTABLE

1. It is approved by the Taxation Department.
2. It is a means of reducing your tax payment.
3. It is making your money work for God.
4. It is urgently needed by the Aborigines Board to maintain our Brotherhood's existing involvement.
5. It will help advance the cause of Christ to the aboriginal people.

A SUCCESS STORY

The work of Churches of Christ amongst the aboriginal people which has been operating for around 38 years has always been a demanding and often frustrating experience — but with it all there has been success.

CARE FOR KIDS is a well known song around Australia today. Your missionaries have been caring for desperately needy aboriginal children for 38 years. This is a demanding work particularly when epidemics hit and numbers are bedridden at the one time. Children with medical problems and malnutrition cases require love and patience and time. Jesus loved the little children and in His name your missionaries still minister today.

FAMILY LIAISON is another area of involvement engaged in by your missionaries. People helping people. Building bridges. Being a sounding board. Helping in family budgeting, housing, family planning, welfare, material help and witnessing for Christ.

OUTREACH is conducted by trained and senior staff reaching out to isolated communities with the good news of God's love. Always there will be meetings sing-a-longs, testimony times. Isolated Christians longing for fellowship and some basic Bible training to help them witness where they are.

CHRISTIAN CENTRES in towns are still a much-needed resource by aboriginal people. The Centre becomes a drop-in place, a place to talk over problems, or share a happiness, to have a 'cuppa'; to learn English; sewing or some other skill in an Adult Aboriginal Education class; share a Bible study and prayer. Meet new people.

ABORIGINAL AGED PERSONS' ACCOMMODATION. At Carnarvon in W.A. in particular has been a real boon to the aboriginal people. Older aboriginal people like to be in their own area and really dislike having to move away to "strange country" in their old age.

ABORIGINAL COMMUNITY ASSISTANCE is provided by your staff of workers as they make themselves available to assist aboriginal communities become self-determinative. This sort of work requires patience and an ability to move at the developing pace of the people. Not to be a leader but more of an adviser.

GOVERNMENT CONTACT on a Federal and State level is still a part of your Mission superintendent's daily round. The relationship between your workers and the Government officers is good and the work of Churches of Christ with the aboriginal people is held in high regard.

ECONOMY. Balancing the budget is a real problem today and the aborigines work is no exception. Government aid is non-existent today apart from subsidies involved in child care which are available to anyone involved in caring for children. In an endeavour to help balance the monthly budget of \$84,000 spent in our Aborigines work throughout Australia, our various centres which are able to be operating a farming programme.

At **Roelands Village** there are grapefruit, beef cattle, sheep, poultry and cows.

At **Carnarvon** there are the pigs and poultry and garden.

At **Norseman** there is a poultry section with an Egg Board Licence from the W.A. Egg Board, pigs and vegetable garden.

ADULT AND TEENAGE ABORIGINAL TRAINING is a most successful part of our Church's work amongst the Aborigines. Training schemes are operating at **Carnarvon** (brick making and carpentry), **Esperance W.A.** Panel Beating and Spray Painting and mechanics training workshop for young men and at **Roelands** where a diverse farm training scheme is operating.

ABORIGINAL CHRISTIAN WITNESS goes along with all that happens in the contact with aboriginal children, teenagers and adults. The Federal Aborigines Board supports aboriginal pastors at **Mooroopna Vic., Albury N.S.W.,** and **Adelaide S.A.** as they preach and teach of Jesus and His love for people. The Board also assists in the support of the pastor of the **Noongar Aboriginal Church Perth W.A.** Our staff is engaged in club activities, Endeavour type meetings, prayer and Bible studies, Sunday Services and Sunday schools. Altogether a busy programme of Christian service with the aboriginal people.

BIBLE COLLEGE. Two of our aboriginal Christians have been working on the staff of the **A.E.F. Bimbadeen Bible College, Cootamundra N.S.W.** Mr and Mrs Frank Johnson and Miss Molly Damer are supported by the Federal Aborigines Board as they live with and take studies and lectures with the aboriginal young people in Bible College.

MEDICAL RECORDS, UNEMPLOYMENT, LAND RIGHTS, WHITE CIVILISATION PRESSURES are all part and parcel of a continuing, growing, developing, involvement.



Clothing Store
Norseman Centre, W.A.

EMERGING ABORIGINAL LEADERSHIP

For many years Christian workers labouring for Christ amongst the aboriginal people longed to see aboriginal people rise to positions of Christian leadership. It seemed to many like "whistling in the dark" for try and strive as they might to push aboriginal people into responsibility there were very few who would respond. So the missionaries or Christian workers had to provide the leadership themselves and this they did and the aboriginal people followed and responded to the Gospel.

In recent days however there has come a dramatic change across the whole face of aboriginal welfare as aboriginal men and women are assuming positions of leadership and are helping their own people to reach quality decisions and to grow into leadership roles themselves. And this is most pronounced when we look at aboriginal Christian work. It seems that quite suddenly aboriginal men and women and young people are taking to leadership wherever we look. Aboriginal pastors and their wives are providing solid and positive Christian leadership in aboriginal churches and fellowships throughout the nation. People like **Mr and Mrs Cecil Grant in Albury, NSW** and **Mr and Mrs Frank Johnson, Bimbadeen Bible College, NSW.** **Mr and Mrs Bob Brown** and **Mr and Mrs Ben Mason in Adelaide.** **Mr and Mrs Sonny Graham** continue to oversee the Christian witness in the **Goldfields of W.A.** **Miss Maureen Rule** at **Norseman,** **Mr and Mrs Mark McKenzie** at **Port Lincoln S.A.** **Mr Joe Lannigan** at **Fitzroy Crossing W.A.,** **Mr and Mrs Jim Bieundurry** at **Derby WA** and **Mr and Mrs Max Wright** at **Mooroopna, Vic.** are just a few of the large number of aboriginal Christians in leadership position ministering the word of life to their own people. A change from the old days — yes and a good one for aboriginal people are responding in large numbers to the Gospel of Christ presented by aboriginal pastors and aboriginal Christian workers.

(Cont. on Page 5)

**ABORIGINES ANNUAL OFFERING
PLEASE GIVE ON MARCH 16**

ABORIGINAL FAMILY INVOLVEMENT

What are we doing to help reunite aboriginal families who have been separated? Is our child care work (as good as it may be) keeping children from parents and relatives? These and questions like them have been asked by concerned Christian people throughout Australia and deserve some thought and consideration. It is true of course that any child care is but a substitute to that which the child's parents can provide and because the Federal Aborigines Board of the Churches of Christ recognises this it has for some years worked with the families as a whole.

Today we see our role in Aboriginal Child Care covering a very wide field which includes the whole family and several trained and capable staff are engaged in this complex area of keeping families together. Their work is firstly:

PREVENTATIVE

1. Identifying with the family in the problem be it financial, gambling, drink, quarrels, separation or whatever.
2. Trying to help the parents and the children talk out the problem or problems, which are causing the family breakdown resulting in children of the family being placed in care.
3. Helping the parents to not only identify the problem causing the rift but how best to meet it.
4. By being a third party which helps keep a balance in discussion and often allows parents to talk rationally to one another and to listen to what the other says.
5. By helping the family get to the place of taking positive steps to stay together.

As can be realised this sort of work requires patience and a great amount of time and more often than not, continuity in visits. It does however work and there are many aboriginal families who have overcome their problem without having to place the children in care as a result of this sort of identification and help by your missionary. It is

worth saying here that this sort of family breakdown does not apply to aboriginal people solely but is unfortunately rampant right throughout society. Sometimes however, the family situation has deteriorated to the extent that the family has already broken up and your Mission superintendent is approached by the Community Welfare Dept., or Children's Services Dept., and asked to take a child or a number of children. The superintendent in most cases would accept the child if a bed was available. Here begins a work which can be called **CONSULTATIVE** where the superintendent or another Mission worker contacts the family and endeavours to build bridges of friendship in order to help them overcome their problem. This sort of work is very demanding as your Mission worker has to try and build bridges three ways. Firstly, between himself and the parent, secondly between the child and the parents, and thirdly between himself and the child. This often takes quite a while before the place is reached where the child can be returned home completely. The parents are encouraged to visit the child in care at every possible time and wherever possible the child goes home for holiday periods in order to keep his identity with the family and to help the family see how they would cope if the child was home full time. Quite a number of children have been discharged to their parents as a result of this constructive liaison work by your staff on the Mission field.

Following the child's return to the family the role of the Mission worker changes again to one of "after-care". This is probably an unfortunate name for this sort of work as it implies that the family is dependent on further help. "After care" is however used extensively in residential child care discussion. A better term may be "family friendship" or "friend of the family," which implies that here is someone the family can turn to if a need does arise. Whatever term is used however this sort of "family follow-up" "friend of the family" role is taken up by the trained missionary. This too is often very demanding and sometimes develops into a real family counselling situation including the whole family particularly if teenage children are involved. And in all this the liaison worker has to be careful that he allows the family to think for itself, to even make its own mistakes and to assist as needed. Not to make the family dependent on him but to help the family to be self-determinative and self-dependent. As can be realised from the above Child care is vastly more than just caring for children in need.



Aboriginal family contact outback Queensland

For some time the W.A. Dept. for Community Welfare and the Committee on Residential Child Care in W.A. have recognised the pioneering leadership of the Churches of Christ Federal Aborigines Board workers in the field of family liaison in its preventative, consultative and after care work and the W.A. Government is providing a subsidy for two of our workers engaged in this field. At the 1979 Child Care Seminar held in Perth W.A. the Federal Board Secretary was asked to prepare and deliver a paper on the need for family involvement. This afterwards became a discussion paper at a further Child Care Conference held in Sydney. It is good to be able to share a little of the work done by your missionaries amongst the aboriginal people and in all this family contact the missionary is a witness to the saving Power of the Lord Jesus Christ who is able to give a fresh start to people who are willing to let Him.

Faith in Christ provides forgiveness for the guilty conscience.

Faith in Christ means praise as one learns to trust Him. Faith in Christ gives strength to meet the needs of the day.

Faith in Christ brings deliverance from fear and oppression.

Faith in Christ brings security to people lost and insecure. Faith in Christ means identity to people seeking identity. Faith in Christ is Power through His Individual Presence. This is why in Christ we are "Knit Together" in love.

EMERGING ABORIGINAL LEADERSHIP

(From Page 4)

What has caused such a rapid emergence of capable aboriginal Christian leadership? One aboriginal leader put it this way. He said that for many years aboriginal people were made to feel inferior to their white counterparts. Most times according to him it was just an unconscious white superiority attitude coming across but on other occasions aboriginal people were made to feel dependent and subservient and inferior to the white man. Statements like "well of course, aboriginal culture is primitive and animistic, while white culture is basically Christian" brought a sense of inferiority and loss of identity and confusion too, particularly when the aboriginal with discerning eyes saw his materialistic white brother who did not share his belongings as the aboriginal. This sort of attitude deliberate or unconscious tended to put down instead of uplift. Aboriginal Christian leadership is developing because there is coming a great sense by Christians of equality although we still have a way to go in recognising the aboriginal brother as an equal in God's right.

In recent months one of our larger city churches had the opportunity of hearing an extremely capable and qualified aboriginal pastor in their pulpit. Their question was "Do you think that an aboriginal pastor will be able to hold the attention of the people and provide some deeper teaching from God's Word?" As Christians we still have a way to go in realising on the potential of some of our aboriginal Christian pastors. Their faith and direct expository messages may challenge many to examine their own relationship to Christ.

Aboriginal Christian leadership is growing as Christian people open their minds and hearts to aboriginal people — not in a condescending, paternalistic way but in a Christlike spirit of equality. Many Christian people are praying for a revival in our churches and in our land. The new spirit of positive Bible based aboriginal leadership that is sweeping across Australia could well be the beginning of a renewal of Power that will result in a quickening of the Spirit of God in revival.

Your workers engaged in full time service for Christ amongst the aboriginal people number 143. Many of these are engaged in caring for aboriginal children and at the same time sowing the seed of the Gospel in future aboriginal leaders. 26 of our workers are aboriginal people; in child care; in churches; in outreach; in administration. All these people sense the excitement of the times in which we live. They are aware of a fresh movement of God's Word upon the aboriginal people and they are looking at the fields and seeing the beginning of a harvest. These, your workers call to you today to catch the vision of **aboriginal Christian leadership of the oneness that there should be amongst black and white and to pray for the continued growing irresistible movement of God's Spirit in revival power across the land reaching aboriginal people, white people, with the Gospel of salvation that comes through faith in Christ.**

Please pray today for aboriginal Christians and aboriginal pastors and for your workers on the field who are together working and looking to the Lord for a harvest.

Paul says "We are knit together — In Christ" Here is real equality and recognition.

SPIRITUAL GROWTH

Churches of Christ in its work amongst the aboriginal people has always had a concern for the physical, emotional and spiritual needs of the people. In 1941 at Federal Conference the Churches of Christ, out of a Christian concern for the definitely needy aboriginal people of Australia took steps to channel that concern into action and so the Churches of Christ Federal Aborigines Mission Board came into being. Some of the objects of the Constitution of the Board laid down in those early days were —

a. The evangelisation and social betterment of Australian Aborigines (which term includes half-castes and any Native coloured people).

b. As an aid thereto the establishment of Mission Centres especially for the care, maintenance, education and industrial training of Aboriginal Native children or any Native coloured children with a view to establishing them as ordinary members in Christian society.

c. The care, maintenance, instruction and welfare of indigent and other Native coloured peoples providing wherever possible for their spiritual enlightenment.

A desperate apparent need in those early days was the physical salvation of large numbers of aboriginal children and as a Brotherhood, Churches of Christ helped meet this need. Many children owe their lives to the loving care and continual attention of our early Mission workers. Many children were in dire physical straits suffering from malnutrition and ear, nose and throat infections and other complaints all of which required medical attention and constant family care. All this work had to be done by a few workers, living in very poor conditions, in very isolated places with poor roads on which to travel and with primitive methods of communication. Coupled to this was the ever present heat and flies and general public apathy. It must have felt like a "lost cause" and yet in faith they battled on and many aboriginal children were saved from death by their devotion. As a Brotherhood we owe these early pioneers a lot and sometimes it does us good to reflect on what things were like back there in the "good old days" — so called.

Even in those days though, aboriginal parents saw the need to have their children educated, and many children came into our care as a result. Pastor Sonny Graham and Miss Maureen Rule were two such children. Both of these came to know Christ as Saviour and Lord and have been engaged in fulltime service amongst their own people for many years. Mr Graham left Norseman Mission to go to the College of the Bible at Glen Iris where he spent four years before finally graduating.



Sandy and Dulcie Donalson. Sandy an ex-Norseman boy graduated from Bible College in December 1979.

Miss Rule also did some years of Bible College Training at the A.I.M. Aboriginal College at Singleton NSW. Another one was Miss Dawn Noble now Mrs D. Gilchrist who was in our care at Carnarvon some years ago. After leaving Carnarvon Dawn took up nursing as a career and became a highly qualified and most sought after nursing sister. Time and space to not allow us to list of the many others who have gone on to become not only an example and a help to their own people but have a strong and virile faith in the Lord Jesus Christ. Other children who have been in our care are now leaders in their communities, aboriginal pastors or wives of pastors, on the N.A.C. (National Aboriginal Congress) or the C.A.D. (Council for Aboriginal Development) representing their people at Federal and State Government levels.

And amongst a younger aboriginal generation the trend continues. Three young people from the recently begun

people working on the various Mission stations and Christian Centres and twenty six of these are engaged in our work team amongst the aboriginal people.

The early missionaries under great difficulty endeavoured to present Christ to those in their care and one day the full result of such dedicated service will be known. Our workers today do not have the problems of poor roads, bad communications as in earlier days, but still there is the deep desire to present Christ and to live Christ in order that the young people in their care and the aboriginal community will come to know him as their God. And the Lord is continuing to bless as many of our older young people are professing faith in Christ and others are seeking His leading in their lives.

Your missionaries have been faithful right through until now — As Christians we need to —

1. Make it our business to be informed of the exciting things that are happening in our Aborigines Mission work.

2. To pray to God for our workers — health, strength, and ability to meet crisis situations.

3. To praise God for the faithfulness of our Aborigines missionaries over so many years.

4. To pray for the children in their care and for the parents and relatives of these children that they may find Christ for themselves.

And for ourselves —

1. To become concerned enough to give to the work of the Gospel amongst the aboriginal people.

2. To seek God's direction in our own lives in relation to service for Him at one of our Aborigine Mission centres.

Paul in writing to the Christians at Colosse speaks of "being knit together in the love of Christ." Such a "knitting together" requires "Unity", "togetherness", "caring", "sharing", "concern", "commitment." Your sacrificial giving to the ABORIGINES ANNUAL OFFERING will be a positive way of putting your concern in action.



Caption: Pastor Ron Williams, Principal Gnowangerup Bible Training Institute, WA, one of many pastors.

work in Tamworth NSW are Bible students at the Bimbadeen Bible College at Cootamundra NSW run by the Aboriginal Evangelical Fellowship. Other young people who have been in our care are doing Bible Training at the Gnowangerup Bible Training Institute WA run by the U.A.M. with an aboriginal principal, Ron Williams. Still other young people who we have cared for are doing apprenticeships or are engaged in pre-apprenticeship training. Others too have become missionaries to their own

ABORIGINES ANNUAL OFFERING
PLEASE GIVE ON MARCH 16th

ABORIGINES ANNUAL OFFERING
HELP MEET THE EMERGENCY — MARCH 16

KINGAROY COMBINED CHURCHES CRUSADE

The town of Kingaroy in South East Queensland is famous for its three P's. It's Peanuts, it's state Premier, and the Tarong Power House being built nearby. But lately it's also been a place where Christians have turned more and more to prayer.

As the Churches have been seeking the Lord for a spiritual revival in the South Burnett district they have been led together for the purpose of conducting a Townwide evangelistic Crusade. Called the "Sonseeker Kingaroy Combined Churches Crusade" it is to take place in March, 7-16. Six Churches have joined together to present this program and will be assisted by a team from **Ambassadors For Christ**. This will consist of **Alan Bartlem**, Evangelist and AFC Director, **Col Westwood**, Field Director; **Rob Holt**, songleader; **Colleen Campbell**, Soloist; **Judy Evans**, Children's Worker; **Dr. John Osgood**, Bible Teacher; and **Steve Clark**, Youth Worker. Also joining them for this venture is **Chris Foley**, billed as Australia's top contemporary gospel singer/songwriter from Sydney.

The Crusade will include ministry in the local schools, gospel rallies each night in the Town Hall; Children's Adventure Time running concurrently, a Men's Dinner; Ladies Coffee Morning; Lunch Hour Bible Studies and a Drop In Centre for Young People.

● S.A. Bushfires

ADELAIDE HILLS AND LONGWOOD CAMPSITE

Setting out from the Conference Office in Adelaide's 42° temperature, **Gerald Rose** (D.C.E. Director) and **Monty Le Cornu** responded quickly to the news of the bushfires. They were joined soon after by **Neil Hayford** although road blocks had closed off entry to the area. Other D.C.E. members were able to join them about 10.00 p.m.

There would be no buildings on the Longwood site without their tireless firefighting into the next day. The fire burned to within five feet of the K.D. Horne timber building opened two years ago and within 5 metres of the Chapel as well as a row of pine trees behind the cook's quarters. The **Ross Attwell** building is to open at the Conference Picnic on Anzac Day.

That will now be a day of thanksgiving. Possibilities of rebuilding by sub-contract labour the main Longwood Hall are currently being discussed by the D.C.E. and Building Extension Department.

There have been losses in stock and outer buildings of a few members at **Stirling** and **Aldgate Valley** churches but no loss of homes. The greatest cause for thanksgiving is that there was no loss of human life.

HAPPENING '80

Over 3000 young people are expected to attend the eighth Annual Happening at Belgrave Heights from March 14-16.

Special guests will be the world travelled **Pink Family** from New Zealand. The Pink Family are well known for their TV appearances and are in much demand for gospel concerts and youth rallies. Another special guest will be **Beeb Birtles** of the "Little River Band" who will be giving his testimony.

The main speaker will be **Jimmy Johnson** from USA. Jimmy Johnson spoke at Happening '78. He is regarded as one of America's leading youth speakers with his humorous yet dynamic approach. **Wilbur Wright** will also be a speaker. He is National Director of Youth for Christ and is well known throughout the world.

Application forms for camps and further details available from Youth for Christ, 433 Camberwell Road, Camberwell, Vic. 3124 (phone 29 3696).

KAMPUCHEAN CHRISTIANS

Pastor **San Hay Seng**, Kampuchean pastor broadcasting the Gospel to Kampuchea over the Far East Broadcasting station, has recently heard from a group of Kampuchean Christians in a refugee camp in Thailand. Since the fall of Kampuchea to communism, few Christians have been heard from. The writer of this letter states that he is part of a group of over 100 Christians in that camp and that he knows of other groups in two other camps.

STUDENT RETURNS FROM KAMPUCHEAN WORK

Australian voluntary medical workers in refugee camps in Thailand are popular and well-respected by both the refugees and local relief authorities.

This was the comment of Australian nurse, **Mrs. Susan Wilson**, on her return to Melbourne after a period of duty at the **Khao-I-Dang** refugee camp on the border of Thailand and Kampuchea.

Mrs. Wilson, a student at the **College of the Bible**, joined the **World Vision** medical team which went to Thailand last November.

The "ward" in which she worked comprised a bamboo frame covered with plastic sheeting. At first the floor was plain earth but later it was covered with gravel.

Refugees arrived by the thousand each day, most of them suffering from malaria, tuberculosis, meningitis, pneumonia or hookworm. In addition, all showed signs of malnutrition and exhaustion.

Having served their term in Thailand, most of the members of the **World Vision** medical team have now returned to Australia and have been replaced by a new team of volunteers. Several members of the original team, however, offered to remain in Thailand for a second term of duty.

SO

COWANDILLA (R. W. Saunders). Farewell lunch held by church to say goodbye to **Mrs Trowbridge** and **Miss Lillian Trowbridge**. They had been members of the church for more than 50 years. **Lil** had been church organist for over 30 years and **S. S.** secretary for 14 years . . . While minister on holidays **elders Ken Dawson** and **Ron McLean** conducted services. **Chris** and **Pam McKenzie** from **Bentleigh, Vic.**, participated one morning . . . 14 sharing in combined pre-Lenten studies in district.

WO

MAYLANDS (Phil Wyllie) **Phil Wyllie** inducted by **Len Jones** (immediate past pres. of conf.) . . . Repairs and improvements made to manse . . . Church grateful to the work of ministry done by **Keith Robinson** and for his continuing to work with us . . . Undershepherd plan being extended.

VIC

PRESTON, EAST PRESTON (**J. Manallack, P. Wells**). Welcome extended to **Peter, Jenny** and **Emma Wells** as **Peter** begins as assistant minister . . . **Kathy Gilmour** is youth leader . . . **Open Door** operates four days each week . . . Play group now on Monday and Thursday . . . **Y.P.** enjoyed camp reunion at **Wattle Park church** . . . Churches of area meeting together to study "Your Kingdom Come" **NORTH ESSENDON** (**R. Schaefer**). 9.30 a.m. informal worship service commenced which includes worship, music and children's participation . . . **Glad Mason** celebrated 80th birthday . . . **Mrs. Sprake** and others on sick list . . . **Hannes Schaefer** and **Elders D. Ploog** and **J. Pemberton** acting ministry team until **Robyn's** return . . . **C. Ambrose** taking 11 a.m. and 7 p.m. services.

WARRAGUL (**Ben Crowden, Colin Murdoch**). **Colin Murdoch** returned from two weeks with **Darwin church** . . . **Mr Crowden** began ministry on Feb. 3 . . . **Witness Workshops** conducted three out of four Sunday evenings . . . Youth work format changed. Youth 1 for 12-14 year olds, **Young Adults** 15 years plus. Both groups meeting fortnightly . . . Musical group being formed . . . Film "Gift of Love", screened.

ORMOND (**G. O. Stibbe**) **B.S.** commenced . . . Catering Committee and anonymous donation of \$100 each for self care unit fund . . . **Mrs Stibbe** spoke at **C.W.F.** and **Glen Stibbe** spoke at **C.W.E.F.** . . . Working bee held at **Mill Valley Ranch** . . . 9.30 a.m. family service recommenced . . . Elders and minister planned goals for future . . . **Mrs Pauline Thomson** new **B.S.** Sec.

OPEN FORUM

Letters do not necessarily reflect the views of the management or editorial panel. Correspondents are requested to say only what is true, kind, necessary and Christian, and to say it in no more than 150 words.

For many months "Open Forum" and many articles and news items in the "A.C." have given opportunity for people of diverse views to express themselves concerning the "charismatic movement." "The Australian Christian" has now expressed itself through "Page Thirteen". We propose to keep the matter open in "Open Forum" for the next two issues (March 29 and April 19) publishing from letters already to hand and from others that we may yet receive as fair a cross section of view points as we can. After that the matter will be closed.

DOES GOD HAVE FAVORITES?

To the Editor,

On Wednesday of this week I visited a lovely Christian lady who has been a Christian practically all her life. For more than twenty years I have known her, all of which time she has suffered from multiple sclerosis, and for many of those years she has been on a

wheel chair. She told me that two young men had come to her home one Sunday night, through the influence of a friend she had, had talked with her, read the scriptures to her and asked if they could lay their hands on her and heal her. She consented and they proceeded to do so, calling on God to heal. To use her words to me . . . 'nothing happened.' It was suggested she did not have faith.

Arriving home, I opened the Australian Christian which had just arrived in the mail and read three letters in the Open Forum reporting incidents of healing (arthritis, shoulder adhesions, deformed hands) and my mind went immediately to the lady I had just left. The questions which sprang into my mind was . . . 'Has God his favorites?' I don't want a flood of scripture versus, marvellous experiences etc. sent to me. I've had these before. Just an answer to this simple question . . . 'Has God his favorites?' When Jesus healed he didn't have favorites.

— I. J. Chivell.

HAVING LABOURED ALL DAY

— we received but a penny. As a long standing subscriber to the "A.C." I understand my brother Lloyd Lovell's chagrin at paying \$7.50 and noting those who are working from the eleventh hour to receive the issue for \$5.00.

Since, however, I am not merely a subscriber but also a member of the Australian Christian Board I rejoice in any means by which new readers are attracted to the "A.C." knowing that new subscriptions are the life blood of this journal.

We have passed through those years of the precarious life of the "Christian" to a reasonably stable financial situation with the only threatening insecurity the loss of subscriptions. Anything that preserves the "Christian" for the Australian Brotherhood will gain my support. I know Lloyd Lovell quite well and can imagine the tongue-in-cheek spirit in which he wrote.

Perhaps we could change the biblical reference to those who toiled at various hours for the same sum to the words of Jesus "that He came not to call the righteous but sinners to repentance." I trust that subscribers will find their ego sufficiently boosted until they arrive at the 51st year free subscription.

Ed Roffey, (Adelaide, S.A.)

OUR FIRST 51st YEAR FREE SUBSCRIPTION

Our attention has been drawn to Roy Raymond who has been subscribing — not for 50 years — but for 72 years. We are giving him a free subscription for "the 51st year". In fact we are giving him a free subscription for life. He is 90 years of age and we pray that he may be able to enjoy the "A.C." for many years. Roy has read every copy through since 1908, even the articles he wrote himself. He still preaches and presides.

When Roy Raymond commenced subscribing to the "A.C." it was a penny a copy. The annual subscription of four shillings a year was 5% of the average weekly wage. At present, at \$7.50 per year it is 3% of the average weekly wage.

N.S.W. MINISTRY CHANGES

Graeme Somsie, following a fine work at Madang, Papua New Guinea, goes to Orange.

Don Herbert relinquishes his work at Mt Druitt to serve at Maryborough, Qld.

Bob Whan has concluded his ministry in Papua New Guinea to take up the work at Epping.

Graham Warne, B.D., after a period at Banmatmat Bible College, New Hebrides, will serve with M. Pieper in the church at Taree.

Roy Dixon, who has served for eight years in a migrant ministry with the Church For All Nations, Enmore, will shortly join A. G. Leane in the expanding work at Nambour, Qld.

George Elliott, M.A., while on furlough from the Wycliffe Bible Translators field in Papua New Guinea, has been serving as a lecturer in the Summer Institute of Linguistics school at the University of New South Wales since the beginning of December.

2CH GOOD MUSIC CONCERT

2CH has announced its 19th Opera House Concert. It will be held on Friday, March 15 at two sessions 5.15 p.m. and 8.30 p.m.

The station commenced the Opera House concerts in 1972 as a public platform for its Good Music policies, and has continued at the rate of three concerts per year since.

Bob "Beetles" Young will conduct the 30-piece Good Music Orchestra; and extra emphasis this year will be on the vocal side with the Good Music Chorale prominent.

John McNally will make a special guest appearance.

ASIAN CHRISTIAN ART COMES TO SOUTH AUSTRALIA

Some of the foremost works of contemporary Asian Christian artists will be exhibited in Scots Church, 237 North Terrace, Adelaide. This will be from March 6 — March 23.

Speaking at the official opening will be Dr. Yap Kim Hao, General Secretary of the Christian Conference of Asia, and Ron O'Grady, Secretary of the Asian Christian Artists' Association.

The exhibition will also be presented in Port Pirie, Port Augusta, and Whyalla.

LETTERS FROM TERTIUS

"BUT DON'T WORSHIP WITH THEM"

To the Editor,

The wife's Uncle Bob is about the finest Christian I've met. But he doesn't approve of us going to interchurch discussion or worship if the Catholics are in it. He doesn't say so out loud, but you hear him muttering things like "thin edge of the wedge" and "antichrist." I don't really understand because he earns most of his living from the large number of European Catholics who patronise his chemist shop. I hear that he's wonderful to them. Is it alright to trade with them, mix with them, help them, but not to worship God with them?

We are very friendly with the Shannons next door. We often talk over the fence about our respective churches and our experiences of God, as well as the merits of certain fertilizers and snail deterrents. Uncle Bob quite approves and sometimes joins in. He knows nearly as much about gardening as he does about God, and that's saying something. He'd cheerfully worship with the Shannons if they came to our building. But you'd never get him to worship or discuss with them in their buildings, or even on neutral premises such as the United Church hall where the last discussions took place. "It's their doctrinal errors!" is all that we can get him to say when we try to draw him out on it.

I'm wondering if there is a verse in the Bible that says that we can't worship with people unless their doctrine is impeccable.

My concordance isn't much help to me on this one.

Hoping you are the same,

TERTIUS

A CHURCHES OF CHRIST POLICY ON ABORIGINES

We commend to our readers the Annual Offering for Churches of Christ work amongst Aborigines. Hundreds of Aboriginal children are receiving an education, who otherwise would be denied it. Aged Aborigines are being cared for. Aborigines, forced into cities and larger towns to find work are being provided with friendship and help. Some young people are able to live in hostels that we provide. The gospel is being taken to the tribal areas. All of that takes money and most of it needs to come from the Brotherhood.

BUT IS THAT ALL?

But are these listed works all that the Brotherhood should be doing for Aborigines? We set out to write this "leader" for the "Aborigines Number" of the Australian Christian. We were aware that the Aborigines Mission Board would give good coverage to every excellent field of their endeavours in five States. So we decided to write on other matters of Aboriginal welfare and justice that should also be of deep concern to compassionate Christians.

WE WERE STUCK!

So we took up our pen and nearly chewed the end off it, trying to write authentic material on what every one knows to be one of Australia's greatest problems.

We listen to the news, we follow T.V. programs on the plight of Aborigines, and we read articles in the printed media. Yet when trying to write something for our paper on the welfare of Aboriginal people for whom Christ died, we were stuck!

We believe in Aboriginal land rights. But we are still trying to work out what is meant by the phrase. It seems to me as something different every time we hear or read about it. And if there is conflict between Aborigines and big development firms (or even governments) over the right to mine on tribal lands, who is bound to win in the long run?

WHOSE IS THE AUTHENTIC VOICE?

And whose is the authentic Aboriginal voice? Sometimes the Aboriginal voice sounds like the voice of the multinational entrepreneur and sometimes like that of the doctrinaire communist, and sometimes like that of the church trying to preserve its role.

And what is the position in Queensland? The Queensland Minister for Aborigines holds up his administration and philosophy as a model for the whole of Australia. But some Aborigines are saying that it is oppressive and a denial of fundamental human rights. Queensland Aboriginal Senator, Neville Bonner (Liberal) does not agree that all is well in Queensland. And if things are not so good for Aborigines in Queensland, why is the Federal Government tardy about doing something about it when in a referendum we gave them the right to do so?

WHY PICK ON QUEENSLAND?

But why pick on Queensland? In every State Aborigines are beset by problems of discrimination, unemployment, high infant mortality, malnutrition, exploitation and alcohol.

And here we are, the editor of a church paper, unable to write adequately about it because of the lack of authentic facts and the lack of a Churches of Christ policy on Aboriginal welfare.

WHAT TO DO?

The Federal Conference constitution states that the Federal Aborigines Board "shall be entrusted with the evangelisation and social betterment of the Australian Aborigines and their descendants". They have been doing this magnificently with the "pittance" we have given them. But if we are all to be mobilised to work for justice for and the well-being of the Aborigines from whose ancestors we literally stole this wonderful land, we must be better informed, and we must move towards a policy that we can point to and say, "That's it!"

A RESEARCH PANEL

So we say to our Aborigines Mission Board, can you set up a panel of people who will research these matters for you, to enable you to give us a strong lead as Churches of Christ citizens in the areas of the social and political implications of Aboriginal Welfare? Or if we have burdened you too heavily already, can you tell us, so that the Federal Conference may act on this urgent and essential matter and set up a panel of experts to work in parallel with you.

Yet somehow we feel that our missionaries, working in tribal areas and in the cities and towns, must be so close to the Aboriginal people that they, above all, must be hearing their authentic voice. Maybe they are the experts to give us a lead. The matter is urgent.

S.A. Church Unity Move

This was the headline banner of the "The Advertiser" one of Adelaide's newspapers on February 29. The excitement and impact of these studies is seen in extracts of a letter we received from Ed Roffey the Churches of Christ Conference Secretary in South Australia.

I am enclosing the front page of "The Advertiser". It was a matter of real excitement to me that a city journal should give headline news to a Bible Study prepared for use within the State and thought that that kind of presentation might be of interest to your readers apart from South Australians.

It may be much more practicable for you just to be able to state that this was a manner of presentation and take something from the statement to indicate the success of the programme that we started back in 1977 when the Heads of Churches were involved in a 2 day residential Conference to discuss the theme of Evangelism. It was decided then that since now all of our communions are using a common Lectionary we might make a joint approach to Lenten studies for 1980 and we have worked on that programme since.

The outcome is most encouraging and well over 10,000 people will be involved in such a study in South Australia commencing next week. The Heads of Churches are meeting at the home of Archbishop Gleeson at 8.00 a.m. on each Tuesday for six weeks to shore as a group in the studies so calling upon their people to be involved in.

E. W. Roffey



Heads of Churches:- (L. to R. front) Keith Smith (Uniting), Archbishop Raynor (Anglican), Archbishop Geeson (R. C.), J. Sylva (Presbyterian) (Back row) Ed Roffey, Bishop B. Gallagher (R. C.), Barry Gear C. of C. (President) and Bishop L. E. W. Renfrey (Anglican). — Courtesy Adelaide Advertiser.

TUNED IN TO CHANGE

In 1980 Scripture Union will be celebrating its centenary of work in Australia. In Australia their work started from St. Mary's Caulfield only three years after the commencement of Scripture Union work in the U.K. As part of the celebrations a history of the Scripture Union titled "Tuned in to Change" written by John and Moyra Prince was launched in Melbourne recently. The Australian Christian took the opportunity to ask David Claydon the current Australian Secretary a few questions.

BIBLE READING AIDS

A.C. David Scripture Union was first set up to provide Bible reading aids. What is the current situation?

David Claydon — Several years ago there was a rapid fall in the circulation of our Bible reading material. We decided to completely revamp the material for children 8 to 11 and to design the material in Australia. This has been issued as the "Start, Look, Listen" material with the "Look" cycle being issued in 1980. We have found that the new material has had over double the circulation of the old material. We have looked at the style of the rest of our Bible reading material and we have altered the look of such aids as Daily Bread and we hope to fully Australianise and develop these materials over the next few years.

STANDING STILL?

A.C. — This is the centenary are you continuing to keep in the same areas of service?

David — No. We are an agency to provide specialist services for the churches. We have in our history tried to be a motivating force and to reach out and we hope to continue those aims. We will continue to try and be imaginative and to

break new ground. We have done this in the past with such activities as the **Crown tour**. This has helped us to contact kids in many schools where previously we had no contact. This was particularly an extremely successful way of contacting migrant children.

AREAS OF WORK

A.C. — What other areas are S.U. involved in?

David — Each state has developed in its own areas.

In Tasmania they have developed a very successful **Christian Options** program for a week in a school to which they are invited. Last year they contacted 8,000 children with week long activities which challenged them to look at the Christian option in their life.

In Victoria and also now in Wellington, New Zealand, the **Masters Workshop** is attempting to meet youth at their point of need.

In N.S.W. we are appointing a children's worker for the Mt Druid area to integrate a whole work with children in this government housing area. This work will be based with local churches and also be involved in the school and with after school activities in local churches.

STRUCTURE

David — We have a very strong back-up structure. What we are continually doing is to look for imaginative people with ideas that will get outside the boundaries that may hem us in. We will support these people and thus develop the evangelism of the church into new areas.

Basically we are celebrating our centenary not by just standing still and looking at what we have done but we are always involved in developing our ministry in new and exciting ways.

NSW ENTERS SCHOOLS CHAPLAINCY FIELD

It has been estimated that 85 per cent of all high school students in NSW are outside of any church ministry.

In 1976 the combined churches of the Como, Jannali and Oyster Bay areas took a giant step forward by appointing a full-time scripture teacher to each of the Jannali Boys' and Jannali Girls' High schools. They meet the full financial cost of this outreach. The churches were led to do this for a number of reasons amongst which was the fact that it was impossible for all the local clergy to cover all the classes effectively. This resulted in Scripture classes being held in low regard by pupils and teachers alike.

Over the past four years a remarkable change in attitude has taken place amongst the pupils and staff. Scripture is seen as a school subject. The teacher is accepted by the staff and shares their facilities. Most importantly the local churches are seeing the results through increases in the numbers in their youth groups. Naturally the teacher cannot teach every pupil once a week and so the local clergy work with the teacher amongst the older pupils.

Because of the encouraging work in the Jannali High schools and as a result of enquiries from other schools and clergy, a number of concerned Christians felt led to form the "Churches Christian Education in Schools Council" late in 1979.

The first objective of the Council was seen as helping and encouraging churches and schools to establish this ministry in their local High Schools. The ministry in any one High School was seen as being entirely a local concern and the Council takes no part in the day to day running or in the funding of any local scheme.

At Caringbah's Endeavour High, Penshurst Girls' High and at Blacktown, schemes have now begun, run and funded by the local Churches Boards of Christian Education.

The Council, however, sees its role as greater than just helping establish local schemes. It aims to provide curriculum and teaching materials, to continue research, establish a film library and other resource materials and to provide teacher training. It offers help in selecting teachers and in providing groups and speakers for the older classes. It is seeking to provide fellowship and exchange for teachers in the various schemes and assistance with back-up teachers in the event of injury or sickness.

High School principals or teachers or ministers who would like assistance in setting up a scheme are invited to contact the Council.

Interested churches and individuals are invited to phone either Rod Berkley on (02) 528 9352 or Ken Hampson on (02) 528 8535.

Society, is selling for \$1.00 and already more than 200 have been purchased by the local people who are referring to it as 'our Bible'.

NEW SCRIPTURES IN ARNHAM LAND

The Bible Society in Australia has recently published 'The Life and Teachings of Jesus' in the Gumatj language. The new book was dedicated last month at a special service of thanksgiving at the Yirrkala Uniting Church in the Northern Territory.

The Life and Teachings of Jesus is a comprehensive collection of passages from the four gospels. Illustrations were drawn by a local aboriginal artist, Mawalan. The book has been arranged in time sequence so the stories follow the life of Christ. There is also an index which gives a quick reference to a particular time or event featured in the book.

The co-translators of the project Miss Joyce Ross, Mrs. Mutilinga Ganambarr and Mrs. Gulumbu Mununggurr started work on the book nearly five years ago.

There are approximately 500 speakers of the Gumatj language living in the vicinity of Yirrkala in Arnhem Land. The new book, subsidised by the Bible



Co-Translator — Mrs. Gulumbu Mununggurr with the new book.

THANK YOU — YOU LOVELY LADIES

"Thank you — you lovely ladies" . . . these were the words written in a teenager's letter received by a Women's Fellowship, who, having noted the birthdate on the clothing list of their girl, sent her a gift at the appropriate time.

Looking back over the 38 years of our work, the women of our churches throughout Australia have involved themselves in practical, personal, purposeful and wonderful provision of material gifts as well as the delightful clothing parcels sent to the children of our Aborigines Missions.

In the beginnings of our Women's involvement it was planned that various items of clothing were just listed and sent out to C.W.F.'s. However, after a time of this procedure Mrs Clarice Digwood, who originally sent these lists throughout Australia, discussed this method with Mrs Doris Hammer, then they decided on a more personal way to care for the children, so that now a suggested clothing list is prepared for a named boy or girl, stating their birthday and measurements.

At first the task of clothing and caring for temporal needs of the children through individual parcels was limited mainly to Norseman and Carnarvon as well as the N.S.W. women providing gifts, etc. for Balladoran and Victorian women assisting Mooroopna. Then, God opened before our Brotherhood many exciting doors of opportunity and advancement in His name; Esperance, Eidsvold, Perth, Roelands. The Queensland women clothe the Eidsvold children, as well as sharing in the wider ministry. South Australian women send many boxes of clothing and other practical gifts to Eidsvold and maintain their individual parcels to the W. A. Homes.

These individual clothing parcels are a source of joy and encouragement to children and Mission staff alike. The



Thank you so much

choosing of up-to-date styles, the variety of materials, the knitted pullover, the real personal interest in "your boy or girl" obviously takes much time and treasure — one Missionary said "If you could see the pleasure of the children when they realise the parcel is just for them, that somebody loves them, you would be repaid for the hours of time and extra expense". It is a fair thing to say that without the C.W.F.s the standard of dress of the children would have been affected considerably. Also the women of our Churches add

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OFFERING
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many extras such as, bedspreads, linen, etc. etc. God has supplied many needs through the faithfulness of the women throughout our Australian churches who have, by their actions shown their care for children.

Yes, time and time again, it is the women of the Fellowships who have also shown their loving concern for the staff in such practical ways — an encouraging letter from a Prayer Partner a pretty apron, a box of "goodies" the staff may share together. The loving remembrance of Missionaries' birthdays — the Christmas cakes made by W. A. Fellowships and sent to missionaries for their own personal use — and the cheery thought for Missionaries' children.

The following is an impressive part of a letter written by a Missionary: "It makes the staff feel loved and thought of and the reminder that the whole Brotherhood is behind us makes me feel the joy of the Lord flowing afresh, and how privileged we are to be your representatives here when you cannot, as yet, come yourselves". Yes, truly there is a law of dependence and mutual relationship. One of His children cannot do his or her best without the prayer and help of fellow Christians.

The Federal Aborigines Board joins with me, and the staff of our Children's Homes and Outreach areas thank all C.W.F.'s who have so wonderfully contributed over the thirty-eight years. We look forward expectantly for a continuance of this support, prayer and interest.

The Lord has given us all a share in this witness — to some He says "GO", to others "GIVE" to all He says "PRAY".

May He depend on YOU to pray — to give — or even to go as He leads?

BOOKS TO READ

HANDBOOK FOR ABORIGINAL AND ISLANDER HISTORY — edited by Diane Barwick, Michael Mace and Tom Stannage — Aboriginal History \$4.

This book has been taken as a handbook extract from "Aboriginal History — a journal of works on Aboriginal history" and is available from the Department of Pacific and S. E. Asian history at A.N.U.

Aborigines have been fringe-dwellers of white man's history just as surely as they are still in many cases fringe-dwellers of many of the white man's towns. For many many years historians dealt them a double insult by dating the history of Australia with the coming of the white man — forgetting or not wanting to remember that the Aborigines were here for some 40,000 years before European occupation. Aborigines were ignored during the history of Australia's 200 odd years of white occupation except for minor references. In fact, Aborigines did not count! During the past ten years or so efforts have been made to rectify this. In some cases the writers have erred too far with a deliberate bias towards the Aborigines. This new handbook has been published as a guide to people who really want to research Aboriginal history and is a comprehensive

manual directed at those Aborigines who want to record their past.

Dr Tom Stannage is now a research fellow in history at the Australian National University and wrote in the introduction "This handbook . . . is dedicated to the proposition that Aborigines and Islanders will write their own history and rewrite the history of Australia". There are 32 contributors to this 187 page handbook and it covers a range of topics that at first glance seems exhaustive. All are experts in their fields and range from archaeology to women in aboriginal society. Some of the topics are biography, tracing a family tree, maps, missions, newspapers, tape recording, war and Aborigines, court and police records, Government records and language and the handbook explains how to use private and public records and where they can be found. There is also advice on collecting and recording oral history which is of particular significance as a great deal of aboriginal history was passed on in this way. It also provides suggestions for further reading and is in fact valuable if only for the bibliographies which give a guide to published work on the many aspects of aboriginal study. Included are the names and addresses of people who can offer help and advice in various specialities.

— B. G. W.

Unless otherwise stated, books reviewed on this page may be obtained from: The Baptist Book Store, 162 Russell St., Melb, 3000; N.S.W. Churches of Christ Book Shop, 9 Endeavour Arcade, The Kingsway, Caringbah, 2229; United Church Bookroom, 15 Mathers Lane, Hobart, 7000.

HAPPENINGS

Mr & Mrs. Keith Skillicorn who for many years worked with the British Churches of Christ in India, are now moving to Bangladesh. Keith is to be the administrative officer of a 35 bed leprosy hospital. They have been involved with the Leprosy Mission since returning to Australia.

The Churches' Council for Covenanting in England has drawn up a draft covenant for unity among five major British denominations. Reportedly still at issue is the inclusion or exclusion of bishops in church structure, and recognition of women ministers. The denominations involved are the Church of England, the Methodist Church, the Churches of Christ, the United Reform Church, and the Moravian Church. Baptists, Congregationalists, and Roman Catholics withdrew from the formal unity process two years after it was begun in 1974.

The Church of Scotland is opening its previously all-female diocese to men. The Presbyterian body, which has admitted women to its ordained ministry for the past 10 years, has for many years employed deaconesses, or "church sisters," in parish duties, visitation of the sick, youth work, and educational and social welfare activities. Now male deacons as well will undergo training and be commissioned for diaconal work.

December 17 marked the 100th anniversary of the first edition of the Salvation Army's "War Cry". Today it is Britain's best-selling religious newspaper, having grown from 17,000 circulation for its first edition to 208,000 for each issue today — in Britain alone. 45 editions are published overseas.

The Melbourne College of Divinity will operate its own special scheme for the Bachelor of Theology degree. This will enable

people over the age of 25 who have not passed HSC to begin theological studies.

A chapel has recently been opened at the Alfred Hospital in Melbourne. The ecumenical chapel for the 550 patients at the hospital is the first in the 100 year history of the hospital.

The Church of England's General Synod declined to reconfirm its loyalty and commitment to the World Council of Churches. Instead, by a vote of 149 to 136, the synod merely commended for study in the churches the report of a church delegation that earlier went to WCC headquarters in Geneva to discuss the controversial grant to the Zimbabwe Patriotic Front by the WCC's Program to Combat Racism.

42 of the Taipei Christian Children's Choir are currently touring Australia under the leadership of Professor Lin Fu-Yu. They will be singing in Sydney, Canberra and Melbourne. The beginnings of the choir go back

to 1969 and the number involved today is about 300 children.

While harassment of Christian activists in South Korea is being stepped up — the latest detainees being seven teachers from the Christian Academy, who have received jail sentences of up to seven years for 'communist' activities — reports of extraordinary Church growth continue to surface. Some estimate that as many as six new churches are springing up in the country each day.

After 30 years of Communist rule 10 million citizens of East Germany still register themselves as Christians. The current population of the country is 16.7 million. Of those registered as Christians 8 million belong to the Lutheran Church, 1.2 million belong to the Roman Catholic church and the rest are linked with free churches and other religious groups.

The Church of Sweden decided at a recent assembly to permit recognition of non-baptized persons as members.

DIARY

NATIONAL

March
7-10 National Evangelism Conference
16 Annual Offering —
Aborigines Mission

WESTERN AUSTRALIA

March
21-23 Youth "Exodus" to Country

NEW SOUTH WALES

March
1 City/Country Youth Dinner
21-23 Men's Camp

TASMANIA

March
15-16 Annual Convention

VICTORIA

March
1 Central and Northern Districts Annual Rally
15 Good Companions' Field Day
25 C.W.F. March Effort
26 Tertiary Students' Tea
28-30 C.W.F. Camp — Halls Gap
30 Engaged Couples' Program

INNER SPRINGS

A CHRISTIAN — TWENTY FOUR HOURS A DAY?



My friend posed the question half in jest, half serious. "Do you really mean you have to be a Christian twenty-four hours a day?" My reply was unequivocal. "Yes. Satan likes to catch us unawares and circumstances certainly do."

I think back to a night over 30 years ago when I, my husband and small daughter were sleeping peacefully, when there came a thunderous knocking on the door. We hurried to open it and the words that greeted me then were never to be forgotten. "Florence your mother is dead!" With no prior warning to cushion the shock, no time for goodbye, I had lost in one brief moment someone very close and dear to me. And at a time, according to medical science, when our resources are at their lowest ebb! Mercifully God's resources are never at a low ebb and I discovered as Isaiah did that "He gives power to the faint, and to him who has no might He increases strength."

Our faith will be tested many times over and in a variety of ways, not only by grief, but by all that life lays upon us. "In the world ye shall have tribulation," said Jesus, "but I have overcome the world." This knowledge and the practise of His presence is our safe-guard and salvation — twenty four hours a day! Thus too, do we witness to His almighty power and loving kindness.

I saw you stand steadfast in grief
But I saw no trace of unbelief.
I saw you unmoved by stress
But I saw no trace of bitterness.

I saw you stand bravely for years
But I saw no trace of senseless fears.
Though you spoke not a faith's firm
law
I caught your faith by things I saw.

Gracious Father, remind us that a mighty fortress is our God — not a hiding place where we can escape for an easy life, but rather an arsenal of courage and strength for every hour of the day and night. Amen.

Isaiah 40:28-31.

Florence Rosier.

BERWICK COMMUNITY DAY

Berwick Regional church, Lyall Rd., Berwick will hold a Community Day at the church on Saturday, March 29, from 9.00 a.m. to 5.00 p.m. The purpose of the Community Day is to encourage people from the community to visit the church property and to view a number of the activities developed by the various departments of the church.

A special feature will be a Book Fair with both selected Christian and secular books. New as well as pre-loved books will be for sale. Many will be at bargain prices.

There will also be an exhibition of Christian and secular art. Already a large number of artists have indicated that they will be showing their works on this day. The majority of paintings, etc. will be for sale.

Throughout the day refreshments will be served.

EXPLO 80 DRAWS NEAR

With only a short while to the Convention known as "EXPLO 80", May 10-17 in Brisbane, a training program is about to be launched in Melbourne, Sydney and Brisbane, for seminar leaders.

Each State has a different program, with some offering crash courses on special Saturdays. Full details may be obtained from the Explo 80 office involved.

THE BIBLE AND THE CHARISMATIC PHENOMENON

Page 13

"Charismatics" would be the first to say that "speaking in tongues" is but a small part of their "renewal experience". However most of them seem to insist that there is no renewal of the Spirit in its fullest sense unless "speaking in tongues" takes place. This is the point of conflict in Churches of Christ. Hence the need to look again at the Scriptures. Our clearest guide is of course the way in which Paul handled the "charismatic crisis" at Corinth (1 Corinthians 12-14).

WHEN WERE TONGUES TO CEASE?

Before we look at 1 Corinthians 12-14, it is important to accept the fact that there is no scriptural evidence to support the concept that "tongues" ceased with the Apostles. Paul certainly said that "tongues" would cease (1 Corinthians 13), but unfortunately he did not give a date for their disappearance. The context indicates that they would cease "when the perfect comes". He could have been referring to the "Day of the Lord". Or if perfect means mature, he could be referring to the Spirit filled believer who has passed beyond the "tongues experience" to a maturity where he no longer needs it as an evidence for faith or a method of prayer. Some "charismatic" leaders are indeed saying this.

It is a fact that the "tongues phenomenon" existed in the early Church and that it has broken out many times since, especially when the life of the Church has become dull, stagnant, arid and legalistic.

NOT FOR ALL CHRISTIANS

The Scriptures nowhere indicate that the "gift of tongues" is for all Christians or that it is a test of their having received the fullness of the Spirit. The fact that on three occasions there were "tongues" at the time of the receiving of the Spirit is not evidence that there always were "tongues" or always should be.

Paul is very clear that there is a great diversity of gifts and that "tongues" is one of them. Let us get our Bibles out and look at Chapter 12.

12:4-6. "Varieties of gifts".

12:7-11. The Spirit manifests himself to all believers, but in different ways, with different gifts.

One of the nine gifts referred to here is "tongues".

12:11. Indicates that the Spirit alone determines which gift(s) each receives.

12:28-30. Gives another list of nine gifts. This catalogue, like the first one, puts "tongues" at the end of the list. We are not sure if Paul was putting them in descending order or not, but he goes on (Verse 31) to recommend a desire for the higher gifts. This would give the impression that those higher on the list would be the most desired gifts. The top seven have to do with service to others. Only "tongues" has to do with self edification.

DIFFERENT PARTS, DIFFERENT FUNCTIONS

The very frank verses of 12:18-25 are not so easy to interpret. They refer to the fact that the parts of the body that we show in public are more presentable than the parts about which we are more modest. Is he suggesting that those who reveal their experiences of the Spirit in less "showy" ways by quietly being part of the Church's real regeneration and renewal processes, "have greater honour"?

A Queensland Social Service Department has appointed Colin A. R. Smith as the first full-time Chaplain to the Brisbane Hospitals, Homes and Prisons. Mr. Smith has had ministries recently at Albion and Annerley in Queensland and at Balaklava in South Australia.

In the past, the Chaplaincy work has been done by the ministers of the Brisbane churches as they have had opportunity, but the need has been recognised for some time that there was a need to co-ordinate and enlarge the work.

Many people from the distant country areas of Queensland come to the large Brisbane Hospitals for treatment. One

DISTURBING WORSHIP AND WITNESS

There is no doubt that Paul wrote 1 Corinthians 12-14 because some of the first century "charismatics" were disturbing the worship and witness of the Church. Paul reminded them that "tongues" were meant to be "prayer language", almost always for private edification (14:2, 4, 5b). The public use of "tongues" was often a scandal in worship (14:6-11). Verse 12 refers to those who were eager for the more dramatic manifestation of the Spirit in "tongues". He challenged them that if they were all that keen, let them show their keenness by building up the Church rather than disturbing its worship and witness (14:16, 17, 23). Paul summed it up in Verses 18 and 19 by claiming greater experience in "tongues-speaking" than any of them, but preferring, in public, to speak five intelligent words for edification and evangelism, rather than ten thousand in a "tongue" (14:23-25).

DECENTLY AND IN ORDER

The key to Paul's words to the early "charismatics" was that "all should be done decently and in order (12:40) and for the edification of the Church" (12:26).

Paul, who spoke in "tongues" himself used up most of Chapter 14 to rebuke at least some of the "charismatics". But he did not try to forbid them, or to exclude them, or to suggest that what they were doing was a work of the devil. This must say something to those Christians who are not part of the "charismatic movement". Indeed Paul's last word is for them. "Do not forbid speaking in tongues" (14:39).

A SUMMARY

To sum up Paul's teaching about "tongues":

- He asserted that it was one of the gifts of the Spirit and not a high priority one;
- That it was mainly for personal edification;
- That some were using it to disturb the Church's worship and to discredit its evangelism;
- That "prophecy" was a gift that they should seek to have and to use rather than "tongues";
- That apart from disturbing the worship and witness of the Church, the use of the gift of "tongues" itself should not be forbidden.

CHURCHES OF CHRIST AND CHARISMATICS

What does all this say to Churches of Christ today? I believe that it says that "charismatics" and other Spirit filled Christians can live and work together in love. It reminds "charismatics" that the "gift of tongues" is not essential for a full experience of the Spirit. It also reminds us all that it is possible to misuse any gift to the detriment of the Church's worship and witness. And I believe that it says clearly to those who would call themselves "non-charismatics" that the "charismatic phenomenon" will not go away by excommunication or attack. And finally, it tells us that the Body of Christ is big enough to hold together in love, Spirit filled Christians of both persuasions, and that the local congregation should be also.

NEW CHAPLAIN: A FIRST



feature of the new chaplaincy will be telephone reporting to churches on folk who are in hospital so that greater care can be given.

Mr. Smith was inducted into this new ministry on February 2, at the Albion church.

SUPPORT IN HIGH PLACES

Wycliffe's Peru Branch is praising the Lord. After much recent opposition from various sources they have been encouraged by the personal backing of the dedication of five New Testaments in tribal languages by the Minister of Education and the Cardinal.

OBITUARY

CROFT, Alice Valerie (Val.).

(31.1.1980) Val Parker was born in January 1925. As a teenager Val was baptised at the Newmarket church. In 1945 Val married Jim Croft at the Swanston Street Church of Christ. They set up home at Kensington and were loyal members at Newmarket. In 1954 they moved to Boronia and linked up with the church there. Following some months of illness Val died on January 31st. She was a gracious, cheerful, generous person. Their home was always open to visitors. Val was a warm, friendly person. She was also a wonderful wife, mother and grandmother. A large congregation gathered at the Boronia church to pay tribute to Val's life. We commend the loved ones — Jim, Heather and Bob, Robyn and John, David and Marion and Stephen — to our Heavenly Father. We thank God for Val's life and she is now with her Lord whom she loved and served.

— R. McKenzie.

LENG Mrs Dorothy.

(4.2.80). Mrs Leng died at the Mildura Base Hospital after suffering a heart attack. Mrs Leng grew up in the fellowship of the Malvern-Caulfield church. Her family the Cowderoys made a number of trips to the Mildura area where they stayed with the Leng family. The friendship between Dorothy Cowderoy and Alex Leng developed and they were married in the Malvern-Caulfield chapel in December, 1930. Mrs Leng proved to be a very able partner for Alex Leng who became one of the districts leading authorities on citrus growing, owning and developing a number of citrus properties. Over the years Mrs Leng has been an extremely loyal supporter of the Mildura church. She employed her abilities in flower arranging that was appreciated by all. She was a loyal supporter of the women's work and occupied the positions of president and treasurer for a number of years. Her faith and commitment has been a source of encouragement and example to her family and the church as a whole. To her husband Alex, their daughters Elizabeth, Marie-Louise, and Suzanne, together with other members of the family we offer our Christian love and sympathy.

— B.W.B.

MANN, Miss Alice Zealie.

(2.2.1980) Zealie Mann had been a guest in our Christian Rest Home, St Georges, for the past seven years. Her death came just six days after her 89th birthday. Zealie was born in Kaniva, the daughter of John and Mary Mann. Her father was the second superintendent of the Kaniva Sunday School. She had three brothers and three sisters, all of whom pre-deceased her. She spent her working life in the nursing profession. After her retirement, she became physically handicapped and her condition worsened. During the years of her incapacitation she showed the same tenacious spirit as she had earlier displayed. The Park St., Unley church roll records that Zealie Mann was received into membership there on 31/1/1904, when she was 13 years of age, and she remained in membership in the same fellowship until the end. She was active in the life of the church as much as her profession would permit. She became very active in the Women's Conference, and was President in 1954. For

several years she served on the Executive of the General Conference. She had a keen mind, a strong sense of what was right and wrong. She could be forthright in expressing her convictions and opinions, but understanding toward those who differed from her. To those who showed friendship to her, she was warm and responsive. The high value which she placed upon honesty, integrity and sincerity was born of her abiding faith in Christ and her love for his church. She was generous in her support of the Church and absorbed the news of the activity of the Brotherhood, both at home and abroad. We thank God for her life and offer sympathy to those who mourn. The funeral service was conducted by the writer and C. L. Smith.

— I. J. Chivell.

MILNE, Mrs. Jessie.

(5.2.1980). February 5 in the Oakleigh Guest Home, one of the church's choicest members died. Affectionately known as "Mrs. Milne" to the people of the congregation and the Home, this good lady had endeared herself to a wide circle of friends. Born in Dandenong 84 years ago, the youngest daughter of a family of 11, her whole life was spent within the church. Following her marriage to Fred Milne, they moved as a family to a number of centres in Victoria including Ballarat and Maryborough

in the country and more recently Carnegie and Doncaster. Mrs. Milne, since the death of her husband, lived with Jean and more recently in the last five years, has been a resident of the Christian Guest Home. Flowers and music played an important part in her life. She will be remembered in Maryborough for her ability to take the "high parts" and teaching others to sing. 50 years later, she was still harmonizing in the singing groups at the "Home." Over the last 2½ years, Mrs. Milne has been gradually failing in health and yet, through it all, her warm, attractive personality shone through. A Grandson made the tribute that, "To Ma Ma, nobody was ever wrong." Her daughters, Marg., Alva, Jean and Merryl and their families will carry fond memories of their mother. She was always the person who wanted to make other feel comfortable in her presence, gentle, patient, full of love, a lady in every sense of the word. She lived with a gentle old-fashioned dignity to the very end. A service was conducted in the Doncaster Chapel.

— KDH.

NORLANE (John Elliott). Induction of John Elliott performed by I. Tippet (Field Director, Dept. of Mission, Education and Development). Evening welcome attended by 80.

BICHENO CENTRE, TASMANIA

Mr. & Mrs. H. Stevens have announced that for personal reasons they wish to relinquish the management of the Bicheno Centre from 31st August, 1980.

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nsw

THORNLEIGH (D. W. Mansell). Annual B.S. promotion service held. During the morning service later a Dedication Service was conducted by Mr. Mansell for leaders of all auxiliaries.

vic

YARRAWONGA (K. Pitt). C. Ward inducted Keith Pitt into the ministry at Yarrowonga . . . Five young folk farewelled. Robert and Gail Traine and Roger Lascelles have entered Woolwich and Della and Daryl Colless have gone to C.O.B. . . . Youth Group gave concert followed by fellowship tea when cheques were given to the five going to college . . . Study being built at manse . . . Decision at recent evening service.

THE CHANGING MOODS

Sunday 2 March 7.00 p.m.
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MILDURA (B. Brown). Church and auxiliaries supporting Barry and Maureen Jenkins in India this year . . . Church saddened by the sudden death of Mrs Dorothy Leng . . . Special dedication services held for Don Beruldsen and family entering Bible college at Katoomba and Leigh Mellberg entering C.O.B. . . . Members helping North West Handicap Group in a survey of Mildura district to assess needs of handicapped people in area . . . Church looking forward to return visit of Cheltenham church on Anzac Day weekend . . . Four y.p. baptised.

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VIC

DONCASTER (Keith Horne, Keith Farmer). Christmas services attendances highest on record . . . Christmas Bowl Appeal exceeded \$4,000 . . . Steve Ashley, C.O.B., has commenced work with teenagers . . . Drop In Centre with "Tea Pot" has variety of craft groups for community . . . Visiting speakers include Ian Allsop (Indian Sharing Venture), Geoff Foot (Conf. Pres.), Robin Bailhache (cricket parade) . . . Small group program established with three electives — The Morning Readings — Life-style Evangelism — Crucial Questions for Today's Christians . . . School for Christians will be conducted by Bill Tabbernee.

YORK ST., BALLARAT (D. Gurney, L. Martin). Both David Gurney and Len Martin will conclude ministries at end of 1980. David will commence a ministry at Albion, Qld . . . Bike ride from Ballarat to Adelaide at Christmas raised \$1,000 for Kampuchean relief . . . L. Martin lead a group of hikers through Cradle Mountain National Park, Tas . . . Y.P. held weekend camp at Halls Gap . . . Don Grant (Log Cabin Loge Youth Camp, Creswick) spoke to youth group.

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BIRTHS

SCHAEFER (CAUDWELL). Hannes and Robyn announce with gratitude to God the safe arrival of their daughter Heidi Skye. Born Jan. 20, 1980.

GOLDEN WEDDING

BALDOCK-COAD. Vic and Ivy. Solemnised at Lillimur Church of Christ by the late Mr J. Methven, February 26th, 1930. We thank God for his loving care over these 50 years of life together.

SMEDLEY Harold and May announce with gratitude to God the 50th anniversary of their wedding 1st March 1930 at Nth. Fitzroy Church by late J. W. Baker.

DEATHS

LENG (COWDEROY) Dorothy Elizabeth. Suddenly on Feb 4, 1980 at Mildura. Dearly loved wife of Alex and mother of Elizabeth (Dakis), Marie-Louise (Stafford) and Suzanne (Mansell). We thank God for her life and every remembrance of her.

PRAYER SUPPORT

THE BAROLIN STREET CHURCH OF CHRIST IN BUNDBERG is seeking prayer support from all churches for the Crusade for Christ which is to be held from the 13th to 20th April, 1980. Speaker: Queensland State Evangelist — John Timms.

THANKS

THOMSON Ann and Wilkie Thomson wish to thank their very many friends throughout Australia and overseas for cards, letters, booklets, flowers, gifts, visitation, inquiries and prayers. These were all of great help, encouragement and blessing. Ann is at present convalescing at home. We thank you and praise God.

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WO

CARNARVON Plans underway for conventions. Churches of the Northern district meeting at Geraldton March 1-3 for a camp school with Leroy Randall minister of Scarborough. Teenage and primary groups under leadership of Bill and Joan Grosser and Dennis and Loraine Triplett . . . Easter convention again at Onslow to provide fellowship and teaching for isolated Christians of the N.W. of Australia . . . John and Lauren Tahija, Ingada Village, returned from three months furlough spent mostly in Papua New Guinea with John's parents.

NOLLAMARA (A. J. Anderson, J. Hicks). John, Berniece and David Hicks welcomed. John inducted as associate minister on Jan. 20 . . . Annual church dinner held. Included official welcome to Hicks family and sharing of plans for the year. Theme for year is "Lord, teach us to pray" . . . Representatives of Stirling council and State Conf. Pres. attended . . . B.S. commenced with breakfast for scholars, parents and teachers . . . Bethel students commenced final year studies. **KALGOORLIE** (L. Gibb). Minister led consecration of leaders and communion at first C.W.F. for year . . . First day of S.S. combined with morning service . . . Builders have commenced on new chapel . . . Pek Ling and Russell and Coralie Holmes farewelled to Canberra for studies in missionary work.

BUNBURY (Graham Butler). Recently the chapel has been full for services. 16 received into fellowship, four adults have made decisions and there have been two rededications . . . Keith Peterson resigned as elder to take up a position at the Bunbury Grammer School. Mick Wright retired after 25 years service as a deacon . . . 65% of membership sharing in Bible studies and prayer meetings . . . Church saddened by the death of Mick Lloyd after a long sickness . . . Mrs Harris celebrated her 90th birthday.

OLD

KEDRON (David Hamilton). Feb. 3 induction service held for David and Carol Hamilton. Conf. Pres. Norm Watson brought a greeting as did Jack Craven of the local Inter-church Fellowship. Ron Sansome presented the charge. Basket lunch followed . . . Hec Weil has had a successful operation. Beryl Allen faces same operation. Mrs Bailey in Lawson House for treatment.

VIC

TOOTGAROOK (M. Giezendanner). Midweek prayer meetings commenced with 21 present . . . Church saddened by the death of Harry Fenney . . . Conf. Pres. G.J. Foot recent speaker at both services . . . Church challenged to increase giving to cope with local program . . . C.W.F. held garden party at the home of Mr. & Mrs Alf Adams . . . Friendship Drop In Centre commenced 1980 program with a session featuring games, community singing and entertainment . . . Retired missionaries Jack and Dorothy Smith have moved to Rosebud. **BAYSWATER** (W. R. Newton). Presentations made to Tricia and Geoff Genat and Nancy and Alan Nelson . . . Auxiliaries and clubs have re-commenced.

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SO

NARACOOORTE (Ron Holmes). At Christmas service offering was for C.O.C.O.A. . . . Stephen Curkpatrick home on holiday from C.O.B. spoke . . . Past minister Ern Stevens spent holidays here and helped at services. Sons Michael and Phillip and son-in-law Ian Adams spoke . . . Ron Holmes inducted on Jan. 13 by Conf. Pres. Barry Gear. Visitors from all the S.E. churches were present . . . B.S. and other auxiliaries have recommenced.

FORESTVILLE (B. Coventry). 200 present at Sunday luncheon for 60th jubilee celebrations . . . Dick Phelps and Charlie Wood in hospital . . . Pat Coventry spoke on activities of the national Council of Women . . . Christmas P.S.A. had many artists including Knight Barnett.

GOOLWA. Farewell evening held for minister Doug and Dawn Smith and family who have taken a position with Cheltenham, Vic. . . . Visiting speakers while church awaits new minister in 1981 . . . Church involved in combined Lenten studies . . . Miss Lena Shipway celebrated her 90th birthday with a party in church hall . . . Michael, Helen and Brooke Bargar on leave from mission field in P.N.G.

BLACKWOOD (L. Cooke, T. Giles). Induction of Trevor Giles by Conf. Pres. B. (Gear. Local M.P., Mayor and Council representatives attended. Morning tea followed . . . House meetings also held so Trevor and Nola can meet members . . . Michael and Helen Bargar home on furlough from N.G. also Lincoln and Irene Daves from Carnarvon . . . "New Leaves" a discussion and study group for Y.P. commenced.

BORDERTOWN (Barry L. Reid). During recent weeks a number of longstanding members farewelled. E. P. Verco in membership for over 70 years together with Mrs Verco, has taken up residence at the Christian Rest Home, Everard Park, S.A. Also farewelled was Mrs Clarice Verco, who has joined the staff of C.O.B.

WO

NORTHAM (M. Randell). Total missions giving for 1979 of \$16,000 distributed as donors directed . . . Gift of \$1968 sent to assist Norawa Church to aid in drought relief . . . M. Randell asked to serve additional three year term and accepted . . . Sue Collett attending Perth Bible Institute . . . Margaret Corin nurse with H.C.J.B. visited . . . Church commencing Junior Church to operate concurrently with worship and communion service . . . Christmas Day offering went to C.O.C.O.A. and World Vision . . . Ruth Thygesen attended "Let's Combine" in Sydney.

VIC

BORONIA (Harvey Miller). Church saddened by the death of Val Croft . . . Local members and visitors filled pulpit during ministers holiday . . . David and Margaret Armstrong return after three years at C.O.B. . . . Iris and Neil Lawson farewelled to Hartwell after Iris worked as student minister for two years . . . Irene Weiser first woman member of Knox Rostrum Club . . . Alan Schenck student minister in 1980.

WEST PRESTON (D. Wissman). Denise Wissman inducted by A. B. Withers a former minister. Visitors from Ivanhoe and Chelsea where Denise was a student minister were present. Her sister Gail was welcomed into fellowship. Cathy Gilmour of Canberra sang one of her own compositions . . . Two Y.P. made decisions . . . Combined evening services held with Uniting Church during January . . . One baptism . . . Edna Weedon home from hospital.

THE PATCH (T. Frazer). Annual dinner and donations raised \$267 for Christmas Bowl Appeal . . . Team from Institute of Lay Evangelism assisted with area visitation . . . Surprise after church lunch for Eva Bramley's 80th birthday . . . Wes Treloar admitted to Intensive Care following heart attack.

CROYDON (L. Dewberry). Lindsay Dewberry returned and related experiences with the Indian Sharing Venture team . . . Nebauer family farewelled to Darwin . . . Fellowship renewed with Bruce Skillicorn who graduated from Kenmore. Bruce will be serving with Africa Inland Mission in Kenya . . . Christmas Bowl raised \$215 . . . Planning for Christian Retirement Village proceeding.

IVANHOE (Geoff Hall) After a period without full-time ministry the church welcomed Geoff and Lorraine Hall and their young children David and Bronwyn.

Geoff graduated from Woolwich College last year. Geoff was inducted by Conf. Sec. C. L. Ward who is an elder of the church. Co-elder Russell Clinton and members of the officers board assisted.

MONTROSE (L. Van Laar). Church meets for combined services with Montrose Uniting Church for Christmas Day and through January . . . Louis and Marty van Laar accepted an invitation to extend ministry for another three years . . . Louis is doing further part-time studies at the Bible College and has been elected to the Montrose Primary School Council . . . Good Companions raised over \$50 for service fund.

HARCOURT (Sandra Wilson). Church grateful to Ballarat and Bendigo churches for speakers while student minister away doing a chaplaincy course at a Sydney psychiatric hospital . . . Cam Andrews very ill in Bendigo Hospital.

WARRAGUL (B. Crowden). Mr and Mrs Ben Crowden welcomed to take up an interim ministry. They will live in Berwick and take services three Sundays a month and visit during week . . . Mrs Shemilt in hospital with broken hip. Mrs C. Pederson in hospital for a few days.

BERWICK (D. McLeod, N. Bunch). Carols by Twilight on Civic Centre lawns attracted 1500 . . . Christmas Day puppet theatre held . . . Norval, Penny and Staci Bunch arrive in Australia . . . Trevor and Lyn Schenk joining ministry team in Wollongong . . . Peter and Dorothy Clayton entering Melbourne Bible college, Joan and Mike Boyd to Kenmore and Karen Pawsey part-time Melbourne. Commissioning service held . . . Daryl McLeod and Don Smith share in induction service for Norval Bunch . . . Welcoming barbecue held for the Bunch's . . . Community Day planned for March 30.

SWAN HILL (J. A. Caporn) Four Y.P. baptised during January . . . House church held in evenings during holidays on an experimental basis . . . Mrs E. Jeffery a member for over 50 years farewelled to reside near Frankston . . . Painting of new hall almost completed.

OAKLEIGH (Dr C. J. Mackenzie) Church Life Conference led by Keith Horne of Doncaster . . . Baptismal service conducted at morning worship . . . Alan and Nola Baker spoke at evening service and reported on new work at North Dandenong . . . C.W.F. members presented the musical "Glory" to various groups including the Murrumbena Nursing Home . . . Church dinner and entertainment arranged and catered by the ladies as a culmination of the year's activities . . . B.S. break-up was a fancy dress social with parents and friends.

ORMOND (G. Stibbe) Glen, Betty, Ian and Michelle Stibbe welcomed and Glen inducted into ministry by R. C. McKenzie. The Stibbe's come from Arana Hills, Qld. . . W. W. Saunders, Ian Mullen, Alan Barrow — Bible Society and Alf Knee spoke during January . . . Working bee held to paint manse . . . B.S. held graduation tea on Feb. 9 and recommenced the next day . . . Morning worship time returned to 11 a.m. . . Mrs Vonon had two strokes and is in hospital.

NSW

CHATSWOOD Church fellowship tea to farewell Mr and Mrs Terry Butler and family . . . College student Graham Long, wife Robin and son Jamie welcomed. Graham will assist during 1980 . . . Midweek Bible study groups recommenced . . . C.W.F. commenced year with Dorcas gift afternoon . . . Mr and Mrs Harold Bell celebrated Golden wedding. **HAMILTON** (W. Flett) New ministry commenced on February 3 when Bill Flett inducted. Pastor Flett previously ministered at Orange, N.S.W. Family luncheon held to meet Bill and his wife Judy and their three children . . . Manse has been completely refurbished . . . Church grateful to Don Craig for his faithful interim ministry of two years.

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Ambrosia

by Chris Ambrose

IDOLATRY

We as Australians claim that idolatry is not a sin that we could be accused of committing. It is correct that the great majority of Australians and especially those who attend church do not worship an image of a god. Yet a book that I read over the Christmas holidays has pricked my conscience in this area.

The book "The Golden Cow" by John White (reviewed in the issue of Feb. 16) accuses the church of the Western world of idolatry in the area of material possessions. He bases his argument on the incident of Jesus clearing the temple of the traders and money changers recorded in John 2: 12-17.

Money and material possessions themselves are not evil and having them is not idolatry. Money is essential for society to exist and for the exchange of goods and services. The problem is that it is the placing of money and possessions as the first priority in our lives — the love of money (1 Tim 6:11). Here a person becomes so interested in the gaining of goods and valuables and increasing their lifestyles that they become deadened to the people around them and to the demands of God.

In many of our churches we are content to coast along because our first priority is our family, our business or job, our home, our hobby, our recreational activity, our holiday place, or our car rather than God. Many churches struggle to maintain a witness to the life changing new relationship that comes to the Christian because the lives of the people in the

church are no different than their neighbours.

When there is a review of the offerings in our churches we are happy that there are often large increases in the amounts in the offering. Yet when we look at the amounts that we give in relation to our income and our basic needs it is really very pitiful. The Old Testament encouraged the people to tithe (give one tenth of their total income) and in other areas to give on top of this as well. Admittedly it would seem that this tithing did not very often follow by the Israelites.

In the New Testament the principle that is spelt out is of the Christian who gives to the work of God and in "almsgiving" cheerfully and with no concern of his own welfare e.g. Matt 6: 1-14, 2 Cor. 8.

For many of us it is not money that is our little idol. Other things such as our garden, our sport, even our family are given so much attention that we leave all other things at the edge of our life. This means that we place these things in front of God. Maybe we are not conscious of this happening but in practice it is very easy for this to happen.

We look askance at people from a different culture who worship idols but we are blind to our own idolatry. Christians from Third World and Communist countries are often amazed at the affluence in our churches and the concern we show for the correct look of our buildings than of our mission to share the Good News. They often find that our worship is sterile because the things around us and the form of worship appear more important than God whom we worship.

Have a look at your life. What is the idol that is deadening your faith?

THE LAST WORD

When you hear an evil report about anyone, halve and quarter it, and then say nothing about the rest.

— Spurgeon

Religion is like a bicycle, When it stops going it falls over. Let's keep ours going.



CULTIVATE nonchalance, the ability to look like an owl when you have behaved like an ass.



First inmate: "Betcha you can't climb up that beam of light shining in the window."

Second inmate: "Do you think I'm crazy? I'd get halfway up and you'd turn it off."



YOU'RE not driving your car after you pass sixty-five miles an hour. You're aiming it.

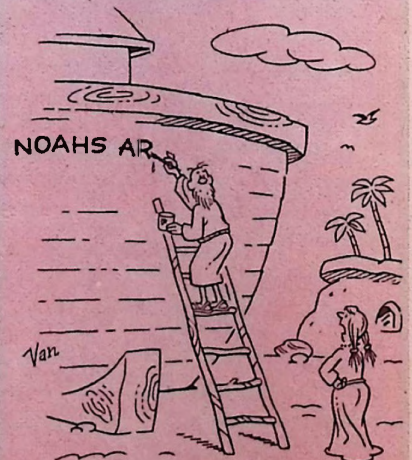


"Are you troubled much in your neighborhood with borrowing?" asked Mrs Brown.

"Yes, a great deal," complained Mrs Jones. "My neighbors never seem to have anything I want."



One teacher to another: "Not only is he the worst-behaved child in the school, but he also has a perfect attendance record."



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