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100
days
of prayer

inside: KIDS BRENGLER • HEARING THE VOICE OF GOD • MODERN-DAY SLAVERY

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#FullyAlive

As I sit here and look at this month's issue, I'm struck with the thought that it is about life and death. There are a number of tributes—including the celebration of the long, active life for Christ of Commissioner Merle Linnett, to the untimely death of good friend Major Marney Turner—and other stories about lives being well lived, including Rodney O'Neill and Lieut-Colonel Lucille Turfrey.

Several articles speak to the quality of life, as Claire Watson reflects on children in detention while Major Anne Read addresses the global problem of human trafficking. Hope and continued work is needed in both areas.

During this month of bowel cancer awareness, we gain insight about living life with uncertainty from Dr Jamie Aten whose journey deepened his understanding of true surrender and our relationship with God in that place.

Throughout this issue are the choices that each of these people have made—consciously staying close to the Lord through difficulties and choosing a path of service. Intimacy with the Lord, however, can only be sustained through continuous prayer. This month begins 100 days of prayer and Commissioner Floyd Tidd encourages us to take part in and intentionally allocate time for this vital part of faith.

Effective discipleship requires setting aside time with the Lord to ask and find the answers to questions such as: What is the Lord doing? What does he require of me? How do I help bring the Kingdom of God to my community, my country and the world?

Most of us are busy people with a host of things vying for our attention, but my hope is that we will be busy with the things of the Lord.°



June Knop

Captain June Knop
Editor

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Word for Word

Commissioner
Floyd Tidd

Bill Hybels, senior pastor of Willow Creek Community Church in Chicago and founder of the Leadership Summit, is a great communicator.

However, he confesses to overusing one phrase—'Only God'. He admits to intentionally overusing the phrase to draw attention to those moments when God accomplishes activity that no human could possibly have achieved.

I want to ask, 'How frequently do you hear the phrase "Only God"? How frequently do you use the phrase "Only God"?'

In many places throughout the Scriptures, we read of events that can only be explained by the phrase 'Only God'. From the parting of the Red Sea, to food in the desert, through release from captivity, to blind men seeing again and dead people coming to life, it is 'Only God'. It is not surprising that one will seldom use or hear the phrase 'Only God' if we linger within the comfort and security of fail-safe boundaries. Fail-safe living promises not to disappoint you or promises to protect you.

Fail-safe living is the expression of safe-faith—but safe-faith is, in fact, an oxymoron. Erwin McManus in his book, *Seizing Your Divine Moment*, writes, 'To the best of my understanding, faith is trusting God enough to obey what he has said and hope is having the confidence that God will do everything he has promised. One pushes you; the other pulls you.'

For 150 years and now in 127 countries The Salvation Army has witnessed that which can only be explained by divine involvement. In the days before us we will step into a new chapter for The Salvation Army in Australia.

May this new chapter be filled with 'Only God' moments as we, in faith and hope, step beyond fail-safe boundaries and into a faith-requiring space founded on prayer and holiness.

Across Australia, in these early days of Australia One, Salvos are entering into 100 Days of Unceasing Prayer. As a holiness movement, we are reminded by Scripture and our own early history that holiness is not defined by what we separate ourselves from but rather by what we give ourselves to. Putting too much emphasis on avoiding evil can result in becoming virtually blind to the endless opportunities for doing good.

Let's prepare to hear an intentional overuse of the phrase 'Only God' across the great southland of the Holy Spirit.°

Change is good?

We have all heard that change can be good. Yet when we experience it, we tend to still struggle.

Most of us hate change, because it may take us out of our comfort zone, which can lead us to feeling insecure and fearful. Change also challenges us and can even cause pain and feelings of loss.

Some of us go out of our way to try to avoid it, but change will always be a constant in our lives. Whether it's changing a habit, a job, our attitudes, our marital status, dealing with death, our health or relationships, it is impossible to live life without change.

Some of these are changes we choose to make, but many happen which are beyond our control. We do, however, get to choose how we respond.

I remember when God called me to be an officer. I knew that eventually I had to say 'yes' to this calling and trust God even though I couldn't possibly understand what this would mean for my life. While I may have cried all the way from my little hometown to the College for Officer Training in Toronto, and while that sense of fear and anxiety wells up inside me every time I receive the call to move, I continue to pray for an attitude of openness, hope and anticipation as I allow Scripture to remind me of God's plans to prosper me and not to harm me (Jeremiah 29:11).

When change enters my life, I also tend to have instant reactions and need to remind myself to take action instead. In turning my focus to God, I focus on actions I can take to help prepare me for the change, remembering that God is my refuge and strength, a very present help during my time of trouble and change (Psalm 46:1).

If I look at my personal life as well as my ministry, I have experienced many periods of change. In the midst of those changes I have experienced fear, been taken out of my comfort zone, and been stretched to what I believed were my limits.

But I have also learned, developed and grown through those changes by focusing on my response, with my attitudes and actions guided by faith and trust in God.°



Tracey Tidd
Commissioner

“
May this new chapter be filled with 'Only God' moments as we, in faith and hope, step beyond fail-safe boundaries and into a faith-requiring space founded on prayer and holiness.”



Pen and paintbrush

Lieut-Colonel Lucille Turfrey, author of Salvo Publishing's latest book, *Viewpoints*, tells *On Fire* of the joys, opportunities and challenges of 39 years of officership.

How does one record the key features of a ministry impacted by joy, challenge, grief, life-enrichment and soul-satisfaction?

There have been guideposts and milestones along the way. Each is marked by the cross, for it is 'the Christ of the human road' who has led me through the years along the avenues of service he placed in my path.

Crabtree, in Tasmania's Huon Valley, was my home environment. Here was an outpost of the Huonville Corps of The Salvation Army. This was the core of my life. The Lord spoke to my heart. His cross pointed the way to a commitment of life beyond the environs of the valley where I was an itinerant art teacher.

I lost a career and found that the 'Cross-bound Way' opened up dimensions of service where the Lord was honing the potential he saw in me, and gifting me with resources that would enhance all that I could offer him. The officer training college experience, then six years as a field officer, provided opportunities to appreciate how preaching must be balanced by pastoring. I found that the best form of preaching is uttered in wise nurture and personal attention to the soul-sorrows of needy people. What a shock to suddenly find a turning in the route the Lord mapped out for me. The Territorial Youth Department claimed my utter commitment for 13 years, where camping with junior soldiers and congressing with corps cadets were interspersed with devising teaching materials and running leadership training programs which saw me traversing the nation. My previous training as a schoolteacher enhanced my capacity to serve Australian youth throughout those tightly-packed years. How well the Lord had prepared me for the future.

An appointment to the officer training college, Melbourne,

opened new doors, for now my students were adults, some of more mature years than I. This 'new girl on the block' moved tentatively from class to field activities with various teams of cadets. They allowed me space to grow and become confident and competent. Then, another crossroad. A passport was required. I was called to Scotland. Bless'd day, bless'd domain! Again, the major focus of my appointment was on leadership training. This foray into a global ministry became a training ground that would prepare me for a later calling to a foreign culture—unimagined at the time.

Return to Australia handed me the responsibility of taking on the role of Education Secretary, providing me with the opportunity of creating and updating Bible study courses.

Another call to the officer training college placed into my trembling (but for the grace of God) hands the role of training principal. I can think of no more satisfying, challenging, demanding, fulfilling experience than that occasioned by this appointment.

Yet, of every experience the years of service have offered me, there has been none more so than that given by gaining a visa to enter Russia. How may I describe adequately what the training of cadets in Russia gave to my mind, my heart and soul? Three comments may assist: 'Polkovnic [Colonel], you understand us'—a cadet; 'You turned the light on in my life'—a translator; 'You came to Russia to help our people'—airport attendant on my exit from Russia with a life-threatening illness.

The Lord has offered a new path. I continue to share the Gospel—with joy, gratitude, and purpose—via the same tools: pencil, pen, poetry, paintbrush and 'picturing'.

Viewpoints is available from Salvation Army Supplies, 1800 100 018, www.salvationarmy.org.au/supplies. \$18.00 plus postage.



100

days

Greetings,

As the newly appointed National Leaders for Australia, we count it a 'privilege to be partners together in the gospel' (Philippians 1:3–5) and anticipate all that God has in mind for Australia through The Salvation Army.

Australia One—the formal journey to one territory in Australia, officially commences on 1 June.

As The Salvation Army Australia embraces a new and exciting chapter, we believe that seeking God, recognising his voice and responding in obedience is of upmost importance. We firmly believe that The Salvation Army is most effective when we are listening to, responsive to and fully reliant on Jesus. Prayer and holiness are the cornerstone of our DNA.

As a way to seek God and respond in obedience to his voice, we invite Salvationists across Australia to participate in 100 Days of Ceaseless Prayer. '100 Days' is an opportunity for Salvos all over the country to come together in persistent and responsive prayer to seek first the Kingdom of God. The heartbeat of 100 Days is to ask, 'What is God doing?' And, 'How can I be obedient to it?'

100 Days will provide a range of resources including daily prayer topics, social media updates, ideas and activities for prayer rooms, and email subscriptions. I invite all corps, centres, headquarters and expressions of mission around Australia to commit to hosting a prayer space for the duration of 100 Days. Through ceaseless prayer, we can come together as one Army obedient to God's unfolding mission in Australia.

Thank you for joining in this 100 Days, laying a firm foundation for the future together.

Blessings



Floyd Tidd
Commissioner



When I was about 14, my corps officer asked if I would be willing to participate in an hour of 24/7 prayer. Being a newly enrolled soldier, I enthusiastically accepted the challenge and signed up to pray from 3 am–4 am that weekend.

I am not a morning person—it takes me a good hour before I am able to function. So when my alarm went off at 2.55 am that Saturday morning, my enthusiasm was somewhat diminished. The next hour or so was a rough cycle of five-minute naps; jolting awake and remembering that I was supposed to be praying; and murmuring a vague 'God, help the world' prayer. I remember the relief when 4 am arrived, but it was mixed with a sense of guilt that I had 'broken the 24/7 prayer chain'. In my semi-conscious state, I was more concerned with seeing the hour out than the quality of prayer I was offering. On this particular occasion, prayer had become a burden.

Prayer is important to Christians. While we've all had moments where we feel like God is silent, or we struggle to connect, ultimately prayer is life-giving. It's the way in which we relate with God and hear his voice; it is how we seek direction for our lives; we pray on behalf of others—sometimes they are strangers and sometimes they are those closest to us. While it is our responsibility to engage with God in prayer—for ourselves, for others and for our communities—prayer should not be seen as a chore or a burden; prayer is a privilege.

At my corps I lead a small group for teenager girls, most of whom do not come from a Christian background. The first year of running this particular group was chaotic! However, there was a noticeable shift in the culture of the group when we spent an evening engaged in prayer stations. There was no direction from me and they were simply able to move between the different prayer stations. The girls felt like they had been able to connect with God and their worlds were slowly transformed by the realisation that they had a direct line to God. Now we run prayer stations every term and it's one of the highlights of the group. Provid-

ing an hour of unstructured prayer was one of the best things we could have done.

1 Thessalonians 5:16–19 (KJV) tells us to, ‘Rejoice evermore. Pray without ceasing. In everything give thanks: for this is the will of God in Christ Jesus concerning you.’

The statement ‘pray without ceasing’ can seem like an overwhelming task, a burden perhaps, but the point of this command is not that we should be walking around literally uttering prayers 24/7. Commentaries indicate that the Greek is ‘Pray without intermission’. That is, we are to pray without prayer-less voids. We don’t turn to God just when there is a crisis, or just where we have a small moment of silence—interacting with God is a part of our everyday life. To pray without ceasing is to go about our everyday run-of-the-mill life, with a sense of God’s presence in all our activities.

This sentiment is repeated in Romans 12:1–2 (MSG), ‘So here’s what I want you to do, God helping you: Take your everyday, ordinary life—your sleeping, eating going-to-work and walking-around life—and place it before God as an offering.’ To pray without ceasing is an opportunity to seek God regularly in those moments of our lives that we consider mundane and boring, as well as the enthralling and exciting highs. To pray without ceasing is to seek God in every part of our lives.

100 Days is an invitation to enter into ceaseless prayer. 100 Days officially launches on 1 June. Social centres, corps, headquarters and individuals will be invited to host a 24/7 prayer space through this campaign. The foundation of 100 Days is a desire to recognise and engage in the ways in which God is working to restore the Kingdom of God in Australia, and the invitation for The Salvation Army to participate in this. It is an opportunity for Salvationists and Salvation Army communities to identify and embrace God’s will for Australia through persistent and responsive prayer.

Each day of 100 Days will feature a devotional based on one of seven themes. Additionally, each

day people will be encouraged to interact with a daily rhythm of prayer—**Seek:** Come before God; **Listen:** What is God saying? What is God doing? **Act:** How do I respond? **Imagine:** What are the possibilities of a flourishing Kingdom? 100 Days is an opportunity to seek God, hear his voice and respond to what he is asking of us—both as individuals and as an organisation. It is an opportunity to restore the Kingdom of God in your community, your church and in your life.

How can I participate in 100 Days of Ceaseless Prayer?

- Sign up to pray for a period of time during 100 Days. Groups and individuals may commit to 24 hours, an hour each week, or 10 minutes each day. You can sign up through www.100days.australiaone.info, or via your corps officer.
- Download the monthly devotionals, or speak to your corps officer for a hard copy.
- Set up a prayer room—100 Days will be providing prayer stations and activities.
- Consider the ways in which your existing programs and sections can make 100 Days a part of their regular routine. For example, can your youth group pray for an hour once a month?
- Set an alarm for the same time each day and spend 10 minutes praying through the prayer topic for that day.
- Follow us on Facebook (facebook.com/TSA100Days), Twitter (@tsa_100days) and Instagram (@tsa_100days).
- Get creative! Have you always wanted to paint or draw? Use 100 Days as an opportunity to creatively express your prayer requests.
- Sign up to our daily email subscription. Visit the website for more information.
- Follow the hashtag #TSA100Days on social media.°

Amanda Merrett
100 Days Coordinator



To pray without ceasing is to go about our everyday run-of-the-mill life, with a sense of God’s presence in all our activities.”



Facing the disaster of cancer

Dr Jamie Aten is Rech Endowed Chair and Associate Professor of Psychology at Wheaton College, Illinois, where he helped found and co-directs the Humanitarian Disaster Institute. His specialist subject is the psychology of religion and disasters. His interest is more than academic; it is personal. In 2013, aged 35, he was diagnosed with cancer.

Before I went in for the first batch of tests, my doctor told me that in someone my age, the probability of my illness being cancer was less than one per cent. As I was coming round from the anaesthetic, I heard the doctor tell my wife it was stage-four colon cancer. I asked the oncologist for the prognosis. He said, 'This is serious. I can't tell you that it's going to be OK.' On every visit for the next six months, I'd ask the same question and he'd give me the same answer.

My oncologist didn't show much optimism. I knew that there was a long battle ahead, but I wasn't sure how long it would be. I didn't know if I was going to make it. I held on to the belief that I would beat this disease.

At the same time, I prayed often to God for healing. After a while, my prayer changed. I asked God to let me live long enough to see my girls grow up. They were five, eight and twelve at the time. Then I would pray, 'Dear God, help me live through the year.'

There were times when I felt that death must be easier than what I was going through. Sometimes, the pain was so great that I thought I was dying. But for the sake of my wife and daughters, I couldn't give up. I didn't want my girls in later life not to have their own memories of their father. The thought of that possibility drove me to tears and made me fight.

I was in many ways a walking disaster. I saw many of the things I had studied for years in disaster survivors being played out in my own life. The one thing that was clear to me was that if I was going to beat this cancer, I needed to focus on the here and now. I tried to focus on what I needed to do to get to the next stage. But many days, I failed.

One of the hardest periods was when I had chemo and radiotherapy at the same time, followed by major surgery. It took two months to recover from the surgery. It was outright difficult. It was the hardest thing I've ever been through. After reassessment, I found out that I was going to have to go through another six or seven months of chemo. At that point, I didn't know how I could face it. I felt as if my world had ended.

I wasn't worried about going bald. But a while back I was going through my journal and I saw I had scribbled in the corner of an entry that I really didn't want to lose my beard. Thankfully, I didn't. After I was reminded of this in my journal, I started growing out my beard as my symbol of being alive. I jokingly refer to it as my resilience beard.

The sickness from my chemo was tough and made me very tired. I struggled with normal life. I had very little energy. I couldn't remember things. My brain was like mush. I was so frustrated. I often struggled to function or to carry out the simplest tasks.

At times, I struggled to understand why I was ill. I wrestled with the unfairness of it all.

I didn't blame God, though there were periods when I felt numb towards him or distant from him. I sometimes wonder if I was angry with God but perhaps couldn't allow myself to accept that I might feel that way.

The crunch came when I was praying one morning, asking God to heal me. Suddenly I thought, 'Do I really believe that God could heal me?' Did I believe God could intervene or was I just using religious coping mechanisms? This was a strange, almost out-of-body, experience. Here I was, seemingly observing my experience the way I had observed others in my research. It

“There were times when I felt that death must be easier than what I was going through.

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was a metacognition type of moment.

The answer I received was that I had to surrender everything to God. I got on my knees and prayed. For the first time, I was praying not for help or healing but that God would simply be with me and with my family, even if I didn't make it. Then it felt as if I was jolted back into the moment. I had a breakthrough.

In that moment, I understood what people I had studied in my disaster research understood, that spiritual surrender in the face of disaster is not a passive giving-up; rather it is an active handing-over of control. As a person who likes to be in control, it was one of the most difficult prayers I've ever prayed.

After six months of treatment, my oncologist said, 'Whatever you're doing, keep doing it.' It wasn't the greatest prognosis, but it was the first time since I'd been diagnosed that he told me something optimistic.

I've been in remission for just over a year. Medical expertise certainly played its part. God, too, was part of the healing. But I don't under-

stand it all. I have no answer as to why God healed me yet not somebody else. Every day, I feel blessed by my recovery. At the same time, I ache as I have seen others around me suffer with cancer.

As a result of my cancer experience, I have tried to recalibrate my priorities. I still struggle like everyone else with this. However, I have certain moments, like the other day, when I was starting to stress over a work deadline. Then I saw a status on Facebook that I had posted exactly two years earlier. It was a picture of me in the hospital, days after my cancer surgery.

Moments like that have a way of helping me to look beyond daily concerns and focus more on the transcendent. I have a strong sense that I need to live in a way that helps others, not because I feel I need to pay God back, but out of gratitude for his gift of life.^o

*As told to Nigel Bovey
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surrender in the
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Celebrating the life of Marney Turner

In 7 January 1957 Noel and Joyce Klein were graced by the arrival of Marlene Joy—nine years junior to her two sisters, Sandra and Laraine.

To most people she became known as Marney, but to her dad she was always 'Peanut'.

Home was full of joy and excitement with meal times a flurry of conversation.

One of the most formative experiences for Marney came out of her challenge with asthma. From nine years of age, she moved to an Aboriginal settlement in Yuendumu where her sister Sandra and brother-in-law David were on missionary service, teaching at the Baptist settlement. The drier climate became a source of healing and the community a source of influence on her life development. Marney would tell stories with enthusiastic recollection of the athleticism of the Indigenous people, their warmth of friendship toward her, the gifts they shared or how she would go to sleep at night listening to the corroborees. She was proud of the fact that she had a skin-name: she was a Nampitjimpa of the Warlpiri tribe. She loved the people and over the past eight years was able to return twice to Yuendumu where she renewed old friendships and sensed again the wonder of the Red Centre.

She met Len Turner in 1971 and so began 'Marney and Len'. They were married in 1975 in the Regent Baptist Church and in 1978 their first child Corey was born. The birth of Corey would prove to be a significant turning point in their journey which led them to The Salvation Army and a heartfelt commitment to Jesus.

Filled with the Spirit of God, Marney and Len entered training to become Salvation Army officers in 1980 in the God's Soldiers session and were commissioned and ordained in 1982. Marney loved Jesus and loved ministry. She enthusiastically embraced every opportunity to share the wonder that she had discovered in Jesus. Her genuine love for God and people was attractive and many were impacted for the Kingdom through her witness and testimony. She loved preaching and would give her whole being into proclaiming the Word of God.

Following commissioning, Marney and Len were

appointed to Carlton Corps in Melbourne and then travelled to Goldfields Corps (WA).

In 1986 Marney journeyed to Korea to adopt their second child, Carmen—a beautiful baby girl who would complete their family.

Upon returning to Melbourne in 1987, they were appointed to Altona Corps, followed by Glenroy Corps before Marney undertook the role of the divisional guard organiser in Melbourne Central Division. She and Len returned to corps appointments at Camberwell and Ringwood (Vic.). Marney undertook a period of time as a training officer in the Training College prior to working alongside Len as territorial candidates secretary and then was appointed as territorial spiritual life development secretary with responsibility for evangelism and 24/7 prayer co-ordination. In recent years, Marney has been God's servant in leading the 'Dwelling in the Spirit' weekends and praying for many people at the Mind, Body, Spirit Festivals.

Marney wrestled with sickness all her life but she never allowed this to define her or her capacity to fulfil her calling. To the last she yearned to share the encouragement she found in Jesus no matter what beset her path.

She was a brave, compassionate, Holy Spirit-filled firecracker and we will all miss her dearly.

Well done, good and faithful soldier, you have fought the good fight, you have laid down your sword and shield with honour. Now, run free and enjoy the wonders of the Kingdom and the company of your Lord and Saviour, Jesus.

Our love, sympathy and prayers are with her husband Len, son Corey (and Simone), daughter Carmen, their precious grandchildren Chelsea, Zack, Joshua and Noelle, sisters Dr Sandra Tunely-Cooper and Major Laraine Philp (and David), the extended family and friends.

Major Marlene Joy Turner, was called home, during active service, to be with Jesus from Knox Private Hospital (Vic.) on 7 May. Marney was 59 years old.

A funeral service was held at Bridge Church, Richmond, on 18 May, conducted by Commissioners Floyd and Tracey Tidd and Pastor Corey Turner.



She was a brave, compassionate, Holy Spirit-filled firecracker and we will all miss her dearly.”

Hearing the voice of God

Each June long weekend, The Salvation Army's prophetic team mans a Prophetic Prayer booth at the Mind, Body, Spirit Festival in Melbourne. This year will be their seventh. Major Marney Turner has been involved since its inception and responsible for its organisation. It is incredibly sad to be making arrangements this year without her.

B

ut what is prophecy and is it really for today?

When we read the Bible and we get to the final verse of Malachi, the last book of the Old Testament, and

then we casually flick over the page to the first verse of Matthew, we have unknowingly jumped 400 years in Jewish history. This is often known as the 'intertestamental time'.

This time is characterised by the silence of the prophets. Along with the Torah (the first five books of the Bible), the prophets had been God's major source of communication with his people. The Jews who Peter addressed in Acts 2 expected that prophecy would cease during the intertestamental time and believed that with the coming of the Messiah it would flourish again. This is why Peter quoted Joel here, to alert them to the fact that the Messiah had come and what they saw happening on the morning of Pentecost was evidence of the reinstatement of the prophetic.

Some people, however, aren't aware of this connection and believe incorrectly that the prophetic, along with other signs and wonders, belongs only to the day of the apostles and beforehand.

Peter is saying, 'No, you've got it wrong, this isn't the end, this is actually the new beginning.'

What excites me about the Acts 2 message is that God wants to communicate with us personally today and it gives us a clue to some of the amazing ways he does that.

In her book *Aggressive Christianity*, Catherine Booth in the chapter on 'Filled with the Spirit', has this to say on the matter:

'Do you think God intended such experiences and visions only for Paul and the Apostles? Ah! There have been many since his day who have had such experiences and many more of God's people might have them...' What then are we really talking about when we refer to prophecy?

Prophecy is simply speaking the word of God or message of God for particular circumstances or time. God desires to talk to his people and a prophet is his mouthpiece and one means by

which he can communicate with us.

The prophet's primary role is to introduce people to God or to call people back into a relationship with him.

Prophecy is a spiritual gift and is listed in 1 Corinthians 12:4-11. Paul has this to say about it in chapter 14:

'Let love be your highest goal. But you should also desire the special abilities the Spirit gives, especially the ability to prophesy. For if you have the ability to speak in tongues you will be talking only to God, since people won't be able to understand you. You will be speaking by the power of the Spirit, but it will be mysterious. But one who prophesies, strengthens others, encourages others and comforts them. A person who speaks in tongues is strengthened personally, but one who speaks a word of prophecy strengthens the whole church' (1 Corinthians 14:1-4).

Whether we have the spiritual gift of prophecy or not, we are all called to strengthen, encourage and comfort others. In this way we are all prophets and called to prophetic ministry.

Martin Luther put it this way:

'For just as through faith we are brothers of the Lord Christ, kings and priests, so we are also all prophets through Christ. For we can all state what pertains to salvation, God's glory and a Christian life.'

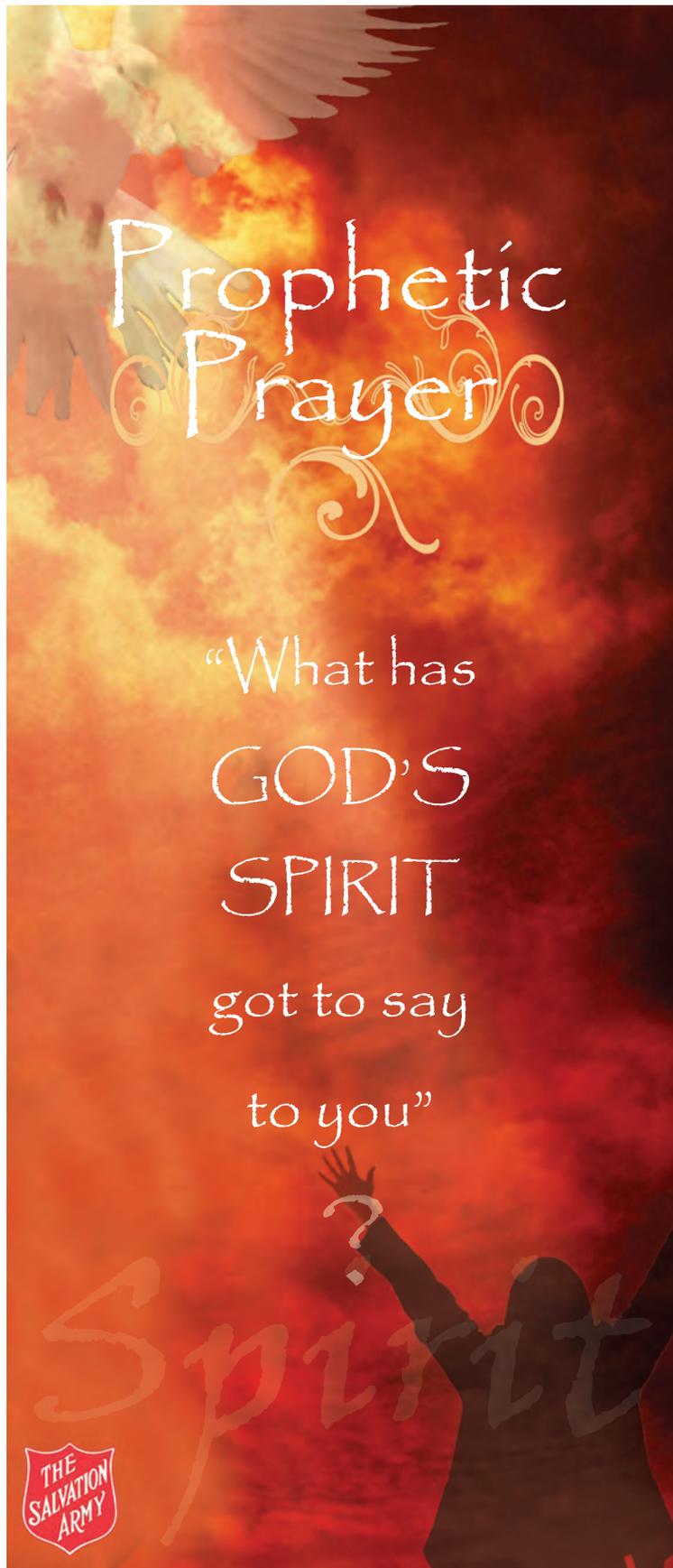
Some however are gifted today to be prophets, such as those who attend the prophetic prayer booth and move in gifts, such as the gift of the word of wisdom (revelation, not worldly wisdom) and the gift of the word of knowledge (knowing unknown facts). Often they will see a vision, hear an internal voice, have a sense of knowing overcome them or feel impressions in their bodies concerning a person's past, present or future. Usually they operate strongly in a particular way that God communicates with them.

However we don't have to be prophets to hear from God. As we approach our 100 days of prayer it might be useful to consider the many ways that God may speak to us today.

“

In the last days,' God says, 'I will pour out my Spirit on all people. Your sons and daughters will prophesy. Your young men will see visions and your old men will dream dreams. In those days I will pour out my Spirit even on my servants—men and women alike—and they will prophesy.'”

Acts 2:17-18



The ways God communicates

1. Revelation

The primary way that God speaks to all believers is through the Bible which is the revelation of God in written form. The Bible has more authority than personal revelation because its authority extends to all people, everywhere, at all times.

2. God appears to believers personally

God spoke to Moses often.

‘Then the Lord came down in a pillar of cloud... He said, “Listen to my words; when a prophet of the Lord is among you, I reveal myself to him in visions, I speak to him in dreams, but this is not true of my servant Moses... with him I will speak face-to-face, clearly and not in riddles, he sees the form of the Lord...”’ (Numbers 12:6–8). There are also a number of stories in the New Testament about Jesus visiting people after his resurrection. Luke 24:15 tells us that on the road to Emmaus ‘Jesus himself came up and walked along with them...’

3. Through angels

Hebrew 1:14 describes angels as ‘ministering spirits sent to serve those who will inherit salvation’. Hebrews 13:1–2 reminds us to keep on loving each other and entertaining strangers, for by doing so some have entertained angels without knowing it.

Matthew 4:6 says that angels are also sent to protect us.

4. God speaks using an audible voice

The most dramatic example of this is Paul’s conversion on the road to Damascus in Acts 9:4–6.

‘As he neared Damascus...suddenly a light from heaven flashed around him. He fell to the ground and heard a voice say to him, “Saul, Saul why do you persecute me?” “Who are you Lord?” Saul asked. “I am Jesus who you are persecuting,” he replied. “Now get up and go into the city and you will be told what you must do.”’

5. Audibly but only to your ears

This was Samuel’s experience when God called to him in the middle of the night (1 Samuel 3:1–14). Eli was there but only Samuel could hear God’s voice.

6. The internal audible voice

This is a voice that you hear in your mind. Scripture such as Ezekiel 14:1 where the phrase, ‘The word of the Lord came to me saying...’ probably refers to this internal audible voice.

7. A ‘knowing’ or word of knowledge

This is listed as a separate gift (1 Corinthians 12:8). It is a form of revelation which is not learned knowledge, it is divinely imparted. There is no rational reason for knowing this. An example of this is when Jesus spoke to the woman at the well in John 4:18 and he

knew that she'd had five husbands and was currently living with another man who wasn't her husband.

8. Impressions

Nehemiah 7:5 exemplifies this when he says, 'So God put into my heart to assemble the nobles...'

Paul also gives an example in Acts 14:9 where he 'saw' that the lame man had faith to be healed, even though one cannot physically see faith.

9. Dreams, visions and trances

Dreams occur while we are asleep and visions while we are awake. Prophetic dreams and visions may involve symbolism and require interpretation—every nuance has significance, such as the colour of objects, their place and use.

A vision can be watched much like viewing a screen, however in an open vision you are actively part of what you see.

We read of many dreams in the book of Daniel, and both Peter and Paul fell into trances. In Acts 10:10, 'He [Peter] became hungry and wanted something to eat and while the meal was being prepared he fell into a trance.'

And Acts 22:17, 'When I [Paul] returned to Jerusalem and was praying in the temple I fell into a trance.' Other translations use the word 'visionary state' here.

William Booth had a number of visions and some of them were collated into a book called *Visions*. The first few lines of the book read:

'I had a very curious vision of heaven the other day and I have been much perplexed as to whether I should tell it to my friends or not. The chief difficulty I find in giving it publicly arises from its apparent uncharitableness...'

The prophetic message often has hard lessons for us to learn.

10. Through the natural world

God speaks to us through the natural world in at least three ways:

- The design and beauty of creation reveals the existence of the designer who is both beautiful and powerful (Romans 1:19–20).
- The natural world illustrates spiritual principles to us, such as a lazy person can learn a lot from the hard-working ant (Proverbs 6:6–11).
- God used fire, wind and an earthquake to get a message across to Elijah (1 Kings 19:11–12).

11. Physical manifestations in our bodies

We read in Luke 8:45–46 of the sick woman who touched the hem of Jesus' robe, but Jesus didn't feel her touch. Instead he felt healing power leave his body. Some prophets I have met feel discomfort or 'symptoms' in the appropriately associated parts of their own body when praying for the sick.

Conveying God's message

Some of you may have already experienced these things and for others they may seem very strange.

Over the years, I have had a handful of very special occasions when God has spoken to me through dreams, visions, revelations, words of knowledge, physical manifestations in my body, strong emotional responses that are not mine and an internal audible voice.

As I experienced things I could not explain at that time, I sought answers and found people who had the gift of prophecy and moved in these areas. It opened up an incredibly rich spiritual experience. From this group of people a prophetic team was born and together we have attended corps, markets, the Mind, Body, Spirit Festival and outreach opportunities since 2009.

Through reading, attending conferences, speaking with prophets and from experience I have come to realise that the prophetic (as with healing and other signs and wonders generally) is used by God to get people's attention. Speaking to them about something only they can know opens a window to speak into their life. When God communicates with prophets he conveys the exact timely topic of conversation. Often dramatic effects are witnessed when we keep to God's agenda rather than our own.

We have seen healings and salvations at the Mind Body Spirit Festival, but the most common thing is that people are relieved of hurts and burdens that they have carried that have restricted their lives, potential and relationship with God. People go away changed in most cases but there are always those who don't want to hear. No matter what the outcome, however, we can rest confidently that if we deliver the specific message God has designed for us to convey, the outcome will be safe in his hands.

God is calling each of us to hear and carry his message of salvation and the way he wants us to live out life in community. As disciples we must take his light into dark places.^o

June Knop



I sought answers and found people who had the gift of prophecy and moved in these areas.”

Kids Brengle : raising a generation of holy kids

The Salvation Army has a rich history of passing on its holiness teaching through Brengle institutes. For the past seven years, Junior Soldiers across the territory have been engaged with Kids Brengle. *On Fire*, spoke to Captain Sonia Jeffrey about this exciting part of her work.



WHAT IS THE BIG IDEA BEHIND TEACHING KIDS ABOUT HOLINESS? WHERE DID THE KIDS BRENGLE IDEA STEM FROM?

Teaching on holiness forms part of the Junior Soldier promise (covenant) just as it does in every soldier's covenant. The words used for Junior Soldiers state that they will live a life that is 'clean in thought, word and deed'. We really need to unpack that statement for kids—especially for older kids as they navigate the transition into high school. What does practical holiness really mean? What does it look like for them make good choices more often? The Kids Brengle was birthed out of a need to take kids deeper into their understanding of how the Holy Spirit can enable them to live the lives God intended them to live—lives of holiness, not of guilt or shame.



WHAT HAPPENS AT THE CAMP? WHAT DO YOU TEACH?

Kids Brengle has five fun interactive teaching sessions. The way we teach kids is a mixture of games, worship, Bible and object lessons. The most impacting part of the teaching is small groups. The kids work in their small groups all weekend. Here they go deep into the teaching, share their struggles, pray, write ideas in their devotional book and work with their leaders.

The main object lesson of Brengle is the infamous 'food fight'. It's an awfully messy time of helping kids understand the impact of sin and brokenness. It's these moments of teaching that make Brengle worth it for both kids and leaders.

The sessions cover sin and forgiveness, the Trinity, the fruit of the Spirit, the sinful nature and sanctification (yes, we go there!). Finally—we work on our personal testimony. Samuel Logan Brengle was a big believer in sharing a personal, up-to-date testimony and so we teach the kids the basics of how to develop that, as well as a personal devotional time.

WHO GOES TO A KIDS BRENGLE? HOW DOES IT OPERATE?

The Kids Team here at THQ invites Junior Soldiers in their last two years of primary school to a Kids Brengle weekend. We take no more than 25 at a time; they are nominated by their local Junior Soldier leader because they have already made a decision to follow Jesus and are taking responsibility for their discipleship by being part of the Junior Soldier program at their corps. The Brengle weekend operates like a camp. These camps are hosted across the territory, in different states, and are supported by the local Divisional Youth and Children's Secretaries teams and Junior Soldier leaders from corps.

WHAT IS THE FUTURE OF KIDS BRENGLE?

By the end of this year, we will have had 500 Junior Soldiers attend a Kids Brengle. We now have other territories asking for the curriculum and so are working to make the Kids Brengle a formal part of our Junior Soldier program, able to be circulated. Many young people have been impacted by this weekend and given tools to assist them as they move into their teenage years—tools to help them stand as young soldiers of Jesus in the world.◦





Silent Retreats for 2016

WHAT IS A RETREAT?

A retreat gives the opportunity to spend time in prayer and contemplation away from the demands of our lives. It has the potential to move us more deeply into God's transforming love, which is at the heart of his creative work.

IS IT NEW?

No. Moses, Elijah, Jeremiah, John the Baptist, Paul and Jesus himself all spent time away from the crowds in a 'desert' place. The practice has been followed in the centuries since by Christians in all traditions of faith.

WHAT HAPPENS?

Worship, reflection and prayer. Time to walk, sleep, read and rest in God. In a Directed Retreat participants meet with a spiritual director daily.

WHAT IS EXPECTED OF ME?

A desire to know more of God

SILENCE?

Silence is practised to allow for space in our noise-filled world. In removing excess noise we can more deeply encounter the presence of God.

All of these retreats will be held at Santa Casa Queenscliff, Victoria
Cost: \$180 each

JUNE

Monday 13 – Wednesday 15

Preached Retreat

JULY

Friday 29 – Sunday 31

Preached Retreat

SEPTEMBER

Monday 5 – Wednesday 7

Directed Retreat

OCTOBER

Friday 28 – Sunday 30

Preached Retreat

Led by Cathy Elkington and team.
For further information please contact the Territorial Mission Resources Department on mission.resources@aus.salvationarmy.org or (03) 8878 4758

John Cleary hosts Salvo Q&A

Salvationists, volunteers, staff and friends of the Army are invited to attend a Salvationist Q&A on 'Ethics, Equality and Hot-button Issues' on 2 July. Facilitated by John Cleary (ABC journalist, host and author of *Salvo!*), the night's speakers will delve into the nature of justice from a legal, religious, theological, economic, educational and sexual perspective and discuss how the church responds to these issues.

Held at Catherine Booth College (100 Maidstone Street, Ringwood), this free event runs from 7.30–9.00pm as a combined effort of the Moral and Social Issues Council in the Australia Southern and Eastern territories and Commissioner Floyd Tidd. It gives participants the

opportunity to enter a vibrant discussion so they can dig deeper into the theological and spiritual aspects of Australia One. Salvationists, staff and friends of the Army will hear about and have the chance to express their views on these 'hot button issues', which are topical and present major challenges for us all. The Q&A event will also address what these mean for ministry and justice programs, as well as the Positional Statements of the Army on key issues.

A time of discussion and transparency, this Q&A provides a forum for a two-way discussion on what concerns Salvationists and how the Army can assist, guide and adapt in light of a changing society and church structure. Details of a live-stream to come. ^o

A Salvationist Q&A

Ethics, Equality and the Hot-Button issues

Saturday 2 July at Catherine Booth College Ringwood. 7.30–9.00pm

The National Commander, Commissioner Floyd Tidd, and the Moral and Social Issues Councils of the Southern and Eastern Territories invite you to contribute to a vibrant discussion that addresses a major concern for our society, namely equality, and how we as a church respond.

Who can attend: Open to all (soldiers, officers, friends, staff) associated with Salvation Army activities.

Hot-Button Issues for discussion: Equity, sexuality, justice, gender, economic justice, and refugees/asylum seekers.

Facilitator: John Cleary (ABC journalist and presenter of 'Sunday Nights' and author of *Salvo!*)

Panelists: Eight informed and contextually-relevant people associated with TSA.



CHILDREN IN DETENTION

When I opened my eyes, I saw the white wall in front of me. It took a few moments to remember where I was—the Women’s and Children’s Hospital in Adelaide. I rolled over on the couch and looked at my son, his long floppy hair half-covering his face as he slept. It was his ninth day in hospital and my sixth, my husband having stayed with him the previous three nights.

The hands on the clock turn slowly in hospital. We play board games and read. My son is confined to the ward, so I borrow movies and Nintendo games from the Starlight playroom downstairs. Mealtimes, the morning ward round and four-hourly nursing observations give a loose structure to the day.

My son longs for freedom—to feel the sun on his skin and the wind on his face as he runs. He longs to be home with his brother and his familiar toys. His wish is simply to be an average nine-year-old boy.

The reason that he endures the stay in hospital is because he knows it will have an ending. One day, perhaps even today, he will be discharged. He knows that the hospital is not a destination, but simply a stopping point on his journey of life—a place to rest and recover from illness.

This same knowledge encourages the rest of our family. My husband and I know that we will be under the same roof again and that soon we will all sit down to dinner together. My son will join his brother in going to school.

Human beings can endure all kinds of difficult circumstances when there is a clear sense of hope that the situation will change in the future. However, when hope is torn away, life can seem unbearable. Without a different future to look forward to and plan for, people can sink into depression and despair. The announcement, earlier this year, that asylum seekers who have been released into the community would be returned to offshore detention centres was, therefore, very disturbing.

“

95 per cent of children detained at Nauru were in danger of developing post-traumatic stress disorder.”

As we approach World Refugee Day, we are reminded that one of the troubling aspects of detention is that asylum seekers are given no clear indication of the length of their stay.

Each day in hospital, the doctors communicate with patients about the progress of recovery and there is ongoing discussion regarding a discharge date. The absence of a ‘discharge date’ for asylum seekers heightens the despair and desperation they feel. Weeks can stretch into months and even years, with the future still clouded in uncertainty.

This is an intolerable situation for any human being.

The High Court of Australia rejected a challenge to the constitutionality of Australia’s offshore processing system and a report by a medical team led by the Australian Human Rights Commission found that 95 per cent of children detained at Nauru were in danger of developing post-traumatic stress disorder.

In response, a number of Salvation Army faith communities have offered sanctuary to asylum seekers. The Salvation Army has joined with other churches in urging the Federal Government to find a compassionate answer to ongoing concerns around refugees.^o

Claire Watson

Rodney O'Neill retires from active service

Rodney O'Neill, often referred to as 'Mr Rodney' by his many clients, friends and associates, has retired as director of welfare at Camberwell Corps.



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fter many years of service in a wide variety of roles, from his early days as young people's sergeant major and corps sergeant major at Hawthorn Corps, it almost seems unthinkable that he would find it possible to choose a life of retirement and leisure. But the time has indeed arrived.

For the past 18 years, Rodney, with the Camberwell Corps team of emergency relief volunteers, has served the people of the City of Boroondara, ensuring they have access to material assistance in the form of food, clothing and housing. Even before the term was coined, he demonstrated the values of what is now known as Doorways, by generously modelling an inclusive response that addresses the material, emotional and spiritual needs of people who come to the corps seeking assistance. His leadership of the weekly Friday worship encouraged participants of the meals program to reflect and join together as a caring, praying community.

By his actions and words, Rodney embodies the spirit of Jesus and represents the face of The Salvation Army in the city and surrounding areas. His strong advocacy has meant that people are rarely turned away without some form of assistance. There are many instances where he has gone above and beyond the terms and scope of his role in the corps to ensure that needs are met.

An example is the occasion when he was presented with a young man who was found sleeping in the car park underneath the local Woolworths store. He not only provided food and other assistance, but emotional support and fatherly love, taking an ongoing interest in the young man, until such time as he managed to stand on his own feet in getting and keeping a job and a safe place to live.

Lieut-Colonel Frank Daniels, who commissioned Rodney into this role, recalls Rodney and his wife Margaret inviting a young couple who had nowhere to go for Christmas to share the day with their family. 'Subsequently, this couple became members of the corps.'

His working motto was 'What would Jesus do?', when people presented with somewhat unconventional needs. Rodney presented a non-judgmental approach to dealing with people from a wide variety of backgrounds—those recently released from prison, those of diverse and ambiguous gender, migrants and refugees and people suffering emotional and sexual abuse.

For one whose main career was as a professional florist and not schooled in conventional social work or counselling theory, Rodney demonstrated a natural adaptability to those in need, responding from the heart, yet with discipline and an appreciation of the importance of boundaries and principles.

Amongst his many other accomplishments, Rodney formed and led a community group, the Choir of Hope, who for many years enthused and encouraged audiences across the city and beyond. Although some of the members have since passed away, the choir sang a tribute to Rodney at the morning service at Camberwell on 24 April.

For many years, Rodney and his family have organised and hosted a lunch at the corps on Christmas Day for individuals and families who would otherwise be eating alone on that significant day of the year.

His influence and friendly welcome will be missed in the welfare services at Camberwell, but his spirit will remain to inspire those who continue to serve the needy in the city.^o

“

Rodney's working motto was 'What would Jesus do?'"





Men's event builds on success



The annual Victoria Men's Retreat has grown in strength over recent years, with organisers expecting more than 200 to gather at Phillip Island this August for a weekend of inspiration, fellowship, recreation and spiritual growth.

This year Commissioner Floyd Tidd will return as keynote speaker with the theme 'Still Fighting'. Three other speakers will challenge men to keep fighting to be strong in their personal lives and in their journey with God. A special guest presenter will be Paul Zappa who heads up NIRODHA, an organisation which runs seminars highlighting male behaviour in our society. Major Brian Pratt and Captain Kevin Lumb will each bring an inspirational message over the weekend.

A feature of this retreat is the balance between large gatherings and smaller interactive sessions, along with ample leisure time to catch up with old friends and make new ones. Saturday afternoon free time allows participants to visit scenic spots of Phillip Island such as the Nobbies, Churchill Island or Cape Woolamai. Others will enjoy a beach walk, fishing or a visit to the Vietnam Vets Museum before heading into the beachside town of Cowes for coffee. The Phillip Island Adventure Resort provides modern facilities, comfortable

accommodation and fabulous meals. A variety of recreational activities is available on site.

Sunday morning will include a time of worship and a closing message from Commissioner Tidd. Prayer and personal stories will be shared about how God is challenging individuals to continue fighting to live Christ-honouring lives. In previous years this has become a special time of encountering the power and presence of the Holy Spirit. For many it has been a significant moment in their faith journey.

The retreat is open to all men aged over 18 connected with Salvation Army corps and centres from the three Victorian Divisions. This is an excellent opportunity to reach out to men on the fringe of your corps community. Invite them along, even sponsor them if necessary! It is also a refreshing time-out from the busy routines and commitments in our everyday lives. Participants from interstate are welcome.

See your corps officer or centre manager for registration and information, or visit Facebook and search The Salvation Army Victoria Men's Retreat.

Put the dates in your calendar now for Friday 19 to Sunday 21 August and encourage others to attend. You will be a stronger and better man!^o

David Parker

Commissioner Tasma Merle Linnett



Tasma Merle Clinch was born on 24 July 1926, to Salvation Army officer parents in Launceston, Tasmania and spent her childhood and youth in Victoria and Tasmania. She committed herself as a follower of Jesus in 1940, aged 14, and after completing school worked as a typist at TNG Insurance Company. Merle left her home corps at Hindmarsh and commenced her training in 1946 at The Salvation Army Training College as part of the Challengers II session.

Merle took up her first appointment as the assistant corps officer at Merlynston Corps, followed by similar appointments at Mordialloc, Rochester and Port Melbourne. Her next series of appointments were based at Territorial Headquarters in the Field Department and then the Candidates and Special Efforts Departments. Following Captain Merle Clinch's marriage to Senior Captain Arthur Linnett on 23 February 1952, she moved to the Editorial Department and worked alongside her husband. As an accomplished poet and writer, she was very well suited to this ministry.

The next season of Merle's life brought the joy of motherhood as children Peter and Heather joined their family. Two months after Heather's birth, this young family moved to the New Zealand, Fiji and Tonga Territory for a five-year appointment in the Editorial Department before returning to Australia Southern Territory's Editorial Department. In 1971 Colonels Arthur and

Merle Linnett were appointed to the Literary Department at International Headquarters in London followed by appointments at the Training College and the International College for Officers. Merle was also involved in teaching at the Avalon Approved School for Girls, served as a voting member for The Salvation Army in the National Movement of Women and was part of the Committee for the Songbook published in 1986.

Leaving Peter and Heather in London, the Linnetts returned to Australia in December 1977 as the territorial leaders of Australia Southern Territory, with Commissioner Merle admirably undertaking the role of the territorial president of women's ministries. They entered honourable retirement in 1982 and Commissioner Arthur Linnett was promoted to Glory in June 1986. Some 20 years later, Merle also cared for Peter as he was dying from a brain tumour.

In her 33 years of retirement, Merle has continued to minister in many ways—chaplaincy, leading the Box Hill Companion Club and serving as a committee member and president for the World Day of Prayer, of which she was made a life member. Merle had a wonderful influence on the published writings of The Salvation Army as she served as a member of the Literary Board and authored some of the historical 'Green and Gold' series which spotlighted the service of Salvation Army officers.

Merle will be remembered as a great encourager with a positive outlook. She was a woman who enjoyed her shared ministry with her husband and used her intellect for the benefit of others through preaching, writing and leadership. During her time as an officer and a soldier in her local corps, she demonstrated a wonderful spirit of helping the Army grow and progress.

Commissioner Merle Linnett was promoted to Glory from Hayville Village, in Box Hill South (Vic.) on 2 May. She died peacefully in her sleep at the age of 89 years.

Our love, sympathy and prayers are with Merle's daughter Heather and family, her brother Commissioner John Clinch and Beth Clinch and the extended families and friends.

A funeral service was conducted by Commissioner John Clinch at Camberwell Salvation Army, Camberwell, Victoria on 12 May.^o



Dust to dust

AND after all,
how worthless a thing is the body.
At one moment cherished, protected, regarded,
and then,
so quickly with the coming of death
consumed and gone for ever.

AND with what unseemly haste do we
rid ourselves of that
which signified a friend, a personality –
that which was warmth, response, communication
is now
an unbelievable nothingness.

IN this moment of deep awareness
I see so clearly
the trap into which we have fallen.
We have come to regard the body as
supreme importance;
pampering it, beautifying it, shielding it.
Setting ourselves to prolong its age
with passionate devotion.

FOR in our blind obstinacy
we have forgotten
the body is but a jar;
the earthenware jar in which is hid true self;
the priceless jewel of
eternal spirit.

– Mrs Commissioner Merle Linnett (R). Republished from *Horizons – Australian Salvationist Poetry*.

KEVIN BURGAN

Kevin Burgan was born in Port Pirie, South Australia, on 1 February 1929, the second son of Salvationist parents Harry and Kathleen Burgan. He was part of a loving family that included brothers Max, Colin and Graham (all deceased) and sisters, Daphne, Beverley, Eleanor, Annette and Fay.



At five years of age, he was pulled from flood waters which swept in late one night claiming the life of his little brother.

While still at Port Pirie Primary school at 10 years of age, Kevin began playing in the Army band, but at 12 was struck down with rheumatic fever which involved 17 weeks confined to bed. During this time he formed a special relationship with his mother who cared for him.

Kevin commenced work as a cadet draftsman at the lead smelting works at 16, but in 1948 felt called to officership. He entered The Salvation Army Training College in Melbourne in March 1949. It was here that he met his future wife, Marjorie Smartt, who was in the same session. Due to his mother's illness, however, Kevin returned to Port Pirie in late 1949 to help support the family.

Returning to Port Pirie, Kevin became bandmaster in January 1951 and later the deputy songster leader—retaining both positions for 35 years until retiring in 1986.

On 5 September 1953, Kevin married Marjorie Smartt. They spent the early years of their marriage living first with Kevin's father and sisters and then with Kevin's grandmother. Their life together revolved around The Salvation Army and Kevin enjoyed family time, especially in his later years.

Retirement saw a move to Adelaide to be nearer family. Settling in South Plympton, Kevin and Marj felt directed by the Lord to make Unley Corps their spiritual home and found it to be a friendly place of worship. Kevin joined the band and songsters and for a couple of years was the corps sergeant major.

Speaking during retired life, Kevin said, 'We have gained many valuable and supportive friends and...we have three wonderful families; our own, our church, and our village family, which we value greatly and give God the glory. God has proved right through our life his guiding hand and providence.'

Kevin Burgan was promoted to Glory on 18 January.

He leaves behind his loving wife Marge and children Wayne, Barry, Denise, Malcolm, Peter, Graeme and their families, 17 grandchildren and nine great-grandchildren. He also leaves a legacy with the number of people who testify to his profound influence on their lives.

'The Lord bless thee and keep thee; the Lord make his face to shine upon thee and be gracious unto thee. The Lord lift up his countenance upon and give thee peace. Amen.'

A thanksgiving service was conducted by Major Reno Elms at Edwardstown Baptist Church on 26 January.

EVA PLATTS

Evangeline Booth Baird was born in Belfast on 24 November 1928. She was the first of two children to Alexander and Lilian, with brother Lionel joining her just over five years later. Having been named after Evangeline Booth there was never any doubt that she was going to become a staunch Salvationist.



Eva started attending the local school at the age of three and completed her education at 14. During her early working life her employers included The Salvation Army Assurance Society, the Post Office and the fingerprint department of the police force.

She met her husband, Albert, when he was sent to Belfast to join the crew of a newly-built naval ship. After asking about Salvation Army activities, he was invited to Eva's parents' house for supper and the friendship grew from there. They were married on 6 November 1948.

After moving to Northern Ireland in 1950, Eva and Albert first attended Bangor Corps, and then later York Road Corps, where Eva was singing company sergeant for some time.

In October 1971 Eva and Albert, with their three sons Alexander, Nigel and Eric arrived in Australia. They settled into Maylands (later Morley) Corps where, in addition to being a songster, Eva held commissions as home league secretary and home league singers leader. In her working life, Eva put her organisational skills to good use as manager of various hospitality establishments over the years. Before retiring, she was the manager of The Salvation Army trade department in WA for several years. During her working life in WA Eva also found time to hold honorary positions, including secretary for The Better Hearing Association of WA and The Diabetic Association of WA.

In retirement, Eva found it hard to slow down. She formed a companion club at Hollywood Village, of which she became the secretary, before commencing and running an arts and craft club at the village—which by sale of its work raised funds for several Salvation Army projects. She also commenced a regular cabaret-style dinner evening there which was a popular event for some time, selling out on each occasion.

Her hospitality skills were often on display in her home, where she was famous for her shortbread and fudge. Three memorable highlights of her retirement were the arrival of her grandchildren Jessica, Madeleine and James (current youth leader at Perth Fortress). Eva saw out her Salvation Army service as a soldier of the Perth Fortress Corps.

Evangeline Booth Platts was promoted to Glory on 28 March. A celebration of her life was held at Perth Fortress Corps on 4 April, led by her son, Captain Nigel Platts.

The service included contributions from her three sons and three grandchildren and a corps tribute by Gloria Reynolds. Ruth How read a tribute written by her brother, retired songster leader Lionel Baird.

BRIGADIER EMILY MAUD DAY

Brigadier Emily Maud Day was born on 18 November 1915 to Majors Samuel and Laura Day while they were stationed at Mount Barker Corps. She was the second of their four children, Bram, Vera and Coral. She accepted Jesus as her personal saviour at the age of 17 years and worked as a machine knitter prior to her entrance into The Salvation Army Training College in 1940 as a member of the Hold Fast session.

Following her commissioning, she had several short-term corps appointments in Tasmania at Lilydale, Sheffield and Queenstown, before moving to Victoria with appointments at Elsternwick and Swan Hill. These were followed by assignments in the Chief Secretary's Office and the Home League department at territorial headquarters and then an administrative appointment at Bethesda Hospital where she remained for six years.

Emily then moved into social services, where caring for others became the hallmark of her active ministry. In 1950, she was appointed to McBride Nursing Home in South Australia where she completed her midwifery training prior to undertaking general nursing at Bethesda Hospital. Unfortunately a work-related back injury brought a premature end to her nursing roles. However her following appointments at Adelaide's Young Women's Hostel and McBride Hospital enabled her to continue her gift of mercy and also care for her ageing parents. During Emily's two final appointments of samaritan work (welfare) in 1963 and as a police court and prison officer in 1975, it was common for Emily's mother, Major Laura Day, to travel with her and sit in an adjacent office or car, making knitted toys or talking to people while Emily went about her work. Emily was honorably retired in December 1975 after 35 years of service. In retirement, Emily developed an interest in china painting and travel. She was an active soldier at Campbelltown Corps and supported many corps activities, including Home League, until failing health earlier this year prevented this. During these years at the corps she continued to support and encourage many in their Christian journey. The lives of many have been changed by her life, words of encouragement, persistent prayers and practical caring. This caring nature was constantly evident in her love for her family. At her recent 100th birthday celebrations Emily amazed the family with her ability to put all her great- and great-great nieces and nephews into their right family groups. This was indicative of the keen prayerful interest she showed towards them throughout her life.

Brigadier Emily Maud Day was promoted to Glory from the Lutheran Aged Care Facility in Glynde, SA on 11 April at the age of 100 years. Our love, sympathy and prayers are with her sister, Brigadier Vera Steer, nephew Major Barry (and Helen) Steer, extended family and friends. A thanksgiving service was conducted by Major Barry Steer at Campbelltown Corps (SA) on 20 April.



BRIGADIER VALDA JEAN BROADSTOCK

Brigadier Valda Jean Broadstock was born in Golden Square, Bendigo on 12 March 1922. The Sayers family were involved in the Golden Square Corps and at the age of 11, Valda accepted Jesus as her personal Saviour.

Following her schooling, Valda worked as a 'finisher' within the Australian textile industry from age 14 to 20 years.

In January 1943, Valda left her home corps of Golden Square in Victoria and commenced training as an officer at The Salvation Army Training College as a member of the Valiant session.

Valda commenced her officership with short-term appointments at Chilwell in Victoria followed by Kapunda, Adelaide West, Edithburg, a return to Kapunda and then Wirraburra, all in South Australia. Upon her marriage to Captain Howard Broadstock in April 1946, the newlyweds took up their first appointment together at Ranelagh Corps in Tasmania.

Subsequent corps appointments were at Kent Town in South Australia, Burnie in Tasmania and then Prahran and Oakleigh, Victoria. During this time, their family grew with the birth of their three sons Harvey, Lynden and Brenton.

Following Howard's appointment in Malaya as a Red Shield welfare officer in 1955 and 1956, Howard and Valda again worked alongside each other in the Social Department at a number of centres: William Booth Men's Hostel, Lyndon Lodge Youth Hostel, Box Hill Boys Home, and the Bayswater Youth Training Centre.

It has been noted that whilst serving in the boys homes, Valda treated the boys as individuals and showed this by making alterations to their clothes so they fit each boy individually.

Their final appointment, prior to retirement in December 1979, was as the superintendents at Inala Village.

In retirement, Brigadiers Howard and Valda lived at Inala Village and soldiered at Box Hill Corps.

They were well-known and respected around the village and following Brigadier Howard's promotion to Glory in October 2007, Valda continued to have a powerful impact in the lives of many people as she built significant friendships, cared deeply for others and was always willing to help cheer people and give a listening ear.

She was also a very happy part of the 'Merry Makers' entertainers at Inala and modelled the love of Jesus through her servant heart.

Brigadier Valda Jean Broadstock was promoted to Glory from Inala Village, Regis, in Blackburn South, Victoria on 21 April at the age of 94 years.

Our love, sympathy and prayers are with Valda's sons Harvey, Lynden and Brenton, their families and her friends.

A funeral service for Brigadier Valda Broadstock was conducted by Major Winton Knop at Inala Chapel, Blackburn South, Victoria on 28 April.^o



A cry for the Holy Ghost by Catherine Booth

Published in *Power for Witness* September 1883. *Power for Witness* was an Australian monthly magazine published in 1883–1884 alongside *The War Cry*, which featured articles on the Holy Spirit, moving in the spirit and miracles. It was later renamed *The Victory*.

My heart ached at what a lady told me this morning before I came into this hall. She said, 'A friend of mine remarked, "You don't mean to say that you are going to call 4,000 people together to cry for the Holy Ghost?" She said, "Yes I do." Well it makes me frightened. What if anything should happen; if something should be done?'

Would to God something would happen; would to God something might be done that should frighten somebody. But oh, what did that reveal? Depths of infidelity and unbelief; and yet people's infidelity is increasing. Is it any wonder that infidels are laughing us to scorn? Is it any wonder that at Christian evidence societies men get up and say that the Christian system has become effete [weak and ineffectual]? No wonder when that is the state of the heart of the Lord's people.

People meet together and pray and talk and sing, 'whiter than snow'; and they don't believe it any more than the heathen. They pray for the Holy Ghost and do not so much as believe there is a Holy Ghost. They ask God to do something, when they never knew him to do anything and don't expect he ever will. The world is dying because of this unreality and being damned by it.

Josephine Butler says about France, 'France is waiting for a reality,' and so is England, and so is the world waiting for a reality. God help us make us to make some real people! You believe, some of you, that nothing is going to happen. You don't believe that God is going to do anything—so he won't in your experience. If you had lived at Nazareth, do you think that Jesus Christ would have done anything for you? He would not. If you had been deaf and dumb, you would have remained so, for he would not have done any mighty works in you because of your unbelief! He is the same now; and if you don't expect him to do anything, brother, he will not. But some of us do expect him to do something. Some of us believe he is going to do something and that by this little stone cut out of the mountain, without hands, he intends to raise a great kingdom. Jesus Christ is not going to be disappointed

and allow the devil to chuckle in his face forever and say, 'I have cheated you out of your inheritance.'

We will do something, or die in attempting it.

The scheme of restoration

After all, what does God want with us? He wants us just to be and to do. He wants us to be like his son and then do as his son did and when we come to that he will shake the world through us. People say, 'You can't be like his son.' Very well then, you will never get any more than you believe for. If I did not think Jesus Christ strong enough to destroy the works of the devil and to bring us back to God's original pattern, I would throw the whole thing up for ever. What! He has given us a religion we cannot practise? I say, 'no, he has not come to mock us.' What! He has given us a saviour who cannot save? Then I decline to have anything to do with him. What! Does he profess to do for me what he cannot? No, no, no. He 'is not a man, that he should lie: neither the Son of Man, that he should repent'; and I tell you that his scheme of salvation is two-sided—it is Godward and manward. It contemplates me as well as it contemplates the great God. It is not a scheme of salvation merely—it is a scheme of restoration. If he cannot restore me, he must damn me. If he cannot heal me, and make me over again, and restore me to the pattern he intended me to be, he has left himself no choice.

I challenge anybody to disprove by the Bible that he proposes to restore me—brain, heart, soul, spirit, body, every fibre of my nature—to restore me perfectly, to conform me wholly to the image of his son. If he could have saved me without restoring me, then he could have saved me without a saviour at all.

How do you read your Bibles? How do you read the history of the miracles—the stories of his opening the eyes, unstopping the ears, cleansing the leper and raising the dead? The Lord show us how us how to read it. He will heal you if you will let him.

These are the sort of words the world wants—the living words, living embodiments of Christianity, walking embodiments of the spirit, and life and power of

One of my pleasures working in the editorial department has been access to material written by the Booths.

This year we have added a new historical feature, Basically Booth, which covers articles by various members of the Booth family on topics pertaining to spirituality and their views on spiritual gifts. I hope you enjoy their insight as much as I have.



June Knop
Editor

Jesus Christ. You may scatter Bibles as you have done all over the world. You may preach and sing and talk and do what you will; but if you don't exhibit to the people living epistles, show them the transformation of character and life in yourself which is brought about by the power and grace of God—if you don't go to them and do the works of Jesus Christ, you may go on preaching and the world will get worse and worse, and the church too. We want a living embodiment of Christianity.

We want Jesus to come in the flesh again

Did you ever notice the tense in that passage—'he that believeth that Jesus is come in the flesh'—not that he did come or was come, but that he is come now. Oh, how people hate Jesus Christ in the flesh. You may be ever so devout, ever so Pharisaic, till you come to Jesus in the flesh and then they will gnash on you with their teeth as they gnashed on Christ. They can't resist such people. This is what the world wants—holy people; and nothing else will do. We have tried everything else. You Christian people from other divisions of the Lord's forces, you have tried Bibles and preaching and singing and services and Sunday-schools. I have been lately to a part of the country where they told me that nearly every member of the population had passed through their Sunday schools and yet there are men who will drag a young girl down a flight of stairs and kick her till she is black and blue.

Now, I say, God is speaking to you in these things, if only you will hear him and he is saying that the letter killeth, that circumcision and baptism and forms and ceremonies and going to chapel and Bible reading is all nothing, when there is no Holy Ghost in it.

You want a real, living embodiment of Christianity over again and if the Salvation Army is not going to be that, may God put it out!

Taking the devil out

I was so touched yesterday by hearing a story told from Paris; told by a young woman who has returned and was telling me about my precious child [Catherine, Katie, la Maréchale]. The story was this: A woman came one morning and asked for the lady. They tried to put her off and asked, 'Will not someone else do?' 'No,' said the woman; 'I do want to see the lady herself.' They said, 'You can't see her today, she is too ill.' 'Then,' she said, 'when can I see her?' They appointed time the next afternoon and this poor woman came and she told this story: 'I did hear, six years ago, that there was somebody here could take the devil out. Now see, I have got a devil in and he do make me wicked and miserable and I do want him taken out and I've been running about these six years to find somebody who

could pull him out. I've been to lots of priests, but they could not pull him out, because they had a devil in them; and you see when there's a devil in me and a devil in them, we got to fighting and they could not pull him out.' What a comment on 'Jesus I know and Paul I know, but who are you?' Of course nobody can put a devil out who has a devil in them. The poor old woman's sense told her this. 'And,' she continued, 'a gentleman told me that this lady who has come here is able to pull him out and I have come to her to do it, for I do want him pulled out.'

'Oh yes!' I thought, that is what poor humanity wants all the world over. THEY WANT PEOPLE WHO CAN CAST THE DEVIL OUT—people who have in them Holy Ghost power to do it. Oh will you be such a one?°

“

They want people who can cast the devil out.”



▲ Catherine Booth



◀ **CENTRAL VICTORIA DIVISION**

Over the weekend of 4–6 March, 58 ladies from Brunswick, Collingwood, Bridgehaven, St Kilda and Glenroy ventured to Phillip Island Adventure Resort for a women's camp.

The intention of the camp was to give many of the ladies who come to our services and are experiencing significant health issues, severe financial hardship or other complex concerns the opportunity to know that they are valued, treasured, appreciated and loved.

The ladies shared a beachfront dinner on Friday night before heading off to the Penguin Parade. On Saturday morning, the ladies enjoyed the flying fox, canoeing and archery at the camp before heading to Churchill Island for a picnic lunch, activities and sightseeing. Saturday evening was a time of singing and dancing. Sunday morning was a time for worship, celebration and prayer, in which many women had encounters with God.



⬆ **DANDENONG, VIC.**

**CAPTAINS NARI AND STUART McGIFFORD,
CAPTAIN SIMON MAPLEBACK**

On Sunday 24 April, Leigh Kenny was enrolled as an adherent. Leigh had been invited to the corps by Dianne Ward who was only recently enrolled as a soldier herself. Over the past few years Leigh has become a vital part of the corps family.



◀ **HORSHAM, VIC.**

MAJORS CAROLYN WRIGHT AND DIANE ROMARI

A farewell meeting for Doug and Betty Baler was held on Sunday 3 April as they leave the Horsham area to live in Drysdale.

Betty and Doug were married at the Horsham Corps in February 1965 and became soldiers in 1969. They raised seven sons as well as fostering many children.

Over the years, they have held many corps positions. Betty was primary leader with Doug assisting. They both worked for emergency services, helped in the weekly 3ONE6 community lunch, served as divisional rural drought chaplains and both played in the bass section of the corps band.

The Bakers will be missed as faithful, hardworking soldiers and wonderful prayer warriors who are always prepared to share their faith and hospitality with strangers.

⬆ **OAKDEN, SA**

CAPTAIN KAREN McIVER

Recently, Oakden Corps held its first community lunch, which came through an opportunity for the corps to work together with the local Hindu community.

Sixty meals were prepared by a professional chef and many volunteers. The guests started arriving at 1 pm and any leftover meals were delivered to the bushfire community from Sampson Flat.

During the afternoon, a connection was made with the manager from the local Lightsview community market who is very keen to support this community venture. The corps is also supported by a local member from the Port Adelaide Enfield council.



◀ **VICTOR HARBOR, SA**

LIEUTENANT AMANDA HART

On Sunday 13 March, Jayden Robins, Elizabeth Shepherd, Justin Robins and Josiah Shepherd were the first junior soldiers enrolled at the corps since 1999.



◀ **WYNDHAM CITY-WERRIBEE, VIC.**

CAPTAINS KIM AND STEVEN HAWORTH

On Sunday 28 February, Wyndham City celebrated the opening and dedication of its new sensory garden and children's playground.

The garden and playground complex was a joint venture between Wyndham City Salvation Army and MatchWorks, which provides free employment services for people looking for a job and businesses looking for staff. Job seekers who helped to construct this project had the opportunity to learn new skills. More than 100 people from the corps and representatives from MatchWorks watched as Captains Lance and Anne Jeffrey dedicated the garden.





WARRNAMBOOL, VIC.

MAJORS KARINA AND PETER WOOD

On the weekend of 5–6 March, the Western Victoria Brass Fest 2016 was hosted by the Warrnambool Corps at Kings College, Warrnambool. Special guests for the weekend were Bandmaster Ken Waterworth and the Melbourne Staff Band. They were joined by South Barwon (John Collinson) and Warrnambool (Lindsay Stow) Corps bands and musicians from the Hamilton and Portland brass bands. Ken Waterworth conducted workshops with each band on Saturday and in the afternoon the Melbourne Staff Band played a concert in Port Fairy which was enjoyed by both locals and holiday-makers.

During the evening concert, each band played a selection of pic-

es and then joined for a finale of three pieces. Highlights were John Collinson playing Norman Bearcroft's cornet solo 'Golden Slippers' and South Barwon Band's 'To the Chief Musician' by William Himes. On Sunday, the meeting at Warrnambool corps was conducted by Lieut-Colonel Bruce Stevens and the Melbourne Staff Band. The weekend concluded with a concert at Lake Pertobe on Sunday afternoon.^o

JUNE 2016

Commissioners Floyd and Tracey Tidd

- Commissioners Floyd and Tracey Tidd commence new appointments—National Commander, Australia and National President of Women's Ministries, Australia respectively.

Colonels Graeme and Karen Rigley

- Colonel Graeme Rigley begins new appointment as Chief Secretary-in-Charge, AUS. Colonel Karyn Rigley continues in her present role as Territorial Secretary for Women's Ministries, Australia Southern Territory.
- Official opening of Hobsons Bay Corps building.
- Installation of divisional leaders (EVD), Majors Bram and Jean Cassidy.
- Retired Officers Fellowship.
- Installation of divisional leaders (SAD), Majors Barry and Roslyn Casey.
- SAD officers gathering.

Melbourne Staff Band

- Arndale Corps (SA).

Melbourne Staff Songsters

- Preston Corps (CVD) 10am.

about people

GOOD NEWS

30 years long service order: 13 March, Major Christine **Pickens**.

BIRTH

Congratulations to Majors Alan and Marilyn **Jenner** (WVD) on the birth of their grandson, William (Billy) Arden Kort, born 30 April.

APPOINTMENTS

Effective 15 June: Major Kingsley **Cochrane**, assistant chaplain, Melbourne Airport (pro tem) (SSCV).

Effective 1 July: Majors: Allan **Morrison**, Boronia Corps officer (EVD); Kaye **Viney**, divisional Doorways coordinator, associate corps officer Bendigo Corps (additional appointment) (WVD). Captain Rosemary **Massey**, divisional resource officer (pro tem), corps officer Wonthaggi Corps (additional appointment) (EVD).

Effective 1 August: Majors: Alan **Meredith**, assistant command secretary

(personnel) (SSCV); Janette **Philp**, assistant territorial director Family Tracing Services (pro tem) (office of the secretary for programme); Jeff **Philp**, social programme secretary (SSCV).

BEREAVED

Major Heather **Ellis** (THQ) was bereaved of her father in Benalla on 10 May (father-in-law to Major Peter Ellis, THQ). The funeral was held on 17 May 2016 with Majors Heather and Peter Ellis leading the service.

Major Kevin **Grigsbey** was bereaved of his father, Leslie Grigsbey, who was promoted to Glory on 10 May (father-in-law to Major Lynne Grigsbey and grandfather to Captain Susan Lamotte, EVD). A thanksgiving service was held on 19 May at Inala Village Chapel.

RETIREMENTS

Effective 1 June: Majors Kevin **Grant** and Mary **Liu**.

 MARK 15:40–16:8

The elusive Jesus

Geoff Webb shares a series on Mark's Gospel focusing on special words or phrases that give insight into Jesus, his mission and his call to be his disciples.

The women come to the tomb in the half-light of morning to anoint Jesus' body. The male disciples should have assisted the women by moving the stone, but when the women arrive at the tomb they find it empty. Jesus has proven to be elusive. A mysterious young man invites them to return to Galilee. The women flee in terror and say nothing to anyone.

Some ancient manuscripts end at this point (16:8). Much discussion has taken place about other endings, including the possibility that they were added later to round off the Gospel. Otherwise, Mark contains no resurrection appearances and ends with the women's apparent silence. What are we to make of it all?

The women's seeming failure to speak prompts readers to conclude this is the ultimate collapse of the discipleship narrative. No-one has understood who Jesus is—not the disciples, nor the crowd, nor those who are antagonistic (Herod, Pilate, the Jewish leaders). The only characters who came close are the women and now they, too, have failed.

If Galilee is the place where the disciples (male and

female) were engaged in following, Jerusalem is the place of their failure. So they are invited to go back to the start—to Galilee—where it all began. They will meet Jesus there.

Even though the women appear to have been frightened into silence, we know that they—and the men—will be called back into discipleship. Jesus said he will meet them and, as readers, we know that Jesus' word is totally reliable. Thus, even if the Gospel does finish at 16:8, it is enough.

If readers need resurrection appearances in Mark, then perhaps they, also, have failed to respond adequately to the various 'voices' which have proclaimed Jesus' identity. They have failed to remain with Jesus in Gethsemane and at the cross; have failed to realise that the way of discipleship is a path of suffering for the Gospel, and failed to understand the elusive Jesus.

Graciously Jesus calls us, too, through the young man in the garden, to return to our Galilee and understand afresh that this is the beginning of the good news of Jesus Christ, the Son of God.^o



Major Dr Geoff Webb is the Western Victoria divisional commander and vice-chair of the Army's International Theological Council



2016 Men's Retreat

STILL FINDING

KEY NOTE SPEAKER
COMM FLOYD TIDD
NATIONAL COMMANDER

CONTACT YOUR CORPS OFFICERS FOR FURTHER INFORMATION AND REGISTRATION FORMS OR AT
WWW.SARMY.ORG.AU/MEN2016

19-21 August

THE SALVATION ARMY



Support for Joyville Children's Home

Joyville Children's Home in the Philippines was established in 1992 to cater for children found on the streets or in markets. Today, children still come to the home from very different backgrounds—some from poverty and others referred by social services because of physical, mental and/or sexual abuse.

The Joyville Children's Home continues to be a safe haven for underprivileged children, offering them hope and providing for their basic needs like education, food, shelter and healthcare.

A family of four is currently living in the home—Tintin, 11, Glad, 8, Toper, 5 and Chris, 10. Their father passed away and their mother works very long hours trying to make ends meet. The children were moved to the Joyville Children's Home so they could be offered security in a loving Christian environment. ◦



If you are able to sponsor a child or the Joyville Children's Home as a centre please contact The Salvation Army Child Sponsorship team on

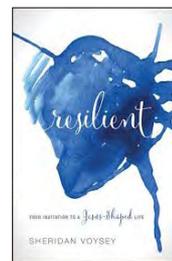
(03) 8878 4543

childsponsorship@aus.salvationarmy.org
PO Box 479, Blackburn Vic. 3130

BOOK **Resilient** ★★★★★ Sheridan Voysey

For those who have followed the life and ministry of award-winning writer, broadcaster, public speaker and Oxford-based Aussie expat, Sheridan Voysey, this meditation on Jesus' sermon on the mount will come as a welcome treat for the soul. For those who don't know the author, I invite you to take comfort from Voysey's perspective on the 'golden rule' of treating people as you'd like to be treated: 'At the heart of it is the practice as of empathy—putting yourself in another's shoes and acting accordingly.'

In more than 230 pages, we are gently guided through painful and pragmatic revelations, drawn from personal and observed experiences, theological insights, philosophical bon mots and scriptural truths. Subtitled 'Your invitation to a Jesus-shaped life', *Resilient* is the author's invitation for believers to die to self and live as Christians. Australia's answer, in many respects, to US thinker and writer Philip Yancey, Voysey delivers a gloriously open, honest and 'overcoming' reading of Christ's mountain-top manifesto.



Barry Gittins

Available from Amazon: paperback \$13.99, Kindle \$9.25; Koorong audio ebook \$13.93

CD **The Gospel Album** ★★★★★ Geoffrey Gurrumul Yunupingu

Geoffrey Gurrumul Yunupingu, the multi-award winner, blind Aboriginal singer-songwriter, a national treasure better known and loved overseas, has released his third solo studio album, *The Gospel Album*.

In its 13 tracks, Gurrumul demonstrates the beauty of his vulnerable tenor voice as well as deep spiritual connections to his people (the Gumatj clan of the Yolngu), his language (Yolngu) and his land (Galiwin'ku, or Elcho Island, off the coast of tropical North East Arnhem Land).

The album speaks lullaby-like, yet vividly, to his abiding affinity with the Methodist faith of his childhood. Islander, country, pop and folk music's harmonic influences abound through the album. If you listen, you will be moved; recommended for anyone with a pulse and a love of life.



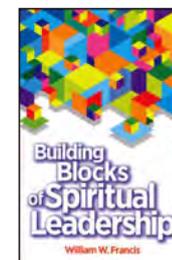
Barry Gittins

Available from JB Hi-Fi \$22.99

BOOK **Building Blocks of Spiritual Leadership** ★★★½ William W. Francis

Retired Commissioner William Francis packs this small book with 33 ideas about leadership. Each chapter is only two to three pages in length and is ideal to use as a personal devotional book or for group study.

The book begins with being a motivated leader and ends with being a leader who never gives up. In between, Commissioner Francis covers topics ranging from being visionary and humble, through the temptations faced as a leader and risks that may need to be taken, to transitioning well and accepting the loneliness that leadership brings. Obviously no topic is covered in depth, but there is sufficient material in each chapter for personal reflection, group discussion, and as a springboard for further investigation and study.



Bron Williams

Available from <http://salvationarmy.christianbook.com/> US\$10.00

On Fire has five DVD/CD sets (one in each state or territory) of Hillsong 2015 OPEN HEAVEN/River Wild to give away. To win one, email On Fire the answer to this question by 20 June: In which year was OPEN HEAVEN/River Wild recorded? Please indicate in your email the state you live in.

A friendly word from the dept. of youth

Save the date. Catch it. Protect it. Put it in your piggy bank. Freeze it in carbonite. Keep it in mind and hold it close in the cold, cold nights, coz you won't want to miss this...

This is the date for Summer Carnival 2017.

First, what is it? Summer Carnival is the biggest party on the planet and a celebration of God's kingdom. Summer Carnival is four-and-a-bit days of activities, rides, teaching, worship, dancing and prayer. There's food, fun, friends and God. It's the best party around. No one regrets Summer Carnival—NO-ONE.

When is it? Summer Carnival is 9–13 January 2017. It's the perfect post-Christmas break from the family get-togethers and a great opportunity to spend a little time with God and others before the year kicks off. It's also conveniently scheduled with no conflicting territorial events and is during the school holidays.

Where is it? Phillip Island Adventure Resort. That is, not surprisingly, on Phillip Island. We hung out there for Summer Carnival this year and there are swimming pools and ovals and cool activities and rides and it's kinda comfy. It turned out great so we're doing it again. Plus, 'Adventure Resort' sounds pretty amazing.

Who is invited? You. Us. Others. Those guys over there. The other ones too. Everyone. Everyone is invited to this party... provided you are a high school young Salvo. We always work hard to make sure we have the best time at Summer Carnival and more information will be out real soon. Keep an eye out and ask your youth leaders and DYS about the details.

For now, save the date.

The Department of Youth



Imagine if you couldn't have the same kind of life as your neighbour. Imagine if you knew that you were going to live 10 years less than your friends. Imagine if you were far more likely to go to prison than others in your community. Imagine if your children were more likely to get sick or die. Imagine an Australia where you didn't have the same access to healthcare and education.

Does this sound like an Australia that is equal? No. This kind of gap in equality would be an injustice. If you are Indigenous, then this is actually the Australia in which you currently live.

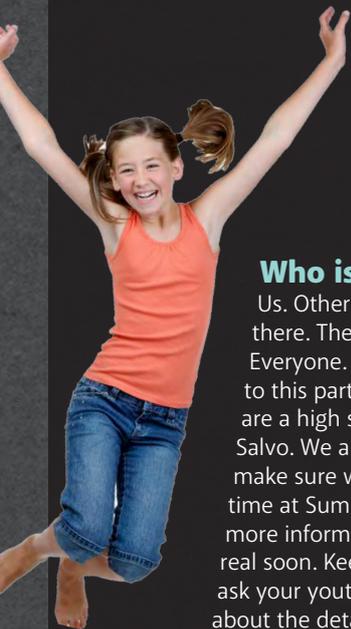
There is a gap in this country between the lives of Indigenous and non-Indigenous Australians, where life expectancy, child mortality and incarceration rates differ. The colour of your skin can decide how healthy and free you and your family really are. Australian governments have provided reports on Indigenous injustice since 2008 and worked to close this gap. This year's report highlighted that, while some progress was made in relation to child mortality, Indigenous Australians still die sooner and are far more likely to spend time in jail. At this point, we are not on track to close the gap between black and white Australians.

While this kind of injustice is never acceptable, it shouldn't really come as a surprise. Indigenous Australians have lived with severe disadvantage since their communities were first persecuted, displaced and attacked during colonisation. Some of

our current inequality is related to issues of poverty and service provision in regional areas, but much of it is a result of the prejudice and racism in our nation's history.

Injustice and inequality is nothing new. Jesus also lived in a time that was subject to prejudice and racism. The Jewish people were oppressed by Rome, yet were often prejudiced against the Samaritans. In Luke 10:25–37, a religious expert questions Jesus about the most important religious commands to love God and love your neighbour as yourself. The man asks 'Who is my neighbour?' and Jesus replies with the parable of the good Samaritan, where a Jewish man is attacked while travelling. Two religious experts ignore the wounded man but a Samaritan takes compassion on him. In those times Jews and Samaritans were prejudiced against one another, but this story teaches us that they should be equally healthy and free. We should not accept any gap between ourselves and others.

We don't actually have to imagine inequality in Australia—it's been here the entire time. The command to love our neighbour and the parable of the good Samaritan are at the heart of equality, because they teach us to accept no gap between ourselves and others. In a nation where your race and community can decide how healthy and free you are, or simply how long you live, this is a command we cannot ignore. For followers of Jesus in Australia, to love your neighbour is to close the gap and work towards Indigenous justice.



Selfie

NATHAN WIGLEY < 14 < Perth Fortress (WA)

When did you become a follower of Jesus?

I was brought up in a Christian family and started being a follower at a very young age. I learnt that Jesus was my saviour and I have been a Christian ever since.

Do you have a favourite Bible verse? Why?

Yes I do. At a young age I went to Sunday school and we learnt a song by Colin Buchanan by the name of 'We All Like Sheep Have Gone Astray' which is about Isaiah 53:6, 'We all, like sheep, have gone astray, each of us has turned to our own way; and the Lord has laid on him the iniquity of us all.' It has been my favourite Bible verse for as long as I can remember.

Who inspires you and why?

I have a few people that I have looked up to in life, but one of the main people I just can't believe exists is Usain Bolt. When I heard that he ran more than 10 metres per second and ran his 100 m sprint in 9.58 seconds, I was so amazed.

What is your favourite way to chill out?

My favourite way to chill out is to play video games or go hang out somewhere with my friends.

What are the biggest challenges you face in life?

One of my biggest challenges that I face in life is having school holidays for two weeks and then having to settle back into school, because you have to adjust back to the early mornings!

What piece do you choose in Monopoly? Why?

I always pick the car because it looks cool and in reality is the fastest thing out of all the pieces to choose from.

What are you passionate about?

I am passionate about sport and I really like gaming when I have spare time.

What makes you happy?

Some things that make me happy are either having a bonfire in our backyard or kicking a really skilled goal in FIFA.



Behind-the-scenes

BEING CHRIST'S HANDS AND FEET

The street outreach service at The Salvation Army Perth Fortress Corps runs 356 days a year and began with the daily morning soup run in town, which still continues today. About three years ago, street outreach grew to include an evening service through the Doorways centre.

The evening street outreach service helps people by meeting their immediate needs, whether for food, safety, medical attention, company, transport or clothing. The teams prepare meals and warm drinks and pack the van with long-life food supplies, toiletries, blankets, sleeping bags and clothes.

We then travel to locations looking for those who may need our assistance. More than providing food or clothing, the volunteers offer a listening ear and have a range of other resources we can offer our clients, including accommodation centres, rehabilitation centres and counselling resources.

Since volunteering regularly with the young adults at my corps, I have seen significant changes in the lives of individual clients, whether by finding more permanent accommodation or work, entering rehabilitation for an addiction, developing a growing sense

of self-worth and even coming to know Christ as their Lord and Saviour. I have learned that simply remembering someone's name can make a big difference to them.

The street outreach service is Christ's hands and feet in the city of Perth. Matthew 25:31–40 says, 'For I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me... The King will answer them, "Truly I say to you—as you did it to one of the least of these my brothers, you did it to me."'

I have come to know what this means practically and see that by simply providing food and clothing, people can see the love Christ has for them. I am privileged to serve in this way.^o

Rachel Barker



CAMP CONCERT

TERRITORIAL CREATIVE ARTS CAMP

TGAC

MUSIC • DRAMA • ART • FAITH • FRIENDS

Friday 8th July 2016

Ivanhoe Girls Grammar School, 123 Marshall St. Ivanhoe
Tickets \$15 [adults] \$10 [child/concession] - To be purchased at the door

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