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# THE AUSTRALIAN CHRISTIAN

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## Comment

# Silence in the Pulpit

Ray Hawkins

**T**he people watched as the minister ascended the pulpit. Sure some yawned, some had minds in "holiday land", but others waited to hear a word to help them handle the pressures of life.

The minister smiled as he reached his destination and placed his sermon on the pulpit. All was ready. He opened his mouth, raised his hand, and, and ... nothing happened! His jaws moved up and down, his tongue wobbled frantically, but no sound came.

Now, all eyes were riveted to the pulpit. What had taken place? What would happen now? Around the land this was a phenomenon repeated in many a church. From cathedral to chapel, barn to basement, preachers could not utter a word.

Then before the gaze of the preacher two Scripture references were etched across his notes. As panic crept into his soul he quickly turned the pages of the Bible. The first one he read was 2 Cor. 4:13. "It is written: 'I believed; therefore I have spoken'. With that same spirit of faith we also believe and therefore speak".

The minister's soul shivered. The Spirit of God had found him out. What was to be spoken was not that which he believed. It was an exercise in homiletics, not of the heart. Turning with red face and trepidation to the next quote, he read from Rom. 14:23b: "everything that does not come from faith is sin".

It cut him to the depth of his being. It drove him to his knees. For he saw himself as God was seeing him, a hireling, not a holy man. He was a pedlar of the word, not a proclaimer, and he stood in sin, not spirituality. That morning it was the preacher who breasted the altar rail, asking for God's mercy to deliver him from so great a judgment.

How much "silence in the pulpit" would there be next Sunday if the Holy Spirit of God decreed "enough is enough" and gagged all who did not fulfil those verses?

"I believed ... therefore I have spoken" is foundational to Christian ministry. It expresses the vitality of personal conviction that underlies preaching that is pleasing to God. It is this sincere and searched out commitment to the truth of the text that has creative and dynamic power. For the Holy Spirit takes it and uses it as a "javelin" to pierce the cynical, sceptical,

and carnal hearts of men and women.

Pulpits are stuffed with unbelieving academics, unsound dramatists and "will of the wisp" wimps. The pews are bombarded with mind numbing doubts, spiritual fast "food fads" or innocuous homilies. Is it any wonder that parishioners are perishing in their pews.

"I believed ... therefore I have spoken" is the compulsion behind the genuine communicator. It is the other side of what Paul wrote earlier in 1 Cor. 9:16, "when I preach the gospel, I cannot boast ... Woe to me if I do not preach the Gospel!" If such a requirement was insisted upon by the guardian angel of the pulpit, it could be embarrassing to note how many would be locked out.

More Bible believing, "I believe ... therefore I have spoken" men and women in the pulpit would mean more convinced and committed people in the pews. The more spiritually nourished the minister, the greater the variety of resources from Heaven's storehouse he/she has to share. Such preachers do not have to be world beaters, the super breed, the ones with charisma (whatever people mean by that), they simply have to be genuine. It is not the spectacular but the scriptural that God has ordained to bless. In 2 Cor. the Apostle Paul contrasts his sincerity in ministry, his faithfulness in proclamation, his unspectacular approach to that of the "super apostles" who were ripping off the believers (2 Cor. 10-11).

Unfortunately, within the church in any given era, there have been too many in the pulpit who have had only the spectacular to offer. They have drowned the gospel, indeed the whole counsel of God, under the weight of performance.

We do not need the actor who knows his/her part and can win an Oscar from the critics. We need the unshakeable, the undaunted men and women with conviction that God has made himself known to humanity through the revelation of his word, both in writing and in the person of Jesus. That belief will permeate the pulpit and from there the ear, and then the heart, of those who come under its sound.

It is the "I believed ... therefore I speak" that brings life to the dead by the grace of God.

Ray Hawkins is the minister of the Maitland, NSW, Church of Christ.



## Belconnen Baptisms

Youth discipleship at Belconnen



• Youths and young adults baptised at Belconnen

Part of the vision of the Belconnen, ACT, church is to challenge people with the message of Jesus Christ, to bring them into personal faith and discipleship.

The church is ministering to a large number of youth and young adults who are at different stages in their faith journeys, and seeks to help them to continue to develop and grow in their faith.

In recent months, a number have committed their lives to Jesus Christ and have been challenged to take this a step further through baptism. On the occasion of their baptism, each person is encouraged to share their faith journey with the congregation, which often includes friends they have invited from outside the church family.

Each person who is baptised has the opportunity to participate in the planning of the service, including readings and songs which have special mean-

ing to them. They are encouraged to invite people, who have assisted them in their faith journey, to participate.

A number of those recently baptised have not had a great deal to do with the church previously but have been introduced to the church by friends who regularly worship there.

Paul Potter, the minister, works in discipleship classes with those who want to be baptised to help each come to a real understanding of the significance of this decision in their lives.

Where possible, those who have taken this step of faith are encouraged to consider the gifts they have and to use them in service, to enable their faith to continue to grow.

Belconnen is currently seeking a person to extend its ministry among youth and young adults, initially on a part-time basis. If you would like further details phone (06) 254 3254 AH.

## First Service at Ourimbah

*An encouraging beginning*

Services began on 7 March for the newly planted Church of Christ in Ourimbah on the cen-

tral coast of NSW. Known as the Ourimbah Community Fellowship, we had 25 in attendance. Four of these were new folk who came as the result of flyer distribution, local newspaper articles and, most importantly, a lot of prayer.

The church currently meets in the Ourimbah Guide Hall. It was an excellent first worship service in which the new-

## On Track for God

Racing ahead with the gospel



• Paul Kenny, Troy Wilkinson, Ross Bergin and Mick Pratt and the Torana

The Kalgoorlie-Boulder Uniting Church, WA, has built and races a Torana speedway car.

Fourteen months ago, after a challenging Bible study, some of the young people decided that the church, and Christians in general, were not obvious enough in the community. Several ideas were brainstormed to help raise the church's profile among the missing age groups from the church.

One idea was to enter a stock car at Kalgoorlie's new speedway. None had been involved in such activity before but it was thought, "It's so crazy it might just work!"

A small but enthusiastic group was formed, putting the car together after a great deal of time, effort and scepticism. Another group was formed to race the car. This group included members from other churches who had skills we were lacking including driver Mick Pratt and mechanic Troy Wilkinson from the Kalgoorlie Church of Christ.

We believe it is important that everyone involved is a Christian and all have to be prepared to answer questions about faith that the car's pres-

ence evokes. The visible message on the boot reads "No God—No peace. Know God—Know peace". Our hope is that we are beginning to correct people's misconceptions about Christians and the "traditional" church's activities.

The message of the car is reaching many people who have no contact with any church—the spectators (2,000 on the first night) and crews of other cars.

The first race was on 5 February at the Kalgoorlie International Speedway. Many minor miracles took place that showed God's hand at work. We survived three heats to place sixth (read last) on the grid for the final. With one lap of 10 to go, two cars slid on the track and we powered past to take third place. Not bad for an untested car, a first-time driver and a backup team of novices.

We are hoping that the car project is a challenge to all Christian communities to be bold and go into all the world wherever you are, participating in their activities in a way that stands out and makes them ask about God.

—Paul Kenny

comers were made most welcome by the warm and accepting fellowship. Wyoming, which is the sponsor church, continues to support and en-

courage the new work and its members. —Leigh Orton  
The Ourimbah church is "Focussed On" in our regular Church ABC, see page 15.



## Aldinga Church is One

A number of firsts for SA



• Some of the members having a cuppa after a service

The establishment of the church at Aldinga was, in many ways, a first for South Australia. It was the first time a minister had been called to a centre without a congregation, it was the first time the cost of the ministry could be totally underwritten for the first three years, and it was the first time the nature of the church to be had been worked out in advance. Aldinga church is a church set in the heart of its community and from the very beginning it has sought to be the church for that community.

It was a first for Dave and Liz Reynolds, who upon graduation from CCTC, Vic, moved with their family of five children to a new state, a new home and a first ministry. The cost of the ministry is being met by the Hindmarsh Trust. The Trust Fund has been established from the sale of the Hindmarsh church, one of the oldest churches in Australia, to underwrite the initial ministry costs of new congregations within SA. Aldinga was the first church to be involved in this program.

Retirement Services and Building Extension purchased several acres of prime property immediately opposite the new shopping complex and other local government and health facilities. The property will be surrounded by privately owned homes.

This first year has seen the church established and a regular service commenced in a

nearby community hall. Each Sunday for the last few months about 40 have been meeting for worship. House meetings have been established and the Reynolds have become involved in a number of community agencies committed to the delivery of care services. Their profile in the community is becoming a factor in their ministry that has already earned the respect of community leaders.

Recently the church celebrated its first birthday and, after a teaching program, the congregation elected a leadership group to work in a management and programming role with the minister (Keith and Beryl Hammat, secretary, Anne Aird and Milton and Pam Lewis). This group will take over the role of the Task Force. In one of its last regular meetings, the Task Force invited Kingsley Curtis the Director of Retirement Services, to outline the philosophy behind the new village development, the relationship with the congregation and the sharing of facilities in a building that will serve village, church and the community.

There is a feeling of excitement and anticipation as the young church moves into the next exciting stage of their development.

The new congregation will be welcomed into Conference during May. Ron Roberts (State Minister) Keith Aird, Barry Grear and Keith Horne will continue as members of

## New Church Starts

Chinese church in Sunshine

Sunshine is the latest setting for church planting in Melbourne, Vic. The Chinese church marks the outworking of a vision by Nathan Nhan and Chek Chia for new work in the western suburbs. Their commitment to this work was accepted by the Vic-Tas Department of Mission, Education and Development as a goal for 1993.

Dieu Tang, of Adelaide, SA, was invited to lead the work and moved to Melbourne in February. He has left his wife and family in Adelaide while he establishes the new project. They hope to join him later in the year.

Since commencement, Dieu has been active in visitation and has already established a core group which met for the first time on 7 March in the Sunshine church hall. 25 were present. Helen Carter represented the Department of MED

the Task Force. Aldinga is situated in Adelaide's southern development and is one of the beaches south of Noarlunga. The regular service is at 5.30 pm each Sunday. Beryl Hammat can be contacted on (08) 327 0072 and Dave Reynolds on (085) 56 5958.

—Keith Horne

as the sponsoring body at the service. Helen reports strong participation from those present, involvement in musical items, a lively sermon by Dieu Tang and a warm spirit of fellowship around the Lord's Table.

The service was conducted in Chinese and the attendance represented a great beginning for the new project.

As a second phase to new ethnic work in the western suburbs, a new Vietnamese congregation is proposed. Dieu Tang was a Vietnamese national prior to emigration to Australia and proposes to commence work toward launching a Vietnamese church after Easter.



• Dieu Tang

## Christian Women's Fellowship Vic/Tas 107th Conference

Church of Christ, 46 Montclair Ave, Glen Waverley  
Thursday 29 April, 1993

Theme—In Everything Give Thanks

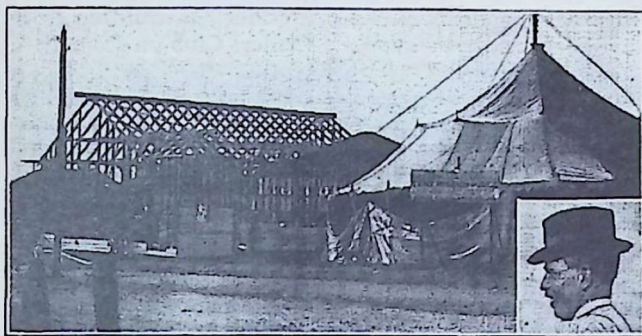
- 10.30 am Worship, Reports, Business, Conference Commitment Offering
- 1.30 pm Speaker—Mrs Jan Croucher, pastoral minister, Heathmont Baptist. Induction of Maureen Daniels & Executive, Items by Executive Choir

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## East Kew, 1923-1993

*Of beginnings and endings*



*Reproduced by permission of Sun Newspaper (Melbourne) Ltd. "The Sun" refers to the mission as an example of progressive evangelism. Inset is a photo of Thos. Bagley, Victorian Home Missionary Secretary, who helped on the work.*

On 21 January, 1923 a tent mission was held on a site purchased on the corner of Valerie and Windella Streets, Kew, Vic. The mission was held by E.C. Hinrichsen with Les Brooker as Song Leader. Home Missions Organiser was Thomas Bagley. So began the 70 year history of Church of Christ, East Kew. The church was established with 100 members and 70 in the Sunday School. Part-time preachers after the mission were H.B. Robbins and Alf Hinrichsen.

As the picture shows, the weeks of tent mission not only established a congregation but also a building program. Song Leader, Les Brooker, brought more than a voice to the venture. He commenced the building project so that the new congregation would be properly housed for its continuing mission. The photo was first printed in Melbourne's *Sun* and was reprinted in *The Australian Christian* on 1 March, 1923.

Sadly, a dwindling congregation has faced the inevitable but responsible decision that meetings will cease after the

conclusion of worship and a light luncheon on 18 April, 1993. The diminishing numbers able to give leadership and the ageing present members has left no alternative. The small number remaining constitute a caring community who share their lives at a deep level. Provision is being made to keep strong those bonds in these closing days and in those immediately following while members find themselves at home in surrounding congregations.

The last AGM made decisions about the future use of the church buildings and site and liquid assets. In line with the wishes of that meeting, negotiations have continued successfully with the Conference Executive and the Properties' Corporation.

We can now announce that the property will be sold. The proceeds will remain with the Corporation and be applied to the principal debt reduction of the Churches of Christ Theological College. The relief afforded should not only benefit the College but also release funds for further use through the Corporation. When accounts have been settled, following the time of closing, the church's funds will be distributed to various Conference related bodies as determined by the Board of Officers, with the larger proportions being to the departments of Mission, Education and Development, Community Care, and Overseas Missions.

## Street Kids and Sports

*The many uses of Sanctuary Lodge*



### • Homeless teenagers from Wollongong City Mission constructing a stone retaining wall at the Lodge

Sanctuary Lodge is one of the ministries of SLM (Specialised Life-Orientated Ministries Inc) that provides a place of rest and recuperation for those involved in the work of SLM.

It is also a place where a Christian athlete or coach can bring young people for sports training and Christian discipleship. SLM's Western Suburbs Rugby League chaplain, Ken Bond, also chaplain at Wollongong City Mission, thought to use Sanctuary Lodge for destitute teenagers at the mission. The lads were assigned the con-

struction of a stone wall. That evening, Mark Tronson, Sanctuary Lodge's resident coordinator, and chaplain to the Australian Cricket team, addressed the lads as is his practice with visiting groups.

The morning they left, the teenagers wanted their photograph taken with Mark Tronson at "their wall" and each one came and personally thanked him. Ken Bond phoned several days later and stated that so much change had taken place in their lives since that visit, angels were rejoicing.

## Ministers' Wives' Fellowship

A lot of laughter, shared experiences, new friends and a great deal of encouragement. That's what we've had at our three fellowship evenings. We go back to our families and our ministries with renewed enthusiasm and enjoyment. Why not come and join us on 26 April at 7.45 pm in the lounge of the Richmond, Vic, church, Coppin Street Richmond (enter through the car park).

Apart from our informal sharing, we provide an opportunity to talk about issues rel-

evant to our daily experience in the ministry. In April we will be discussing "How to cope with criticism". Please bring something small to contribute to supper. For further information contact Marjan Beer on (03) 428 4844, or Margaret Fletcher on (03) 592 1531.

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## And The Band Plays On

*New cooperative venture in SA*



• The combined churches' band

The drums rattle, the lead guitar zings into action and key-boards hammer into the beat as the Sunday evening Praise Time leads off another contemporary adult evening service.

"Nothing new!" you may say, "Our church band has led our praise time for years."

But for three churches in Adelaide's western suburbs this dynamic start to an evening service is a new event worthy of comment. And our pooled musical resource is just one area where "three is better than one!"

As is the case in many of our older suburbs, such as the Western Districts of Adelaide, during the 1920s, 30s and 40s many Churches of Christ were established within small areas to meet the need to have a church within walking distance of its people. Now that cars negate this need to a large extent, over the past 20 years murmurs of rationalisation of churches have been heard within the western districts without anything concrete eventuating.

However, three churches of this district are now seriously looking at the whole issue, these being Brooklyn Park, Flinders Park and Henley Beach. The three churches, as from 7 February, have entered into a "Co-operative Ministry", which includes:

- joint weekly night services, held on a monthly rotational

basis at each of the three properties

- employing a youth worker between the three churches to oversee the youth group activities and evangelism
- establishing Youth Church, a service designed by young people for young people, to be held separately from the contemporary adult evening service
- combined family camps
- combined children's programs
- combined adult social programs
- combined prayer meetings and Saturday morning prayer breakfasts
- the opportunity for other church auxiliary groups to open their programs to the other churches and their contacts.

A Task Force consisting of three leaders from each of the churches meets regularly to oversee the smooth working of the venture.

The motivation behind this cooperation is that together the churches become more effective in reaching the unchurched by pooling peoples' gifts and skills, and sharing financial and "hardware" resources. The possible outcome of this cooperative venture is, as yet, unknown, although there seem to be myriad possibilities for the future.

We are finding the cooperative program has injected extra enthusiasm and energy into the

## When Dad's Away

*Caring for prisoners' families*

Every year hundreds of children are affected by the imprisonment of a parent, in most cases the father, making things tough for the family.

OARS (Offenders Aid and Rehabilitation Services of South Australia) in its concern for the rehabilitation of offenders and care of their dependants attempts to help such families with emergency food, assistance in finding accommodation, supplying clothing, blankets, shoes and some furniture, as well as good counsel and moral support.

Last Christmas, gifts were sent to 270 families assisted by OARS. Some of the families helped have a long history of being "up against it"; the odds seem to be against them through sickness, unemployment and the like.

Because OARS cares for these, and other prisoners' families, welfare officers have been engaged to work among them. For 22 years OARS has coordinated activities and out-

ings for the children in its Clancys Club program. In recent months this has included a camp for 26 children, plus leaders, various outings, and a Christmas party for 75 children plus parents. Other weekend or holiday camps are made possible by sponsorship and cooperation with church and community youth organisations. Home visits by OARS staff are appreciated by mother and children alike.

Unfortunately the South Australian Department of Family and Community Services have advised OARS that it is discontinuing a grant of \$10,000 per year towards this family work. The worker, Raylene, would like to hear from people who are able to offer outings, holidays, etc, for children of prisoners. Donations of cash and food could also be put to good use. Raylene, or OARS Director Ray Kidney, can be contacted at 222 Halifax St, Adelaide 5000, phone (08) 223 1988.

churches, arising particularly from the evening services, which are a celebration of worship and fellowship, with lively music under the leadership of Greg Stuckey lifting the vitality of worship.

The future is unknown, but as the leadership and members of the three churches earnestly seek God's will throughout this cooperative venture, we look confidently to him leading us in his mission.

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## Maryborough Encounters Wes Beavis

Wide appreciation for Wes' ministry



• Wes Beavis and Paul Trezona

The Maryborough, Qld, church had a positive kick-start to 1993 through the talented and enthusiastic ministry of Wes Beavis.

Having read in the Australian Christian that Wes embarked on a full-time music and church consultant ministry, Senior Pastor David Woodward invited Wes to Maryborough for the week of 7-12 February.

Wes, along with associate and sound man, Paul Trezona, arrived in the "Heritage City" with a lot of talent, a truckload of vision and enthusiasm and the heart of servant.

The Sunday church services were packed as Wes ministered through both music and the Word. Many people came forward to receive ministry at the close of both services, which were entertaining, but also profoundly inspirational.

During the week Wes met with pastors David Woodward and Alan Weedon, and also with the church leadership, sharing encouragement and casting a vision of how the church could aim higher in reaching its full potential.

On Wednesday and Thursday nights about sixty attended the seminar, "The Heart of Ministry", conducted by Wes. Of these, about forty came from the Church of Christ, with the others coming from other churches in the city.

Extra seating had to be brought in for the Friday night concert! A great fun night, Wes joined with former premier Australian gospel singer, Chris Foley, in an evening that had people aching with laughter, and also seriously considering their walk with Christ.

The responses have been wonderful. Teenagers and elderly alike expressed spirited appreciation of his ministry. Those who came to the seminar from other fellowships in Maryborough have been overwhelmed in their thanks to the Church of Christ for putting something like this on and including them in the blessings.

Most importantly, Wes was able to impart to the church a fresh vision. He commended the leadership for the directions already taken, especially in worship and music, while offering constructive encourage-

## Thomas Dallas ("Dick") Maiden

29.3.03-31.1.93

Tribute and thanksgiving was offered for the life and ministry of Dick Maiden in services led by Peter Moyle at Scarborough, WA, church, assisted by Ken Duffy, Ken Patterson and Adrian Van Leen, and at the Karrakatta crematorium.

His was the heart of a pioneer, trail-blazer and apostle. He held special interest in the remote and smaller pockets of Christian brothers and sisters, he gave himself as a fellow worker with them to spread "the cause we mutually seek to advance" and bring to pass "my ideals for the Churches of Christ in this great area".

Thomas Maiden was born and raised in the small farming environment of the Manning River district of NSW. Some school teaching experience preceded his application to train for ministry at the College of the Bible in Melbourne, Vic. While studying there 1929-32 he assisted churches at Red Hill, Kaniva and South Richmond as student minister.

All his subsequent ministries were in WA, the first being in Bunbury, 1933-36. From Bunbury, with his wife and two small children, he went, unsalaried and unsecured, into the field he felt called to serve.

His ministries following Bunbury were: Bridgetown and South West Circuit 1937-8, Harper Street, Victoria Park 39-41, Eastern Wheatbelt 42-48, Harvey 50-56, Geraldton 57-59, Northam 59-65, Scarborough 66-69, 70 retired, then part-time, Manning 71-73, Chaplain Bethesda Hospital 76-86. He was Home Missions

ment for an even greater and more effective ministry.

I'm already having people ask me when we're getting Wes Beavis back to Maryborough. If any future visits are like the one we just had, I'll have him back tomorrow!

—David Woodward



chairman 68-72, the longest serving to that time.

The Home Mission report in 1943, included, "Eastern Wheatbelt churches Bruce Rock, Mukinbudin, Naremburn, and preaching points Hillside, Bendering and Corrigin. This is a circuit of long distances, rough roads, constant travelling, difficult climatic conditions, but with much loving and sacrificial work Bro and Sis Maiden are rendering splendid service and are loyally ministering to this foundational work."

The Maidens lived at Carinya Village from the mid seventies. Here Dick would meet the Sunday morning preachers with a friendly and expediting welcome. He was Christ's servant, pastor to the saints, evangelist to the needy, always with a direct word of encouragement, guidance, comfort and hope, always loyally living and proclaiming the Father's love.

We commend Mrs Maiden, son Peter and family and daughter Helen to the comfort and promises of our God.

—John Somerville

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# Letters to the Editor

## Letters are limited to 200 words

### Parochialism Deplored

To the Editor,

Many would not be aware that a situation of "polity" exists between our three Theological Colleges, whereby exclusive rights for deputation, advertising (except through *The Australian Christian*) and fundraising are awarded to the individual Colleges on a State basis.

Historic factors have led to the Melbourne college having sole access to Victoria, Tasmania, South Australia, the Australian Territories, and the "lion's share" of Western Australia. The Sydney/Wollongong and Brisbane colleges have sole access to their own States, plus limited access to Western Australia. This arrangement exists despite the fact that all three colleges train students from interstate and graduates serve throughout Australia.

The above situation was reviewed by the Task Force on Theological Education and Ministry Training, set up by the Federal Conference in 1988. I was a member of that task force.

It was our considered opinion that the polity arrangement between colleges should be seriously questioned, and preferably scrapped. It is an anachronism which is no longer relevant, and moreover, not in the best interests of our churches Australia-wide, nor indeed of theological education generally.

Apparently this conclusion was politically "too hot to handle" in the final drafting of the Report, at its reception at Federal Conference, and in subsequent discussions between the colleges, therefore, the situation remains unchanged.

Am I being unfair or too cynical in suggesting that, in this case, fear, vested interests and a desire to maintain privilege has clouded a bigger vision for what is best for the Kingdom of God?

I would have hoped that any (and I believe unwarranted)

concern for the institutional protection of our colleges, would be subservient to an overriding concern for the well-being of our churches, and for theological education and ministry training as a whole.

—Jeff Deuble  
(Castle Hill, NSW)

### Regarding that "Black List"

To the Editor,

Unfortunately, Bruce Burn's letter and Ted Keating's reply on the issue of black-listing of ministers ("AC" 6 March) did not deal seriously enough with the problem of putting people into boxes. I would like to suggest another approach to the situation.

There are areas in the life of every Christian, every church, and every Conference Department that we do not handle well. We are all human. We give up on people. We all have our "black lists" lurking somewhere below the surface. We need to face up to the reality of this and seek to strive to bring about change.

The gospel is about redeeming people and situations where we might otherwise give up. All of us need to be open to hear the criticisms of others and to examine our personal lives, our procedures in board meetings and committees. There are times when we will fail one another, but the gospel response is to seek forgiveness and not to harbour grudges. We need to get on with the tasks of ministry and not allow bitterness to stop us being open to hear one another. Gail MacDonald said we have the choice between "getting bitter or getting better".

—Barry Jenkins.  
(Ringwood, Vic)

### The "Black List"

To the Editor,

In reference to Bruce Burn's letter ("AC" 6 March), regarding a possible black list of ministers, the NSW Conference Advisory Board can assure readers that no such list exists.

The Advisory Board's role is to assist, when requested, churches to find suitable min-

isters, as well as ministers to find suitable churches. Every effort is made to fulfil the expectations of churches and ministers.

In addition, the Advisory Board recommends to Conference suitable people who can be granted marriage licences by the Registrar General.

—Charles Wilson for  
NSW Advisory Board

### More at Church than at Football

To the Editor,

Remarkable results can sometimes follow a casual action like dashing off a short letter to a newspaper. This was certainly the case when two letters to the editor of *The Advertiser* (Adelaide's sole daily) appeared, protesting that the only "religious" news printed by the paper almost invariably related to happenings that held churches and their leaders up to contempt and ridicule.

One writer said more people (in total) attended church serv-

ices than went to football matches, so why wasn't more attention given to the churchgoers' interests compared with the multitude of words printed weekly about football?

Lo and behold, a few days later a front page announcement in the "Tiser" (22 March) that the paper would run a weekly column of church news, and the first was appearing that day.

Of course, religion, real or so-called, still takes a battering with sensational stories in general news columns. But at least we are being given the benefit of a column of genuine news of genuine church activities.

—Jack Ludbrook  
(Dulwich/Rose Park United  
Parish, SA)

### Travel to Israel

To the Editor,

I am writing regarding the letter by Alan Matheson ("AC" 20 March). I have just returned from a trip to Israel with Inner Faith Travel and can't agree

## Letters from Tertius

### Atheism

To the Editor,

My mate from St Chad's told me of a friend of his, who after one of the TV evangelist scandals said, "Thank God I'm an atheist!" My mate said to me, "I didn't know what to believe, his thanksgiving prayer or his affirmation of atheism." But we both agreed that an atheist can't describe himself without reference to the Deity. He believes in no-God.

My mate stimulates me and gets my mind active for days. In the end I found myself thinking that I too am an atheist to some people's "Gods".

For instance I don't believe in a "God" who sends suffering and hardship and pain in order to build up his people's characters. But I can believe in a God who, in an imperfect world, comes to us in our pains and problems and gives us what it takes to handle them, and thus we come through "better" people.

I'm an atheist to any "God" who wills poverty and calamity and disease. I don't believe in a God who has favourites whose prayers he answers while ignoring the prayers of others. I don't believe in a God who is reluctant to hear prayers until enough people with enough clamour "storm the Mercy Seat". What sort of mercifulness is that?

I'm glad that a long time ago some one got it into my thick head that God revealed himself in Jesus and that therefore God is like Jesus in all that he says and does.

I believe in a Christ-like God. And I have hunch that a lot of atheists would do likewise if they had a good look at Jesus Christ instead of judging God by us lot, his followers.

—Tertius



## Letters to the Editor

with Alan about not meeting with Jewish Christians while over there. James Bigbee, Manager of IFT, was converted in Israel and has many friends amongst the Jewish Christians over there.

While we were in Jerusalem a meeting was arranged with one of the pastors, who came to our hotel and spoke to us; also, at Tiberias, a pastor and four of his congregation spoke to us and told us about the persecution they are receiving from their own people so that they have to meet in secret. A love offering was taken at both these meetings of a sizeable amount to help the Christians over there. Both pastors stressed that our pilgrimage tours are a witness to the local people and asked us to keep coming. We didn't go to St George's cathedral, but we did go to "Christ Church" in the old Jerusalem, the oldest Protestant church in Jerusalem. I have come home understanding the Bible a lot better than I did before, it was a mountain top experience to walk where Jesus and the disciples walked and to sing praises to our Lord in many places. —Gwen Lindsey

(Karingal, Vic)

### Reader's Digest and WCC

To the Editor,

My friend Kevin Ludgater ("AC" 20 March) does well to seek the truth about items raised in the *Reader's Digest* concerning the activities of the World Council of Churches.

The Digest, from time to time, seems to vent its spleen on the WCC, but does not explain its motives, nor its silence about the good things done by that same organisation throughout the world.

I have been made aware that a response has been made by the WCC and that this is available from the Secretary of the Australian Council of Churches (Box C199, Clarence St Post Office, Sydney). I am sure that he will be happy to post a copy to interested people—as he has to satisfy my own enquiry. —Colin Dredge

(Blackwood, SA)

### Enough is Too Much

To the Editor,

Three years ago I read a scathing condemnation of tours to Israel, suggesting they were heavily subsidised by the Israeli Government and were little more than propaganda exercises. I should have replied then. I kept silent.

The same correspondent recently wrote an article "Dead Stones of Holy Land Pilgrimages" ("AC" 21 November). In it he commended tours of Israel and made some helpful suggestions, but implied that tourists must insist on these, or they would never see them. I should have replied then, but I kept silent.

His most recent letter ("AC" 20 March) and his criticism of Inner Faith Travel has finally stirred me to reply. As the correspondent singled out Inner Faith Travel with whom I am about to leave on my third trip to Israel (as a paying client) here are some of the facts from our last tour.

Much of our time was spent in occupied territory. At least one of the hotels was owned and run by non-Israelis. Whilst in Jerusalem, we stayed on the West Bank. The tour company in Israel is privately owned and non-Jewish. The drivers were Palestinians. One guide was a committed Christian and one a nominal Moslem. Speakers to our group included Christian Jews, a Palestinian Catholic relief worker with World Vision and the American Director of World Vision in Jerusalem. We also met with a small group of Christians in Tiberias.

I was free to conduct a baptismal service in the Jordan

River for eight believers. We attended church service at Ibillin with Father Elias Chacour who graciously gave us an hour of his time asking and answering questions after the service. More time was spent with the children from the home at Ibillin. *Blood Brothers* was recommended reading and copies were freely available.

From a commercial aspect most of our shopping was done in Palestinian businesses.

All this, and we still managed to visit the Holocaust Museum along with many of the Biblical and historical sights in that ancient and significant land.

This Easter, as I walk the way of the Cross, stand at Golgotha and commune and pray in the garden tomb, I will be conscious of fellow believers praising and worshipping God in different tongues and different ways. I

will thank our Heavenly Father for his Son, the Lord Jesus Christ and his unifying love, but I will also be conscious of the many who are suffering and need help, and of the lost who need the Saviour.

My prayer will be that the "Living Stones" will build one another up, not tear them down, and that the cry of each will exalt and glorify the King.

May I respectfully suggest that your correspondent and other interested persons join Dr Lewis and Betty Born when next they lead an Inner Faith tour to Israel. You may not get the total picture, but you will get a good overview and come away spiritually blessed.

—Tom Ede

(Vermont South, Vic)

[This letter is much longer than usually allowed in Letters to the Editor. As it is in reply to several issues I have allowed it this time —Editor]

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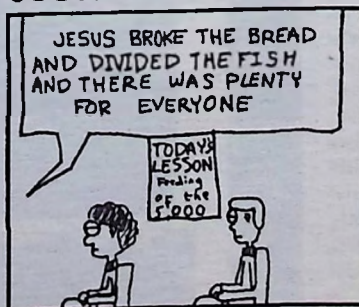
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### JUSTIN TIME





## Whose Job?



### The Churches' Response to Unemployment



Victorian Council of Churches

work in their area. This booklet is designed primarily as a resource that will encourage other churches to consider a ministry to the unemployed. Areas such as support groups, self help groups, job linking, SkillShare, job seeking, counselling, migrant services, information sharing and other various categories are examined very briefly and contacts given. An excellent resource. The only two groups within Churches of Christ listed were the Ivanhoe Unemployed Support Group and the Out of Work Network established by the Doncaster church.

This booklet is available for \$2 from the Victorian Council of Churches, 4th Floor, Causeway House, 306 Little Collins St, Melbourne 3000. Phone (03) 650 4511.

—CRA

## Papers

### Whose Job? The Churches' Response to Unemployment

(Victorian Council of Churches) \$2.

The Social Questions Committee of the Victorian Council of Churches set out to find out what the churches are doing about unemployment. *Whose Job* lets us all know who is doing what, where, and with which groups. It supplies contact lists of names and addresses so that congregations can follow up a type of program to see if it would

Various Middle East experts have made comments, either in the covering material or on the back cover, as to how well Simon Balderstone has pictured the current situation in the Middle East. Simon Balderstone is a journalist who for several years (1977-83) was the Middle East correspondent for *The Age*, Melbourne, and who, since then, has visited the area regularly, and broadcast extensively on Middle East politics for the ABC's Radio Australia.

I found the book interesting as a spy genre novel. There were times when I, as the reader, was unaware of where the story was heading. I also felt that the emotions and thoughts of the characters were well developed. From my understanding of the complexities of the Middle East situation, I believe the novel portrayed some of the human motivations and emotions very well.

(Available through Herron Book Distributors)

—CRA

## Heroes

(Inter-Varsity Press)

Books which are a collection of short stories, all by different writers, seldom finish up on my book shelf. I don't know that I am a person who has had "heroes" in my life, certainly not since I was quite a young girl anyhow, so I approached this publication with some caution, perhaps even a little prejudice. However, I did enjoy it.

Probably the quality of the writers: Philip Yancey, Becky Pippert, J.I. Packer, Elisabeth Elliot and Charles Colson, was a large contributing factor and, of course, their "heroes" were each people of commitment and dedication to others and to God. In spite of my opening remarks, I recommend reading this book and finding out who are the heroes of these eminent writers. You will, I hope, gain a lot of pleasure, as I did, in what they have to say about them and why they are saying it. "Perhaps", as the book suggests, "they can inspire us to deeper commitment." Let me leave you with Becky Pippert's feelings on the subject, "We must distinguish between celebrities and heroes. There will always be an abundance of celebrities, but there is a paucity of genuine heroes in the land."

—Ailene Quick

## Books

### A ROAD FROM DAMASCUS

#### A Road from Damascus

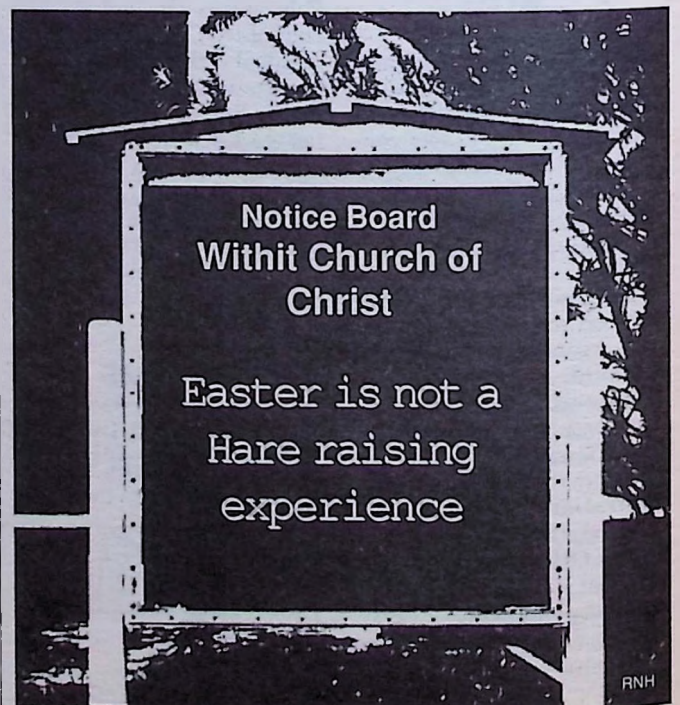
by David Balderstone  
(The Poppy Press)  
\$14.95

This novel is the story of two families (one Palestinian and the other Israeli) who have been driven apart by the Arab-Israel conflict. A British spy, Dickie Jones, seeks to revive his dwindling career and influence by exploiting his daughter's friendship with an Australian archaeologist and photo-journalist, Mark Taylor. Mark also has a friendship with the Palestinian family



A NOVEL BY  
DAVID BALDERSTONE

and, through learning of the early friendship between the families, also develops links with both sides of the current conflict. Eventually, the paths of the two families cross again, but only briefly and tragically for all involved.





## People

### "This Is Your Life"

Gordon and Lesley Stirling



#### • Gordon and Lesley Stirling

Approximately 280 crowded the Boronia, Vic, chapel and foyer on 6 March to pay tribute to Gordon and Lesley Stirling for their 57 years of ministry in Australia and New Zealand.

The program took the form of a "This is Your Life" show, which covered most aspects of one of Australia's most influential "team" ministries.

Visitors came from New Zealand, South Australia, Canberra, Tasmania and New South Wales, as well as many parts of Victoria. Among the many speakers were Keith Farmer, Keith Bowes, Geoffrey Foot, Clive Ward, Eunice Reidy, Ian Allsop, Richard Lawton, Chris Ambrose, and Iris Lawson.

Mark Butler introduced a segment on the family and the ACT and George Mathieson on the Stirlings' ministry in South Australia. Frank and Fiona Barnard spoke on behalf of New Zealand churches. Keith Milne compered the

evening and family and local members gave items. Apologies were received from many people unable to be present, including Alf White and Keith Horne (who was involved in early organisation of the event).

Gordon and Lesley were presented with a Guest Book and pen, a Book of Greetings from many unable to come and a cheque from the Boronia church.

Gordon and Lesley were, initially, almost overwhelmed, but recovered quickly to enjoy a great night with friends from all over. Gordon made a very appropriate response and sprung his own surprise.

The small informal organising committee, consisting of Keith Milne, Beth Butler, Lola Wardle and Keith Horne are very appreciative of all who gave so much to make the evening a success. Video or audio tapes of the evening can be ordered from Keith Milne, PO Box 245, Boronia 3155.

### Norma Hall

#### A word of thanks

Norma wishes to thank the many friends from around Australia who have been praying for her over recent weeks.

She is currently undergoing chemotherapy, for cancer, at the Royal Women's Hospital in

Melbourne and, between courses, is staying with her brother and sister-in-law in Castlemaine, Vic. She has been overwhelmed by the messages of support and love and is currently unable to reply to all the messages she has received. Norma would greatly appreciate readers prayers for her during this difficult time.

### New Faculty for 1994

#### Addition to CCTC, Vic, staff

Stephen Curkpatrick has accepted the offer of the Churches of Christ Theological College (CCTC) Board, Mulgrave, Vic, to commence as lecturer in the fields of Biblical Studies and Theology in 1994.

Currently ministering at Brighton, SA, Stephen was graciously released by a church board which recognised that his gifts and abilities would greatly enhance the teaching faculty. Stephen studied at the College of the Bible in 1979. Following student ministries at Benteleigh and Bendigo, Vic, he was ordained to ministry at the church at Salisbury East, SA. After five and a half years Stephen and his wife Virginia, a trained nursing sister and anthropologist, served for 18 months in Papua New Guinea. He was responsible for providing in-service training for graduate pastors and leaders in a region which had 24 churches.

After returning to Australia in 1987, Stephen worked in a team ministry at Brighton, SA, prior to an appointment at Epping, NSW. Stephen also taught several courses at Carlingford in the area of preaching. After four years as



#### • Stephen Curkpatrick

ministry team leader at Epping, Stephen and Virginia and their three children returned to South Australia to commence a ministry with Brighton in 1992.

Stephen has served extensively within State Conference structures and has continued to pursue his academic interests. After ordination he received a BA and a Grad Dip Ed (religious Education) from Adelaide University. He was granted a Master of Theology from the Sydney College of Divinity in 1992 and he is currently working on Luke's Gospel for a PhD with Flinders University.

### Wildflower Bus Tour

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## Happenings

A Japanese government survey revealed two-thirds of Japanese people believed Jesus to be the most important religious leader in history.

**Islamic leaders in Saudi Arabia and elsewhere protested to Japan's Yokohama Rubber Co when it produced a tyre with tread resembling a verse from the Koran. The offending article was withdrawn from sale.**

Tastes in hymns are changing, as shown by the recent Top 10 list, based on a poll of viewers, from the BBC Song of Praise show indicates: 1. Dear Lord and Father of Mankind; 2. The Day Thou Gavest, Lord, Has Ended; 3. The Old Rugged Cross; 4. How Great Thou Art; 5. Abide With Me; 6. Shine, Jesus, Shine; 7. Make Me A Channel of Your Peace; 8. The Lord's My Shepherd; 9. Love Divine; 10. Great is Thy Faithfulness.

**The Bible League in Australia has just completed another big "print and ship" project—906,000 copies of the Ukrainian Compact Children's Bible. This 64 page booklet with four-colour outline, arrived in Kiev during January. The cost per copy being only a little over 21 cents.**

This year Good Friday is on 8 April with 11 April being Easter Sunday. For the Orthodox churches Good Friday is being celebrated on 16 April and 18 April is Easter Sunday. In the Jewish calendar Passover is being celebrated 6–13 April (15–22 Nisan).

Addiction to alcohol and other drugs could be due to an abnormality in a brain cell gene, says Pro-

fessor Ernest P. Noble, Director of the Alcohol Research Centre at the University of California, Los Angeles. He is the former director of the US Institute on Alcohol Abuse and Alcoholism and has pioneered research on the effects of alcohol on the brain.

A 53 year-old woman in New York has given birth to a baby implanted as an embryo conceived by her son and daughter-in-law, who found they could not have children because of miscarriages. She is the second woman in the US to give birth to her grandchild.

**A judge in Mexico ruled that the closure of the independent evangelical church in the town of Santiago Asoja was illegal and went to the town on 18 January to preside over its re-opening and to inform the residents of the court's decision. After the judge had left, a mob destroyed the church and beat up several of the evangelicals, three of whom were jailed. Officials in Mexico City ordered the release of the three men, but only two had been released by late January.**

Radical Muslims have damaged or destroyed at least 46 Christian churches in Indonesia, which has the world's largest Muslim population. The attacks began when a Pentecostal church printed a pamphlet comparing Jesus Christ to Muhammad. About 15% of the Indonesian population are Christians.

The number of Christian believers in the former communist country of Mongolia, estimated at

15 in 1991 has grown to 1,000 by the end of 1992. An estimated 2,000 attend church services on Sundays. There are at least 6 churches in the capital Ulaan-Baater. They have "interesting" names such as Eternal Light Church, Everlasting Dawn Church and Bright Future Church. Mongolia has a population of about 2 million.

Almost 25% of US adults have changed religious affiliation at least once, according to a survey by George Gallup's Princeton Religion Centre. Switching to Protestantism is nine times more common than converting to Catholicism. Among Protestants, 19% of those changing left Baptist denominations, 11% Methodists and 6% Presbyterians. Asked why they changed, 24% said it was because of marriage to a person of another faith or denomination, 14% said they preferred the religious teachings of the church they joined to the one they left and 11% cited relocation to a new community or the convenience of attending another church.

**Members of the Papua New Guinea Council of Churches have called for a ban on new religions and sects entering the country, in an effort to protect Christian churches, and the country as a whole, from a perceived threat from Islam. PNG is predominantly a Christian country with 90% of the population professing Christianity. The other 10% is divided among Muslim, minority sects, animists and pantheists. Religious freedom is guaranteed in the Constitution and there are additional laws prohibiting religious intolerance.**

Rev Alan Nichols, an Anglican minister from Melbourne, has accepted an invitation from the Refugees Studies Program of the University of Oxford to be a Visiting Fellow. Alan is at present working in Bangkok on the final stage of a two year contract with the Jesuit Refugee Service of Asia-Pacific.

**The film Jesus, based on the Gospel of Luke, has been seen by 500 million people in 219 languages.**

Infant mortality in Aboriginal communities has fallen dramatically, but the life-expectancy of Aborigines is still at least 15 years lower than that of white Australians, a study published by the Australian National University shows.

**Jailed American television evangelist Jim Bakker has written to his followers from prison saying he is sorry for "preaching a gospel emphasising earthly prosperity". "There is no way, if you take the whole counsel of God's Word, that you can equate riches or material things as a sign of God's blessing," he said.**

In the 5 year period 1986–1991 (the latest available figures) a total of 10,818 Australians have committed suicide. More Australians now die by suicide than in road accidents.

**Churches in Asia will be celebrating Asia Sunday this year on 23 May with the theme "Caring for God's Creation". The theme was chosen to reflect the concern of the churches with regard to the acute ecological problems confronting Asia and other regions. Christian Conference of Asia**

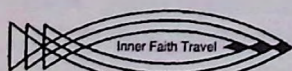
**churches have been celebrating Asia Sunday on the Sunday before Pentecost every year since 1974.**

Representatives of religious faiths have agreed in principle to hold a national day of worship and prayer to further the process of healing between indigenous Australians and the wider Australian community. Late September has been suggested to coincide with the observation in some churches of Social Justice Sunday. This time will also highlight the reconciliation process during the International Year for the World's Indigenous Peoples.

**According to an opinion poll conducted by the Emnid Research Institute in Germany, 84% of East Germans and 78% of West Germans seldom or never read the Bible. In East Germany, half of the households own a Bible, and in West Germany, 60% have one.**

Authorities in Kenya have arrested and charged a Presbyterian minister and one of his assistants with sedition, after the Christian magazine he edits published an article critical of the government.

**Anglican leader Archbishop George Carey has acknowledged frustrations and disappointments in the Anglican-Roman Catholic quest for unity. he said: "Dreams and visions seem to have faded into a mist of disappointment and a mood of resigned realism. We have to face together the awkwardness and even unacceptability of believing that baptism unites, but that the Eucharist divides."**



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## Mt Clear Team Ministry

*A response to needs and growth*



• David Jones and Dale White

Last month David Jones was commissioned as pastoral assistant with the Mount Clear, Vic, church.

David is appointed on a half-time basis, to serve mainly in the visitation of senior members and those who are shut-in, lonely or ill.

He will also teach CRE in local schools and take part in other areas of church life as his time allows. This step is seen as a short term response to felt

needs, and the recent growth in the Mt Clear church.

Worship attendances have been increasing at about 20% per year since 1989 and there are new people in church nearly every week.

This small step is quite significant for the Mt Clear church since, for the first time in its 129 year history, they are working toward establishing team ministry.

David Jones has served as an elder at the church, and has been a missionary among Aboriginal people at Fitzroy Crossing, WA.

David is married to Heather, and they have three children and one grandson. He will work alongside the minister, Dale White.

## Salvation Army Baptisms

*Two baptised at Dandenong*

Ray Taylor and Pam Leeuw are active members of the Dandenong Salvation Army. In recent years the Lord has been speaking to them about being baptised. On Sunday afternoon, 31 January, Kay and Pam responded cheerfully to the Lord's call on their lives by being baptised into union with Christ at the Dandenong, Vic, Church of Christ in the presence of some 30 family and friends. Minister Graeme Foon had the privilege of conducting the baptismal service. Both Kay and Pam will continue serving at the Dandenong Salvation Army.

## Keith Horne Recovering

Keith Horne was recently scheduled to have a routine operation, but tests prior to surgery revealed a serious problem with his heart. The result was quadruple by-pass surgery at the Ashford Hospital, Adelaide, SA. We are pleased to report that he is doing very well. Both Keith and Gwen are grateful for the support and prayers of their many friends across Australia.

## Third World Work Experience

*Learning about others and ourselves*



• John Morrow with Louise Cugley and her parents Betty and George

Three aeroplane journeys spread over three days—the last being in a small four seater plane owned by Missionary Aviation Fellowship—were needed for Louise Cugley to reach her destination for four weeks of physiotherapy work experience. Louise, who is in her fourth year of studies, chose for work experience during the long vacation, a Third World location, "to see the differences in the culture and to observe how missionaries and western people work in, and adapt to, that culture. It also gave me a feel for how those hospitals operate and the different types of treatment and conditions", she explained.

Balimo, a village built amongst the swamps beside the Fly River in Papua New Guinea, was her home for four weeks. The hospital, like a big hall divided by partitions, with lots of people lying on beds, pallets or on mats, was the place of her work experience. Louise learnt first-hand of the frustration faced by medical staff in the shortage of "common" drugs, inadequate facilities and the general lack of hygiene. "Patients often bring their whole families who stay at the hospital and come and go without regard to treatment schedules," Louise remarked.

Louise realised that there is great scope for a physiotherapist but came away believing

her services would provide a low priority, optional extra, treatment.

Well, what did Louise gain from this adventure? "I believe I am more appreciative of people from a different culture," she said, "and understand in a new way the dedication of the missionary doctors and staff. I also realised that I needed to be more outgoing and develop a greater level of self-confidence." Louise, along with her parents George and Betty, is a member of Nollamara, WA, church which has members in missionary service in Japan, Papua New Guinea, Texas and Central Australia. Louise was non-committal about whether she saw herself as a third world missionary, but agreed she'd learnt much about herself.

—John Morrow

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## A Church ABC

**O**urimbah is one of our newest churches, having only had meetings for the past three Sundays (at the time of writing).

Ourimbah is on the NSW central coast north of Gosford. It takes about 45 minutes to travel to the outskirts of Sydney and about half an hour to get to the coast. Ourimbah itself is a rural town, consisting mainly of orchards, hobby farms and a few residential blocks, that is only just beginning to be developed as a residential area. There are only two other churches in the vicinity—Uniting and Seventh Day Adventist churches. Thus, the concept behind the beginning of the Ourimbah church is that it will come in at the ground floor and grow with the community. The 1986 census indicated that the average age for the community was 29 and the large number of young adults is noticeable even yet. Ourimbah has been sponsored by the Wy-

oming church, both financially and with a core group of members. Services began with six weeks of home group meetings, with most of those attend-

ing the local Guide Hall with 25 attending. Twenty-five also attended the second service, and 28 the third. This has been quite encouraging since there have



## Focus on Ourimbah

ing being the 15 core group members from Wyoming.

Before beginning services the fellowship engaged in advertising through the posting of notices, and an accompanying letter, to local residents. Names and addresses were obtained from the electoral roll. Each letter was addressed personally (by hand) and each was signed by the minister—Leigh Orton. The notices announced the existence of the new church, with emphasis on the acceptance of people and meeting one another's needs. Following this, the first Sunday service began in

been a number of visitors in each of the services. Already, the church is needing to look at providing some sort of children's ministry. Most of those who attend currently come from areas outside of Ourimbah itself, some travelling up to half an hour to go to services. Other advertising has been done on radio and in the local papers using the "community notice-board" type of section to cut costs. The newspaper articles seem to have been particularly effective, generating a number of calls and comments from folk visiting the church.

Currently, one of the greatest challenges facing the church is trying to formulate their aims and goals as a congregation. As yet, no special needs study has been done of the area, so it is difficult to know the best areas to focus on.

A strength the church has is that many come from backgrounds of need themselves. They can, therefore, communicate effectively, and are able to empathise, love and reach out to others who have needs—the lonely, unloved and rejected.

A further challenge is finding acceptance within the community. This is a normal problem faced by any newcomers; however, it is often more difficult in smaller communities.

To avoid distancing themselves from the community, they have not made a priority of purchasing or building a chapel, preferring community halls as locations where visitors can feel comfortable and unthreatened.

## Growing Spiritually

# Nourishment

*Gloria Flett.*

**T**he other day while looking over my pot plants, I noticed some weren't looking very healthy. I soon discovered the reason why: they were either dry, due for a dose of fertiliser, root bound or struggling with weeds. As I tended to the needs of each plant I thought how they were like my Christian life—sometimes growing well and healthy, sometimes in need of care and attention.

Our "spiritual growth and development" is so dependent on what we take in, feed on, and what we allow into our lives.

In the quest to grow to full maturity, to bear fruit, to be the person God created us to be, the lessons I learnt from my plants can benefit us all.

As I watered the plants, I was reminded of the words in John 4:14, where Jesus said, "Whoever drinks of the water I give will never thirst, but will become in him like a well of water springing up to eternal life." Jesus Christ truly satisfies.

Then as I lifted a plant and saw the roots coming out the bottom, I thought of the words in Jeremiah 17:8, "Like a tree sending its roots down into the stream when harsh times come it continues to grow and bear fruit." I thought—yes—I need to do this, to allow my roots to sink deep into God's Word, to saturate my mind with more and more of his love, goodness and provision to be able to stand, to make it through the tough times.

While pulling out the weeds, I was reminded of those "tough times" that come our way—the trials, heartaches, temptations and difficulties. Sometimes it can be a battle to survive, but, as we draw on the Lord through prayer and his Word and reach up to the Light, we gain strength to make it through. At present, I have some friends with cancer; to see their faith, trust and dependence on God has been an inspiration and a challenge. They may be battling, but the Lord is their strength.

I trust you, with me, have learnt from my plants. If we are to grow to full maturity in Christ and bring joy, then we need to abide in him, take our nourishment, sustenance from his Word, spend time in prayer and allow his Spirit to pen-

etrate, saturate, our whole being.

May the words of Paul in Eph.3:16-19 help us as we "Grow Spiritually."

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# Compass—Remaking the World

Viney Longthorp

**T**he ABC's regular religious program, *Compass*, has won an appreciative following. This television program gives, on the whole, a sensitive and sympathetic coverage of many of the key issues and concerns involving religion, even if at times it doesn't pull its punches.

On Sunday 11 April, at 10.30 pm, a three part series under the general title of *Remaking the World* begins. The series will analyse the rise of fundamentalism as a world-wide phenomenon. In recent years, Islam, Christianity, Judaism and Hinduism have all experienced an upsurge of militant factions and activist groups, who show deep intolerance to those who have diverging values, beliefs and policies. The remarkable films which comprise this series follow the lives

of some of the fundamentalists who believe they have been chosen by God to remake the world.

Fundamentalism is a complex business because it is not always a religious matter. It is often combined with economic, social and political attitudes; there is often a not-so-subtle mixing between them in different times and places. According to one observer, what they have in common is the pursuit of power to implement their right views and actions in an erring world, and the belief that they are the only true interpreters of God's word, the only ones who have the truth of things. It is sometimes hard to keep track of Christian fundamentalists, who, by the way, should not be confused with Christians who are concerned with the fundamentals of the faith. There are

liberal fundamentalists as well as conservative ones, there are also deep differences within their own ranks. However, complex or not, the issues are very real.

The programs emphasise their activities as well as explain their doctrinal belief systems. The first in the series examines the lifestyles of Jewish fundamentalists in relation to the power struggle in Palestine, especially on the West Bank. They vow that only bloodshed will strengthen their mission, the salvation of the world, no less, depends on this.

The second film, *The Best Society on Earth*, looks at the lives of activist Moslems in Egypt as they try to build a truly Islamic society, and thus oppose western values and practices. Much blood has already been shed in this quest.

The third program focuses on fundamentalism among American Christians. There are profiles of the passionate ministries of some of the graduates of the Bob James University, as well as the zealous moral majority leader, Randall Terry, as he campaigns against abortion and homosexuality.

The series will surely give us plenty to think about, both from a world perspective and at home. One hopes that it will help us to develop a better understanding of an important issue which should be of concern to all people of faith.

Judaism, Sunday 11 April 10.30 pm.

Islam, Sunday 18 April 10.30 pm.

Christianity, Sunday 25 April 10.30 pm.

Series presented by Christina Koutsoukos.

## Comment

# The Power of Love

Neil Marsden

**P**eople see power in so many ways. They also use it in an attempt to make them feel better and to right any "wrongs" they think have been done to them. It's used to deal with the conscience, with a feeling of inferiority, with a desire to be the one to give orders. It has almost universal appeal. People like to have power, and they also like to have "on side" the person who does hold power if they can't have power themselves. People rarely want power for power's sake. Authority and responsibility can be a burden, a very heavy burden, so there must be a strong reason why they want to hold it and go through all the pain associated with it.

There's nothing wrong with power or the people who hold it, though people who do have it are often looked on badly by those who don't. The problem

is, it's misused and it becomes an overriding element in some people's lives. All their ambitions and goals are seen in acquiring more and more wealth, and more and more power and authority. People try to fulfil all their needs with this burning desire. Unfortunately, very few fires can be entirely satisfied and usually burn themselves out eventually. The best way to deal with a fire is to simply put it out. It's hard to see what is and is not important, especially when blinded by an irresistible fire in the heart which calls for more of this and more of that. People strive for

their ambitions and then turn around and expect love as well. They expect to be loved, as if it is a commodity that they can just acquire. Love is something that should come first and should be the overriding passion of one's life. Power can always end, as do all the other things of this world that people try to get, but love can be timeless. It's hard to just turn it off, but I guess it's also just as hard to turn on. Unfortunately, many people can rarely be bothered to put as much effort into building their love as they should, because other things get in the way.

People try to make love complement their life, when their life should complement their love. Be it love between partners or love between us and God. When people realise what really is important they understand. People always find out, some just in time, some too late.

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# Wisdom and Foolishness

Doug Ferguson

In this modern society we have so many problems of every day living that it is necessary to seek assistance from those who present themselves as experts in their field. So we have financial advisors to tell us how to invest our superannuation funds, medical specialists who attend to our physical weaknesses; motoring experts who advise on the advantages of vehicles; even entertainment critics who advise us what to see and hear. Each one displays their own particular level of wisdom in their field. We take notice and seek their advice because we feel inadequate to work out the problems for ourselves. But there is one who, because he made all things, has the wisdom and knowledge to surpass all other known advisors. Through the mind of Paul, he presents us with an appraisal of the increase of knowledge which identifies our present society as that of the last days. (Daniel 12:4). For this information we need to refer to his first letter to the church at Corinth.

1 Cor. 3:19 Paul says to us that we should appreciate that

the present advanced wisdom of this world is utter foolishness in God's sight. This was also written truthfully a long time ago by Job "He catches the wise in their craftiness." (5:13)

and also the Psalmist "The Lord knows that the thoughts of the wise are futile." (94:11)

1 Cor 3:21 So then, says Paul, let there be no more boasting among you people for in possessing Christ you possess all things, and you have no need of Paul, Apollos, Cephas, or any worldly life—that really has no value for you. Even life itself is already yours forever—you do not have to preserve it or lengthen it. Death has no dread for you because it will bring you into the Kingdom of Heaven. Even so, the present and the future are secure within you because you are complete in Christ Jesus. Always be sure in your mind and in your whole life that Christ is God.

**Do not go beyond what is written**

1 Cor 4:1 we should be seen as the servants of Christ and that Christ himself is working in the world through us and using our voice and expressions to do the work that he continues in the world. For we, when we take on Christ in our life, are entrusted with the secret knowledge

which is a mystery to the unbelievers who are ostracised from that knowledge by their decision not to believe and to accept Christ.

1 Cor 4:2 There is, therefore, a responsibility and an obligation placed upon us that we should be faithful to our task, for the Lord has given this privilege as a trust which must not be betrayed.

1 Cor 4:3 Paul did not care very much whether he is judged by a human court. In fact, with his outstandingly clever mind, he did not even judge himself because his conscience was clear. That did not mean that he was innocent from sin, but that he was content to have the Lord judge him, regardless of what any human judgment might have been. This being the case, we are urged to judge no-one before the appointed time—we

need to wait until the Lord comes. When that happens, he will bring to light from the records what is presently hidden in darkness, he will expose the motives and the intentions in the minds of people. This is the time when each person will receive praise from God. Condemnation will not be heard for past failures, because misdeeds will have been erased from the record when we confessed our sin and received mercy and pardon.

1 Cor 4:6 Now Paul has to apply these principles to himself and Apollos so that we may appreciate the meaning of the saying: "Do not go beyond what is written". In our study of scripture we must be careful only to note the true meaning of what has been written and not to apply additional concepts which originate in our own imagination. In this way there will not arise extremes of interpretation which may distort the truth. Only believe, what you read!

*Doug has been in membership in the Preston, West Preston, Tootgarook, Red Hill and, currently, Frankston churches. For over 27 years he has been an active lay preacher in Churches of Christ and with Methodist, Presbyterian and Baptist churches.*

## Liturgy Reflections

### Beyond Judicary

Justice miscarried  
Achieved divine purpose;  
As faithfulness triumphed,  
And vinegar was dispensed.  
(John 19:17-30, 9 April)

### Tombstone

Sitting on the rock,  
The messenger talked with the ladies;  
While trembling armory petrified.  
(Matt 28:1-10, 11 April)

### Emmaus

Heart-warming recognition,  
Through word and sacrament.  
(Luke 24:13-35, 25 April)

—Garry Harris



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# The Resurrection Of The Body

Ronald W. Graham

**I**f Christ has not been raised, then our proclamation has been in vain and your faith has been in vain" (1 Cor. 15:14, NRSV). "I believe in Jesus Christ [God's] only Son our Lord: ... the third day he rose from the dead ... I believe in ... the resurrection of the body" (Apostles' Creed). Jesus' victory over death has been a foundational Christian conviction from the beginning until the present day. Paul, in Romans, even goes so far as to say that Jesus was "declared to be Son of God ... by [his] resurrection from the dead" (1:4). But what is that we are confessing when we say that we believe in the resurrection of the "body": Jesus' body first, then ours?

From Jesus' baptism to his crucifixion, what he proclaimed by word and deed could be heard and seen by people in Galilee and Judea. However, no one in the New Testament claims to have seen the resurrection (that is, Jesus' actually being raised from the dead—the Evangelists had to deal with the charge that the disciples had stolen his body (Matt. 28:13), hence his being "raised"), and only those who were his followers (that is, already believers) claim to have seen the risen Jesus.

Taken at face value, there are two motifs that run through the several and varied appearances of the resurrected Jesus. The first is that the resurrected Jesus is different from the Jesus

that his disciples and close friends had known in the days of his flesh. Time and again he appears suddenly. He can vanish as unexpectedly. Closed and locked doors do not bar him from entering a room. Recognition is never immediate and is not inevitable.

The second is that the resurrected Jesus is identifiably like the Jesus they had known and loved. If we are spirits embodied in flesh, Jesus was apprehended by his gentle, caring, thoughtful, authoritative spirit with that spirit embodied in a form that was sufficiently familiar to them. The recognisable language was, so to speak, "body language." For instance, Mary hears her name pronounced in the old familiar way; he takes bread and breaks it in a manner that Cleopas and friend had seen before; he invites disciples to see his nailed hands and feet; he eats broiled fish; he invites Thomas to put his finger in the places of the nail prints and in the side that had suffered a spear thrust; and he grills fish and serves it.

We are given a mysterious portrayal of continuity and discontinuity and it may well be that the phenomena was so unique that the witnesses and the Evangelists had difficulty finding words adequate to the event. Hearing one's name spoken in familiar accent, seeing bread broken in the accustomed manner, accepting the invitation to eat fish that he had

grilled—finding appropriate words for these was no problem. But the sudden appearing and just as sudden vanishing, the standing in their midst when the doors were locked and barred—well might they stumble over that.

We may be certain that there was a bodily resurrection, but what form did it take? Earthly? Not exactly. Celestial (whatever that might mean)? Not altogether. Ambiguity in our conclusion would be pardonable.

Matthew's and Luke's resurrection narratives respectively include promises: Jesus' abiding presence "to the end of the age" (Matt 28:20) and being "clothed with power from on high" (Luke 24:49) and neither is confined to a bodily form. Thus Paul could vindicate his apostleship and his ecumenical gospel on this basis: "[It] pleased [God] to reveal his Son in me" (Gal. 1:16).

Paul's most extended statement on the resurrection, Jesus and ours, is found in 1 Cor. 15. It seems that he thought Jesus had been raised bodily from the dead (hence the six appearances referred to in vv.3-8), but paradoxically, he rejected the idea that the risen body was natural or physical. He grounds our resurrection in the resurrection of Jesus, who is "the first fruits of those who have died" (v.20). He assumes that there is more to resurrection than the continuity of the personal "I" from one mode of existence to another—in resurrection there is also a continuity of the tangible, material, bodily aspect of personal existence. But what does he mean by "bodily"?

First, he reasons analogically (vv.35-41). The bare seed grows into a stalk of wheat and although there is continuity between them the form of the first is different from the form of the second. But we are neither seeds nor stalks of wheat. His point is that there is continuity between

the order of the resurrection life and the order of this life on earth, but the form of the one is different from the form of the other. In what ways different?

Second, he describes their differences in these contrasts: perishable/imperishable, dishonour/glory, weakness/power, physical/spiritual, mortal/immortality (vv.42-44, 53). Again we have the motifs of continuity and discontinuity. On the one hand, the "it" that is perishable is the "it" that is imperishable; the "body" that is physical is the "body" that is spiritual. (It is notable that over against physical, *psychikos*, he sets spiritual, *pneumatikos*.) On the other hand, he does not flesh out what imperishable looks and feels like. He does not because he cannot without taking flight in speculation.

Paul is convinced of two things: if we are united with Jesus Christ in his dying, in his sacrifice of self, in solidarity with him we shall be raised from the dead; we shall be clothed in some form different from the form of this existence: one appropriate to a new order of existence. What that form is, he does not say, because, in all honesty, he cannot.

The Apostles' Creed concludes with: "I believe in ... the resurrection of the body, and the life everlasting." The writer of First John puts it this way: "We are God's children now; what we will be has not yet been revealed. What we do know is this: when he [meaning either God or Jesus Christ] is revealed, we will be like him, for we will see him as he is" (3:2). And that likeness is through and through moral, so that "all who have this hope in him purify themselves, just as he is pure" (v.3).

Ron Graham graduated from the College of the Bible, Glen Iris and had ministries in Melbourne and Brisbane before going to the United States.

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## Setting Forth a Case

# The Plan of Campaign

Ken Stoddard

**A**ccording to the NT there is one Lord, one faith, one baptism (Eph. 4:5, cf. 1 Cor. 8:6), yet looking at the churches today one could be forgiven for thinking that there are many gods, many lords and at least two baptisms (1 Cor. 8:5).

There are, doubtless, many reasons for this, among them cultural background, history, creeds, politics, tradition and so on. But there appears to be one weakness inherent in the situation—universal failure to plumb the depths of biblical teaching (cf. 2 Pet. 3:16; Rom. 10:2f.; Heb. 5:11, etc). History bears testimony to this, for whenever the Church has made significant progress, deeper appreciation of some doctrine or other has almost always been the catalyst. For example, the Reformation—justification by faith, the Evangelical Revival—the new birth and in the twentieth century—emphasis on the work of the Holy Spirit. What we need in these momentous times, on the threshold of the twenty-first century, is to advance yet further and attempt to anchor our faith still more firmly in the Bible, which purports to be God's gracious revelation of himself to human-kind.

In the ABCDE pamphlet *What Churches of Christ Can Say Together* is the following statement: "The Scriptures must be interpreted under the guidance of the Holy Spirit to both the individual and to the whole church. Such interpretation must be made in the light of the whole of the Scriptures, recognising the finality of Christ". Our problem today is, how this interpretation can be achieved so that we can all become mature in understanding (1 Cor. 14:20)? Various approaches have, and are still being made.

One approach is to undertake rigorous "scientific exegesis" in accordance with "ac-

cepted rules of interpretation". Whilst this is indispensable, a verse by verse approach has serious limitations if used exclusively. For example, it would lead to confusion, as we wouldn't be able to see the wood for the trees. We need to fit the verses (and even the chapters and books) of the Bible into a larger framework, but, regrettably, we haven't been given the completed picture in advance to help us.

It would appear then, that what is needed, when we are trying to comprehend the Bible as a whole, is some form of schematisation or systematisation to enable us to get a bird's eye view of its teaching.

All of us recognise that Scripture is divided into Old and New Testaments which are both continuous and discontinuous with each other. But how, is a massive question. Some scholars attempt to solve problems by undertaking a book-by-book analysis, which is often further reduced to consideration of chapter by chapter. Others adopt a thematic approach and study doctrines like justification and sanctification. All these methods are obviously helpful, yet something more would seem to be needed.

Dispensationalists are well known for dividing the Bible into dispensations, or periods of time. It certainly has the advantage of bringing to the fore the progressive nature of revelation which, as we shall see, Alexander Campbell stressed. For all that, the question must be asked if the Dispensational method is theologically viable,

for it is nowhere taught in the Bible itself. But devotees of this approach have also referred to eight different covenants and there can be no denying that the covenant idea is important. Only comparatively recently, specialists throughout the world have been scrutinising the concept of covenant in ancient history and have certainly succeeded in throwing some light on its use in the Bible. Among well known theologians who have based aspects of their thought on covenant are Barth, and Eichrodt, whose OT Theology (recently re-printed) reflects its use as an organising principle.

But, in contrast with the Dispensationalists, Reformed, or covenant theologians, have historically laid great stress on what is called the

unity of the covenant of grace.

This idea was enormously influential in post-Reformation times, right up to the second half of the last century. Since the 1950s, however, it has had a new lease of life, coinciding with a general resurgence of Calvinism. Books on Reformed theology continue to pour from the presses and it would seem, particularly in reaction to the sterility of liberalism, the wrong-headedness of sacramentalism and the anti-intellectualism of pietism and pentecostalism, that Calvinism is involved in a takeover bid, especially where Evangelicalism is concerned. Not only are creeds like the Westminster Confession of Faith selling well once more, but Puritan theology in general is being strongly advocated in Presbyterian, Re-

formed, Anglican and Baptist circles with the inevitable spill over elsewhere. Needless to add, this constitutes a major challenge to the Churches of Christ, for central to the Restoration Movement of the last century was Alexander Campbell's rejection of the traditional Reformed view of the covenant.

In my next article I want to conduct a brief examination of covenant theology, with the intention of discovering whether Campbell's stance was warranted.

**Additional note:** I would point out that in my first article I suggested that 'we' (plural) should 'do theology'. I, therefore, welcome reaction, e.g. in the form of letters to the editor, to what I write, especially since my knowledge of Campbell and the early Disciples is limited. We need to think together in order that we may learn together.

As Clark Williamson has said in *Disciples of Christ in the 21st Century* (kindly loaned to me by the editor of the "AC") "When the church quits thinking theologically, when it ceases to discipline its life by critical self-reflection, it tends to lose its ecclesial existence and to proceed aimlessly toward becoming a ritualistic, alienated association of people providing such services as the relief of psychic distress and institutional maintenance. One source of our renewal lies in recapturing the ability to think about our common life." (pp.10,101)

**What we need is to anchor our faith still more firmly in the Bible**



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•Erika Basic, Jan Blakely, Joanne Weston, Karen Blackely, Fatima Muniz, Shaun McKay, Kalgoorlie, WA •April Shipp, Talitha Fernihough, Kalamunda, WA •Luke Mallaby, Cameron Preece, Stephen Ward, Alex Koster, Matthew Fagan, Lori Bloom, Jodie Schmode, Berwick, Vic •Kathryn Properjohn, Wembley, WA •David Britza, Dianella, WA •Alf & Lois Berry, Janet, Megan & Belinda Hynes, Linda Carruthers, Frank

Giles, Manifold Heights, Vic •Julie Everist, Ruth Gambell, Doreen Meadows, Sarah Morgan, Jenny Park, Dimity Pond, Julie Sheffield-Parker, Thornleigh, NSW

## Marriages

•Sharon Beard to Philip Bunston, Surrey Hills, Vic •Susanne Easton to Kevin Walsh, Brisbane North, Qld •Pamela Wedd to Andrew Kinney, Naomi Hillam to Andrew VanBentum, Kalgoorlie, WA •Kathryn Burgess to Michael Williams, Berwick, Vic

## Deaths

•Mrs Gladys Birch, South Perth, WA •Jim Hookway, Caloundra, Qld •May MacLean, Kalgoorlie, WA •Keith Holton, Oakleigh, Vic

## Changes

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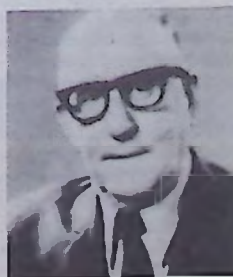
## Obituaries

Obituaries are limited to 100 words  
**Church, Olive Augusta May** (14.2.93) Born at Edithburgh, SA, in 1912. Leaving school at 12 Ollie worked for various farmers in the district. Ollie met and later married Norm in 1932, celebrating their 60th wedding anniversary last year. A strong Christian faith

enabled Ollie and Norm, to raise three children, and to give much back to the community. Ollie had many hobbies including gardening, knitting, crocheting, and letter writing. She was baptised in 1960 at the Brim, Vic, church, and went on to teach in the Sunday School for nearly 20 years and was active in CWF. Ollie was a faithful member of the church for the past 33 years, and every night read the Scriptures. She enriched the life of the church in many ways and will be greatly missed, especially for her deep faith, happy smile and cheerful words.  
—Kevin Luttrell

**Farr, James John** (27.2.93) Born Gulgong, NSW, 1922. He lived with his parents and three sisters on a small farm. As he grew up he learnt the basics of bush survival and went rabbiting, shearing, share farming, wood cutting and sleeper cutting to earn a living. At 29 Jim accepted Christ. On 30 May 1959 he married Lillian Davis. They had three children, Stephen, Bronwyn and Janelle. They moved to Gilgandra, NSW, in 1964, fellowshipping with the Church of Christ, and he did farm work, shearing and sleeper cutting. Jim loved his church and helped in whatever he could. A deacon, treasurer and elder for many years. A man of integrity and honesty who proved God in his daily life, he loved his wife and family and was proud of their achievements.  
—PJA

**Page, Alice** (25.2.93) Grand-daughter of Charles Martin, daughter of Frank and Louisa Martin, influential members of Dawson St. Church, Ballarat. Baptised at Cheltenham, Vic, in 1913, later serving as a Sunday School teacher and church organist. In 1925, having married Vere Page, she moved to Boronia where the young couple soon threw themselves into every aspect of community life. Alice held office with local auxiliaries of the Eye and Ear and William Angliss Hospitals, Baby Health Centre, Red Cross, Boronia Football Club, and helped establish the family business. The family became involved in the church where Alice served as an organist and active CWF member. She remained in membership, loyal and greatly loved, for the rest of her life. Mother of Harold (deceased), Beryl, Alan, Kath and Malcolm; she had 15 grandchildren, 27 great-grandchildren and one great-great-grandchild.  
—Keith Milne



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Matt 9:37-38

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## Church News

### SA

**VICTOR HARBOR (Don Wesley)** Church supporting High School Chaplain Haydn Lush ... Church centre debt has been dramatically reduced by donations & auxiliary using building ... AGM moving positive in forward direction & is setting up committee to look at second minister ASAP ... Sunday School picnic to be held 17 March at Port Elliot ... 40 attended Southern Conference at Milang ... New secretary Mrs E.V. Fopp, new treasurer L. Foster.

**HENLEY BEACH (Ron McLean)** Families & friends attended the baptism of five of our young people 14 March. They were then welcomed into the fellowship of the church. We rejoice with them.

**ALBERT PARK (D. Thompson)** 40th anniversary celebrated 14 March. Focus on past, present, future. Sunday School participated. BBQ & ice-cream followed. Cake cut by oldest & youngest present. Oak tree planted to commemorate occasion ... Bible studies & auxiliaries working well ... AGM 17 March, Rhonda Moffatt elected treasurer, Ron Mudge administrator, Pat Mudge to board ... Church sorry to farewell Laurie Rowland (treasurer) & Lesley (elder) & wish them well.

**COWANDILLA (R. Mountford)** Listening Skills seminar with Allan Baird received a good response ... AGM considering changes to constitution ... 2,500 leaflets featuring Easter message distributed to local community ... Joined with other denominations in Lenten Bible studies. These were held in private homes with joint Sunday evening services.

**DULWICH/ROSE PARK (Roger Brown, Rob Williams)** Series of pre-Easter meditations & musical services led by Roger Brown had strong appeal. Soloists included Sally Mundy (Salvation Army Congress Hall) & Christine Mead ... Federal election day cake stall at local polling booth organised by Betty Bright & two UCA ladies yielded \$307 for missions ... Paul Williams, eldest son of Rob & Colette Williams, in Japan for a year, teaching English.

### Vic

**SURREY HILLS (David Brooker, Julie Adam, Frank Langford)** 1993 theme "Light Your World" ... Six study & discussion & 10 children & youth groups operating ... Leisure Learning: further courses being offered ... Christmas Bowl giving \$3,594 ... Babies Mia Adam & Thomas Goodwin welcomed ...

Marjorie Brough congratulated on gaining doctorate in psychology ... People's Pulpit series. Bruce Verity spoke on nature of worship ... Australian Committee for World Convention joined our Sunday worship & all-age celebration.

**SWANSTON ST (Allan Webb)** Chinese New Year dinner attracted more than 150 new students ... Weekend with Dick Dowsett (OMF Scotland) challenged many lives ... Sunday services ministering to in excess of 800 ... 40 Hour Prayer-a-thon held in preparation for 22nd annual Missionary Convention ... Dr Isabelo Magalit from the Philippines guest preacher ... Doug Carr, former member of missionary family, inducted as fifth member of ministry team.

**CAULFIELD (A. McMillan)** CWF held their 70th birthday 11 March. 80 ladies enjoyed happy time of fellowship over lunch. Mr Embery, from Friends Of The Zoo, was our most interesting speaker ... Friday night buzz still going strong ... Church anniversary to be held 16 May. Speaker W.W. Saunders.

**BERWICK (Tim Hanna, Andrew Ball)** David Akesson commenced student ministry ... Guest speakers Keith Farmer & Dr Anand Chadhari, Director Rajasthon Bible Institute India ... Clint Smith began three year ministry/missionary training Bible College of Victoria ... Scott Stephens three weeks PNG with Missionary Maintenance ... Youth car wash ... Singles ministry started ... Youth camp Adanac Lodge ... 45 attending Kids Club ... Sunday School picnic Mill Valley Ranch.

**MANIFOLD HEIGHTS (G. Illingworth, R. Wright)** CWF birthday "Show & Tell" various crafts on display, demonstrations also. Afternoon tea served. Good trading table results ... Baptisms of Alf & Lois Berry, niece Janet & her daughters Megan & Belinda Hynes, Linda Carruthers & Frank Giles ... Halls Gap family camp theme "Break-through". Desmond & Jennifer Higgs study leaders. Life in the Spirit & what that means.

**OAKLEIGH (W.J. Edwards)** AGM 7 March ably chaired by Ken Masterton. Church accepted recommendation from board that W.J. Edwards be offered extension of ministry for two years from end 1993 ... Chadstone stall, conducted by CWF raised \$1,014 ... Appreciative references made during morning service 14 March to Sylvia Weir who has resigned from church organ after years of devoted service. **WOODONGA (David Oldfield)** Three young members working or studying in Melbourne—S. Oldfield, P. Kennedy & P. Melville ... P.

Kavanah & I. Sproule speakers whilst David Oldfield recovered from surgery ... A. Francis back for further nursing studies after working with Dalmar Child & Family Care, Sydney ... Six members attended North-Eastern District Convention, Shepparton 27 March ... Wodonga-Albury preparing for "Back to" celebrations over Easter.

**TOOTGAROOK (Mal Giezen-danner)** Mission Sunday 21 March. Guest speaker Mal Anderson highlighted work of FAB ... KYB ladies gave farewell lunch to leader Edna Burgum, who, with her husband, leaves on a visit to UK 26 March ... CWF made 26 shower caps for use in Northcote Home, gave \$120 to Community care & \$100 to "Project 93" ... 78 enjoyed top class entertainment at Open Door.

### NSW

**CANLEY HEIGHTS (G Ramsey)** Property sold 12 months ago owing to half of grounds claimed for road widening, considerable heavy traffic causing noise & difficulty parking. New owners allow us use of hall for two hours every Sunday afternoon & for usual weekly meetings ... Study & sharing groups

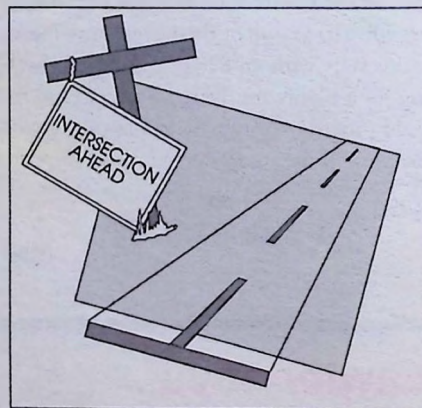
held in homes fortnightly ... membership classes weekly for all in readiness for name change to Wakeley Church of Christ Community Church. Proposed new building 2 km further west.

**THORNLEIGH (Franklyn Elliott, Stuart Wesley)** During the evening service on 14 March there were seven baptisms. The worship leader was Stuart Wesley, the baptisms were conducted by Keith Morgan (an associate minister) which included his daughter Sarah. The message was brought by Franklyn Elliott.

### Tas

**LAUNCESTON (C. Spaulding, D. Tobler)** CWF held luncheon 10 March for Vic-Tas CWF President Elect Maureen Daniels ... Girls' Brigade holding MM chocolate fund raising drive ... 30 from Launceston attended Convention at Huonville where Gordon Moyes principal speaker ... Special daily meetings with Frank & Ros Beale leading up to Missions Sunday 28 March ... Nancy & Geoff Hays home from Vienna after visiting daughter Natalie working with Operation Mobilisation.

## Church Leaders



You've got to  
be there!

**MELBOURNE 1993**

27th - 28th August or 3rd - 4th September  
**Ministers of Churches of Christ**  
31st August - 3rd September



# Church News

**WA**

**SCARBOROUGH** (Nigel Merrick, Raye & Mike Hasleby) Judy & Brad Parker ministering in Java & undertaking language program with World Vision ... School of Discovery offering courses in Bethel, church history, Christianity Explained & Ephesians ... "Cele-Vision" held celebrating God's goodness in 1992 & looking with vision into 1993 ... Exciting building extensions planned ... Excellent response to younger people taking a more prominent role in evening services.

**MAYLANDS** (Robert Drown) Vision for 1993 presented by leadership ... Elders, team leaders, committee convenors set apart as Robert Drown led service of commitment ... Long serving leaders Hartley Smetherham & George Eaves (now retired) appointed elders emeriti. Chairman of elders Trevor Streeton conferred appointment for church ... Rod & Michelle O'Donnell, married in Perth, left for Dampier where Rod employed ... Glen & Paula Dell Jones returned to UK.

**SOUTH PERTH** (John Bond, David Stanford) The "Rock" Wednesday night for youth 15 years & up started with 70 present ... Phil Porter has taken a position at Fitzroy Crossing. Because of floods was held up at Derby, later taken to Fitzroy by helicopter ... Kay Golding arranged morning tea at her home giving ladies of all ages opportunity to meet Julie Bond ... New posi-

tions: Ron Hunt chairman, Neville Roediger secretary.

**KALGOORLIE** (L. Gibb) Record attendances both services ... Nine Home Care groups operating with over half membership involved ... Board adopted "Purpose & Ministry" statement ... Plans for chapel alterations under way ... Hospital using church hall for ante & post natal exercise classes ... Church preparing for Easter outreach ... Young People's Home Group had a positive weekend away in Esperance, learning how to relate, care for & minister to one another.

**FREMANTLE** (J. Caporn) Harvest Thanksgiving service goods sent to Life in Focus ... Work of Christian Union Committee & FAB presented by representatives ... Our church hosted World Day of Prayer service. Betty Ryall was guest speaker ... Bicton UC choir sang the cantata "Victory" at a pre-Easter am service ... Nucleus of a Sunday School now functioning ... Hazel Vercos & Roy Thomson recuperating at home after hospitalisation.

**KALAMUNDA** (David Shalley, Paul Sanders) Welcomed David & Audrey Shalley as they commence ministry. Induction service 4 April ... "Caring Sunday" luncheon emphasis on caring for community ... Planning mid-year mission weekend 14-16 May. Brett Butler, Halls Creek, speaker ... Ladies took part in World Day of Prayer ... Over 50 attended Axiom youth group weekend camp, Sorrento. Rob Taylor study leader. Many responses to challenge ... Women's Ministry held

fellowship evening welcoming Audrey Shalley.

**WEMBLEY** (Kim Roberts) Kim Roberts has been speaking on a series "What the Church is Meant to be Like" ... Great to know Wembley church has doubled the number of Bible study groups held each week ... Election day hands of Friendship held jam & cake stall in church grounds, the proceeds of which donated to Girls' Home India & Leprosy Mission.

**DIANELLA** (Tony Armstrong) On 7 March David Britza baptised. Large crowd from Harvey church present ... Growing Together segment 14 March well attended ... 21 March—special service when the elders & deacons were set aside ... Early morning prayer time Thursdays commenced ... Number of folk have been hospitalised—Bill Solich, Nessie Blencowe, Betty Ettridge, Pearl Higgott & Heather Milne ... All services have been well attended.

**Old**

**PINE RIVERS** (Neale Proellocks, Ian Todd) Official opening new extension 7 March by Mrs Gloria Flett, QCWF President. Over 300 attended. Now seats 250 ... Annual meeting decided to discontinue evening service for period of time ... Church being encouraged to be involved in small groups & in relationship building with non-Christian friends ... Special services designed to reach non-churched planned from May & will be held every 6-8 weeks.

**MAROOCHYDORE** (Geoff Risson) Small groups visited Easter '93 launch of "Reclaiming Easter" with Mal Garvin. Plans aired on Sunshine Coast activities over Easter ... Visit home recently from PNG by one of missionary families—the Staceys—to install eldest daughter into university ... Sympathy extended to Geoff & Margaret Risson & family on the passing of Margaret's mother, Mrs Enid Kingston, on 26 February.

**CALOUNDRA** Morning worship attendance increasing steadily with membership transfers & visitors ... Vanessa Ford baptised ... 95 enrolled Kid's Club, 47 Junior Youth, 25 leaders involved weekly ... Calling full-time minister early 1994 ... Planning to finalise building repayments December ... Negotiating purchase of adjacent land ... Visiting speakers Noel Leitch (Conference President), Ian Scott (Leprosy Mission), Heather Kilgour (Wycliffe Translators), Ross Farley (Scripture Union) & Spencer Clarke (retired) appreciated.

**BRISBANE NORTH** (Alison Woolfrey) Church, under leadership of Alison Woolfrey, held "Day of Dreaming" 13 February from which developed several proposals to be formulated into Mission Statement ... Cell groups under way with over 40 in four groups ... Singing group enhanced Christmas services & are practising for Easter. Growing music group, including clarinet, sax, trumpet as well as organ & piano taking part in morning service monthly.



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Melbourne, 5-11 September 1993

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## Easter reflection

# Moods of Crowds

Hear the babble  
Of the rabble  
Press, jam  
Herd, cram  
Crowding together  
Jostling each other  
Joyful they walk  
So happy they talk  
"Hosanna" they sing  
How their shouts ring  
Children join in  
Garlands they bring  
Dancing  
Prancing  
They welcome their King.

Irate hordes  
Priestly lords  
Hustling  
Bustling  
Swarming bands  
Upraised hands  
While women sob  
A motley mob  
Angry they cry  
"Crucify, Crucify"  
Thrice punished was He  
And nailed to a tree  
Anguishing  
Languishing  
He died there for me.

—C. Pannell  
(Northcote, Vic)

## The Last Word

More important than length of life is how we spend each day.

—Maria A. Furtado

A man rose from his seat in a crowded bus so a lady nearby could sit down. She was so surprised she fainted. When she revived and sat down, she said, "Thanks". Then he fainted.

\*\*\*\*\*

A very stingy person was looking for a gift for a friend. Everything was too expensive except a glass vase that had been broken and could purchased for almost nothing. He asked the store to send it, hoping the friend would think it had been broken in transit. In due time he received an acknowledgment. "Thanks for the vase," it read. "It was so thoughtful of you to wrap each piece separately."

\*\*\*\*\*

What do you get when you cross a porcupine with a sheep?

An animal that knits its own jumpers.

\*\*\*\*\*

Why should the number 288 never be mentioned in company?

Because it is too gross.

\*\*\*\*\*

A minister was visiting a member of the congregation when a junior member of the family came into the room. The minister asked did they say a prayer at night before they went to sleep. The child replied: "I don't have to. My Mum says it for me."

"What does she say?" asked the minister. "Thank God you're in bed!"

\*\*\*\*\*

Do you know the name of Isaiah's horse? Answer: "Is Me" (Isaiah said, "Woe, is me.").

\*\*\*\*\*

The Bible must be the Word of God to withstand such poor preaching through the years.

\*\*\*\*\*

The church members were all enjoying a "cuppa" after the morning service, when somebody came out of the chapel and announced, "There's an Australian Christian on the front seat of the church". Some witty person replied, "At long last!"



"ARE YOU SURE YOU PUT HER TO BED?"

THE AUSTRALIAN CHRISTIAN

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