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TODAY'S SINGLES



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Editorial

Single-Minded

DON SMITH

It is encouraging to note that singles ministry has been pioneered by our leaders and churches. Our ministers have proved to be early adopters of new ideas in many areas of ministry. This has to do with the smaller group learning to be innovative, objective and accepting of individual initiative. * This ministry has been more focussed in urban centres, where there are larger numbers of singles. Cheryl Johnson, minister at Williamstown, Vic, has been a pioneer in this area. Her work has been well received among our churches, with an influence



into centres in South Australia, New South Wales, Tasmania and the Australian Capital Territory. This ministry has also won wide acceptance among other denominations. The focus has been upon relationship breakdown, children and separation, plus a strong singles component. * Nowadays we see a growing team of ministers and other workers with a commitment to these issues and an emerging willingness by states to make some financial contribution. The needs are stark. Each year there are some 46,000 divorces recorded, with many more relationship breakdowns which do not get as far as divorce. Few Australian families are shielded from these problems. They are also familiar enough in our churches. It is important that our attitudes are supportive of people, with a clear acceptance demonstrated. The issue of sensitivity was well illustrated in our "Letters" section ("AC" 7 June) when a writer noted how easy it is for a married woman without children to be overlooked or made to feel different. With separation and divorce the situation is far more "loaded". As leaders and ministers we must be constantly aware of the pastoral needs and opportunities. In this issue we also seek to open up the special opportunities with other singles. Each area requires sensitivity, openness and the need for affirmation of the people involved. The nuclear family is no longer the principal building block for much of our church work. The development of ministry among singles must be a continuing challenge to every church Australia-wide. How encouraging then to see a smaller country church like Balaklava, SA, taking initiative because of the evident needs. Training and state support for work with such pastoral and outreach potential is of basic strategic significance in our life as a movement. *

Singles

Singles. All churches have them, be they never married, separated, having lost their partner or divorced. We all need to understand the needs of single people so that we can minister to them more effectively.

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The Australian Christian welcomes letters from its readers. Short letters up to 175 words stand the best chance of publication. All letters may be edited. We reserve the right to omit letters altogether.

Restoration World Perspective

To the Editor

During World Convention in Calgary, Canada, and a prior tour of the US, one was constantly asked to which stream of the Restoration Movement one belonged. My stock answer was that we belonged to none, that in fact we had a British heritage.

Over the years I have admired the efforts of our leaders in Australia to protect what has developed as a distinctly Australian witness and to remain aloof from the divisions that exist in North America.

Recently in the "AC", Ron Graham suggested that we could learn from all three streams. I agree that all have something to contribute, but for this to have value we need to have a balanced input so that we can avoid problems and excesses which have occurred in the US.

The Disciples of Christ are now the smaller of the three groups in the US and there are apparently no Disciples churches overseas, but the other two streams have established extensive work around the globe.

As we prepare to host another World Convention could we ask Lyndsay and Lorraine Jacobs to write some regular features on some of the exciting things that are happening in places like Burma, Haiti and Eastern Europe?

—A. Rackemann
(Croydon, Vic)

Aboriginal Reconciliation


To the Editor,

Pamphlet Club 394 (19.10.96) is an abridged form of a submission from the Federal Aborigines Board to the Human Rights and Equal Opportunities Commission inquiry into the Stolen Aboriginal Children. With the tabling of the HREOC Report, I believe Churches of Christ should publicly apologise to our Aboriginal fellow Christians and the Aboriginal people in general. Such an apology is not a criticism of those who have served our Aborigines Board over the years. The FAB statement recognises for some people the experience was helpful. I believe we should use their words in our apology. "Churches of Christ recognise and acknowledge the pain suffered by the children and parents who experienced separation. We recognise our complicity in a system we understood at the time to be beneficial, but now is seen to have been destructive. To the degree which we were part of the destruction processes we seek forgiveness and offer repentance."

As non-indigenous Australians we need to go further than this in our apology. We must admit that for 179 years Aboriginal people were officially regarded as inferior beings and that the treatment of them in too many instances reflected that belief. Even today we need to admit with shame that Aboriginal deaths in custody continue at an unacceptably high rate. There is still much of a practical nature to be done including upholding of the Wik findings and respect for native title before we are fully reconciled with the original inhabitants of this great land. I look to our State and National executives to give a lead in this direction.

—Trevor Banks
(Belmont, Vic)

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Everything Better!

At the Australasian Religious Press Association Annual Conference the judge said of *The Australian Christian* "Everything is better!" Nigel Pegram (right), pictured here with ARPA President Bob Wiebusch, received the award on behalf of the paper.



Update

Dear readers,

You will appreciate that the highlight for this last week has been receiving this ARPA award. Other recent awards include two in 1994. Your support and affirmation has been integral to all that has been done. We are about to move into a second phase of planning to review design and implement further changes.

We have also been encouraged by the recent receipt of a wonderful gift of \$5,000. This came quite unsolicited as an appreciative response to the paper.

We thank Cheryl Johnson for her help in preparing the Singles features in this issue. Cheryl may be contacted on (03) 9397 5715 for further comment or other resources. You may wish to contact their

state offices for other assistance.

In our next issue, we plan to carry reports on: Flo Grant's attendance at the recent reconciliation conference and a comment on issues relating to Pauline Hanson's influence in Asia.

Following some deputation by Gordon Stirling to the Southern Community church, Vic, we have received 8 new subscriptions. This is a wonderful response. We hope will be repeated in churches throughout Australia. Information concerning our centenary promotion will be forwarded to churches from July onwards.

Sam Smith

Winner
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Most Improved Magazine

"The Australian Christian—everything is better! A tribute to sustained improvement in the topics and their treatments as well as a vast improvement in layout, design and headlines/sub heads and type. Congratulations!"

Greg Hudson, Judge.



From *The Adventures of Buck Felner* by John McPerson (zondervan).

Breaking Down the Barriers

Building relationships with Christians of other traditions

Members of the Darwin Church have watched with interest as the long grass and weeds have been cleared in the block next to the Church. Once a month a group of people could be seen to participate in what was obviously a worship service led by a priest wearing orthodox robes. Inquiries discovered that it was a branch of the Serbian Orthodox Church, which was seeking to become established in Darwin. Contact was made by the Board and the offer was made to assist them in any way we could (even to the practical side of offering the use of our toilets!).

Jim Larkham, Minister of the Darwin Church, was delighted to receive an invitation on the

Church's behalf to join the Serbian Church for morning tea to celebrate their Easter (held the first weekend in May). So after services, the congregation trooped to the "bush" next door to discover a feast awaited them! While the traditional scones and jam and cream might have been missing, the roast suckling pig and salads followed by Serbian pastries more than compensated. We were welcomed warmly and treated as honoured guests.

Father Theodore, the Serbian priest, spoke of how the Serbian community had long desired to have their own church and how excited they were feeling about the plans to erect their building. Representatives of the Greek



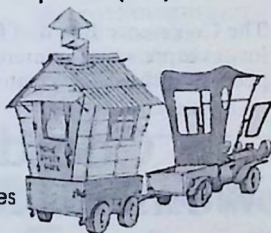
(Rear) Bev Wilson and Jim Larkham (Church of Christ) with Father Theodore (Serbian Orthodox) in a show of cooperation with Peter Adamson MLA and Peter (Greek Orthodox) (front)

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community were present and Father Theodore spoke of their support and cooperation and his hopes that it would continue. Also present at the morning tea was Peter Adamson MLA, who represented the Chief Minister and staff members of the Immigration Department, who Father Theodore warmly praised for their assistance to his people.

The morning tea stretched into lunch as people relaxed and took the opportunity to get to know each other. The Darwin Church hopes the morning tea will be the first step to building a strong cooperative relationship between the two churches, demonstrating their commitment to living in a multicultural Australian society.

—Bev Maxwell

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CHURCHES OF CHRIST IN VIC-TAS

The Conference Board of Churches of Christ in Vic-Tas invites expressions of interest from suitably experienced people for the newly created part-time position of

Coordinator of Women's Ministry Unit

The Coordinator of the Women's Ministry Unit will be accountable to the Conference Executive Officer for broadening the outreach of women's ministries by developing and nurturing new groups in churches. The position is for one day per week for a 12 month initial period. Commencement date negotiable, preferably August 1997. The successful applicant will have a commitment to the ministry of women, appropriate administration skills and demonstrated capacity for leadership.

Applications close Friday 25 July.

Written applications and requests for further information should be made to: Mrs Lynette Leach
Conference Executive Officer
Churches of Christ in Victoria & Tasmania
77 Capel Street, West Melbourne Vic 3003.
Phone (03) 9326 8900.

All initial inquiries will be treated in strictest confidence.

The Conference of Churches of Christ in Victoria and Tasmania is an equal opportunity employer. The Conference Board reserves the right to invite individuals to apply.



Golden, But not Oldie

Kingsway Community Church, NSW, celebrates 50 years

Looking back over the last fifty years we see many changes, feel plenty of emotions and recall many fond memories. Hundreds of people have been helped, cared for, lifted up and experienced new life through the ministry of this church.

Ministries and special events have been set up and effectively put in place. In 1982 we began "Carols in the Car Park" with approxi-

mately 350 attending. Over 4000 attended in 1996. As well as successful youth and children's programs, the church opened Jacaranda Cottage, a home for young girls in crisis, in 1993. This has been such an effective and necessary ministry that we now have two houses operating. The church has assisted in starting three other churches, Engadine in 1966, Stanwell Tops in 1985 and Menai.

Many other exciting ministries and events have been successfully organised and run by the church, including missions, women's conventions, kids klub, youth ministry, marriage enrichment seminars, sporting teams, a ministry to the disabled and so on.

It's 1997 and the journey continues. The church has just appointed a new ministry team, John Sutton (team leader), Marjan Beer and Brett White (associates). They have also adopted a new name, Kingsway Community Church (formerly Caringbah), to help the community know that the church is there for them. The church is still associated with the Churches of Christ in NSW, as it has been for the last 50 years, but the positive decision to change the name fits in very much with our vision to be a relevant church for the community. A special anniversary day on 27 July will feature guest speakers Keith Farmer



Ministry team, John Sutton (team leader), Marjan Beer and Brett White

and Paul Cameron. Other special events for the year include: The Blanket Banquet, where we aim to raise 200 for the Sydney City Mission (this was a brilliant success with 194 blankets raised) and the recording of our second worship CD, *Cry*, which will raise money for youth suicide prevention.

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**Applications with Curriculum Vitae should be forwarded
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**Ian Boudry,
Churches of Christ in Queensland DCDE
PO Box 441, Kenmore Qld 4069.
Phone (07) 3378 1988.**

Instructive Indonesia

Western Australian college students visit Indonesia



Geoff Fewster with Pastor Lina Nahuway in front of the large church auditorium that was dedicated by Dr Yonggi Cho in 1995.

From 16 April to 10 May, the Principal of the West Australian Bible College (WABC), Geoff Fewster, and his wife, Joan, led a group of eight students on a cross-cultural ministry tour. The group spent time in the Jakarta and Bandung areas of Western Java, and the Solo district of Central Java. The group lived in Indonesian homes, ate local food, and travelled in local taxis, buses and trains.

Highlights of the tour included three days spent at the Setia Bible College in Jakarta. This college is an independent Protestant college of 260 enthusiastic live-in students from all regions of Indonesia. There may be a possibility of the exchange of students in future years.

The team also visited the GBI church at Kelapa Gading—a church of 7,500 members, one of the largest in Jakarta. Pastor Lin Nahuway spent over an hour explaining the vision of the church,

which is already planning to build a larger auditorium.

A visit was also made to see Pastor Eddie Sapto, pastor of the GKRI church at Bekasi, 20 km west of Jakarta. At the end of 1995, pastor Eddie had a congregation of 300 members when the local Muslim community burnt their church to the ground for the third time. The church members were angry, disillusioned and fearful, and demanded that the church retaliate and burn one of the mosques. Pastor Eddie refused to give assent to their demands and insisted they continue to pray. Many were fearful and even moved out of the area, 280 members decided to leave the church. Pastor Eddie encouraged the 20 remaining members to pray for their enemies as they began to use their meagre resources to rebuild their church centre. In June of 1996, the group of Muslims

came to the pastor, apologised for burning the church and offered to assist the church members in rebuilding it. Now, 12 months later, there are 70 members meeting each Sunday in the almost completed building, and three of these members were among the Muslim group who had previously burnt the church down.

Geoff Fewster notes that the current WABC student body com-

prises 35% of Churches of Christ students, with 80% of faculty members also from our churches. Both Geoff and his wife Joan are ministers of Churches of Christ in WA. Joan is currently president of the WA Churches of Christ Ministers' Association.

Due to the success of this initial tour, the College is planning to conduct a cross-cultural ministry tour to Indonesia every year. At present the college is receiving enrolments for semester 2 this year. Inquiries can be made by phoning (08) 9453 9189.

Inter Church Gambling Task Force Project Worker

The Task Group seeks to appoint a part-time officer for twelve months to coordinate and plan the activities of the Task Group, including the organisation of a major conference on gambling. Policy experience, computer literacy and organisational skills are essential. Further details and position description can be obtained by ringing (03) 9489 9666. Written applications should be addressed to: The Revd Ray Cleary, Chair Inter Church Gambling Task Force, 472 Nicholson St, North Fitzroy Vic 3068.

Applications close 11 July 1997.

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Internationally renowned speaker and author to visit east coast

Ched Myers, an internationally renowned activist for peace and justice, will visit Melbourne, Launceston and Sydney 25 June-26 July.

The visit is being sponsored by Community Care Departments of Churches of Christ in Victoria-Tasmania and New South Wales and the Uniting Church in Victoria and New South Wales. Myers is described as a fifth generation Californian and a world-renowned

justice and peace activist, teacher, preacher, seminar leader and writer.

He is the author of six books and has lectured widely in theological seminaries and universities including Fuller and Princeton. Public events, seminars and preaching occasions are all part of the visit. Contact Paul Creasey on (03) 9567 1177 for details of events in Victoria-Tasmania and Wendy Parish (02) 9636 7400 for New South Wales.



Ched Meyers, author and world-renowned speaker on social issues



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Singles

Not Married!

ANDY ROBERTSON

I'm Andy Robertson, I'm 33 years of age, I'm a chef, I love to cook and I love to eat. That doesn't mean I'm a big jolly man ... just a jolly man, and yes, I am single (that is not married) at this point in time. * I am often asked "Andy, when are you going to get married?" or "Why isn't a nice guy like you married?" Being modest of course, I usually reply, "Hang on while I consult my list of reasons." * I wonder if there is a general attitude

"Why isn't a nice guy like you married?" Being modest of course, I usually reply, "Hang on while I consult my list of reasons."

that being single is okay for those in their 20s, but not in the 30s? Sometimes I can feel angry and offended at what appears to be a suggestion that being single after 30 is somehow odd or unnatural. I am content, happy, and lead an active life. At the moment I have time and opportunity available to me to make choices and do things that would be impossible, or at least difficult to do, if I was a married person. I have had some wonderful experiences as I have travelled and worked interstate and overseas, and feel fulfilled and enriched as a result. I believe that my life currently is reasonably well-balanced with good friends, social activity, and a range of interests. *

In some ways I suppose I have grown to enjoy my own company—a good

thing I suppose, considering I am "beside myself" all the time. It may seem selfish, but living on my own means that I can be more flexible and spontaneous with my use of time. I can talk to myself without interruption ... and I can even belch freely after meals, in the knowledge that I have not offended anyone! O the bliss of singleness! This isn't selfishness, it is just the way it is for me at present. When the time comes for me to intimately share my life with another person, then I will adjust and adapt to the new situation, as others have found necessary to do when building a life together with someone special. *

I am a committed Christian and part of a community of faith that welcomes and accepts single people. Over the past five years I have been involved in a ministry to single people, and this provides social activities, camps, and small group Bible studies. About five years ago we launched "Cafe of the Rock". This is a very popular monthly activity which follows the evening service. The cafe is set up to provide a light, interesting supper menu, with excellent service from a dedicated team, and a variety of entertainment. Patrons are able to enjoy a warm friendly atmos-

At the moment I have time and opportunity available to me to make choices and do things that would be impossible, or at least difficult to do, if I was a married person.



phere and an opportunity to chat and meet new people. My role in the cafe is to coordinate the whole operation and oversee the setting up, food preparation and cleaning up at the end of the night. We cater for approximately 150 people, which is evidence of the cafe's popularity and success. *

As I reflect upon the recent past years, I believe that I have grown both personally and in my relationship with the Lord Jesus. Christian role models have encouraged me and I have been able to take risks and become involved in areas which I had previously considered beyond my capabilities. Another stimulus for me is Bible Study Fellowship. This weekly in-depth study in which I am involved is challenging and encourages discipline. *

I do expect one day to meet the "right person" and get married. I do think about how good it would be to come home and say, "Hi Honey, I'm home"; to have someone to share my life with, and yes, there are times when I feel lonely. Prayer is really helpful at these times. *

I don't know what the future holds for me, but I do know who holds the future. And that is assurance enough for me. * Andy Robertson attends our Blackburn, Vic, church and is involved in the singles work there.

Australian Churches of Christ **Digest** Historical Society

Number 124

June 1997



Mrs John Lawrie, Churches of Christ pioneer

Who Was First?

In 1995 Trevor Lawrie published a monograph in which he argued for a reconstruction of the early history of Churches of Christ in South Australia (*Scotch Baptist, Churches of Christ and Disciples*). He contended that the first officially constituted Disciple congregation in South Australia was not the Franklin Street nucleus, the precursor of the Grote Street congregation, but rather a group from Kilmarnock, Beith and New Mills in Scotland. These, like the Franklin Street congregation, had formerly been Scotch Baptists.

Lawrie argued, on the basis of considerable detail, and with cogency, that the small group of ex-Scotch Baptists, at Noarlunga, south of Adelaide, had formed themselves into a Disciple congregation before the official constitution of the Franklin Street congregation in Adelaide. His point was that the Franklin Street group remained in the Scotch Baptist fold, even if as mavericks, until July 1848, or, at the earliest, December, 1847. Up until that time they were in a state of transition. In the light of this, Lawrie contends, "It also may be closer to the truth to recognize that the congregation at Noarlunga established by John Aird, Nov 7, 1847, was the first Church of Christ in South Australia".

Following this and an article along the same lines in *The Australian Christian* (4.11.95, p. 416), Lawrie had been taken to task by some who have come out in support of the traditional interpretation of the early history of Churches of Christ in South Australia, which credits the Grote Street congregation with primacy. Ken Patterson, on the other hand, is keen to argue that Lawrie is correct. The basis of his support is outlined in the ensuing article.

Scotch Baptists and the First South Australian Church of Christ

Ken Patterson

May I commend Trevor on his well researched article and interesting conclusion, "that the congregation at Noarlunga established by John Aird, 7 Nov 1847, was the first Church of Christ in South Australia."

May I add, in what follows, other pertinent data.

J. Idwal Jones wrote:

"Church of Christ" was a Scotch Baptist usage

As readers of "The Christian Advocate" know, the cause is called "Disciples of Christ" in America. The name "Church of Christ" used in England and Scotland is of Scotch Baptist origin. Although they used the term "Scotch Baptists" on documents, and title-deeds, they never used it in correspondence between the Churches. Those letters were numerous because they never held conferences, and the expression used was "Church of Christ". The following are two examples.

"From the Church of Christ assembling in Lower Largo unto the Churches of Christ meeting in Walker's Lane, Beverley."

"From the Church of Christ meeting in Earle's Lane, Falkirk to the Church of Christ meeting in Walkergate, Beverley."

And so when the division took place in Nottingham on Christmas Day, 1836, the dissenting group with James Wallis and John Hine as Elders met and elung to the name 'Church of Christ.'

Between 1836 and 1841, most Scotch Baptist Churches were affected by the division, and by 1842 there were 19 Churches of Christ in England and 21 in Scotland, most of them of Scotch Baptist origin.

Likewise in North Wales. Several Scotch Baptist churches became Campbellite.¹

Jones, a Scotch Baptist minister, was a specialist on Scotch Baptists and their related Churches of Christ history. He was a secondary school headmaster for 18 years and MP for the Wrexham Division of Denbighshire from 1955 to 1970.² His words support



Robert Lawrie, of Scotch Baptist background, pioneered the work in SA

Trevor's point that "Church of Christ", in the article in the *Register*, 7.1.1846, reporting the opening of the "new place of worship" in Franklin Street, signified nothing more than a Scotch Baptist usage. Its heading and opening words, "The Baptist Chapel. This body of Christians known as Scotch Baptists but who eschewing badges of distinction call themselves merely 'A Church of Christ' ..." endorse this.

A Church of Christ at Kilmarnock, separate from the Scotch Baptist churches, reported to *The Christian Messenger and Reformer* 1841/1842.³

John Lawrie of the New Mills church attended the first Cooperation Meeting of Churches of Christ in Great Britain, in Edinburgh, August 1842.⁴ The second such conference was in Chester October, 1847. It was chaired by Alexander Campbell on a visit to Britain from the USA.

Scotch (McLeanist) Baptists, from a congregation in Edinburgh 1765, "grew gradually in Scotland, and also spread into England and North Wales"⁵ and to North America and Australasia.

Disciples before Magarey

There is evidence that there were some other Disciples of Christ in South Australia

before Thomas Magarey's arrival from New Zealand, late 1845.

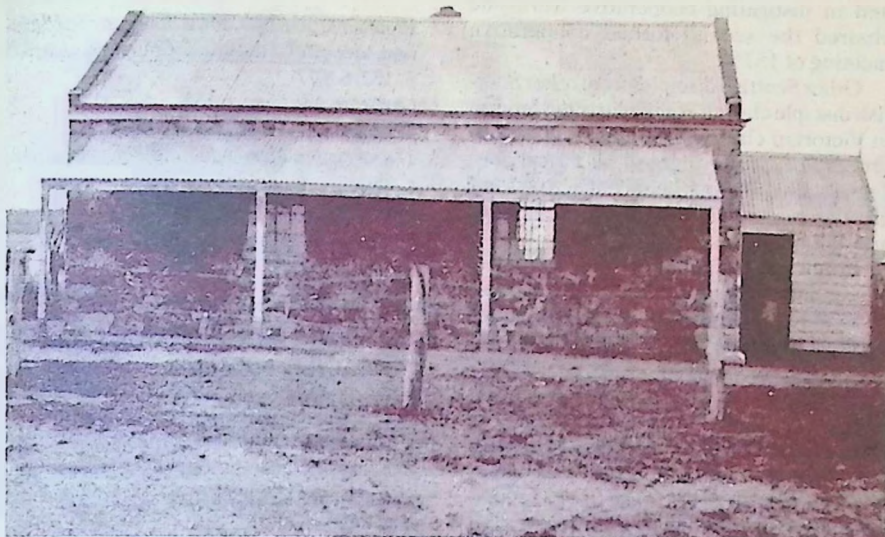
John Lawrie, born 1810 near New Mills, Ayrshire, was raised a Presbyterian; he trained for a while for the Presbyterian ministry. After discussions with Baptist friends and reflection thereon, he was immersed and became a member of the Scotch Baptist church at Kilmarnock.⁶

Many Scotch Baptist churches in Britain were being influenced by the reformation/restoration views of Alexander Campbell being circulated by William Jones of London, 1835-36, and James Wallis of Nottingham, 1837 onwards.⁷ A recently-formed congregation at New Mills and its connection with six other churches of like faith and order was advised to Wallis, the editor of *The Christian Messenger and Reformer* for its September issue 1837—its first number was March 1837. It would appear John Lawrie had persuaded his brothers, James and Robert, and his sister, Marion, and others to join him as disciples of Christ "meeting on the first day of the week to observe all that Christ has enjoined upon them ... nineteen persons have lately been immersed into the ancient faith for the remission of sins".⁸

John Lawrie's brother Robert, also his fiancée, Margaret Mailey, and Lawrie's sister Marion, with her husband Archibald Greenshields and their two children, migrated to South Australia on the ship, *Recovery*, arriving Port Adelaide 19.9.1839. James had preceded them a month before on the ship, *Ariadne*.⁹ Thomas Neill and his family of the Scotch Baptist church at Kilmarnock also came out on the *Recovery*, having applied for free passage to South Australia to the same agent on the same day as the Lawries and the Greenshields.¹⁰

The Lawries and Greenshields had personal and business acquaintance with not a few Scotch Baptist families besides the Neills of Adelaide in the area where they settled as farmers south of Adelaide.¹¹ The two families "had family worship morning and evening, and went to one another's places for worship on Sundays."¹²

In 1845 *The Christian Messenger and Reformer* became *The Christian Messenger and Family Magazine* and then in 1848, *The British Millennial Harbinger and Family Magazine*, devoted to the spread of primitive Christianity. *The Christian Messenger and Family Magazine* of 1847



The chapel at Alma Plains, SA, which "was almost a transplanting of the church at New Mills, Ayrshire, Scotland." A church planted in large part by the Lawrie brothers, John, Robert and Alexander

p. 385 carried the following letter, which I do not recall seeing reprinted in any of our Australian publications (though I have seen John Lawrie's later letter in *The British Millennial Harbinger and Family Magazine* of 1851 so reprinted):

Randlecoup, New Mills,
July 10th, 1847.

You will herewith receive the contribution from the brethren in New Mills to assist in defraying the expenses of brother Campbell's visit. I am sorry that under the pressure of the present distress we cannot do more. During the past year we have parted with twenty of our brethren, most of whom have gone to foreign parts in search of a more comfortable subsistence. Nine have gone to the colony of South Australia along with four from the church in Beith, who fully intend, in union with the brethren who have been long resident in the colony, to erect a church of God after the model of the ancient churches, who were in Judea in Christ Jesus.

I am hopeful that with such gifts as they possess, and with the choice materials they have for laying a foundation, that I shall be able some time hence to report good things concerning them, and I expect that such information may interest numbers of the brethren at home who contemplate (with the facilities now offered of a free passage by Her Majesty's colonial commissioners,) seeking a home in that land of high promise, and where diligence and economy speedily procures independence—such an accession of numbers will be hailed with delight by the few warm-hearted and zealous brethren, who have long lamented, amid all their worldly prosperity, the want of the fellowship of brethren in the Lord.

If you thought it would interest the readers of the *Messenger*, I would send you occasionally extracts of letters I have received from such brethren. If there could be any plan fallen upon to get about twenty copies of the *Messengers* sent out to Adelaide through some agent, it would give great pleasure to our brethren there, and who are now on their way. When you write to me, say whether you think this object is attainable. By a new arrangement of the post office, all letters and parcels sent to Adelaide, are to be forwarded direct to Adelaide by private ship, instead, as formerly, by Sidney mail. Ships are leaving the Thames every month, I believe, for Port Adelaide.

I am happy to say that the congregation here are living in comfort and are edified together.

Yours affectionately,
John Lawrie.

We shall most cheerfully forward the *Messenger* to these far distant brethren when directed how, and where to send it; and all items of news from them which are of general interest, will be thankfully received.

J.W."

Magarey's first letter to Wallis, so far as I have read, was dated 10.8.1847 and published in *The British Millennial Harbinger and Family Magazine* 1848 p. 191.

John Lawrie's 1851 *British Millennial Harbinger* letter—he was still in New Mills—included: "... in the summer of 1847, a small band of brethren from the churches of Beith and New Mills, emigrated to South Australia ... a few ... settled themselves near to the residence of my brother, Robert Lawrie (also a disciple) ..." The words in brackets are in the original.

Henry Hussey wrote to the "Harbinger" 22.1.1856, writing of "Brother Watson," "Brother John Aird" and "Brother Green-

shields" saying they "were all, I think, members of the same church in Scotland". Was it the Church of Christ, New Mills? There is little doubt in my mind that it was; and that Robert Lawrie had also been a member there.

Previous Contact Explains Links

The contacts of the 1839 Disciples with a number of Scotch Baptist families, including the Neills, explain how the 1847 arrivals knew there were some disciples in Adelaide town.

John Aird wrote to Wallis from South Australia 1851, including:

On arriving at Adelaide we were kindly greeted by the brethren, who invited us to their homes. We broke bread with the disciples the first Lord's day after our arrival, on the 17th October 1847.

We then left Adelaide for the bush, when I lost no time in gathering together brethren who were scattered over a thinly inhabited country, some of whom were a very great distance from each other. On the 31st of October a few of us met and broke bread together and on the 7th of November we organized ourselves into a congregation...", and "... There are [i.e. at date of letter, August 1851] three congregations here: one meeting in Adelaide, another at Koorunga [i.e. Burra]; and our meeting place is in the district of Willunga, 27 miles south of Adelaide ... we meet every alternate Lord's day at Towinga, about seven miles to the south of Adelaide.¹³

Is it not probable that Aird knew of Magarey and others in the Franklin St church in 1847 through the links the Lawries and Greenshields had with Thomas Neill?

Scotch Baptist to Disciple

The Franklin Street congregation lost its identity as a Scotch Baptist church. When this happened may be difficult to say precisely, but by July 1848 under the rigorous influence of Thomas Jackson it was certainly Disciple, albeit fewer in numbers. A few years later the numbers had increased.

Thomas Jackson, a disciple from Glasgow, arrived in Adelaide "by the invitation of Bro Magarey" 14.12.1847.¹⁴ He had disciplined not a few at Nelson, New Zealand, 1843-47 among whom was the young Magarey (baptised 19.3.1845 at age 20). Magarey had arrived at Adelaide in September 1845 and attached himself, after introduction to and conversations with Thomas Neill, to the Scotch Baptists who were then building a stone chapel in Franklin Street. But he was not admitted to membership until July 1847.

Magarey wrote to the "Harbinger" in early 1852: "This church was originally Scotch Baptist, and if you have had any connection with this self-righteous people, you will know

that the most prudent and cautious conduct towards them is required, and even then there is but little hope of saving them from their pre-destinarian notions ... Were I to begin again in Adelaide to advocate a return to the original Gospel, I certainly would not waste my efforts on these obdurate people."¹⁵

While Franklin St church as a congregation was Scotch Baptist until July 1848 (or 24 December 1847, if you will), many of those who were its members before that time remained or returned to the congregation after it became as it was described in the Royal South Australian Almanac of 1849:

The Church of Christ meeting in Franklin Street is a congregation of immersed believers who meet together on the first day of the week at 11 o'clock to break bread and read the Scripture, as also for mutual exhortation among the brethren. The evening service for the preaching of the Gospel commences at six o'clock and there is also an evening service at six o'clock on Wednesday. This body of believers, for the better preservation of peace among themselves, and as they believe in furtherance of the triumph of Jesus Christ, have resolved to substitute the bond of union prescribed by Christ and His apostles in place of the abstract theories of hereditary dogmas of human invention, which they say have nothing to do with the religion of the Son of God.¹⁶

It is not the use of the words "The Church of Christ" which point to a change from the Scotch Baptist position, but the words of the last lines, which as I interpret as they having rejected the credal prescriptions of Calvinism, including its dogma of hereditary total depravity, as a basis of union in favour of "the bond of union prescribed by Christ and His apostles."

When Philip Messent visited Franklin St in October 1849, "there were only about half a dozen brethren", but in 1852, "the little chapel was nearly full". In his personal reminiscences he recalled that not a few who "had seceded from the church in Franklin St" had later "re-united" with it.¹⁷ This is confirmed by Henry Hussey's letter to Wallis of 21.11.1855¹⁸ and the church's minute book, 1850-1856, entry of 6.11.1855.¹⁹

Further Scottish Migration and Influence

The first Disciples to come to Australia, as we know it today, Robert Lawrie and Archibald Greenshields and his wife Marion, were active in our SA churches to the end of their days.²⁰ James Lawrie died from an accident at a saw pit in 1848.

Alexander Lawrie came to South Australia in 1849 and John Lawrie in 1853. John became one of the leading figures among the

SA churches as preacher, teacher and writer and in instigating cooperative work—he chaired the second formal cooperative meeting of 1876.

Other Scottish disciples from other Scottish disciple churches gave early leadership in Victorian churches. Among them: Robert Service, James Ingram, Alex Morrison, James Laing (who I believe disciplined my great-grandparents, Alderson, in the 1860s), and John Morris.

In our Australian churches today, the descendants of the Scottish pioneer disciples are to be numbered in the many hundreds, if not more than a thousand.

Postscript

I should like Trevor, with the good offices of our National Literature Department, to put his book, *From Soil and Seed*, into a second edition for sale among those interested in our Australian beginnings.

Trevor's 62-page publication, *Beginnings of Our Movement*, (January 1996) (see "AC" 3/2/96, p.5) which puts together much of his resource data, clearly evidences his extensive, detailed and thorough research. It is a mine of information.

This manuscript for the most part was typed immediately after the appearance of Trevor Lawrie's article in *The Australian Christian* of 4.11.95. The subject is one that has interested me for many years, since my coming to know members of the Lawrie and Aird families in my first SA ministry at Prospect in the early fifties. I was reminded of Merv and Mercey (Lawrie), students at the College of the Bible in the early thirties, when I was a lad at the Gardiner Church, the church near the College.

My ministry at Balaklava, 1959-62, refreshed that interest—see my "AC" article of 1962 upon the event of the centenary of the Alma school—and from time to time I have been adding to my file on the subject.

I trust this selected data from my research may assist us in our revisiting of our historical roots at this sesquicentenary time.

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Notes

- ¹ From an article by J. Idwal Jones in the *Christian Advocate* (of the British Churches of Christ) p. 152, 8.8.77.
- ² *Christian Advocate* p.153.
- ³ Thompson, p. 27. Lawrie pp. 42-44.
- ⁴ *The Christian Messenger and Reformer* 1842, p. 280.
- ⁵ Thompson, p. 18.
- ⁶ Lawrie, pp. 4-21.
- ⁷ Thompson pp. 17-32.
- ⁸ Watters, p. 32; Lawrie pp. 18, 42; T. Lawrie personal letter, 6.1.96.
- ⁹ Paper of P.E. Mitchell (nee Lawrie), 5.9.76; Lawrie p. 21.
- ¹⁰ Vereco, p. 59.
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- ¹³ *The British Millennial Harbinger and Family Magazine* 1851, pp. 287-288, reprinted Chapman, pp. 26-27.
- ¹⁴ *The British Millennial Harbinger and Family Magazine* 1849, p.525, reprinted Chapman pp. 22-23.
- ¹⁵ *The British Millennial Harbinger and Family Magazine* 1852, pp. 568, 570. Reprinted Chapman pp. 28-31.
- ¹⁶ Taylor p. 19.
- ¹⁷ *The Australian Christian* 1898, reprinted Chapman pp. 59-63.
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- ¹⁹ Taylor, pp. 20-22.
- ²⁰ Maston, pp. 19, 27, 33-36, 68.

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Singles

Being Older and Single

PAM CLAPSHAW

Many seniors are single. Some have been single throughout their adult life, but for the majority this is a new experience brought about through either divorce or the death of a spouse. During our lives we will experience many losses. However, for those who have been happily married, the loss of their partner will certainly be the greatest loss of all. Christians, as much as anyone else, need to grieve. *

Through the normal process of grief and loss we will probably experience the whole range of emotions common

Each stage of life brings its challenges and opportunities

to those who grieve. These emotions may include anger, depression, loneliness, emptiness, guilt, resentment, etc. They are both normal and necessary for those who have experienced the loss of a partner, especially after 40, 50 or even 60 years of living and sharing together. We need to acknowledge and express our emotions for a healthy recovery. Having said this though, there is also a time to move on. We must come to a point where we accept the reality of our loss and its implications. We will probably still wish with all our heart that the loss had never happened, but we will be ready to move on. *

If we allow ourselves to move on there will be hope. Hope not just for eternity, but also for this present life. There are two important issues to be faced. First, older single adults must recognise the significant role they are able to play both in the churches they are part of and in the communities in which they

live. Second, churches must not only acknowledge the presence of single seniors in their fellowships but also ensure that they are valued, cared for and considered as contributing members of the congregation. *

Being Older and Single

Each stage of life brings its challenges and opportunities. Being single in the senior years is no exception. There are two ways of approaching this stage of life—either feeling sorry and becoming more inward and isolated, or reaching out and looking for new interests, friends and opportunities for ministry. *

Here are a few suggestions that may be helpful:

Become a Volunteer—organisations like Meals on Wheels and Red Cross are always looking for help. Even if you are working there may be something you can contribute to assist others. *

Learn a New Skill—Leisure Learning Centres, for example, offer inexpensive courses and the opportunity to meet people. Perhaps your church could develop something as a ministry to the local community. *

Entertain—inviting friends home for a cuppa and chat or a meal is a valuable ministry. There are other lonely singles who would love to feel free to drop in for a talk. There may be young people in your congregation living away from home who would really appreciate a home-cooked meal or a “motherly” or “fatherly” chat. You will benefit from their youthful vitality and enthusiasm. *

Being a Church for Older Singles

As communities of faith with older singles within our fellowships, we need to ensure that we are providing:

Pastoral Care—the church must be sensitive to the needs of seniors who



have lost a spouse, especially as the months go past and others may forget. Special occasions such as Christmas, anniversaries and birthdays will be particularly difficult. Support from the church family is vital. *

Encouragement in Ministry—it is essential that older singles be encouraged to use their gifts in ministry. This may need to start with something quite small, but with encouragement and support many single seniors will prove to be valuable assets to the local church. *

Inclusive Programming—is there a place for older singles in the seniors and general programs of your church, or are they only couple and family orientated? Sensitivity in this area is essential. *

Being older and single is not a condition to be pitied, but rather another stage in life. It is a time that can, and should, be productive for those who know the One who came that we may have life, and have it to the full (John 10:10b). *

Pam Clapshaw is Ministry Leader—Seniors for the NSW Conference.

Singles

Broken Relationships

CHERYL JOHNSON

Panic, shock, pain, confusion, relief, anger and devastation are just a few of the emotions experienced when a relationship breaks down. No funeral service, no memorial service, no thanksgiving service marks the end of a relationship through separation and divorce. There is no mention in church, no supportive prayers for "the departed". *

Divorce is, in many churches, the unmentionable word. The impression given is that divorce is the "unforgivable sin". *

People are experiencing incredible distress due to a marriage, and/or a relationship collapsing around them. Our society is experiencing brokenness in

An attempt to support people, not condone the breakdown of a relationship

relationships like it has never experienced before. The breakdown of marriages is happening in Australia at a rate of almost one in two, and yes it is frightening. In the 90s it is not only marriages, but long term relationships that are causing great heartache. *

Life is a journey and we are constantly fitting together the many pieces of our life. At times the pieces fit together very neatly, at other times it is a battle to know where our life is heading as we sort out priorities and lifestyle. A broken relationship is having the many pieces of your life, once working neatly together, being scattered and blown to the wind. Your life is in a state of confusion and you cannot see through the fog. There appears to be no present life, so forget contemplating the future. *

The children are also knocked around. They bounce off the parents' emotions and, sadly, they can be forgotten in the process of parents working through their issues. *

Marriage is God's ideal plan for his people as they express a covenant to each other before God. The standards and guidelines established by God are being broken by his people in many ways, including marriages being destroyed, which means people are shattered. There is no doubt that separation and divorce are not in God's ideal plan for his people. Our heart's desire is that all relationships remain meaningful and fulfilling for all people. Humanity reveals that brokenness will take place. The issue is how do we pastorally care for and support those experiencing the trauma of a broken relationship? *

People don't know where to turn. The challenge for the church is to realise once again that the ministry of Jesus was predominantly with those who were struggling with relationship issues. The Samaritan Woman was struggling with maintaining a relationship, Jesus met her at her point of need. Jesus had every opportunity to ignore the woman, to leave her to sort out her personal issues. Instead he accepted her, confronted her with the truth, forgave her and then offered a new beginning. What an example! *

The Woman caught in adultery was not condemned, but forgiven and then instructed to go and sin no more. Jesus, was being challenged by the "religious people" of his day. The woman was an instrument of their challenge, but Jesus was committed to the woman, so he offered new life. *

Separation and divorce seminars for the past eleven years have been offered to all churches, all denominations and all



communities in an attempt to support people, not condone the breakdown of a relationship. Within Churches of Christ, over 3,000 people have participated in these seminars. Over 1,700 people have been involved in single-adult and one-parent camps. Then there are one-off seminars and speaking appointments throughout Australia. *

The exciting aspect of this ministry is the fact that many people have restored their relationship with God, many have been restored to the life of the Church and many people have discovered life after divorce. *

The mission is before us to support people in their brokenness and help them experience the forgiveness of God and be encouraged to put their life back together. *

The mission field is on our front door step if we are willing to see the pain without passing judgment, and to see that God has a powerful message for all people. *

Cheryl Johnson is minister at Williamstown, Vic, and works with the Vic-Tas Conference.

Singles

Divorce in my Family

CHERYL JOHNSON, EDITOR

"The breakdown of my son's marriage has divided the whole family.

I wonder if our family will ever be the same again." *

"I cannot believe this is happening to my family." *

"As my wife and I have survived 30 years of marriage, I expected my daughter to have the same experience." *

"I not only lost my daughter-in-law, I lost my best friend." *

Marriage breakdown is a sad reality of our community and the church needs to be "on the scene"

"The pain I experience as I watch my son go through divorce is heart-wrenching stuff." *

"There is such long-term pain for everyone involved." *

"The greatest devastation has been the lack of contact with the grandchildren. We love them, but we have been denied access. The grandchildren are the joy of our lives, and we are in great pain because we are not in a position to support them." *

These comments are just a few of the most common statements expressed as family members struggle to cope with the issues. As well as wanting to support your own immediate family member, there is a great sense of loss for those whom you have come to love and accept as your own. Difficult choices now need to be made. Choices you don't want to make. *

"If I support my son-/daughter-in-law I may be accused of being disloyal to my own child. Yet, I can see problems from both parties involved and I don't want to see the family split." Already, the tension rises, the issues are difficult and the future seems so bleak. *

The breakdown of a marriage involves more than just two people. The immediate family of both people are greatly influenced by the event, and people are in great pain and anxious as to how they can support. *

The desire is to support both people, but eventually certain choices need to be made, and they are heartbreaking decisions. To remain loyal to both people is very difficult, and therefore the result of a marriage collapse is grieving over an isolated family member. *

It is a very painful experience for the family, with life-changing consequences in many instances. The marriage breaking down results in other broken relationships, and so we are confronted with a number of people in pain. *

The Christian church can begin to understand the issues and become more supportive of people, rather than turn their back and hope the "problem" goes away. *

Accepting people in their pain, without judgment, is the greatest gift we can give each other. Unless we walk in another's journey, we are not going to understand the reasons for their decisions. As we observe from the outside, we are going to find it very difficult to understand the reasons for the marriage breaking down. We wish they would "give it another go", we desire for them to seek counselling, we see no reason for there being a permanent break. *

Yes, we find the breakdown of a relationship at times unacceptable and unexplainable, but to fail to be with peo-

Family members experience great pain, loss and distress

ple in their crisis is to deny the example of the ministry of Jesus which we see in the New Testament. *

The Balaklava Church of Christ in SA sponsored an evening seminar in February where pastoral carers, people going through separation and divorce, and those experiencing the issue within their families, came together. The frustration of lack of time was evident, but the opportunity of receiving knowledge of people's experience was very worthwhile. *

Marriage is a union that needs all the support we can possibly give. The union of two people is a beautiful experience that needs to be upheld by the church. But sadly, at times the desire to uphold the ideal means we fail to support when human frailty takes over. *

Ministers need to be supportive through their preaching. Marriage breakdown is a sad reality of our community and the church needs to be "on the scene" with people. *

May we not associate support of people with open agreement for easy divorce. For the majority there is no such reality as easy, painless divorce. *

Family members experience great pain, loss and distress when it hits them personally. The challenge is to seek effective means of providing a supportive, understanding ministry. *

Singles

Sole Parents

MONIQUE TEN HOOPEN

"I've finally decided, today's the day! It's Sunday and it's about time I went to church.

I haven't been since the separation 18 months ago, and I do miss it, but I guess it will never be the same. Susan is six now and I'd like to see her involved in Sunday School. David's growing up really fast. He started high school this year and I'd love to see him involved in a youth group, preferably at a church, so he can learn good Christian principles. I'd also like him to have some positive role models whom he can confide in and learn from as he matures. As for myself, God knows I need the input and

We must broaden our understanding of family or we will neglect 16%—a high price

positive adult company, people I can trust and who will respect me in my current situation. It's difficult being all alone. Sometimes I just get tired of making all the big decisions with no one to bounce them off. I've decided to try a new church and make a fresh start. I feel a bit awkward though, most churches I've been to are 'family' orientated—couples and children, that is, all nicely dressed and well behaved. We were like that once." *

The above scenario is fictional, but, unfortunately, too close to the truth for many sole parents. For several reasons, at their very point of need they steer away from the church, while the church appears unaware of the issues relevant to sole parents. The sole parent family finds it difficult to integrate into the two

parent family culture of the church. It frequently reminds them of their losses, broken dreams and "failure". * Today, approximately 16% of Australian families are sole-parent families, a statistic not yet reflected in our churches. Over the years the church has promoted the "traditional" family, and rightly so. However, we must broaden our understanding of family and ministry or we will neglect 16% of our families—a high price. Becoming a sole-parent-friendly church is not difficult. The following are some ideas:

- Recognise sole-parent families as a family unit. Use inclusive language, rather than taking for granted that all family groups are couples. *
- Provide sufficient child-care facilities, as well as child and adolescent programs. Leadership and volunteers in these areas should preferably be both male and female to assist in giving children appropriate role models. *
- Consciously involve sole parents in family activities and groups. Don't assume they will join in, as they often experience the "stigma" of being a sole parent and feel "on the outer". Invite and encourage them to attend and make allowances where necessary to facilitate this, e.g. child care, subsidised fees for family camps and such like. *
- Encourage other families to invite them out for a meal or outing. This can facilitate feelings of acceptance and belonging and provides the children with another model of family. *
- Provide small groups that are relevant and accessible for sole parents. *
- Organise specific groups for sole parents so that they can recognise that they are not alone and feel supported. *
- Offer assistance when required. They haven't a partner to fall back on when sick or in times of need. *



- Provide information and guidance on issues such as raising a family alone, financial management, coping with loneliness, remarriage and step-parenting, e.g. seminars and workshops, videos and books for loan. *
- Be aware of the single father who doesn't fit into the "traditional" roles and maternal-orientated parent groups. *
- Be careful not to neglect the non-custodial parent, who frequently is the father. It is often a case of "out of sight, out of mind". Because we only see his or her children on access visits, we forget he/she has any. However, their children are a significant part of their life and this needs to be acknowledged. They need the same kind of support and encouragement, and the freedom to speak about their parenting role. *
- Provide appropriate opportunities for service. Sole parents do not want to be "charity cases" and want to contribute back to the church. *

There are many sole parents out there anxious to re-enter the church or who are seeking. Who else will give them unconditional love, acceptance and support, and show them the way of reconciliation, healing and hope? *

Monique ten Hoopen is Singles Minister at Wollongong Church of Christ, NSW.

Stretching the Mind

VINEY LONGTHORP

There are occasions when the media rises above mediocrity. SBS television, is at present in the middle of broadcasting a three-part documentary entitled *Reality on the Rocks*. This is a detailed study of our cosmos and the nature of physical reality as understood by the latest findings of science. These hour-long episodes started on Sunday 15 June at 7.30 pm (7.00 pm SA) and conclude on 29 June. Those who were unaware of the

We are introduced to black holes, quarks, Schrödinger's cat and the multi-dimensional universe

earlier episodes have the opportunity to view the last one. Each episode is complete in itself. * Most find astronomy and related cosmological discoveries fascinating stuff. The media is well aware of this; hence the recent four-column treatment,

together with generous photographic support, in some of the dailies, reporting the claims of an Australian-led team of astronomers, of "substantial evidence that the universe could continue expanding forever". * There are many impressive features about the series. For one, it is hosted by Ken Campbell, a leading British comedian, instead of stony-faced lecturers in white coats. Ken's presence puts viewers at ease. Like Adeimantus in Plato's *Republic*, he asks what appear to be the "dumb" questions, which elicit the mind boggling answers from the experts. *

Viewers are introduced to esoteric language and concepts as black holes, quarks (which have no size but "an idealised point"), quantum, Schrödinger's cat and the multi-dimensional universe. And more: "Time is relative to your position in space". "Time is curved", "There is no edge to space—no inside or outside". Then our imagination is asked to grapple with such facts as: "The light from an exploding Supernova is brighter than 10 billion suns and takes 8 billion years to reach us travelling at 300,000 km per second." *

This seems to be the bizarre world of *Alice through the Looking Glass* where we leave behind the world of common sense. *

However things get a bit more down-to-earth when we are shown the "hands on" aspect of science. On a large crater atop the Canary Islands we listen in to some very special apparatus which gives echoes of the "Big Bang", which was 15,000 million years ago. Then at a special laboratory in Geneva we "delve under the skin of an atom", while at nearby Cern we observe a huge cyclotron, the size of a metropolitan underground, reverse the operation of an atom bomb where energy is transformed into matter. *

When Ken interviews some of these scientists we are impressed by their zeal and commitment, as well as their astonishing mental capacity. The highlight of these interviews was to meet Stephen Hawking at Cambridge, described as "the greatest brain in the world". He is regarded as the "apostolic successor" to Newton and Einstein. What lends him a certain awe is that he is the victim of a crippling motor neuron condition whereby he is confined to a motorised wheelchair and can communicate only by means of a specialised computer. * Allow the terrible pun to say that most of these theories were "beyond our Ken". But having the mind stretched like this is no bad thing. After all, the beginning of wisdom is often an awareness of what we don't know. *

Reality on the Rocks left several impressions. This program was produced by Britain's Channel Four, an organisation which makes programs for others to broadcast. It has proved an excellent method to raise standards in television. Another impression was an appreciation of the minds of the scientists who were interviewed. What was



evident was their humility and openness to having ideas scrutinised by global networks. They admit to working only "with reliable knowledge but (are not) infallible". When one was asked what motivated him to push ideas to his intellectual limit he replied significantly, "Man does not live by bread alone". This also is part of a spiritual quest. *

Does God rate a mention? Not as the worshipping community would regard it. None of the scientists appealed to Aristotle's "Unmoved Mover". But one felt, "We are the cooled-down particles of God". Among some there was a feeling of purpose and order in the universe. But overall the program gave the same profound sense of mystery, majesty and coherence in the cosmos that we find in the Bible. *

The program was a salutary reminder that scientific thought often moves into the realm of philosophy and metaphysics, which are the handmaids of theology. Just as theologians have held meaningful discussions with thinkers in other religions and social sciences, could not the same sort of thing take place with scientists? Or has this already happened? *

We can say with A.N. Whitehead that, "The only quarrel between science and religion is between 'bad' science and 'bad' religion." *

Visiting Canberra? Stay with a Church Family

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ENGAGEMENTS

BAXTER-POTTER Paul and Robyn and Paul and Heather are thrilled to tell family and friends of the engagement of Kara and Ben. Jaala, Jason, Rachel and Sam are really excited with the news. We wish you God's blessing on your future together.

DIAMOND WEDDING

CAMERON Ivan and Joyce Married 12.6.37 at Malvern-Caulfield Church of Christ by Percival D. McCallum. Congratulations from all your family. Current address: PO Box 161, Irymple Vic 3498. **FITZGERALD-LYLE** Phyl and Doug Fitzgerald give thanks to God for 60 years of happy marriage and for their wonderful family. John and Judy Fitzgerald, and Roger and Helen Holland, and Robert Lyle (deceased). Also four lovely grandchildren and two great-grandchildren. The marriage was solemnised by the bridegroom's father, the late G.T. Fitzgerald at the Maylands Church of Christ on 12 June 1937.

DEATHS

ADAMS Veneta Rose (Neta) On 27 May 1997. Sister of Ada and Fred. Sister-in-law of Jeanette. Aunt of Dick, Bob, Julie and Janet.

DAFF, Allan Maurice Passed away 24.5.97 at Mornington Nursing Home. Loving husband of Jean (dec). Loved father and father-in-law of Bob and Maureen, Mardie and Frank, Barbara and Allan, Dorothy and Philip. Grandpa of Lisa and Russell, Ray and Janine, Rhonda and Bob, Jennifer and David, Gary, Adrian and Letitia, Kylie and Glenn. Great-grandpa of Cameron, Angela, Bradley, Talia, Christopher, Eryn and Danielle.

GARTH, Raymond Henry Passed away 20 May 1997 aged 81 years, at Austin Hospital. Dearly loved husband of Nancy, loved father and father in law of Elizabeth and Michael (Canada), Valerie and Keith, John (dec'd), David and Isabel and Ted. Grandpa of seven grandchildren loved and respected brother and brother-in-law of Linda and Folliott (dec'd) Morgan, Elva and Francis Dowling (both dec'd), Thelma and Aubrey Arnold, Geoffrey and Jean

(dec'd), Ralph (AIF dec'd), Stan and Norma, and their families. Also Margaret and Ron (dec'd) Mill and family. **SMITH Frank Kirtley** on 25.5.97 at home, aged 81 years. Beloved husband of Marguerita. Loved father and father-in-law of Pauline, Elaine and Alec, June and Don, Glenda and Brian, and Barbara. Loving grandad of 16 grandchildren and two great-grandchildren. "Always dear to our hearts."

IN MEMORIAM

HARTNEY, James (22.6.87) I miss you Jim, more than words can say, loved always. Your Bet.

JONES Dr Lloyd In loving memory of the passing of our dear husband, father and grandy (24.6.86). So many precious memories and reminders of his life and ministry. Still very much a part of our lives and missed, but with gratitude to our Heavenly Father. Isabella, David and Wendy, and families.

HOLIDAYS

FREMANTLE, WA Bethel Guest House. Short walk to town, beaches, Esplanade. From \$20 pp twin includes light breakfast. Phone (09) 335 4656. Host Bob Fairman.

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Pastoral Care The Grief Process

GLEN WEGNER

As a part of our humanity and our relationships, we develop strong bonds of affection. As a child we bonded to our parents, and developed friendships with others. Some of these relationships became very close, as the bonding became deep and strong. When such a bond is broken there is loss along with a strong emotional reaction we call "grief". Grief is a natural re-



Grief is not a disease

sponse to any significant loss. Grief is not a disease, but a response to a crisis involving loss. *

Many different situations of loss can cause grief. These may include loss of employment, a physical disability, poor health, divorce and, of course, death. In fact, whenever an aspect of one's life or lifestyle is lost or removed, there is the potential for grief. *

While grief is a universal experience, many are unsure how to respond to grief. Grief can be threatening, or perceived as abnormal. Some, because of their own anxieties, may discourage a bereaved person from grieving. It's unhealthy to rush through the grieving process. And that's what grief is—a process. It takes time, and considerable emotional energy. *

People vary, so there are many different normal grief reactions. If we have not seen a particular type of grief behaviour before, there may be a tendency to label such an expression of grief as abnormal, or even pathological. While there are abnormal expressions of grief which may

require specialist support, we should be slow to identify such as abnormal simply because we are unfamiliar with it. *

Physical grief reactions include: discomfort in the tummy, tightness in the chest or throat, breathlessness, weakness, lack of energy, and a dry mouth. * Mental reactions include: shock, disbelief, confusion, obsession with the deceased and hallucinations. Behavioural reactions include: sleep and appetite disturbances, social withdrawal, dreams, crying, visiting places of the deceased, and treasuring objects of the deceased. All of this is normal. * Grief is a process. It may last two years. Grief is good, when it enables a movement towards healing, cleansing, accepting and readjusting. *

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OBITUARIES

Obituaries are limited to 100 words
BANGSUND, Ivy Pearl

(4.5.97) Ivy was a member of the Northcote, Vic, church for 60 years, after transferring from South Melbourne. Never one to seek notice, she served the Lord quietly and sincerely. Viney Longthorp paid an appropriate tribute to her in a thanksgiving service. In days of better health, she was a regular attendee at morning and evening worship. Bible Study and Prayer, and at CWF meetings. Blessed with a gentle, cheerful spirit, she patiently bore the illness that brought about her demise, ever appreciative of kindness shown at Sambell Lodge and Caritas Christi. Loving sympathy is extended to John, Joy and Ruth and families.

—FBA

BENNETT, Peter Waterman

(4.5.97) "This life is God's gift to me. What I make of this life is my gift to God." Peter's motivation throughout his 71 years has been to honour God by the way he lived. In health, he did that with faithful service at Glenelg, Beverley, Modbury and Happy Valley, SA, churches. More than 40 years ac-

tive membership of the ALP and service in other community responsibilities show that Peter's faithfulness found expression in all areas of life. Peter faced a prolonged fight with serious illness in the same spirit. We celebrate his life and final victory, and offer love and sympathy to Heather.

—Andrew Ratcliff.

DAFF, Allan Maurice

(1.7.07–24.5.97) Allan led by example. His life revolved around the church, first Cheltenham, Vic, then Springvale, where he transported children to Sunday School and picnics in his truck. Allan was treasurer for 24 years. He married Jean Gillespie in 1932. They had four children. He was a market gardener and also delivered Nettlebeck's eggs. Allan was involved at Frankston church then Oakleigh, attending the bible study group. Allan is remembered as a smiling, humble, retiring man, yet his love for his Lord enabled him to greet people. A friend recently said, "It was a privilege and blessing to know Allan."

—Daff family

GRAHAM, Annie Jane

(9.5.97) Northcote, Vic, church felt the passing of this faithful member.

Emigrating from Ireland after marriage in 1929, she settled in Northcote in 1935. She was baptised by W.W. Saunders. Her Christian service involved an almost faultless record of attendance at church services, bible study and prayer, practical ministries, inter-church ecumenical services and prayer, and generous support of Conference and Christian agencies. Sympathy is extended to her daughter, Kath, grandchildren and great-grandchildren. Pastoral care by David Ratten, Blackburn, Vic, minister, and his assistance in the funeral service are acknowledged, as is the ministry of Northcote minister, Rod Brown.

—FBA

HART, May Florence

(5.5.97) After six years in the care of Combridge House, Northcote, Vic, May passed away peacefully in her 98th year. In a service held in the West Preston church, Bill Nash, elder, mentioned her years of service as a cook at the College of the Bible, her partnership in ministry with her husband, Charles, at West Preston, and her involvement in Mission Band and other aspects of church life. Jill Owen, Combridge House nurse, remarked that all spoke kindly of this gentle person. Gwenda's care of her mother and daily visiting were exemplary. Keith Ludgater, newly-inducted minister assisted in the church service and at Coburg cemetery.

—FBA

HOLMES, Elizabeth

(19.3.97) Born Elizabeth Cromwell 14.9.08, Glasgow, Scotland. Came to live in Australia when she was seventeen. Met and married Keith. Lived in various places in the Essendon, Vic, area. Had daughter, Janet. Attended North Essendon Church of Christ for many years. Beth stayed home to look after Keith in his last years. Beth's interests included: travelling, writing, dancing, playing tennis, socialising and reading. Janet writes, "Beth had a love of her family and friends, a love of her birthplace and her adopted country, and a love of God." Service held at North Essendon church, attended by family and friends.

MURPHY, Norman Eric

(3.5.97) In his early Christian life, Norm was a member of the Moreland, Vic, church, where he taught Sunday School, assisted in worship and contributed richly to fellowship. Later he was in membership at Coburg, Oakleigh and Northcote, Vic. One of his keen interests was Christian Endeavour. His world of darkness and silence was relieved by the inner light and voice of his Lord. "I will never lose my faith," he often said. He appreciated the care given in the Homes at Oakleigh and Northcote, the ministry of chaplain, Peter Bradley, and church friends. Services were conducted by Larry Holt, minister of Thornbury, Vic, church.

—FBA

TELFER, Edwin Roy

(22.11.96.) Eddie was a man of the land, with a strong Christian faith and commitment. As a young man he became an elder and leader in the Ungarra church, SA, later Tarpeena, then Mundulla. He was a local preacher, man of the Word and a committed Gideon. Married to Lola Paterson, they had 4 children: Judith, Miriam, Joy and David. After Lola's death, Eddie married Kaye Copping and was blessed with another 20 years of love and care. Ill health and pain at the end of his 77 years, were borne with typical courage and strength.

—GTL

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MARRIAGES

•Jill Scriverer and Trevor Sommers, Bowral, NSW •Susan Stringer and Murray Hermann, Pine Rivers, Qld •Suzie Oram and Gary Taylor, Sarah Scott and Bruce Howden, Frankston, Vic

DEATHS

•Tyler Peart, Mount Clear, Vic •Ernest Edney, Dennis Roberts, Carnarvon, WA •Alan Daff, Anne Batty, Frankston, Vic •William Byrne, Ainslie, ACT

WA

DIANELLA (Tony Armstrong) Tony & Lynette recently visited family in Tasmania ... Current Mission Project supporting high school chaplaincy. School chaplain Dianne Sanders speaker 25 May ... Mid-week study groups in full swing ... Number of families preparing to support 40-Hour famine ... Modifications to buildings almost complete. Tiling to enlarged floor area gives greatly increased space ... International food night planned for 22 June ... Church in prayer for bereaved families.

FREMANTLE (J. Caporn, R. Fairman) Tea service in June, Barry Yesberg, (Naval Chaplain) spoke of various ways God enables him to minister to his "on board parish" ... Videos at CWF meetings showed dramatic change in status of Nepalese women who have become Christians & how the Bible Society in India is getting God's Word to its people ... Graeme Guger, Interserve, asked BS group to

pray for young Christians in Kyrgyzstan.

CARNARVON (Gavin Law Davis) Church Council disbanded & elders elected after 3 years. Elders are Gavin Law Davis & Ken Birch. Deacons are Alan Day & Darren Law Davis ... After productive busy bee, fellowship tea was enjoyed ... Folk travelled 40 km up Gascoyne River to Rocky Pool & witnessed baptism of Matthew & Kyalie Moore ... Local churches joined us to enjoy visiting group "Endless Praise".

VIC

BORONIA (Keith Milne, Bruce Moore, Simon Risson) Ministers & members attended "Body Building" Seminar in Ballarat ... Financial target adopted to help support Folland family in Vanuatu ... Opportunity Shop possibility being considered ... Fete raised \$2,600 for general purposes ... 36 young people & leaders at State Youth Games ... CWF Members at Hall's Gap camp ... Outer East Palliative Care held Remembrance Service in our chapel ... Good Companions held Gran & Mum night.

SWAN HILL (Larry Edwards) Four recent baptisms, including three teenagers who were baptised in the Murray River, in the presence of a large gathering on 1 June ... Indian Pastor, Henry Joseph, recent evening speaker ... 80 plus attended annual Family Camp at Hall's Gap over Queen's Birthday weekend. Peter Rademaker of York St, Ballarat church study leader ... "Kids' Club" numbers continue to grow.

ORMOND (Ail Thistlethwaite) Jonathan & Tanya Fletcher moved to Berwick. Stephen & Kathy Schmidt moving to Taylors Lakes. Dylan Schmidt dedicated ... Greetings received from Bev Larkham & family of Darwin ... \$1000 for funds raised from stalls. Cake stall \$310 for hospitality, morning coffee. \$160 for Darwin ... Sunday house church increasing in numbers as well as Hymn Singing nights ... Drop In growing, over 60 attending

MOUNT CLEAR (Dale White) Successful worship seminar with Dennis & Nolene Prince attracted participants from right across Western Victoria ... Baby boom continuing, 12 babies born to church families so far this year ...

14 people completed 12-week Alpha course hosted by Dale & Wendy White ... Church saddened by death of 8 week old baby Tyler Peart ... Movie *Masquerade* screened on 1 June to highlight the realities & dangers of youth drug use

FRANKSTON (Tom Ede and Jason Potter) Many people attend Conference & Youth Conference. 37 at Youth Games ... Karen Mitchell home after 4½ years overseas ... Sarah & John Jamison recently ill. Marion Iles, Maureen Daff, Gina Symons all recuperated ... Indoor Bowls, Drop In & walking continue ... Special meeting discusses new constitution, McClelland Drive property feasibility study & future ministry direction ... Lyn Gent & Matthew Morey recovering from accidents.

PYRAMID HILL Church saddened by recent death of Elizabeth (Beth) Broad, member since 1939 ... Church seeking minister in cooperation with Boort church ... Prayer being offered for Graham Smith who is to undergo heart surgery shortly ... At annual meeting Keith Light retired from Officer's Board. Church expresses thanks for years of service. John Searle elected to Board.

MINISTRY OPPORTUNITY

Mount Clear Church of Christ is seeking an experienced full-time minister to lead an enthusiastic team into the 21st Century.

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- Evangelical in outlook
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- A team person
- A visionary and vision caster
- Comfortable with contemporary ministry

Mount Clear Church of Christ is a growing church with a membership of around 120 and an average attendance of 150 (am). It is situated in the major housing, educational and technological growth belt of Ballarat, in close proximity to the University, two secondary schools, primary school and Technology Park. It is the only Church in the area.



Inquiries or applications to Bill Sutcliffe,
c/o 1185 Geelong Road, Mount Clear Vic 3350.
Phone (03) 5341 3829 or (03) 5331 7996 (work).
Applications close 25 July 1997.

TAS

LAUNCESTON (C. Spaulding, W. Kerrison) Girls' Brigade & Children's Church featured on 25 May when children ably led the service. Many parents & families attended when Craig spoke on "Children in the new community" ... Baby Chynna Walters dedicated ... World Vision 40-Hour Famine appeal receiving great support ... Church to be opened all day for prayer on Thursdays.

NSW

BOWRAL (Jim Tabor) Rejoicing Lord's provision of part-time pastors Jim & Kay Tabor; evangelist, Ken Bond ... 6 prayer/bible study meetings held weekly ... Youth/children's work going strong & growing ... Over 60s Day launched recently. Great success. Held bi-monthly ... CWCJ Convention held recently. Well attended & enjoyed ... Attendances & offerings rising ... Various outreach activities planned ... Catered dinner coming up.

TWEED HEADS-COOLANGATTA (Bruce Warwick) Eleven received into fellowship in last two months ... Stuart White, doing course with Kenmore College, preached first sermon recently ... Creche & Kindi for 3-5 year olds cared for by Renee White ... CWF organised coach outing to Paradise Country & Homestead Hostels ... June mission month, began with a phone call in morning service to Neville Muir, who works with Deaf Ministries in Japan ... Nicolai Porublev from SGA recent speaker.

SA

BALAKLAVA (Grant Spangenberg) Fortnightly study meetings being held at manse on Sunday evenings, commencing with tea ... Baptism of Sally Baker 18 May, Pentecost Sunday ... Several church young people involved in 40-Hour Famine ... Preparations under way for Junior camp, 6-8 June, & Senior Youth Camp, 6-10 July ...

"Rock the Flock" being held on a regular basis.

DULWICH-ROSE PARK (Garry Harris, Tricia Spargo) Jack & Marnie Brooker received into fellowship from Semaphore ... Sam Llewellyn, son of Ray & Ngaire Llewellyn & grandson of Neil & Betty Bright, baptised ... Two spiritual healing meetings have been held under direction of Meredith Synnot & were well attended. Appropriate sacred music was much appreciated.

QLD

BUNDABERG, TWYFORD ST (Paul Scully) A great Mother's Day tea as a part of evening service ... Church fair for Normanton Mission held in May ... Minister Paul Scully elected for a further 5 years ... Sunday morning a special service with musical *First Love* ... Congratulations to John & Kerry DePaoli, with birth of son Adam.

PINE RIVERS (Neale Proellocks, Mick Cross, David Van Lean) The May focus was on Missions. Features included guest speaker Graham Goodhew from New Tribes Mission & Paster Bing from the Philippines. Climax was a special tea where a video shown & offering taken ... Special child-care recognition service held ... Len Shakespeare from Gideons guest speaker recently ... Evening services continue to be well supported & appreciated.

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The Churches that Made a Will

GORDON STIRLING

In *The Australian Christian* (19.4.97) we wrote of Barton Stone and the Cane Ridge meeting house and the beginnings of the Movement of which Australian Churches of Christ are a part. *

Stone had been in the Presbyterian ministry at Cane Ridge for three years when he became part of a revival that broke out at a camp meeting across the road from the log chapel, 7-12 August 1801. Some 20,000 camped in tents and covered wagons. They were Presbyterians, Methodists and Baptists whose preachers addressed groups from stumps, with umbrellas on poles to shade them from the sun. Meetings went on day and night. Hundreds confessed their faith in Christ. *

It was not long before the Kentucky Presbyterian Synod summoned Stone and others before them for joining with other denominations in preaching that was contrary to the Westminster Confession with its Calvinistic emphasis. *

Calvinism involved belief in predestination, that God had fore-ordained who should be saved. The revivalists preached "whosoever will may come". *

But the five pre-empted the trial by withdrawing themselves from the Synod's jurisdiction. They and their followers formed themselves into the independent Springfield Presbytery, proclaiming their faith in the Bible alone as the guide to Christian doctrine. *



Before a year had passed the members of the Springfield Presbytery agreed that they had virtually set up another sectarian organisation and decided to dissolve it and, to become a fellowship of autonomous congregations calling themselves Christians only, with the Bible as their only guide. *

So on 28 June 1804, they issued "The Last Will and Testament of the Springfield Presbytery". It stated, "We will that this body die, be dissolved, and sink into union with the one body of Christ at large, for there is but one Body and one Spirit, even as we are called in one hope of our calling." *

In the next three decades many thousands joined the Christians, eventually uniting with Alexander Campbell's Disciples in 1832. *

Introduce Your Friends to an Australian Christian



I am convinced that "good" children are not the result of luck, but of good parenting. The problem is that most of our parenting has been left to luck, largely because of the lack of training we have received.

Bill Grosser



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The Last Word

Over the years, I have learned that every circumstance, even a crisis, can nourish your soul.

—Elizabeth Kubler-Ross

Creative Scientific Explanations:

- Birds take off at sunrise. On the opposite side of the world, they are landing at sunset. This causes the earth to spin on its axis.
- The reason hot-rod owners raise the backs of their cars is that it's easier to go faster when you are always going downhill.

How did the Irish match factory go out of business?—This one works. This one works. This one works ...

Did you hear about the two Scottish smash-and-grab hand-dits? They were caught next morning when they went back for the brick!

The Scots are not quick at rushing into marriage. John and Jean had been courting for about 20 years. One night Jean said: "John, do you think it is time we were married?". "Aye," said John, "but who would have us now?"



Noel had searched for years before he found a church with a twin emphasis on New Testament Greek and heavy metal music.

National Church Life Survey