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THE AUSTRALIAN CHRISTIAN

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Reviving the Roast



—page 5

Cliff Taylor, E.L. Williams

Significant Deaths

We wish to advise our readers of the deaths of two significant leaders among Churches of Christ in Australia.

Cliff Taylor, retired minister, College lecturer (both at College of the Bible and Woolwich Bible College) and a former Editor of *The Australian Christian*, died in Sydney on 1 October.

A memorial service was held in the Chatswood, NSW, church on 5 October.

E L Williams, Principal Emeritus of the College of the Bible, died in Melbourne on 2 October. A memorial service was held at the Nunawading, Vic, church on 9 October.

We will have special stories outlining the lives and influence of both these servants of God in our next issue. Both men have made a significant contribution to our churches in Australia over a number of years.

—Editor

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Gordon Stirling

Praying For Revival

Gordon Stirling

I have lived through many efforts to reform or "wake up" the church. But the church itself seems to outlive all of them. The latest call is to pray for a revival.

One magazine devoted itself to encouraging us to call on God to send a revival. I wondered, while reading it, if it is God's job to send revivals.

Another talked about God sending down a revival from above. Yet the God to whom we pray is right here with us in this world and if we keep this in mind maybe there will be a revival.

I once attended a prayer meeting which started off quietly but in the end had the pray-ers demanding a revival from God, at the top of their voices. I wondered if God has to be bullied into awakening the church to its mission in the world. I think that maybe he is trying to tell us something if we would stop shouting and listen. Well the revival didn't happen that night and we all had supper and went home satisfied that we had done our bit, even if the Lord was rather tardy doing his.

I am not sure about praying for revival!

What is this revival that we are supposed to be praying for? No one seems quite sure. For some it means full churches on Sundays with full offering plates to cover all expenses. For others it seems to be more fervour or gusto. But someone once said that "gusto" is guts + O. One man said to me that the church he attends is dead. I asked him how he knew. He said that hardly any of the members closed their eyes while they were singing choruses. Maybe they needed to read the words! From listening to some of my friends, the general consensus seems to be that revival means more enthusiasm in worship and more personal piety. I can go along with that, but what about more enthusiasm for mission to the poor, to people who are captives to the system, to the oppressed people and to those who cannot see any relief from their horrible situation? (Luke 4:18)

I have been trying to work out for myself what a revival in the life of the church would involve. Obviously it would mean a radical change in all of us church members.

Choruses are not a modern invention. When I was a boy they used to sing, "Lord send a revival and let it begin in me". I believe that hits the nail on the head. When individuals mean business about change in their own lives, God will do his part without us telling him to.

Revival then would mean openness to God's creative activity in our lives (2 Cor 5:17), enabling us to live victoriously in a rough, tough world. It would mean openness to the living Christ and "practising his presence", as in John 15:4-6. It would mean openness to the dynamic of the Holy Spirit, with the resulting fruits of the Spirit in our lives. (Gal 5:22-23)

Then I began thinking of some of my friends in the church and some of our fine young families who make up part of its life, and some of our devoted leaders. It occurred to me that here are committed people who are open to God, practising the presence of Christ and showing the fruits of the Spirit. I realised that the revival is already here. God didn't send it, but as people have opened their lives to him, he has revived them, quietly, consistently, without fuss and bother. I'm not sure that any of them have ever said, "Wow! I'm in the middle of a revival!"

Should we then pray for revival? The answer is yes if it means saying to God, "Here I am Lord, willing for you to grow me from within so that I may become the sort of person you want me to be". I admit that this is dangerous praying. It not only leaves us open to becoming more involved in the happenings in our church, it could also mean going out there where it is also happening, "to scour and scrub in a dirty world".

But should we not pray for revival in other people as well? The answer again is yes, provided we are not asking God to do what he has clearly arranged for us to do. For instance, I have been at Sunday night prayer meetings at five to seven and heard people asking God "to bring people within the sound of the gospel" in that church on that evening. I thought that it was leaving it a bit late, even for God.

I have an idea that God answers such prayers by saying, "Hey, I thought that I gave you the job of getting people within the sound of the gospel!"

To pray for revival in other people because we want to see a big, lively, enthusiastic church is not valid either. But if I am praying in love and concern for another person because he or she is missing out on an abundant life, then my intercessory prayer will team up with God's own love and concern for my friend; and between us, my friend may well find within him or herself a new willingness to be open to God. Maybe that is what praying for revival is all about!

Snapping up the Opportunity

Opportunity Shops

While working for Kodak, Ron Mill decided to snap up an opportunity that gave his life a whole new focus. He decided to respond to an advertisement in *The Australian Christian* for the position of Opportunity Shops' Manager with the Vic-Tas Department of Community Care. Encouraged by his wife, Margaret, his application for the job was successful.

Ron became the manager of three small shops in West Preston, Brunswick and Blackburn. He soon saw the opportunity to expand the shops with larger premises and greater levels of quality stock. There are now opportunity shops at Oakleigh, Blackburn, West Preston and Essendon, and furniture shops at Blackburn

and West Preston.

During his eighteen years as manager, Ron ensured his team of volunteers helped the shops weather rising overheads, opposition from garage sales and the recession. He remained firmly convinced that the shops should provide quality goods to the community at an affordable price. Ron "thanks the large number of faithful volunteers who have given many years of service".

The Department of Community Care expresses its thanks to Ron and Margaret for their commitment to the task and wishes them a happy retirement.

Stuart Peterson, a member at Rowville and a former manager at Camp Acacia, has been



appointed as Opportunity Shops' Manager. Stuart brings to the job new energies and ideas to develop the number and the range of shops. He is

keen to talk to local churches interested in developing opportunities in their community. You can contact him on (03) 326 8977.

Epping Events

New team at Epping

In 1995, the Epping (NSW) Church will have a new ministry team. Lester Sutton will conclude three years of effective ministry in December of this year. After a period of searching, the elders recently called two ministers.

Tim Ferris will be minister for Youth and Worship, and David Timms will work one day per week in the area of preaching. Tim will complete his training at the Power Ministry College (a ministry of the Hills Christian Life Centre) in November. His student ministry at Epping was well received as he has a passion for working

with young people and is a gifted musician and worship leader.

David Timms is a lecturer at the Churches of Christ Theological College in Carlingford. He is an excellent teacher and so the Epping Church is grateful to the college for releasing David one day per week.

The Team Leader will be David Moyes, who has been called for a further five years. His main roles will be preaching, pastoral and team leader.

Those assisting the ministry team will be Kevin Crawford, in a mentor role, Kathy Edwards, who is the office ad-



• Kathy Edwards, Kevin Crawford, David Moyes, David Timms and Tim Ferris

ministrators, and Ira Torode, as honorary Pastoral Assistant. The congregation has over-

whelmingly endorsed this new team to minister in this growing church. —David Moyes

Provident Fund Annual Statements

Advice for members

Members of the Churches of Christ Provident Fund are advised that member's statements and the annual report by the Trustee will not be available until the end of October.

This delay has been caused by the necessity to prepare a comprehensive annual report for fund members, this is a requirement of the new legislation (The Superannuation In-

dustry (Supervision) Act and Regulations) which came into effect 1 July 1994.

However, the Trustee has determined the interest crediting rate for the year at 4.00% for

the No 1 Fund, 7.8% for superannuation accounts and a negative 1.75% for the Long Service Leave accounts.

—Jim Ashley
(Manager)

Clergy Misconduct

Workshop report

Recently, I had the privilege of attending a workshop by "The Centre for the Prevention of Sexual and Domestic Violence: Seattle, Washington".

The stimulating material presented at this workshop allowed us to explore and discuss issues such as:

- God's gift of sexuality
- Ministry as a profession
- What are the consequences of sexual abuse by clergy and other ministers for: the victim, the abuser, the congregation and for the ministry
- Good, bad, confusing touch
- Relationships: professional and personal
- Power and authority in the ministerial role

The resources provided enabled us to explore possible strategies for:

1. Prevention—what is nec-

essary in the development of policy and procedures?

2. Intervention—what is our theological foundation for a response, what does repentance, forgiveness and reconciliation mean?

It was acknowledged by all participants that we were in a learning process and that we would learn, not only from the presented material of the workshop, but also from sharing our own experiences. We really did explore the issues together.

The input from the materials and the workshop leader was excellent. They really know their stuff! What we as participants received was professional resourcing and skills to take back to our respective churches/agencies. I was glad that I allowed myself some time to further raise my awareness

around this crucial issue confronting our churches and to increase my skills in being able to effectively work in the area.

For 10 years now, this centre, founded by Marie M. Fortune, has been actively advocating for victims, facilitating retreats and consulting with church leaders and complaints committees in the USA. The Centre produces unique resources: educational materials, videos, workshops and training materials.

It is exciting to have Marie Fortune visiting Australia in November of this year. This is an opportunity for others to have their thinking stimulated and maybe even challenged. The only way to replace any sense of confusion and fear is to increase our understanding of this issue and equip ourselves to respond appropriately.

—Joy Butler
(Department of Community Care, Vic-Tas)

Calendar

Festival of Prayer

The Victorian Overseas Mission Committee is sponsoring a Festival of Prayer at the Prayer Chapel, Burwood church, 280 Highbury Rd on 1 November from 9 am to 4 pm. Special reports and prayer throughout the day for the work of Aboriginal ministry and FAB, Overseas Mission and cross-cultural mission. BYO picnic lunch at 12.30.

Melbourne Prayer Breakfast

The 11th Melbourne Prayer Breakfast is being held on 10 November at 7.15 am at the Grand Hyatt, cnr Collins and Russell Sts, Melbourne. The guest speaker at the breakfast will be George Otis, Chief Executive Officer of High Adventure Ministries. Cost is \$28 per head and bookings should be made to Melbourne Prayer Breakfast Committee, PO Box 955, Eltham 3095. Fax (03) 439 9390 or phone (03) 431 3866. Bookings should be made no later than 7 November.

Women's Conference

Southern Bayside CWF

Forty-one women representing five churches (Chelsea, Red Hill, Mornington, Southern Community and Tootgarook) attended the annual Southern Bayside Conference which was held at Tootgarook, Victoria, on Friday 30 September.

Claire Barton, Tootgarook CWF President, led the meeting and presented the opening devotions.

Five members of the Vic/Tas CWF Executive were wel-

comed. Vic/Tas President, Sandra Gibson, brought a greeting from the Executive and also sang two lovely solos.

Dorothy Smith (ex-New Hebrides missionary) led the Missionary Prayer. Guest speaker was David Conley, Coordinator of Youth Services for the Shire of Flinders.

Each year we support a project for Banmatmat Bible College and \$500 has been sent to the Overseas Mission Board

as the second instalment on a lawn mower for the college as well as \$40 for sweets for staff and students at Christmas. The project for Banmatmat for 1995 is to be two small gas stoves for staff houses.

The 1995 Conference will be held at Red Hill church, hosted by the Mornington Christian Women's Fellowship. At the conclusion of the Conference everyone enjoyed fellowship as we had lunch together.

Negotiating Ministries

Seminars to develop skills

To help church leaders and members develop their skills in the area of ministry appointments, the Vic-Tas Department of Ministry is running a two-day seminar at the Churches of Christ Theological College, Mulgrave, Vic, on 12 and 19 November 1994. Ministers and those involved in ministerial selection in the lo-

cal church will benefit from these seminars, which will focus on developing skills in interviewing, negotiation, conflict resolution, and the formation of fair and equitable selection and termination processes. Information is available from your church secretary or directly from Pat Greig on (03) 876 0182.

Associate Minister

Very soon an enthusiastic associate minister will be appointed to work as part of the ministry team at the Launceston Church of Christ.

The successful applicant will be involved in:

1. Worship Service development.
2. Christian Education (particularly leadership training).
3. Some Preaching.
4. Facilitating Pastoral Care.

Initial enquiries by phone to the Senior Minister, Craig Spaulding.
Office (003) 31 5266 Home (003) 26 5272 Fax (003) 31 2271



Launceston Church of Christ
helping build a better community

New Old Traditions

Sunday roast—Darwin style

The "Sunday roast" is a tradition which, in the era of fast foods, has tended to fall into disuse. The Darwin church thought that the tradition should be revived, but decided to do it "tropical style". So, much to the pleasure of a large contingent of southern visitors and locals, the church enjoyed roast lamb cooked on a barbecue after church one Sunday. Despite the informality of the setting, all the trimmings were there—roast potatoes, peas and lashings of gravy. This course was followed up with fresh tropical

fruit salad.

Concentration during the worship services sometimes wavered as the smell of the roast wafted in on the balmy, dry season breezes. There was certainly no need to twist anyone's arms into lingering after the service—people were very happy to stay, enjoy a cup of tea and a chat, while their appetites were whetted by the tantalising smell. It was a great opportunity for locals and visitors to mix and to establish conversations that extended beyond the usual brief greetings.



• Reviving the Sunday roast at Darwin

The success of the "Sunday Roast" may well see the establishment of a new/old tradition in Darwin!

Tertius Exposed!

Truth finally revealed

Long time readers of *The Australian Christian* were familiar with "Letters from Tertius" that appeared in the magazine for 28 years.

During that time, there was constant speculation about the identity of Tertius.

Eventually, Tertius decided to lay down his pen, but not before he agreed to write *Life of Tertius*, which was published by *The Australian Christian* as a fund raiser for the very important Australian Christian Capital Fund.

All profits from the sale of the book were to go to this fund

and already over \$3000 has been raised.

Life of Tertius revealed who Tertius is and many people were surprised, although others said that they guessed it all along. Readers were asked not to tell others who Tertius is because *The Australian Christian* wanted to use the element of curiosity to sell the book. And hundreds of curious people bought it to satisfy their curiosity. Most of them were pleased that they did, according to the glowing tributes to the book that have been received.

Readers were asked to remain silent about the identity of Tertius until all copies were sold, when everyone would be told. All the copies have not yet been sold. There are about 200 left. But *The Australian Christian* has decided to tell all now, thinking that the curious people have all bought their copies. We also believe that when people know who Tertius is, 200 of them might decide to buy; not because they are curious about Tertius identity, but because they are interested in the author himself. So it can now be revealed that Tertius is

none other than Gordon Stirling, former Editor of *The Australian Christian*.

So this is an appeal to friends and acquaintances of Gordon to buy up the remaining copies which will net about \$2000 for the Capital Fund.

Life of Tertius is \$15 posted. It can be obtained from *The Australian Christian*, PO Box 101, Essendon North Vic 3041.

Some readers might like to use the books as Christmas presents, so until Christmas we are offering two copies for \$25 (posted) and three copies for \$35 (posted).

Breaking New Ground

West Morton Convention

The 1994 annual West Morton, Qld, Region Convention was held at Rosewood, 19–21 August, with the theme "Breaking New Ground".

The first event of the weekend saw 190 joining for a bush dance at the show grounds.

The guest speaker, Denby Holmes, had to cancel at the last moment due to ill health.

But Bob Smith ably stepped in at the last moment and spoke on the Friday evening and on Saturday, bringing inspiring

messages.

On Saturday, the afternoon rally was held at the Rosewood church.

This was a series of workshops based on Barry McMurtree's video "The Local Church Geared for Evangelism".

Rod Foster, Alan Hermann, Bob Smith, Denis Usher and Bob Adams led the workshops.

The evening meal, prepared and served by Lyle Christensen, was pig on a spit and very

much appreciated.

The evening program included *The Joytones* providing the major entertainment and a drama presented by the Springwood church.

Sunday worship was at the Rosewood church.

The Lord's Supper was celebrated with Randy Edwards as the guest speaker both for the morning worship and the evening rally.

After a picnic lunch, a family fun day (games organised by

Kenmore students Ian Boundry and Russell Austerberry) was held in the park.

The evening rally saw Steve Wainwright and the Ipswich church entertain us with their items.

Comments have been encouraging as people have gone back to their churches with a willingness to meet people where they are and win them for the Lord.

—Elizabeth Jeffery

ECPAT Action

Child sex warning for Australian tourists

Australian tourists bound for Asia will receive a stark warning of the horrors of the child sex trade overseas with the release of a new leaflet detailing the severe penalties involved.

The leaflet is an initiative of the End Child Prostitution in Asian Tourism lobby (ECPAT) and will be handed out at departure gates to tourists visiting Thailand, the Philippines, Sri Lanka, Vietnam and Indonesia.

ECPAT campaign coordinator Bernadette McMenamain said they were the countries where Australian involvement in the child sex trade was significant.

She said a million leaflets would be printed in the first run. They will be also be available in self-serve racks at every airport and in travel agents, and hopefully in passport offices and tourism offices, like the Tourism Authority of Thailand.

World First

The leaflet will be a world first and is being published with the support of the Australian Federal police, World Vision and the Australian Federation of Travel Agents.

Ms McMenamain said many people didn't know the Crimes (Child Sex Tourism) Amendment Bill 1994 made it illegal for Australians to engage in sexual acts with children under 16 while they were overseas.

Ms McMenamain said it was impossible to ignore the involvement of Australians in the child sex trade overseas.

"You've got only two people in jail in Asian countries for child sex-related crimes and they're both Australians; I think that's an indicator," she commented.

"Thailand and the Philippines are the major destinations for this sort of activity and a

significant number of the bar organisers and customers are Australians."

She said the leaflet would emphasise that Australian involvement with child prostitution is affecting our nation's reputation overseas and everyone has a responsibility to protect children everywhere.

"It will also debunk some of the myths about child sex; that children are free from AIDS, or that it's not illegal overseas."

Prison Terms

Under the new laws, offenders face 10-17 years in prison if they're convicted of sex crimes against children overseas.

The law and penalties also apply to travel agents and tour organisers, or anyone profiting at all from the trade.

ECPAT was hoping to back up the leaflet with an in-flight warning film to be shown by airlines.

International

ICWF Assembly

"Be the Vision" was the theme for the 10th Quadrennial Assembly of the International Christian Women's Fellowship of the Christian Church (Disciples of Christ). The assembly met 22-26 June at Purdue University. Lenita (Jackie) Bunch of Columbus, Ohio and Peggy Gray of Independence, Missouri, were elected as ICWF President and Vice-President.

2,000,000th Peretti

The 2 millionth copy of Frank Peretti's novel *This Present Darkness* rolled off the press in mid-July. The supernatural thriller, first published in 1986, is credited with launching the current wave of Christian fiction sales. Rejected by 14 publishers before Crossway Books decided to print it, the book has been amongst American Christian best-selling paperbacks since July 1988.

NZ Abortions Rise

In New Zealand the number of abortions rose from 11,460 in 1992 to 11,713 in 1993. The vast majority of these were performed in the main centres of Auckland, Wellington and Christchurch, at a cost of more than \$5 million. One in four of the women having an abortion in 1992 were having a second or subsequent abortion.

Light for Life

German pro-lifers placed 350,000 burning candles near the Parliament building, representing the number of abortions performed annually in Germany, following a vote by the German Federal Parliament to legislate first trimester abortions if the woman has undergone accredited counselling.

Anglican Church Planting

A new Anglican church is planted every two weeks in the United Kingdom, according to a new report commissioned by the Church of England. Since 1985, 177 churches have been planted and since 1990 the average rate of planting has been 30 per year.

Esther's Night Off

God's sidetracks

Serving God in any capacity has the potential to change the directions we feel are the right directions and alter the course we've set to achieve a certain goal. We can reduce our anxiety by remaining more fluid, flexible in our day-to-day activities. It most definitely works this way in Fiji.

Last week, I went to one of our home groups, the book which had been chosen to study was Esther. I had done my homework and prepared the study on the first chapter. As we began the study, I asked the usual question of our group, "Has anyone got a question about anything?" The reply came back by one our ladies, "Yes! Can you explain to me about divorce and where that puts me in respect to remarriage?"

At this point we set the prepared study aside and began to discuss from God's word the

relevant teaching on divorce and remarriage.

The ministry to that woman was very important, as we found out, because her husband, who had left her, was trying to trick her. Had we not given the study on Esther a night off we would have missed an opportunity to impact the life of a confused person with

grace from God. The work here in Fiji is like this most of the time, we feel certain tasks are the right direction, so off we go. But, we are often held up or sidetracked to allow the ministry of God's grace to those people we would sometimes pass over along the way.

—Peter Clegg
(Fiji)

Visiting Canberra?

Stay with a Church Family

A number of Canberra church families offer accommodation in their homes at basic bed and breakfast rates to help raise funds for "Home Mission" extensions in the ACT

If you would like to enjoy friendly "one of the family" hospitality in Canberra write for particulars to:

Lyn Swift
34 Yiman Street,
Waramanga 2611
Phone (062) 88 2050

Barbara Kennedy
6 Sharp Place,
Melba 2615
Phone (062) 58 1360

Advance bookings appreciated

International

Disciples' Membership

While total membership in the Christian Church (Disciples of Christ) declined in 1993, newly published church statistics reveal a historical high in the number of congregations-in-formation and show membership growth in three regions. At the end of 1993 the church had 961,268 members in 3,995 congregations in the US and Canada. It was the first year in the 20th century in which total membership dropped below 1 million. membership at the end of 1992 was 1,015,568.

Hallucinogen Legalised for Worship

The US House of Representatives has approved a bill permitting the use of the hallucinogenic drug peyote in the religious ceremonies of American Indian tribes. The bill would write into federal law a policy already present in federal regulations and in the laws of 28 states. About 50 Indian tribes in the US use peyote in ceremonies.

Argentinian Religious Discrimination

Argentina's Constitutional Assembly has refused to consider a motion to amend the country's political charter to end religious discrimination, although it did vote to allow members of non-Catholic religions to run for the presidency.

Vietnamese Religious Broadcasting

The Vietnamese government is negotiating with the US based Christian Broadcasting Network (CBN) to set up a wireless cable television system in Vietnam. The proposed system would use microwave technology to beam dozens of channels to homes, first in Hanoi, and eventually elsewhere in the country. Religious activities outside Vietnam's government-sanctioned churches have been strictly monitored and repressed, and it is unclear what concessions CBN would have to make for rights to broadcast programming, or if the government would be able to censor material.

COCOA Education Assistance

Letters from two bursary-holders

Mehluli and Josphat sent letters to the Churches of Christ Overseas Mission Board to express their gratitude for the help provided through bursary assistance. The other two students assisted this year were Edith and Vision. A further \$5,000 will be forwarded for bursary assistance this November from the Churches of Christ Overseas Aid (COCOA) fund.

Mehluli writes: "My country is Zimbabwe, it is in the southern part of the African continent. It is a landlocked country. Zimbabwe has some beautiful places of interest like Great Zimbabwe and Hwange National parks, the Chimanimoni Mountains, Lake Kyle and many others that the tourists come to see. Zimbabwe has two major types of seasons and

these are summer and winter. Our winter months are May, June, July and part of August and the summer months are January, February, March, April, September, October, November and December. In winter, the vegetation will be turning from their beautiful colours; from green to golden brown and then they start to fall. The days of winter are short and there are long nights while summer has long days and short nights.

My home is in Ingome which is in the west of a town called Zvishavane. My headman is Mr W. Mtero. In my family there are eight children. I have four brothers and three sisters and I am the fifth in my family. My parents practise peasant farming. As they do this, the problem is shortage of rainfall. Last holiday, we were harvesting and we got a little. The staple food for Zimbabweans is sadza, it has more carbohydrates to make us grow.

There are many different activities which take place at our school, that is, soccer, tennis, basketball, volleyball and running. In these activities I favour soccer because it is an interesting sport in my life and I am a soccer player of under sixteens. Dadaya High School is about 20 km south-west of Zvishavane along the old Bulawayo Road. It is on a farm near Ngezi River."

Josphat writes: "From October some farmers will start planting crops, waiting for the first rains to come. Most farm-

ers in Zimbabwe are peasant farmers. My father is a peasant farmer. He grows sorghum, millet and rapoko by dry planting. When the first rains come, he grows maize as our staple food crop, ground nuts, round nuts and sunflowers grow in February.

My family love farming. My family is an extended family and we live with our aunt who is crippled. To my own family, the nuclear family, we are nine members including parents. The first born is a girl who left school, because parents could not get money for her to continue with schooling. The second born is a boy who has just left school a year ago, trying to find a job to help the family, but he could not find a job. The third born is a boy in form three. The fourth born is me. The fifth is a boy in grade six. The sixth is a boy in grade three. The last born is a girl in grade two.

When I am at school (Dadaya High School) I love reading novels and playing games like football. I also love soccer. The subjects which we learn here are English, Science, Shona, Geography, History, Accounts, Maths and Agriculture. My best subject is Agriculture. I love Agriculture because we learn more about farming which I would help my parents with the knowledge of farming.

The boy's dormitories are very close to the Ngezi River. Most of the time it is cold there and in winter the leaves of the plants are withered by the coldness."

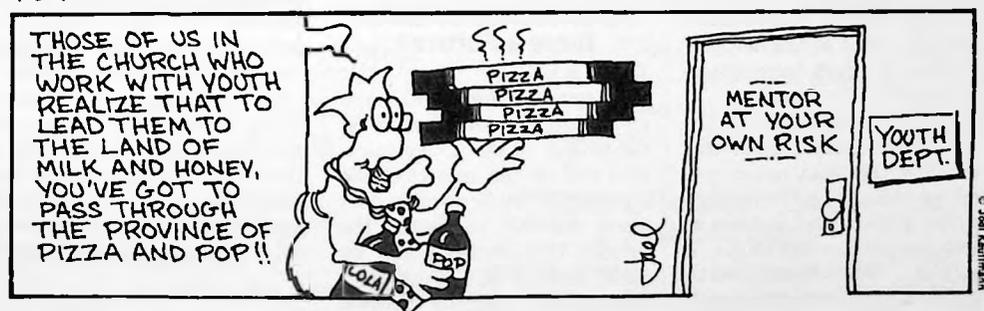


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Pontius' Puddle



Letters to the Editor

Letters are limited to 200 words

Back to the Bible

To the Editor,

Over the last 4-5 decades there has been a quickening of the move in denominations for radical and, dare we say, heretical thinking, and Churches of Christ have not been immune. Our founders believed in the Bible as the inerrant word of God brought down through time. "Where the Bible speaks, we speak".

In common with other denominations, our movement has been infiltrated by worldliness and liberalism. The origins and teachings of our movement have not been taught and the vision lost. Ecumenism has largely taken over.

Now, we have members espousing the thoughts of John Spong, Barbara Thiering and A.N. Wilson. The Bible is no longer our sole guide. The pages of our church paper are given over to the likes of A. Cant and others. The Scriptures are questioned and theistic evolution accepted.

For the proponents of Spong and Co, I recommend, "Who was Jesus?" by N.T. Wright (Coorong Books).

I would further recommend 2 Tim 4:3-4; Col 2:8; 1 Tim 6:20 and Heb 13:8-9(a). To those who doubt Scripture, these may not mean much, nor would Rev 22:19.

—H. Luxton
(Biggenden, Qld)

Spring Conference

To the Editor,

I recently received a letter from Lyndsay Jacobs, the General Secretary of World Convention of Churches of Christ. He told me that last month he had the pleasure of meeting Joe Harding, the keynote speaker at our Spring Conference (29-31 October). Both have offices in Nashville, Tennessee.

To quote from Lyndsay's letter, "You are in for a great time with Joe. We had never met before, but he is a most enthusiastic person and is keen to lead people to want to get on with it... We felt inspired by the time we spent with him."

Dr Gordon Moyes, who takes a communication module at Carlingford College, has included Dr Harding's book, *Have I Told you Lately?*, on the student's reading list.

Obviously we are going to have a great leader in our midst for Spring Conference.

—E.C. Keating
(Wollongong, NSW)

Chaplaincy

To the Editor,

A recent article in the "AC", suggested that it was time that ITIM chaplains and others should be "investigated". Might I say, as an ex-ITIM industrial chaplain and as one who has some contact with those who serve the Churches as part of ITIM and other missions, that on the whole Chaplains do an excellent job, often under most trying and difficult circumstances. Whether they be Service Chaplains, Hospital Chaplains, Industrial Chaplains or Sports Chaplains, I am sure that their ministry is appreciated and needed, as part of the total Church awareness of its call to serve others. God does not make us all the same and demand the same kind of ministry, lay or otherwise, but he does call us to try to use our resources and his for the benefit of all people everywhere. I would pay a particular tribute to those who serve in prisons and like institutions, a ministry to which I never felt called, but where chaplains seek to provide a ministry in the name of the Churches. Those who serve in this field demand our thoughts and prayers as day and night chaplaincy of one kind or another meets people in need.

—Bruce Burn
(Morwell, Vic)

Do Churches of Christ have a Future?

To the Editor,

In recent issues you have given space to contributors on the subject of the above question and on the subject of the authority of the Scriptures (Hebrew mainly), following the article "The Greatest Error" by Alan Cant ("AC" 6 August). His claim is that the Hebrew

Scriptures are "myth and legend". He is entitled to hold those views personally, but it places a large question mark over his place in ministry!

Relevant to this attitude, is Jesus' teaching in the parable of the sowing of tares amongst the wheat, (Matt 13:24-30). The word of the Kingdom is the seed. (Matt 13:19) When the servant in the parable asked, "shall we gather the tares up?" Jesus replied, "No. The reapers will gather them in harvest, and burn them up." But it is not specified what happened to those who sowed the tares. Are we left to wonder? I think not. Simple logic answers this question clearly.

What is important is the question of the authority of the Scriptures—Old and New. If the Old is "myth and legend" (Alan's apparent view), why did Jesus refer to them as relevant and

authoritative? (Matt 12:1-8; 19:4-5; 21:16; 22:29-33, etc) Jesus knew the Hebrew Scriptures and quoted them in tandem with his own discourses. Why?

Was Jesus' teaching false? (God forbid even the thought!) The New without the Old would make very mystifying reading in parts.

Letters in the 17 September issue show concern over this issue. Heather Williams and Keith Ridge take issue with Alan's position, while Colin Johnson takes side with Alan Cant in writing of the "fact of Darwinism", and "acceptance of Biblical myths, legends", etc, thus multiplying the sowing of tares.

Do Churches of Christ in Australia have a future? A resounding "No" if the ideas of the Cants and Johnsons (and the like) continue to multiply.

Letters to a Travelling Companion

"New Age" Indigestion

Dear Daniel,

Thank you for your last letter in which you raised some very valid questions regarding the "New Age" movement. I am pleased to see that you are thinking carefully about such issues.

As I see it, the "New Age" movement has done for religion what Sizzlers restaurants have done for food. This movement offers the dabbler a smorgasbord of bits and pieces of eastern philosophies, religions and cultures; as well as a hotchpotch of other beliefs, superstitions and practices that embrace aspects of supernatural and metaphysical thinking. As with a meal at Sizzlers, a person can feel filled to the brim, but never really satisfied.

Whilst it would be very closed-minded to suggest that the "New Age" movement is completely devoid of truth (I respect, for instance, its emphasis on conservation of natural resources), I believe that it is only in the teaching and example of Jesus that humanity can find the whole truth about life and, therefore, discover life as our Creator intended it to be. All other alternatives, the "New Age" movement included, are but poor, incomplete and inadequate substitutes.

You and I can, however, learn something valuable from the rise of the "New Age"-movement. It has come about due to an increased search for meaning and a greater acknowledgment of a spiritual dimension to life among people in our society. Rather than sitting in our pews and thumbing our noses at the "New Age" movement, perhaps we could get out and offer people the only complete source of truth for life—the Gospel of Jesus Christ.

Until next time,
Pastor Salt

Letters to the Editor

But, praise God, the Scriptures, Old and New, are God's Word, and in his time he will validate them.

Those who reject them? Well, God has spoken of their end too.

Churches of Christ have a future if we get back to belief in the whole inerrant Word of God, and proclaim it as once we did. But if not, the ditch into which so many others have already fallen, (as well as some now amongst us) still has its hungry jaws wide open. The wise take heed.

Finally, Proverbs 30:5, "Every Word of God is pure". Matt 4:4, Jesus said, "It is written "That man shall not live by bread alone, but by every word of God". Note that the only written words of God then were the Old Testament Scriptures and Jesus was quoting from Deut 8:3, "He humbled Israel, and fed them with manna ... forty years, that he might make thee know that man does not

live by bread alone, but by every word of the Lord".

And every word will, at the end, be justified. Praise God!

—L.C. Hughes
(Bayswater, Vic)

The Word of God

To the Editor,

I read with very real concern the article by Alan Cant ("AC" 6 August) and the letter by Colin Johnson ("AC" 17 September). I commend Louis Clun on his article "The Greatest Mistake" ("AC" 17 September) and agree the greatest error, or mistake, is in discarding or ignoring in any way the entire Bible as the "Word of God".

As Louis Clun pointed out, the next thing in discarding or dismissing the Old Testament would be to butcher out the things in the New Testament that refer to the Scriptures, for that had to be what we have as the Old Testament.

Jesus referred to these Scriptures on a number of occasions

and referred to them as truth from God not to be ignored.

Paul tells us in 2 Tim 3:16-17 "All Scripture is God breathed; (or inspired of God) and is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work".

I am convinced that to deny the Old Testament is only a step away from denying the New Testament and one more short step to total denial of all belief in God and Jesus Christ. I pray that no reader will be lead away into such a tragic error.

—Eddie Telfer
(Mundulla, SA)

Christian Women and Men

To the Editor,

The Australian Christian is a great forum for lay people to have a say regarding their convictions on all social and religious issues. And I am indebted

to Chris Ambrose for supplying me with names of journals published by many denominations. Now I can hope for a wider media forum for my book *Christian Women And Men*.

Gordon Stirling's letter ("AC" 3 September) hits the nail on the head; we do like to look at a book before buying it. Readers will not have to come to Bruce Rock to do that because it is now available in all capital cities through Word Book stores. Freight on single copies from me is very high. In Adelaide, Dymocks, Canterbury Books (Anglican) and St Paul's (Catholic) stores also have the book. Koorong in Perth have it.

As a Christmas special, the book will be selling (hopefully) at \$24.95, reduced from \$29.95.

Good reading and a blessed Christmas to all who love our Lord and have the gift of divinely inspired curiosity.

—Gladys Butler
(Bruce Rock, WA)

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Books

Take your Glory Lord: The Life story of William Duma

by Mary Garnett (One Way Publications).

William Duma was a Zulu who grew up in a village that was steeped in tribal superstition and witchcraft. His mother was a Christian and her son became a minister and leader of the black Baptist churches. This book, written by a friend of William Duma, who came into contact with him through his healing ministry at the Umegeni Road Baptist Church in Durban, South Africa, sets out the way that God's Spirit worked through this faithful servant over many years, until his death in 1979. The emphasis is on the amazing work of God's Spirit in healing and in revealing various truths to William Duma. Sometimes on reading the story, one wonders about the truly dramatic events and happenings that occur and yet throughout there is a humble spirit as William Duma struggles to know exactly what God wants him to do and to say in various situations. An exciting read about the power of God's Spirit at work in an individual, often in a threatening situation. On reading this book, one poses the question as to how we would react in our churches if such a manifestation of God's Spirit at work were evident. I am not sure that we would react positively in all situations.

One Way Publications address is 263 Middleborough Rd, Box Hill 3128. The book was sent to us by a subscriber who believed we would benefit from reading this story of faith and God's Spirit at work.

—CRA

Taken on Trust

by Terry Waite (Hodder and Stoughton) \$25 (approx).

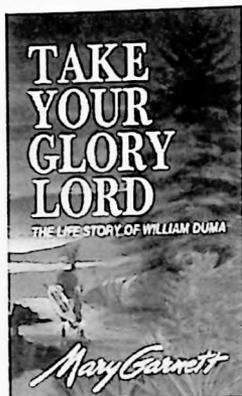
It is a rare book indeed which can move me to tears, but this one did! Terry Waite's autobiography, his account of his unjust imprisonment by Muslim extremists in Lebanon, is a story which will undoubtedly become regarded as one of the epics in human endurance. Terry Waite was incarcerated for 1,763 days, of which almost four years were in solitary confinement! Deprived of sunlight, any awareness of time (his watch was taken from him), cut off from any communication with the outside world, blindfolded and chained, Waite struggled to maintain his sanity, sense and spirituality.

His "formula" for survival is quite illuminating. At the very outset he determined that he would not indulge in regrets, false sentimentality and self-pity.

He strengthened his spirit by fasting for the first week. As far as he was able (when not chained to a wall), he exercised, walking around in circles up to 22 km a day!

His spiritual journey is no less fascinating. As an Anglican, he drew upon the resources of his memorised liturgies, reciting the Communion Service, and Lord's Prayer frequently. "Every day ... I was forced to draw upon my inner resources," he wrote. "If I keep my mind alive, and my soul free from bitterness, I'll survive!"

Memory played a significant role in his survival, as he actively recalled people and events from his life history. He "wrote" his autobiography in his mind (he was deprived of pen and paper). He recalled train journeys, designed a dream house, composed music and did mental arithmetic! "By creating a pattern in the vacuum in which I live, I exercise my choice, and affirmed my identity."



This book is a must for any who wish to probe deeper into their own spirituality and faith journey. It humbles, challenges, stirs and even angers. It is a tribute to Christian faith and human endurance. Highly recommended.

—Graham Warne

A World Waiting to be Born: Civility Rediscovered

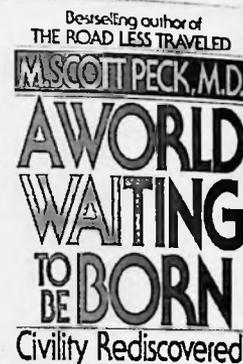
by M. Scott Peck (Bantam Books) \$16.95.

A major work by a skilled writer. Peck diagnoses that human relationships and organisations are deeply afflicted by incivility—"morally destructive patterns of self-absorption, callousness, manipulateness, and materialism so ingrained in our routine behaviour that we do not recognise them." He offers a positive and hopeful response—the rediscovery and practice of civility.

"Civility" is much more than politeness and good manners. It is "consciously motivated organisational behaviour that is ethical in submission to a Higher Power." To be more civil, humans must become more conscious of themselves, of others, and of the organisations that relate them together. We need to develop an "ethical consciousness of other people individually and collectively, as precious beings", in whom there is something of the "divinity of their Creator". Willing submission to a Higher Power is the only way to maintain civility.

The remaining three sections of the book show how civility can transform marriage and family life, business, and the workplace itself. These sections are well-illustrated from his psychiatric work and his extensive experience as consultant to government and business organisations. The key is the development of "community" in every organisation, with the workplace being the most accessible. Peck knows from experience that this "works" and is confident that this "Epiphany" can be achieved.

To be read and pondered by all who want to create positive change in human relationships and organisational life. —MDH



People

People

CCES Vic Chairman

Ian Allsop, National Conference and Vic-Tas Conference Secretary of Churches of Christ, has been appointed the Chairman of the Victorian Council for Christian Education in Schools. He has served three years on the Council at this point of time. At its recent Council meeting, the CCES has granted the Assemblies of God and the Christian Brethren assemblies the status of nominating churches of the Council.

WA Minister to Ministers

Barry Ryall has been appointed as the WA Minister to Ministers commencing in January 1995. Barry is being inducted into this ministry at the WA Council meeting at Balga on 12 November. Following training at the then College of the Bible, Barry has had ministries at Bunbury, WA, Belmont, Geelong, Vic, and for 11 years at Dalkeith Rd (Nedlands), WA.

ABC Editor of Religious Programs

The ABC has appointed Ronald Nichols as the Editor of Religious Programs for ABC Radio. Ronald has worked in religious broadcasting since 1966, mainly in Sydney and Melbourne. Since 1974 he has been the Executive Producer of the Religious Department. He supervised the development of religious broadcasting in Papua New Guinea and has coordinated the coverage of several major international religious conferences and visits by world religious leaders. Currently, ABC religious Radio broadcasts "Encounter" with Florence Spurling (Sundays at 7.10 am on Radio National); "Insights" with John Cleary (Sundays at 5.10 pm on Radio National); "The Religion Report" with Rachael Kohn (Fridays at 8.30 am on radio National); "Sunday Breakfast" with Stephen Watkins (Sundays 6-9 am on Radio National); "The Search for Meaning" with Caroline Jones (Sundays at 6 pm on Radio National); "Sunday Night Talk" with Terry Laidler (Sundays 10.10 pm-midnight on ABC Radio's metropolitan and regional stations) and "For The God who Sings" with Kay McLennan (Sundays 6-8 am on ABC Classic FM).

Tops Effort

Thank you Bill and Elsie Impey

Bill and Elsie Impey commenced their ministry at Stanwell Tops, NSW, campsite on 1 July, 1978. Bill served as overall site manager, with Elsie's assistance and involvement in the kitchen. Elsie also contributed through her ability as a seamstress when needed.

Bill's background as a purchasing officer proved valuable, as he, with the help of other staff, turned a deficit into a surplus; with which we were able to improve the site each year. These improvements included tennis court, swimming pool, the construction of Boronia Place and Waratah Place (each accommodating 60 in 15 rooms with en-suites), while

Banksia Place and Grevillea Place were extensively renovated.

As a result of these improvements and the standard of service by all staff, camper days rose from 28,600 to 40,600.

During their time at Stanwell Tops, Bill and Elsie were involved with the churches at Stanwell Tops and Caringbah.

Bill represented us with Christian Camping International, serving as State Representative, National Council Member, National President and International Secretary. He attended Conferences in Costa Rica, Mexico, Canada, South Africa, USA and New Zealand. Bill and Elsie concluded their



• Bill and Elsie Impey

time at Stanwell Tops at the end of July. They are now involved with Amway.

—Kevin Crawford

Tweed Heads Farewell

Oakes family moving on

Services of encouragement and blessing brought Richard Oakes ministry at the Tweed Heads, NSW, church to a close on 2 October.

Richard came here from college almost eight years ago and God has blessed and used him and Janet in the lives of many over those years.

Richard's excellent preaching and presentation of God's word brought many to fellowship with us.

His group studies will long be remembered by those who

shared them. His warm, loving care for those in need has touched and helped many. He shared frequently with other ministers in the area and they gave him and Janet their own farewell.

Both Richard and Janet have given of themselves unstintingly in service.

Janet began and led two playgroups each week and in the last two years Janet has also led and organised the Sunday School. Then, because of her concern for the young mums

she contacted, she has organised a Bible Study for those interested. Janet has done all this while caring for two small children and extending hospitality to many.

A farewell tea was held to express appreciation and love and to make presentations to Richard, Janet, Natalie and Matthew.

We lovingly commend them to the Lord as he leads them to ministry at Asquith, NSW, in 1995.

—Bess Wylie



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A Clown, the Homeless and the Drought

Viney Longthorp

One of our early medical missionaries in India, the late Dr Bert Oldfield often espoused the value of "discursive thinking". That is, allowing the mind to wander over a subject without let or hindrance. Then, at a later stage, one could tie up the threads in a more orderly and logical fashion. Many have found this a useful practice and, at its best, the media gives much stimulus to discursive thinking. Here are a few such wanderings and ponderings.

There is the Clown. Mr Bean has just finished his second (Or is it his third?) repeat on ABC television. So popular is he that a return is almost certain. Rowan Atkinson must be one of the most versatile comedians in the business. His Mr Bean combines the pathos of Chaplin at his best, the utter mayhem of Basil Fawty and the imperturbability which Buster Keaton displayed in the face of impending disaster.

Our Mr Bean is a born loser. He is the comprehensive embodiment of Murphy's Law, that if anything can go wrong it will. We Aussies warm to Mr Bean because of our inherent sympathy for the underdog.

But the significance of Mr Bean goes deeper. He simply cannot come to terms with those everyday technologies which we moderns in our consumer society find essential. Mr Bean could be one more bit of evidence for the contention of Lewis Mumford that we are rich in means but poor in ends; hence so many are at odds with themselves. Since John Ruskin felt that delight is the first step to Christian joy, Mr Bean may not be far from the kingdom.

Then there are the Homeless. On SBS television some weeks ago, Nick Danziger retraced the steps of George Orwell's experiences, which he

wrote up in his book *Down and Out in London and Paris*. This is the same George Orwell who gave us those two masterpieces of political satire, *1984* and *Animal Farm*. In this earlier book he described the conditions of those men and women who lived on the margins of society in the 1930s. His book and this program offer grim material. After sixty years, little has changed. These people still have the odours and the grime Orwell so vividly described. Most still "sleep rough" in cardboard boxes and under newspapers underneath London's many arches and in the nooks and crannies of the Paris Metro.

These homeless ones have much in common. Most severed family ties and this often led to their dire situations. Others could not relate to people, not even to their own children. Pride prevented others from contacting family and others.

One Scotsman wanted work, but explained that in the new state of affairs his skills were no longer needed. Here is the human face of what some analysts call "structural unemployment". There are those who would consider that we achieved full employment if we could get the unemployment figure down to the 2% which stopped short with these "down and outs". What, then, do we make of that saying of Jesus, "You have the poor among you always?" (Mark 14:7)

So to the drought. The "Encounter" program, on ABC Radio National on Sunday 30 October (7.10 am-8.00 am) and again on Wednesday 2 November (7.15 pm-8.00 pm), will present some of the important aspects of the drought now ravaging parts of Queensland, NSW and beyond. "Encounter" claims that this drought is the worst ever. The program looks

at some of the responses to this situation, by churches, governments and the wider community. They rightly point out that the drought could not have come at a worse time, coming as it did on top of the rural recession. All this has resulted in some family breakdowns, much domestic violence and many stress-related problems—mental, physical and spiritual. Our responses must be compassionate, immediate and practical.

Disasters invite interpretations. Geoff Blainey claimed that the great drought of the 1890s taught the contending colonies that droughts did not respect sovereign boundaries; hence it confirmed the process of federation.

Droughts are not quirks of our climate; they are part of the nature of Australia. We need to learn to live with them and plan accordingly. One bishop was asked to pray for rain. His pragmatic reply was, "Dam the rain".

Our great rivers are now dammed to the point where

there is not much more water left to be harvested. Because it is our urban regions which are growing rapidly, it is ironic that water intended for rural use must now be diverted to the places where four-fifths of our population live. Indeed, this process has already started. Thus our federal unity, so hardly won, could be put under new pressures.

As a people who live in what is claimed to be "the hottest, flattest, driest" continent on earth, changes in lifestyle are essential both in our regard to water and understanding the fragile nature of our environment. Blainey expressed such views following the 1983 drought. The situation appears even more urgent now.

Whilst "Drought" presents grim realities, there is no need for Hanrahan's epic pessimism, that "we'll all be ruined". What is needed is the same practical faith of that people of God who also lived in another of God's dry and thirsty lands, who were also subject to his discipline as well as his love. ❖

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A Church ABC

One of our Tasmanian churches, Caveside is a rural church that its minister, John Harrison, describes as being "in good heart". As in the case of many of our smaller rural churches, Caveside's history is a testimony to people's willingness to contribute and to their faithfulness.

Unlike most of our rural churches, Caveside is not located in a town, Caveside is a district. Hence, the church draws its members from the surrounding countryside for about a ten kilometre radius. Caveside is located near Deloraine, some 75 km west of Launceston and has experienced a decline in population over recent years as has much of rural Australia.

Yet the church not experienced similar decline, with the average attendance at morning worship for the last year being 36 (the highest for six years) and having a 23.4% increase in giving over the same period (giving has actually doubled over the past six years).

The church is encouraged by a small core group of young people and has three study groups meeting regularly, including the young people who

As a service to the Caveside district, and as a means of outreach, the church is the centre for an annual book sale day in mid-November. The Leighton

Four have been welcomed into membership as a result of the book sale days.

The church has prepared an information pack that is offered to all who come who are not connected with the church. Because of the proximity of the mountains, the church tries to have two or three bush walks during the year. These are opportunities for members to invite non-Christian friends to enjoy an informal, relaxed day together. Once, a bus was hired for a day trip to Cradle Mt, where people from eight to eighty-eight enjoyed the snow.

The Harrisons expressed some frustration at living so far from the church (74 km) and only seeing the folk on Sundays, with only the occasional weekend in the area, because this means that the casual contact with others that often takes place during the week in other fellowships does not occur. However, in spite of the difficulties, the church is encouraged that God is at work in its midst. ✦



Focus on Caveside

meet with the Harrisons every fortnight on Sunday afternoons. Sunday services are at 11 am, followed by a bring and share lunch in the hall. Each month an evening sing-a-long and fellowship time is held, usually in a member's home. The church also combines with other churches in the Deloraine district for quarterly combined services, with the preacher being someone other than the minister of the host church. The church also combines with the Anglican church for the annual "Blessing of the Plough" service (see "AC" 20 August).

Church Missionary Society book store brings a large selection of Christmas cards and books suitable for gifts and sets up in the church hall. On the weekend prior, the district is letter box dropped with leaflets outlining what is available and any specials. Because Caveside is a rural district, this allows people to shop in a more leisurely fashion than a trip to town often allows. The book store is happy to staff the display and meet the cost of publicity, leaving John and Colleen Harrison free to talk to those who come.

Comment

Lonely and Forgotten

I'm angry Lord! I'm trying so hard to be gracious, and not to judge others, but it's so difficult!

We farewelled our young minister and his wife last weekend—had a wonderful service and a luncheon to follow. We cut the cake, we made the speeches and the presentation then we all went home to do whatever it was that seemed important at the time, leaving them to go and spend their last night with folk who were not from our church. Had we forgotten that all their furniture had been picked up, the manse cleared out and they would need hospitality for their last few nights with us?

They're going to another church Lord, where I know they will be welcomed and they will

do a great job, just as they've done at our church.

Our young people loved them, and they achieved great things together—sowing seeds which will blossom for many years to come. Our older folk smiled indulgently, loved them too in their own way and all seemed well.

But while her husband was "ministering", that beautiful little girl almost faded away to a shadow during the time she was with us.

She had no one she could call her "best friend", no one to share cups of coffee and "girls' gossip", no one to share the loneliness of being without friends and family, and no one to help with adjusting to the demands of being a new wife—a minister's wife at that!

I tried Lord! I've been down the same road and understood all too well. We lunched together a few times, we talked on the phone, I popped in and frequently left little offerings on their front door step—a loaf of bread, some fruit, excess vegetables, home made jam (we weren't paying them much) and I wanted them to know we love them and cared about them. We remembered their birthdays and played Santa on Christmas Eve. We laughed with them over their successes and cried when they were disappointed, and oh, how we prayed for them Lord! Was it enough?

Well, they've gone now, to a church where they will be much appreciated. I went to the airport on Monday afternoon to

say a final farewell. Where were the elders, the board members—even just the ordinary folk? Three or four youngsters, that's all. She gave me a long hug, a lingering embrace and whispered "Thanks for being my other Mum!" and then she was gone. I'll miss her—she was my friend and I thought of her as another daughter.

What have we learnt Lord? If our minister's wife can be lonely and forgotten, then there must be others. I'd better stop being angry and go look for them! ✦

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Workshop

Bible Reading

Malcolm Gray

The majority of people who believe the Bible is dull, uninteresting, or irrelevant did not reach this conclusion by reading it. They have merely heard it read."

—Clifford Warne and Dr Paul White (The Jungle Doctor).

There is an art to reading out loud.

1. Use a conversational style, not a reading style. When I am teaching public speaking, I find that most people progress through several steps. For example, in the class which has just concluded, a businessman prepared a speech which he read out loud from a full script. By the following session, his growing confidence took him to the next stage of lifting his head and eyes for part of the speech to converse without notes. The whole class noticed and commented upon the fact that his voice changed. To the listening ear the conversational tone was far more comfortable, and far easier to follow.

Didn't the Apostle Paul dictate his letters to a secretary? Tertius the secretary, slipped in his own greetings in Romans 16:22. Paul himself took the pen in his own hand to write a sentence in Philemon 19. So Paul's letters were dictated in spoken language, not written language. If we want to convey his message precisely, we need to copy his style of talking, not writing.

2. To develop the talking style, read in sense units. A

sense unit is a clump of words that need to flow together if they are to make sense. One way to spot a sense unit is to look at either end where we can find a punctuation mark or a joining word such as "and", "or" or "but". Read the sense unit without pause; pause slightly after each sense unit.

Read this line out loud without pausing: "In the beginning was the Word and the word was with God and the Word was God."

Now read it again with pauses after each sense unit: "In the beginning was the Word, / and the word was with God, / and the Word was God."

Note that here the sense units are separated by both a comma and the word "and".

Sometimes there is no indication at all on the page, but your rehearsal tells you that a pause is needed. eg: "The tree which moves some to tears of joy is in the eyes of others only a green thing which stands in the way". William Blake (1799)

To the ears of the listeners, a small pause at either end of the clause "in the eyes of others", can only be beneficial.

How long should the pause be? Experiment. Some pauses need to be two beats, others only half a beat. Vary it according to the material.

Your rehearsal will also tell you that a pause is not necessary every time the joining words appear. For example, in the following sentence you will

need to note carefully whether you should pause on every "and".

In the sign reading "Coach and Horses" there is too much space between "Coach" and "and" and "and" and "Horses".

3. In a clear reading voice we learn to stress important words. For example, by placing the stress or emphasis on different words in the following sentence, we can change the entire meaning:

I didn't say I hit my wife.

In a theological statement we may read the words, but our stress on certain words changes the meaning entirely from that expressed by the original writer.

Drink ye all of it (where all refers to the people).

Drink ye all of it (where all refers to the wine).

In the sentence "Seek first the Kingdom of God", should the stress be placed on seek or first? Usually it is read out in church with the stress on first, but equally valid is an emphasis on seek. Surely we should seek the Kingdom of God.

Many inexperienced readers of the Scriptures in church place equal emphasis on every word and so lose the meaning. Some words are better unstressed.

Exercise: The following sentence is grammatically correct but if you read it without stress or with incorrect stress, your listeners will not understand you: Malcolm, where Paddy had had "had", had had "had had"; "had had" had had the proof reader's approval.

4. For clear reading, we need to understand the meaning. That requires careful preparation.

For example, Romans 11:33-36 is not a careful theological statement to be read by a law-

yer in court. The passage comes at the conclusion of Paul's thoughts that God has mercy on us all. Paul is so filled with the wonder of God's mercy that he bursts into praise. So the passage needs to be read, not carefully, but with abandoned praise and joy, and the final "Amen" should resound throughout the building. Use a flat, toneless voice and you kill it stone dead.

What tone of voice was Jesus using when he spoke to the woman who touched the hem of his garment? "Daughter, your faith has healed you. Go in peace." (Luke 8:42b-48)

Or to Peter, "Blessed are you, Simon son of Jonah"? Then the contrast as a few verses later Jesus turns to Peter and sharply rebukes him, "Get behind me, Satan."

Whichever tone of voice the original speaker used is the tone that you use when you read out loud.

Note the description of the road in the story of Phillip and the Ethiopian official (Acts 8:26). Is it a desert road or a deserted road? The Good News Bible translated it as: "(This road is not used nowadays.)"

On one occasion when I read this passage in church, I used my voice to show that this was an aside that Luke was throwing in for his readers/listeners. I did not alter the words but I looked up, and changing my tone of voice to indicate it was just an interesting little snippet, exactly as I understood Luke to have meant it.

Later a woman approached me with an apology. She had felt most annoyed that I had thrown in what she thought was my own smart know-it-all commentary about a minor part of the story and that I should have read only the words upon the page without my own additions. When she realised her mistake and that my reading of

Continued on page 22

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Classifieds

DEATHS

SHEPHERD Colin Robert Passed away on 2 October 1994 at SCD Hospital, Victor Harbor, formerly of Balaklava. Dearly loved and loving husband of Jean. Loving father and father-in-law of David and Glenda, Gillian and Tony Willson, John and Mandy, Ian and Charlene. Devoted grandfather of fourteen grandchildren. Patient sufferer at rest, aged 67 years. In God's loving care.

WILLIAMS Edwin Lyall. Passed away quietly Sunday evening, 2 October at Betheden Nursing Home. Loving husband of Lila, father of Joan, Reg and Graeme and their families. "Well done, good and faithful servant."

WILLIAMS, E.L. (Principal Emeritus) The Churches of Christ Theological College (formerly the College of the Bible) pays tribute to the life and ministry of the late Mr E.L. Williams, Principal Emeritus, who died peacefully at Betheden on Sunday 2 October. Mr Williams had a profound impact upon Christian thought and practice within Churches of Christ and the wider Christian community. He will be remembered as a man of unswerving convictions

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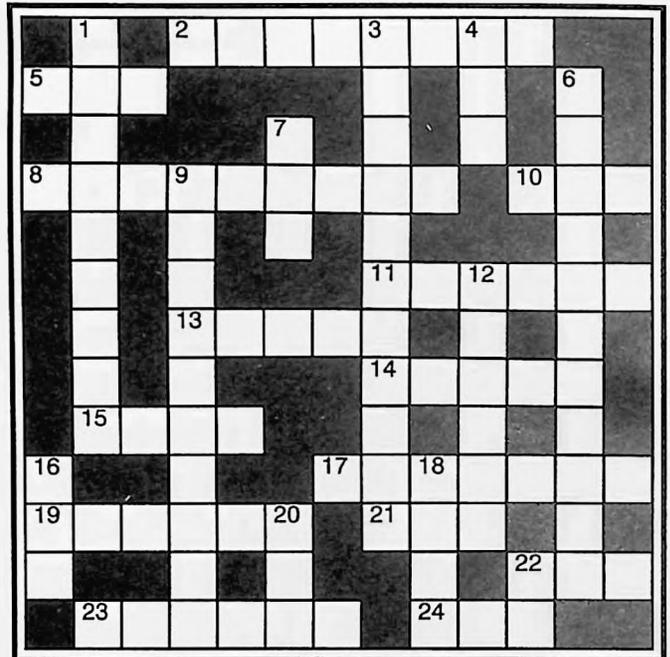
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Crossword



Clues

DOWN

- 1 These were often burnt
- 3 Description of chains angels bound with in Jude
- 4 A High Priest
- 6 Sin described as this in 1 John 3
- 7 What Eve and Adam did with the fruit
- 9 Repent so that these times may come from God (Acts 3)
- 12 Abode of God
- 16 God promised Hezekiah he would _____ fifteen years to his life in 2 Kings 20
- 18 Rhodawas a servant _____ (Acts 12)
- 20 Father of one of Solomon's officials (1 Kings 4)
- 22 Direction of Zion (Jer 31)

ACROSS

- 2 Adverb used in Rev 14
- 5 Horsemen rode _____ to meet Jehu (2 Kings 9)
- 8 Occupation of Shaphan (2 Kings 22)
- 10 Bird
- 11 Son of Benjamin (Gen 46)
- 13 Material for Moses' basket
- 14 Jesus' feet washed with these
- 15 Father of one of the twelve spies of promised land (Num 13)
- 17 At the waters of Meribah the Israelites _____ the Lord (Psa 106)
- 19 The youngest son asked his father to do this with the property
- 21 KJV word for a hunting implement (Amos 3)
- 22 Advice given about wine in 1 Tim 5
- 23 Lazarus was one
- 24 What was done to boughs with great power in Isa 10

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Inclusive Language

H.P. Head

An editorial in *The Herald-Sun*, Melbourne (15 July—see reprint "God's in his/her heaven..."), stated that, as a result of extremist feminist lobbying, the Church of England will re-write prayers and services to remove references to God as "him" or "he". This, it is suggested, will also apply to hymns and, possibly, the Bible itself.

To my mind, this attitude reveals a simply terrifying misunderstanding of the nature of God and of ourselves in relation to our faith. How do we perceive God?

After 1900 years of Christendom, we seem to be no nearer to understanding either God or ourselves. We might do well to ask ourselves a few questions and consider one or two things.

First, there is the fact of our dual nature. On the lowest level, people are an animal, *Homo sapiens*. Our instincts resemble those of all other animal life. We spend our life eating, hunting, sleeping, procreating, defending our young and competing with our own kind. In this animal realm, it must be noted that *Homo sapiens* is both male and female.

On the higher level humanity is also God-like. By that I mean we are conscious of life beyond the purely animal. We are individuals, not just one of the herd. We are aware of a

"selfness" which causes the exclamation: "I can think, therefore I am". We realise our unique "being-ness", and along with this, in our more thoughtful moments, that somewhere, beyond the merely animal and physical, there is some power to which, or to whom, our being is related: a "Lord of all being," a Being in whom our own fragmented being-ness finds complete fulfilment.

Let us not miss the vital point that, in this realm of higher consciousness, there is neither male nor female!

It is this area of life with which religion is concerned. Just as the sciences, engineering, medicine, astronomy, etc, cannot be thought of as male or female, neither can religion.

Jesus made this point very clear when the Sadducees confronted him with a question about marriage, recorded in Matthew, Mark and Luke.

The question concerned a woman who progressively married, and buried, seven brothers, under the terms of a Mosaic law recorded in Deuteronomy. "In the Resurrection," they asked, "Whose wife shall she be?" Jesus told them that in the resurrection there is no marriage. Instead, resurrected souls are "as the angels".

Luke's account gives most detail. He records that Jesus said, "The children of this world marry and are given in marriage. But those who are accounted worthy to obtain that

world neither marry, or are given in marriage. They are equal to the angels."

Now whilst it could be argued that Jesus was ostensibly dealing with a question from a group of people who did not believe in the resurrection, we should be unwise to dismiss his answer too summarily. Jesus never missed an opportunity of enlightening his hearers to truths beyond the apparent scope of the subject. In his statement concerning the non-gender nature of Heaven's residents, he opens a window of astonishing information to the thoughtful. In Luke 20:36, Jesus says that in the resurrection we enter a realm where gender terminology has no place in the language.

It seems clear that, in the Kingdom of God, gender has been left behind, discarded, superseded, so that we cannot think of God in human gender terms and beyond this point human understanding fails.

There only remains the problem of how to address, or refer to, a non-sexual God. The limitations of our language provide us with but three pronouns, he, she or it.

Perhaps our feminist enthusiasts, instead of devoting their entire energies towards destroying the beauty of our religious heritage of poetry and prose, might instead use some of their undoubted ability to devise some not-too-ridiculous pronoun with which to refer to

the awesome presence of an infinite, omnipresent, omniscient and omnipotent God. ❖

God's in his/her heaven...

Political correctness as dictated by extremist feminist lobby groups is now intruding on a Christian's relationship with a personal god.

The Church of England will rewrite prayers and services to remove references to God as "him" or "he". Feminist clergy argue their feelings should be considered in acts of worship.

In some Anglican Churches here, feminist pressure has led to absurdities such as the re-writing of Christmas carols: "God rest ye, merry gentlemen" becomes "God rest ye, merry people". In England, where the issue of women priests has already caused deep division, gender editing has been branded heresy. Opponents fear the Lord's Prayer will be rewritten to begin "Our father and mother in heaven".

Will the scene in the Garden of Eden be rewritten to cast Eve as an exploited sex object and Adam as a male chauvinist?

Arguably, the more extreme examples of political correctness, in religion and other aspects of life, are becoming so patently ridiculous their exponents are steadily alienating the public. This is a pity because constructive feminism has played a positive role in improving the position of women in society. There is much more to do.

The poet, Robert Browning, once wrote: "God's in his heaven—all's right with the world!"

But not from where the extremists are standing. *The Herald-Sun's* editorial of 15 July, reproduced with permission.

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Worship as Dialogue

Garry Harris

Were you alone?"
 "Yes, I was
 praying."
 "I heard two voices."
 "I do both parts."

These lines from Woody Allen's wry comedy "Love and Death" highlight the focus of this article, "Worship as Dialogue".

Worship as vibrant interaction between God and humankind is evident in Scripture. The archetype of dialogical worship is God's calling to Adam in the Garden in the cool of the day. This action presumes an interactive relationship that is also glimpsed in the lives of the patriarchs and prophets.

Jacob (Genesis 28:10-22), Isaiah (6:1-13) and Jeremiah (1:4-10) all demonstrate dialogical worship. They, like Adam, respond to the Almighty's approach with confession. While God's response to Adam is laced with judgment, Jeremiah receives assurance of divine presence, and Isaiah is reassured that his sin is purged.

Contemporary liturgists may productively embrace the example of our Old Testament forebears and promote worship which encourages interaction between the congregation and the divine.

During the Middle Ages, the church lost sight of dialogical worship. The clergy absconded with the word of God and institutionalised a liturgical spectator mentality. Cranmer's Book of Common Prayer (1549) partially redressed this error, but placed insufficient emphasis upon the proclamation of God's Word. The Puritan reactionaries minimised human expression in worship, allowing the Psalter as the only hymnal.*

Ill-served by past excesses, the church must contend for a considered position which facilitates divine-human interaction.

The following is not a prescriptive formula, but a sug-

gestion of one approach to dialogical worship.

God's word may be heard in a call to worship by citing Scripture or thoughts conveying its intent. The dialogical element may be heightened by the use of responsive calls to worship.

The hymn of praise and adoration, followed by a prayer invoking God's presence, is an appropriate human response.

It also seems critical to this writer that a prayer of confession be followed by an assurance of pardon. Worshippers need to be reminded of the boundless grace of the God to whom they have acknowledged their sin. We need to hear that we are forgiven. An assurance of pardon is most appropriately drawn from Scripture (eg 1 John 1:7).

Similarly, the reading and proclamation of God's word should always be followed by the opportunity for human response. A hymn or litany may well serve this purpose.

Dialogical worship need not be restricted to the verbal. Jacob's response to God was in word and action. Of this, Stephen Winward has said: "Here is revelation and response, message and prayer, divine promise and human vow, the sentiment of awe and sacramental act, ... Divine rev-

elation ... elicits a response in which emotion, word, and action are combined".†

Nowhere is revelation and response so powerfully demonstrated as in the celebration of Communion. God speaks in the provision of the bread and cup. We respond by our participation. Our involvement in "the acted sign"‡ is the outpouring of our response to God's prior action.

The dialogue continues even as the formal service ends. A benediction is pronounced, then the doxology or the three-fold Amen is sung.

Dialogical worship should not be discounted as exacerbating the verbal overload of an already rhetorically intensive liturgical style. It is an attempt to provide time to listen and respond. Sometimes, the listening will be in silence. Sometimes, the response will be silence. The listening and response are critical, however, if worshippers are to regain the joy and the energising power of literally "participating in worship".

* Robert G. Rayburn, *O Come. Let Us Worship*, pp. 124-126.

† Stephen F. Winward, *The Reformation of Our Worship*, p. 16.

‡ James F. White, *Introduction to Christian Worship*, p. 145.

Australia

Radio Rhema

Radio Rhema, Vic, broadcasting on 96.3 on the FM band, is conducting its inaugural test transmission in the greater Geelong area. The station is broadcasting continuously for 16 days from 12 noon on 17 September. The signal is expected to reach all of greater Geelong, the Bellarine Peninsula and the west coast. Peter McCoy, Radio Rhema chairman said, "Radio Rhema really wants to offer the Geelong community some signs of hope amid the doom and gloom we've been through".

West Preston Televised

When he heard about the development of a Melbourne Community Television statement, Chris Field (minister of the West Preston, Vic, church) contacted them about televising the West Preston service. He was surprised that no other church had contacted the group. So each Sunday night the West Preston service is being televised on Channel 31 on the UHF frequency in Melbourne. The broadcasts commence on 9 October and it is anticipated that it will be broadcast at 3pm. Those Melbourne readers who can receive the SBS broadcast should also be able to see Channel 31, although the quality of reception may not be as good. Initially, the West Preston church service will be telecast for three months and then the program will be reviewed. Community Television are anticipating a viewing audience of 200,000 in Melbourne.

Baptist World Congress

The Baptist World Alliance agreed at its recent Council meeting to hold its World Congress in Australia in the year 2000 (Churches of Christ have already decided to hold World Convention in Sydney in the year 2000). In a departure from normal timing, the Congress will be held in January instead of July, so all Australian Baptists may "share in the excitement of the Congress activities."



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No Blind Tonight

Olive M. Watson

I had been a long and difficult month. My guest for that length of time had been an emotionally disturbed woman, who wandered about at all hours of the night and during the day was often extremely depressed.

This Friday was her last day with me and we sat in the evening, listening to recorded music. All was peaceful and harmonious and my heart was full of gratitude that something had been accomplished.

Marie looked across at me as she rose, "Do you want me to pull down the blind?" she asked. We always pulled the blind down each night. But tonight I couldn't bear the beauty to be shut out, "Sorry Marie, but if you don't mind, we'll not pull it down tonight. Those stars and lights shining through the leafy trees are too glorious to shut out. I've never previously noticed how pretty the street lights can be. And a strange thing, I thought I heard a voice say clearly, 'No blind tonight!'"

"I didn't hear it," Marie said, "and my hearing's a lot better than yours. You must've imagined it."

I smiled knowingly, continuing to stare out at the night's beauty. Suddenly I released I was looking at a white figure, close to the trunk of the largest

tree. She was clothed in diaphanous white, reaching to her bare feet. Breathlessly I spoke, "Out there is a strange being, could be an angel or maybe it's a fairy."

Marie stood up to look out at the apparition, "It's not an angel or a fairy. It's a real live lady and she's moving towards the house."

The doorbell rang. I hurried to answer it. I recognised a lady from further up our street. Jeanie fell into my arms, sobbing softly. I led her into the lounge where she sat down on the couch, taking my hands and resting her head on my shoulder. "Whatever's wrong Jeanie?" I asked, for usually she was a laughing, animated person.

"Oh! I just can't bear the agony of living any more. Everything's gone wrong," she said. "It's all too terrible. First my very best friend drops dead. There wasn't one day in my life I didn't see her. I've reached the end, I wish I could die. And now it's Mum, she's had cancer for nine months and she lingers on, half the time not even knowing us. They predicted she'd die, so the family came from all over Australia. And she just doesn't die, although she's so close to it. My only son's marriage has fallen apart and my daughter's left home.

There's no meaning to life any more."

She turned her face to me and asked, "I've come for you to pray for us all and could you ask especially that Mother could go soon?"

I sat there feeling totally inadequate. I could understand her grief for her friend, a kind, loving woman to everybody. Numbers of people had been devastated by her sudden death. I hadn't known about Jeanie's son's marriage and she'd miss her only daughter terribly.

I prayed from the depth of my being and was surprised at how emotional I'd become. I thought of my own mother's lingering death from terminal cancer and empathy poured forth as I beseeched the Heavenly Father to take her gently home soon. She was a beautiful Christian.

Jeanie relaxed and began to talk, "Wait till you hear what happened tonight. I'd had a few drinks, a couple of diet ales, but that's what I have every night. Tonight it didn't help like it usually does, so I said to Billy, 'I'll have a shower and then I've got to find someone who'll pray for me. I'll go down the street and see if Molly's blind is up. If it is I'll go and see her, but if it's down, I'll come back home, and I don't know what I'll do. I hope to God its up!'"

Marie looked across at Jeanie, "That's really wonderful," she said, explaining what had happened about the blind.

Suddenly Jeanie stood up and turning to me she asked, "Do you know 'The Day Thou Gavest Lord Is Ended?' It's my mother's favourite hymn and you and I are going to sing it right through." She said the words of each verse and I, whose voice is long past public singing, joined her beautiful soprano voice to honour her mother.

Another ring at the door and there stood Jeanie's husband,

Billy. In he came, explaining he felt lonely. He greeted everyone effusively, kissing Marie and me like long lost friends.

Knowing he was an amateur musician, I explained Marie was a pianist. In minutes they were deep in conversation.

Jeanie broke in, "How about we sing our hostess' favourite, 'Whispering Hope'? Now Billy, you go home and get your ukulele. He plays it beautifully and he's self-taught," she said, looking at him fondly. "I don't know why marriages breakup. We've had well over 20 years of love and I'll tell you what the answer is. Each night you get together and share your day's doings, have a laugh, a few drinks and give each other understanding."

Billy was back in minutes and together Jeanie and he sang 'Whispering Hope' right through. "Now what about a few old favourites?" Billy asked, "I know Molly loves, 'Ivory Palaces'. You think one up Marie."

Hymn after hymn, song after song, we sang as Billy accompanied us, not wanting the night to end.

Eventually, and the hour was late, they rose to go, hugging and kissing us fondly as they left.

Marie leaned forward to say, her eyes shining, "That had to be one of the best nights I've ever known. I didn't know suburban neighbours could be so close."

Jeanie's mother died on Sunday.

Jeanie came to see me later, bringing the funeral folder with 'The Day Thou Gavest Lord Is Ended' in pride of place. "It was a miracle you didn't pull down the blind that night I was so desperate," she said lovingly, "And do you know what Molly? I reckon Jesus was there!"

"Yes," I said, "He was!" ❖
Olive attends our Box Hill, Vic, church.

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Whither the Churches of Christ?(1)

Origins

Ronald Graham

The question of the identity of the Churches of Christ in Australia is one that has engaged us throughout most of this century. Graeme Chapman maintains that A.R. Main (1876-1945) was busy all his years as editor of *The Australian Christian* (1914-41) and principal of the College of the Bible, Glen Iris, (1911-38) redefining their identity. The debate continues to this day.

When I began my studies at Glen Iris in 1942, that identity was defined in two terms, "the plea" and "the plan". The former was for the unity of the church, the latter the means for achieving it, namely, the restoration of the church of the New Testament. Years later, a copy of the program of the 1909 International Convention of the Disciples of Christ (Christian Churches) came my way. This Convention celebrated the centenary of Thomas Campbell's "Declaration and Address". The book included a history of the Restoration Movement which ended with the claim that unity and restoration were means to a larger end, namely, evangelism. I decided that we had three foci, not two.

In time, Ronald Osborn, an American Disciple historian, taught me that freedom—the freedom of the Christian to interpret the Scriptures without benefit of commentary, council, or creed and the freedom of the local congregation—should constitute a fourth foundational emphasis. More lately, I have become convinced that eschatology (which I will explain later) ought to be regarded as a fifth crucial aspect of our self-identity.

This article is an introduction to six articles that will take up restoration, unity, evangelism, freedom, and eschatology. In them, I will refer to Chapman's 3-volume *No Other Foundation: A Documentary History of Churches of Christ*

in Australia, 1846-1990. (A reference such as "I, 15" will mean Volume I, page 15.)

We cannot understand ourselves without taking account of both our British and American origins.

1. Our British Origins

By 1810, there were a few congregations in Britain taking the name and position of Churches of Christ. Two in Ireland and Scotland began to correspond with Alexander Campbell in 1825 and 1830 respectively.

In Australia, we first named ourselves Disciples of Christ, calling the local congregation a Christian church or a Church of Christ. I will continue to refer to us as Disciples.

Our founding fathers were British immigrants. (Few founding mothers are featured.) Three of the more prominent were Thomas Magarey, Robert Service and Joseph Kingsbury.

Thomas Magarey (1825-1902), came from Northern Ireland by way of New Zealand, where he became a Disciple, was an influence in South Australia. He moved to Adelaide in 1847 and became a miller, a banker, a member of Parliament, the part-owner of two newspapers, and a pastoralist. Not a preacher, he was a great distributor of British and American Restoration literature. (I, 77-88)

Robert Service (1799-1883) was a merchant who emigrated from Scotland in 1853. There he was a member of a small secessionist Presbyterian church and then a Scotch Baptist before becoming a Disciple in Glasgow. It was said of this zealous advocate of total abstinence and an indefatigable unpaid lay preacher that he was "all service". A major influence in Victoria, he was one of the 10 founding members of the Melbourne city church in 1854, which met in the Mechanics' Institute. (I, 131-57)

New South Wales featured Joseph Kingsbury (1816-1902), an Englishman who emigrated to Australia some time before 1841. He was trained as a veterinary surgeon but in time gained recognition as a healer of "fevers and wounds". He was in turn an Anglican, a Congregationalist, and a Wesleyan Methodist before being baptised as a Disciple in 1853.

He was one of the earliest members of the church at Newtown, Sydney (later Enmore church). He testified that when he was immersed his pocket and its contents were baptised also. He was a frequent open-air preacher in Hyde Park and was known for his denunciation of the Roman Catholic Church and his hatred of tobacco and drink. (I, 91-115)

Two English editors exercised "manifestly great" influence on the first Australian Disciples. James Wallis of Nottingham launched the *Christian Messenger* in 1837 (renamed the *British Millennial Harbinger* in 1848). After 25 years he was succeeded by David King of Birmingham, who renamed the magazine the *British Harbinger*. From the beginning Wallis had correspondence with Alexander Campbell. He propagated the American "Reformation", frequently publishing letters from Campbell and articles from his *Christian Baptist* and its successor, the *Millennial*

Harbinger, and also articles by Walter Scott.

In response to South Australian requests for literature and hymnbooks in 1852, Wallis, who edited a hymnbook, sent a consignment which included volumes of Campbell's *Christian Baptist* and copies of his *Christian System, Christian Baptism*, and his debates with Robert Owen, William MacCalla, and the Roman Catholic archbishop, John Purcell, together with 200 *Essays on Christian Union*, by Walter Scott.

2. Our American Roots

The four most influential early American Disciples were Barton Warren Stone (1772-1844), Thomas Campbell (1763-1854), Alexander Campbell (1788-1866), and Walter Scott (1796-1861). All four were originally Presbyterians, the Campbells Seceder Presbyterians from Northern Ireland. Of these, Alexander had by far the greatest influence on the first Australian Disciples, Chapman's "Documents" including only one or two references to Stone, Scott, and Thomas Campbell.

As early as 1853, Wallis was being urged to secure British or American preachers for Australia. H.S. Earl was the first to respond. He was an Englishman educated at Alexander Campbell's Bethany College.

Continued on page 21



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Reflection

I Drew a Tree

Gary Hine

Yesterday, my wife and I drove to a picturesque spot on the edge of the Toowoomba range. It has a glorious view down across the valley and we could see the heat haze shimmering from the early summer heat.

However, we could feel a cool gentle breeze which rustled amongst the bushes and caused the tall gum trees to rock to and fro.

We chose a secluded position for privacy, away from the many visitors who frequent this place, because we had gone

there for a quiet day with the Lord.

As we worked our way through a set format from a book, drawing a tree was suggested. Against the branches, we wrote areas where we were serving and giving out; against the roots, we wrote experiences which fed and nurtured us. The top half of the tree reflected our output and the roots indicated our input.

It didn't take very long to realise our tree was top heavy, with outputs far in excess of inputs, hence the reason both

of us were feeling drained and flat. I guess this is a trap many Christians fall into (over commitment), as they endeavour to serve the Lord with all their heart, body and soul. A situation which needs to be addressed quickly.

We realised that, now we are home on furlough, the situation must change dramatically. Like many trees in Australia at the moment, drought has struck and the foliage is almost completely gone. Our tree should reflect this also. Similarly, our root system is still intact, but

desperately needs feeding and nurturing to survive.

We have stopped giving out and are now absorbing all the spiritual input we can; from Christian fellowship, counselling, music, retreats, quiet times, reading God's word and just plain rest and relaxation.

It is a time of renewal and refreshment in preparation for our return to the mission field in Papua New Guinea. As we enjoyed the picturesque spot, we knew the Lord was in that place and had spoken to us loud and clear. ❖

Continued from page 20

He had ministries in Missouri and England before accepting an invitation, in 1864, to preach at what became Lygon Street, Melbourne, church. Victoria's membership was then about 400; 130 were added at Lygon Street in Earl's first four months. At times he preached to audiences of 2,000. After a year, he established the "Adelphian Society" to prepare men for "whole time" preaching. He himself was Australia's first full-time preacher. He re-

mained with Lygon Street for three years and then moved to Adelaide, spending 10 years in all in Australia. In 1870, he went to America to try to raise funds for a South Australian Bible College.

Earl was so successful a preacher that Australian Disciples decided to secure other American preachers. G.L. Surber and T.J. Gore came in 1867, and O.A. Carr the following year. All were graduates of the College of the Bible, Lexington, Kentucky. Surber began a five-year ministry at Lygon Street; Gore went to Grote Street and remained in Adelaide for the rest of his life; and Carr went to Collingwood (and Carlton[?]). (II, 304-5, 369).

Among other things, all gave themselves to the raising up of trained young preachers. In 1868, Gore founded *The Christian Pioneer*, which was underwritten by Magarey, with Surber and Earl as sub-editors.

Two other Americans came in 1874: W.H. Martin to Collingwood and Jesse J. Haley, first to Sydney and then to Melbourne. Another who came to Victoria in this period was H.L. Geeslin.

It was Carr who recruited A.B. Maston, from Ohio, USA, for a ministry in New Zealand in 1879, advising him to "use the Press". It was Maston who was the mover and shaker in bringing the *Austral Printing and Publishing Co* into being

and he who, in 1898, became the first editor of *The Australian Christian*.

It was Haley who began *The Australian Watchman* (later *The Australian Christian Standard*), which was one of the two publications merged into *The Australian Christian*. (II, 286-377) In the early 1880s, at a time when there was "a decided absence of unity among the churches" with many churches standing aloof from the Annual Conferences, more than anything it was "the fine manly spirit of J.J. Haley" that brought about a more cooperative spirit.

In our first half-century, American influence, exerted through the printed page and in the persons of a handful of young educated preachers, was greatest in South Australia and Victoria; but in all states, the British point of view (itself somewhat informed by Alexander Campbell) was the weightier. ❖

Think

More intensive efforts to visit and counsel dropouts within a few weeks after they reduce their participation are not highly correlated with church growth and such activities certainly are less important than are efforts to deal with sources of disaffection with the church before members leave.

—C. Kirk Hadaway, "Church Growth Principles" in *Net Results* (Distributed by Australian Board of Church Development & Education, 77 Capel St, West Melbourne 3003.)

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Continued from page 15

the passage was based upon careful preparations, she humbly apologised and we remain friends to this day. I was pleased that my reading had brought out a meaning that she had not perceived before.

Our task as a reader is not to present the words; our task is to reveal the thoughts, ideas, emotions, and relationships behind those words.

5. Warm up the voice. Using the voice is a physical activity, and just as an athlete must warm up first if she wants to get the best performance from her physical capabilities, so we must warm up the voice. Begin with several minutes of rib or deep breathing. Follow this with humming up and down the scale, and humming the tune "Happy Birthday" several times. Finally, stretch your lips and waggle your tongue to loosen up the mouth area and to rid yourself of any tension.

Now you are ready to rehearse. Pretend that you are in a big room and read to the back row for sixty seconds. Keep your voice alive and interesting. Most people find their voice flattens out after thirty seconds and becomes colourless and monotonous.

6. Should the congregation follow the reading in their own Bibles or on the overhead?

I have attended business conferences where boring speakers have read highly technical papers that left me drowsy. But when they hand out printed copies of their speech beforehand, I find that I don't listen to the speaker. Instead I read ahead and because we can read faster than a speaker can speak, I finish early. All the communication comes from reading and I miss anything the speaker may have to contribute.

'If the reader in church is boring, unskilled, and concealing the meaning then yes, follow the reading in your Bible or on the overhead.

But a capable reader brings out both the words and the meaning by the use of the voice. He wants the complete attention of the congregation. In-

stead they have something else in their hands and eyesight.

"When the reader pauses to focus attention, they read on, distracted by the text and must wait for him to catch up. They are constantly having their train of thought broken by distractions on the printed page before them. If they are following some other translation then the distractions are multiplied."

—Clifford Warne and Dr Paul White.

As a listener, I prefer to have the words on the overhead where I may choose to look if the reader is unskilled or unprepared. A good overhead projector operator will stop me reading too far ahead.

But best of all I like to understand the passage from skilled reading techniques that are in partnership with a prepared mind, a prayerful attitude and a deep loving respect for the great principles of the Scriptures. ❖

Malcolm writes for the Business Library of Australia and is the author of "Public Speaking", "Improve Your Memory Skills", and his latest book "Your Easy Guide to Humorous After-Dinner Speaking".

Christian Fellowship Association

Annual Meeting of Subscribers and Agents

Tuesday 22 November 1994
12.00–2.00 pm
(includes lunch)

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- Be informed •

Lower Meeting Hall,
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Church of Christ

Speaker: Peter Bradley,
Chaplain
Topic: Chaplaincy for those
with dementia

Annual reports will also
be presented

Advise Louis van Laar
(03) 326 8977, if attending

Australia

KYB For Ethnic Women

Christian Women Communicating International (CWCI) has released Know Your Bible (KYB) studies in simplified English. These studies are designed to meet the need of ethnic groups of women who desire to study the Scriptures but who do not have studies available in their own language. CWCI believes that these studies will further the outreach of the gospel to ethnic women in Australia and overseas. For information on these studies contact Mrs Jo Jarlett on (060) 56 3917.

Satellite Mission

Well over 800 Australian churches have registered interest in being "visited" by Billy Graham—by satellite. They are responding to the Global Mission '95 with Billy Graham. In March 1995, Billy Graham will be preaching at a five-day crusade in San Juan Puerto Rico. Three of those meetings will be transmitted around the world, using 12 satellites, to almost 170 countries in over 50 languages. On 16–18 March all the Australian churches that have registered to participate will be conducting local missions—with Billy Graham as the speaker. In Australia the signal will be transmitted by Sky Channel, which could give churches the opportunity to run their local missions in the function rooms of clubs and pubs. Churches wishing to find out more about Global Mission with Billy Graham should fax (or phone) Kel Richards on (02) 427 4197.

Defence Force NT

The Bible Society has provided New Testaments for the 300-strong Australian Medical Support Force Rwanda (part of the United Nations UNAMIR II). The Good News New Testament has been carefully designed to fit neatly into uniform pockets. The Australian Army insignia has been embossed in gold on strong plastic covers with a camouflage design. They were provided through the Bible Society's tax deductible "Scriptures for Australian Defence Force Fund".

Changes

HOBART: Minister—Clinton and Trish Wardle, 12a Liverpool Cres, Hobart Tas 7000. Phone (002) 34 1911 (manse), (002) 34 3919 (church).
MT GAMBIER AND TARPEENA: Minister—Carl, Karen and Rebecca Lee, 105 Crouch St. South, Mt Gambier SA 5290. Phone (087) 25 1349.

Baptisms

•Bronwyn Main, Launceston, Tas

Deaths

•Daphne Johnson, Taree, NSW

Obituaries

Obituaries are limited to 100 words

Mathieson Alice

At 88 years of age, Alice passed away at Park Rose Village on 17 September. With her passing, another piece of a heritage of ministry that belongs to the earlier part of this century was further reduced. Alice married George Mathieson (Sr) and served with her husband in ministries in Wanganui, South Wellington, South Yarra, Moreland, Black Rock, Bendigo and Horsham in Victoria, and at Hawthorn and Maylands in South Australia. She supported her husband in his appointment to a seven year term with Prisoner's Aid, regularly visiting the Women's Prison. Retirement ministries followed at Kalamunda, Kaniva and Ormond. She served on several Conference committees and was President of the Women's Conference. A gifted lady with incredible energy, dedication, capacity for work and love of people, her home and her heart were ever open to human hurt and need. She had a keen sense of justice and a commitment to nothing but the best for God. The Heysen Chapel was filled to capacity for a service of tribute and thanksgiving. Her two sons, George and John, are actively involved in the life of the South Australian churches.

—KDH

Church News

NSW

TAREE (Peter Wallis) Church saddened by passing of Daphne Johnson, deep sympathy to Wally ... AGM held, E.M. Saxby elder, D. Drury, E. Halpin, D. Billingham, C. Norling deacons ... Norma Harvey underwent surgery in Port Macquarie Hospital ... Stephen

Church News

Billingham much improved in health ... Bob Merry improving in Manning Base Hospital ... Church pleased with Spring Fete held 17 September ... Jeremy Carr, second son of Jenny & Ian, dedicated morning service 18 September.

TWEED HEADS (Richard Oakes) Church honoured Syd & Jean Creek as Syd resigns as elder after 15 years service ... Trash 'N Treasure organised by CWF raised \$2000 for missions & local projects ... Annual church meeting good attendance & helpful discussion ... Alan Cann & Justin Whitecross brought their first message to church. Both involved in organising "Choices", special youth presentation in schools over one week with concert in Civic Centre.

SA

ELIZABETH (Ralph Oke) Church family concerned about large numbers of sick—41 attended special healing prayer meeting ... Focus on the "Year of the Family" began with Family Service and Pot Luck Lunch then 8 week series "Inside Story" ... Spring Fair raised \$635. Talk & Do Craft Day averages 110+ weekly ... Church family visited Berean Christian Assembly evening 25 September ... Ralph & Heather Oke retiring early January after nearly 40 years in ministry.

MT GAMBIE/TARPEENA (Carl Lee) Sunday 4 September welcomed Carl, Karen and Rebecca Lee into our churches. Carl will also work as Chaplain with Interchurch Trade and Industry Mission. Gordon Brown led induction and challenged us in our church ministry; concluded with a pleasant Sunday Afternoon sing-a-long. After 15 months without a minister we give thanks to God and look forward to their ministry with us.

Tas

HOBART (C. Wardle) Clinton Wardle inducted 18 September. Clinton, Trish and boys settling into Hobart life and visiting congregation ... Handwritten New Testament on display Bible Sunday ... D.J.'s (Darbys & Joans) annual working bee weekend at Bicheno camp ... Variety of guests at evening services ... Night of Missions held here—good response by local churches ... Auction of talents raised more than enough to pay off debt on piano.

LAUNCESTON (C. Spaulding, D. Tobler) Friendship night with Big Band 25 September ... Two leaders attended Girls' Brigade National Conference, Canberra ... Joy Robinson

gave Op Shop update at CWF ... Tom Edge, Tas Convention President, spoke 10 am 2 October when several Gideons attending Convention were present ... \$558 raised from sale of stamps for missions ... One baptism at 7 pm 2 October ... First service in new complex, Frederick St, planned for 16 October.

Vic

TOORA (Ken Clinton) K. Clinton continuing for rest of the year. Family from Ringwood have joined us. Dedication service for their baby son 1 May. COUFF group from

Warragul assisted in service 22 May, 34 adults and 15 children present. Teen Challenge "Search and Rescue" training program led by Greg Baust, director, weekend 22-24 July. David Jeffery from Leongatha baptised in river 18 September.

PRESTON (Steve Blacket, Mike Jansen) Nancy Garth elected secretary, first female secretary in 91 years of church history ... Retiring long-term secretary, Ron Mill, received presentation from church ... Colin Johnson recognised for contribution as elder and board member over nearly 50 years ... Baby Jessica Weir dedicated at

family service ... Keith Milne, Conference President, visited and presented encouraging message.

NORTHCOTE (F.B. Alcorn) Evening services now 7 pm ... Glad Harvey visiting daughter & son-in-law in North Queensland ... Keith Milne (Conference President) guest speaker 91st church anniversary ... Church open for prayer once a week for passers-by ... CWF presented program & provided afternoon tea at Fred Combridge House ... Inter-Church Council monthly meeting in building when Peter Bradley, chaplain Churches of Christ Homes, guest speaker.

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Berkeley Vale

A church reaching out

The Berkeley Vale Church of Christ on the Central Coast of NSW continues to not only develop their facilities but, more importantly, reach out into the surrounding community. Realising the community around the church was rapidly changing from a retirement area to an area where young families and first home buyers were moving in, but still commuting to Sydney, the church set about establishing a preschool entitled "Noah's Ark". From its humble beginning just four years ago in a small hall, which was also used for a chapel, the Berkeley Vale centre now boasts a preschool ministry catering for approximately 90 families who bring their children to a new building which was officially opened in June this year.

This wonderful contact with the community has had an amazing impact in all facets of the church's ministry. Not only has the church been able to upgrade its facilities with a new chapel, attractive landscaping and sealed car parking, but has been able to commence a preschoolers club, a "Cuppa & Chat" morning with a informal bible study for the young mums, annual picnics and BBQs and a family service that sees many "unchurched" families attending. The fruit of these contacts is beginning to be seen by such things as the baptism of a preschooler's mum

early this year and a few families requesting Bibles and more information with regards to Christianity.

The church can now afford a full time minister (Chris Rubie) and, gradually, area ministries are being formed.

Perseverance, has been the key to the success of this church. Commencing with only five people in a small house 20 years ago, the church has grown to approximately 80 members with many more on the fringe. Indeed, on a good day, a family or special service can attract as many as 120 people.

While still relatively small, this church is definitely on the move. With innovative programs such as coffee shops, mission weeks and a huge fete which attracts many, the church has set to much prayer in reaching the lost. The solid faith and outward vision of the older folk in the church has smashed the myth that the elderly are set in their ways and God has blessed the work abundantly.

For further information contact the church at cnr Clare Cr & Colleen St Berkeley Vale (PO Box 4, Killarney Vale 2261). Phone (043) 892184.



The Last Word

Why do I fear tomorrow when it may be the best springtime ever to blossom in my soul?

—Marcia Stockman Koellin

What part of a car causes the most accidents?

The nut behind the wheel.

★★★★★

"I was once shipwrecked in the Pacific and had to live for a week on a tin of sardines." "You were lucky you didn't fall off."

★★★★★

Doctor: "Have your eyes ever been checked?"

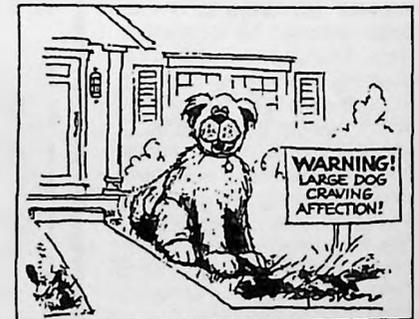
Patient: "No, they've always been brown."

★★★★★

The following are children's answers to church school questions:

- Noah's wife was called Joan of Ark.
- Henry VIII liked Wolsey so much that he made him a cardigan.
- The fifth commandment is, "Humour thy father and mother."
- Lot's wife was a pillar of salt by day, but a ball of fire by night.
- Mary was the mother of Jesus and sang the Magna Carta.
- Holy acrimony is another name for marriage.
- Christians can have only one wife. This is called monotomy.
- The Pope lives in a vacuum.
- Today, wild beasts are confined to Theological Gardens.
- The patron saint of travellers is St Francis of the seasick.
- Iran is the Bible of the Moslems.
- A Republican is a sinner mentioned in the Bible.
- The natives of Macedonia did not believe, so Paul got stoned.
- The First Commandment—Eve told Adam to eat the apple.
- It is sometimes difficult to hear what is being said in church because the agnostics are so terrible.

★★★★★



Source: *The Best Cartoons from The Saturday Evening Post* compiled and edited by Steven Pettinga (Zondervan, 1993).



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