

Uniting Church in Australia
S A Synod

Historical Society



Editor:
Rev. Kevin Secomb
4 Severn Street
GILBERTON SA 5081
Phone : (08) 8344 8840

NEWSLETTER
NO. 80
AUGUST 2002



THE HON.
WILLIAM PARKIN
(1801-1889)

A CONGREGATIONAL
BENEFACTOR.

CONTENTS

Editorial		2
Historical Society Outing		2
Walter James Stafford—a tribute	<i>Ron Hayward</i>	3
The Hon. William Parkin - a Congregational Benefactor	<i>Brian Jones</i>	4
Congregationalism in Australia (<i>G. Lindsay Lockley,</i> <i>ed. Bruce Upham</i>) - A Review	<i>John Garrett</i>	8
The Arnold Hunt Memorial Lecture	<i>Kevin Secomb</i>	10
From the Secretary's Desk	<i>George Potter</i>	11
Present Members of the Society's Council		12

Editorial

Recently *The Advertiser* printed a short article about Gordon Pickard, the head of the Pickard Group, one of the biggest privately-owned companies in South Australia, probably best-known for its Fairmont Homes.

The journalist, Nigel Austin, introduced the article thus: "Gordon Pickard was seven when he arrived in Adelaide in 1948 with his parents from post-war England, seeking a better life. They spent three weeks camped under the Torrens Bridge as they searched for somewhere to live." Towards the end of his article, Austin wrote, "In recognition of his family's success, Mr Pickard has started the Pickard Foundation to help people in need."

Here is a fine example of philanthropy in South Australia in the 21st century, and an indication of the praiseworthy motivation behind it. What a refreshing contrast to the stories we frequently hear concerning modern businessmen who, succumbing to "the vicious circle of making money to

make money to make money", exclude all thought for the well-being of anybody else.

According to Rob Linn in "God loves a Cheerful Giver", the Rev. Gordon Rowe Memorial Lecture (1994), this tradition of philanthropy in our state originated in the 19th century with George Fife Angas, whom Edwin Hodder, his biographer, labelled "Father and Founder of South Australia". It is certainly true that a number of people followed Angas' lead. In the 19th century, philanthropy often included contributions to specific Christian denominations.

Jim Everett wrote in the March 2002 Newsletter of the contribution of the Wesleyan Methodist, Edward Spicer. This has inspired Brian Jones to write similarly of the Congregationalist, William Parkin. There is no doubt a story to be told of a Presbyterian benefactor. Who will rise to the challenge to take up the pen?

Kevin Secomb

Historical Society Outing 29th September, 2002

Our Society is sponsoring a short tour of church sites of historical interest in the Norwood area on Sunday afternoon 29th September.

The aim of the tour is to demonstrate how the Congregational and Methodist traditions, established in earlier years, are being incorporated into congregational life in 2002.

The tour will start from Clayton-Wesley Church, cnr. Portrush Road and Norwood Parade at 2 p.m. and will be completed with afternoon tea at the same venue by 4.45 p.m. Enquiries to Kevin Secomb 8344 8840.

Walter James Stafford
(15 December 1913 - 21 April 2002)

Born at Broken Hill, he worked as a journalist on the staff of the *Barrier Miner*. Accredited as a local preacher in 1932, Wally was invited by a Methodist Conference visitor to consider the possibility of entering the Methodist ministry.

He was appointed as a Home Missionary to Darke Peak on Eyre Peninsula in 1935. On arrival Wally was astonished to find his method of transport was to be a horse, about which he had to learn quickly. His stay was short, and in 1936 he was appointed as assistant at Port Adelaide Central Mission.

In 1938 he became a candidate for the Ministry and spent two years studying at Wesley College. As a Probationer he served at Gladstone, Mitcham, Ardrossan and Angaston, before being ordained in 1943.

While at Port Adelaide, Wally met Miss Jean Stockwell, a Sister of the People. They married after Wally's ordination, and ministered at Yorketown (1943-45), Bowden and Brompton Mission (1945-46), Laura (1946-49), Whyalla (1949-50), Peterborough (1950-54) and Unley (1954-56).

Wally was then appointed Field Secretary for the Methodist Home Mission Department, and travelled extensively in South Australia, raising money for the Church Extension Fund, becoming well-known by many ministers and their wives and families.

Then followed stationing at Gawler (1962-67), Magill (1968-72) and Dulwich-Rose Park United Parish (Gartrell Memorial) (1973-78). Wally was always a diligent and methodical pastor, noted for untiring energy. His wife,

Jean, made her own valued contribution to the work in all their churches.

Wally served in several additional capacities during his ministry:

- as leader of workshops on the preparation and use of visual aids;
- as a presenter of the Sunday School of the Air on radio 5KA-AU (1954-56);
- as Migrant Chaplain;
- as a writer of a series of articles on historical sites associated with John Wesley and early Methodism.

He also served for many years on the Council of our Church's Historical Society, including a term as President (1979-89). He was Chairman of the Methodist Church's Middle District (1962-67) and elected President of the Methodist Conference in 1973.

The following tribute was recorded on his retirement in 1978 :-

"Walter Stafford in all his appointments and duties has been a sincere and practising Christian, devoted to Christ the Lord, and a hard-working, cheerful, caring and consistently faithful minister and pastor. He has been an approachable and smiling friend, not least to his brother ministers. As he retires he does so with the appreciation and warm goodwill of his brethren and of Christian people across the State."

Retirement did not mean the conclusion of ministry for Wally. Both before and after the death of his dear wife, Jean, he served as Interim Minister where the need arose. Notably he served the Argent Church congregation as their minister for ten years, and was sadly missed when he decided he should withdraw...

..contd.p.5

THE HON. WILLIAM PARKIN (1801-1889) – A CONGREGATIONAL BENEFACTOR.

WILLIAM PARKIN

William Parkin established the Parkin Trust in 1872 and the Parkin Congregational Mission of South Australia in 1882.

Parkin was born at Glastonbury, Somerset, England on 24th August 1801. By the early 1830s he had settled at Plympton on the outskirts of Plymouth, Devon and on 16th May 1832 married Sarah Mary Carill.

William and Sarah Parkin came to South Australia on the "Recovery" which arrived at Port Adelaide on 19th September 1839. Fellow passengers included James Adamson and his family. Adamson's eldest son, Adam Adamson, was later one of Parkin's Executors.

WORK AND BUSINESS

Parkin farmed briefly near Willunga and then opened a drapery in Hindley Street Adelaide on the site later occupied by Miller Anderson. By 1852, he had moved to Rundle Street on the site of the Myer store. Robert Stuckey, who was treasurer of Stow Memorial Church from 1873 to 1897, sold the drapery section of his business in Rundle Street to William Parkin and George Williams Chinner in 1852. (Chinner was the father of William Bowen Chinner and the grandfather of Norman Chinner who were organists of Pirie Street Methodist Church from 1869 to 1902 and 1939 to 1947 respectively.)

By 1858, Parkin was the sole owner of this property which had a 49 foot frontage to Rundle Street. His business prospered and he retired to Plympton and devoted himself to

politics. His Plympton house, which originally stood in nine acres of garden is still standing at Lewis Crescent, Plympton North. On 26th February 1878, Joseph Keynes and his wife visited Parkin and wrote: "He has a very fine place there".

Parkin was a member of the House of Assembly (1860-1862), and a member of the Legislative Council (1866-1877). During his "retirement", he continued many of his business activities: he was a proprietor of the "Advertiser", chairman of the Wallaroo and Kadina Tramway Company, and a director of the North Terrace-Glenelg Railway line.

CHURCH ASSOCIATIONS

Parkin and his wife became members of the Rev Thomas Quinton Stow's Freeman Street (now Gawler Place) Chapel "on testimony of the brethren" on 29th May 1845. Parkin conducted a branch Sunday School at Magill, walking both ways. He was a member of the building committee for the "Stow Memorial Church", now known as Pilgrim Church, which was opened on 12th April 1867, and which replaced the Freeman Street Chapel.

Following the death of his wife Sarah on 23rd March 1871, he married on 28th February 1872 Ellen Stonehouse, the eldest daughter of the Rev George Stonehouse who established the North Adelaide Baptist Church in 1848.

Parkin transferred his membership to the Glenelg Congregational Church on 30th April 1873 where he continued as a member until his death on 31st May 1889 aged 87 years. There were no children from either marriage.

Parkin is buried in the West Terrace Cemetery (Road 3, Path 18) and his grave has a fine marble monument which was restored in 2001.

THE PARKIN TRUST INCORPORATED

Parkin established the Parkin Trust in the Declaration of Trust dated 23rd February 1872 and 4th October 1876 by a gift of one thousand pounds in cash (subsequently increased to eight thousand pounds) and about 4160 acres of land in the Northern Territory valued at two thousand pounds. The Deed of Settlement was signed on 11th October 1876 and the Trust was incorporated on 12th October 1876.

The main purpose of the Trust was to train Congregational Ministers, but it was not to become operative until the income reached one thousand pounds per annum. This took place in 1909, and Parkin College was established in 1910 at North Terrace, Kent Town.

After the death of his wife Ellen in 1925, additional property in Glenelg

became the property of the Trust. His total gifts to the Parkin Trust were of the order of twenty thousand pounds.

Parkin College was amalgamated with Wesley College in 1969 in anticipation of the establishment of the Uniting Church, and now forms portion of Parkin Wesley College. The income from the Trust assists the work of Parkin Wesley College.

THE PARKIN CONGREGATIONAL MISSION OF SOUTH AUSTRALIA INCORPORATED

Parkin established the Parkin Congregational Mission of South Australia on 19th September 1882 by a Deed of Settlement. A further Deed of Settlement was approved on 14th September 1887. The Mission was incorporated on 13th January 1888.

Parkin's gift comprised his Rundle Street property with a 49 foot frontage which was valued at approximately twenty thousand pounds. The Mission became operative on Parkin's death on 31st May 1889.contd. over



Contd. from page 3

As a member of the Payneham Church, Wally continued to take services as required until 2000. After conducting worship there one Sunday morning, Wally laid his preaching gown on the Lord's Table as a simple ritual to signify the laying down of his commission to preach. Perhaps only a very few of those present recognised the significance of that action to indicate he had preached his last sermon.

Sitting close to him in the pews at Payneham, my wife and I always appreciated his intelligent and pene-

trating comments about the service at the conclusion of the Sunday morning worship. His presence is greatly missed by the whole congregation.

His funeral was held on 26 April in the Payneham Uniting Church, which was packed for the occasion. It was a fitting tribute when seventeen ministers who were present stood by the coffin for the committal. The words of Scripture, "Well done, good and faithful servant" are entirely appropriate as we remember our friend Wally Stafford.

Ron Hayward

The main purposes of the Mission were to:

Pay "*annuities of five pounds each to twenty poor God-fearing widows...*"

Pay "*the stipends of Missionaries of the Congregational denomination appointed by the Governors.....the said Missionaries shall travel in the less settled districts of South Australia, that is to say beyond a distance of twenty miles from any now or hereafter existing Congregational Church.*"

The Rundle Street property was sold in 1963 for 410,000 pounds, and the funds of the Mission were reinvested.

The available income of the Mission assists the work of the Uniting Church by grants to the Synod of South Australia for "*The payment of grants to congregations, the Patrols and other ministries including Chaplaincies*".

The scope of the Mission has been broadened over the years to cover the new frontiers of ministry which include Chaplaincies. At Church union in 1977, the word "Congregational" was removed from the name of the Mission.

VALUE OF PARKIN'S GIFTS

Parkin's original gifts amounted to approximately 40,000 pounds (\$80,000), 20,000 pounds each for the Trust and the Mission.

The capital value of his gifts at Church union in 1977 amounted to approximately \$1.6 million. (Trust \$0.45 million, Mission \$1.15 million.)

The value at the end of 2001 amounted to approximately \$12.8 million. (Trust \$2.7 million, Mission \$10.1 million)

The contribution to the work of the Uniting Church in 1978 amounted to

\$90,000. (Trust \$28,000, Mission \$62,000.)

The contributions promised for 2002 amount to \$660,000, (Trust \$120,000, Mission \$540,000.) and for 2003 amount to \$700,000. (Trust \$140,000, Mission \$560,000.)

These are major contributions for the work of the Uniting Church from the Trusts set up by one person over 100 years ago and represent approximately 15% of the total Synod budget.

The contributions to the much smaller Congregational denomination prior to the establishment of the Uniting Church in 1977 were very significant.

Parkin did not want the denomination to have direct control of his Trusts. The only control exercised by the denomination, both in the past and at present is in the appointment of Governors. It is believed that this independence has been the strength of the Trusts.

PARKIN'S OPINIONS

Parkin's opinions may appear intolerant, but were based on his high ideals and his expectations of the behaviour of other people.

Parkin had a firm belief that those who prospered had a duty to share their prosperity with the Church. This attitude brought him into conflict with many prominent members of the Church and with the Congregational Union which he criticized strongly.

In a letter from Plympton in 1877, he declined the honour of chairing the annual public meeting of the Congregational Union and roundly condemned its members for not being as ready as he was to support *Contd....*

the spread of the faith.

"If your Committee know what my opinion has been of them..... I think they would have hesitated a little before they ventured to offer so distinguished an honour on me.

.....Sir, I feel a contempt for men who would be inquisitive to know what this one or that one has done, and who shirk their own duty and button up their breeches pockets when asked to contribute a trifle for the good cause themselves."

The setting up of the Parkin Mission has been very beneficial to the Congregational and Uniting Churches in South Australia. The following extract from "Congregationalism in Australia" by G. Lindsay Lockley based on the diary of the Rev F.W. Cox, 19th April, 1882 is as follows:

"Parkin originally put his projected scheme to the Rev F.W. Cox, the Hon.R.A.Tarlton, the Hon Augustine Stow and Mr J.F.Conigrave.

W.P gave an outline of his history and told us about his nephew whom he hoped to make heir to his property but,

seeing the course he was going, he had told him plainly that as God had given him whatever wealth he had and to be used for His own purposes he would not let it go to the Devil's purposes which could be the case if he left it to his nephew. So now he was going to carry out a scheme for setting a number of Missionaries at work in the country beyond places where Churches existed...."

If Parkin had not felt as he did, the Parkin Mission would not have been established.

THANKS AND HOPES

We give thanks to God for the life of William Parkin and for his significant gifts. We hope that others may be inspired by his example.

If we become moved like William Parkin, we can help with the long term witness of the Church. We can make provision in our wills, large or small, for our local congregations or for the wider Church, thus fulfilling "our hope for years to come".

Brian L Jones
6th July 2002

SERVICE OF THANKSGIVING

The Parkin Trust has recently undertaken the Restoration of the grave and marble monument erected in memory of William Parkin.

A brief service of thanksgiving will be held at his graveside at the West Terrace Cemetery (Road 3, Path 18) on Wednesday, 4th September, 2002 at 2.15 p.m.

This will be an opportunity to give thanks to God for the life of William Parkin and for his magnificent gifts to the Congregational and Uniting Churches. All friends of the Church are invited to attend.

BOOK REVIEW

G. Lindsay Lockley (Ed. Bruce Upham), *Congregationalism in Australia: its foundation, development, and influence* (final Chapter by Bruce Upham).

Melbourne: Uniting Church Press, first printed 2001, pb., 347 pp., Bibliography, Index. ISBN 1 86407 224 5, RRP AUD\$30.

At last we have a chronologically arranged survey of the Congregational churches to stand besides works on the Methodists and Presbyterians who entered the Uniting Church in 1977.

The late Lindsay Lockley's doctoral dissertation, presented to the University of Queensland in 1965, has been supplemented by Bruce Upham in a short survey of developments to the present. The book falls into three main parts entitled

- I THE YEARS OF PREPARATION, 1798-1830;
- II THE CONGREGATIONAL CHURCHES IN AUSTRALIA, 1830-1964; and
- III THE INFLUENCE OF CONGREGATIONALISM IN AUSTRALIA.

Part II is a valuable geographical conspectus, proceeding chronologically from beginnings in Tasmania through New South Wales, South Australia, Victoria, Western Australia and Queensland.

We need to read this detailed account of the expansion and contraction of local churches in each area alongside standard general histories; the treatment assumes familiarity with the origins and development of the colonies.

The detail in this Part II is comprehensive and precise, but suffers from a disadvantage frequently met in academic treatises; catalogue history.

Bare names without faces fail, after a few pages, to enchant the reader. The book's index is deficient and has not included many of the names and subjects covered in Bruce Upham's supplementary chapter. The overall analysis repeats frequently heard laments about progressive statistical decline - especially rural - which should be modified by remembering the words of Jesus: "Fear not, little flock, it is your Father's good pleasure to give you the Kingdom..."

Lindsay Lockley, in personal conversation, enjoyed racy titbits. A case can be made for such anecdotal history in describing quirky and outspoken ministers and laity. Congregationalists normally loved their heretics and eccentrics. This is not evident here.

Another point concerns Lockley's account of earlier British Congregationalism. He fails to mention that the Congregationalists of the 17th century fought for toleration. Their central Calvinist position was modified, as Scottish Congregational theologian P.T. Forsyth (1848-1921) observed, by the passion for religious liberty they shared with many in Cromwell's army and with the Continental Radical Reformation.

They never embraced the doctrinal intolerance of Calvin's Geneva. They shared reluctance to be heretic hunters with British Baptists. Lockley says the Independents regarded Elizabethan Separatists, the Brownists as their precursors. They did not. They did not want to be known as Separatists - as has been pointed out in George Yule's *The Independents in the English Civil War* and Robert S. Paul's writings on the Non-Separating Congregationalists of England and New England.

....contd.

Lindsay Lockley gives no account of the Savoy Declaration (1658) based on the stand of the five Dissenting Brethren in the Westminster Assembly (1643), one of the secondary "standards" commended for continuing attention within the Uniting Church, when it was formed in 1977.

Surprisingly, the book neglects the distinctive feature of Congregational polity, the monthly church meeting, that involved, even in Australia, until the mid-twentieth century, review of local church rolls and the issuing of communion tokens in preparation for participation in the Lord's Supper. The practice went back to Calvin's Geneva church order, built around sacramental participation: full and faithful communicant membership. Discipline was practised by "the whole gathered company".

Nor does the book refer to the eighteenth century contribution of the Calvinistic Methodists, who followed George Whitfield's wing of the Evangelical Revival rather than the Wesley Brothers, to the Congregational Dissenting tradition.

This affected Congregationalism in the Australian colonies, partly because the Calvinistic Methodists were instrumental in the Welsh Revival, which eventually produced the Union of Welsh Independents. Welsh and English miners, who had been associated in their home countries with the spread of the Countess of Huntingdon's (Calvinistic) Connexion also felt closer to the Calvinistic (Particular) Baptists than to Presbyterians or Wesleyans.

They could recall, for instance, that John Bunyan's church in Bedford practised both Believer's and infant baptism. Henry Whyte, an Australian Congregational minister who had known William Carey's Particular

Baptists when he was a missionary in India once said: "After all, a Baptist is just a wet Congregationalist".

The church order, radically decentralised, was virtually identical. Thus, in the earliest free settlement of South Australia under the Wakefield Plan, George Fife Angas, a Baptist, felt closely akin to the Congregationalists.

Angas sponsored migration by groups as confessionally as diverse as Congregationalists and strict German Lutherans, believing, as the Congregationalists did, in making the colony a "Paradise of Dissent" - the title of Douglas Pike's book, listed in the bibliography and written by the (Baptist) first editor of the multi-volume *Australian Dictionary of Biography (ADB)*, most of which has appeared since Lindsay Lockley died.

If he had lived to revise his work in book form, he could have referred to informative *ADB* entries on Congregational ministers and laity, to add to his cast of characters. Lockley's card index of Congregational ministers in the North Parramatta archives will also continue to help future researchers in depicting the overall influences covered in his PART III of the book. More, however, is needed on laity, men and women, who are, substantially, the Church.

Anyone working further on the subject can use such good recent books as Walter Phillips' *James Jefferis: Prophet of Federation*. Lockley's work will then be used toward a fuller and more detailed recall, within and beyond the Uniting Church, of people who possibly "thought of themselves more highly that they should have thought" (*Romans 12:3*), but were by no means a bad crowd.

JOHN GARRETT

....contd. over

A NIGHT TO REMEMBER

On 8 August 2002, the **Arnold Hunt Memorial Lecture** was delivered at Parkin-Wesley College by Dr. Don Saliers, Professor of Theology and Worship at Candler School of Theology, Emory University, Atlanta, USA. His subject was hymnody, with particular reference to the legacy of Charles Wesley.

In his 1779 Preface to the "Collection of hymns for the use of the people called Methodists", John Wesley called it "a little body of experimental and practical divinity". Taking his cue from this description, Dr. Saliers identified hymn texts as:

- Singing a theology
- Singing Scripture
- Singing praise to God

The hymns of Charles Wesley showed clear evidence of:

- Biblical sourcing from both the Old and New Testaments
- Familiarity with the language of the 1662 Book of Common Prayer and the liturgy of the Eucharist
- A comprehensive grasp of theological doctrine

New concerns have emerged during the last fifty years. Dr. Saliers suggested the following (with the proviso there are probably more):

- A more robust sense of Creation has arisen

- The concept of the Incarnation has broadened
- Social responsibilities and justice issues have assumed greater urgency
- The massive scale of world suffering is making a greater impact

Such concerns will also need to be included in hymns now and in the future.

During the lecture hymns were both read and sung by those present as illustration of the points Dr. Saliers was making. Naturally there were hymns by Charles Wesley, but also hymns by Fred Pratt Green and Brian Wren as being in the same grand tradition.

Dr. Hunt's wife, Mrs. Mona Hunt, was present as a special guest. She thanked those who had organised the event, and said the subject had been very dear to her husband throughout his life. She recalled a preaching tour Dr. Hunt made to the USA some years ago, when each congregation they visited was required to sing Charles Wesley's "Love divine, all loves excelling"!

Dr. Saliers was presented with a copy of the "Great Hymns of Faith" CD by Val Canty on behalf of the Historical Society. We hope this may lead to the opening of new markets for this popular CD in the USA!

Kevin Secomb



Contd. from previous page

John Garrett, of the Pacific Theological College and the University of the South Pacific (Fiji) is a retired (ex-Congregational) Uniting Church Minister living in the Sydney suburb of Mosman. He is the author of a three-

volume history of Christianity in Oceania.

*Reprinted with the kind permission of the Editor of **Church Heritage**, the Journal of the NSW Uniting Church Historical Society.*

From the Secretary's Desk

E-mail communications and publicity

Information about the Historical Society and publicity for its events will be e-mailed to Ministers for their Sunday's News Bulletins and Church Journals in future. This is a much more direct way of communicating and hopefully more effective. Also, e-mailing greatly reduces the costs of communication.

Web page

The Historical Societies of New South Wales and Victoria Synods have their own web pages for advertising their work nationally and internationally. The South Australian Synod Historical Society has decided to follow those Synods by designing a web page which will not only advertise the work of the Society but will also make it much more accessible for Australian and overseas enquirers.

Helping Hand History Lecture

Dr. Pauline Payne, who has been commissioned to research and write the history of Helping Hand, will deliver a Lecture following the **Annual General Meeting of the Historical Society**.

FRIDAY 22 NOVEMBER 2002
AGM 7.30 pm LECTURE 8 pm
Gribble Hall, Helping Hand Centre
(Enter from 49 Buxton Street, North Adelaide)
Supper to follow

Great Hymns of Faith CD

The CDs are available by phoning the Secretary of the Historical Society, on **8382 5658**. If collected the cost is \$20 per CD. For a copy to be mailed, send a cheque for \$25 (which includes packaging and postage), to Rev'd G Potter, 26 Booth Avenue, Morphett Vale, 5162.

UK request for Deaconess History.

Deacon Ronnie Aitchison (Manchester, UK) is researching the Methodist Deaconess Order and e-mailed me for a copy of Rev'd Beth Hancock's book *A History of the Methodist Deaconess Order in South Australia*. He has received a copy and offered, when completed, to send a copy of his work to me for the Historical Society.

Enquiries for Family History information

Most enquiries for family history require the Baptismal and Marriage Registers. These registers are held by Mortlock Library and can be accessed by contacting the Mortlock Library. It is necessary to have the location for the Baptism or Marriage, and an approximation of the period. Information about Ministers and Churches can be obtained from the Historical Society.

George Potter

**Members of the Council
Of the
Historical Society in 2002**

President

Mrs Val Canty, 7 Ethel Street, Forestville, 5035
Phone: 8293 3980 (H) 8416 8415 (W)

Vice-President

Rev Ted Curnow, 29 Edith Terrace, Balaklava, 5461

Secretary

Rev George Potter, 26 Booth Avenue, Morphett Vale 5162
Phone: 8382 5658

Treasurer

Rev George Wright, 26 Kyeema Avenue, Cumberland
Park, 5041

Editor of Newsletter

Rev Kevin Secomb, 4 Severn Street, Gilberton, 5081

Members:

Mrs Gaye Brown
Dr Julie-Ann Ellis
Rev Don Haydon
Rev Ron Hayward
Mr Brian Jones
Miss Nancy Mitchell
Mr David Shield

Fire at Inter-church Meeting

The METHODISTS gathered in the corner and prayed.
The BAPTISTS cried, "Where's the water?"
The QUAKERS quietly praised God for the blessings that fire brings.
The LUTHERANS posted a notice on the door declaring that fire was evil.
The CATHOLICS passed the plate to cover the damage.
The JEWS posted symbols on the door hoping that the fire would pass.
The CONGREGATIONALISTS shouted, "Every man for himself".
The FUNDAMENTALISTS proclaimed, "It is the vengeance of God".
The ANGLICANS formed a procession and marched out.
The PRESBYTERIANS appointed a chairperson who was to appoint a committee to look into the matter and make a written response.
The CHURCHES OF CHRIST called a Board Meeting for next Thursday night to decide who would call the Fire Brigade.
And the secretary grabbed the fire extinguisher and put out the fire.
(From the East Torrens Historical Society Newsletter.)