

The Churches of Christ story as told by Graham Carslake

During 2012 we featured snap shots of who we are as Churches of Christ in the monthly copy of the News in the West. Many of the new people in our churches ask the question ‘Who are we?’ So during the year we presented some of the key points defining Churches of Christ. Enjoy the read and notice how relevant we still are as a movement today as we promote unity on the basis of the principles and values of restoring New Testament Christianity.

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What's in a name?

"Many denominations today seem to have rules and doctrine that go beyond what I read about in the New Testament. Where can I find a church that tries to be more like the ones that the New Testament mentions?"

A little over two hundred years ago, a change of thinking occurred in England and Scotland and at the same time in USA, arising out of the rejection of the seeming exclusivity of the various denominations of the time. These movements looked at the restrictive nature of the existing denominations, particularly in relation to sharing in the sacrament of the Lord's Supper, and wanted to open up worship to all people professing a love of God and the Lordship of Jesus Christ.

The movements became known variously as **Churches of Christ** or **Christian Church** or **Disciples of Christ** and they have now spread to over 178 countries and number 12 – 14 million participants. The attraction has remained "uncluttered Christianity", a movement of people seeking the unity and restoration of the church based on principles found in the various churches described in the New Testament, churches that were founded on the teachings and messages of Jesus himself and his apostles.

Historically the movements were known as the Stone/Campbell movement with early leaders being Barton Stone and (father and son) Thomas and Alexander Campbell, but the pioneers refuted the use of any of their names and chose to honour Biblical names for the church and its followers.

This new movement or church dismissed the idea of a central ecclesiastical authority. It rejected binding traditions and legalisms and sought to be welcoming of Christians from any other denomination proclaiming ***we do not proclaim to be the only Christians, just Christians only***. It focused on and encouraged the priesthood of all believers which recognized the equality of all people, male and female, black and white, slave and free, within the church. Whilst practicalities often necessitate the appointment of a paid leader or minister in local churches, the idea that we are all witnesses for Christ is an intrinsic value upheld in Churches of Christ.

In the early days of the movement, slogans were popularised such as ***No name but the Divine, No book but the Bible*** and ***No creed but Christ***, promoting our adherence to New Testament values and principles. Diversity of ideas were recognized and healthy debate was encouraged but was tempered with slogans such as ***In essentials, unity; in non-essentials, liberty; in all things, love*** and ***Where the bible speaks we speak; where the bible is silent we are silent***.

The name used in Australia for a local church is a Church of Christ and whilst we remain individual autonomous worship centres, together we are known as Churches of Christ. This identity mark was adopted because

1. It recognises that the church has Christ as its head. (Matt 16:18)
2. It is scriptural (Rom 16:16, Acts 11:26)
3. It is a good name to use in describing Christians uniting together.

The Churches of Christ movement was born with a **plea** to promote the unity of Christians and the **plan** of restoring the practices, values and witness of the New Testament Church. All of us are part of that church 200 years later.

In New Testament times it was common for Christian travellers to seek out a local church community where they would find shelter, food and rest, as well as an opportunity to worship with fellow travellers of ***The Way***.

Many of the 'grey nomads' travelling Australia and the world today appreciate the sign on your church buildings that acknowledges your direct association with ***Churches of Christ***. This gives them encouragement to drop in and say hello. Our identifying name, ***Churches of Christ***, is another way of promoting the New Testament values which sit at our very core

No Creed but Christ

“What do I have to believe to join your church? Is there a test? What do the Churches of Christ believe?”

The direct answer is found in Matt 16 when Peter is asked by Jesus “who do you say that I am?” Peter replies ‘You are the Christ son of the living God’. It is therefore essential to believe that “Jesus is the Christ, the Son of the living God, Saviour and Lord.

Historically creeds and statements of faith have been very important over the centuries to protect the church against heresies, false beliefs and misrepresentation.. We respect that and recognize that we have benefited from the strong commitment of the early and subsequent Christians to follow the teaching of Jesus. However from the beginning, the Churches of Christ movement has been opposed to using creeds and dogma as tests of faith. A recited creed or catechist does not define a person as a follower of Christ, nor should its recitation be a “test of membership”.

Other churches have adopted these statements as confirmation of a person’s belief and in extreme cases unless you believe and accept these creedal statements then you can be excluded from membership in their churches. Churches of Christ are somewhat distinct in that we honour a person’s simple confession of faith and we welcome all Christians to worship with us and to share in the sacrament of the Lord’s Supper.

For new people who answer the call to follow Jesus of Nazareth, part of their witness to that call is undergoing the sacrament of Baptism, a symbol of “being born again”. – that is beginning a new life of faith in Christ and living in a way that brings honour to that faith and glory to God. We affirm the discipling or teaching and counseling of that person as happened with the first disciples by Jesus. We affirm with Paul as described in the New Testament that this is an on-going shared commitment one to the other. Our faith and understanding must continue to grow in partnership as we share in community, worship and our missional witness.

A slogan commonly stated by the founders and early adherents to Churches of Christ was

If creeds contain more than the Bible, they contain too much. If creeds contain less than the Bible they contain too little. If it contains the same, then let us just use the Bible.

Any creed or statement of faith must be consistent with the New Testament. Barton W Stone was ordained into the Presbyterian church in 1798. He was required to affirm the Westminster Confession of Faith as part of his ordination. Instead of the usual ‘I do’ he responded “I do as far as I see it consistent with the Word of God”.

Centering our faith commitment on the person of Jesus Christ, rather than on surrounding dogma has led us to the adoption of a very strong principle expounded by St Augustine, (as quoted by Meldenius in 1625. **“In essentials unity; in non essentials liberty; in all things charity (love)”**). And so we say to visitors and new members alike ‘We welcome you today, with your commitment to love Jesus and to follow Him with your whole life and into the fellowship of Churches of Christ’.

No Book but the Bible

Continuing our focus on *Churches of Christ—who are we?* we look at the place of the Bible in the formation of our faith. Is the Bible just one of many sources of our knowledge of God and Jesus?

Mark Twain once said, “I am not bothered by Bible passages I do not understand, but the passages that trouble me are those I *do* understand”. When we understand a passage of scripture, we will often find it challenges us to change the way we view the world and our actions in it.

Churches of Christ take the Bible as the revealed word or will of God and the all-sufficient rule of faith and practice. The Bible is the people of God’s understanding of God’s interaction with them in the world.

As he sought to describe the church of the New Testament that would be the model on which all churches should be based, Thomas Campbell wrote ***Where the Bible speaks we speak, where the Bible is silent we are silent***. This maxim has given us both direction and freedom. In speaking of the bible in this way, Campbell was putting it at the forefront of locating our place within the world of Jesus and the New Testament. Our understanding of Jesus and his message within the context of his times helps us to navigate the course of our ship, the church, within the stormy seas that is our world today. When we use the Bible in a legalistic way or as a literal blue print for the church or when we take verses out of their context within the story of Jesus and the early church, we run a grave risk of navigating in the wrong direction, and we fail as diviners of the truth of God’s word.

Thomas Campbell’s son, Alexander Campbell, produced, what was then, a new translation of the Bible called ***The Living Oracles***. In giving the translation to his church he recommended several rules of interpretation which form the basis of modern Biblical exegesis (study of the bible). Campbell’s recommendations were

1. Consider the historical context of the passage you are studying.
2. Ask the question ‘Who wrote it and to whom was it written.’
3. Why was it written?
4. When was it written?
5. Is the language figurative, historical, parable or allegory?

The Bible was never meant to be used as a “box of proof texts”. An ever present danger is that “a text out of context is a pretext”. If we diligently use these rules as a framework in our study of the bible, it will be difficult to go wrong in our understanding and in deciding the message for us today in our context.

It has been said that ***The Old Testament is the New Testament concealed, the New Testament is the Old Testament revealed*** and so the Old Testament helps us in understanding the New and the New Testament helps us to understand God’s earlier revelations through his prophets. Remember that when Jesus was around he lived according to his understanding of the Old Testament and his desire for the people of God to be just that—the People of God. The New Testament didn’t exist when Jesus was preaching. He frequently referred to the words of Moses and the Prophets in explaining to us what his followers should be like.

Churches of Christ affirms the universal understanding of ***progressive revelation***; that is God has been revealing himself since the beginning of time and continues to do so. As we seek to know how to respond to this revelation, our final authority will always be found in the person of Jesus Christ and his story in the New Testament. This is at the heart of our proclamation of the Gospel story and this has never changed.

We invite you to ask yourself as you read your Bible, “what is God saying to me today?”

Salvation

As we continue our look at Churches of Christ, our beliefs and practice we focus this month on the **concept of Salvation**.

“What do I have to do to be saved?” is an important question for anyone interested in participating in the Christian journey. The answer is quite simple and straightforward. It is that Jesus has shown us the path to being acceptable in the eyes of God. So in one sense, there is nothing that we can do to save ourselves, no tests to pass, no questions to answer. All we need to do is accept by faith the graciousness of God in providing Jesus to be our Saviour and Lord.

Historically, in the days of Thomas and Alexander Campbell and Barton Stone, the wider church largely followed the Calvinistic doctrine which proclaimed a pre-ordained or pre-destined path to salvation or death. In other words no-one had control over whether they were saved or not. Our pioneers affirmed the biblical response to God’s salvation offer. Their message was packaged with these essential ingredients: “Faith to change the heart, repentance to change the life, baptism to change the state, remission of sins to cleanse the guilt and the gift of the Holy Spirit to live the new life”. It was a complete gospel story—God’s offer and our response.

As evangelist Walter Scott rode into the USA frontier settlements in 1827, he would gather around himself a group of children and ask them to hold up their hands. He would then name the 5 steps of salvation for each finger - faith, repentance, baptism, forgiveness of sins and the gift of the Holy Spirit. He asked them to close their fists, go home and tell their parents what they had in their hands. People would flock to his meetings resulting in many conversions from his simple and direct preaching. This 5 Finger Plan of Salvation was for a long time our movement’s heart beat.

But how do we respond to this question today? In keeping with Churches of Christ’s ultimate principle that any exploration and debate must be anchored in a biblical context, Churches of Christ look to the scriptures for guidance. The book of the Acts of the Apostles (for example 2:37–42 and 16:30-34) provides the early New Testament Church’s response to our original question. We also need to consider answers provided by Jesus himself as described in the Gospels, such as Jesus’ response to Nicodemus (John 3) and to the rich young ruler (Mk 10:17-31).

Ultimately the answer of the New Testament, and the answer of our pioneers is the same, and it remains just as relevant today. God has provided the path for us to follow. As Paul writes to the Romans (Rom 10) having faith and believing that Jesus is Lord leads to salvation, but having been saved our lives must be changed to one of God-centred obedience, loving and serving both God and our neighbours.

We invite you to take the time and share with someone God’s part in the “Good News” message centred on Christ and, if appropriate to your situation, to perhaps use your hand to tell the 5 steps of faith. Someone may be eternally grateful.

Baptism

As we continue our look at Churches of Christ, our beliefs and practice we focus this month **on Baptism**.

“My preacher said that if you would drown, then that would be a blessing”, and she slammed the door in Alexander Campbell’s face as he stood outside the home in the pouring rain. Our reformers had incredible opposition at times as they preached the Biblical restoration message.

Baptism was a dividing issue. They honoured the Bible by following the New Testament practice of believer’s baptism by total immersion, rejecting as unscriptural the Paedobaptist practice of infant sprinkling. It is very clear from Christ’s command in Matthew 28; 18 – 22 and the following practices right through the book of Acts that people believed and were baptized as the norm in becoming Christian. The word baptism means to “dip, plunge, sink, immerse”, never to sprinkle. The preached word was baptism into Jesus Christ for the remission of sins. A person is saved by Christ, not by baptism. Baptism is part of the total salvation package and we dare not and do not preach less. It is always an inward and outward experience in being born again into the Kingdom of God. John 3:5.

We affirm that

1. Baptism is a sign that we have accepted God’s forgiveness (Acts 2:38)
2. Baptism portrays dramatically the death and resurrection of Jesus Christ (Rom 6:1-14)
3. Baptism is symbolic of a death and resurrection in our lives (Gal 3:27; Col 2:12)
4. Baptism is a rite of initiation into the membership of the Christian church.

We reject any suggestion of baptismal regeneration or that baptism saves. Jesus Christ is the Saviour. Baptism is God’s way of enabling a believer to affirm and to give public witness to their faith of becoming Christian. It is never a secret act but is part of joining the believing community of faith, the Church.

We invite you to claim the daily understanding of “I AM BAPTISED”, not I was baptised.

You live in the **NOW** of everyday life with the Holy Spirit’s power of your baptism.

The Lord's Supper - Communion

As we continue our look at Churches of Christ, our beliefs and practice we focus this month on **The Lord's Supper**—"We are a people of the open table".

Jesus said "Do this in remembrance of Me" so how can we do otherwise? For Churches of Christ people a normal Sunday worship service is not complete without communion. It is an expected and central part of the celebration of the presence of God within our midst as it points to the corporate personal faith of the believers gathered. Known by various names—Communion, Lord's Supper, Eucharist, Mass—the sharing of bread and wine is a significant sign of the gathering of Christian people. As a sacrament, it is an outward and visible symbol of an inward and spiritual grace.

But what does it mean?

The early Christians thought of Christ in terms of the past ('remember me'), present ('you proclaim the Lord's death'), and future ('till he come').

In celebrating the Lord's Supper the early church had no doubt that they were obeying a direct command from Jesus. The earliest Christian documents, such as Paul's letter to the Corinthian church testify as to the practice of sharing the bread and wine together (1 Cor: 11:23–26), and the gospels themselves record Jesus breaking the bread (Luke 22:19–20). The Book of Acts describes the sharing of bread and wine (2:42 and 20:7) and importantly several early non-Christian historical documents also describe the practice of Christians meeting together to break bread, even in times of great persecution.

The sharing of bread and wine has the *Cross and Resurrection* focus of forgiveness, grace and love and reminds us of the continuing presence of God in our midst. That is why it is often called *Communion*. We centre on our relationship to Jesus and to each other. It is also a way of saying a grateful thanks to God for the life of Jesus and his teaching. Hence, it is sometimes referred to as *Eucharist*, which means *thanksgiving*. The modern word *sacrament* comes from the Latin word *sacramentum* which expressed the Roman soldier's oath of allegiance, so as we eat the bread and drink the wine we reaffirm our oath of allegiance to Jesus.

The founders of our movement, Thomas and Alexander Campbell and Barton Stone believed that Communion was not an optional extra. Nor was it to be limited to the privileged few. The weekly Table of the Lord should be open to all who believed in, and had faith in, Jesus as Lord. They saw this as the practice of the New Testament Churches and therefore should be continued in the 'modern' church. So it is and always has been part of our identity and practice.

The Campbells and Stone also believed in the Biblical principle of the "priesthood of all believers" and therefore a rather distinctive practice in Churches of Christ circles is that any member can be "approved" by the local church leaders/elders to preside at the weekly communion table. There is no need to have an authorized clergyman present to lead communion as with most other Churches.

As in New Testament times, our churches often commenced from a small group of committed people meeting in homes for worship, including the Lord's Supper. And in keeping with what we believe was New Testament practice **all** are welcome to share together at an open Lord's table

The Priesthood of all Believers - Mutual Ministry

As we continue our look at Churches of Christ, our beliefs and practice we focus this month on Mutual Ministry, the Priesthood of all Believers.

A very distinctive contribution from Churches of Christ to the Christian world has been the emphasis of the Priesthood of all Believers - a strong belief that “everyone is a minister and in ministry”. In a sense we are all “priests”. This is a public recognition of the New Testament teaching from Gal 3: 26 – 29, 1 Pet 1: 9-10 that we are all responsible to use our variety of Holy Spirit gifts or talents to build up the body of Christ and in service to others.

The result is that there is an open permission for men and women in our churches to be considered to lead communion, preach, pray, baptize, lead worship, serve as leaders (Elders and Deacons), pastorally visit and counsel. We are all seen as co-workers in the body of Christ. We are all able to personally come to God through Jesus for forgiveness. The church is not dependent for survival upon the presence of an approved priest/minister. The emphasis has been that we are servants together. To minister means to serve. It is never about a right to do everything but rather it is a responsibility to equip yourself for serving and doing a task well.

A recognition of this ministry releases and affirms the whole body of believers to never be unemployed in the life of the local church. There are no ladders of superiority in the Churches of Christ, only a partnership together, respecting and affirming one another as a team.

The professional minister's (or team leader's) role, men or women in the Churches of Christ, has been seen as being fulfilled in Eph 4:11-13. Their drive is from Jesus in Matt 20: 28 (the great commission) and their example is from John 13 (being humble servants). We acknowledge the call of God on a person's life and then being willing to study for a leadership/pastoral role. This role includes preaching, evangelizing, teaching, pastoral care, vision/mission leading that are all moulded together into a partnership role of equipping the congregation for the work of ministry and service together. It is never a boss/worker relationship, but always to be seen as a servant team working together in adaptive change for effective ministry and discipleship. Each church is autonomous but works in a spirit of interdependence with other churches in the Churches of Christ movement. Our heartbeat is that we belong and work together.

The Unity of the Church

Continuing our look at Churches of Christ, our beliefs and practice, we examine the concept of **The Unity of the Church**.

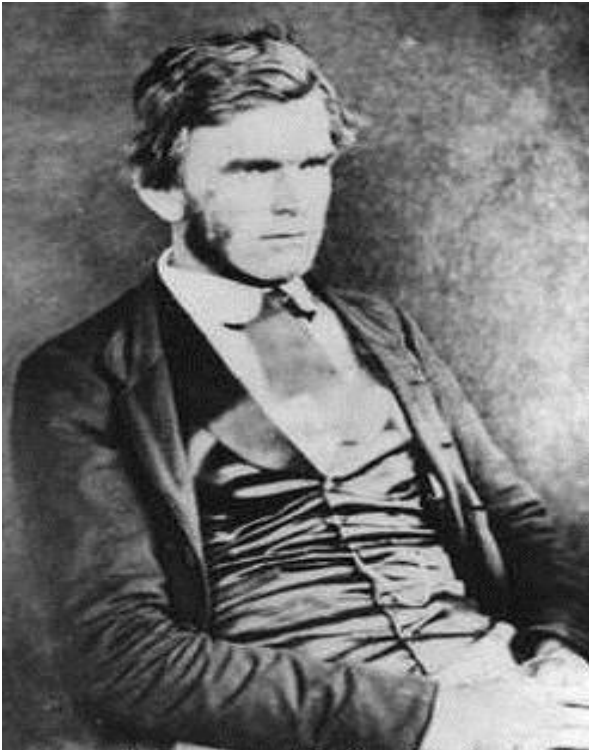
One of our forefathers, Thomas Campbell, in the document called the Declaration and Address printed in 1809 said, “The Church of Christ on earth is essentially, intentionally and constitutionally ONE.” Another B.W.Stone said “Let Christian unity be our polar star”.

Churches of Christ have always focused on the classical prayer of Jesus in John 17 and from Eph 4:1-7 with the understanding that unity is a God given thing. Jesus in Matt 16:18 said “I will build my Church”. This is the vision that made us as a people who began 200 years ago and known as Churches of Christ. We were born to fulfill this prayer with a call for the unity of Christians on the basis of restoring the life and practices of the New Testament Church. Unity, restoration and evangelism are all connected together. That is why we refer to ourselves as a movement rather than a denomination. We acknowledge that in the past 200 years all Christian churches have come a long way in respect, acceptance of each other and a willingness to work together.

The prayer of Jesus was not a call for some vague, nebulous, spiritual thing or to promote uniformity, but for an outward unity that reveals a oneness with Christ so that the world may believe. Our call was to recognize that there will be differences, but not division. Division is the scandal of Christianity’s witness.

The Church is Christ’s, not ours, therefore it is one. A divided church is a contradiction. Our real fight is against principalities, powers, the flesh and the Devil, Eph 6:13-18.

Many of our people have been very strongly involved in all moves towards bringing the Christian church together. In this worldwide diversity we have presented clearly our Biblical stand and witness within these various organisations. It is clearly accepted and recognized that “fellowship does not mean endorsement”. Our call as the Churches of Christ movement is to continue to work in Kingdom business towards fulfilling the call of the prayer of Jesus in restoring the life and witness of His church.



Beginnings in Australia

Our look at Churches of Christ, our beliefs and practice, continues this month with the **Pioneers of the Churches of Christ movement in Australia**.

1) Beginnings in Adelaide

There was a barrage of fruit and refuse thrown at Thomas Jackson, a migrant from Britain as he preached in the open air at Nelson, New Zealand. It was 1844. Jackson had taken the plea with him that was often referred to as “the Ancient Gospel”. People believed and were baptized into Christ for the remission of their sins and a church was commenced on “the Bible alone”.

One of those baptized was **Thomas Magarey** who then moved onto Adelaide in 1845 and soon began the stirrings of our movement there. He disagreed with the Calvinistic theology of the group of Scotch Baptists there and began to promote the New testament plea and plan of Churches of Christ.

Thomas Magarey,

In 1846 they erected a building on a block of land in Franklin St. To their dismay they discovered that it was owned by a Roman Catholic Bishop. When the mistake was discovered he graciously agreed to an exchange of blocks of land. The population of Adelaide then was under 8,000.

2) From slavery to preacher

The winds came up, they tried to turn the boat, it capsized and 12 people frantically tried to get to shore. The last seen of Harry, a strong swimmer, was of him desperately trying to assist others. He with 4 others drowned and his body was never found. It was in the Bunbury estuary and the South West churches had gathered together on Eight Hour Day in October 1916 with the WA organizing secretary **Harry Banks**. The death of this very popular son of USA slave JH Banks left a big hole in the establishing of WA churches. Earlier his father had travelled as a fugitive for some 1,500 kms after fatally clashing with his slave master before finding refuge in Canada. Travelling to Maryborough, Victoria he established his family and became a Christian. Harry was born in 1874, trained as a printer and was baptized at the North Carlton Church in 1893. In 1897 he travelled to a job in Coolgardie, met with some Christians there and in the next year was appointed as preacher in the Goldfields, establishing 4 churches, - Kalgoorlie, Kanowna, Boulder and Southern Cross. He then had a 10 year ministry at Subiaco which grew to be the largest church in WA. In 1913 Banks was appointed organising secretary for WA Churches of Christ on 3 pounds a week. The WA church had begun in Oct 1890 with 11 members breaking bread in the morning and with 50 attending the Gospel service under the leadership of T H Bates. Baptisms were held in the Swan River, one of the first being Albany Bell. Bell was a very successful business man, establishing 13 tearooms, built the Bell Castle on Guildford Road. He also developed the Roelands orchard mission farm, and generously gave leadership, land and finance in supporting our Churches growth.

Banks is a testimony of the many preachers of their day, who with no training were very effective in laying the foundation of the WA Churches of Christ. They preached the plea (unity) and the plan (restoring the life and witness of the New Testament church) with evangelistic fervour and conviction.



Growth in Western Australia

Our look at Churches of Christ, our beliefs and practice, continues this month with a more local focus—**Growth of Churches of Christ in Western Australia.**

Ernest Christian Hinrichsen was a big man, with a powerful preaching voice. This “prince of evangelistic preaching” had 30,000 people respond to his preaching with his tent missions from the 20s to the 50s. He was born of Danish stock in the farming circuit of West Morton, Queensland. He entered the Glen Iris College of the Bible aged 16 as the youngest ever student to train for ministry there. His abilities were noted then. In his early 20s and on his honeymoon, he led

the 6 week 1926 Hinrichsen/Brooker mission in Kalgoorlie. It was to be his most effective mission with 297 decisions for Christ and 284 baptisms. Crowds of up to 700 attended, needing a second tent to accommodate them. The church had to meet in the Town Hall until the local church building was extended. C H Hunt was in ministry there then.

Hinrichsen held evangelistic missions in USA, NZ, UK and in all of the Australian States. This was the most progressive growth time for our WA churches with 850 baptisms adding 36% to our 1926 membership. The evangelistic spirit has always been very alive in the WA churches.

Evangelistic missions were continued with Bond/Marlow in the 50-60s. Later Bill Gaunson led missions with the leadership of the Home Missions Department. State crusades were led by George Wood and Gordon Moyes.

Our most sustained Church growth was under the leadership of Ken Patterson, State Organizer from 1963-88 when active membership grew from 3273 to 5123. Twenty new churches were started and land was bought ahead of time for future church needs. It was solid growth and development with the Beaufort St Christian Centre debt paid off and a strongly supported Mutual Fund commenced. There are now 66 churches in our Association.

Our evangelistic heritage in WA is very strong. What will the future story tell of our primary missional call of obedience from Jesus to reach out to the “lost”? We need “fire in the belly” to make it happen again and with prayerful support for our Executive Minister Tania Watson in a planned drive to plant more churches now. Is your home and family willing to become a place for our next step of growing another church?

Are we there yet?

Here is a summary of the 10 universal characteristics that have undergirded our Churches of Christ movement for over 200 years as presented by the World Convention of Churches of Christ.

- A concern for **Christian unity**.
- A commitment to **mission and evangelism**.
- An emphasis on being a church that is true to the **New Testament**.
- The use of a **simple confession of faith**.
- The practice of **believer's baptism**.
- The **weekly celebration of communion**.
- A desire to be **known by Biblical names**.
- An emphasis on **congregational autonomy**.
- An understanding that **every member is involved in ministry**.
- An acceptance of the need for **diversity**.

Our motto continues, “**In essentials unity, in non essentials liberty, in all things LOVE.**”

What is unique about our movement is the combination together of these known Biblical characteristics into one Church movement. Are we there yet? No. We are on an evolving journey with a conviction that honours Christ and the Bible and that is always shaping our future by what we do and don't do in relevant and effective mission. We can make a real difference in this 21st century as we spread the Jesus story through Churches of Christ.

It is interesting to note that with the growth of our worldwide movement into 180 countries indications are that today there are more of our people in the southern hemisphere than in the northern. Nigeria and Ghana now lead the way with Churches of Christ numbers.

Significant World statesmen from our people have been USA presidents in **James Garfield** (assassinated and the only preacher to become President), **Lyndon Johnson** and **Ronald Reagan**. Other presidents have been **Sir Garfield Todd** in Southern Rhodesia and in Great Britain **David Lloyd George**. There have been many politicians elected in Australia who have been associated with Churches of Christ including one political party leader in **Don Chipp**. **Sir Douglas Nichols**, one of our significant indigenous pastors, was Governor of South Australia.

Recommended reading on our Australian story is Graeme Chapman's book “One Lord, One Faith, One Baptism”. Graham Carslake's book the “DNA of Churches of Christ” has sold 2,000 copies and takes a look into the movement's heritage, our convictions and the stories of our pioneer USA leaders.