

# the presbyterian banner

October 2015

*When you give it to them, they gather it up;  
when you open your hand, they are satisfied with good things.*  
Psalm 104:28

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## Editorial

Have you noticed how many people have got sick this past winter? Just tonight, when I wrote this, I spoke to three different people on the phone and all were unwell. I myself had the experience of sharing in the whooping cough epidemic three months ago despite all the immunisation as I had as a child (apparently you need a booster when you're older). And certainly those working in situations interfacing with the wider public have felt this quite severely – places such as schools and libraries have been hit very hard with colds and flu's.

Then you look at the overall statistics for health-related issues in our society. It's no wonder the health budget is an ever increasing part of State and Federal finances. The Bible puts it well when it says in Psalm 90:10 that we may live to 70 or even 80, if we have the strength, yet our days are still filled with trouble and sorrow. We are literally born to die, and how much doesn't that hit us the older we become? While we may live longer, we don't always enjoy the best of health in those latter years.

The world is becoming sicker and weaker. So how much shouldn't we be looking forward to the place where there is no more illness and weakness and pain? And shouldn't our knowing where we are going encourage us when we are unwell? I mean, it should encourage us all the time, but isn't it especially in times of ill-health that our thoughts turn that way? Perhaps being unwell isn't so bad after all. Perhaps those times can help remind us of how we should be all the time.

But don't leave that reflection only for the times when you are not well. And don't leave it until you become older. Make a point of thinking often about your glorious future with the Lord. That puts everything here below in its right light. The Lord has got it all mapped out. We are simply pilgrims on the way to live always with him.

Some people have said that Christians can be too heavenly-minded to be of no earthly use. That's not true, however. In fact, the more we get our minds and hearts off this world and focused on the Lord, the more he'll make his rule on this earth the way that he loves it to be. He even says this makes his return come sooner!

*You ought to live holy and godly lives  
as you look forward to the day of God  
and speed its coming  
2 Peter 3:11-12*

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## ‘Living in Mesheck\*’

### Psalm 120

Psalms 120-134 all bear the title ‘A Song of Ascents’ or ‘A Song of Degrees’. These fifteen psalms form a mini Psalter which was probably used by pilgrims as they travelled up to Jerusalem in order to attend the three great annual festivals of Passover, Pentecost and Tabernacles. Because Jerusalem is over 2,500 feet above sea level, pilgrims always had to ‘ascend’ to Jerusalem. Jerusalem was not only ‘up’ geographically – but also spiritually. The time spent in Jerusalem – worshipping at the Temple and meeting with all the tribes --was a highlight of the year for the pilgrims. Jerusalem is described as, ‘His holy mountain beautiful in elevation, the joy of all the earth’ (Psalms 48: 1). What better preparation for public worship for them (and for us) than to sing these psalms of ascent! Psalm 120 is a little known psalm. It hides in the shadow of its bigger neighbour, Psalm 119, and its better known neighbour, Psalm 121. It is however a very appropriate introduction to the psalms for ascent. Notice:-

#### 1. Distress (verses 1 and 5-7)

The psalmist is distressed and troubled. He feels trapped and oppressed. Why? Because he says, ‘Woe to me, that I sojourn in Mesheck, that I dwell among the tents of Kedar!’ (5). It obviously distressed him, living in Mesheck and Kedar. If you consult a map you’ll discover that these places were a great distance apart. Mesheck was in the remote north – in modern day Turkey near the Black Sea; and Kedar was in the Arabian Desert to the south east. How then could he live in two places which were so far apart at the same time? It would appear the psalmist is using poetic licence. He’s speaking figuratively. Both these places and peoples had a reputation. They were well known as heathen, godless, immoral and

### A Song of Ascents

violent places. There was no fear of God there. We often describe our own circumstances as like living in Sodom. We don’t mean it literally, of course. We speak metaphorically. That’s how the psalmist was speaking. He was a godly man vexed by a godless world. Going up to Jerusalem to worship the Lord, and spend time with the Lord’s people, was a very attractive

### George D. Ball

peace. Peace was his middle name. He always sought the welfare of others. He endeavoured to be a true friend to others. But no matter what he said or did, it only provoked criticism, opposition, hatred and antagonism. He couldn’t win. It seemed hopeless. So he sighed, ‘Woe is me that I sojourn in Mesheck’. He was a conscientious believer experiencing the tension of living in an ungodly world. He was a man who felt alienated and estranged; like a fish out of water; like a stranger in his own country. He looked around and felt, ‘I just don’t belong here’. He felt like a citizen from another planet (cf. Phil 3: 20).

Can you identify with the psalmist living in Mesheck? I’m sure many of us can. We feel that tension. Mesheck can often be a very congenial place to live. We call it, ‘the lucky country’. There is so much to enjoy, e.g. its freedom, equality, safety, openness, and the opportunities it provides. We enjoy stable government and secure borders. We enjoy the best of food, clothes to wear, comfortable homes, well stocked stores, electricity, running water, communication, entertainment, education, and an efficient medical system. We enjoy a high standard of living.

But – there is a downside to Mesheck! There is the gambling, the alcohol, the drugs, the pornography, the immorality, the foul language. There is the hostility and hatred for God in our education system and in the media. There are the crimes; the vandalism and the break-ins. There is the clamour for so called ‘marriage equality’. Sin is brazen. It doesn’t know how to blush. This is our Mesheck. How aptly named ‘Mesheck’! Ours is the ‘Me’ generation. It’s all about, ‘Me and My pleasure’. We are for peace but they are for war. They hate God

#### Psalm 120

##### A Song of Ascents

*1 In my distress I cried to the Lord,  
And He heard me.  
2 Deliver my soul, O Lord, from lying lips  
And from a deceitful tongue.  
3 What shall be given to you,  
Or what shall be done to you,  
You false tongue?  
4 Sharp arrows of the warrior,  
With coals of the broom tree!  
5 Woe is me, that I dwell in Mesheck,  
That I dwell among the tents of Kedar!  
6 My soul has dwelt too long  
With one who hates peace.  
7 I am for peace;  
But when I speak, they are for war.*

escape from living in Mesheck and Kedar.

What was life like in Mesheck and Kedar? Lies and deceit were the order of the day. He cries, ‘deliver me, O Lord, from lying lips, from a deceitful tongue’ (2). We can’t be sure of the precise historical setting of the psalm. It fits the days of Nehemiah, who had to contend with the lies and deceit of Sanballat and Tobiah. It also fits the days of Isaiah, who dwelt among a people of unclean lips. In fact, it seems to fit almost any period. It’s timeless.

The psalmist also tells us, ‘I am for peace’ (7). He was a man of

and anyone who seeks to stand for His cause will be slandered and vilified. They will be victims of lies and deceit. How can a Christian feel at home in Meshech?

This psalm fits one man supremely. Who? Jesus Christ! He was familiar with this psalm. He sang it when he travelled with his family and friends up to Jerusalem. He knew what it was to live in 'Meshech and among the tents of Kedar'. His righteous soul was vexed by all that He saw and heard.

He was the victim of constant slanderous attacks. He was called the friend of publicans and sinners; a glutton, a drunkard; and a blasphemer. Above all, he was a man of peace. He was the Prince of Peace. He had come to bring peace on earth. He had come to reconcile heaven and earth. He was the friend of sinners. But when He spoke, they were for war. They plotted His death.

## 2. Deliver (verse 2)

He cries, 'Deliver me, O LORD!' (2). Well might he (and we) wish that the Lord would simply deliver us out of this world. Let C.H. Spurgeon reply, 'As a Christian you have to live in the midst of an ungodly world, and it is little use for you to cry, "Woe is me". Jesus did not pray that you should be taken out of the world, and what He did not pray for you, you need not desire. Better far in the Lord's strength to meet the difficulty and glorify Him in it. The enemy is ever on the watch to detect inconsistency in your conduct; be therefore very holy. Strive to give no occasion for blame. Like Daniel let your goodness be the only fault they can discover in you. Seek also to be useful as well as consistent. Perhaps you think, "If I were in a more favourable position I might serve the Lord's cause, but I cannot do any good where I am"; but the worse the people are among whom you live, the more need have they of your exertions. If they be crooked, the more necessity that you should set them straight; and if

they be perverse, the more need have you to turn their physical hearts to truth. Where should the doctor be but where there are many sick? Where should the soldier be but in the hottest fire of battle? Consider that all the saints have endured the same trial. They were not carried on beds of down to heaven, and you must not expect to travel more easily than they.' (Morning and Evening, Sept. 5).

## 3. Destroy (verses 3-4)

The psalmist now addresses his enemies – at least in his mind. He muses: 'What will God give the deceitful tongue and lying lips?' The answer – He will grant a punishment that will fit their crime. Arrows will be met with arrows and fire will be met with fire. He says of his enemies, 'You will be pierced with sharp arrows and burned with glowing coals' (NLT). The Lord's arrows will be more deadly and decisive; and His coals will be hotter and brighter than anything his enemies ever used. (Note: the broom tree is a hard wood that burns hot for a long time). They will receive the punishment they deserve. God's justice will be exact and deserved. Just as Haman was hoist on his own petard, hung on the gallows he had built for Mordecai (Est. 7: 9-10). Justice was done. (The psalmist says something similar in Psalm 64: 7-8, 'But God shoots his arrows at them; they are wounded suddenly. They are brought to ruin, with their own tongues turned against them'). Be clear: the psalmist was not being vindictive. He was simply stating the facts. This is how it is. Just as Paul warns, 'God has fixed a day when he will judge the world in righteousness' (Acts 17: 31).

## 4. Dilemma (verses 1-2 and 7)

When we find ourselves in a dilemma like that of the psalmist, what are we to do? Do we become angry? Do we recede into our religious hideouts? Do we become even more discouraged? Do we give up? No. The psalmist did

three things: -

He prayed (1-2). It's simple yet profound. Too often prayer is our last resort. He prayed an honest prayer. 'In my distress I called to the Lord' (1). It's OK to be distressed. 'Have we trials and temptations? Is there trouble anywhere? We should never be discouraged; take it to the Lord in prayer. Can we find a friend so faithful, who will all our sorrows share?'

The apostle Paul wrote to the Philippians about how to face the pressures of life. 'In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made unto God; and the peace of God, which passes all understanding shall guard your hearts (Phil. 4: 6-7). Alec Motyer writes, 'Paul is offering a recipe for peace; peace of heart is a by-product, a consequence of prayer. When we direct our need to God ('prayer'), when we come to him in all our helplessness ('supplication'), when we take time to count our blessings ('thanksgiving'); when we simply tell him what we need ('requests'), THEN we enter into a guarded and guaranteed peace. This is what Paul teaches. This is what the writer of Psalm 120 discovered. Prayer is always answered (verse 1b), but while we bide God's time (5-7), the immediate consequence is that prayer has armoured us for the daily grind'.

He was for peace (7). This has echoes of Jeremiah's letter to the exiles living in a foreign land – who were perhaps also feeling oppressed and distressed in their souls – to seek the peace of Babylon. He exhorts them to live a useful life. Pray for the peace of Babylon. Be a missionary in it. (See Jer. 29:4-7). Jesus also tells how we are to live in Meshech. 'You are the salt of the earth (to preserve it); you are the light of the world (to be distinguished from it by holy lives)'.

He set out for worship. We

who also live in Meshech need to go up regularly to 'Jerusalem' (weekly in fact) – to worship the Lord and join in fellowship with His people. It's the prescription we need to follow. 'Worship is the submission of all our nature to God. It is the quick-

ening of conscience by his holiness, the nourishment of the mind with his truth, the purifying of the imagination by his beauty, the opening of the heart to his love, the surrender of the will to his purpose' (Wm. Temple).

Footnote:

\* — An alternate spelling for Meshech

*The Rev. G.D. Ball is the minister of the PCEA Manning congregation.*

## The Past for Today

### Christianity in Scotland (9): Crown & Conflict 1663-1688

Rowland S. Ward

#### 1: Conforming and non-conforming Presbyterians

The period from the Restoration of the monarchy to the Revolution of 1690 is one of considerable suffering for the advocates of presbyterian church government. The ejection of 300 Scottish ministers in 1662-63 served to unite them at one level, seeing that they were subject to severely repressive measures. Meetings for worship outside the parish church were unlawful, but many of the people in churches deprived of their ministers preferred to attend them. Conventicles in houses and open fields were therefore held.

In August 1663 an Act was passed forbidding the 300 deprived ministers living within 20 miles (32 kms) of their former parishes, and another imposing crippling fines on those who did not attend the parish church. The concentration was in the west and south-west shires, particularly Ayr, Lanark, Renfrew and Wigtown, where 75% or more of parishes were deprived of their minister. The law was applied with military force, particularly after 1665 when war broke out with The Netherlands, since there was fear the nonconforming might rise in support of the Dutch.

#### *Rullion Green, 1666*

In November 1666, at Dalry in Galloway, soldiers were ill-treating an old man named Grier who had defaulted in payment of a fine and were about to brand him with a hot iron. Some villagers came to his aid and a soldier was killed. Some days later a force of perhaps 900 of the nonconforming, vainly thinking to gain support from their brothers in

the east, was routed by a royalist force of some 2,600 at Rullion Green in the Pentlands, south-west of Edinburgh. About fifty fell in the skirmish and about eighty were taken prisoner. Forty-one were later executed and there were fines and exactions on all suspected of involvement, measures that caused great bitterness in the west.

Next a more conciliatory policy was tried, with the aim of separating the presbyterians who accepted royal authority from those who did not. A declaration of indulgence was made in June 1669 and 42 ministers complied, while a further indulgence in September 1672 was accepted by about 45. These more moderate indulged men could preach but had to live with episcopacy to do so, although they did not have to accept that it was by divine right. They were often placed in parishes where there was the greatest dissent, to try and confine dissent to a limited area. This strategy backfired as in general both indulged and non-indulged worked together or in parallel, serving the people against the day when presbyterianism would be restored or at least tolerated. They knew that violence would not favour their cause. Clandestine presbyteries were operated by the non-conforming and men were ordained to the ministry.

In The Netherlands there were a number of exiled ministers such as the uncompromising Robert McWard (c.1625-81) and John Brown of Wamphray (c.1610-79). As there was censorship in Scotland but not in The Netherlands, McWard and Brown were able to write freely against the indulgence and influ-

ence of some in a more extreme direction. They also had close links to the puritan Nadere Reformatie (More Precise Reformation) movement in the Dutch Reformed Church.

A fairly general pardon for past offences was declared in March 1674, but in June land owners and employers were made responsible for their tenants' and employees' conformity. The next year any contact with 'rebels' was prohibited. To enforce the June 1674 requirement, 6,000 Highlanders and 3,000 regular soldiers and militia were quartered on areas in the south-west early in 1678, and plundered their unwilling hosts for some weeks. A land tax of £1,800,000 Scots (=£150,000 English) was imposed to finance the crushing of dissent. The number of conventicles decreased in 1679, but the policy also hardened the resolve of others with links with Presbyterian exiles in The Netherlands. Conventicles were not always small but could have many thousands in attendance, such as a claimed 7,000 at Maybole in Ayrshire and 14,000 at Skeoch Hill near Dumfries.

#### *Bothwell Bridge, 1679*

On 3 May 1679 Archbishop Sharp was assassinated on the road between St Andrews and Edinburgh. He had turned against the presbyterians and had actively hunted them down. An extreme element now came to the fore at Rutherglen, near Glasgow. On 1 June 1679 a force of about 200 conventiclers defeated a force of dragoons at Drumclog. Led by Gra-

ham of Claverhouse, it was on patrol to break up conventicles. 36 dragoons were killed. Three weeks later, at Bothwell Bridge on the River Clyde, an army of 3,000 conventiclars, both moderates and militants, was routed by a royalist force of 15,000. Several hundred were killed and 1,200 taken prisoner. They were confined in harsh conditions on land adjoining Greyfriars Churchyard in Edinburgh. A few were executed (including five for the murder of Sharp, although they were innocent) and some died. Most were released on bonds after some period, but 240 of the more militant were shipped off to Barbados, only for most of them to perish in a shipwreck on the way. A week after the Battle of Bothwell Bridge, the laws against house conventicles were suspended in most areas to diffuse the situation and to bring the moderates on side.

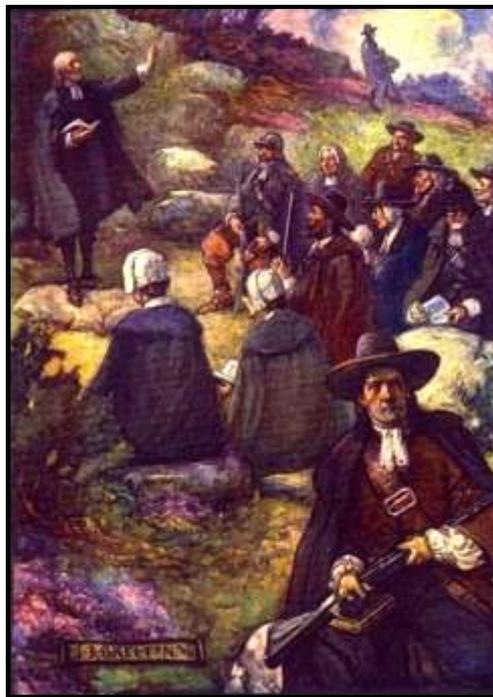
#### *Cameron and Cargill, 1679-81*

In 1675 the clandestine Glasgow and Ayr ministers association had banned preaching without the authority of the non-conforming presbytery. There was an open breach between John Welsh (1624-81), the prominent field preacher and great grandson of John Knox, and the fire-brand anti-indulgence preacher Richard Cameron (c.1648-80). Cameron obtained ordination in Rotterdam in September 1679, but others would not participate with him in field preaching. Then about April 1680, he was joined by two ministers returning from exile. These were Donald Cargill (c.1627-81, ordained Glasgow 1655) and Thomas Douglas. Information on Cameron and Cargill is readily available, but Douglas is a shadowy figure. He graduated MA from Edinburgh in 1655, and was minister of an unidentified congregation in London. He was engaged in field preaching in Scotland at least as early as 1671, when a judgment was issued against him by the Privy Council.

Both Douglas and Cargill had

been involved in the Bothwell rising. In the Queensferry Paper, which was the draft text of a 'solemn and sacred bond' connected to Cargill and discovered by the authorities on 3 June 1680, the position of intended subscribers was that they had no obligations to the Crown: "It cannot be called a government but a lustful rage". Any further interference in their worship, rights or liberties would be regarded as a declaration of war. Some republican sentiments are suggested at one point in this radical document.

On 22 June 1680, Richard Cameron and his brother issued a declaration at Sanquhar which renounced allegiance to the king: "we being under the standard of



*Field Preaching*

our Lord Jesus Christ, Captain of salvation, do declare a war with such a tyrant and usurper and the men of his practices". Rewards totalling £16,000 Scots were offered by the authorities as a consequence. Cameron and nine of his followers were killed a month later at a skirmish at Airds Moss. Five were captured and the remaining few dozen escaped. They included Douglas, who fled to London, and Cargill. In September,

Cargill was formally excommunicated by the King, the Duke of York (the future James VII), and other leaders, but in November he fled to England. He was later arrested and was executed in July 1681, leaving the extreme or Cameronian party again without a leader. A month later James' right of succession was asserted by Parliament, despite his being a Roman Catholic, and a Test Act was imposed which again asserted the king's supremacy. This was cause for widespread concern.

#### *The United Societies, 1681*

On 15 December 1681, a lay network of Presbyterians met as a convention for the first time. The eighty attending were drawn from individual prayer societies which had long existed, and the convention was called the United Societies. They did not remain united for long, as a small hard-line group known as Russellites defected, and a moderate section that would not break with the indulged ministers also left. James Renwick was ordained in The Netherlands in May 1683 to lead the United Societies. He was an able preacher, and people flocked to hear him despite the risks. He took a strongly militant line which led more moderate people to leave (1), and there was a falling out with the friends in The Netherlands.

While there was general persecution of presbyterians in this period, increasingly the target was the United Societies, with 25 martyrdoms in 1684 when their secrecy was compromised.

Affected by their political and religious isolation but optimistic in their post-millennial beliefs, the Apologetical Declaration of October 1684 posted on church doors in Lanarkshire declared war on all who opposed the United Societies. The intention was to intimidate those who were persecuting them. There were outbreaks of anti-government violence, resulting in

an explicit government policy of summary execution in the field. Lasting from December 1684 to July 1685, the period is known as 'the Killing Times' (although sometimes the period from 1679 is included). About 88 persons were shot or summarily executed during this seven month period. These included the well known cases of John Brown of Priesthill, who was shot in the head by six troopers on 1 May in front of his wife and child as he knelt in prayer, and the drowning of Margaret McLachlan (age 60) and Margaret Wilson (23)



*Memorial at Airds Moss*

at Wigtown on 11 May. Paradoxically, the severity of the actions of the authorities brought support to the Societies as the sense of impending revolution grew.

## 2: The reign of James VII, 1685-87

Charles II was received into the Roman church on his deathbed. James succeeded to the throne in February 1685, and his first parliament (April) imposed the death penalty for merely attending a conventicle. The United Societies followed up the next month with the Sanquhar Protestation, which protested against the accession of James VII. The attempted Rising by the Earl of Argyll in June that year failed. Already numbers of important people held office as openly Roman Catholic, contrary to



*King James II*

the law.

As part of his pro-Roman policy, in February 1687 James arbitrarily extended toleration to Quakers (of whom there were few) and to Roman Catholics, but not to Presbyterians, except for meetings in private houses by ministers who accepted the indulgence. He also indemnified all religious groups for previous breaches of the penal laws, but issued a new oath that required his 'absolute power and authority' to be acknowledged. These provisions united the Scottish people in opposition: even the bishops were opposed, since they wanted no toleration except for themselves. The impact of the revocation of the Edict of Nantes by the King of France in October 1685 is also to be noted, as stoking fears of a return to Rome. The last judicial execution was of James Renwick, on 15 February 1688. He maintained a militant position to the end despite a more moderate faction within the United Societies.

## 3: William & Mary and the 'Glorious Revolution'

A British revolution, largely peaceful, was at hand. In November 1688 William of Orange landed in England from the Netherlands with his army, at the invitation of representatives of the English nobility and the English Church. James VII fled to France the following month. William was a Protestant grandson

of Charles II, and his wife was a daughter of James VII. The crown of England was offered to and accepted by William and Mary on 13 February 1689. Prior to that there was some 'rabbling' (violent ejection) of upwards of 200 episcopal ministers from their Scottish parishes, principally in the south-west. In Scotland a Convention was held, and on 4 April it was resolved that James had forfeited the crown. A Claim of Right was adopted which indicated the despotic or arbitrary deviations from a monarchy regulated by laws that had occurred under James. This was a recognition of much of what the stricter covenanters had been saying. William and Mary were proclaimed King and Queen of Scotland with the power to be exercised by William in the name of both.

Under wiser leadership and with persecution ended, the majority of the United Societies immediately supported William and Mary, undertook to be loyal subjects, and raised a regiment of 800 in one day for King William's service to defend the Convention of Estates. Soon after, Lord Angus' regiment, later known as the Cameronian Regiment, was formed, including some of the more moderate presbyterians. Reflecting their conventicle background, one of the regimental traditions was to issue a bible to every new recruit; another was that the troops went under arms to church services, which could only begin after sentries had been posted on four sides of the church building.

### *Statistics*

Excluding those forced into voluntary exile, imprisoned, fined or their property forfeited, it was calculated by a presbyterian writer (George Ridpath) in 1693, in a reply to an anonymous episcopalian publication, that 700 were banished as slaves to the English plantations (260 of these dying on the way to their destination),

400 were killed in skirmishes, 70 executed and 140 murdered.

Mark Jardine's calculations (in his Edinburgh PhD, 2009) for the areas south of the River Tay (those chiefly affected), indicate judicial executions 1678-88 totalled 66, while field killings 1685-88 were about 80. In May 1684 there were 1,819 persons on an official register of fugitives.

The number killed has often been quoted as 18,000, apparently based on Daniel Defoe's calculation at the end of part 3 of his book *Memoirs of the Church of Scotland* published in 1717. However, Defoe includes 7,000 who had to flee

the country and 1,700 who were banished, chiefly to English plantations, as well as 3,600 who died or were crippled in prison through torture or other ill treatment, and some 4,000 who died through hunger and cold. He calculates at least 860 were directly murdered or executed (although he does not vouch for 420 of these), and 680 were killed in skirmishes or died of wounds. These figures in general seem rather too high, but they do indicate the wide impact of the persecutions. The population of Scotland at the time was no more than one million.

#### Footnote:

1—Note the self-description in the 1687 publication authored by Renwick and Alexander Shields: *An informatory vindication, of a poor wasted, misrepresented remnant of the suffering, Anti-Popish, Anti-Prelatick, Anti-Erastian, Anti-Sectarian, True Presbyterian Church of Christ in Scotland* (Utrecht, 28 pages).

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## The World in the Banner

### Politicians Are "Threatened" by the LGBT Community

A 24 August 2015 *The Courier* article titled "Free Church Moderator Says Politicians 'Threatened' into Conforming with LGBT Views" reports that Free Church of Scotland Moderator the Rev. David Robertson says that politicians are being "threatened" by the LGBT community into conforming to their views, and that Christian members of the Scottish Parliament (MSPs) are pressured into hiding their faith, lest they face "a culture of intimidation and bullying" against those seeking to stand for Biblical values.

+ *The Courier*,  
courier@cthomson.co.uk

### Northern Ireland: Pastor On Trial

James McConnell (78), pastor of an evangelical mega-church in northern Belfast, appeared at Laganside Magistrates Court in Belfast on 6 August, to face charges of offending Muslims in a sermon he delivered in May 2014 which was broadcast on-line. More than 1,000 people turned out to support the pastor, who is strenuously contesting the case. As the pastor's attorney told the court: 'He [McConnell] did not incite hatred or encourage violence against Muslims. He simply expressed his view about another religion, not in a personalised manner but in an entirely

generalised way. He believes freedom of speech...should mean he has every right to criticise Islam and other religions, just as Islamic clerics have the right to criticise him and Christian clerics.' The case was adjourned to 3 September.  
+ *Religious Liberty Prayer Bulletin* | RLPB 324 | Wed 26 Aug 2015

### United Church of Christ Pastor Blesses Planned Parenthood

A 20 August 2015 LifeNews.com article by Sarah Zagorski titled "United Church of Christ Pastor Blesses Planned Parenthood After It Sells Aborted Babies" reports that United Church of Christ Minister Tom Davis recently offered blessings to Planned Parenthood (PP) following the release of videos showing PP executives haggling over the price of aborted baby body parts and discussing how to alter abortion procedure in order to obtain "fully-intact human cadavers."

Davis is the author of *Sacred Work: Planned Parenthood and Its Clergy Alliances*, where he argues that abortion proponents embrace "a form of humane theology" and suggests that others don't.

Isaiah 5:20KJV – "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!"

Psalm 109:6-8 – "Set thou a

wicked man over him: and let Satan stand at his right hand. When he shall be judged, let him be condemned: and let his prayer become sin. Let his days be few; and let another take his office."  
+ *Presbyterians-week*,  
26/08/2015

### No Right To Be Shocked

The release of a video showing Dr Deborah Nucatola, Senior Director of Planned Parenthood's Medical Services Department, allegedly speaking of how to extract the body part of aborted children for commercial purposes is shocking but should not shock. Indeed, if you are shocked, you need to ask yourself why. It actually represents in miniature the quintessence of much of modern culture.

First, it is the logical outcome of the chaotic notion of the self that now rules in the West. If the self is a psychologically self-determined identity, then those incapable of such are not persons until such time as they can do so. Peter Singer has merely given systematic philosophical form to what many people unreflectively believe. Thus, if you call Bruce Jenner 'Caitlyn,' you have no right to be shocked.

Second, it is the logical outcome of denying personhood to

the unborn child and maintaining that it is simply part of the mother's own body. Within such a framework, extracting body parts for commercial reasons is no more obnoxious than selling one's hair to a wig maker. If you typically talk about fetuses and not about unborn children, you have no right to be shocked.

Third, it is the logical outcome of individual sovereignty over our own bodies. If you believe that you have the right to do with your body what you will, sexually or otherwise, then you have no right to be shocked.

Fourth, it is the logical outcome of the commercialization of the body. If you watch pornography or if you think prostitution should be legalized, then you have no basis to find the commercial aspect of this action distasteful or morally objectionable. You have no right to be shocked.

Fifth, it is the logical outcome of a therapeutic world which has made the masters of medical technique into the moral philosophers of our society and where truth is identified with being cured, whether the ailment be physical or psychological. If it can be done and it helps somebody somewhere, then not only ought it to be done – it must be done and to demur is immoral. If you think medical research trumps everything, you have no right to be shocked. In fact, Planned Parenthood is not to be condemned. Surely it is to be

congratulated for having so perfectly summarized the spirit of our age.

+ *Carl Trueman, Reformation21*

### **Government wrong to support ban on free speech**

The Victorian Government's decision today to support a ban on free speech around abortion clinics is based upon an incorrect assumption that harassment is occurring outside abortion clinics. "The Sex Party's bill is to restrict freedom of speech, not abortion," said Mr Flynn of the Australian Christian Lobby.

Mr Flynn said that the organisation 'the Helpers of God's Precious Infants' has been operating within the bounds of the law for 20 years. "The existence of the group deters extreme elements as they have a vested interest in reducing harassment. The group is known to local police for their peacefulness, compassion and exemplary conduct. To say that the core group's conduct is 'harassing' is not factual.

"Over 300 mothers are thankful to the organisation for providing funds, help and information to those who never knew there was any other option. They want to continue to do so into the future, and they can't do that while causing trouble for mothers and police.

"This Bill is a direct attack on liberal democratic values, in particular, freedom of speech and freedom of political communication. Freedom of expression is a human

right guaranteed under the Victorian Charter of Human Rights.

"The true objective of this Bill is not to prevent obstruction, harassment or unlawful activity, but to gag those who hold a different view. The Bill prohibits behaviour that is already covered by criminal statute.

"The Victorian Parliament should make law based upon fact, and to my knowledge they have not contacted the group to ask for a meeting with one of the saved children to ask their opinion."

+ *Australian Christian Lobby, 1 September 2015*

### **Remains of Scottish Covenanter Prisoners Found**

A 2 September 2015 The Guardian article by Mark Brown titled "Skeletons Found near Durham Cathedral Were Oliver Cromwell's Prisoners" reports that archaeologists have identified the remains found in two mass graves adjacent to Dunham Cathedral as Scottish Covenanters captured during the 1650 Battle of Dunbar during the English Civil War of that period.

Of the 3000 prisoners housed in Durham Cathedral and Castle, it is estimated that 1700 or fifty-seven percent of the Scottish prisoners died and were buried in Dunham.

+ *The Guardian, Kings Place, reader@guardian.co.uk*

## Life under the Banner

### **Asking & Receiving**

"Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened."

What more could we hope for? What a comfort it is to have God's promise that when we seek, we shall find. What a joy it is to know that our gracious God will listen to the prayers of His people, and He

### *Matthew 7:7—8*

will answer those prayers.

Here is the beauty of true Christian prayer: because of Jesus, we can pray with confidence. We can pray with assurance.

### **Don't Pray with False Confidence**

This amazing assurance must never be confused with a false assurance. Our assurance must not be that of the Pharisee, who

### **Jim Klazinga**

thought he was so much better than the publican.

Our confidence must not be in ourselves. Our confidence must not be based on a false belief that God will certainly listen to us, because while everyone else is so rotten, we are not. The charismatics, the liberals, the struggling seeker, they've got nothing on us. Thankfully we are not like them.

It's easy to be looking down on other people, even when we pray. But in fact, prayer should give us no opportunity to look down on others, because we should be spending the whole time looking up to God.

Still, while we need to acknowledge this danger, we shouldn't allow the danger of this false confidence to take away from the fact that we can have true confidence.

### **Don't Pray with No Confidence**

It would be easy, in trying to avoid false confidence, to go to the opposite extreme. We approach the whole matter of prayer, in effect, from a perspective of unbelief. We are so humble, we are so aware of how we don't deserve to have our prayers heard. And so, assurance is too much to ask for.

Of course we don't deserve to have our prayers heard. None of us do. But does that mean our prayers are not heard? Absolutely not!

Not only are the prayers of those who are self-confident false, but also false are the prayers of those who refuse to have confidence in the grace and mercy and love of God.

Wrong are the prayers of those who do not believe that when they ask, they will receive. Wrong are the prayers of those who do not expect anything to be opened when they knock.

When we pray, we do not approach a God who says, "I may or I may not listen to your prayers." That is not the faithful covenant God of Scripture.

Instead, the God to whom we pray is the God who has said to us in John 14:14 – "You may ask anything in my name, and I will do it." You may ask anything in the name of Jesus Christ, and he will do it. That's His promise.

### **Pray to the True God**

But now, hold on. Anything? Ask for anything and it will be given to us?

Of course, when we say this, we are making several important

assumptions.

For one thing, we assume that we are praying to the right God. We cannot pray to some falsified image of God we have made up in our own minds.

This is how the world prays. In difficult times you'll sometimes hear folks calling on people of faith to pray. But it doesn't seem to matter to them who you pray to.

Maybe the expectation is that perhaps if everyone prays to different gods, somewhere out there might be someone who's praying to the real God. More likely, the thinking is that it doesn't matter what your religion is, they all lead to God. Or maybe it doesn't even really matter whether there's a God out there, because prayers will still have some positive 'spiritual' benefit.

That's not what true asking, seeking and knocking is all about. If you're not praying to the true God of the Bible, then don't expect anything to be opened when you knock.

The Christian knows how we must pray to the God who has revealed Himself to be the creator of heaven and earth, the ruler and sustainer of all things. The believer knows that we must pray to the God who has revealed Himself as Father, Son, and Holy Spirit.

Without God's Word, we would not have a clear idea as to who this God is. We would only have our own sinful thinking to lean on. Thus, we would invariably end up praying to false gods that we have set up in our own minds.

### **Pray the Right Prayer**

Another assumption: we need to be asking the right God for the right things. We need to be praying for that which He has commanded us to pray for.

We can't just ask for anything. Rather, the very requests we make must be in conformity with the will of God.

If we were to use the privilege of prayer for the purpose of, say, asking that we would get rich, then we have missed the boat. Does

the Bible command us to ask for material wealth? No. It does command that we ask for our daily bread. Our physical concerns are a legitimate focus for our prayers. But there is a big difference between daily bread and abounding wealth.

Another example, does the Bible command that we pray for victory in sports? No. But it is certainly legitimate to pray that in all our endeavors, athletic or otherwise, that in everything we do, it may be clear who it is that we serve.

### **Pray with Humility**

Another assumption: we also need to pray with the right attitude. This needs to be further emphasized.

We need to confess our need and misery, hiding nothing. We need to humble ourselves in the majestic presence of our great King. This is so very important if we are to have our prayers heard and answered by God.

If we are to have this attitude of humility, then it stands to reason that we would first believe that we are in fact sinful.

If you don't recognize this, then you can't expect to ask and have anything given to you. You can't expect to find anything when you seek.

### **Are Prayers Always Answered?**

So, the Christian who prays to the one true God who has revealed Himself in Scripture, who prays for that which God commands him to pray, the Christian who prays recognizing his sin and misery, such a Christian can know that when he asks, he will receive.

How is this possible? Again, we need to go back to the one who told us that if we knock, it will be opened to us. We need to go back to Jesus Christ.

God will surely listen to our prayers because of Christ our Lord. Because of Jesus Christ our Savior, because his blood

was shed to pay for our sins, because of how He now reigns at the right hand of God, we can know the sure promise of God. We can put our trust in his promise: "you may ask anything in my name, and I will do it."

But there is still a problem here, isn't there? This doesn't seem to fit in with our experiences. We may ask anything, and it will be given? Does this always happen?

There are times when events transpire that seem to be an obvious answer to prayer. A rebellious loved one changes his ways. A sick friend gets better. We rejoice when such prayers are answered.

And yet, it seems that there are also many times when our prayers are not answered.

For instance, there may be some particular sin in your life that you know is against God's will. You pray that God may remove that sin from your life. You pray that He may give you the strength to fight that sin. And yet, so often, it seems you go on failing. Why? Isn't God supposed to answer your prayers?

There are a couple of things we still need to keep in mind. For one thing, Matthew 7 talks about asking, seeking, and knocking. This implies a certain diligence in our prayers (see Luke 11:5-10). The idea here is that we are not talking about a one-shot deal, that you get everything you want as soon as you ask for it. God is not some drive-thru operator to whom we can make our requests, and then expect to be able to drive off with our order a few minutes later. Prayer to God demands diligence. It demands perseverance.

Plus, this idea of asking, seeking and knocking also implies that we do not just simply lift up our prayers and then leave it at that. Diligence demands that we strive hard after that which we seek. Praying can never be just a matter of putting in our request and sitting back, waiting for the results. It demands all of our efforts, while praying, but also after praying.

#### **"Your Will Be Done"**

And yet, it may still appear to us that in spite of all our best efforts to pray diligently, to pray biblically, to strive after seeking, nevertheless it still may appear to us that our prayers are not being answered as we would hope. Does this mean that there is something wrong with us and our prayers? Or even worse, does this mean that God's promises have failed us?

This is a very real struggle for the believer. And in no way should we belittle this struggle. Nor should we suggest that if only our faith were strong enough, then we would truly get what we ask for.

When it comes right down to it, we have to remind ourselves that we don't always know what the will of God is for each and every one of our circumstances. We don't always understand the complexities of God's will and how they will all apply in each and every situation we are faced with. So there are going to be times when, from our limited perspective, our prayers are going unanswered.

But remember this: His ways are higher than our ways. His thoughts are deeper than our thoughts, and so sometimes we have to leave

things in His hands.

And this gets back to the attitude we need to have when praying. Our prayers must always be shaped by the perspective expressed in the petition: "not my will be done, O Lord, but your will be done."

That's not trying to give God an easy way out, so that in effect we end up saying that He doesn't really have to answer our prayers. Nor does this make light of the struggles we go through in all of this.

But remember this: you still have the promise that God will send his Spirit to be with you, even when you do not know what you ought to pray for. As Romans 8:26 says, "the Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us with groanings which cannot be uttered."

The Spirit prays on our behalf in such a powerful way, helping us in our weakness. With this sort of help, how could our prayers not be heard? How could our prayers not be answered? Oh, they may be answered in ways we aren't even aware of, or in ways we might not expect, or even in ways we might not like. But nonetheless, they are answered.

*The Rev. J.D. Klazinga is the minister of the Brisbane PCEA congregation.*

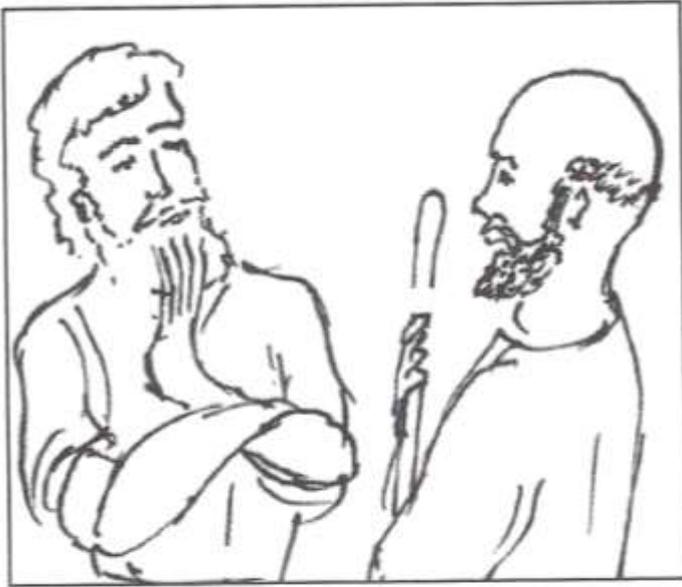
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# Children under the Banner



Elijah and Elisha are talking just before God takes Elijah home to heaven.  
Can you find eight differences between the pictures?

a	b	c	d	e	f	g	h	i	j	k	l	m	n	o	p	q	r	s	t	u	v	w	x	y	z		
☉	☽	♈	♉	♊	♋	♌	♍	♎	♏	♐	♑	♒	♓	•	○	■	□	□	□	□	♦	♦	♦	♦	⊗	⊠	⌘

Crack the code for find what the Bible says.

erm ♦♦♦      ♦☉♏      ♏      ☉○      ♦♎m      ♦☉⊠      ☉■♏  
 ♦♎m      ♦□♦♦♎      ☉■♏      ♦♎m      •♏♏m      ■□  
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 ♈m□♦      ♦♎□□♦♏♎      ○m      (John 14:6)

# Prescribed Search Work

## OCTOBER 2015

*Senior Section 12 years and over; Intermediate 10—11 years; Junior 9 years and under*

### SENIOR and INTERMEDIATE (Intermediate omit questions 2 and 7)

ACTS chapter 18

1. What did the Lord say to Paul in a vision when he was in Corinth? (2 verses)
- 2(x). What was Gallio's answer when the Jews brought an accusation against Paul? (2 verses)
3. What did Aquila and Priscilla do for Apollos?

chapter 19

4. How long did Paul stay in Ephesus disputing [reasoning] in the school of Tyrannus?
5. How did the evil spirit answer the seven sons of Sceva?
6. What did those who used curious arts [practised magic] do with their books?
- 7(x). How did Demetrius the silversmith describe what Paul had done at Ephesus and throughout all Asia? (2 verses)
8. Of what did the town [city] clerk tell the people they were in danger, as a result of the uproar?

### JUNIOR

JOHN chapter 11:1--15

1. What did Jesus say when he was told Lazarus was sick?
2. Why did Jesus say he was glad he was not there when Lazarus died?

chapter 11:25--46

3. Who is the resurrection and the life?
4. What happened when Jesus cried with a loud voice, "Lazarus, come forth!"?

**Please send the answers to:**  
**Mrs I Steel**  
**PO Box 942**  
**Epping NSW 1710**  
**The questions for the whole year**  
**are available from the above postal**  
**address or by email at:**  
[\*\*iesteel@gmail.com\*\*](mailto:iesteel@gmail.com)

## Website Wonders

*David Kerridge*

For better or worse, most everyone lives online these days or has to interact with technology in some shape or form; whether it be the browser we use to find information on the interwebs, the smartphones we use to ring or message someone, the banking and shopping we do, the ATM we use, the social networks that completely absorb some, or even the burger we can now construct to our liking at McDonald's. Technology is with us and cannot really be avoided if we are to live in this world. All is increasingly networked and connected.

Now while some technology is certainly damaging, sapping our intelligence, draining our ability to think deeply or for extended periods without the aid of Google or Wikipedia, other things online are helpful tools.

In the grey dross of the electronic cloud, there is a ray of sunshine: the PCEA website!

The PCEA website ([www.pcea.org.au](http://www.pcea.org.au)) has seen some additions and improvements in recent months. Maybe you have seen some of them and have taken the plunge into the connected world? Others may be holding back, waiting for the general collapse of the machines and a return to an agrarian idyll. To those who still waver, I want to say that our website is as user friendly as a jour-

neyman webmaster can make it. It is intended as a useful place for learning and sharing, and a witness to the Lord, broadcast to the world. The site is developing month by month and growing with the knowledge it has something worthwhile to offer. But it needs your interest and support. Please come along, log on and have a look.

Two things have taken shape on the site: The PCEA Community

is a place where we can keep communication alive between the scattered congregations of the PCEA. We have people involved from Narre Warren to Brisbane. We have contact with others in India and can 'chat' with them online for next to nothing. For those familiar with Facebook, our Community is a cinch to navigate and set up as your online presence within the PCEA. For those who abhor Facebook, the Community is a simple way to send a note to a brother or sister in the church, to keep in touch, to encourage and share news. To find out how to use it, go to the website and register, following the instructions there to login (or ring or email the webmaster to find out how to log on, if you need some extra help).

The other big event is the establishment of an online Sponsorship scheme for the support of students in India. Following Synod

support. Hence the Synod Missions Committee in co-operation with India established a sponsorship scheme to ease the burden and help the children.

The website has made it easy for you to help in this. When you go to the site ([www.pcea.org.au](http://www.pcea.org.au)) you have two options that will take you to the page where you can donate. If you scroll down to the bottom of the main web page you will see a selection of sponsorship items. Click one and you will go directly to that sponsorship detail. Alternatively, if you want a general overview first, you will see a menu heading at the top of the main page entitled Missions. If you select the menu item Donations and Sponsorships that appears when you move your mouse (computer mouse, that is) over it, you will be taken straight to the page where you can make an instant donation

to the general Missions fund or other projects or sponsor a student using Paypal, or alternately pledge your sponsorship for your chosen student and then send your payment via direct deposit or by cheque. All the instructions on how to proceed, and details of the scheme can be found on the Donations and Sponsorships page.

We hope that this page will become an integral part of support for the work of our Missions Committee, starting with the need that exists in India and hopefully expanding to other works that our church has long supported.

Please have a look and get involved.



*Boy and Girl Sponsorship 'avatars' are used for privacy on the site. Sponsors will receive a photo, more details and updates through the mail*

earlier this year, many of you will have heard in your congregations reports of the work of the School and the Church in India which we have helped to support for many years. Members of the PCEA have worked at various times over there since the 1950's. We have long established ties with the brothers and sisters there which we do not want to see broken or harmed. The School is now struggling financially and needs our

## New Sponsorship and Donation Scheme

From the PCEA Synod Missions Committee

At a recent visit by Rev. Samit Mishra and Mr Pradeep Kumar from the Presbyterian Free Church of Central India (PFC-CI) to various congregations in the PCEA, the possibility of a scheme to sponsor students in the Schools in Chhapara and Lakhnadon was raised.

The Mission School in Chhapara is considered to be a charitable institution and has a very good reputation as a school with high educational standards. There is an expectation that the school provide education to the poor of the region without charge. The school survives on fees paid by the student's families and so a great burden is placed on the school's capacity to function and pay their staff, as more and more resources are directed to maintaining educational standards and help the poor.

The School cannot raise their fees due to government legislation, but the same government mandates that staff salaries increase annually. Currently, staff salaries are in arrears by 6 months.

To help reduce this crippling financial burden placed upon the School, a Sponsorship scheme has been proposed in which poor students are selected who are performing well in their studies and want to learn, as well as some disabled students, students whose parents are new believers, and also the children of staff who are currently not being paid a proper wage.

We in the PCEA have had a long-standing relationship with our sister church in India, with the Mission school and the Hospital. Pradeep's father, Rev. Prakash Kumar, an orphan raised with support from the PCEA, later went on to become a faithful Gospel Minister in Chhapara and a great witness to Christ in that district. Various members of our church have served over the years in medical work there. The gifts given in the past have, by God's grace, borne fruit. We hope that we can continue to help now and into the future.

The Synod Missions Committee have instigated a Sponsorship scheme through the PCEA website. Answering the call to this urgently needed task of the regular sponsorship of a student in the School can be accomplished instantly using Paypal or by direct deposit through your own Bank (details listed on the site). Payment can also be made by Cheque. Donations to the General Fund of the Missions Committee and various projects that we support can also be made on the website.

Please go to the PCEA website for all the details: <http://www.pcea.org.au/index.php/missions/donations-and-sponsorships>

Or contact the Committee at:

[missions@pcea.org.au](mailto:missions@pcea.org.au)

or John Greensill (Co-ordinator) ph. 02 6646 0109 mob. 0418 873 420

## Missions in the Banner

### Christian Witness to Israel

*Anna F. Ward*

#### 1. What is CWI?

CWI is a UK-based inter-denominational evangelistic society committed to taking the Good News of Jesus the Messiah to Jewish people. Like the apostle Paul, CWI workers reason from the Scriptures to show that Jesus is the Messiah, the Saviour of the world promised in the ancient Jewish prophets.

#### 2. Do we need Jewish mission?

Definitely. Jews as well as Gentiles need a Saviour. This may seem obvious, but Jewish mission is not popular today; in fact it would not even be on the radar for many Christians.

#### 3. How did CWI begin?

Although specifically Jewish missions existed in England from 1809, the British Society for the Propagation of the Gospel among the Jews was founded in 1842 in London and agreed to co-operate with the recently formed Church of Scotland Mission to the Jews. Dr John Duncan was a Church of Scotland missionary to the Jews in Budapest and later Free Church of Scotland Professor of Hebrew in Edinburgh.

The work spread rapidly and notable converts were Alfred Ederheim and Adolf Saphir.

Within fifty years William Wingate, pioneer missionary to Buda-

pest's Jews, said, "Hebrew Christians are everywhere... professors, lawyers, musicians, merchants, poor and rich are quickened by the Spirit of all grace, convinced of their sin and guilt. They are at the feet of Jesus, and enabled to say with every believer, 'We have redemption through the atoning blood of Jesus, even the forgiveness of our sins'."

The Balfour Declaration of 1917 gave Jews a national home in Palestine and many moved there. During the 2<sup>nd</sup> World War European work halted, but as one door closed, others opened.

The organisation became The International Society for the Evangelisation of the Jews (IJS), which in 1976 merged with the Barbican Mission to the Jews to form Christian Witness to Israel.

**4. What about today?**

CWI's focus remains on the salvation of the Jews.

Some Jewish missions (not CWI) stress OT prophecy and/or Middle Eastern politics; and that Jews have a divine perpetual right to possess Palestine. In this view their need for Christ hardly matters.

**5. Where are CWI missionaries?**

CWI remains a small mission, but has workers in several countries:

UK: London (Nick Stead, Sarah Chan, Andreea Sidon), Leeds (Richard Gibson) and Glasgow (Grace Lan).

Bulgaria: Stanislav and Margarita Alexiev have ministered in Sofia since 1998.

France: Jean-Paul and Nellie Rempp minister part-time with CWI among Lyon's 30,000 Jews. Jean-Paul is also the minister of Eglise Evangelique la Bonne Nouvelle.

Hungary: Feri and Bogi Kozma. After working among Budapest's 80,000 Jews, Feri has returned to pastoral ministry and Bogi is the CWI worker.

Israel: CWI ministers through Ha Gefen Publishing in Rishon Le Tsiyon, producing Christian literature in Hebrew, Arabic, Russian and Amharic.

New Zealand: Brian and Vicky Wells run Hatikvah (Hope) Christian school of Jewish studies in Auckland, established in 1983.

North America: In 2012 Stephen Atkinson moved from Northern Ireland to USA which has 42% of the world's Jews.

Korea: This was established in February 2015, at KayChan Park's initiative, to mobilise missionary candidates and teach Koreans about Jewish mission. There is rising interest in Jewish work and some Korean Christians have expressed surprise that CWI workers will speak openly to Jews about

their needing Christ.

Hong Kong also has a training centre promoting Jewish witness amongst churches and seeking missionary candidates.

**6. What about Australia?**

Australia has about 100,000 Jews, with 40,000 in Melbourne. CWI has been in Australia for over 30 years and has an Australian Council (Chair, Colin Chamberlain), which liaises with UK Council.

Two missionary couples work here.

KayChan and Sue Park are Koreans working in Sydney, particularly with Israeli backpackers. They lived in Israel for some years and are fluent in Hebrew. KayChan also pioneered the Korean work.

Stephen and Lana Holmes work



Stephen & Lana Holmes

an oxymoron.

\* Jewish people are drawn to the New Age movement, and in London Nick Stead has an outreach to Jews at Mind, Body, Spirit Festivals.

\* Anti-Semitism is growing worldwide. Many Jews are hurting because of this and appreciate Christian friendship. Who knows where friendship may lead?

\* The stereotype of Jews being wealthy, well educated professionals is not always right.

\* Several CWI workers today are Asian. It is great that the Lord has called these young people and Jews are often intrigued as to why Asians would be Jewish evangelists and more open to them as there is no association with European anti-Semitism.

**8. What can I do?**

Pray – at home and in your congregational prayer meeting. If you have a local CWI prayer group – join it. If not – maybe start one. Prayer notes are produced for the Knox CWI bi-monthly prayer meeting. For copies contact: annafward46@gmail.com.

Keep informed. CWI's Herald magazine is free and informative as is CWI's website cwi.org.uk

Befriend Jewish people; work colleagues, neighbours, others.

Give generously: CWI needs resources and although PCEA Synod already gives support, I'm sure the Synod Treasurer would happily pass on more!



Recent CWI Outreach in Budapest, Hungary

in Ormond, Melbourne, coming to CWI in 2015 from Anglican ministry.

KayChan and Sue Park are financed from Korea, while Stephen and Lana Holmes need further support. Previous CWI workers in Australia have been financed from overseas and it would be great to have local churches supporting local workers.

While the Australian Council works hard for CWI, generational change is needed – younger people with vision and drive to promote Jewish mission and motivate Christians.

**7. Do these surprise you?**

\* Not all Jews are Old Testament experts. In fact many are secular and atheistic, merely cultural, although an atheistic Jew sounds like