



the presbyterian banner

July 2012

*...let the mountains sing together for joy;
let them sing before the LORD,
for he comes to judge the earth.*

Psalm 98:8-9a

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Editorial

In this month's Church News we get to hear a bit about how local churches have been promoting the cause of Christ into their communities – one through running the *Christianity Explored* course, another's letter box drop, and another through using the local paper to introduce their new minister. Perhaps your church has tried similar things, or something quite different to do the same. We would appreciate it very much if you could share what you did and how it went. 'Let us encourage each other—and all the more as you see the Day approaching.' (Heb.10:25)

While on the subject of evangelism and the whole area of witnessing to our faith, we must note that this is not only an activity done in a particular way or through certain people. It must be an intrinsic part of our Christian lives. In everything we do we must constantly show whose we are. This means we use every possible opportunity to speak of the Lord and demonstrate what He means to us. Our difficulty in this area is often not using those opportunities that present themselves every day. I was challenged in this when a friend spoke to me of how he talked about the weather to a neighbour. When that neighbour next door spoke of the beautiful day it was, my friend replied that it was indeed a lovely day God had given them. From there he was able to speak to him about the faith. If the weather is not so bright, you could speak about how we would not be able to appreciate good weather without bad weather. Besides, we need the rain and the cold for different crops and our basic necessities. Thinking like this, you can soon turn many a conversation into witnessing for the Lord. And especially with the break-down in our community today, how many more openings there are for us! Receiving too much change at the supermarket check-out and giving it back is another one. The assistant may well wonder at your honesty. You could simply reply, 'My Lord Jesus wouldn't be pleased with me taking from others.'

You see, they are not happy out there – in fact, there is so much insecurity and brokenness in this society! They are looking for something with real meaning and real purpose. So let's show it. Let's be those who, in the words of 1st Peter 3:15, in our hearts 'set apart Christ as Lord.' And then, in the further words of that verse, you will 'always be prepared to give an answer to everyone who asks you to give the reason for the hope you have.'

*We do not stand in the world bearing witness to Christ;
we stand in Christ bearing witness to the world.*

Ralph L. Williams

Cover Photo Credit: Alex Steel, The Olgas, Northern Territory

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'The Fight'

Considering Romans 7:14-25

This is a difficult passage to understand; it has stretched some of the greatest minds in the past. There are things here that I don't pretend to understand completely and can't adequately explain. It's a much disputed passage, with different interpretations. The problem surrounds the identity of the wretched man (v. 4). Who is he? There are basically three options:

*An unconverted person under conviction of sin.

*A normal healthy mature Christian.

*A Christian who is below par, who is going through a bad patch, who has not advanced far in sanctification and who has not yet discovered the life of victory in the Spirit.

I believe this passage is describing the life and experience of a normal Christian. Let me explain why:

The context suggests it. The chapter is about the role and function of the law.

In Chap.7: 1-6, Paul tells us we are no longer bound to the law as a means of salvation. We have died to the law and are now married to Christ that we might bear fruit.

In 7: 7-13, Paul speaks autobiographically and tells us what the law did to him before he was converted. It revealed sin; it stirred it up and condemned sin. We learned that the law can diagnose sin but it cannot deliver from sin. It can reveal sin but it cannot remedy it. It can show you how far you are away from God but it cannot bring you any closer to Him. The law cannot save.

In 7: 14-25, Paul is talking about the place of the law in the life of the believer. (Verse 14 is connected to 13 by the word 'for' (gar) not translated in the NIV... '**For we know that the law is good**, etc.'). It's very significant that he now changes from the past tense to the present tense. He is writing (I believe) about his present experience as a mature Christian man. He describes some of the traits, the trials, the tensions, the temptations and the triumphs of the Christian. We see firstly the apostle's:

1. His Attitude and Delight in the Law of God

Look at verse 12: '**the law is holy, and the commandment is holy, righteous and good.**' See verse 16b: '**I agree that the law is good.**' See verse 22: '**in my inner being I delight in God's law**'. See verse 25a: 'I myself in my mind am a slave to God's law.'

Is this not the language of a converted person? Have you ever heard an unconverted person say anything like this? Paul revels in the law of God – it makes him want to sing and dance! A Christian will go over land

¹⁴ For we know that the law is spiritual, but I am carnal, sold under sin. ¹⁵ For what I am doing, I do not understand. For what I will to do, that I do not practice; but what I hate, that I do. ¹⁶ If, then, I do what I will not to do, I agree with the law that it is good. ¹⁷ But now, it is no longer I who do it, but sin that dwells in me. ¹⁸ For I know that in me (that is, in my flesh) nothing good dwells; for to will is present with me, but how to perform what is good I do not find. ¹⁹ For the good that I will to do, I do not do; but the evil I will not to do, that I practice. ²⁰ Now if I do what I will not to do, it is no longer I who do it, but sin that dwells in me.

²¹ I find then a law, that evil is present with me, the one who wills to do good. ²² For I delight in the law of God according to the inward man. ²³ But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. ²⁴ O wretched man that I am! Who will deliver me from this body of death? ²⁵ I thank God—through Jesus Christ our Lord! So then, with the mind I myself serve the law of God, but with the flesh the law of sin.

George Ball

and sea to hear the Word of God. A non Christian wouldn't even drag himself out of bed in the morning to hear it.

Paul could say with the psalmist, '**Oh, how I love your law it is my study all the day**'... '**Your word is a lamp to my feet and a light to my path.**'... '**Your statutes Lord are wonderful, therefore I obey them.**' And, '**the law of the Lord is perfect, reviving the soul. The statutes of the Lord are trustworthy making wise the simple. The precepts of the Lord are right, giving joy to the heart. The commands of the Lord are radiant, giving light to the eyes.**' (Psalm 19: 7-8). That's the testimony of a believer.

2. His Aim and Desire in Life

Our aims, aspirations and deepest desires reveal much about the state of our lives. They determine the direction we want to go. They indicate who we serve and who our master is.

See verse 15, '**what I want to do I do not do.**' See verse 18, '**for I have the desire to do that which is good.**' See verse 19, '**for what I do is not the good I want to do.**' See verse 21, '**I want to do good.**' See verse 22, '**for in my inner being I delight in God's law.**' See verse 25, '**I myself in my mind am a slave to God's law.**'

Here is a man who longs to keep God's law. This was his fixed purpose and goal... This gives us a clue to the place of the law in the life of the believer. Far from being 'old hat', superseded, redundant and irrelevant, the law of God is the believer's road map: his sat-nav. Of course it doesn't save us. Nor can it sanctify us. Only Christ and His Spirit can do that (as we shall see in the next chapter). But it shows us the way of holiness. The person who is saved and is being sanctified desires to be conformed more and more to the likeness of Jesus Christ. What is holiness and Christ likeness like? It's like the law of God. The believer longs to be conformed to

the law of God and to keep it. This is the goal of the believer. This squares with his statement in Philipians 3: 10-14.

3. His Assessment and Description of Himself

He is blunt and critical. He has a very humble opinion of himself. There's no 'big head' here! See verse 14b, **'I am unspiritual, sold as a slave to sin.'** See verse 15, **'I do not understand what I do. For what I want to do I do not do, but what I hate I do.'** See verse 16, **'I do what I do not want to do.'** See verse 17, **'it is sin living in me.'** See verse 18, **'I know that nothing good lives in me, that is in my flesh.'** See verse 19, **'what I do is not the good I want to do.'** See verse 20, **'I do what I do not want to do... it is sin living in me.'** See verse 21, **'when I want to do good, evil is right there with me.'** See verse 23, **'I see another law at work in the members of my body, waging war against the law of my mind and making me a prisoner of the law of sin.'** See verse 24, **'O wretched man that I am, who will deliver me from this body of sin.'** See verse 25, **'I myself am serving with my flesh the law of sin.'** This assessment agrees with what Paul says elsewhere: **'Christ Jesus came into the world to save sinners, of whom I am chief.'** (1 Tim. 1: 15). **'I am the least of the apostles, not fit to be called an apostle.'** (1 Cor. 15: 9). **'To me, the very least of all the saints this grace was given'** (Eph. 3: 8).

Can you not honestly say some of these same things? Have you done things and said things which afterwards you regretted? You say, 'Why did I do that'? If only we could press the rewind button! Remember that if this is true of you, it is also true of your brother and sister in the Church. They too can behave sinfully. When they do – treat them as you would want them to treat you. Treat them as sinners who like yourself truly love the Lord but who at times do and say uncharacteristic things.

This is important for us to understand. **Believers still sin.** This is one of the first things that new believers struggle to understand: why

do we still sin when we are a new creation with a new nature with the Holy Spirit within us? Surely true Christians shouldn't sin? We might even wonder if we are Christians at all. John Murray comments, 'It is one thing for sin to live in us; it's another for us to live in sin.' Unfortunately, indwelling sin remains in us 'till death us do part'. 'The 'old man' is still alive and kicking. (vs.17b, 20b, 23). He constantly acts like gravity pulling us down.

Now, this could be perceived as a matter of great discouragement. **But it need not be. Quite the opposite. A mark of the Christian is that he is not at peace with indwelling sin, as others are.** He hates it: he mourns over it, and longs to be free from its company. Believers should never be complacent in sin. The conscientious Christian is like a fussy gardener who cannot tolerate a weed in the flower bed. It must be pulled out. A characteristic of the believer is that he wants to root out the weeds from his life and nourish the fruit of the Spirit. John Stott tells the story of an old shepherd whose two dogs were always fighting. When asked which dog usually won, he pondered and then replied. 'The one I feeds the most, I suppose.' Stott added wisely: 'just so, our new nature will gain the victory over the old only in so far as we feed the new and starve the old.'

4. His Inward Agony and Distress

There is a tension, a conflict, a war going on inside the believer (v.23). **'I keep on doing the thing I don't want to do.'** **'The flesh wars against the spirit.'** It's terrible. It's agony. It's a wretched state to be in. Here I am with my thoughts, eyes, ears, hands, feet and a mouth that sin and do things deserving of death. **This, ironically, is a sign of spiritual life.** The very fact that there is a struggle with sin is a sign of grace. The fact that you battle with sin is a sign of life. Only a living man can fight. Dead men don't. Charles Hodge has said, 'As the believer's life is a constant conflict, those who do not struggle against sin and endeavour to subdue it are not true Christians.' When there is peace in sin and peace with sin, there is death. But the Holy Spirit will not

allow such peace.

How do we square such statements as: 'I am of the flesh sold under sin' and 'Wretched man that I am' with other statements the apostle makes, such as: 'Rejoice always...' 'Be thankful...' and, 'I have learned to be content'? One writer suggests that 'these verses do not describe the experience of all Christians all of the time. They do however describe the experience of all Christians SOME of the time' (Coffey). Most of the time we enjoy and experience the blessings of salvation: peace, joy and victory, etc. We don't always plod about, bent over, lamenting, 'O wretched man that I am,' do we? I don't think so. But there are times when we do just that. Particularly when we sin and the law is down upon us like a ton of bricks. It's like the action of a suicide bomber. The peace and normality of a busy cafe can be shattered by the action of a suicide bomber – so when sin strikes the believer and he falls prey to it, it is devastating. At that moment he feels disgusted, ashamed, upset, annoyed and frustrated with himself. He hates himself. He loathes himself. He feels a failure. He feels a real rat-bag!

Does this mean that he is not a Christian? No. If a cook has one disaster and burns the cake, does this mean he/she is no longer able to cook? No. If a driver makes one silly error which causes an accident, does this mean that he is no longer a good driver? No. These are uncharacteristic errors, but they do happen nonetheless. So it is with the Christian. We will inevitably sin. When we do however, the proper response is – grief and sorrow. 'Blessed are those who mourn.'

Here is a story that illustrates this particular problem

There was a farmer. He was a hard man with a foul mouth. He was hard and abusive toward his workers, toward his family and even toward his animals. He was marvellously converted and his life was dramatically changed. His language was cleaned up, his behaviour was cleaned up, he be-

came loving to his wife and family. He now treated his workers kindly and even his animals gently... Then one day after his conversion, he became angry and frustrated about something while working. He fell back into his old pattern of behaviour. He said some things he should not... He caught himself in the midst of this and he was absolutely crushed. He ran from the barn into the kitchen, and threw himself over the kitchen table. He broke down in tears. His wife said to him, 'What's the matter?' He responded, 'I'm no different than I used to be.' She kind of smiled to herself and said, 'There is all the difference between you now and then. Then you would never have been sorry for what you had done. Then you would never even have thought that you had done anything wrong. And you certainly wouldn't be contrite about what you had done. Oh, I see every sign that the Holy Spirit is working in you...' It's not that he was perfect. He wasn't. But he wasn't happy or proud of his behaviour. This is part of the ups and downs of

the believer's experience. Jim Packer uses the illustration of a house to illustrate the paradox of the Christian's life. Romans 7 depicts the cold shaded side of the house that faces away from the sun. Romans 8 shows us the warm side of the house where the sunshine is seen and felt. Both aspects of the house are real and exist side by side. So the Christian lives in Romans 7 and 8 at the same time. These chapters are not in contradiction, but run as parallels.

5. His Question and Answer (vs.24 - 25)

What is the purpose of the law in the life of the Christian? As we saw in verses 7-13, it can't make a bad person good. But it can lead us to Christ. In verses 14-25, we see that the law cannot make a good person better – but it does lead us to Christ. The law leads us to Christ – for both justification and sanctification. **'Who will rescue me from this body of death?'** It's a cry of distress – not despair! The apostle answers

his own question: **'Thanks be to God – through Jesus Christ our Lord.'** He speaks with full assurance. He knows that ultimately Christ will deliver him from the presence of sin. He knows that when a believer dies, death is gain. He knows the time is coming when even the body will be redeemed. To be with Christ is better by far. Sin will have been left behind forever. The tension and conflict will have ended, never to return. In the language of the apostle John, nothing that is impure will enter the Holy City (Rev. 21:27). **Thanks be to God!**

Christian – if you can say a loud **'Amen'** to these words of Paul – if you know his delight in the law of God; if you share his aims and desires; his assessment and description of himself; his agony and distress; his hope and confidence in Christ Jesus; rejoice that your name is written in heaven.

The Past for Today

Henrietta Smith of Dunesk (3)

(Continued from the April issue)

Rumours of the Gift made over to the Free Church of Scotland in 1853 by Henrietta Smith reached the Free Presbyterian Church of South Australia and, by a minute on 9 September 1854, the Presbytery resolved to ask the Colonial Committee of the Free Church about it. At a Presbytery meeting on 12 March 1856 Rev John Gardner of Adelaide reported the details, and at a further meeting on 9 September 1856 it was noted that steps had been taken to make the lands productive. The Free Church of Scotland held the Gift and in February 1859 Thomas Elder and George Young were appointed attorneys. They were succeeded by J.S. Ogilvie of Melbourne in 1866, when the sum of £600 in accu-

mulated revenue was in hand. Amounts had been expended to support James Reid as noted previously, and also expenses of Presbytery members, although from 1861 £50



Point Macleay Mission

Rowland S. Ward

per year was given to the *Aborigines' Friends' Association* [AFA] who ran the mission at Point Macleay. Through Jemima Russell, Henrietta Smith wrote a number of letters complaining that the money was not being used according to her original intention. The Presbytery was somewhat divided. James Lyall wished it used solely for aborigines, but others argued that the Deed of Gift did not require that and gave discretion. Although in 1874 the Colonial Committee agreed to give the income for aboriginal mission purposes, the South Australian Presbytery did not follow this and granted £100 a year to the AFA, while the rest of the income accumulated. Henrietta's gift was lost sight of thereafter until 1890.

In 1865, the various branches of the Presbyterian Church in South

Australia (with the exception of the section of the FPSA led by Rev James Benny) had united forming the PCSA, and in 1886 a General Assembly embracing three Presbyteries was formed. It appears that the Clerk of the Presbytery of Adelaide (Rev W.F. Main) had been reading over old minutes and found the references to Henrietta's gift. At the meeting of the Presbytery of Adelaide on 26 August 1890 Mr Main informed the Assembly that he had been in contact with the Colonial Committee of the Free Church of Scotland, urging that the revenue of the 'Smith of Dunesk Bequest' should be utilized under the direction of the PCSA. He also read a letter from that Committee, agreeing in principle and asking how it could be most effectively employed. A Committee was appointed, Rev. W. F. Main convener, to deal with the subject and to lay the matter before the Assembly. At the PCSA Assembly on 24 September 1891, Mr Main reported that the Free Church Colonial Committee had undertaken to place the accumulated fund of £2,663, and rents of property of about £140 per annum, at the disposal of the PCSA for the employment of an ordained minister in the northern parts of the colony at a stipend of £250 a year on certain specified conditions, and had requested a guarantee that any deficiency should be met by the Assembly. It was also stated that certain legal difficulties had to be investigated, involving some delay. It was moved by Rev R. Mitchell, seconded by Rev J. Lyall, and carried 'That the report be approved, and the committee instructed to give the required guarantee, and to take all necessary action in connection with the application of the bequest.'

PCSA Assembly 1892

At the Assembly on 13 September 1892 Mr Main reported that the General Assembly of the Free Church had agreed to hand over to the PCSA the accumulation from rents, and also the rentals for five years, on conditions specified in a minute of that Assembly, which was read. The PCSA Committee had written to the Colonial Committee suggesting modifications for the better working of the scheme for Church Extension. At this stage a letter from the *Aborigines' Friends'*

Society was read seeming to imply a prior claim on the fund. The Assembly resumed consideration of the report the following day and adopted the following resolution: — 'A deliverance (a copy of which is sent herewith) on report of the committee of the Smith of Dunesk Fund having been moved and seconded, and thereafter a communication from the Aborigines' Friends' Association having been read informing the Assembly of the transmission of certain statements to the Free Church of Scotland, this Assembly resolves that further action in reference to such deliverance shall be deferred until the Free



Rev James Lyall

Church of Scotland has had an opportunity of considering the communication of the Aborigines' Friends' Association.'

PCSA Assembly 1893

At the Assembly on 13 September 1893, Mr Main was able to report that the General Assembly of the Free Church of Scotland had affirmed its decision of the previous year, by which it undertook to put the funds at their disposal. Mr Main also read a supplementary report setting forth the circumstances leading up to the action of the Free Church Assembly. The report was to the effect that the allocation of the fund provided by Mrs. Smith was entirely in the hands of the Free Church General Assembly, who had contributed £100 a year to the Aborigines' Friends' Association, and considered that they had now fulfilled their obligations as far as the aborigines were concerned — an opinion

which it was felt was borne out by a letter of Mrs. Smith, dated 1853, in which, after stating that her original intention was to benefit the aborigines, read: — 'The lapse of fourteen years producing changes of circumstances, thereby putting an end to the plan I had then laid down for benefiting the parties first intended, I have thought it best in order that the property might not be lost to the cause of Christ to convey it over to the Free Church of Scotland, trusting and believing that they will not lose sight of the welfare of the natives for whom it was first intended, along with their other pious objects in South Australia.' In pursuance of their understanding of the trust, the Free Church Assembly had agreed to hand the proceeds of the bequest to the PCSA for the accomplishment of the objects of the donor. Legally passable, the decision was morally questionable.

A desire not to overlook the needs of the aborigines entirely led to a motion by Mr. T. W. Fleming, which was seconded by the Rev J. Lyall and carried— 'That the committee appointed by this Assembly to administer the Smith of Dunesk Fund be instructed to put itself in communication with the Colonial Committee of the Free Church of Scotland with a view of obtaining its approval of the appropriation from time to time by this Assembly's committee, if such last-mentioned committee shall consider it desirable so to do, of some portion of the fund in such manner and to such extent as this Assembly's committee shall think fit for the spiritual benefit of the aborigines of South Australia.'

Aborigines' Friends' Association reaction

In 1890 the AFA had written to Dr Barlow, the attorney in South Australia for the Free Church, seeking that the grant of £100 a year paid since 1874 be increased, but Barlow responded that it would be withdrawn. This led to correspondence direct with the Free Church which confirmed this approach, but subsequently the Church resolved to phase out the grant over three years. In 1893 the Free Church General Assembly decided to discontinue the annual grant of £100,

but as 'an act of grace,' and without recognising any obligation, voted the sum of £120 to the Association, the payment to extend over a term of three years in amounts of £60, £40, and £20 respectively.

It should be noted that the General Assembly of the Presbyterian Church in South Australia still recognised the

claim of the aborigines to a portion at least of the fund, and sought a continuation of the £100 grant, but without success. The last payment to the AFA of £20 was paid in 1896. [The AFA continued to operate for many years until it was wound up in 2000.] The use of the Smith of Dunesk monies having now been settled, the way

was clear to begin the projected extension work in the north. The accumulated fund of about £2,900 was handed over to the PCSA, although the lands were still held by the Free Church of Scotland.

To be concluded

The World in the Banner

Two Former Kirk Ministers Admitted to Ministry in the Free Church of Scotland

A 25 May 2012 *The Scotsman* article by Craig Brown titled "General Assembly: Two Ministers Defect To Take Up Posts in Free Church" reports that the 2012 General Assembly of the Church of Scotland (CoS) meeting in Edinburgh, Scotland, on 24 May 2012 announced that former CoS ministers the Rev Ivor MacDonald and the Rev Andrew Coghill have been admitted to the ministry of the Free Church of Scotland. A Free Church of Scotland (FCS) statement said that the two ministers left the CoS following the CoS decision to induct practising homosexual ministers ordained before 2009, which the FCS characterizes as 'a move which they and others believe shows that the Church of Scotland has walked away from the Bible'. The two ministers were welcomed into the FCS on 24 May 2012 at the 2012 FCS General Assembly meeting at St Columba's Free Church on Castle Terrace in Edinburgh, Scotland.
+ *The Scotsman, Barclay House, 108 Holyrood Road, Edinburgh EH8 8AS, Scotland, 131-620-8620*
+ *Church of Scotland, 121 George Street, Edinburgh EH2 4YN, Scotland, 0131-225-5722*
+ *Free Church of Scotland, catherine@freechurchofscotland.org.uk*

UK: Christians To Choose – Conscience Or Job

After hearing Christian counsellor Lesley Pilkington (61) speak at a Christian conference on sexuality, Patrick Strudwick approached her for counselling. He claimed to be 'a believer' who was unhappy about his homosexuality and interested in the

'reparative therapy' involving counselling and prayer that she had spoken about. After two sessions, Mrs Pilkington discovered that Strudwick was actually a fake client: a homosexual activist-journalist working undercover in a 'sting'. After Strudwick's 'story' hit the mass media, Mrs Pilkington was charged with professional malpractice. The British Association for Counselling & Psychotherapy (BACP) has now informed Mrs Pilkington she will lose her senior accredited status as a counsellor. Mrs Pilkington told the *Telegraph*, 'There is a wider agenda that diversity and equality, which is supposed to be what our society upholds, is upheld for everyone except for those who have traditional Judeo-Christian values. I think that is very disturbing.' As noted by the CEO of the Christian Legal Centre, Andrea Minichiello Williams: 'Lesley has been penalised because she was targeted as a Christian and because she believes that people are free to choose to change their behaviour if they wish.'

In the UK, as in the USA, Christians unable to affirm homosexual lifestyles are increasingly being forced to choose between their conscience and their jobs. If this situation does not change, then submission to a totalitarian state ideology will ultimately be a requirement that will force many Christians out of many roles and professions. Pray for an awakening, and that Western Christians will stand firm in faith, trusting the Lord in all things. 'If you are not firm in faith, you will not be firm at all.' (Isaiah 7:9b ESV)
+ *Religious Liberty Prayer Bulletin | RLPB 161 | Wed 30 May 2012*

Egypt: Islamists Blame Christians

Over 23-24 May, Egyptians voted to elect a president from amongst 13 candidates. There was a low turnout of only 46 percent. The two front-runners will go head-to-head in a run-off over 16-17 June. They are the Muslim Brotherhood's Mohammed Morsi who polled 25.3 percent, and Ahmed Shafiq who polled 24.9 percent. Shafiq, a former air force commander, was former president Hosni Mubarak's last prime minister. For many, the run-off presents an unthinkable dilemma: to risk the feared Islamists or to return to the reviled regime? This choice leaves many Egyptians very angry and deeply conflicted. The Islamists are blaming the unexpected rise of Ahmed Shafiq on the 'unfortunate' and 'sectarian' vote of Christians who, they falsely claim, were following directions from Coptic Church leaders. In reality, the Copts were totally free to vote according to conscience and Shafiq - who campaigned on a platform of stability and security - won most of his votes in the Delta provinces where Copts number only about 5 percent. As Egyptian media fuel the rumours, the Copts are finding themselves under fire from both the Islamists and the young 'revolutionaries'. On Monday 28 May rioting Egyptian youths ransacked and set fire to Shafiq's campaign headquarters in Cairo. Similar protests erupted in other cities. The fear now is that the run-off will accelerate the fracturing of Egyptian society, and that the Christians will be slandered as spoilers of the revolution so that all anger might be deflected on to them. Pray for

Egypt's threatened Christians.
+ *Religious Liberty Prayer Bulletin* |
RLPB 161 | Wed 30 May 2012

Free Church of Scotland (Continuing) Pursues New Legal Strategy

The Free Church of Scotland (Continuing) (FCSC) in 2000 split from the Free Church of Scotland (FCS) after the majority of the FCS ministers refused to pursue church discipline against an FCS minister alleged to have engaged in sexual misconduct.

After several years of contention between the two bodies over the ownership of churches and manses now used by the FCSC, in 2011 a decision rejecting the FCSC claim to church and manse ownership was made by a three judge panel and both sides were urged to resolve their differences outside the courtroom. In the court decision, it was ruled that the only basis on which the FCSC could have a legal claim to the churches and manses in question was if the FCS had departed from their fundamental principles.

With the 2011 FCS decision to abandon exclusive unaccompanied psalmody for worship music and now allow hymns and instrumental accompaniment, the FCSC contends that the FCS has now departed from their fundamental principles, and will be using this argument in present and upcoming court proceedings regarding churches and manses. The FCSC 2012 General Assembly report of the Legal Advice & Property Committee states:

'For the last twelve years our Church has sought to maintain a principled stand for the testimony of the Free Church of Scotland in the face of much opposition. This is particularly

true in the property sector where aggressive efforts have been pursued by the residual Free Church of Scotland to deprive us of the buildings and assets we claim we are entitled to as rightful heirs of the Disruption Fathers. We were led to hope that a successful appeal against the determination of Lord Uist in the Broadford Case would give room for a fair negotiated settlement of title. This hope was dashed when the Inner House of the Court of Session upheld the determination of Lord Uist. This determination weakened our defence of other properties, in particular the Partick properties which are disputed in a case due to be heard in the Court of Session in October. Our claim to be the rightful successors of the Free Church of Scotland is based on our adhering to its Fundamental Principles. This we claim in the face of, we believe, a departure from these on the part of the residual church. The principles we inherited from the Scottish Church of the Reformation are principally purity of doctrine, purity of discipline and purity of worship. This last has come to the fore on account of the 2010 Plenary Assembly of the residual Free Church of Scotland, at which previous Acts of Assembly were rescinded which upheld the Regulative Principle of worship. The effect of this decision is to now permit the use of instruments to accompany the praise and to allow the use of non-inspired materials of praise. It was argued in the Committee that this new position disqualified the residual body from the right to sue for Free Church properties on the grounds that they were no longer the body which held to the fundamental principles as historically maintained hitherto in the Free Church of Scotland. This argument has now been brought into the local

negotiations in the Partick Case.' The Proposed Deliverance in the committee report contains several statements commending sympathy, prayer, and encouragement to seek wise counsel to FCSC congregations that have lost or face losing churches and manses to the legal proceedings of the FCS plaintiffs.
+ *The Scotsman, Barclay House, 108 Holyrood Road, Edinburgh EH8 8AS, Scotland, 131-620-8620*
+ *Free Church of Scotland, cath-erine@freechurchofscotland.org.uk*
+ *Free Church of Scotland (Continuing), principal-clerk@fccontinuing.org*

Joni and Friends Celebrates Thirty Years of Radio Ministry

Joni and Friends, the radio ministry of Joni Erikson Tada, is celebrating its 30th anniversary. Since May 1982, Joni and Friends has aired more than 7,000 programs providing encouragement and insight into subjects including disability awareness, prayer, marriage, poetry, and worship.

The Joni and Friends website describes Mrs Tada's circumstances: 'In 1967 Joni Eareckson Tada was injured in a diving accident at seventeen years old, leaving her in a quadriplegic state with minimal use of her hands. After two years of rehabilitation, Joni re-entered the community with new skills and a fresh determination to help others in similar situations.'

+ *Joni and Friends International Disability Center, Post Office Box 3333, Agoura Hills, California 91376*

The Situation in Tunisia

Not too long ago Tunisia was regarded as the most open, free and progressive of all Arab states. Yet

Was this space for your church news and photographs?

Ask your minister or elder how your congregation can be part of this positive promotion of the denomination, as well as keeping the rest of us up with what's happening!

Camps, special events, youth news, seniors, engagements, marriages, births, anniversaries, obituaries... the list goes on and on!

Perhaps you could volunteer to send in some news and photos?

recently released graphic footage filmed in Tunisia and aired on 'Egypt Today', shows a young male convert to Christianity being beheaded by Islamic militants. The militants recite the Qur'an and chant Islamic slogans and curses in Arabic while the 'apostate' - who has refused to recant and is resigned to his fate – remains still, quietly mouthing a prayer. Pray for those who have to live with the results of the 'Arab Spring'.

+ *Religious Liberty Prayer Bulletin | RLPB 162 | Wed 06 Jun 2012*

The Lies The Media Tells

Someone once said you should read the newspaper with the Bible in the other hand. You would think this means that we know what's happening in the world and can put that under the light of God's Word. But we are finding out just as much that we need to do that because the Bible exposes how much falsehood is in the newspaper. The Truth exposes the Lie, and of all ages in human history ours would have to be the one where the media are not telling the truth.

We have seen that with all the press about the Murdoch press. But it is endemic throughout all the press – whether right, left, or anywhere in-between!

There was the alleged hate-mail some Canberra climate-scientists were said to have received. It certainly made the newspaper headlines and topped the TV news. But when

that 'hate-mail' is actually made public it was nothing of the sort! It is quite obvious that to have a different view nowadays is to condemn you to be some kind of narrow-minded, bigoted, and completely unhinged individual. So when the headline is 'Pro Gay-Marriage MPs get Hate Mail' you

ferent opinion will soon be a matter for the police to look into – oops, it already is! But let's take this latest headline and the two accusations in the so-called 'hate-mail' the article raises as extremely disturbing. Those two charges are the support of sexual

dysfunction and the taking away of free speech by those Federal MP's supporting Same Sex Marriage. The article states how wrong it is that this is what they are impugned with. It garners public opinion against this obvious 'hate-mail'. It tells the public: 'What nasty people they are!' So let's consider the two accusations. That the first is justified is quite obvious to even the simplest of people. Homosexual sex is not good for the bodily parts involved. Just go to a medical website that deals with that area of the body and it will tell you quite clearly of the severe medical dangers involved in such unnatural practices. And, yes, they describe it as unnatural too, because it's not what that part of

Presbyterian Church of Eastern Australia

FAMILY CAMP

at
**The Tops Conference Centre,
Stanwell Tops, NSW**

**3 pm Tuesday 8th January to
1 pm Friday 11th January 2013 (DV)**

Main Speaker: To be advised

**Enjoy Fellowship with other Christian families
Be seriously challenged in your thinking and lifestyle
Afternoons free to relax – games, bushwalks and pool
Missions night Psalmody Good food
Peaceful surrounds Childrens programme**

Brochures with further details available soon

Please pray for God's help and blessing

(Youth & Fellowship Committee)

know what it's all about. Some little sookies have gone running off to their mummies – only this time mummy is Aunty Media or Nanny State. Just to write a simple letter expressing a dif-

ferent opinion will soon be a matter for the police to look into – oops, it already is! But let's take this latest headline and the two accusations in the so-called 'hate-mail' the article raises as extremely disturbing. Those two charges are the support of sexual dysfunction and the taking away of free speech by those Federal MP's supporting Same Sex Marriage. The article states how wrong it is that this is what they are impugned with. It garners public opinion against this obvious 'hate-mail'. It tells the public: 'What nasty people they are!' So let's consider the two accusations. That the first is justified is quite obvious to even the simplest of people. Homosexual sex is not good for the bodily parts involved. Just go to a medical website that deals with that area of the body and it will tell you quite clearly of the severe medical dangers involved in such unnatural practices. And, yes, they describe it as unnatural too, because it's not what that part of the body is meant to do. The second accusation is also quite justified because of what must happen if Same Sex Marriage becomes law. You don't make some-

Lima, Peru

Short-term Volunteer opportunities



to teach English in a Christian school run by The Free Church of Scotland

Come and serve

Looking for an opportunity to serve the Lord?

Colegio San Andres in Lima, Peru receives short-term volunteers who have a heart for young people and who would like to spend some months in a different culture, helping with the teaching of English to youngsters from 3-17 years of age.



Accommodation provided with a Peruvian Christian family

- A monthly allowance is paid to meet living costs
- Some Spanish desirable
- You need to be in membership of your church and obtain a reference from your minister
- Raise your airfare and serve Him in South America!

www.sanandres.edu.pe

For more details contact:

In Australia, Rev Andres Miranda at: aletias2000@yahoo.com.au

In Peru, the Headmaster at: dgral@sanandres.edu.pe

thing legal without at the same time making criminal those who actively disagree with it being legal. And you don't make something legal without enforcing the new 'understanding' on everyone in the community through pro-homosexual relationship policies in schools and everywhere else. Neither do you pass such a law without having to give homosexual relationships the same rights to adopt children or procure them any other way that heterosexual couples can do now. Ask the minister in Sweden who was imprisoned for preaching what

the Bible said about homosexuality. Didn't we have exactly this happen here when those Muslim 'spies' bleated about discrimination because two Christian pastors in our own state of Victoria brought out the truth about Islam? Check out what they teach in schools in Massachusetts after their Same Sex Marriage decision. Dear friend, you haven't seen anything yet! Despite all their promises, this religion of secular humanism has no time for any other religion – especially a religion which disagrees with it. And soon enough the education

policies will reflect it and the courts will enforce it. Let's pray for a genuine biblical revival. And let's do what we can to truly love them even if they call what we say and do 'hate' mail. Remember all the false accusations they cast against our Lord. We are then in good company.
+ SB in Narre Warren Newsletter

Melbourne visit Dr Carl R. Trueman and Mrs Catriona Trueman

Dr Carl Trueman is an Englishman with a PhD from University of Aberdeen where he was Senior Lecturer in History 1998-2001. Since 2001 he has been at Westminster Theological Seminary in Philadelphia where he is Professor of Historical Theology and Church History. Aside from numerous articles he is the author of the following books:

Publications

- _____. *Histories and Fallacies: Problems Faced in the Writing of History*. Chicago: Crossway, 2010.
- _____. *Republicrat: Confessions of a Liberal Conservative*. Phillipsburg: P & R Publishing, 2010.
- _____ and Neil B. MacDonald, ed. *Calvin, Barth, and Reformed Theology*. Carlisle: Paternoster, 2008.
- _____. *John Owen: Reformed Catholic, Renaissance Man*. Burlington: Ashgate, 2007.
- _____. *Wages of Spin: Critical Writings on Historic and Contemporary Evangelicalism*. Scotland: Mentor, 2005.
- _____. *Reformation: Yesterday, Today, Tomorrow*. Bryntirion Press, 2003.
- _____. *The Claims of Truth: John Owen's Trinitarian Theology*. Paternoster Publishing, 2002.
- _____ and Paul Helm, Ed. *Trustworthiness of God: Perspectives on the Nature of Scripture*. Grand Rapids: Eerdmans Publishing Company, 2002.
- _____. *Luther's Legacy: Salvation and English Reformers, 1525–1556*. Oxford University Press, 1994.

Arrives Thursday 19 July plane arrives 9.20am

Friday 20 July

Saturday 21 July meeting at All Nations, 91 Tiverton Dr, Mulgrave 3pm

Lord's Day 22 July 9.30am Knox/lunch & 5pm Narre Warren

Monday 23 July - RTC Geelong

- lunch with faculty 12.00 midday
- address to students followed by Q & A session
The Reformed Faith Today: Why the Gospel is not enough

Tuesday

Wednesday 25 July – PTC, 684 Elgar Road, Box Hill

- Lectures to students
- Evening meeting at Donvale Presbyterian Church 7.30pm

Thursday 26 July Melbourne School of Theology, Wantirna

- two lectures in the morning: on the Relevance of the Reformation Today 9.30am & 11.30am covering a wide field such as
Is the Reformation over? (or, is there benefit in revisiting its insights in this age of fog?) What is the value of historic exegesis? (or, can we learn anything about exegesis from patristics to puritans etc. or is it all a contextual swim?)
- In the afternoon:
- *The State of Evangelicalism* (with Dr Darrell Bock) Q & A 2pm-3.20pm

Friday 27 July

Saturday 28 July 10am meeting with Southern Presbytery PCEA



Children under the Banner

The Disciples

The Bible tells us about twelve men who followed Jesus. We call these men *disciples*. Their names fit in the stack-a-word grid below. If you need some help, look in Matthew 10:2-4.



From: 'Search and Solve:
Bible Activity Sheet',
by Betty De Vries,
[Illustrated by Donna Greenlee]
Baker Books, 1998



Prescribed Search / Youth Work

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

JULY 2012

SENIOR & INTERMEDIATE (Intermediate omit questions 2 and 7)

HEBREWS chapter 3

1. Why was Christ counted worthy of more glory than Moses?
2. What expression used by the apostle proves that Psalm 95 is divinely inspired?
3. Why should we exhort one another daily?
4. What was the cause of those Israelites who came out of Egypt failing to enter into God's rest?

HEBREWS chapter 4

5. Why did the gospel preached not profit those who died in the wilderness?
6. Write out the verse in Genesis 2 where it is said: "God rested the seventh day from all his works."
7. What details does the apostle give to show that the word of God is quick [living] and powerful?
8. Why should we come boldly to the throne of grace?

JUNIOR

LUKE chapter 8

1. Which hearers of the word of God bring forth fruit with patience?
2. How did Jesus calm the storm?
3. When he saw Jesus, what did the man called Legion say?
4. What did Jesus say to Jairus after he was told his daughter was dead?

Please send the answers to:
Mrs I Steel
PO Box 942
Epping NSW 1710
Or email to: iesteel@gmail.com

Life under the Banner

Implications of the Second Commandment

Jim Klazinga

It is foolish and wrong to attempt imaging the unimaginable God. All images will be forced to make use of created elements, and thus they will do injustice to the Creator God who is infinitely greater than all he has made. This truth lies behind the second commandment, which forbids us from making use of graven images in our worship and service of God.

Pictures of Jesus

But say God Himself were to take on visible flesh, humbling himself to dwell among us as one of us? Would this allow us to make use of images?

Would it be wrong to use pictures or sculptures to imagine Jesus in his human nature? Yes, He was and is the second person of the Trinity, but He also was and remains a human being, and His human nature being part of the created order means that it could be visibly portrayed. Those who fellowshiped with him between the time of his birth and ascension were certainly able to see him in a very tangible way.

Granted, this is not a clear-cut issue. But we would do well to consider some points raised by Thomas Watson. 'It is Christ's Godhead, united to His manhood, that makes Him to be Christ; therefore to picture His manhood, when we cannot picture His Godhead, is a sin, because we make Him to be but half Christ - we separate what God has joined, we leave out that which is the chief thing which makes Him to be Christ.'

Any current attempts to picture Christ simply would not do justice to the portrayal of Christ in the Bible. The revelation of God concerning Christ has not been handed down to us in the form of a drawing, a painting, or a statue. Rather, we have the word of God, which is more than adequate to show us Christ. Anything else will inevitably fall short.

Artistic Value?

Unfortunately though, visual portrayals of God and Christ are rather commonplace and familiar. Who among

us has never seen a picture of 'The Creation of Adam', the famous painting by Michelangelo found on the ceiling of the Sistine Chapel?

By the way, this raises a difficult subject: what are we to say about the artistic value of such images? Would we say that they are sinful regardless of their beauty?

Throughout history there have been times of iconoclastic fervour, when many religious images have been destroyed. Take the Reformation, for instance. That period is held in low esteem by some art historians because of the destruction of many ar-

You shall not make for yourself an idol in the form of anything in heaven above or on the earth beneath or in the waters below. You shall not bow down to them or worship them; for I, the LORD your God, am a jealous God, punishing the children for the sin of the fathers to the third and fourth generation of those who hate me, but showing love to a thousand generations who love me and keep my commandments.

tistic treasures of the Catholic church. Some might be inclined to argue that many of the Reformers simply had no appreciation for good art.

Now, it's possible that some of the destroyed images did not actually violate the second commandment. Many works were demolished as a result of anti-Catholic riots, and rioters are not always particular about what they wreck. But it also has to be said that many of the destroyed works did in fact violate the second commandment.

Mind you, let's be clear: we shouldn't advocate either rioting or the destruction of private property that does not belong to us. But that does not prevent us from recognizing that certain artistic pieces are sinful, regardless of their apparent beauty, and are not

appropriate in the life of the believer. To reinforce what we're getting at here, consider the following: would you allow your teenage son to hang a painting of a nude woman on His bedroom wall, simply because of the 'artistic value' inherent in the beauty of the female form? No, you wouldn't, because you know it would violate the seventh commandment. Shouldn't we consider images that violate the second commandment to be just as wrong, if not more so?

No Images Here!

But now, some of you might be thinking that all of this talk about images of God is not particularly relevant for you. The second commandment poses no problem for you. After all, you've never taken all your gold and fashioned it into a golden calf, with the idea that you would use it to worship God, like the ancient Israelites. You don't have pictures of Jesus hanging on your wall, like your Catholic neighbour. 'Those Papists with their statues and their paintings, they may have a problem with the second commandment, but not me.'

But you need to realize that when the second commandment forbids images of God, this is about more than just images. There is a fundamental principle that underlies this commandment, a principle which is very important for all of us to remember.

You see, God is making clear in this commandment that images are not appropriate to use in our worship of God. Implicit in this is the idea that there are right ways and there are wrong ways to worship. And it's up to God to determine which is which. As the Westminster Shorter Catechism puts it in Q. & A. 51, 'What is forbidden in the second commandment? The second commandment forbiddeth the worshipping of God by images, or any other way not appointed in his Word.'

Not only should we not make im-

ages, but we should not use any false means to worship God. And of course, it's the Bible that teaches us about true and false worship, about how and how not to worship God. The Bible contains everything we need to know about how to worship God. And so anything that the Bible does not tell us to do concerning worshipping God is not worth doing. We are talking here about a truth referred to as the regulative principle. It's a very important principle for understanding what Reformed and Presbyterian worship is all about. It's quite simple: the Bible regulates how we are to worship God. You can't use means to worship God that are not found in Scripture.

Mind you, this does not mean that we can find in the Bible a set order of worship that we are to use in all our worship services for all time. And yet, the regulative principle does require that everything that we do in our worship services must be regulated by the Word of God, not by our thoughts or feelings. You say you have an idea about something we ought to be doing in our worship services? Prove it from the Bible.

True and false worship is not determined by our own feelings and emotions, true worship is not determined by what we think is nice or what we think feels good. True worship is determined by God's Word.

Worship and Emotions

In our day, this truth is largely ignored. Many Christians are completely subjective when it comes to the whole matter of worship. They base their ideas about what is worship on what feels good to them, or even worse, on what they imagine will feel good for outsiders.

Are we so arrogant as to imagine that our feelings can somehow be the arbiter of whether or not what we are doing is worshipping God? Well, having the golden calf felt good, it felt right for many of the people of Israel. Having beautiful images symbolizing God can stir in us a sense of awe. But that doesn't stop the anger of God falling on such wickedness. What we hap-

pen to think and what our feelings are, these are not the standard by which we judge worship.

Mind you, reliance on our thoughts and emotions with regard to worship can also be a danger in conservative churches, even where worship innovations are rare. Remember this: how we are moved or not moved is not the determining factor as to whether or not worship has taken place. It is pride in the extreme to think that worship is about our emotions.

Of course, true worship will often have a powerful impact on our emotions. If you are not moved by the consideration of your own guilt, if you are not moved by the proclamation of the gospel of Jesus Christ, if the grace of God does not cause your heart to sing, then you had better check your spiritual pulse.



But our emotions are not our primary focus. They do not set the standard for what worship is. Only the Word of God can do that. He knows better than anyone else who He is and how He is to be worshipped. And He has taught us all we need to know in this matter.

Worship Without Images

If images are off-limits, what are some of the correct methods to use when worshipping and learning about God? Well, as Q. & A. 98 of the Heidelberg Catechism states, 'But may not images be permitted in the churches as teaching aids for the unlearned? No, we shouldn't try to be wiser than God. He wants his people instructed by the living preaching of his Word - not by idols that cannot even talk.'

God wants His people instructed by the living preaching of His Word. The

Bible is not a picture book. God did not cause His revelation to be preserved in pictures. God preserved His written Word. He presents a message that He wants proclaimed. Drawn pictures will always mislead us with regard to who He is. But the verbal statements of His Word will never mislead us. They alone can teach us who He is and how He is to be served. And so it is the verbal message which must go forth and be proclaimed.

Sadly, preaching is often looked down upon, even by many in the Church. They draw a false dichotomy between preaching on the one hand and praise and worship on the other. And some churches will even replace preaching with activities that are never even mentioned in Scripture.

But preaching is what God requires. Preaching is used by God to call His people to Himself. As we read in Romans 10:14 - 'How then will they call on him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without someone preaching?' And verse 17 - 'So faith comes from hearing, and hearing through the word of Christ.' Preaching is the primary means by which God's people are brought to a saving

faith. Preaching is God calling His people. And God is worshipped when His Word is proclaimed. Of course, there are other elements that are necessary in the worship service. Singing and praying together, the giving of offerings – these are all important parts of true biblical worship. But the preaching is central. The proclaimed Word of God stands as the focal point of our worship together.

May we hate the sin of false worship, using images or anything else not required in the Bible. May we love the true worship God has laid out for us. May it be our joy to worship God as He would be worshipped, according to the second commandment!

Churches in the Banner

Opportunities for outreach

Christianity Explored Course – A Valued Introduction

On eight Thursday nights from 8th March to mid May, the Hastings River Congregation has been running the Christianity Explored course. It was advertised in the local paper, on a Banner in front of the Church and by letterbox and personal invitations.

The course consists of a simple Bible Study based on the Gospel of Mark, a DVD presentation and a time for discussion. Sadly, it is the case that more and more people know less and less about the basic facts of the Christian faith and so this course assumes no prior knowledge of Christianity. All the words that relate to key concepts are explained in a glossary in the participants' handbook, and various other details are also explained throughout in simple, easily understood English. We can only recommend this course to others as a valuable introduction to what it means to follow Christ Jesus. (For a web introduction to the course see www.christianityexplored.org, or

Church!
 Why do I need it?
 What do you think a church is for?
 Weddings, christenings, funerals, to run charity centres, a place for old and lonely and religious people to get together in on a Sunday...

BUT IN REALITY
 The Church has the answers to the most important questions you will ever ask:
 Who am I?
 Why am I here?
 Where am I going?

Narre Warren Letter Box Brochure (front page)



Sue and Andre Schoepers outside their Ulverstone home, having recently moved to the Coast from New Zealand so Andre could take up a position as a minister.

Warmly welcomed

New Ulverstone minister delighting in Tassie position

ANDRE and Sue Schoepers are loving their new Coastal home.
 The couple have recently moved to the Coast from New Zealand so Mr Schoepers can take up a position as a minister at the Ulverstone Presbyterian Church of Eastern Australia.
 "We are just so happy to be here, we received a very warm welcome," he said.
 "When we arrived at the airport, there were members there from the church congregation with a big banner there to welcome us, it was lovely."
 "We are touched by how



By CAMERON WHITELEY

carerew@theadcoast.com.au
 welcoming everyone has been.
 "The adjustment has been really good, it's perhaps just a little bit colder here though."
 Mr Schoepers, 51, officially started in the job on February 15.
 As part of his church role, which includes preaching and ministry, he will also conduct pastoral visits throughout the week, which he said is one of

his favourite parts of the job.
 Mr Schoepers is contracted for one year with a view to renewing at the end of the 12 months.
 The Ulverstone church is a small congregation, made up of about 40 people, including children.
 Mr Schoepers said he was thrilled to now be living on the Coast, a part of the world they had not previously visited.
 "It's a really beautiful place, and what impressed me the most is the rich countryside," he said.
 The couple's two sons are both married, with the eldest living

in Gaoxing and studying to be a minister, while the youngest lives in Auckland.
 Mr Schoepers said he and his wife were already looking forward to their sons visiting them on the Coast soon.
 The couple met in 1981 at a church in Johannesburg, when Mr Schoepers was working in a seminary and Sue was studying as an operating theatre technician.
 Mr Schoepers said living in Tasmania was pleasant, after living in crisis-ridden South Africa. They moved to New Zealand to give their children greater opportunities.



Participants in Wauchope's 'Christianity Explored' Course

for more about running the course itself see www.ceministries.org
 Our course had four regular participants from outside the congregation (see picture), and a few members of the

congregation attended to give support at different times. All who attended found the course very helpful and said that it has given them a lot to think about and investigate further. Please pray that this seed would take root in their hearts.