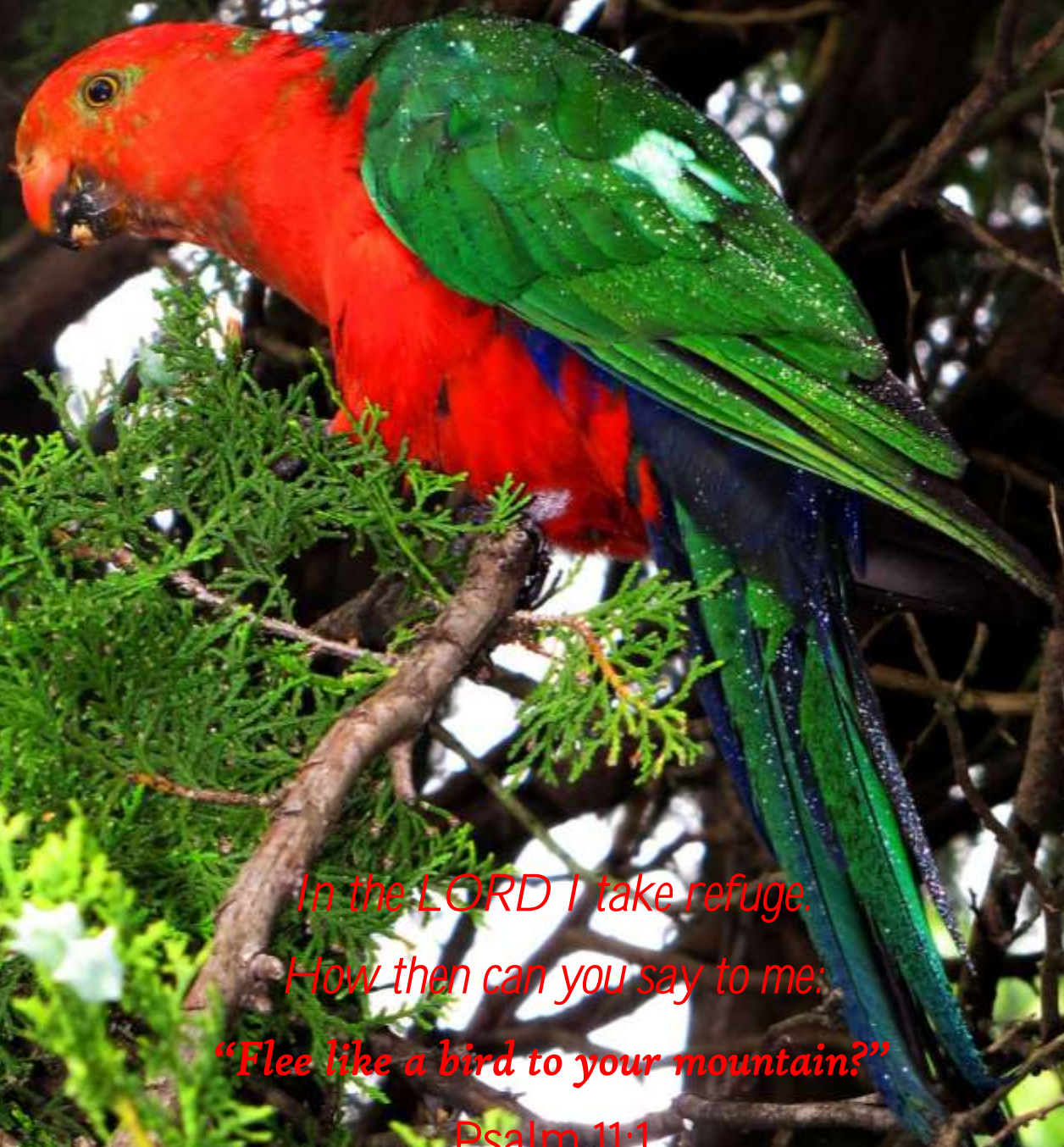


the presbyterian banner

November 2012



*In the LORD I take refuge.
How then can you say to me:
“Flee like a bird to your mountain?”*

Psalm 11:1

CONTENTS

Editorial	2
Global Groaning <i>Considering Romans 8:18 – 27</i>	3
The Past For Today <i>An Overview</i>	6
Books in the Banner <i>Of the best earthly use!</i>	8
The World in the Banner <i>News & Views</i>	9
Letter to the Banner <i>Regarding an item in World News</i>	11
Children under the Banner	12
Youth & Search Work	13
Life under the Banner <i>The Sixth Commandment</i>	14
Churches in the Banner <i>Ulverstone, AIM & Taree</i>	15

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Editorial

Doesn't the time go so quickly? Already we are near the end of another year. When I was getting this issue of *The Banner* ready, it seemed as if I had just done October's a week ago. Of course that might just mean I'm getting older. They say the older you get, the quicker time flies.

When you're busy, it also means that time goes quickly. Ask any shop assistant and they'd much rather have things busy so they can rush through their day and seem to be home that much earlier!

The one danger with being so involved in what we're doing that we don't get a break, is that we have less time for reflection. That is why it is so good that the Lord gave us that one day in seven where we take the day for rest and re-creation in Him. To make it such a day, it is important that we order it that way. Do we take the whole day? That means we are found in church for both worship services. And do we take the opportunity for fellowship with God's people when you have the chance after the service? Is there a quiet aspect to this day? That doesn't mean we can't go for a walk with the family – in fact, this kind of activity is exactly what this means. We are taking a break from what we do every other day. It also means there can be time for having friends and family over, as long as it doesn't intrude on meeting with God's family!

Don't forget to think about what you have heard through the preaching of God's Word. Those with young families can use the time after church around lunch or dinner to see how much they took in. And the adults amongst us can draw out relevant doctrines and applications. Let's hear God's Word this way also.

*"If you keep your feet from breaking the Sabbath
and from doing as you please on my holy day,
if you call the Sabbath a delight and the LORD's holy day honourable,
and if you honour it by not going your own way
and not doing as you please or speaking idle words,
then you will find your joy in the LORD,
and I will cause you to ride on the heights of the land
and to feast on the inheritance of your father Jacob."
The mouth of the LORD has spoken.*

Isaiah 58:13-14

Cover Photo Credit: 'Rainy Day Feeding,' by Alex Steel

The Presbyterian Banner is the official magazine of the Presbyterian Church of Eastern Australia. The PCEA was established in 1846 and adheres to the Westminster Confession of Faith (1647) as its doctrinal standard.

Literary contributions are welcome. Submission by email is preferred.

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Global Groaning

Considering Romans 8: 18-27

George Ball

Any serious traveller needs a copy of the Lonely Planet Travel Guide. Whether you plan to visit Austria, Borneo or China; Paris, Dublin or Prague; you will need a guidebook to help you, otherwise you will get lost or miss the really important things.

We're going to visit Planet Earth to investigate life there. We need a guidebook, otherwise we will not understand this world that we live in nor will we understand the purpose of our 'three score years and ten' that we spend here.

Our guidebook is the Bible; and this specific section is in Romans 8: 18-27.

Our personal guide today is the apostle Paul, who will answer many of the basic questions of life: e.g. 'What is the purpose of this world?' 'Why is there so much suffering in the world?' 'Is there any point to suffering?' 'Is there life after death?' 'Is there any hope for the planet?' 'Where has it come from; where is it going and why?'

The apostle will help us find our bearings and give us direction especially when we might be feeling lost, overwhelmed or confused. He will help us understand the tension between the 'now' and the 'not yet,' between the paradox of suffering now and the glory that will follow.

Almost daily we hear about global warming and climate change. I want to suggest that there is another phenomenon in the world which has been present for much longer. It's not something that you hear in the news, or read about in the newspapers. We read about it in our passage. It is

what we might call 'global groaning'.

Romans 8

18 For I consider that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. 19 For the earnest expectation of the creation eagerly waits for the revealing of the sons of God. 20 For the creation was subjected to futility, not willingly, but because of Him who subjected it in hope; 21 because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God. 22 For we know that the whole creation groans and labors with birth pangs together until now. 23 Not only that, but we also who have the firstfruits of the Spirit, even we ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of our body. 24 For we were saved in this hope, but hope that is seen is not hope; for why does one still hope for what he sees? 25 But if we hope for what we do not see, we eagerly wait for it with perseverance. 26 Likewise 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 [a] with groanings which cannot be uttered. 27 Now He who searches the hearts knows what the mind of the Spirit is, because He makes intercession for the saints according to the will of God.

We start our study with groans – three groans, in fact! Three times Paul talks about 'groaning.' He says, 'The whole creation has been groaning' (v.22). 'We ourselves groan inwardly' (v.23). And, 'the Spirit Himself groans' (v.26).

Let us then tune into this 'symphony of sighs'.

1. Creation Groans (vs.19-22)

There are three things, says Paul, that cause the created order to groan: '**frustration**' (v.20); '**bondage to decay**' (v.21) and '**the pains of childbirth**' (v.22).

'**Frustration**' speaks of futility and purposelessness. Frustration so operates in the world that it's like trying to play a game of football without the goalposts: it might be great fun, but there's no real purpose. Frustration operates like a door broken off its hinges – we can think of doors like that! Frustration operates like a car running on three cylinders. Frustration operates like a wheelbarrow with a flat tyre. Frustration operates like an orchestra trying to play Beethoven's famous Piano Concerto #5 without a pianist. Frustration so operates that it's like trying to wear a pair of shoes that are a size too small. This world is not what it was designed to be. Even though creation still reveals something of the glory of God (Ps. 19:1-3), what we see is a spoiled, fallen, frustrated creation.

'**Bondage to decay**' would seem to refer to the fact that the world suffers from the same condition as our

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human bodies: it is ageing and creaking, destined for death and destruction. The relationship between ourselves and the world we live in is no accident. By God's design, we were made for one another. We share the same Creator. We are bound together in the same bundle of life. Our lives are intertwined. We share the same past, the same present and as we shall see, the same future.

In the past we were once perfect people living in a perfect world (Gen. chapters 1-2). There was harmony, peace and fruitfulness. Man was in step with God and the world was 'very good.' However when Adam sinned, that harmony was shattered and the world that was once very good became very bad. God said to Adam, **'because you listened to your wife and ate from the tree...cursed is the ground because of you...it will produce thorns and thistles, etc.'**

The abundance and fruitfulness that was originally created in the garden was lost and replaced by a world with weeds and stinging nettles, mosquitoes, floods, famine and drought, earthquakes and tsunamis. The curse on creation, just like the curse on man and woman, was God's righteous and inevitable response to the fall.

Paul says, **'the creation was subjected to frustration, not by its own choice but by the will of the one who subjected it'** (v.20). One writer states; 'The sickness of the world is plain to all. What the scientist knows as the law of entropy – the universal tendency of ordered systems to disintegrate into chaos which drives everything to its death – the Bible reveals to be just not a brute fact of nature, but an imposition by God' (Seccombe: Romans: 141).

In other words frustration and decay were not inherent in creation itself, but have been imposed upon it by God. God decided that the world as we know it should not last forever; that we should not feel completely at home here; and that it should not ultimately satisfy us. **The curse upon creation is only intended to be temporary.** Failure is not the final word. Paul states, **'The creation waits in eager expectation for the sons of God to be revealed'** (v.20). **'The creation will be liberated from its bondage to decay'** (v.21). **'The whole creation has been groaning as in the pains of childbirth...**

(v.22).

This groaning is not the cries of an old man. It's not the groans of death or despair. It's the cries of a young woman. It's the pains of childbirth. It's pain with a purpose. It's the groans of hope, anticipation and expectation. The groans demonstrate that the present order will not go on forever, but that something better is going to be born.

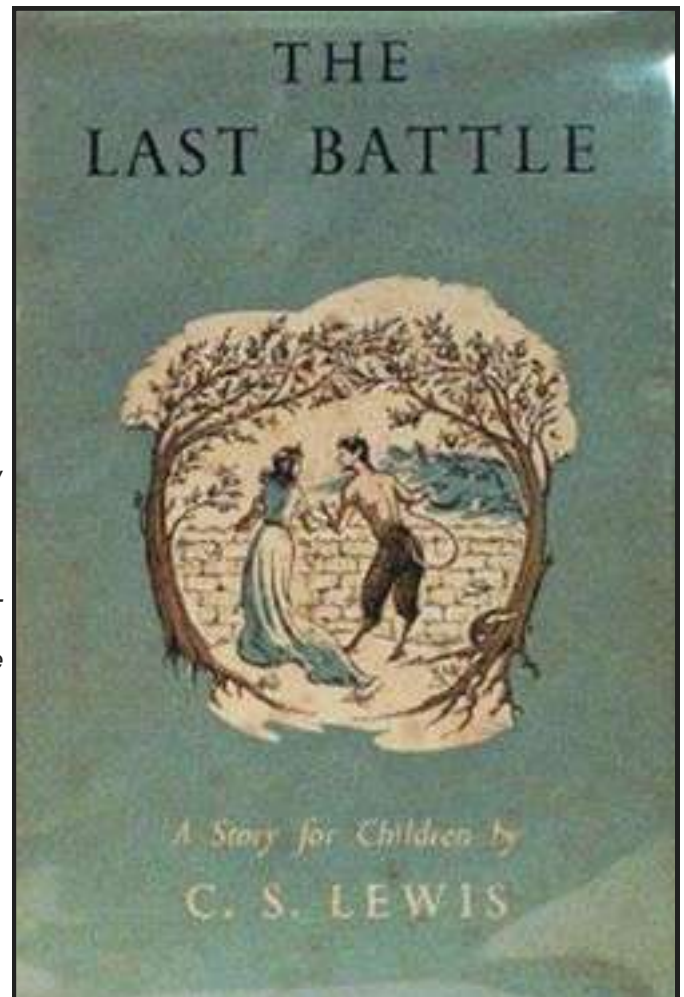
'The creation waits in eager expectation for the sons of God to be revealed' (v.19). This 'eager expectation' is indicative of stretching the head forward or craning the neck: like someone standing tiptoe in a crowd.

What is it that creation is craning its neck desirous to see? Answer: 'the sons of God to be revealed.' In other words, it's awaiting Christ's glorious return when the resurrection of the redeemed will take place. As W. J. Grier put it: *'All nature, now groaning under the curse pronounced at the fall, awaits a deliverance and renovation corresponding to the deliverance of the redeemed.'* It means this earth will be re-born and renewed; renovated and restored; redeemed and remade – so that there will be glorious freedom for the children of God. That's what I mean when I say that we (i.e. creation and the redeemed) will share the same glorious future.

Planet Earth will be liberated into levels of wonder and glory that are currently only hinted at. Who knows – but there may also be an outbreak of life and fruitfulness in the rest of the universe, to be explored by the saints in glory. After all, the Bible talks about the 'the new heavens and the new earth'. We can only but dream and speculate!

C. S. Lewis put it like this: *'You may have been in a room in which there was a window that looked*

out on a lovely bay of the sea or a green valley that wound away among the mountains. And in the wall of that room opposite the window there may have been a looking glass... And the sea in the mirror, or the valley in the mirror, were in one sense just the same as the real ones: yet at the same time they were somehow different – deeper, more wonderful, more like places in a story: in a story you have never heard but very much want to know. The difference between the old Narnia and the new Narnia was like that. The new one was a deeper country: every rock and flower and



blade of grass looked like it meant more. I can't describe it any better than that: if you ever get there you will know what I mean. It was the unicorn who summed up what everyone was feeling. He stamped his right fore-hoof on the ground and neighed, and then cried: 'I have come home at last! This is my real country! I belong here. This is the land I have been looking for all my life, though I never knew it till now. The reason why we loved the old Narnia is that it sometimes looked a

little like this.' (The Last Battle: p.171).

No wonder creation waits 'in eager longing.' Do you?

2. The People of God Groan (vs.23-25)

Paul says, we groan – not moan! Paul mentions here three things that cause us to groan – though there are many others besides: **'the incompleteness of our salvation'; our bodies** (v.23); and **our weakness** (v.26).

Our salvation is, of course, complete. Christ's saving work is done, our sins are forgiven; we are children of God; and nothing can separate us from the love of God. But as yet here on earth we do not experience the completeness of our salvation. The world, the flesh and the devil still seem to have a hold on us. The old nature continually wants to drag us down. There is the frustration of knowing what we want to do and not doing it; and ending up doing what we hate doing (Rom.7:15). We are like a dog that hears its master's commands but chooses instead to run in the opposite direction.

Our body causes us to groan – with all its physical and mental disorders: its aches and pains; cramps and toothache, migraine and ingrown toenails; Alzheimer's and depression, paranoia and schizophrenia, etc. This is part of the normal human experience from which Christians are not exempt. Who does not long for the new body? Then there are trials that Christians suffer uniquely. Jesus said, 'In this world you will have trouble.' Paul had more than his share! Yet his assessment is startling, **'I consider that our present sufferings are not worth comparing with the glory that will be revealed in us.'** (Rom.8: 18). Five minutes in heaven will more than compensate for a life of suffering for Christ's sake.

Paul states, **'We who have the first fruits of the Spirit groan inwardly as we wait for...the redemption of our bodies'** (v.23). The hope of the Christian is not merely that when we die we 'go to heaven.' That's only the beginning. It is true that 'the souls of believers are at their death made perfect in holiness, and do immediately pass into glory'. But it is equally true that 'their bodies being still united to Christ do rest in their graves till the

resurrection.'

Our hope includes the redemption of our bodies. **When we die and our souls go to be with the Lord we are only half saved!** It's only the 'intermediate state' – it's only a 'half way house.' It's not the final state.

Paul says, **'Now we know that if the earthly tent we live in is destroyed, we have a building from God, an eternal house in heaven, not built by human hands. Meanwhile we groan, longing to be clothed with our heavenly dwelling'** (2 Cor. 5: 1-2). Paul's ultimate longing is not to be 'naked'; or 'unclothed': referring to what theologians call the 'intermediate state'. His hope is not some kind of disembodied 'spiritual' state. He's looking forward to a new resurrection body! He says, **'We eagerly await a Saviour – the Lord Jesus Christ – who will transform our lowly bodies so that they will be like his glorious body'** (Phil. 3: 19). Our future then lies not in the clouds, but in a fully renewed world, in a fully renewed universe with a new resurrection body. We await the 'final new creation, resurrection-shaped, never-to-sin-or-decay body.' This is the hope we have – not some kind of 'pie in the sky, by and by, when you die' kind of hope!

3. The Spirit Groans (vs.26-27)

'The Spirit Himself intercedes for us with groans that words cannot express' (v.26). This is another case of some things better 'felt than tell't.' Who doesn't have problems praying? Who is 'good' at praying? Who is a 'prayer warrior'? Not you, I suspect – and certainly not me! Prayer is our Achilles' heel. We never seem to graduate from kinder. We never feel weaker then when we try to pray. Paul tells us that help is at hand. The Spirit is given to help us in our weakness. **'He intercedes for us with groans that words cannot express.'** This means that we not only have an intercessor in Heaven at the right hand of God (v.34); we also have the Holy Spirit interceding in our hearts. We don't know the 'what' or the 'how' to pray. We don't know what is best for us, still less how it might be achieved. e.g. Here is a godly man. His wife has cancer; he has been unfairly passed over for promotion; his teenage daughter has just announced

that she is pregnant. What does this poor man do? Should he pray for healing for his wife, or for a quick end to her suffering? Should he pray for justice at work? Would it be right to pray for a miscarriage for his daughter? The poor fellow is confused and distraught. But God knows where he is and through the Spirit shares in his pain and groaning.

Paul describes his personal dilemma, **'What shall I choose? I do not know! I am torn between the two. I desire to depart and be with Christ...but it is more necessary for you that I remain in the body'** (Phil. 1: 23). Should he pray for a speedy death or for release or for patience to endure? But, **'the Spirit himself intercedes for us...'** He causes us to groan wordless prayers.

John Murray explains it this way: 'As God searches the hearts of the children of God He finds unuttered and unutterable groanings. Though they are thus inarticulate, there is a meaning and intent that cannot escape the omniscient eye of God – they are wholly intelligible to Him... Furthermore they are found to be in accordance with His will... because they are indicted (prompted) by the Holy Spirit and are the ways in which His intercessions come to expression in our consciousness.'

Do we not know something of this in our consciousness? Do we not long for personal revival; for personal growth and holiness; for the salvation of our children; for revival in the church; for the glory of God to be revealed? Often these desires are not verbalised – but are expressed by sighs and groans.

Opinions are divided where global warming and climate change is heading. We are in no doubt however what the outcome of global groaning will be. It has radical and exciting implications for our planet, our physical bodies, and our prayers. It will be glory! **'For in this hope we are saved.'**

The Past for Today

An Overview

Rowland S. Ward

Legal Matters

The property of the PCEA in Victoria and Tasmania is held under an Act of Parliament secured in 1953 by the Free Presbyterian Church of Victoria to enable union with the Presbyterian Church of Eastern Australia. In connection with the Free Presbyterian Church Property Amendment Bill before the Victorian Parliament, I was asked to supply some background information to two of the Parliamentarians who wished to speak in support. The amendments are of an administrative nature as approved unanimously by Synod 2011. The main initial benefit is the legal right to pool trust funds for investment purposes while always maintaining those trusts. The Government has waived fees normally applying to private bills. The Bill passed the Legislative Assembly in September and is expected to pass the Legislative Council late in October. The title of the existing legislation is changed to Presbyterian Church of Eastern Australia Property Act, certain other redundancies are removed and the Act in general brought up to date – Rowland S. Ward, Convener, Synod's Law & Advisory Committee

Historical Background

The Free Presbyterian Church was founded by Melbourne's first regularly settled Christian Minister, Rev James Forbes, who arrived on 20 February 1838 when Melbourne's population was about 1000, half of these Aborigines and half Europeans. There were no brick buildings and conditions were primitive. Forbes was just 25 years old with no parish experience, but he proved a remarkable leader. He was the first minister of the Scots' Church, whose temporary place of worship adjoined the Rialto in Collins Street before location to the school room, built in 1839 on part of the present site of that Church. Forbes had been a schoolmaster in England and he has been described by Edward Sweetman as 'Victoria's First Public Educationist'. He was also particu-

larly concerned for the welfare of the aboriginal inhabitants.

In 1843, about 40% of the 1200 ministers of the Established Church of Scotland resigned to form the Free Church of Scotland – free from encroachments on the right of Christ to rule in his church according to Scripture. For some years the State had intruded on the Church in the settlement of ministers in parishes, contrary to the historic testimony of the Church. In 1846 Forbes resigned from the Scots' Church; not because of State interference, for there was none, but because the Australian Synod refused to break its legal and moral connection with the Established Church, which countenanced such interference. Forbes and a few others, including those who founded the Presbyterian Church of Eastern Australia in Sydney at the same time, protested and withdrew, forfeiting the stipends then provided by the Colo-

accomplished in 1859, forming the Presbyterian Church of Victoria. Scotch College, the most famous of several schools Forbes founded, came under the control of the United Church. A few Free Presbyterians continued to adhere to the position Forbes had laid out in 1846. Mainly people of Scottish Highland background living in rural areas, they co-operated with the like-minded Presbyterian Church of Eastern Australia in New South Wales, and formally united with the rather larger denomination following the passing of the Free Presbyterian Church Property Act by the Victorian Parliament in 1953. Free Presbyterian, although sometimes used popularly still, is not so suitable now given that there are other bodies with a similar name whose views may not coincide with those of the Presbyterian Church of Eastern Australia.



lial administration in the process. Their principles cost them something. Interestingly, Forbes provided for females to have votes in church matters equally with men, something that was not general in 1846.

Forbes built up his Free Presbyterian Church of Australia Felix, as it was called, although ministers were in short supply. His John Knox Church is now the Church of Christ opposite the public library in Swanston Street. Forbes died in August 1851. Soon there was a great influx of population as a consequence of the gold discoveries and many new ministers arrived. A union of the various branches was

Contribution to Society

The Presbyterian Church of Eastern Australia is not a large denomination. It consists of only about a dozen parishes with about 20 preaching centres, but is stronger in Victoria today than 50 years ago. It maintains the same testimony as it did in 1846. Apart from a few units for elderly folk, it does not have any institutions of its own. In the nature of the case, it has raised many who have relocated to other places and enriched other churches. But it has produced its fair share of capable and talented people who have contributed to our Australian community.

The Clerk of the Victorian Legislative Assembly a century ago, Thomas G. Watson CMG (1859-1912), was connected with the St Kilda Congregation. Lt-General Sir Iven Mackay (1882-1966) was a son of the PCEA minister at Grafton, and evidence of his youthful marksmanship was for many years thereafter evident on the back wall of the church building! Rev John Sinclair of Geelong was ordained at age 17

in 1868 despite the reservation of his elders because of his 'extreme youthfulness'. He very capably served the Geelong congregation for 51 years until his death in harness in 1932. In 1942 Rev Arthur Allen of Geelong



founded the Reformed Theological Review, Australia's oldest theological journal, which now has an international reputation. Dr Campbell Andrews was the church's first overseas missionary serving in South Africa as doctor, preacher and church builder 1948-65 and 1970-75. He contributed significantly to ministry among the Xhosa people near King William's Town in the Eastern Cape and was deeply grieved by the misguided policy of apartheid, foreseeing its tragic consequences. Lex Colville, a widow over normal age for mission service, gave 25 years from 1955 working among Xhosa women and girls. She was a remarkable woman with a great love for the African people. Dr Helen Ramsay, daughter of a PCEA minister, served in Central India for 24

years doing wonderful work, and at times was the only European in the area. Dr Robert Eagleson of Sydney pioneered plain English in contracts. Many others have served as teachers or in the medical profession, in business or on the land, and as local councillors and in community organisations.

The PCEA assisted the early Dutch migrants of conservative belief who came to Australia after the second World War and who formed what is now known as the Christian Reformed Churches of Australia. In more recent years the PCEA has had a constructive relationship with the main Presbyterian Church, which continued after the formation of the Uniting Church in 1977 and wished to return to its roots. In 1978 it provided a Professor for the Presbyterian Theological College in Melbourne in Dr Allan Harman, and the Principal of Presbyterian Ladies College in Melbourne 1986-97 in the person of Rev William M. Mackay. Another minister, Dr Rowland Ward, has provided historical and doctrinal materials widely used in the various Presbyterian denominations in this country. Another, Jim Cromarty, has turned his time to good use in writing numerous books for children and lay folk that are sold internationally – this a happy by-product of enforced retirement due to a back injury. In 2005, Rev Tut Wan Yoa began an important ministry among his fellow Nuer people from South Sudan here in Melbourne. He is widely known by them, as he was involved in the Nuer translation of the

Old Testament and the revision of the New before he came to this country. Another minister, Trevor Leggott, has been Director of Australian Indigenous Ministries (formerly Aborigines Inland Mission) since 1996 and has seen a great improvement in effective ministry in outback communities.

It is evident that the Presbyterian Church of Eastern Australia, though a small denomination, has had an influence for good in the Australian community out of all proportion to its size. It stresses the Bible properly interpreted as the ultimate standard, its officebearers cordially adhere to the Westminster Confession of Faith of 1647 as a correct summary of Biblical teaching, and it practices a simple unadorned worship. It seeks to have a positive



relationship with other Christians and is an active member of the International Conference of Reformed Churches, which meets every four years.

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?

Books in the Banner

Of the best earthly use!

"Setting Our Sights On Heaven: Why It's Hard And Why It's Worth It," by Paul D. Wolfe, Banner of Truth, 2011

I read Paul Wolfe's first book entitled "My God Is True!" and was struck by the way he combined the personal and practical with the theological. It was an engaging book as he interspersed his life going through the diagnosis and treatment of cancer with the Bible's teaching he learned through this time. A book I would certainly recommend to anyone else going through a battle with cancer.

In this, his second book, Wolfe again combines both aspects of the personal and practical with the theological as he tackles where the believer's focus should be as endures his pilgrimage here below. Because our sights must be fixed on heaven. And, yet, how much do we really understand about heaven? In fact how much don't believers often misunderstand about heaven? It is a number of these misleading myths about heaven that he deals with through the course of this very helpful book. Already in his dedication at the beginning of the book you see the clear biblical focus he takes. For whom else does he dedicate this book than *To the saints of New Hope Presbyterian Church in Fairfax, Virginia, with whom I share the privilege of going to heaven every Sunday morning at 9:30.*

(In chapter 11 he deals with grasping

the heavenliness of the church's Sabbath assembly and so brings out what his perceptive dedication really means.) Overall the book is divided into two parts – 'The World To Come' and 'The



Cure For What Ails Us.' Within these two sections he deal with, firstly, the Bible's teaching about heaven and heaven-mindedness; and then, secondly, with why we struggle to be heavenly-minded, and what to do about it. Once I was asked to do a series of studies for our Boys & Girls' Clubs (Cadets & Calvinettes) magazine in the Reformed Churches of New Zealand. I

Book review by Sjirk Bajema

had just done a well-received series on 'Heaven' for our senior's fellowship and so I developed it further for the magazine. Again, it was well received and I had positive feedback from it. Interestingly much of the feedback commented that so little of heaven was preached or taught about or written of, and yet what a help it was for our lives here below when we did consider the place we are going to. Paul Wolfe will find the same for his book. Indeed, I have no doubt he has already found this out as he has worked through the material in his own congregation and other settings. And for his it will have even added meaning, having gone through the battle with cancer chronicled in his first book.

I'm sure you have heard the expression said of a Christian, "He's too heavenly-minded to be of any earthly use." Well, I have come to realise, and Paul Wolfe affirms this, that anyone genuinely heavenly-minded is actually of the most earthly use. It's those who are too earthly-minded who are of no use to heaven!

Thus this book is an excellent tonic in the self-indulgent world that many Christians inhabit nowadays. In this connection, Wolfe has very comforting and challenging conclusions to each chapter and much helpful teaching in-between.

Highly recommended.

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: Rev Rudi Swartz

Topic: "The Acts of God in Salvation"

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 available now from your minister!

The World in the Banner

Your Version Online Bible

There are several excellent online Bible sites. One I recently ran across is Bible.com – easy to remember, easy to use. It has many English versions including the NIV1984, the ESV, the NASB, the NKJV and the KJV among others. And it has Bibles in many languages including most European languages and many Asian languages. For those of you who read Dutch, you can read *Het Boek* or the *Statenvertaling*.

You can easily select two different versions to read side by side (maybe a way to improve your use of a second language). In addition you can have the Bible read aloud to you in some of the versions including the NIV1984 and the ESV.

It is easy to place bookmarks and make notes using this system.

There is also an app that you can use to read the Bible on your smart phone.

Finally there are many different Bible reading plans to choose from including reading the Bible through in 90 days or six months or 12 months.

+ Bruce Hoyt, in *Oamaru RCNZ Newsletter*

Saudi Arabia: Apostasy Trial On 14 October

Maryam (28), a Saudi convert to Christianity, remains in hiding in Sweden. Her Christian boss, Lebanese expatriate Henna Sarkees (50), along with his Saudi 'accomplice', will face court in Al-Khobar, Saudi Arabia, on Sunday 14 October. Sarkees is charged with abusing his position of authority to coerce Maryam into converting to Christianity. His Saudi 'accomplice' is charged with facilitating her flight out of the country. Pray for Henna Sarkees and his Saudi associate. Pray also for Maryam. Pray for awakening in Saudi Arabia. (Ephesians 3:20,21)

+ *Religious Liberty Prayer Bulletin | RLPB 180 | Wed 10 Oct 2012*

And Even More of the Tolerance Brigade

Yep, it's been at least a week, so we

have plenty more cases of the tolerance brigade doing their thing. The militants will not rest until the entire world bows in subservience to their twisted agenda. And they are more than happy to use the heavy hand of the law and other means to ensure that their agenda is fully implemented and adhered to.

So here I offer three more recent examples of the social engineers crushing democracy and freedom of speech as they force-feed their radicalism upon an unwilling populace. And the first example is quite an eye-opener: it in fact involves the homosexual activists turning on one of their own.

It seems one brave homosexual was willing to say what we all know – but for doing so he has been crucified by his militant buddies. English actor and open homosexual Rupert Everett is now receiving death threats from the tolerance brigade. Why? Because he said homosexual parenting was not exactly great for children.

As one report states, "The openly homosexual star came under fire from campaign groups after he stated that children 'need a father and a mother', adding, '[I] can't think of anything worse than being brought up by two gay dads.' He subsequently clarified his remarks, insisting he is not 'against' same-sex couples having kids, but he has now revealed that he has since received a number of nasty messages. Everett tells British newspaper the Daily Telegraph, 'I've now had all this hate mail and there have been death threats, too... All the queens out there now have it in for me. I'm loathed by them. I'm having to take evasive action'."

Yes they are such a tolerant and accepting bunch – you know, so very much into diversity and love and all those sorts of things. It does not get much better in the US. In the American state of Maryland a diversity officer no less has been given the flick for daring to sign a pro-marriage petition. Consider this incredible story:

"Conservatives and even some liberals across the nation are outraged

after Gallaudet University suspended the school's chief diversity officer after she signed a petition in her church to put a gay marriage referendum on the ballot in Maryland.

"Angela McCaskill, a 23-year veteran of the university, was placed on paid leave as the university investigates her support for traditional marriage. 'It recently came to my attention that Dr. McCaskill has participated in a legislative initiative that some feel is inappropriate for an individual serving as Chief Diversity Officer; however, other individuals feel differently,' wrote Gallaudet president T. Alan Hurwitz in an email sent to the campus community.

"McCaskill's attorney said they will hold a press conference on Tuesday — stressing that his client is not 'anti-gay.' McCaskill was one of 200,000 residents who signed a petition to put 'Maryland's Question 6' on the ballot. The measure is a referendum on same-sex 'marriage.'

"The Washington Blade published the names and addresses of every person who signed the petition. An anonymous faculty member spotted McCaskill's name in the newspaper and immediately notified authorities. Hurwitz said McCaskill, who earned the school's first Ph.D as a deaf African-American woman, was immediately placed on leave. Her job remains in jeopardy."

Yep – so much for freedom of speech and diversity of opinion at our universities. But hey, why wait till university to get into the heavy-handed persecution? Why not start in high school? Well, that is exactly what some schools in Australia are doing.

It seems the thought police are alive and well there, and they will crack down on anyone who dares suggest that heterosexuality is somehow normal. As one news item reports: "NSW Education Minister Adrian Piccoli says the government is committed to stamping out homophobic bullying in schools, but his department

won't approve teaching material aimed at stamping out 'heterosexism'.

"It comes after it was revealed that students at 12 NSW high schools are being taught it is wrong and 'heterosexist' to regard heterosexuality as the norm for relationships. The 'Proud Schools' pilot program, implemented in 12 government schools in Sydney and the Hunter, is designed to stamp out 'homophobia, transphobia (fear of transsexuals) and heterosexism'.

"Teachers are given professional development to learn to identify and stamp out any instances of 'heterosexist' language in the playground, such as 'that's so gay'. But at least 10 Liberal MPs are 'extremely concerned' about the program, and will complain to Education Minister Adrian Piccoli this week."

Only ten? Every single one of them should be making a stink. And this foolishness should never have come about in the first place under a Liberal state government. Columnist Miranda Devine comments: "So now it's a thought crime to regard heterosexuality as the norm in human relationships. This is called 'heterosexism', joining racism and sexism as the new no-go zone, and the Proud Schools pilot program rolled out to 12 Sydney and Hunter high schools over the past two terms is aimed at stamping it out.

"The program defines 'heterosexism' as the practice of 'positioning heterosexuality as the norm for human relationship', according to the Proud Schools Consultation Report. 'It involves ignoring, making invisible or discriminating against non-heterosexual people, their relationships and their interests. Heterosexism feeds homophobia.' So there it is. If you think the vast majority of people are attracted to the opposite sex and that heterosexual human relationships are the norm, you are feeding homophobia."

Her conclusion is spot on: "It's not up to academics to dictate attitudes to society via indoctrination of captive children in classrooms, and it's irresponsible of politicians to allow them to do so. Parents expect their children to go to school to learn basic skills, and become socialised. They expect a safe environment in

which everyone is treated with respect and without bullying.

"But they also don't expect that their values should be subverted by homosexual or any other propaganda. And they don't expect that widespread acceptance of heterosexuality as the most common human experience would be demonised." Exactly right. Yet the militants not only want to stamp out all opinions differing from their own, but they want to turn day into night, and black into white. Thus the big crime today is to even believe heterosexuality is normal, while the thought police will enforce the belief that homosexuality somehow is. Go figure. Talk about a brave new world.

+ *Bill Muehlenberg, CultureWatch*

Religious Liberty in Bangsamoro, Philippines

On Sunday 7 October the Government of the Republic of the Philippines signed a 'framework agreement' with the Moro Islamic Liberation Front (MILF). A 15-member Transition Commission will be established to flesh out the details. It will work towards a comprehensive peace deal and the creation of an Islamic sub-state, to be known as Bangsamoro. It is essentially in the area already known as the Autonomous Region of Muslim Mindanao (ARMM). Sharia Courts will be strengthened and their jurisdiction expanded, seriously curtailing the human rights and religious freedom of both Muslims and Christians. The transition is expected to take several years. Unrest is highly probable. Pray that religious freedom is not traded for a tenuous peace with committed Islamists. Please pray for the Church in Southern Philippines.
+ *Religious Liberty Prayer Bulletin | RLPB 180 | Wed 10 Oct 2012*

Now A Wave Of Warmist Alarm Washes Over The Barrier Reef

One global warming mini-scare has barely faded away – with the realisation that polar ice is not vanishing, the extent of Antarctic sea-ice having just broken all records – when the next arrives.

A paper from the US National Academy of Sciences claims that Australia's Great Barrier Reef has lost half its coral in 27 years and could soon

be all but gone. Nearly half this loss, apparently, is due to damage from the more frequent cyclones brought by man-made global warming. Much of the rest is caused by coral-eating crown-of-thorns starfish, fostered by warming seas.

One puzzle is that no one has noticed such a scary loss of coral before. (Even the researchers admit that undamaged coral is still growing at nearly 3 per cent a year.) Another is that the evidence indicates cyclones being more frequent in the past than recently. Similarly, rises and falls in that starfish population are a natural phenomenon, nothing new.

As yet another scarelet bites the dust, part of the explanation may lie in the fact that researching into the world's largest coral reef has become a £130 million a year industry. Governments are not going to pay out that kind of money just to be told that nature is doing what nature does.

+ *www.telegraph.co.uk*

Sweeping Wamena (in Papua, Eastern Indonesia)

Papua's Melanesian Christians suffer under Indonesian rule as their land is militarised, exploited, colonised and Islamised by Javanese Muslims. This is the slow genocide of a Christian people. Driven by racial and religious hatred and greed, Indonesian security forces routinely provoke or fake Papuan separatist attacks to justify launching violent anti-terror measures against Papuan civilians. Since June, Indonesian security forces (including Detachment 88) have been 'sweeping' Wamena, the largest town in the central highlands, on the pretext of fighting terrorism. Thousands of Papuan civilians have been driven from their homes into the inhospitable jungle. Nine members of the pro-peace, pro-independence advocacy group, the West Papua National Committee, have been framed as 'terrorists'. Church leaders are appealing for help, and especially for prayer.

+ *Religious Liberty Prayer Bulletin | RLPB 181 | Wed 17 Oct 2012*

Letter to the Banner

The Editor,
The Presbyterian Banner.

I don't know why almost a page of the Banner was given to the defence of inappropriate remarks by an American politician (October 2012 p.9, "*Using Semantics to Take Down US Conservative Politician*", by Rachel Alexander).

1. For the writer of the article to imply that rape under certain circumstances is acceptable because of the clothing or behaviour of the victim, is like saying that it is acceptable to defraud someone because of their lack of thrift. Sin is sin.

2. The writer of the article contradicts herself – on the one hand she says that conception after rape is very rare, then on the other hand cites several examples of well-known people born after a rape.

3. It includes an absurd comment "...you don't have to be a rocket scientist to figure out that Akin meant that a woman is not going to get aroused if she is forcibly raped, making it difficult to become pregnant". Actually arousal and conception in a woman are unrelated.

4. Surely the focus in a Christian magazine should be on teaching young men how to behave when confronted by temptation, not justifying it or blaming other people. A good example is Joseph's rectitude when tempted by Potiphar's wife in Genesis 39.

Anna F. Ward

1.10.2012

Editorial response

I can see why Mrs Ward would be concerned with aspects of the news item. The way this particular journalist uses her words could do with some revision. By selectively drawing material out of it, however, Mrs Ward has taken away why the piece was placed in 'World News'. It was showing the way that conservative politicians are placed under a far more intense scrutiny from the mainstream media than radical politicians or celebrities are. We have had a recent situation in Australia with Senator Cory Bernardi being similarly treated in the mainstream media in regards to his comments warning that our present slide morally could lead to bestiality. And yet Professor Peter Singer receives Australia's highest award while promoting a moral defence

of sex with animals.

I don't see how this news item is justifying fornication or adultery, and I don't read anywhere in it that it is saying that because of the clothing or behaviour of the victim rape is acceptable. Representative Todd Akin's point is that unborn babies shouldn't be sacrificed to punish rapists. He himself is a committed Christian and known within the United States as one making a strong stand against abortion, same-sex marriage, and other unbiblical practices.

The aspect in relation to arousal and conception is not well put by the journalist. The research Rep. Todd Akin is referring to here is that in cases of forcible rape by an unknown party the body does shut down and greatly reduces the chance of pregnancy (apparently to somewhat less than 1%).

It is also an appropriate point here to note that World News is about more than just Christian news, but it rather covers items that should be of prayerful interest to all Christians. Not everything printed there is written by Christians, nor do I necessarily condone every opinion expressed in that section.

Please note your subscription renewal for 2013 is due

The prices are unchanged at \$30 per annum within a bulk order (5 or more),

\$35 per annum for an individual subscription within Australia,

and \$AU50 for individual overseas subscriptions.

We also appreciate any donations to support this ministry,

also as a number of state and theological libraries receive free copies.

Children under the Banner

The Angels' Song

To unscramble the angels' song, move across the squares twice, using only the letters in the odd-numbered columns the first time and only the letters in the even-numbered columns the second time. Write the message on the lines below the wall.



1	2	3	4	5	6	7	8	9	10
G	H	L	P	O	E	R	A	Y	C
T	E	O	T	G	O	M	D	E	
I	N	N	O	T	N	H	W	E	H
H	O	I	M	G	H	H	I	E	S
S	F	T	A	A	V	N	O	D	R
O	R	N	E	E	S	A	T	R	S
T									

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

(Luke 2:14).

Prescribed Search / Youth Work

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

NOVEMBER 2012

SENIOR and INTERMEDIATE (Intermediate omit questions 6 and 8)

HEBREWS chapter 10:19—39

1. How should we draw near, seeing we now have boldness to enter into the Holiest?
2. Who will be worthy of sorer [worse] punishment than one who rejected [despised] Moses' law?
3. Who shall live by faith, and in whom shall God have no pleasure? Where in the Old Testament is this quotation found?

chapter 11

4. What do we need in order to please God?
5. What is said of those who died in faith, not having received the promises?
6. What is said about Abraham's faith, when he offered up Isaac? (3 verses)
7. What caused Moses to refuse to be called the son of Pharaoh's daughter? (3 verses)
8. Why did all those, who received a good report through faith, not receive the promise? (2 verses)

JUNIOR

LUKE chapter 12

1. Whom should we fear?
2. When the rich man had told his soul to take its ease, eat and drink, what was God's answer?
3. Why did Jesus tell his followers to 'consider the ravens'?
4. At what hour will the Son of man come?

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

Life under the Banner

The Sixth Commandment — Do Not Murder

Jim Klazinga

Have you ever murdered anyone? Of course not, you say? Then perhaps you need to reconsider your definition of what a murderer is.

We Are All Murderers

1 John 3:15 instructs us: "Everyone who hates his brother is a murderer, and you know that no murderer has eternal life abiding in him." Anyone who hates his brother is a murderer. It's that simple.

And we are not just talking about our siblings who happen to have the same biological parents. Hatred of anyone who is a brother or sister in the Lord would turn us into murderers.

Plus, we are not just talking about intense loathing. Many other negative emotional states can be included in the category of hatred.

You despise your brother who has more money than you do, who has a better job than you do, you wish that you could have what he has? You are murdering him. You hold a grudge against a fellow Christian who has wronged you in the recent or distant past? You are murdering him. You belittle your sister because she doesn't quite meet up to your standards, because she doesn't have the right cultural background or social status, because she isn't as intelligent as you are? You are murdering her.

To make matters worse, the injunction against hatred does not just apply to those who happen to be fellow members in the church community. It applies to everyone, believer and unbeliever alike. As Jesus says in Matthew 5:43-45, "You have heard that it was said, 'You shall love your neighbor and hate your enemy.' But I say to you, Love your enemies and pray for those who persecute you, so that you may be sons of your Father who is in heaven."

Of course we hate sin, and we count God's enemies as ours. And yet, we are called to love these enemies. When we don't, we are murdering them.

So I ask you again: have you ever murdered anyone? I would dare say that every one of us, using the standards of the Bible, would have to say, to one degree or another, "I am a murderer."

Is Hatred As Much a Crime As Ac-

tual Murder?

But when it comes to hating our neighbour, being angry with our brother, being envious of him, vindictive toward him, isn't there a huge difference between all this and actually taking a gun and shooting him dead? Jesus says in Matthew 5:21,22 - "You have heard that it was said to those of old, 'You shall not murder; and whoever murders will be liable to judgment.' But I say to you that everyone who is angry with his brother will be liable to judgment; whoever insults his

You shall not murder.

Exodus 20:13

brother will be liable to the council; and whoever says, 'You fool!' will be liable to the hell of fire."

It is not enough that we do not shoot our brother. We must not have hatred or anger toward him. When we do, we are walking a path that leads straight to hell.

Mind you, even though in God's eyes, envy, hatred, anger and vindictiveness make us murderers, this does not mean that hatred, envy and vindictiveness should be illegal in the eyes of the state in the same way as actual murder.

The government has the authority and the obligation to punish the one who commits an actual crime, but not the person who simply has bad feelings in his heart.

You cannot arrest someone for merely holding a grudge. You can only charge him with criminal activity when he tries to actually hurt the object of his hate.

However, even though the government must distinguish between hatred and actual murder in terms of what constitutes a crime, with God, it's another matter. In God's eyes, whether you hate someone, or whether you kill someone, in both instances you are guilty. Actual murder may be worse, but both are sin.

The government is not able to look inside the heart of its citizens. But God can and does see what lies at the core of our souls. While we may be able to fool the government, we cannot

fool God. He knows our hearts. He knows us far, far better than we know ourselves. He can see the envy, the anger, the hatred, the vindictiveness in our souls. And in his sight, all such sinful attitudes are murder.

Murder Is a Sin Against God

But isn't this a bit extreme, saying that those who hate their neighbours are murderers? After all, what harm is there in harbouring a bit of hatred toward someone if I don't go out and act upon that hatred?

The thing is, when your heart is filled with anger, envy and hatred, even if you aren't physically hurting anyone, you are still sinning against God.

And that's where the real problem is. Murder is not primarily about the harm that we do to our neighbour, as bad as it is to inflict such harm. First and foremost, murder is about our relationship with God.

Consider the words Genesis 9:6 - "Whoever sheds the blood of man, by man shall his blood be shed, for God made man in his own image." Notice the reason given for why we are not allowed to arbitrarily kill other people: 'for God made man in his own image.' It doesn't say: we should not kill because it hurts other people.

Of course, it's not good to hurt other people. But what is the basic reason as to why it is wrong to do so? Because those other people were made in God's image. God is the One who created our neighbour. He gives every one life. And we must never presume to take it upon ourselves to remove the life of our neighbour in instances where we have not been given that right. We are not to harm them, because they belong to God.

Is It Always Wrong to Kill?

What about war and capital punishment? Are they then also wrong? Aren't the enemies we kill in war and the criminals executed by capital punishment also made in God's image?

Romans 13 tells us that government has been given the sword. Part of what this means is that the government has the authority given to it by God to call its people to arms,

should it be necessary. Plus, the government being given the sword means that it has been given the authority by God to exercise justice. Genesis 9:6 quoted above can be read to support the death penalty. "Whoever sheds the blood of man, by man shall his blood be shed." God authorizes the use of the death penalty in certain cases. Contrary to what many believe, the death penalty is not murder. Nor is it simply a matter of exacting revenge. Rather, the death penalty is about the government exercising its God-given responsibility to execute temporal judgement on the murderer. Of course, the government cannot invoke the death penalty for hating someone, if that hate is not acted upon. But consider this: God says that anyone who hates his brother is a murderer. If murder itself deserves death, think about how serious envy, hatred, anger and vindictiveness are. We must see those attitudes that lie at the root of murder as being very heinous sins. Don't try to downplay envy, don't try to excuse hatred, don't try to belittle the serious of insulting people and feeling vindictive toward them. These are all horrible sins that make you worthy of death.

What About Righteous Hatred?

Some people try to excuse their hatred by saying that what they feel is a righteous hatred. After all, Psalm 97:10 commands us: "O you who love the Lord, hate evil!" And as Psalm

139:21,22 says, "Do I not hate those who hate you, O Lord? And do I not loathe those who rise up against you? I hate them with complete hatred; I count them my enemies."

How do we understand this? Well, God does call us to hate evil. God himself hates evil. And in a very real way, we are to consider the enemies of God as our enemies. And yet, as we quoted earlier, Matthew 5:44 says: "But I say to you, love your enemies and pray for those who persecute you."

Is the Bible contradicting itself? Not at all. We have to remember that when we hate the enemies of God, this must be based on our love for God, our love for His Word, our love for His truth. There is a place for such hatred. But can we say that the anger that so often fills our hearts always has this motivation supporting it?

Remember this: given the fact that our hearts are naturally sinful, so full of pride, so often self-seeking, because our hearts are so depraved, we are almost always inclined towards an unrighteous hatred, rather than righteous hatred.

Please, do not think to excuse any unrighteous hatred you might be feeling by labelling it righteous. So often, what we excuse away as righteous hatred is more a matter of not liking others for our own personal reasons. Really, it's audacious to think that in our selfish, sinful pride we have the right to hold grudges, to think that we can go on insulting others, that we can

continue feeling vindictive toward our neighbour. Remember this: we are commanded to a life of love. We are commanded in the Bible to love God above all else, and our neighbour as ourselves.

While we must hate evil, we must also follow the command of God to act in love, even toward our enemies, praying for them. We must show them the love that God so richly demonstrated for us, even when we were still his enemies.

Do not forget: everyone by nature deserves to be God's enemy. God could very well have acted in hate toward every one of us. He had every right to do so. But God loved His people. He loved them so much that He even sent His only begotten Son to die on the cross for them. What amazing love!

If we are one of the people for whom He has died, then we too are called to demonstrate that love. The Bible demands that we demonstrate that love.

My friends, do you demonstrate ungodly hatred and anger in your life? Do you try to excuse it? There is no excuse. Each of us has a natural inclination to hate God and our neighbour. We must repent of this guilt. We must repent of the wickedness of our pride-filled hearts. And we must turn to God and His Word, seeking to pattern our lives according to the love that He has so freely granted to us.

Churches in the Banner

New Birthday Roll Email Address

This is the new email address for amendments to Birthday Roll, which Mrs Margaret Kinder does:

margk@southernphone.com.au

Ulverstone News

It is with great joy and thanksgiving to God that we announce that the Rev. Andre Scheepers has accepted the call to the congregation. This followed a time of much prayer and reflection. The induction date has been set for Friday the 7th of December and, due to the number anticipated, will be in Gawler Room at the Ulverstone Civic Centre, 19 King Edward Street, Ulverstone, at 7.30pm.

Australian Inland Mission Centenary

On the weekend of 6th and 7th of October 2012, Rowland and Anna Ward were privileged to attend the commemoration of the centenary of the Australian Inland Mission [AIM]. This was held at Beltana, South Australia, about 500 kms north of Adelaide. However, Christian ministry to the Outback began long before 1912. In fact, the Smith of Dunesk Mission was founded in 1894, with money being given by Mrs Henrietta Smith of Dunesk, near Edinburgh, Scotland. It became a forerunner of the AIM (not to be confused with Australian Indigenous Ministries).

It was Rev John Flynn, a Smith of Dunesk Missioner 1911-12, who had a vision for a 'mantle of safety' over

the Inland and became AIM's first Superintendent in 1912. He then introduced other measures to improve the welfare of those in remote areas – hospitals, the Pedal Radio invented by Alfred Traeger, the School of the Air and the Royal Flying Doctor Service (1928). Our \$20 note depicts John Flynn and Coledge Harland (an AIM padre and on a camel on the note) and our \$50 note depicts David Unai-pon, whose parents named their children after Henrietta Smith's relatives.

After church union in 1977, the Uniting Church established *Frontier Services* and the Presbyterians the *Presbyterian Inland Mission* [PIM]. Frontier services employs more than 1000 people and receives 95%

Churches in the Banner

Ulverstone, Australian Inland Mission, & Taree

of its \$58 million budget from government. PIM is engaged in patrol ministry, is well received, but runs on a shoestring with support from the Presbyterian Church of Australia. Patrol ministers – there are currently about 9 -- are often unpaid, but vehicles and equipment are funded by PIM.

About 200 people attended the Saturday gathering, which included the launch of the booklet Rowland Ward has written on the history of Smith of Dunesk Mission. The booklet, whose proceeds will go to PIM, was well received. The Sunday morning service was attended by about 150, half inside in a packed church and half outside. Rev Stuart Bonnington, Director of PIM, led the service and Rev David Jones, Moderator of the Presbyterian Church of Australia, preached on Isaiah 55:6: 'Seek the Lord while he may be found,' which is the text on the wall put there when Rowland's grandfather was the Missioner (or Padre as they are called) from 1916-1918. Among those present over the weekend were PIM and Frontier Service representatives, descendents of missionaries, a descendent of Henrietta Smith's husband's brother, those with a local connection, Aborigines and a descendant of an Afghan Cameleer.

Beltana has been described as a



The Beltana Presbyterian Church

'living ghost town', with the population having risen from 2 to 12 in the last decade. Termites are active, so the surviving buildings are made of stone and several are being, or have been restored. The church, which was built by the local blacksmith as an 'Assembly Room' in 1878/79, is in good condition, the local people putting a lot of work into restoring it. It was purchased by the Presbyterian Church in 1903, is still held by it, and services are held from time to time by PIM. Many of the buildings have descriptive plaques, so it is possible to walk around the town and read its history.

PIM has published a commemorative centenary book, "Views Beyond the Furthest Fence", with the text by Stuart Bonnington and photographic work by Stephen Dyer, a Presbyterian elder, including excellent historic photos, some by Flynn himself. This is a lovely coffee table book, which costs \$100. It focuses on Flynn, but looks beyond him to the future.

Please continue to pray for ministry across the Inland, to those of all ethnic backgrounds. The isolation for those living there remains. Rowland and Anna found on a previous trip that there was better communication with Melbourne from a remote country like Iceland than there was from Inland Australia. PIM Padres still cover vast areas. The workers for northern SA (Flynn Patrol) are David and Gae McDonald, motor mechanic

and nurse respectively, and their parish covers an area the size of Victoria. For more information about the work of PIM see www.pim.org.au

A report by Anna Ward

Book launch in Taree

A good number of members and friends gathered in the Taree church building on Saturday 8th September for the launch of 'Rejoice! The Lord is Good!' a new booklet by one of its members, Velma Kneale. The booklet is designed especially with the older person in mind – it's not big or heavy or long – it's attractive, well illustrated and easy to read. It consists of a month of daily readings mainly from the scriptures with a suggested prayer. It's very suitable to give to someone in hospital or in a nursing home. It's a book not to keep but to give away. Many have already been purchased and given away and a number have testified to its usefulness. The cost is \$10 (which merely covers production costs). Copies can be obtained from the author @ Unit 12, Storm Village, Cowper Street, Taree, NSW. 2430. Email: velmakneale@bigpond.com

GDB



Cover of book by Velma Kneale



Velma Kneale signing copies of her book