

the presbyterian banner

December 2013

*The land produced vegetation:
plants bearing fruit with seed in it according to their kinds
and trees bearing fruit with seed in it according to their kinds.
And God saw that it was good.*

Genesis 1:12

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ISSN 0729-3542

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Subscriptions for 2014

11 Issues per year
*Within Australia: \$35 [Bulk \$30]
Overseas: AU \$50 Airmail.*

Direct Credit :

Bendigo (BSB) 633000
A/C No. 140124082

Editorial

At the end of this month there will be quite a few people who made a New Year's Resolution. I'm sure you know how that goes: This person would focus on a particular area of change in their life. It can be quite specific, perhaps to change their personal appearance. Or it could be quite general – they will try to be nicer to everyone. The more popular goals involve improving well-being, finances, career, education, taking a trip, and getting along better with people.

This idea of a New Year's resolution comes because those people know they need to change, and they think the beginning of a new year is a good time to implement that change. But why only make such a resolution at the end of an old year? If it's such a good thing why not change things in our life more often?

And if these resolutions are good things to do, why is it that so very few make it through? Apparently, it was found that 88% of those resolutions end up broken! Then it seems that they were only nice thoughts without any real conviction or motivation behind them. You know, dear believer, that's what we can be like in our Christian lives too. We of all people know we need to be changing to become not better in ourselves and to others, but changing to become more like Jesus Christ. The Bible talks about more and more putting on Christ so that we become less and less of what we were.

But how quickly don't we put on that old lifestyle again! In a short time, we fall back into the same old rut. And it is a rut – it bogs us down.

The great thing is, though, we don't have to wait until the end of the year to try and change it. Each day we can plead with the Lord for forgiveness and his Spirit's help to change. Each day we can open up his word and seek out his way.

And that's where we do have a similarity with making a New Year's resolution. Because it was found that a resolution was more likely to succeed when it is shared with someone else, both by sharing the benefits of your resolution and sharing the path of maintaining that resolution.

Aren't we especially reminded of that each Lord's Day? We begin by acknowledging our sin. We show we're open to God's working in us and through us. We're in this with him.

*Teach us to number our days aright,
that we gain a heart of wisdom.*

Psalm 90:12

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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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A Man Who Didn't Know The Meaning Of Retirement

Considering Romans 15:14—33

George Ball

This is the beginning of the end of Paul's letter to the Romans. The personal style returns as Paul reflects on his own call and ministry; he talks about his work, his hopes and plans. There is much biographical material here. Here Paul is 'close-up and personal'. We see what makes him tick; what motivates him; what his aims and ambitions are.

When the Lord called Saul He said of him that he was, **'my chosen instrument to carry my name before the Gentiles and their kings and before the people of Israel'** (Acts 9: 15-16). Here now, many years later, we have his 'report card.' He could say, **'I have reason to be proud of my work for God'** (17).

As we look at this passage there is obviously much that was unique about the ministry of Paul; he was an apostle; he was a pioneer missionary; he was a 'one-of'. While we cannot replicate such a unique ministry; there are however many features here that have relevance for ministry in any place at any time. Here we have the picture of a first class Christian worker. Let's note some of the characteristics of Paul's ministry that we see here:-

1. His Pastoral Warmth and Encouragement (14 and 23-24)

He relates warmly to the Roman Christians. He calls them affectionately, **'my brothers'** (14). He thinks highly of them and tells them so. He expresses confidence in them when he states, **'you yourselves are full of goodness, filled with all knowledge and able to instruct one another'** (14 ESV). He knows and appreciates their qualities. He recognises evidence of their Christian character – he sees signs of the fruit of the Spirit in their lives – especially goodness. He recognises that God

has given them the gift of knowledge and an ability to teach and admonish one another. That's quite an achievement. There's nothing trickier than to admonish a friend and still remain a friend! It requires a large amount of tact – which the dictionary defines as, 'a keen sense of what to say or do, to avoid giving offence; skill in dealing with difficult or delicate situations.' Tact is essential in all our relationships.

Paul illustrates great tactfulness and sensitivity in the way he addresses his readers. Perhaps it might appear in verse 15 that he



was being a tad tactless? He states, **'on some points I have written to you very boldly'** (15). However, he was writing to them with the authority of an apostle in order to remind his readers of the foundations of the faith. He was not writing because they were terrible Christians – but to encourage them and to remind them of the fundamentals – just in case they had forgotten (15).

Paul expresses his longing and desire to visit the church in Rome that he might, **'enjoy their company for a while'** (24). He looked forward to coming, **'in the fullness of the blessing of Christ'** (29). He looked forward to being **refreshed in their company** (32b). He already had told them, **'I long to see you that I may impart to you some spiritual gift to**

strengthen you that we may be mutually encouraged' (1: 11-12). He was a man who loved the fellowship of the saints. He was a 'people's person'; sociable and gregarious. He was a true friend. **'A friend loves at all**

times' (Prov. 17:17). Paul was no remote academic who preferred the privacy of the study. Paul was a great encourager; and the church should be a community of encouragement. A ministry of teaching and preaching should not be continual criticising, carping or correcting – there must be comfort and encouragement. When we exercise the authority of a teaching ministry we must not abuse the privilege of the pulpit in order to clobber people or to get at them. The honey pot is better than the big stick; the open hand is better than the clenched fist.

2. His Purpose in Ministry (16)

He describes his ministry in priestly language. He describes himself as, **'a minister of Christ Jesus to**

the Gentiles in the priestly service of the gospel of God, so that the offering of the Gentiles may be acceptable, sanctified by the Holy Spirit' (16). The sacrifice he offers is not the sacrifice of the mass that the Roman priest offers. No. It is the sacrifice of the Gentiles - people who were despised; who were regarded as unclean and who were not permitted into the temple area. Now, through the gospel, they are reconciled to God and brought into God's presence. They are now a holy people - dedicated to God's service. It's a fascinating concept of ministry. Stott comments that this principle has a vital contemporary application. All evangelists are priests, because they offer their converts to God. When

through our witness people are brought to Christ, we then offer them to God. M. Henry comments, *'Paul gathered in souls by his preaching, not to keep them to himself, but to offer them to God. And it is an acceptable offering being sanctified by the Holy Spirit. That which made them sacrifices to God was their sanctification'*. The purpose of ministry is not merely to see people reconciled to God – but to see them being more and more sanctified and employed in God's service 24/7. All of life is a 'living sacrifice' (12: 1).

3. His Pride in Ministry (17-19)

'In Christ Jesus I have reason to be proud of my work for God. . . . So that from Jerusalem and all the way around to Illyricum I have fulfilled the ministry of the gospel of Christ' (17&19 ESV).

'This is Paul's succinct and modest summary of ten years of strenuous apostolic labour; including three missionary journeys'. Look at a map to grasp the extent of the territory covered. Illyricum is in modern day Albania and the southern port of the former Yugoslavia. The distance from Jerusalem to Illyricum is about 1,400 miles. It's an incredible achievement. He states, **'I have fulfilled the ministry, or I have fully proclaimed the gospel'** (19). This despite all the opposition and hurdles that he had to endure.

There are some who criticise Paul here for bragging. This might be valid if he had not continued to say, **'I will not venture to speak of anything except what Christ has accomplished through me'** (18). Paul is simply being realistic. He also demonstrates humility. He could have embellished his story. He could have boasted about the numbers 'he led to Christ.' About the number of churches he planted. About the miracles he performed. But he didn't. The only thing he boasts about

is what Christ has accomplished through him. He was only a spanner in the hand of God.

Matthew Henry comments:

'Whatever good we do, it is not us but Christ . . . the work is His, the strength is His . . . Paul takes all occasions to own this, that the whole praise might be transmitted to Christ.' It is always wrong to boast in ourselves, but it is right to boast in the Lord. Paul has none the less, a great sense of satisfaction and achievement as he looks back and sees how the hand of God has blessed his ministry.



'Paul writing his Epistles,' painting probably by Valentin de Boulogne, 17th century

When we are tempted to human pride or when we receive congratulation and praise it is prudent to remember the wit and wisdom of **Winston Churchill**. He was once sitting on an outside platform waiting to speak to crowds who had packed the streets to hear him. The chairperson leaned over and said, 'Doesn't it thrill you, Mr. Churchill, to see all these people out there who came just to see you?' Churchill replied, 'It is quite flattering, but whenever I feel this way I always remember that if instead of making a political speech I was being hanged, the crowd would be twice as big!'

4. His Passion for Evangelism (20 - 24a)

He states, **'I make it my ambition to preach the gospel, not where Christ has already been named,**

lest I build on someone else's foundation' (20). He wanted to reach the unreached. He was a pioneer evangelist. He hopes to visit Rome; and thereafter he planned to go to Spain (24). Why Spain? It was a great country. It was the home of some of the world's great intellects. Seneca, the Stoic philosopher was Spanish. Quintilian, the greatest teacher of oratory of his day was there. But more likely Spain represented 'the ends of the earth.' He saw Spain as part of God's missionary plan. It's what the prophet Isaiah prophesied would happen when the Gospel of a suffering and redeeming Saviour is preached (Isa. 52: 15 quoted in verse 21). Paul saw Spain as a fulfilment of this Old Testament prophecy. For the apostle however, it was no mere duty. It was a concern for the lost. He yearned for their salvation. He had a vision for the glory of God on earth. John Piper wrote, *'Missions is not the ultimate goal of the church. Worship is. Missions exist because worship doesn't.'*

Paul didn't know the meaning of retirement. He had big plans. Though an 'old man' by the standards of his day - he wasn't going to rust out. In his book, 'Don't Waste Your Life,' John Piper contrasts two stories. The first story is about two women, one over eighty, the other in her late seventies, who had given their lives to make Jesus Christ known among the unreached people of Cameroon. In April, 2000, their brakes failed, their car went over a cliff and they were both killed instantly. Piper asks, 'Was it a tragedy?' He answers, 'No that is not a tragedy. That is a glory'. These lives were not wasted. These lives were not lost. 'Whoever loses his life for my sake and the gospel's will save it' (Mark 8: 35).

The second story shows how to waste your life. The February, 1998, Reader's Digest, told of a couple who took early retirement when he was 59 and she was 51.

They moved to Florida where they cruise on their boat, play softball and collect shells. Then Piper comments; 'Come to the end of your life – your one and only precious, God given life – and let the last great work of your life, before you give an account to your Creator be this: 'I played soft ball and collected shells.' 'That', says Piper 'is a tragedy!'

If anyone deserved a retirement cottage near the golf course or beside the beach it was the apostle Paul. If anyone deserved to slow down, it was Paul. Instead Paul is a gospel driven man. He says, '**I am under obligation both to Greeks and to Barbarians, both to the wise and the foolish. So I am eager to preach the gospel to you also who are in Rome**' (1: 14-15). We have many people around us. Do we care that they perish?

5. His Practical Concern for the Poor (25-27)

Before visiting Rome he must however go to Jerusalem. (He is probably writing from Corinth). The purpose of this visit is to deliver a contribution (a substantial gift) for the poor saints in Jerusalem (26). Paul was a man who not only felt

an obligation to take the gospel to the unbeliever, but also felt compelled to help the poor widows and orphans in Jerusalem. Perhaps he felt a measure of personal responsibility? After all he may have been the cause in his former life, of making many a wife a widow, and many children orphans? Besides, he says, '**indeed they (Gentiles) owe it to them . . .**' (27). It was like an outstanding debt to the Jewish mother church. (He elaborated on this debt in chapter 11). Stott comments, '**when we Gentiles are thinking of the great blessings of salvation, we are hugely in debt to the Jews, and always will be. Paul sees the offering from the Gentile churches as a humble, material and symbolic demonstration of this indebtedness.**'

Paul's religion was not only theological – but also practical. Compare 1 John 3: 17 and James 1: 27.

6. His Plea for Prayer (30-32)

Paul appeals to the brothers in Rome to join him in striving (wrestling) with all their might in prayer to God. Why? Because he (and we) are engaged in a supernatural conflict. It's not a sign of

weakness to ask for prayer. Paul was not reluctant to share his needs. He had very specific requests (31-32). Yet many of us apparently have no need for prayer? Have we no weaknesses? Surely if the apostle needed prayer – we also need the prayer support of the church? We need to pray for one another. We ought to pray for one another. Ministry and missionary work requires co labourers in prayer. 'We are called not merely to pray for the work – but prayer is the work'.

(P.S. His prayer request was not answered as he might have liked! He would eventually get to Rome – but not the way he expected. There was a riot in Jerusalem when Paul almost died. He faced arrest and a plot to kill him. He was delivered. Then followed an imprisonment in Caesarea; an appeal to Caesar; shipwreck; some time in Malta; and finally his entry into Rome as a prisoner of the state. There is no record that he ever reached Spain. That didn't matter. The Lord knew it was in his heart).

'May the God of peace be with you all. Amen' (33).

The Past for Today

PCEA History: The Wider Christian World

Rowland Ward

Ecumenical endeavours

The PCEA was represented by Rev George Sutherland at the Pan Presbyterian Alliance meeting in London in 1888, but understandably was not active thereafter. The Declaratory Statement and liberal teaching in the Presbyterian Church of Australia kept the PCEA from formal denominational relationships. As far as the Reformed Presbyterian Church was concerned relations were (and are) friendly but until 1974 the RPs were part of the Irish church. From 1939 to 1964 the PCEA was a member of the New South Wales Council of Churches formed by Protestant churches in

1925, which owned radio station 2CH. The theological liberalism of some was a concern, but the opportunity of joint statements on matters of social concern (gambling, state-aid to Roman Catholic schools) kept the PCEA in membership until new regulations on membership were adopted that would have allowed only observer status.

The period after WWII saw several ecumenical developments. As a counter to the liberal World Council of Churches organized in 1948 there was the International Council of Christian Churches (ICCC). The PCEA, influenced by the arguments of Rev M. C. Ramsay

and Rev Arthur Allen, declined to join this body as it was not unambiguously Reformed. Although holding a high view of Scripture, in practice it was a militantly anti-modernist, anti-Romanist body that was led somewhat in a sectarian and divisive way by anti-communist crusader Rev Carl McIntire of the United States.

Rev Arthur Allen of St George's PCEA in central Sydney had a sound ecumenical vision and wide contacts internationally. In consequence the PCEA was invited to join the Reformed Ecumenical Synod following its formation in 1946, but it was not

until 1958 that we had a representative attend. This Synod, later more correctly called a Council, met every 4 or 5 years, and in 1972 the PCEA was joint host of the Sydney meeting with the Reformed Churches of Australia. The increasingly liberal views in the most influential member church led the PCEA to withdraw in 1981. However, commitment to Biblical ecumenism remained and in 1985 the PCEA became an inaugural member of the International Conference of Reformed Churches, and has been represented at each succeeding meeting held every four years.

Billy Graham and a changing society

The visit of Billy Graham in 1959 drew large crowds (130,000 or more at the Melbourne Cricket Ground), but also showed different opinions. Some PCEA ministers supported it (Joseph Harman, Alex Webster), others opposed it



Billy Graham

(Arthur Allen, M. C. Ramsay, Alvan McIntosh) and others (J. C. Andrews, A. R. Beaton, I. L. Graham, Edwin Lee, S. N. Ramsay) were in the middle, with elders generally following their ministers. Billy Graham in many ways reaped where others had sown. But 'the times were a-changing' in society as a whole. Baby-boomers were becoming teenag-

ers in the 1960s, and, without real grounding by their parents in spiritual matters, were impatient of tra-



dition and established order.

The Beatles' visit to Australia in 1964 engulfed the country, the availability of oral contraceptives brought sexual 'liberation' without unwanted consequences, Australia's involvement in the Vietnam War from 1962-75 created disillusionment with many, Marxist ideology flourished in some universities, and abortion laws began to be relaxed from 1969. Whereas church-going was the accepted social norm for many in the 1950s, the churches now entered upon a period of steady decline in attendance as the combined forces of societal change and secularisation made their mark. Graham's 1968 visit had nowhere near the significant impact of that in 1959. However, there were factors at work which would contribute to a resurgence of robust biblical teaching in a number of areas.

The Dutch

The influx of Dutch migrants to Australia in the post WWII period was seen by Arthur Allen as a great opportunity for the revival of the Calvinist understanding of the Christian Faith. Given the small size of the PCEA (only 7 ministers in 1951, all but two outside the capital cities), and some cultural differences, the idea that many of those from the conservative Calvinist churches would join the PCEA was unworkable except on a limited basis. Nevertheless, some finance for early Dutch ministers was provided, and the first (1951) Synod of the Reformed Churches of Australia [RCA] was held in Rev S. Hoekstra's flat owned by our church at 94A Alma Road, East St Kilda.

Education

The ideal of a Christian Church in a Christian nation with Bible-based schools for all had been the aim of the Scottish Reformers, but by the 1950s the ideal, but imperfectly realized, had been fading for 80 years. Much the

same path occurred in Australia. Rev James Forbes in Melbourne has been rightly described as 'Melbourne's First Public Educationist', and he founded several church-related schools, most notably what became known as Scotch College (1851). In 1855 Rev William McIntyre had founded the co-educational 'High School of Maitland,' the forerunner of High Schools established by the government in 1884. A number of other schools were operated, particularly in Victoria, prior to 1859. However, in the community as a whole many children were missing out, and free, compulsory and secular (ie. non-sectarian) education was introduced in the 1870s. These State schools were essentially Protestant, since the Roman Catholics opted out, but a few schools of the different churches continued alongside the State system. After the early period the PCEA produced many teachers but had no schools of its own. Melbourne University councilor and administrator and notable Presbyterian layman Sir John MacFarland sagely commented in the 1890s that he had changed his mind about the State having nothing to do with religion:

'As a matter of fact the State, if it taught anything, had to teach a kind of metaphysic ... a definite prohibition of religion meant teaching the materialistic metaphysic and ... the teachers were so fearful of the suggestion of any kind of religious truths that they adopted a purely agnostic

tone whatever might be their private convictions.'

The PCEA had traditionally opposed State-aid to non-Government schools, having in view particularly the Roman Catholic Church. That church was increasingly facing financial difficulties as its traditional source of teachers declined. Prime Minister Robert Menzies, a Presbyterian, granted State-aid for science blocks in 1963, and it has gone on from there. Today about 30% of Australian students are educated outside the State system.

The Dutch made a significant contribution to Australian church life through the parent-controlled Christian School movement. The first such school opened near Hobart in 1962. There were still advocates in the PCEA of no State-aid in the late 1970s, particularly Hunter elder C.P. King, but with the decline in standards in State schools because of secularization, the PCEA soon got behind the Christian schools movement, although it would wish the State system was better. Although some PCEA folk have home-schooled this is not a matter that has been widely supported as, apart from anything else, it requires particular gifts that few have.

Local ministerial training

In 1948, the church set out a course of ministerial training which was published in the church magazine. Stewart Ramsay completed the work under Rev H. K. Mack and Rev Alex Barkley of the Geelong RP Church, and was licensed in 1950. In 1955 the Reformed Theological College began in Geelong with chief impetus from the RCA. Initial lectures were held in the Reformed Presbyterian Church premises, and from 1957 in a house owned by the PCEA in Myers Street. The College acquired its own premises in 1961. In 1962 the PCEA commenced John Knox Theological College in the St Kilda Church premises, with Rev Allan Harman of Geelong PCEA and Rev Edwin Lee of St



Rev. Alex Barkley

Kilda PCEA as lecturers with assistance from Rev W. R. McEwen of the RP Church in McKinnon. It began with promise, but Harman went overseas in August 1964 to pursue Th.D. studies, and there were problems with students from a sister church in Tasmania. It graduated only one student (Alan Tripovich) before ceasing at the end of 1965.

In common with other Protestant churches it was the norm that students not marry while students. Angus Beaton was the first to do so: his fiancée travelled to Scotland for the wedding in 1956. It became usual in the 1970s for students to be married, and this gave impetus to local training. Happily, the resurgence of Reformed theology, and particularly the continuation by a minority of the Presbyterian Church of Australia after the exit of many into the Uniting Church on its formation in 1977, opened up more options for local training rather than in Scotland. From 1964 to 1976 an Australian Council of Reformed Churches operated between the RPC, PCEA and RCA. In 1973 the PCEA negotiated membership of the Association which runs the Reformed Theological College. This was the year before Rev Dr Allan Harman of the PCEA (son of Rev Joseph Harman) became the Old Testament Professor at RTC. However, the impact of faculty members Dr Sierd Woudstra (1971-74) and particularly Dr H. Van Der Laan

(1975-78) created such disquiet that the PCEA withdrew in May 1976, perhaps too quickly. Subsequently, the College regained its equilibrium.

In 1978, a few months after the inauguration of the Uniting Church, Dr Harman became Visiting Professor at the Presbyterian Theological College in Melbourne, conducted by those who continued the Presbyterian Church of Australia on the 1901 Basis. In 1981 he joined that denomination and became College Principal. Rev Douglas Milne of the FCS was secured by the College in 1979 and succeeded Harman as Principal in 2002. Current ministers D. Peter Smith and Andres Miranda



Rev. Dr Allan M. Harman

are graduates of this institution, which is accredited with the Australian College of Theology. Of Australian PCEA students for the ministry 1954-2004 who entered the ministry, Beaton, Allan Harman, Campbell, Murray, Bradbeer, Weber, Ward, Dole and Varnes studied in Edinburgh; Nicholds, John Cromarty, Gadsby, Bloomfield and Cornford in Geelong; Tripovich at John Knox, St Kilda; James Cromarty under PCEA tutors; Leggott at Tahlee Bible College; Hanna at the Presbyterian College in Brisbane; and Kinder and Muldoon at the Presbyterian Theological Centre, Sydney.

Doctrine in the Banner

The Importance of Doctrine

Andre Scheepers

Isaiah 60:3-4, *You have shown Your people hard things, You have made us drink the wine of confusion. You have given a banner to those who fear You, that it may be displayed because of the truth.*

“Preach Christ and leave doctrines alone,” has been the popular outcry of many evangelicals today. As though it were possible to declare who Jesus is and the necessity and nature of conversion, without teaching doctrine! Beneath such a statement there lies the common delusion that it matters not what a man believes so long as he rests on Christ in some vague way. However as God’s people we should be concerned to assert that not only doctrine in general, but the doctrines of grace in particular, are absolutely necessary for a correct presentation of the Gospel.

Doctrine’s Vital Importance

The duty of giving all diligence to add knowledge to faith is laid by God upon all believers (2 Pet 1:3). Truth is part of our heritage. In Ps. 119:11, David says, *your testimonies have I taken as my heritage for ever*. John Knox (Chaplain to Edward VI) declared, “some do think that because the reason of man cannot attain to the understanding how God shall be just, making in His counsel this diversity of mankind, that therefore it were better to keep silence in all such mysteries...but yet, I say that the doctrine of God’s eternal predestination is so necessary to the church of God, that without the same, faith can neither be truly taught, nor surely established.”

There are many today who regard truth and error as matters of small consequence. If a man lives rightly, they say, it matters not much what his beliefs and opinions are. Such statements shouldn’t surprise us. Night and day are all one to a blind man; truth and error are all one to an ignorant man. Indeed our doc-

trine is important if we are to serve God in a pleasing way. What the Reformers thought worthy of sealing in their blood, ought at least, to be worthy of our serious attention.

Doctrine’s Enemy

Ministers are commanded in 2 Tim 2:15, **to rightly divide the Word of**



Truth. That is, to preach the truth according to the Scriptures. A preacher is to say neither less or more than the Word of God. Yet Arminianism does not do this! If you examine the Word of God you will find that Arminianism overturns the very design of God. It denies God the right to be sovereign. It declares that God is obligated to show mercy to all. It rejects the free grace of God and asserts that any fallen creature can ‘decide’ to have grace by the exercise of his free will. Luther in his disputation with Eckius, the Romanist champion, in 1519, concerning free will writes,

“we condemn man’s free will, his strength, his wisdom, and all religion of man’s own devising. In short, we say, that there is nothing in us able to deserve grace.”

The fact that man is impotent, shut up in unbelief and fettered in sin, is overlooked. Salvation is no longer the outworking of the eternal counsel of God, but the action of man. The chief design of God, **the praise of the glory of His grace**, is no longer the chief design in Arminian preaching. Such teaching is a corruption of the truth and must be rejected by the church.

Paul knows the vulnerability of the minds of natural men and knowing that the church at Ephesus would be assaulted by error and knowing that error begins by denying the sovereignty of God, he sets out in the Epistle to the Ephesians those doctrines of eternal predestination and sovereign grace which are the corner stone to the whole revelation of God.

No one can value the truth except those who have been brought to know it. Those who know the truth have a very different estimation of it. The Word of God says that man’s immortal soul, his eternal state, depends upon the right knowledge of the truth. There are certain definite doctrines and those who do not hold to them are already marked out in the Scriptures as lost men. Error is a work of such evil consequences that God commanded the Israelites that all who propagate it should be put to death (Deut. 13). Neither has God changed His judgment in the New Testament. In Rev 2:22, He threatens the church at Thyatira, which was infected with errors, I will kill her children with death. The Apostles, taught by the Spirit of Truth, held the same view of error. Paul calls down the curse of God upon all that pervert the truth; I would they were even cut off (Gal. 1:8-9; 5:12).

Doctrine's Eternal Consequence

Men will be judged at the last day concerning whether they were in the faith and what truths they held.

Though truth may seem a small matter now, the Apostle Paul tells us that in that Day, heretics will meet the same condemnation as drunkards (Galatians 5:21). Likewise the Apostle Peter calls heresies 'damnable heresies,' because he declares they bring 'swift damnation' upon those that hold them (2 Peter 2:1).

Many evangelicals today are so concerned about numerical success that they fail to declare the mind of God towards this present age. They forget that in Scripture the Lord of Hosts loves the glory of His truth more than the souls of man. The chief end in preaching is to declare the glory of God's grace. This truth is a 'sweet savour' acceptable

to God, whether men receive it or reject it, whether its proclamation results in the salvation or damnation of hearers (2 Cor. 2:14). To gather as many souls as possible is obviously not the design of God. If it were so, why then did He hide the Gospel from the world for thousands of years, revealing it only to the Israelites while hundreds of generations of gentiles were allowed to perish in their sins.

We must not regard error as comparatively harmless. The importance of purity of doctrine is not to be minimized. To do this is a sure mark of ignorance. Error, heresy and ignorance of Scripture are soul-destroying things. In Hosea 4:6, God says, *My people are destroyed for lack of knowledge. That the soul be without knowledge is not good,* says Proverbs 19:2. In Job 36:12 we have a fearful threatening, they

shall die without knowledge. In Mark 4:24 Jesus says, *take heed what you hear.* Eusebius records that the aged apostle John so feared heresy, that he refused to enter a building when he learned that the heretic Cerinthus was inside, saying, *"let us depart lest the house wherein the Lord's enemy is should fall upon our heads."* What is the cause of the dreaded leprosy that is upon the church today, that has sapped her of her strength and rendered her incapable of giving a cogent answer to a dying world? I believe it is this; that the church has dethroned the sovereign will of God and has enthroned the sinful will of man in its place. Also, the church has neglected its doctrinal truths. These are the root causes of our trouble in the church today.

Helpful Christian Apps

If you are a Smartphone or Tablet user, or wonder why people reach for their phones during Bible reading in Church, read on.

I bought a tablet about 6 months ago. The initial reason was to replace a diary that required me to transcribe all notes and phone numbers at the start of each new year. There had to be a better way. A 7 inch tablet with an external keyboard was what I chose. It works well for the diary keeping. For this I use the Dejaoffice app from the Google Play store. While browsing all the numerous apps (applications) available, I found that lots of these are free. I found apps to help you in your Christian walk, Bible study programs, commentaries, daily devotions etc. Be aware that since there are numerous apps available, you need to be discerning in your choice of what to download and use. I have found the following very useful for my Bible study. I use the Bible study app, by Olive Tree. This is free from the Google Play store. The free version uses the ESV Bible and you can add free study books, sermons and commentaries. I have installed Matthew Henry's commentary and have this showing at the same time as reading the Bible. You can also set up reading plans

to help in your study of the Word. Many of them can be set up as your reading plan on Tablet or Smartphone. You can highlight verses, write notes, and tag verses with your own named tags. There are lots of possibilities and they are easy to use. This application can be used when not connected to the internet. The other app that has proved useful is the Christian Creeds and Reformed Confessions from Christian Works Mobile app. You can search phrases and it has the proof texts with hyperlinks to the Bible. This app includes the following: Apostles, Nicene and Athanasian Creeds, Belgic Confession, Heidelberg Catechism, Canons of Dort, Westminster Confession of Faith, Westminster Shorter and Larger Catechism.

The well known *Today* booklet is available as a free app. You can receive the daily Bible readings on your tablet, however you do need to be connected to the internet to use it. As it comes out daily, it can sometimes be confusing over what day it is, as our day starts ahead of the Americans. Our Daily Bread is another devotion app. available from RBC ministries. This is one that you have to buy to install. Other possibilities are to receive the

Herman Borger

Tabletalk devotion booklet on your tablet. This requires a subscription to the magazine to receive it. There are other good uses for these electronic gadgets. If like me, you travel long distances for work, why not download an MP3 audiobook? Again be discerning, there are ones available from Christianaudio.com who have some free titles available. Audio books by well known writers such as John Piper and Jerry Bridges are worth a try. How about downloading that sermon your Pastor preached that inspired you? Or one that you missed as you were busy with the children. Or you can download that sermon your friends talked about that their Pastor preached last week. The RCNZ web page has audio sermons (as do some of our congregational sites). Just go to www.rcnz.org.nz and pick 'sermons' on the left hand side. I am sure there are other useful apps, but these work well for me. Do you have one that works well for you? Let us know so we can share it with others.

hborger@xtra.co.nz

This is taken from 'Faith in Focus', the denominational magazine of the Reformed Churches of New Zealand.

The World in the Banner

Inauguration of Christian Worldview Study Centre

The Kuyper Centre for Christian Worldview Studies was inaugurated with a function at the Maranatha Christian School in Doveton, Melbourne, on October 31, 2013. Colin Youl, a teacher at Mt Evelyn Christian School, presented the keynote address, incorporating his experiences with the Walpiri Aboriginal people.



Guest Speaker Colin Youl

Then Dr Bill Berends, the Director of the Centre, which is based at the Reformed Theological College in Geelong, was interviewed by Dr Phillip Scheepers in terms of the vision of the Centre, and how it hoped to provide and interact with the Christian community and others. He spoke of the aim being to promote the development of Christian worldview thinking as an outworking of the Gospel and to encourage the application of a Christian worldview approach to all walks of life. He explained why it was named after Abraham Kuyper, and the increasing appreciation for Kuyper's philosophy in the English-speaking world. The mission of the Centre is to provide occasional conferences and workshops, speakers for Christian events, specialised library resources, relevant accredited units and courses, scholarships for worldview studies, articles and blogs relevant to the Christian worldview, and Bible studies and similar materials for use by churches, small groups, and so on.

There was a time for questions and for refreshments afterwards.

+ www.kuypercentre.org.au

Evangelism Explosion Congress of Nations in South Africa

Delegates from Sixty-Two nations have gathered in Cape Town, South Africa 14-18 October 2013 for a Congress of Nations sponsored by Evangelism Explosion International, a global outreach that trains people to share their faith in Jesus Christ. The assembly of Evangelism Explosion leaders from every continent is "very important to the worldwide ministry of EE and, more importantly, to fulfilling Christ's mandate to take the gospel message to every tribe and every nation," said Dr John B. Sorensen, President of Evangelism Explosion International. Nearly 7.9 million people worldwide professed faith in Jesus Christ through Evangelism Explosion in 2012 and the Congress gives delegates the opportunity to strategize on how to reach even more people with the gospel. Nation delegates will share methodologies and ap-



Dr Scheepers interviewing Dr Berends at the inauguration of Kuyper Centre

prove a series of resolutions that will be included in a formal Declaration issued at the conclusion of the strategic conclave.

The gathering in Cape Town comes three years after delegates from thirty nations participated in the first Congress of Nations in 2010 in Kuala Lumpur, Malaysia. That inaugural Congress launched a new approach to the global work of EEI in which indigenous EE organizations partner to strategize and work together for the effective spread of the gospel.

Founded in 1962 by the late D. James Kennedy, Ph.D., EE was planted in every nation by 1996. It is now intentionally shifting govern-

ance of the evangelism equipping outreach away from the U.S.-based organization to a growing international covenanted network of free-standing EE partnerships. Each national EE group at the Congress of Nations has met a rigorous set of twelve standards necessary to participate and to be designated as an Evangelism Explosion "Multiplying Nation." Qualifying national groups must be self-supporting and have a board of directors, a national director, paid field staff, and an annual action plan. They must also be actively implementing EE in churches nationwide.

"By the 2016 Congress, our goal is to, again, double the number of multiplying nations; this time from sixty-two to more than 120 in a short three years! We're on our way to meeting and possibly exceeding that goal," said Sorensen. EEI's ultimate goal is for the EE

movement in every country to achieve multiplying nation status.

The Congress of Nations includes pageantry with a ceremony in which delegates march into the assembly hall, each carrying

their nation's flag.

"It's not just a ceremony," says Sorensen. "Each of these participating nations represents ministries that are having a profound impact on the world through training people to share the gospel of Jesus Christ. That's the ultimate goal – reaching every tribe, every nation and every people group with the good news of salvation through Christ alone!"

+ *Christian News Wire*, newsdesk@christiannewswire.com

Pray For Awakening

In Egypt, Pakistan, Northern Nigeria and elsewhere where Christians are being murdered by Mus-

lims, reports are emerging about local Muslims polarising. Some who have been radicalised are becoming more militant, while others who are appalled are increasingly demonstrating solidarity with Christians. The long-prayed-for awakening is under way, albeit at great cost in Christian lives. Likewise, many Muslims who have lived under extreme repression and with shocking violence in states such as Iran and Afghanistan are turning to Christ, mostly where they have taken refuge. In the 'free' world, the growth of ethnic churches consisting of Muslim converts is a definite and observable trend. Please keep praying for awakenings – amongst all persecutors – and that God will sustain his Persecuted Church.

+ *Religious Liberty Prayer Bulletin* | RLPB 234 | Wed 30 Oct 2013

Pedophilia: Orientation or Crime?

Modern Western society views the expression of sexuality as a primary component of human identity. As each autonomous individual can form his own happiness and welfare, sex is an essential component of human flourishing.

As sex leads to the creation of life, it is indeed an essential human act. Yet the West is currently trying to isolate sex as a pleasurable, inconsequential form of recreation. The paradox rests in the very fact that it becomes banal, while also life-affirming and essential to our identities.

The issue rears its head in the latest definition of "pedophilia" in the fifth edition of the Diagnostic and Statistical Manual of Mental Disorders (DSM V). In it:

the American Psychiatric Association (APA) drew a very distinct line between pedophilia and pedophilic disorder. Pedophilia refers to a sexual orientation or profession of sexual preference devoid of consumption, whereas pedophilic disorder is defined as a compulsion and is used in reference to individuals who act on their sexuality.

Now, "unconsummated pedophilia" is just an orientation. As Father Z. clarifies, when a society changes the language, they are also affecting the definition. It is now imperative that we tolerate "pedophilia." The reason we must accept such perversion is that "people must be

allowed to celebrate sex and sexuality, 'one of the few freely-given pleasures in life,'" as spokesperson Paul Christiano of B4U-ACT said to Neon-Tommy.com, a university news site for the USC Annenberg School of Communications. The group advocates for "minor-attracted persons' to be open about their sexual preferences in a supportive atmosphere." Christiano insisted that the group doesn't advocate illegal activity. I'd certainly hope not.

Yet if being attracted toward minors is only an orientation now, how soon until we must accept the practice of pedophilia as a right to define oneself? After all, sex is one of the "few freely-given" pleasures in life.

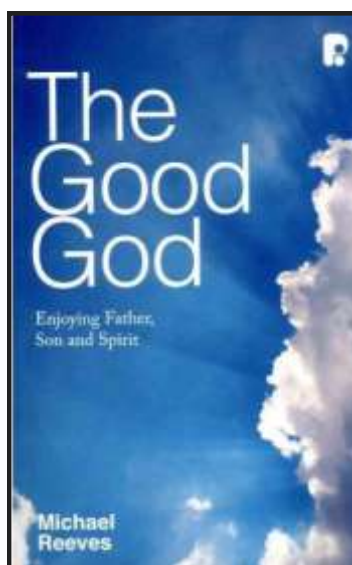
For now, the law of the land stands. But how long until statutory rape becomes another form of institutional oppression by the majority against a vulnerable minority?

+ *By Patrick Ryan, 'The Spectacle Blog,' The American Spectator, 28 October 2013*

Books in the Banner

The Good God by Michael Reeves—Paternoster, 2012 (ISBN 978-1-84227-744-7)

God as triune – Father, Son and Holy Spirit – is a biblical truth that should come into its own in Reformed theology. However, too often we can have deficient or unbalanced understanding of God. If we think of God primarily as the Almighty Creator, then we may suppose he created because he needed something to rule. So we stress his sovereignty. But if we ask what God was doing before he created, then the Bible teaches that God is first of all a Father (remember the creed: I believe in God the Father Almighty), that he delighted in his Son, in the fellowship of the Spirit. God is love: not then a single person god but God in three persons, not a committee of individuals lumped together but an eternal fellowship of love. That makes creation the overflow of his love, that he might share his blessedness with the creatures he has made. It makes sin not simply acting or behaving wrongly, but loving



wrongly. As God's image-bearers we were made lovers of God but have now become lovers of self, who need to be remade into lovers of God. Michael Reeves, until recently theological advisor to the University and

Christian Colleges Fellowship, but now on the faculty of Wales Evangelical School of Theology (WEST), has written a great little book on the Trinity in an easy and uncomplicated and occasionally witty style, that shows how understanding God as triune really changes our perspective on everything. There's plenty of application here and material that will help to relate to outsiders, whether Muslim or secularist. It's a short book but really valuable for ministers, elders and teenagers. Available from Koorong. There's an e-book version too. For a full length but still accessible treatment I recommend Robert Letham's *The Holy Trinity*, published by P & R Publishing. Letham, formerly at Westminster Seminary in Philadelphia, is also currently on the faculty at WEST.

Reviewed by Rowland Ward

Children under the Banner

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

A Confused Soldier



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Prescribed Search / Youth Work

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

DECEMBER 2013

SENIOR and INTERMEDIATE (Intermediate omit questions 3 and 4)

2 CORINTHIANS chapter 10

1. Why are the weapons of our warfare not carnal? (2 verses)

chapter 11

2. In what way were the Corinthians in danger of being beguiled [deceived] as Eve was by the serpent?
3. Why is it no wonder [marvel] if false apostles transform themselves into apostles of Christ?
4. Write out one verse only where Paul describes some of the perils he endured.

chapter 12

5. What did Paul hear when he was caught up into paradise?
6. What was the Lord's answer when Paul asked three times to have the thorn in the flesh removed?

chapter 13

7. Though he was crucified in weakness, how does Christ now live?
8. Write out the benediction with which Paul ends this letter.

JUNIOR

MATTHEW chapter 28

1. What had happened before the two Marys came to the sepulchre [tomb]?
2. What did the angel say to the women? (3 verses)
3. What lie did the chief priests and elders of the Jews ask the soldiers to tell about Jesus' body?
4. What command did Jesus give his disciples beginning with the words, "Go (ye) therefore...."? (2 verses)

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

Life under the Banner

Prophets, Priests, & Kings

Jim Klazinga

As I write this, I'm sitting in my office on the ground floor of our house in Brisbane. It has some furniture, electronic equipment, a few books, a desk, and even a treadmill. I spend a lot of time in this room, and it's very important for me in helping me do my work.

But there is another kind of office I have that's far more important than any physical space in which I might find myself. It is an office I take with me wherever I go. And if you are a follower of Christ, then you also have this office.

As Christians, we are each given a task, a role to play, a special responsibility, and the authority from God to fulfill that responsibility. We call this task, this role, this authority: our office.

Mind you, there are special offices in the church that only some can have. Not everyone is called to serve in the office of elder or deacon.

But there is an office which everyone in the church should have: the office of believer. Every true believer has been given this task and authority, whether young or old, rich or poor, male or female.

Old Testament Offices

Back in the time of the Old Testament, there were people set aside for certain specific jobs. These special tasks are helpful in giving us an idea as to what we as New Testament believers are supposed to do.

For one thing, you had some set apart to be prophets, like Elijah. You also had some set apart to be priests, like Aaron. And you had others set apart to be kings, like David. Prophets, priests, and kings.

Unlike in the Old Testament, where only some were given these tasks, and most often only one, there is a sense in which we as New Testament believers are all called to all of these tasks.

Mind you, we do not have the authority to fulfill these roles in and of

ourselves. Rather, we can each be prophets, priests, and kings only because we follow the one who was the perfect prophet, priest, and King. We have a special responsibility and authority to hold the office of believer only because we are joined to the one in whom we believe.

Anointed to be Prophet, Priest and King

Back in the time of the Old Testament, the prophets, priests and kings often went through a special ritual that showed that they were being set apart to do what they were supposed to do. This often involved pouring a special kind of oil on them. This was called being anointed.

Well, Jesus was called 'Christ' which means: 'anointed one.' This points us to how Jesus was anointed, set apart, given the special task and authority to be Prophet, Priest and King.

The oil being poured on Old Testament prophets, priests and kings symbolized how they would have the Holy Spirit poured on them to enable them to do what they were being set apart to do. Being anointed with oil pointed to being anointed with the Holy Spirit.

Can you think of a time when Jesus was anointed with the Holy Spirit? At his baptism, which we read about in the gospels. The Spirit came upon him then in a special way to show that he had a special role to play, a special responsibility. Now of course, the Holy Spirit was with him long before his baptism. As the eternal divine son of God, the second person of the Trinity, Jesus had always had the Holy Spirit "poured out" on him. And you could say that throughout his Ministry, he continued to have the Holy Spirit "poured out" on him. He was continuously being anointed, set apart for his task.

The Ultimate Prophet, Priest and King

Christ was anointed to the task of being a prophet. As the Samaritan woman in John 4 recognized - "Sir, I perceive that you are a prophet."

How did she know this? Because he told her the truth. That is ultimately what a prophet does. It's not so much about forecasting the future as it is about telling the truth, proclaiming the truth of the Word of God.

Jesus reveals to us the Word of God. And in fact, He is the Word of God. John 1:18 - "No one has ever seen God; the only God, who is at the Father's side, he has made him known." You can't get a much better prophet than that.

He was also set apart also to be a priest. And what is a priest supposed to do? Offer sacrifices on behalf of the people. By doing this, they were serving as mediators, acting as go-betweens between God and those who belong to him.

We read in Hebrews 10:10 - "we have been sanctified through the offering of the body of Jesus Christ once for all." Jesus was the ultimate priest. The sinful priests before him had to settle for making ongoing animal sacrifices. Their sacrifices never fully paid the price for sins. But the sacrifice Christ offered was perfect, because He offered his own blood.

By doing this, he has freed us from sin. He has taken on himself the wrath of God against sin; he has suffered the complete punishment that should have been ours.

In addition, he continues to be our priest even now. Not that he continues to sacrifice himself. That part of it is all taken care of. Rather, He continues to intercede on our behalf in the presence of his heavenly Father. Our Lord Jesus Christ continually stands

between us and God, so that when the Father looks upon His people, He looks at them through the glasses of the sacrificed blood of Christ.

Christ is also the ultimate King. What is a king set apart to do? He reigns. He rules over his people, and protects them from hostile forces. As we read in Ephesians 1:22 - "And he put all things under his feet and gave him as head over all things to the church." Christ is King over all creation and King of His church. And since He is our King, we belong to him, we fall under his rule, and we are blessed by his protection. And in fact, he guards us so well that we can be assured that nothing will separate us from God's love in Christ Jesus. What earthly king, what earthly government, could ever make that sort of claim?

You Are Anointed to Be a Prophet, Priest and King

We too can be prophets, priests and kings because we belong to, we are joined to, the one who was the ultimate prophet, priest and king. As those united to him by faith, we also share in his anointing.

There is a sense in which our baptism plays a special role in our being anointed, set apart. Our baptism is a sign and a seal of our being filled with the Spirit. Oh, it's not in any way a magic ritual guaranteeing salvation and sanctification. And yet still, in our baptism God promises that those who truly belong to him will be filled with the Spirit.

So in this sense, you could say that your baptism represents your being anointed to serve in the office of believer. You can say to yourself, "how do I know that I have been anointed to be a prophet, priest, and king? I can look back to the promises God gave me when I was baptized, and I can know that this is what He has set me apart to do." And looking back to those promises, you can know that those promises continue to be fulfilled. You are being filled with the Holy Spirit even now as one who believes in Jesus Christ. Having the

Spirit of Christ live in you, you are continuously being anointed, you are continuously sharing in Christ's anointing.

What You Are Anointed to Do

We can't be prophets, priests and kings in the same way as Christ was. So what are our responsibilities as those who hold the office of believer?

As prophets, we proclaim the truth of God. As we read in Acts 2:17, "And in the last days it shall be, God declares, that I will pour out my Spirit on all flesh, and your sons and your daughters shall prophesy."

How can you be a prophet? Confess the name of Jesus. Confess unashamedly that Jesus Christ is Lord over all. Confess that you follow Christ, you believe in him, He is your Lord and Savior. When you do this, you are performing the duties of your prophetic office.

Do you see yourself as a prophet? Do you seek to confess the name of Jesus in what you say to unbelieving friends and colleagues? Do you seek to witness to the truth of the Bible to a world that so desperately needs to hear that truth? Do you seek to profess Christ by means of a godly life, showing those around you that you live by the truth?

We also share in Christ's priestly office. Of course, we can never offer up ourselves as a sacrifice for sins, as Christ did. But we are called to offer our lives as a sacrifice of praise. As Romans 12:1 says, "I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God."

Offering a sacrifice means giving up something. It means giving up living simply for yourself, and instead living for God. It means living the Christian life, not for your own sake, your own pleasure, your own glory, but for God's glory. "Lord, everything I do, I do it for you."

Do you see yourself as a priest, offering up your life to God? When it comes to deciding between what you want to do and what God wants you to do, do you sacrifice

your desires on the altar of obedience? Are you willing to sacrifice your lusts in order that you might live the life of purity God demands of you? Are you willing to sacrifice financial gains in order to use your money for the glory of God? Are you willing to give up your very life, if that's what it would take to hold fast to your confession?

We are also kings, sharing in Christ's kingly office. We take up the battle against sin. Our enemies attack us from without and within. We must fight against them.

Of course, we can be thankful that the time is coming when the battle will be over. Sharing in Christ's kingly office means that we share in his victory, now and forever. His glory is ours, and it will be ours forever. Jesus Christ will take all his people and say, "You belong to me. You have shared in my anointing. Come reign with me for all eternity."

Do you see yourself as a king? Do you see yourself engaging in the battle against sin? Do you know what this battle is all about? It is a battle against the false thinking of this world. It is a battle against hatred. It is a battle against spiritual ignorance. It is a battle against impurity. It is a battle against pride. It is a battle fought by studying your Bible, by praying, by going to church, by doing all things for the glory of God.

Thankfully, it's a battle that was won on the cross. Do you find your joy in knowing that you share in that victory and that you will reign with Christ forever?

Thanks be to God that we share in Christ's anointing. And so we confess the name of Christ. We offer our lives as a sacrifice to God. We fight sin. And we will reign with Christ eternally.

Churches in the Banner

Brisbane Sunday School

The Brisbane PCEA Sunday School have worked together on various projects to provide funding for the Chhapara Mission School. After hearing news of the new school rooms in India and their need of desks, our young Sunday Schoolers jumped into action using ingenuity, elbow grease, various talents and prayer to reach out to other young children. Our junior class from 8-11 years were then asked to write about their experiences.

"It took us 10 weeks. Our target was \$500 but we raised over \$600. It was hard to get but we got a large boost of money from the Indian dinner. Irene made a chart and we added a picture to decorate it. We used the chart to list how much money we raised. We checked the chart every Sunday and counted the new donations." (Michael)

"We got some money by doing jobs, pocket money, we found money, earned money by cooking Indian food, washing cars, reading a book, working in the garden and we got some gifts." (Paul)

"It was a very nice Saturday. Our Sunday School class was in charge of cooking the dessert. It took one hour and a half. The great desserts we made was sticky date pudding, bread and butter pudding and

there were also lollies that we did not make. There were pupadums and carrot dip. At least 30 people attended. We ate at the Sunday School hall. There were lots of entertainments. We used instruments. I for example did ukelele, Harrison did the Cello, Julie did the vio-

lin, Tahnee listed 10 Japanese numbers and Irene and Naomi sang a song. Our favorite foods were the sticky date pudding, butter chicken and curry puffs." (Isaac, Harrison and Vaine)
"For the Chhapara Mission School,



the Brisbane PCEA Sunday School has been saving up \$500 for desks. After an Indian dinner we have got \$608.80. Therefore we have decided to continue saving money. I think that the desks will help the children concentrate and will help them write. They will also be more comfortable. Beforehand they only had mats. Of course they still do but the money is on the way. (When asked by our SS teacher what I would do if I didn't have a desk in my classroom, I answered – Because I am a home

schooler if I went into my living room and found my desk gone I would go into my room and use the one in there." (Caleb)

This small project opened up many avenues for discussion in our Sunday School classes. The children were so enthusiastic to learn about children from India and have reflected on the blessings we all receive by God's grace.

Northern Rivers

We have been supplied by various ministers since Rev. Murray's retirement, Rev. Ricky McDonald from Scotland spent a month with us, a call to him was not successful. Since then Rev. Andres Miranda preached prior to Synod and later with Andrea. Rev Sam Tamata has supplied on two occasions of four weeks, and it has been a great time of fellowship with him and Muriel, with Communion in Grafton, also joining in our Bible studies. We are sad to say farewell to Graham and Anne Andrews who have moved to Wauchope. Both have served our congregation over many years, and indeed those in Sydney and Grafton as well. Our loss will be the Hastings gain.



Some of the congregation at Sam's final service on the 3rd November, 2013, in Maclean