



# the presbyterian banner

March 2010

*...then I will send rain on your land  
in its season,  
both autumn and spring rains,  
so that you may gather in your grain,  
new wine and oil.*

Deuteronomy 11:14

## CONTENTS

|                                                                  |    |
|------------------------------------------------------------------|----|
| Editorial                                                        | 2  |
| Where's It Coming From?<br><i>A challenge to give</i>            | 3  |
| The Past for Today<br><i>The Westminster Standards</i>           | 4  |
| Protest within the CRCA<br><i>Calling of a crisis conference</i> | 5  |
| The Ethics of Suicide<br><i>The Word &amp; Church History</i>    | 6  |
| The Data Projector                                               | 8  |
| The World in the Banner<br><i>News and views</i>                 | 10 |
| Books in the Banner<br><i>Pocket Puritans</i>                    | 12 |
| The Banner in Society<br><i>Scaring our kids to death</i>        | 13 |
| Youth & Search Work                                              | 14 |
| Kids under the Banner                                            | 15 |
| Churches in the Banner<br><i>Narre Warren &amp; Knox</i>         | 16 |

ISSN 0729-3542

## Editor:

Rev. Sjirk Bajema  
44 Prospect Hill Road,  
Narre Warren,  
VIC, 3805.  
Ph. (03) 9705 1505  
Email: sjirkb@gmail.com

## Subscriptions

11 Issues per year  
*Within Australia:* \$25 [Bulk \$20]  
*Overseas:* AU \$40 Airmail.

## Direct Credit

Westpac 032-587 75 0105

## Editorial

Well, the first issue got out all right. Until, that is, you looked at it under the very bright light of day. And then how much don't all the grammatical mistakes and omissions show up! Thinking you had it down pat with the help of computer software didn't mean it was all done and dusted, either. Where did that ISSN number go? Oh, it was there all right — just not within the printable range!

It reminds me of the day I went to get an historical booklet printed back in my University days. I had been commissioned to do research on what was probably the biggest steam engine ever to be used in New Zealand. In that booklet I also included a fascinating local history involving the forest milling village which had built up around the steam engine. Very proudly I went off to the printer, a local company with much experience in publishing this type of work. But the manager there was very blunt. While he appreciated the work done he said, 'The first time you pick up your freshly printed copy you will find mistakes in your precious book — lots of them!' And so it was. And even today, thirty years later, I'm still finding mistakes in that booklet.

This is a good reminder of our very fallible state. Whether we sin by commission or by omission, we still sin. Whether it's deliberately or accidentally, we are far from perfect. The difference is whether God has washed what we do through the blood of His Son. If we do it unto Him, He adds His blessing upon it. Then, even through we produce the most glaringly error-ridden piece of print, He brings about the precious gospel work, saving, sanctifying, and glorifying His chosen and precious.

There is a new section included in our Banner, entitled 'The Banner on other churches'. It will discern what is going on in other closely related denominations, and in denominations and sects not so closely related! The piece in this month's magazine is an interesting look at the use of modern technology in the public worship service and how that can eventually lead to affecting a church's theology.

**Cover Photo:** *Autumn leaves in the Victorian Alpine Region*

Presbyterian Church of Eastern Australia

### FAMILY CAMP

At The Tops Conference Centre, Stanwell Tops, NSW  
5 pm Monday 3rd January to 2 pm Friday 7<sup>th</sup> January 2011 (DV)  
Main Speaker: Rev. Iain Smith, (SPC, Hobart)

**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; Children's programme**

**Brochures with further details available soon.**

**Please pray for God's help and blessing (Youth & Fellowship Committee)**

**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.

The opinions expressed in signed articles are those of the authors - not necessarily of the editor or the PCEA and may not be reproduced without permission.

Unsigned articles are from the Editor, and may be reproduced without asking for permission. This magazine is available as a pdf file on the Church Website: [www.pcea.org.au](http://www.pcea.org.au)

# Where's It Coming From?

*A challenge to give from 2<sup>nd</sup> Corinthians 8:1-7*

The apostle Paul is doing a very daring thing in the first seven verses of 2<sup>nd</sup> Corinthians chapter 8. Some Christians would even say that it's too daring, because they don't think it's something he should be doing at all. For here Paul is challenging the Corinthian Christians about their giving to the Lord.

Yes, this is about the old offering bag. They were being told to treat that very, very seriously.

I'm reminded of what one old minister said to the youth in the back of the church during the offering. The offering bag was being quickly passed along with nobody putting anything into it. He had the music stop and spoke very clearly to them, saying: 'It's not a hot potato!' That minister was showing the same seriousness about giving as Paul does here.

But Paul is also doing another 'no-no' in many Christian circles. Because the way that Paul raises this matter of their giving is by comparing it with churches elsewhere.

Those churches are the brethren in Macedonia. And he uses their example in two ways:

## 1) To highlight the Macedonian circumstances.

The believers there were being persecuted for the faith and were financially quite poor. Two difficulties the Corinthians didn't have. And yet those Macedonians were giving and giving well, in spite of their situation.

It's a giving described in verse 2 as 'rich generosity'. With these words Paul is telling about Christians who gave beyond their weekly tithe, for we shouldn't think he was talking about a special offering for a disaster like the tsunami or the bush fires.

People do give a lot for such causes. But what are they like every Sunday? You can look at the offering figures for large congregations and while they give a lot for a special need, their weekly giving is well below the tithe of their combined incomes. In fact, the giving in many churches

would average out at around one to two per cent of their incomes!

We see something similar today when churches are suffering persecution. They who have lost so much yet keep giving so much — whether it be their time, their talents, their money — or even their lives! They of all believers have the most reason to cut back their giving, yet they give even more.



## 2) To bring out the Macedonian response.

This is not just repeating what we noted about their giving. For there's something behind it. We can see that when Paul says, 'Entirely on their own, they pleaded with us for the privilege of sharing in this service to the saints.'

So what's behind this? Or should we say, who's behind this? Who else could it be but God's Spirit, blessing them in the way of His Word? There's revival in Macedonia! This is the kind of thing that happens when people are really convicted within.

There is a story told of what happened when there was a revival in Belfast a hundred years ago. This revival converted many of the wharf workers. It convicted them so much that the harbour authorities had to build an extra shed to house all the pieces of stolen machinery and equipment that were returned at that time!

When Paul says that the Macedonians didn't do as they were expected to, he was probably alluding to what he anticipated he would receive from them. After all, they were poor.

But what he got from them came from their real fervour for the Lord. They were concerned for their brethren

in Jerusalem and elsewhere and out of that love they gave. In their rich giving, Paul had the gospel vividly pictured before him.

This is the grace of our Lord Jesus Christ; that though he was rich, yet for our sakes he became poor, so that we through his poverty might become rich (v9).

## The Corinthian challenge

Having laid down the Macedonian example, Paul now turns to the Corinthians themselves. He joins them in this grand enterprise — the work of all the churches to help the struggling mother church in Jerusalem.

Now that was something he had raised with them twice before. In verse 6 he speaks about them 'bringing to completion this act of grace' on their part.

But it's to a renewed church that Paul now writes. A church he notes in verse 7 as excelling in everything, because of the love now coming out of their hearts.

And so they must excel in giving also. As he will go on in the next two chapters to show, our giving really shows where our hearts are. As you will see in a dedicated church member, he won't go whining on about all kinds of insignificant details in the church budget. He will look at what more he can achieve.

And that's where I would like to lay the challenge before you. Are you giving because of what you are in the Lord, or are you giving to meet a perceived need?

In some churches they break down the amount of money needed per member to meet the church budget. In a really large congregation that becomes an insignificant amount. Certainly a lot less than a tithe! That's not the way it should be. Rather, let each one of us ask ourselves: Do I give according to what the Lord has given me — and then some more?

That's the right spirit — that's the Holy Spirit!

# The Past for Today

## Our Westminster Standards

Rowland S. Ward

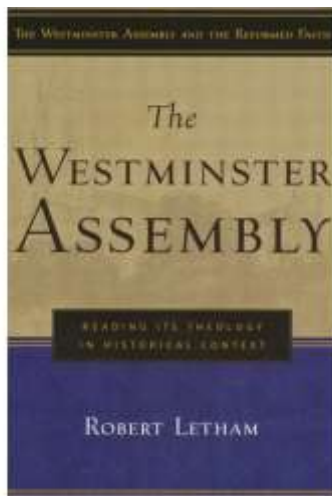
After mentioning the value of our Reformation confessions and catechisms in this column last month I thought I might draw readers' attention to some recent publications about the Westminster Assembly.

Back in 2001/02, Chad Van Dixhoorn, now a minister of our sister-church the Orthodox Presbyterian Church, located a large number of manuscripts related to the Westminster Assembly that had been out of sight for centuries. His multi-volume Ph.D. at Cambridge University (2005) embodied much of his research and is to be published by Oxford University Press in due course. Until recently the impression has been that the Assembly was dominated by discussions about church government and worship. In fact, the greatest amount of time was spent on doctrinal matters. This might seem surprising given the essential agreement in the Reformed faith of the men present. However, they knew they were producing work which was intended for the whole church in Great Britain and Ireland; the work needed to be done carefully and in such a way as would represent a good consensus. Thus their phrasing of matters sought to avoid needless distinctions which theologians might have in good conscience while holding the Reformed faith in its integrity. This approach is obvious enough, but its force has been heightened when we can read, as we now can, complete minutes in which speakers are identified and their views stated.

### Putting the Assembly in its Context

The first major volume which draws on this research is Robert Letham's, *The Westminster Assembly – Reading its Theology in Historical Context* (P & R 2009) In its 400 or so pages Letham provides an introduction to the historical setting and then discusses the formation of most of the chapters in the Confession. Here or

there one queries the interpretation, but this volume is essential for those wanting to get a correct understanding of a number of issues. Dr Letham was an OPC minister but now teaches in Wales and is a minister of the Evangelical Presbyterian Church of England and Wales, a fellow member with us in the International Conference of Reformed Churches. A third volume in the multi-volume set, *The Westminster Confession into the 21<sup>st</sup> Century* edited by J. Ligon Duncan, was issued last year. It contains 14 articles on subjects such as the Lord's Supper, natural theology, and the so-called 'new perspective on Paul'. I contribute a lengthy article on subscription to the Confession.



An earlier book in the same series as Letham's is *Scripture and Worship* (P & R 2007). Richard Muller, the foremost scholar in the development of Reformed theology from Calvin to 1700, has four chapters on issues related to the formulation of the doctrine of Scripture. As I wrote the other half on the Directory for Public Worship I'll quote from Dr Allan Harman's review in *Reformed Theological Review*, December 2009: 'Dr Ward's comments are very helpful on this worship guide, which is also a guide

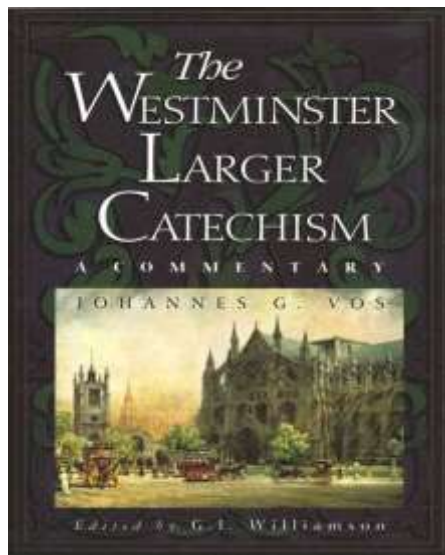
to pastoral practice. Contemporary discussion on worship could fruitfully use the Directory as a starting point as it points to the need for biblical foundations to be the foundation of what we do in worship, for, as J.I. Packer once said, the regulative principle is hard to live with, but impossible to live without!'

### The Larger Catechism

Back in 2002 P & R published J.G. Vos's *The Westminster Larger Catechism – A Commentary*. Apart from Ridgeley's 18<sup>th</sup> century work this easy to follow volume has the field to itself. The Larger Catechism was prepared for those who have made 'some progress in the grounds of religion' whereas the Shorter Catechism was for those 'of weaker capacity'. In the volume edited by Ligon Duncan there are a couple of good articles on the Larger Catechism. There are also two new volumes on the subject. The first is not the one that you will use in a Bible or catechism study. Entitled *The Larger Catechism of the Westminster Assembly – A Transcription of the Surviving Manuscripts With Notes* Transcribed and Edited by Chris Coldwell (Westminster Letter Press, 2009). There are two surviving Larger Catechism manuscripts and Chris Coldwell has transcribed them with his customary meticulous care on facing pages of this volume for comparison and evaluation. Most of the variations are in spelling or punctuation and are not very material for practical purposes. Yet the work is important, and includes reference to a number of not insignificant errors that have come into many printed editions. The most important are as follows: Q38: 'to satisfy' should read 'so satisfy'; Q105: should read 'trusting in *lawful* means'; Q113: 'uncomfortable' should read

'uncomfortable' (= weak); Q116: 'times' should read 'time'; Q131: the last phrase should read 'as *in* their own'. Through the kindness of Mr Coldwell the PCEA Archives possess a copy.

#### A valuable book soon to appear



On the same subject but of perhaps wider appeal is what is essentially John Bower's 2006 Th.M. thesis at *Westminster Theological Seminary* to be published by Reformation Heritage Books in March 2010. It is the first of the critical editions of the six principal productions of the Westminster Assembly which are to be published as part of the Westminster Assembly Project [ see <http://www.westminsterassembly.org/2010/01/28/january-28-2010/>], and runs to 274 pages. I can't do better than quote the publisher's introduction: 'In this remarkable volume, John Bower provides extensive historical background for the making of this colossal catechism. He traces the history of the Assembly's efforts from the initial call for a catechism, through deliberations on its form and content, and down to the intricate process of monitoring its printing. The centre-piece of the volume is Bower's critical text of the catechism. Painstakingly checked and indexed, the critical text

is supported by a four-column comparison of the authoritative manuscripts and printings. Graced with a glossary and a catalogue of corrected proof-texts, Bower's text is sure to be the benchmark for future study, modern editions, and foreign translations for years to come.' Sure, most of the books mentioned this month are more for students than for the ordinary woman in the pew but they serve as a reminder of good work being done in rediscovering these treasures. If any reader would like a copy of my *Westminster Confession and Catechism in Modern English* I would be glad to send a copy at a suggested cost of \$5 [rowland.ward@gmail.com].

*Next month we'll look in a more popular way at some of the lessons Church history can teach us.*

### Protest within the CRCA

Dear Brothers

The Christian Reformed Churches of Australia have reached a crisis point where their very status as gospel churches is under threat because of official actions. The events are probably known to all, but we set them out in the attached appendix (1), in chronological and logical order, because our appeal to you is based on those facts.

We of the Box Hill and Macarthur Sessions are of the opinion that Synod 2009 gave a denominational blessing to false, unbiblical teaching.

We are aware that there are a number of people throughout the churches who share our concerns. Belonging to a church that at an official level tolerates denial of the gospel puts pressure on believers. Action needs to be taken. The Box Hill and Macarthur Sessions therefore plan to hold a conference at Box Hill Reformed Church (10am - 9.30pm Saturday April 24 and Monday April 26 9am - 3pm). We invite Sessions (or a representative) who share our concern about the decisions of Synod 2009, and the drift of the CRCA away from faithfulness to the Gospel to attend this meeting to develop a plan for united action. We also invite all concerned members (men, women and young people), and anyone who may have left the CRCA over this issue to attend and take part in this effort.

The goal of this conference would be to develop a common statement in response to the invitation of a false teacher to speak at "The Gathering", and to consider the future direction of the CRCA by developing a common statement of concern and action. It is not the intention of this meeting to create a "church within a church" mentality, nor do we wish to exclude any from participating. Our desire is to seek how:

1. gospel integrity may be restored to the denomination;
2. doctrinal integrity may be restored to the denomination;
3. rebuild unity on doctrine and practice and in the fellowship of the churches so as to honour our Lord and hold onto those who are considering separating themselves from the denomination.

We believe that the issue of the unbiblical teaching endorsed by the previous Synod, and others, is a priority. We also need to spend time in seriously considering how we have come to be in this position.

A proposed agenda is attached, and if you share our concerns, please communicate with us so that we can include you in the planning for that meeting. RSVP by 27 March to [clerk@boxhill.crca.org.au](mailto:clerk@boxhill.crca.org.au) or (03)9872 3720.

Yours in the service of the Lord of the World and Church

The Sessions of the Reformed Church of Box Hill & the Christian Reformed Church of Macarthur. (6/2/2010)  
+[www.reformedchurchboxhill.com.au](http://www.reformedchurchboxhill.com.au) (Where the agenda and further information may be downloaded.)

# The Ethics of Suicide and Assisted Suicide

David W. T. Brattston

The last issue of *The Presbyterian Banner* spoke to persons who are thinking of killing themselves. The present article is directed to people who contemplate helping them do so, whether on a broad basis as part of some “right to dignified death” movement, or moved by personal compassion in a single individual case to spare someone they love from physical or mental pain or disability. The present article surveys the teachings of the earliest Christians, Christians removed at most only a few generations from Christ and who preserved His spirit and words and Bible interpretations, to ascertain whether suicide and assisting suicide conform to Jesus’ way of love for all humankind. This article is therefore relevant to all people interested in Christian ethics, and to people who believe that if they kill themselves they will be mercifully welcomed into a better existence in heaven.

## New Testament data

First of all, we have the case of the jailer in Philippi in Macedonia who was exercising custody over the Apostles Paul and Silas. Just as the jailer was about to kill himself with his own sword, Paul shouted to him: “Do yourself no harm!” (Acts 16.28). As a result of the turnkey sparing himself and listening to Paul’s subsequent presentation of the gospel he discovered his life to be much more worthwhile than he had thought and was soon rejoicing (Acts 16.34).

This same Apostle Paul, who had witnessed many such lives turn round for the happier, instructed his readers to “abide in faith, hope and love” (1 Corinthians 13.13). This is an absolute command for all Christians; it does not allow for circumstances to water it down. Nothing indicates a lack of the virtue of hope more than suicide.

## Early church history

Dating from the first half of the sec-

ond century AD, the *Sentences of Sextus* is a collection of sayings on points of Christian ethics. It was so popular that it was widely distributed and translated into many languages. It rephrases the teachings of the Bible on disdaining the desires of the body, and reminds us that we are to treat it to the glory of God. Saying 321 specifically forbids causing one’s own death: although a Christian must be ready to submit to martyrdom imposed by lawful authority, he must not take their own life.

Later authors went into more detail. Justin was a widely travelled student of philosophy who later converted to Christianity and became a Christian teacher at Rome. He wrote whole books explaining Christians and their practices to pagan or Jewish readers. In the middle of the second century he gave reasons why suicide is forbidden to Christians:

*We have been taught that God did not make the world aimlessly, but for the sake of the human race; and we have before stated that He takes pleasure in those who imitate His properties, and is displeased with those that embrace what is worthless either in word or deed. If, then, we all kill ourselves, we shall become the cause, as far as in us lies, why no one should be born, or instructed in the divine doctrines, or even why the human race should not exist; and we shall, if we so act, be ourselves acting in opposition to the will of God.*

In the Middle East about the time of Justin some believers collected memories of the Apostle John and his teachings. One of them relates to murder-suicide. A young man had murdered his father because the father often tried to dissuade him from adultery with a particular married woman. Fearing the death penalty for this murder, and out of possessiveness for the woman, he resolved to kill her and her husband

and then take his own life. John counselled him not to do so, took him to right the accomplished murder, rebuked him for his wicked deed and thoughts, and led him to repentance.

## Suicide clearly condemned

In discussing other topics relevant to religion, Irenaeus cites as a given that Christians do not choose suicide. Irenaeus had associated in his youth with Christians who had personally interacted with the apostles, including a man who was probably the “angel of the church in Smyrna” in Revelation 2.8.

Irenaeus became a pastor in southern France and wrote in the AD 180s. Throughout his books he emphasized carrying on the teachings that he and other men of his generation received from older Christians in a line back to the apostles. Clement of Alexandria was dean of Christendom’s leading educational institution in the AD 190s. In the category of “children of darkness” and “children of wrath” he included the lustful, people without sexual self-restraint, idolaters, robbers, murderers of neighbours, and suicides.

Does a person sin by helping or consenting to the sin of another person, such as suicide? Does a person sin by knowingly providing a gun or poison to a person intent on killing themselves or another? Is a mere conspirator as culpable as the actual perpetrator? The answer is “yes” according to the Bible and its first interpreters who preserved Jesus’ interpretations of it and His oral teachings.

## A sin by association

First and oldest is Proverbs 1.10 in the Old Testament: “if sinners entice thee, consent thou not.” In the New Testament, Paul appears to consider himself in some way guilty of the death of Stephen by stoning because he consented to the execu-

tion and minimally assisted by being temporary custodian of the clothing of those who actually threw the stones (Acts 22.20). First Timothy 5.22 warns the reader not to “be partaker in other men’s sins”. The Bible applies this to seemingly minor matters: 2 John 11 forbids even wishing God’s blessing on a heretic “For he that biddeth him God’s speed is a partaker of his evil deeds”.

Christian writers of the first half of second century concurred. According to the *Sentences of Sextus* 150, approving or sanctioning a sin renders it unbearable. The *Revelation of Peter*, which some in very early times would have included in the Bible, describes the place and torments in hell for “murderers and those who conspired with them”. The *Traditions of Matthias* were even stricter as to the culpability of a person who in any way contributed to a given sin without actually perpetrating it:

*They say in the traditions that Matthew the apostle constantly said, that “if the neighbour of an elect man sin, the elect man has sinned. For had he conducted himself as the Word prescribes, his neighbour also would have been filled with such reverence for the life he led as not to sin.”*

In the AD 180s Irenaeus forbade consenting “to those who act wickedly.” Clement of Alexandria counselled praying only with people of the most sinless character “For it is a dangerous thing to take part in others’ sins.” Clement also alluded to 1 Corinthians 5.11, forbidding so much as eating with an unrepentant Christian sinner.

### The Church Fathers

In the late second or early third century Tertullian, a former lawyer and the founder of Latin Christian literature, maintained that we must abstain not only from actual sin but also from the means by which other people can sin:

*For although the fault be done by others, it makes no difference if it be by my means. In no case ought I to be necessary to another, while he is doing what to me is unlawful. Hence I ought to understand that care must be taken by me, lest what I am forbidden to do be done by my means. In short, in another cause of no lighter guilt I observe that fore-judgment.*

Giving examples, Tertullian wrote that (1) because fornication is forbidden to Christians, so also is



keeping a brothel or pimping or otherwise promoting prostitution, (2) because murder is against God’s law, so is training people to kill, and (3) just as idolatry is forbidden, so also is providing sacrificial victims and incense. As a prominent lawyer, Tertullian must have been acquainted with wrongful-death cases. Clement’s successor became the most outstanding Bible scholar and preacher of the first half of the third century. Origen preached that a person can be polluted not only by his own sin but also by associating with an actual malefactor, e.g. by being friend of someone who is malicious, idolatrous, or given to rages, without personally practising the wickedness. To avoid sharing in another’s sin, it is necessary to separate oneself from such persons as a seducer of wives, person who hates his brother, and the sacrilegious. In support of his position, Origen quoted Paul’s instruction in 1 Corinthians 5.9-11 that Christians are not to eat with or otherwise as-

sociate with a Christian who is a fornicator, idolater, slanderer, drunkard, or extortionist. Tertullian wrote in a similar vein after detailing some sins: “It is not enough that we do no such things ourselves, unless we break all connection also with those who do”.

Of course, some people bent on doing what Christian ethics considers evil try to quibble that their particular case constitutes an implied

exception and that the “spirit” of Christian morality justifies such an act, e.g. killing oneself or another. But the authorities from the church’s foundational period do not contemplate exceptions in any circumstances. Indeed, the purpose of the present article in consulting the near-Biblical sources is to find any such “spirit” and whether the early hearers of the message of Jesus and the apostles understood Him in the full force of

their words, which would indicate how the New Testament writers meant themselves to be understood.

### All life is equally precious

One reason for suicide or assisting in it is that disease, affliction or disability will render a person useless or a burden to others, such as family or church. The Christian view was stated in a description of Christian morals and doctrines by Bardesanes in early third-century Syria, who shared the worth of all human lives and their value to society. The infirmities of old age or disease or bodily defects do not render a potential suicide victim totally useless. After writing of wrongdoing, particularly stealing, lying, acts of profligacy, hatred, and deception, Bardesanes pointed out:

*For even if a man be poor, and sick, and old, and disabled in his limbs, he is able to avoid doing all these things. And, as he is able to avoid doing these things, so is he able to love, and to bless, and to speak the*

truth, and to pray for what is good for everyone with whom he is acquainted.

Lastly, we have the teaching and example of Christ Himself. First, whoever inflicts death through suicide on the least of His brothers or sisters inflicts it on Jesus (Matthew 25:35-45). Down through the centuries, the killing of Jesus has been regarded as a particularly heinous outrage. Secondly, when Jesus encountered people who were diseased, handicapped or suffering, He always did his best to relieve their afflictions for the rest of their natural

lives; He never “put them out of their misery” by helping them kill themselves or tell them they ought to.

- 1) Justin Martyr 2 *Apology* 4.
- 2) *Acts of John* 48-54.
- 3) Irenaeus *Against Heresies* 5.12.3 last sentence.
- 4) Clement of Alexandria *Stromata* 3.18.
- 5) *Revelation of Peter* 24.
- 6) Quoted in Clement of Alexandria *Stromata* 7.13.
- 7) Irenaeus *Against Heresies* 4.30.3.
- 8) Clement of Alexandria *Stromata* 7.7.
- 9) Clement of Alexandria *Stromata* 3.18.
- 10) Tertullian *On Idolatry* 11.
- 11) Tertullian *On Idolatry* 11.
- 12) Origen *Homilies on Leviticus* 5.10.5.

- 13) Origen *Homilies on Leviticus* 3.3.3; 5.10.5.
- 14) Tertullian *De Spectaculis* 15.
- 15) Tertullian *De Corona* 11; Origen *Commentary on Romans* 6.3.5.
- 16) Bardesanes *On Fate*.

David's address details are:  
 Post Office Box 1599  
 Lunenburg, Nova Scotia  
 CANADA B0J 2C0  
 Telephone (902) 634-8473  
 E-mail [dwtbrattston@hotmail.com](mailto:dwtbrattston@hotmail.com)

## The Banner on Other Churches

### The Data Projector

Berwyn Hoyt

The data projector is gaining traction in worship in our churches. So much so that some are concerned about this trend. Indeed, I'm told that the *Letters to Keith* label the projector as the “sure and infallible mark of the false church!” Well, if that's the case there aren't too many true ones left! Putting humour aside, the concern remains. Just where are we heading with the ever increasing use of the data projector in our worship services? What are the long-term effects? Will it build the Lord's Church, or will it weaken it? Let's look at some reasons for and against its use.

As long as a data projector is only assisting an element of worship, it's reasonable to say there can be no objection in principle. So we're going to have to look at how well it actually helps our various elements of worship: praying, preaching, singing, offering, etc.

#### Let's have some evidence

I have been privileged to worship with my family quite often in various different Reformed churches that use a data projector, and I have noted some positive benefits of a projector:

- Singing from a projector screen makes you look up and sing out, avoiding the head-in-book look. Up-

and-out is a good pose for singing. Your voice sings out well and your face is directed out from yourself. Admittedly, even a book can be held up and out – as any choir director will tell you. This body language is also good to cultivate to help overcome the insular “personal space” we sometimes develop in worship.

- Seeing words on a screen is easier than looking them up in a book. Plus, you don't have to take a hymnal to church.
- Reading along with a form for the Lord's Supper can be done without carrying to church an extra book of forms and confessions.
- Sermon points can be printed on the screen to help keep the congregation on track with what is being said. This is an easier place than in the bulletin.
- For some passages a map projected on the screen could make it easier for the listener to follow the text's journey and to put the passage in context.

But a wise man once said that the first to state his case seem right until the other comes and examines him. So let's look at some practical drawbacks:

- The paperless worship service simply hasn't arrived for all worshippers. It can be difficult for short children to see the screen. (Yes, standing on pews may help, but I speak from experience when I say that some children have trouble focussing when there is nothing between them and the words ... let alone 35 fascinating people! And you can point your child to line 5 in a hymnal, but not on a screen.) I have also seen elderly folk who need their own close-up copy. So we probably still need to own one or two hymnals per family. And that's ok, but if we're tempted to skimp, our young and helpless may be the ones to suffer.
- Even the most able “projector director” typically misses a cue about once per service in my experience. This means the music starts into the next verse when folk don't yet have the words. On paper, people usually read ahead by half a line so that they're ready to sing. This extra half line is a lost luxury with data projectors, and in my experience it doesn't help our confidence in singing. Merely a small, awkward distraction ... but a very common



one.

- You might argue that a better singing pose with a data projector will improve singing, but my observation with perhaps only one exception has been that the singing is actually worse in churches that only sing with a data projector. Why? Well, I could list my theories, but they may distract you. My point is that empirically, the projector doesn't actually seem to help.
- It is virtually impossible to print the music on the projector screen large enough to also read the words. Unsurprisingly, it's the musical folk who notice most. A small minority perhaps ... but a serious factor. Serious because it is often those same folk who sing best and who help teach us the new songs. In fact, one accompanist who is fairly neutral on the issue of technology, recently made a revealing point in my hearing. She said that the congregation's ignorance of the correct tune and rhythm is becoming a practical and serious reality since they got their data projector.
- But it's not just the musical folk, either. Many people miss the "ups and downs".
- Possible downward spiral: we begin by discouraging our musical folk in worship, our musical accuracy deteriorates, we stop buying new hymn books, so don't sing at home or mid-week gatherings and our children don't learn the music so well. Our musical children have no hymn book to pick up for playing or singing, so find a musical outlet unrelated to worship. We'll introduce too many new songs and lose our older folk right away. Perhaps two generations, and we've lost our church music. Dire? It's happening all over town. Home-churches don't sing, and mega-churches get others to sing for them.
- Abuses of the technology do not have to be a factor but, almost without exception, they are. The following are typical and display a very poor understanding of biblical worship:
  1. displays of (sometimes ani-

mated) adverts before the service. Often they are adverts for a good cause or for church activities, but they do not help us focus on God or prepare for worship.

2. displaying the children we are sponsoring during the special collection. This tempts us to give money based purely on an emotional, visual appeal – rife in modern adverts, but a very tacky and wrong primary motivation to give (if it feels good, do it). More importantly, it inappropriately detracts from the glory of God for whom we're primarily collecting.

### The easy life

We're in an off-the-shelf, pre-packaged, fast-food culture ... or at



least, we were before the economic downturn clipped our budgets. I think this is relevant to our use of projectors. Look back and review the benefits of having a data projector that we talked about above. They all centre on the ease of singing, reading, preaching (listening), etc. And fair enough, too: technology brings us ease in a lot of ways. Right?

Right. But in worship, it's a wrong outcome. Consider this. The Lord has not given us many rules and strictures in Christianity – such laws were a tutor in Old Testament times to lead us to Christ. Furthermore, he's given us the "foolishness" of preaching as the means to grow. And preaching simply isn't intended to be as pre-packaged as the Sunday night news.

Why has God done this? Why did he not feed us our religion a little more easily? If it were a little more dynamic, wouldn't we at least find our evening services full? And God is almighty: surely he could have done it that way. There may be several answers, but one is given in Proverbs

25:

*It is the glory of God to conceal a matter; to search out a matter is the glory of kings.*

The Lord wants us to work things out for ourselves: to discover his created wonders and marvel. The same is true in worship. We are there to hear him speak to us and he wants us to use the old grey matter. No "veggieing out" when it comes to worship. He wants us to work for our knowledge. He wants us engaged.

One drawback of the ease of data projectors is precisely the thing we thought was a benefit, namely, that we don't take our hymnals to church. In fact, some of us don't even own one any more. A worse tragedy is when we attend worship without a Bible – because it's all on the projector, anyway. I'm not making it up: I've seen it! And listening to a sermon without a Bible ... well ... poor.

(Regarding books, I have to admit that we *have* been getting more heavily laden recently: we've got to take to church our *Psalter Hymnal*, our *Bible*, our local supplementary hymnal, our *Sing to the Lord*, and if we're really good, our book of *Forms and Confessions*. Honestly! I really do hope the new Hymnal will have us back to just itself and a Bible.)

But one benefit of having to take our hymnals to church to look up songs is, in a word, ownership. When we own the hymnal and get familiar with it, we are more inclined to look it up at home. Teaching our children to look up songs in worship might distract us for a time, but we're setting invaluable patterns of involvement in worship.

To take another example from our list, the same argument can be used about maps. Is it to be projected maps or back-of-Bible maps? Becoming familiar with using the ones in the back of your Bible is valuable: you take the tool home with you! And, of course, sermon outlines in a bulletin are quite ready for your own notes, whereas an out-

line on the big screen is ... well, rather difficult to write on.

Folks, we're losing the power to concentrate. If we keep dumbing worship down, we'll dumb *us* down. Simple as that.

### Sound a bit dire?

Well, I (honestly) began with the desire to consider the evidence fairly. Yet the longer I look, the lower the scales seem to tip against this particular aspect of technology. And I doubt you can accuse me of being a technophobe: technical is my job, and it is a job I love!

Yes, it all begins to sound rather dire. But take a look beyond the Reformed churches, and inquire about their projector experiments. I have found that a lot of church music and a real litany of elderly folk lie fallen along the way.

Dear brothers and sisters, Scripture makes no rule here. But what does it say?

*Look carefully then how you walk, not as unwise but as wise. (Eph. 5:15)*

My advice? Develop a good understanding of biblical worship, and think

well about the benefits and the impact of technology to the essence of worship, and not just our ease. Then consider the role of projectors carefully: a worship service may not be the best place.

The projector may not be the mark of the false church, but let's not make it the mark of a foolish one!

*This is taken from the February 2010 'Faith in Focus', the denominational magazine of the Reformed Churches of New Zealand.*

## The World in the Banner

### Jihad, Terror, Tensions & Opportunities in Russia

With the Taliban - al-Qaeda ascendancy in Afghanistan-Pakistan, terrorism has recently escalated across the region. On 27 November 2009 the bombing of the Moscow - St Petersburg railway line, which derailed the Nevsky Express and killed dozens, brought terrorism back right into the Russian heartland. Before the USSR collapsed most of Russia's ethnic Muslims were secular and Russianised. But as the borders dissolved in 1991, jihadist fundamentalist Islam flooded in. However, ethnic Muslims are now reportedly converting to Christianity at a phenomenal rate, mostly due to their disillusionment with Islam and their preference for Russia's Orthodox Christian culture. As religious tensions rise because of increased terrorism, please pray for reformation and revival in the Church, that religious liberty will be preserved and that many more Muslims will turn to Christ.

+ *Religious Liberty Prayer Bulletin | RLPB 033 | Wed 02 Dec 2009*

### Jesus is the God of the Psalms

Pastor Iain D. Campbell of the Free Church of Scotland in Point on the Isle of Lewis, Scotland, in a 20 August 2009 essay on the Creideamh (Scots Gaelic for 'Faith') Blog, references recent reoccurrences on several blogs of the argument that by confining worship music to the

Psalms, the name of Jesus is never sung.

Campbell emphasizes "...the legitimacy, supremacy and finality of every part of the Bible rightly interpreted," reviewing several Old Testament passages clarified in the New Testament as to Jesus' participation therein, then posits, "...for some strange reason, we believe that the divinely inspired songs which Jesus and the apostles used in their worship, somehow fall short because they do not contain Jesus' name."

Campbell then describes the serious matter of the proper worship of God according to God's commands, as quantified in the Reformed Principle of Worship, concluding that we "worship [Christ] not because of the name he was given in his humility, but because he carries the name of God, and, in the mystery of the Trinity, is himself God. There is nothing in God that is not in Jesus....if Jesus is not the God of the Psalms, I do not know who he is at all."

Campbell concludes the essay by writing: "The Psalms are not anachronistic, even although they belong to the progression of Israel. Like the ten commandments, they are given to Israel for the world. They celebrate God's saving acts in biblical history, as they point us backwards and forwards to the person and work of the Saviour. They register God's saving acts in human life as they give us, to quote Calvin..., an 'anatomy of all the

parts of the soul'. And they raise questions that modern hymns, for all their use of Jesus' name, fail to ask - like why, if we are Christians, do we sometimes feel so alone? The charge that Psalm-singing churches do not worship Jesus is unfounded. It is a man of straw. Jesus is the God of the Psalms, whom all the world will acknowledge one day, as psalms like Psalm 150 make abundantly clear."

+ *Creideamh Blog, Point, Isle of Lewis, Scotland*

### The Cult of Celebrity

G. K. Chesterton once said, *When a Man stops believing in God he doesn't then believe in nothing, he believes anything.* He wrote this a long time ago but it couldn't be more truer today. The world has rejected God but in the process has quickly fallen to worshipping so many other things besides.

We have one example vividly portrayed in the Melbourne media over one weekend halfway through last year. Because who else had come to town but the golfing guru himself - 'Tiger' Woods. And how weren't they flocking to see this sporting Messiah! Regardless of whether or not they follow golf, he's a celebrity! One person interviewed on TV going into the golf course freely admitted that he wasn't a golfing person at all, but he was there to see 'Tiger'!

It's quite disturbing to see the lengths people will go to be near to and even touch their modern day 'idols' (yes, they even call them that too!). Some are attributed quite amazing powers, and yet many of them are the ones you would least want to emulate.

It's sad that the emptiness of their lives has to be filled with just another one of them. Because that's all those celebrities are – they're made of clay just as much as anyone else. In fact, how many celebrities of the past haven't disappeared from the public eye altogether?

Actually, hasn't 'Tiger' Woods himself had a great moral fail? Well may he be in the headlines still but it's all for the wrong reasons. He is going the way of so many celebrities before him.

They are just like the mist James describes in his letter (4:14). It quickly passes away.

But to know God and praise Him for who He really is does make all the difference for our lives here below.

He's not someone who you might get to see from a distance – He's right here in us through His Spirit in us.

The Bible is worth so much more than that Women's magazine. Their 'true' story is only a twisted version of what they think they want people to hear. But God's Story is spot on! It is what people must hear!

### Italian Reformed Church Pastor Ordained to Establish Reformed Church Federation in Italy

Christ United Reformed Church (CURC) (United Reformed Churches in North America (URCNA)) of Santee, California, on 24 January 2010, ordained and installed the Rev. Andrea Ferrari as a missionary-pastor in the URCNA with the specific calling of establishing a federation of Reformed churches in Italy modeled after the URCNA.

Pastor Ferrari, a former Assemblies of God then Reformed Baptist minister, sustained a *colloquium doctum* on 19 January 2010, and is now an associate pastor of CURC with the specific calling of a missionary to the Filadelfia church in Milan, Italy, and to establish a federation of Reformed Churches in Italy.

Pastor Ferrari is additionally a writer of scholarly and pastoral articles, and

is the author of *John Diodoti's Doctrine of Holy Scripture*, published by Reformation Heritage Books, which examines the doctrine of John Diodoti, an Italian delegate to the Synod of Dort.

+ [michaelbrown@christurc.org](mailto:michaelbrown@christurc.org)

### PCN Retains Atheist Minister

A 5 February 2010 Radio Netherlands Worldwide article titled "Dutch Church Retains "Atheist" Preacher" reports that a regional church assembly of the Protestant Church in the Netherlands (PCN) in Zierikzee, The Netherlands, has decided to retain atheist preacher Klaas Hendrikse because the atheist minister's views do not differ fundamentally from liberal theologians in the PCN.

The PCN was created in 2004 by a merger of Reformed Churches, the Dutch-Reformed Church and the Evangelical Lutheran Church.

+ [Radio Netherlands Worldwide letters@rnw.nl](mailto:RadioNetherlandsWorldwideletters@rnw.nl)

### Guess Who Hasn't Changed? And, Sadly, Look At Who Has!

A 7 February 2010 article by Tom Peterkin in The Scotsman titled "Kirk Disputes Pope's View of The Past," describes reaction within the Church of Scotland to an early February 2010 statement by Roman Catholic Pontiff Pope Benedict XVI that characterizes the Protestant Reformation as a "great rupture" that has resulted in religious intolerance.

Church of Scotland leaders characterize the pope's remarks as "unhelpful" and as a boost to those against official recognition in 2010 of the

450th anniversary of the Scottish Reformation.

Former Moderator of the Church of Scotland, Andrew MacLellan, while welcoming the Pope's September 2010 visit, disagrees with Benedict XVI's characterization of the Protestant Reformation, describing the Scottish Reformation as "the great renewal of Scotland's Christian past."

Comment: This is what happens when leaders in a church don't lead anymore. For those who genuinely lead shepherd God's flock do not allow anything dangerous to come near their little lambs, and especially not the wolf from Rome who has devoured many faithful believers over the centuries before, during, and after God's great work of revival in the Reformation. For the Church of Scotland to warmly welcome the Pope is an anathema to any bible-believing Christian. But especially it is an anathema to the Lord of the Church they say they serve under but whom they obviously don't!

+ *The Scotsman*

### Taking a back seat

A friend once asked the famous conductor of a great symphony orchestra which instrument he considered the most difficult to play. Without a moment's hesitation the leader answered, 'The second fiddle. I can get plenty of first violinists. But to find one who can play second fiddle with enthusiasm — that's the problem. And if we have no second fiddle, we have no harmony.'

Quoted in 'Look What We Found!' by Peter Sumner

GEELONG BIBLE CONFERENCE ~ A Bible Ministry for all ages

Date: 2-4 July 2010



Topic: The Growing Church in the Book of Acts

Keynote Speaker: Rev Edward Donnelly  
(Trinity Reformed Presbyterian Church, Northern Ireland)

Venue: Reformed Theological College, Geelong

REGISTER ONLINE : [www.rpcg.org.au/gbc](http://www.rpcg.org.au/gbc)

Contact: 03 5229 4697

Sponsored by the Reformed Presbyterian Church, Geelong



## Books in the Banner

### 'Pocket Puritans' from Banner of Truth

Reviewed by the Rev. Andres Miranda

I am delighted to write a few words of recommendation on the devotional literature produced by these spiritual giants who once roamed the earth. The Puritans were learned, godly, and incredibly insightful Protestant pastors. They were experts in the art of bringing what they knew about God down to the level of ordinary people. This explains the timeless value of their practical writings. Now, rather than reviewing each book individually, I'd like to share with you some personal impressions of the four Banner of Truth Puritan titles on my desk (John Flavel, *Sinful Speech*; Thomas Brooks, *We Stand United*; James Fraser, *Am I A Christian* and Thomas Case, *When Christians Suffer*). So, what can you expect from these handy books?

*In the first place*, the puritans will give you an honest spiritual diagnosis of the soul. They will probe the heart and show us how Christ's healing power may rescue us from the pollution of sin. *In the second place*, they will prickle the conscience. Puritan expositions of the Word always aim for personal application. In these little books, you will find plenty of simulating insights calling us to respond appropriately to the authority of Scripture. These responses typically range from self-denial, obedience, praise, faith, love thanksgiving, and adoration to various affections that increase one's fellowship with God. *In the third place*, the Puritans will train the mind to think systematically. Using different heading and sub-headings the Pu-

ritans will show you how each passage is connected with the rest of the Word of God. Don't be put off by the long sermon divisions, enjoy the biblical tour. *In the fourth place*, the Puritans stick to the straightforward doctrines of the

were lovers of the Lord and fervent promoters of the truly Spirit-filled life. Everything they wrote was designed to give us a vivid perception of God's reality and glory. Here it is a preview of the Puritan wisdom:

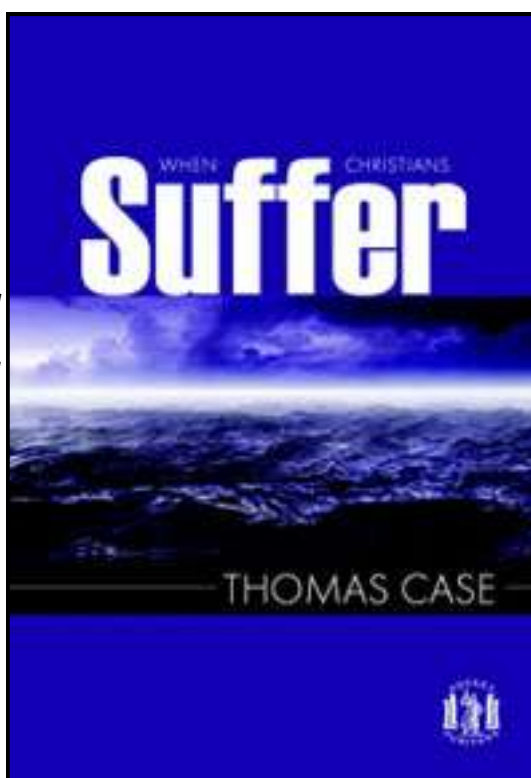
God can raise the dead, and conquer the greatest difficulty. He that can put life into dead men can put life into dead hopes and raise up expectations out of the very grave of despair. [A] God that can put life into dead bones is able to put life into dead faith! (Thomas Case, *When Christians Suffer*, p. 39)

A humble soul always finds three things on this side of heaven: the soul to be empty, Christ to be full, and every mercy and duty to be sweet wherein God is enjoyed. (Thomas Brooks, *We Stand United*, p. 54)

The answer of prayers is not ordinarily direct and plain in terms of our petition, but indirect; you have not the same thing you seek, but you are answered equivalently in as good. (James Fraser, *Am I A Christian*, p. 34)

He that speaks what he thinks not, speaks *hypocritically*; and he that thinks not what to speak, speaks *inconsiderately*. You have cause to weight your words before you deliver them by your tongue; for whether you do, or do not, the Lord *ponders* them. (John Flavel, *Sinful Speech*, p. 40)

My final comment about the pocket puritan collection is simple: Read as many as you can get!



gospel. The Puritan works revolved around the foundational *Rs* of biblical Christianity - *ruin, redemption* and *regeneration*. The Puritan style of preaching and writing was constantly checked against the principle: 'A crucified style best suits the preachers of a crucified Christ'. Puritans chose to bring edification to others instead of confusion and self-congratulation. *In the fifth place*, the Puritans will encourage to walk in the Spirit. The Puritan pastors

## Society in the Banner

# Scaring our Kids to Death (to save the Planet)

**Bill Muehlenberg**

The four-minute opening video at the Copenhagen Summit was a propaganda piece which would have made Goebbels proud. Entitled "Please Help the World," it has all the hallmarks of a Hollywood end-of-the-world blockbuster. Loaded with emotional hysteria, moving imagery, and screaming children, it is indoctrination at its finest.

It finishes with the plaintive pleas of terrified little kids crying out "please help save the world". After an impassioned video like this, complete with stirring music (heart-tugging strings, etc.), anyone would want to run out and do something immediately.

### A guilt trip

But that is exactly the problem with all this. In addition to scaring the life out of little children, it is content-free, image-soaked propaganda. The idea is to get you to forget about any rational discussion and debate about the science and social realities of the issue: it just pushes for an instant and emotion-based decision.

"We must do something" seems like the only appropriate response to such a barrage of guilt-tripping and emotional manipulation. It is a vacuous piece which does nothing to inform us and everything to scare us. Never mind that there is no scientific consensus on this issue, and that the Climategate revelations have thrown the whole matter up into the air.

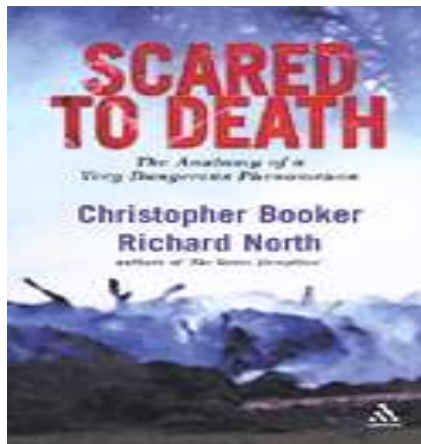
Indeed, Climategate is the story of the decade, not the Copenhagen Cargo Cult. This story, which is being so assiduously avoided by the mainstream media, is "the climatology equivalent of discovering the bones of Jesus" as Cal Thomas puts it.

Yet our secular media prefers to wring its hands, falling for every bit of fear-mongering and propaganda that those at the Copenhagen junket can muster. And if the opening video is anything to go by, this entire conference is going to be one big farce which should henceforth be completely ignored.

### Past scaremongering

Of course the targeting of children with bone-chilling propaganda is nothing new. The secular left is always presenting one doomsday scenario after another, seeking to persuade us to hand all of our freedoms and liberties over to the "experts" who will solve all our problems.

Thus we have had plenty of other 'the end is nigh' scenarios in the recent past. Remember the nuclear winter panic mongering, for example? For years our school kids were drilled with propaganda by the secular left that the world was about to go through a period of Armageddon brought on by the reckless use of nuclear weapons. And America of course was at fault in all this. It was the nasty US which was holding the world to ransom with its stockpile of nuclear weapons. Never mind the actual truth that it was this nuclear capability which prevented another major war after WWII, and which eventually brought the Soviet Empire to its knees.



### An inconvenient truth

It was not the peaceniks and the nuclear winter panic merchants that did anything to empty the Gulag, but American Cruise missiles in Europe. It was that which brought down the Berlin Wall, and set the captives free. Yet if the scare-mongers had had their way, the US would have unilaterally disarmed, and we would all now be

living in the People's Republic of the USSR.

And of course the Soviets had an absolutely appalling track record when it came to the environment. There would be no Copenhagen Summit now if the nuclear winter crowd had gotten its way. So here we have yet more of the same.

Scare the heck out of the little kids, who in turn will nag their parents to "do something". Anything.

Never mind if the evidence for man-made climate change seems to be getting thinner each passing week. Never mind that the Copenhagen Religion is simply about massive international transfers of wealth, and a grand attempt to do away with national sovereignty.

Never mind the mega-carbon footprint created by all the jet-setting politicians, bureaucrats and rock stars who will attend this gabfest. In the meantime it seems that local and imported prostitutes expect a roaring trade. Going by media reports, we may not save the planet but a lot of young women will find a solid week's worth of work.

### Oops!

But whenever madness reigns, it always seems that a little spark of sanity breaks out somewhere. In this case, we had what can only be considered to be the providential expose known as Climategate. Nothing takes the punch out of emotional hysteria like some good sound evidence.

And the evidence emerging from Climategate just gets better each passing day. It is the scientific equivalent of the daily discovery of yet more lovers from the Tiger Woods' harem. Indeed, if the secular media were covering Climategate as thoroughly and energetically as they are covering Tigergate, the Copenhagen farce would have been forced to close two weeks ago. But sadly it is going ahead, and

sadly, it is using and manipulating children to push its agenda. I wait for the day when the secular media promotes an equally moving and emotive video, highlighting the ghastly nature of something like abortion for exam-

ple. Somehow I don't expect to see that soon. However, as long as the alternative media is allowed freedom to present what the secular media will not, bogus religious festivals like the Copenha-

gen Summit will be subject to close and careful scrutiny. Sure, they will keep cranking out the propaganda pieces, but as Solzhenitsyn knew so very well, in the end, the truth will prevail.

## Prescribed Search / Youth Work

### MARCH 2010

#### SENIOR and INTERMEDIATE

*Intermediate omit questions 5 and 6*

MATTHEW chapter 5

1. In what ways are the following persons blessed: (a) those who are poor in spirit; (b) those who hunger and thirst after righteousness; (c) the pure in heart? (3 separate verses)
2. Why are those who are persecuted for Christ's sake to rejoice?
3. Why were the disciples to let their light shine before men?
4. What were the disciples to do if they remembered that their brother had anything against them?
5. Why is it wrong to swear by heaven, earth, Jerusalem, one's head etc ? (3 vs)
6. In what way are we like our Father in heaven if we love our enemies? (2 verses)

Chapter 6:1--15

7. Why should we enter into our closets (rooms) when we pray?
8. What is the result if we forgive others? What if we do not forgive others? (2 verses)

#### JUNIOR

MATTHEW 5

1. Why are they blessed who hunger and thirst after righteousness?
2. Why are we to let our light shine before men?
3. Why should we love our enemies and bless them that curse us? (2 verses)

Chapter 6:1--18

4. Where are we to go when we pray?

**Please send the answers to Mrs I Steel at:  
PO Box 942  
Epping NSW 1710  
Or email to: [iesteel@gmail.com](mailto:iesteel@gmail.com)**

## Search Work Results 2009

The following children submitted answers to the questions in 2009, and will be awarded a book prize:

Senior Section:

Andrew Hamilton, Cameron Hamilton, Chris Hamilton, Esther Hamilton, Shaun Hamilton, Amy Winkler

Intermediate Section:

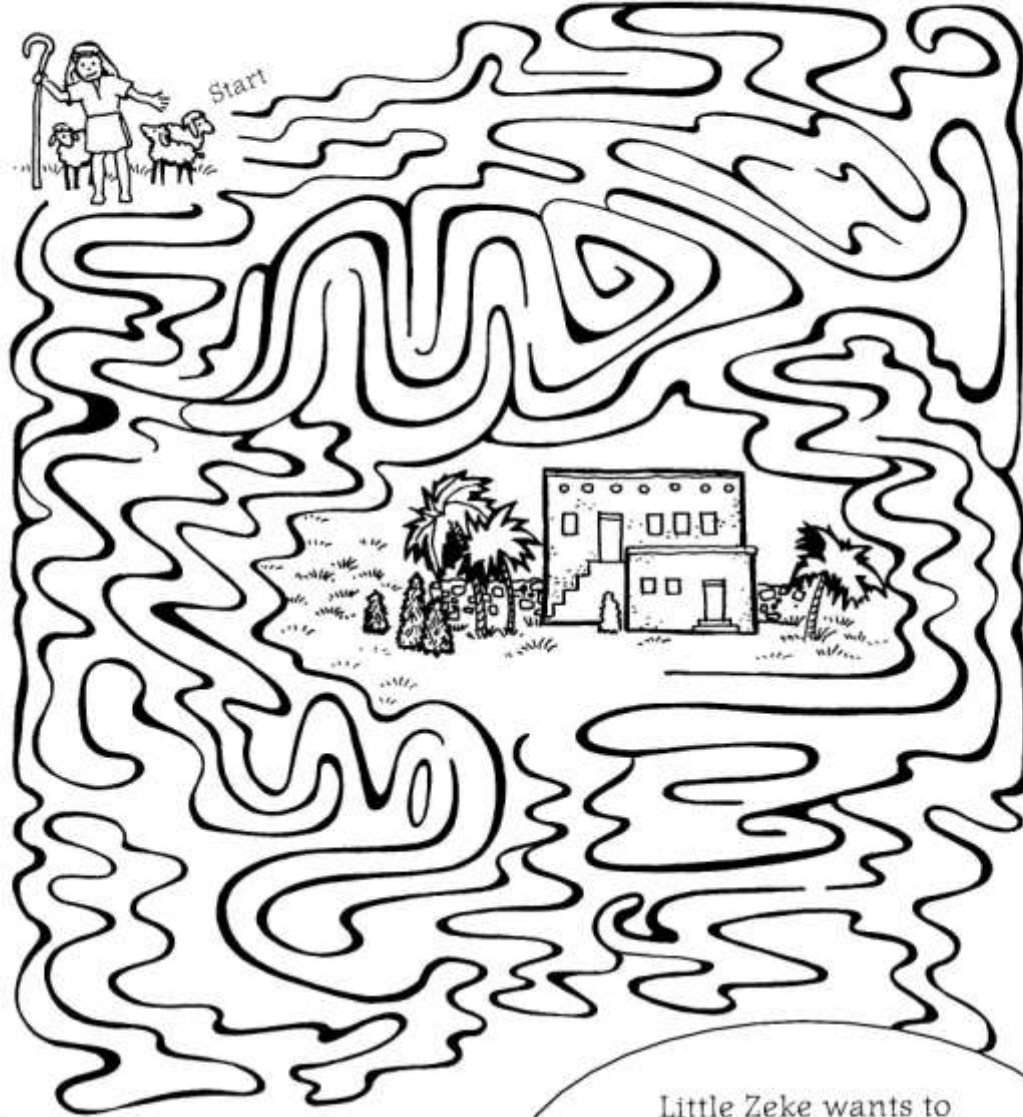
Nathanael Carswell, Simone Hamilton

Junior Section:

Joanne Daniels, Timothy Daniels, Rebecca Hamilton, Ronnie Zuill, Vashti Zuill

# Children under the Banner

## Mary and Martha's House



Little Zeke wants to visit his friends Mary and Martha who live in Bethany. He can't remember how to get there though. Will you help him find his way?

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

# Churches in the Banner

## Narre Warren PCEA

We rejoiced in the public profession of her faith by Katelin Buck and her subsequent reception of the sacrament of baptism during the morning worship service of the 7th February. We were thankful, too, for those who came that morning especially to witness to this. Following the service we had a fellowship luncheon.

We warmly welcomed during that service a further four members by transfer of their membership to our congregation. Ross & Glenys Jackson are well known to us, having worshipped with us for a year and a half already, and their membership has come from the Dandenong Christian Reformed Church. Lil Lodge and her daughter, Lin Chapman, have also become very well known



## Knox PCEA

It was a joy to receive the White family into membership of the Knox congregation on 7th February. Chris and Janine have been worshipping with us for a year or so. Their children are Calvin, Katerina and baby Thomas who was baptised on this occasion.



to us over the past few months and their membership papers come from the Mentone Uniting Church and the Cheltenham Presbyterian Church respectively.



Missing 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!