



# the presbyterian banner

November 2010

*From the rising of the sun  
to the place where it sets,  
the name of the LORD is to be praised.  
Psalm 113:3*

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## Editorial

The drought has broken! Rain has fallen throughout the eastern regions of Australia and the hinterland. The dams have filled to overflowing, the rivers are freely flowing, the hills are green, and barren land is fertile. After a decade-long period with very low rainfall, the earth is renewed, the flowers are blooming, and the crops are bountiful. There are even rare or 'extinct' flora and fauna being found.

Physically speaking, there is renewal. And how much didn't we need it? And how we thank God for it! That was something we believers were certainly praying for — weren't you?

But this land has an even greater need of spiritual renewal. For far too long, there has been little faithful biblical preaching and teaching. For many years, pulpit occupiers have been spewing out 'hot air' or using other contemporary means to spread their 'gospel'. Anything but old-fashioned preaching!

And what passes for Christian literature these days? You only need to visit the major Christian booksellers to see a plethora of religious merchandising, most of which owes its origin to secular fashions and thinking rather than being anywhere near to what God said in his Word.

We can greatly despair at such a time as ours. Will there be revival again? Could our world possibly be too far gone to ever come back in a definite way to the Lord? That would be to limit God, though. In the past He has raised up His Church time and again. We read it in the history of Israel and we find it on the pages of church history. And notice who it is that God chooses each time to bring about that revival through. He doesn't send angels to stir people up. He simply stirs up saints through His Spirit, applying His Word directly into their hearts and lives. Then what began with one or two, or a few, soon spreads to impact a large community.

So the question that confronts us is this: Am I open to being used this way by the Lord? Is my life an attractive invitation to the gospel? Have they heard that good news from me?

May each one of us, whether minister or member, adherent, old or young, be instruments God can use and is using. Let no one be able to say about any of us: 'Was he a Christian? You could have fooled me!'

In regards to magazine matters, I express my thankfulness for the church news coming through. Please continue to keep the Banner in mind when you have a special gathering or occasion. Whether it's a baptism, profession of faith, wedding, induction, funeral, or something else, keep a digital camera handy and write a few notes. It doesn't take much, but it helps a great deal!

*"Revival is God's finger pointed right at me."*

Wilbert L. McLeod

**Cover Photo:** 'Morning sun on Cootamundra Wattle' by Alex Steel.

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## ‘Q & A’

### Opening up Matthew 22:15-45

George D. Ball

I have entitled this message Q and A. But that could convey the wrong impression. We might think of the TV programme hosted by Tony Jones on the ABC on Monday evening when members of the audience ask questions (some serious, some light hearted) to the panel. We (the viewers) are interested in all the replies, which can be informative and entertaining. But that is not the scenario here in this passage.

It would be more accurate to compare our passage to ‘Question Time’ in Parliament. That’s when we see the Parliament at its worst (apparently). As you will know when questions are asked during QT, the purpose is not to seek information or to press for action. It is rather an occasion to try to embarrass and ‘expose’, ridicule and ‘rubbish’ the other side. The whole exercise is a charade and a vehicle of political opportunism.

It’s Tuesday of ‘Passion week’. We are in the Temple in Jerusalem. Jesus is asked a number of questions. It’s Question Time. But the questions are not genuine enquiries. They are not honest seekers after truth. They are traps/tricks - designed to embarrass Jesus; to expose; to catch him out. Like bait set to trap Him. The questions are malignant. They are ‘devilishly clever’. Evil is at work. But Jesus answers them with wisdom and clarity and authority.

#### **A Political Question about Taxes (verses 15-22).**

Tax is never a popular subject at any time. Nobody likes paying taxes! Not even the residents of Jerusalem. This particular ‘poll tax’ introduced by the Romans in AD 6 was especially unpopular (there was a revolt at the time). It was a constant reminder that they were a broken and subject people; that their nation was an occupied nation. It rubbed salt into the wound! Bad enough paying tax to a government you voted for – but to pay tax to a government you hated! That’s why the Zealots opposed the tax.

This question came from a strange and unlikely alliance — Pharisees and Herodians (vs.15-16)! A coalition of

the religious right and the secular left. Pharisees were totally opposed to Roman rule while the Herodians gladly cooperated with it. They would have disagreed on the issue they put to Jesus. But they were united in common hostility against Jesus (like Herod and Pilate).

They begin with flattery (v.16). ‘Flattery is like perfume; the idea is to smell it, not to swallow it!’ Actually, flattery stinks. It’s selfish. There’s always an ulterior motive. Their question was a ‘master-stroke’ (v.17). It was intended to put Jesus on the horns of a dilemma. It was designed for Jesus to dig a hole for Himself. It required a ‘yes or no’ answer. If he opposed the tax, He would be in trouble with Rome. If He approved the tax, He would be in trouble with the Jews. He was between a ‘rock and a hard place.’ It was a trap!

Jesus asks for a denarius/ a penny (v.19). (Whenever Jesus needed a coin, he had to ask for one. The irony is they already were spending Roman money – it was in their pockets! They were accepting Caesar’s rule in practice). ‘Who do you see on it?’ he asked them. ‘Caesar’ (v.21). On the denarius was inscribed, ‘Caesar Augustus, son of the divine Augustus.’ Jesus’ reply was simple and profound. He said ‘Yes’ to paying Caesar taxes; the coin had Caesars image – therefore it belonged to him. He said ‘No’ to giving Caesar worship (v.21).



Worship is to God alone. Jesus was defining for us what we would call today the relationship between

Church and State. There are two powers ordained by God – ‘the power of the keys’ given to the Church; and ‘the power of the sword’ given to the magistrate. They are different but not unrelated:

- 1) One must not rule over the other, but there is a mutual responsibility; (NB. Establishment principle.)
- 2) As Christians we must honour and obey rulers (Romans 13: 1, Peter 2: 13-17, 1 Tim. 2: 1ff). We have dual citizenship;
- 3) As Christians we must honour and obey God (Acts 5: 29).

#### **A Doctrinal Question about Resurrection (verses 23-33).**

This time it was the Sadducees asking the question. They based their theology on the first five books of the Bible and denied the doctrines of the resurrection; life after death; the last judgement; the eternal state; angels; demons, etc. They were the modernists/liberals of their day.

They posed a ridiculous scenario – but one that was hypothetically possible (vs.25-28). The purpose was to ridicule and discredit the idea of resurrection and an afterlife. No doubt their question was an ‘old chestnut’. It was the kind of question every Sadducee’s son asked every Pharisee’s son in primary school! No one had ever found an answer to it. Until now!

Look at Jesus’ answer. It’s the answer of a man steeped in scripture:

1) He said, ‘You are wrong.’ (v.29). Certain things are non-negotiable – and this is one of them. He said, ‘You do not know the scriptures,’ and ‘you do not know the power of God.’ If they had known the power of God in the present in changing lives they should know that God is able also to change our lives in the future.

2) He said, ‘The resurrection will bring a permanent change.’ There will be no more marriage. In that respect we will be LIKE the angels – sexless and ageless. (He did not say we would be angels!). There will be no more need to have children.

3) He said about the resurrection – have you not read Exodus 3: 6? God is the God of these men. They are living beings – not a pile of bones! Yes, their bodies had rotted into dust – but they were still alive. ‘If only in this life we have hope in Christ we are to be pitied.’ (1 Cor. 15: 19). If all our hopes in Christ are confined to this life, we are to be pitied! It would be a cheap salvation if it lasted only for this life!

John Lennon once sang, ‘Imagine there’s no heaven; it’s easy if you try. No hell below us – above us only sky.’ To imagine that, though, you have to bury your head in the sand! The Bible doesn’t tell us everything about the future; but it does tell us enough to be confident of an afterlife, of the resurrection, of heaven, etc.

#### **An Ethical Question about the Law (verses 34-39).**

This question was asked by a ‘lawyer.’ We think of the 10 Commandments. But the Pharisees had 613 commandments! 365 positive; 248 negative. There were plenty to choose from! Which of the commands in the OT would you say is the most important?

Jesus’ answer (vs.37-39) is penetrating. What a marvellous definition of true religion. The Christian life is not

about ‘do this and do that’. It’s not about legalism. It’s all about loving God – with all of our being. My heart is His, my soul, my mind, my strength is His. I am to love Him with all my affections and emotions. There must be a flame, a passion, warmth, feelings, emotions for God – and for others!

Jesus has now answered 3 difficult questions. He has dealt with the relationship between religion and government; between life and the next life; and between God and our neighbours. All are important. But there is a question dealing with a more fundamental relationship than these. Jesus asks that question now...

#### **A Personal Question about Authority – about the Messiah (verses 41-46).**

He made it sound like another theological question. It’s a real teaser (v.45). But the question takes us to the heart of Christianity. It’s a question about the identity of the Messiah.

He quotes Psalm 110. ‘The LORD (Jehovah) said unto my Lord (Adonai).’ There are 3 persons involved in this one line; the LORD; the psalmist, and the one he calls ‘my Lord.’. It was accepted that this re-

ferred to the Messiah. Only the Messiah could sit at the right hand of Jehovah.

How can Messiah be both David’s son and Lord? We can see that Christ is the son of David – i.e. David’s descendant. But how can He also be David’s Lord? Answer – David’s son could only be his Lord if He existed before him AND after him. Christ was not only David’s descendant; He was his Lord and God – not just his successor but Sovereign. This psalm teaches the deity and the humanity of the Messiah. He is David’s Lord and He is David’s Son.

Jesus is pushing them (and us) to consider His identity and authority. It’s the very crux of Christianity. Christianity is built on the person of Christ. He is the “Lord” (emphasising deity) ‘Jesus’ (emphasising humanity) ‘Christ’ (emphasising Saviour). It’s important that we get this right.

‘Jesus was not half a God and half a man; He was perfectly God and perfectly man.’ (Stalker). Jesus is both Saviour and Lord – anything less and He is neither. Making a decision about the Lord Jesus Christ is a matter of life and death – Acts 16: 30-31.

## The Past for Today

### Saints and saints...

Twenty-five years ago I wrote in this magazine about saints in the light of revival of the proposal by the Roman Catholic authorities for the canonization of Mary MacKillop. That proposal has now come to fruition. The media have come on board to enable us to see the pomp and ceremony that only the Papacy can put on. What are we to think of all this?

In the Old Testament the name ‘saints’ is applied to God’s people generally (Daniel 7:18), and this is also the New Testament usage. The word involves the idea of standing in a certain relationship to God. If temple vessels could be termed holy it was

because they were set apart for God. So also believers: they have been set apart for God. Indeed, they have been set apart by God for himself, and given this new relationship he works in them by his Spirit so that they actually do become vessels fit for the Master’s use.

If the early Christians were prone to forget the great blessings gained for them through Christ, it was also very easy for them to think more highly than is right of particularly notable believers, and to regard them as saints *par excellence*. This admiration developed into veneration, so much so that in time these eminent believ-

ers were considered to have lived lives of such worth that their superior merits meant they could intercede for others and could supply their deficiencies.

#### **Pagan thinking**

The increase in superficial converts in the 4<sup>th</sup> century furthered pagan ways of thinking. As early as Augustine (354-430) we find warning against Christians venerating the dead. They are to be revered as models not worshipped as God. But the un-scriptural influences were strong, and relics of saints with alleged power to work

*Rowland S. Ward*

miracles multiplied. Veneration of 'saints' was approved by the Nicene Council in 787. This Council distinguished between *latreia*, the worship due to God alone; *hyperdulia*, the inferior worship due to the Virgin Mary; and *dulia*, the lower worship due to the 'saints' and martyrs. These theological distinctions were not made so neatly by the common people. Indeed, behind this practice was the fundamental and fatal heresy of Christ plus. Christ's merit was of course essential to salvation, but needed to be supplemented by our merits. Ordinary believers were clearly lacking in merit, but the 'saints' had been so holy as to accumulate an excess which could be made available to ordinary believers under conditions specified by the church. Hence the practice of selling indulgences to release the departed dead from some of the time otherwise spent cleansing their sins in purgatory. This practice, still approved of by the Roman Church, reached such scandalous proportions at the time of the 16<sup>th</sup> century Reformation that even Rome had difficulty defending it. St Peter's in Rome was partly built on funds raised by selling salvation. For all its impressive appearance, and I've been there, it is not a place that fills one with gladness.

#### Rome's teaching unchanged

In that amazing compilation of truth and error called *Catechism of the Catholic Church* (1994) we read (828) "By canonizing some of the faithful, i.e., by solemnly proclaiming that they practiced heroic virtue and lived in fidelity to God's grace, the Church recognizes the power of the Spirit of holiness within her and sustains the hope of believers by proposing the saints to them as models and intercessors." And again (956) we read that the saints "do not cease to intercede with the Father for us, as they proffer the merits which they have acquired on earth through the one mediator between God and men, Christ Jesus..." Further, we are assured (958) that "it

is a holy and a wholesome thought to pray for the dead that they may be loosed from their sins...Our prayer for them is capable not only of helping them, but making their intercession for us effective."

Which Bible-loving Christian cannot see that all this is derogatory to the character of Christ and the sufficiency of his saving work. For Rome, 'saints' are not mere examples but intercessors.

#### Selina Sutherland

I confess admiration for the work of Mary MacKillop (1842-1909). There were other women of similar concern for the poor and neglected, although



Miss Selina Sutherland

perhaps the churches were slower than they should have been in recognizing them. One whose life has some parallels to Mary MacKillop's is Miss Selina Sutherland (1839-1909), the chief instigator of work among poor and neglected children in 19<sup>th</sup> century Victoria, whose work continues to this day. Selina was a very feisty Scots-woman, raised in the Free Church of

Scotland, who had lived in New Zealand since 1865 and was instrumental in establishing the first hospital in Masterton. She was the matron of Wellington Hospital 1879-80 but fell foul of the administration due to her progressive approach. Employed by Scots' Church, Melbourne in 1881, a special work among neglected boys and girls developed, and in the year to 30 June 1883 thirty children were removed and provided for elsewhere – sent to service, boarded out or adopted. In 1893 she resigned with 14 members of the Committee because the Committee feared the financial consequences

of expansion so necessary given the terrible economic conditions for many poor people. In November the Presbyterian Assembly established the *Neglected and Destitute Children's Aid Society of the Presbyterian Church of Victoria* with Miss Sutherland as agent so the support was on a broader basis. *Kildonan Uniting Care* is the lineal descendant of the Presbyterian and Scots' Church societies.

However, Miss Sutherland soon fell out with the Church due to some unwise claims reflecting her frustration at the criticism of her work. In November 1894 she resigned with her entire Committee following her. The following month the *Victorian Neglected Children's Aid Society* was formed on a non-denominational basis with Miss Sutherland as agent. It was named *Family Focus* in 1991 and merged with others as part of *OzChild* in 1992. In May 1908 there was a clash with the Committee, and she resigned and started *Sutherland Homes for*

*Orphans, Neglected and Destitute Children*. It was well supported and became established on a 40 acre property at Diamond Creek bequeathed in 1909. It merged with *Berry Street Infant Asylum and Babies Home* in 1994. On her death a memorial paid for public subscription was erected to this remarkable woman.

# Baptism

## *The Picture, The Person, & The Promise*

The sacrament of baptism is simple. There is some water sprinkled and as the water is sprinkled the name of the triune God is uttered. Yet here is a deep theological truth. For what is represented here is the most phenomenal event that could ever happen in our lives. Indeed, a complete supernatural transformation is symbolised in this act by water. If a man was asked to try and make his own description of this truth it could well turn out to be the most ornate and long and overwhelming stage production. It would be the most stunning movie epic – an artistic masterpiece of intense splendour and detail. And yet it would still not show us anything like this simple sign and seal does.



Why is this so? Well, water is universal. It is known the whole world over and throughout all the ages of mankind. Water is what is absolutely vital to us all. We cannot live without it. But water also represents another important part of our lives. It is through water that we do our daily washing. Whether it's a bath or a shower or just a simple wipe down, water is there. By using water in

baptism, the Lord left us with the sharpest symbolism. In its simplicity lies its grandeur.

When we witness a baptism we see this picture, "this outward washing". But we must keep it as a picture, a symbolic representation of a spiritual truth which we cannot see. We need to be careful to avoid the confusion that there can be between the symbol and the reality. This outward washing with water doesn't itself wash away sins.

So as we begin considering this sacrament, we note that it's a reminder, not the reality, much as the reality had to happen for the reminder to mean what it does for us.

### **The Picture in Baptism**

Thus the first aspect we consider now is 'The Picture in Baptism'. This is a picture which Hebrews 9 confirms with similar examples of. There the example is given of Old Testament washings. That's what the word "sprinkling" stands for – for washing. This isn't about a few drops of water – it's a definite drenching! Some ministers take this so literally their baptising becomes almost an immersion!

The water being sprinkled, then, is a symbol for cleansing. The word "sprinkling" itself represented a cleaning action, just like we would use the word "shower" today. The apostle Peter draws the same analogy in the third chapter of his first letter. There he spoke about Noah and his family in the verses 20 and 21. He says there about them, that "eight in all, were saved through water, and this water symbolises baptism that now saves you also – not the removal of dirt from the body but the pledge of a good conscience toward God." As it was with the flood with its torrential rainfall literally cleaning up the earth, so we have the symbolism for what baptism points to today. This is water

## *Sjirk Bajema*

that cleans!

With the Old Testament background which the New Testament Jews had, the connection of the blood of Christ with the water that cleans was very vivid. So baptism is a constant reminder. For not only is it special for one particular person, it's also a witness again and again for the whole congregation. You see, it's not only a blessing for a congregation to have babies born to increase membership. It means even more because through it we remember and believe that we are a baptised congregation. We are dead to sin and alive to God in Christ.

The apostle Paul in Colossians 2 points to baptism being this special picture by showing how it replaced the Old Testament picture of circumcision. Listen to how he describes our blessed position in the verses 9 till 12 there. He says, "For in Christ all the fullness of the deity lives in bodily form, and you have been given fullness in Christ, who is the head over every power and authority. In him you were also circumcised, in the putting off of the sinful nature, not with the circumcision done by the hands of men but with the circumcision done by Christ, *having been buried with him in baptism* and raised with him through your faith in the power of God, who raised him from the dead." As water covers our bodies, cleaning away the dirt, so Christ's blood washes us clean now and forevermore!

### **The Person in Baptism**

Thus we have seen, 'The Picture in Baptism'. But as we have this scene in view, as we look on as God's people, let's zoom in now on the person. We considered *how* baptism is shown. But now we see *who* baptism is for.

Here we need to note how much the baptism of infants is part of this same doctrine. And we need to be

careful to keep it this way. Andrew Kuyvenhoven alerts us to a wrong idea in this area. That idea is that there are two kinds of baptism practiced in our churches – one for adults and one for the children of believers. Some ministers, for example, will announce, “We will now administer the sacrament of infant baptism,” as if it were a third sacrament instituted by Christ.

With the general influence of Baptist thinking amongst many Christian churches, we can easily start to think negatively of being baptised as a baby. Those with an Adult Baptist view say infant baptism’s got nothing to do with faith. So, unless we properly see that the person being baptised is saved by the blood and Spirit of Christ from death, we could develop the wrong thinking to the degree of the Roman Catholic church. Because they believe this ritual can take away sins as long as people do it in the right way. They make the picture take over from the person.

We cannot, however, take away belief from baptism. The apostle Peter’s reply to those convicted by his sermon on Pentecost day is true for us today too. For he said in Acts 2 verse 38, “**Repent and be baptised...**”

Only being right with God, first of all, can make this ceremony right in any way at all. Faith gives it true meaning – the faith we’ve received as a gift by grace through the Saviour, Jesus Christ. Whether this is the faith of the adult being baptised, or the faith of the parents presenting their child for baptism. It doesn’t matter which clergyman does the baptism, or whatever ‘extra’s’ surround the baptism. Baptism isn’t a matter of fulfilling some kind of superstitious tradition. They even describe it that way, don’t they? “It’s time to get the baby done,” they say. That’s called sacramentalism – that’s when people begin to believe that what **they do**

makes them right with God. Baptism, however, as a sacrament of the church, can only point us back to the One for whom the Church was made, our Lord Jesus Christ. And so it is that the Catechism is very definite in being against any association here with what we do as making us right before God.

In Answer 167 of the Larger Catechism, the question about the right use of the Catechism, the response is clear that it’s only Christ’s death and resurrection which gives it any meaning at all. You see, baptism shows Christ’s work **in you!** You are taught that the blood and Spirit of Christ washes away your sins just as water washes away dirt from your bodies.

But even more importantly, God assures us, by this divine pledge



and sign, that the washing away of your sins spiritually is as real as the physical washing you do with water. Friend, look at baptism! God means it!

Romans 6 verse 3 is very serious as it says that you “who were baptised into Christ Jesus were baptised into his death.” And it goes on in verse 4, “We were therefore buried with him through baptism into death in order that, just as Christ was raised

from the dead through the glory of the Father, we too may live a new life.”

Dear believer, you remember that Jesus shows you that you are His. That’s baptism! For it is in baptism that God the Father says to you that you’re his child. And so in your profession of faith you reply, “And you are my Father.” That’s what God’s Son has done for you!

All Christian parents must remind their children of this. Baptism shows how much God loves you! This is why in the Great Commission Christ connects discipleship with baptism. To be joined to the Church is to be part of God’s worldwide mission drive! You are part of **the** most powerful and most influential movement in human history!

We grow in realising that to be washed with Christ’s Spirit means that the Holy Spirit has renewed us and set us apart to be members of Christ so that more and more we become dead to sin and increasingly live holy and blameless lives. You see, not only are **you** shown to be special through baptism, most of all **God** gets the glory when it’s truly done.

### **The Promise in Baptism**

We have just zoomed in to look at ‘The Person in Baptism’. Now with what we see we zoom out. From macro we go to micro. From something seeming very big it becomes something small. You see, much as we have seen how baptism is shown, and who baptism is for, now we have *where*

baptism is from! It’s here where we realise this teaching is not alone! The glorious truth of God’s promise, which is expressed in God’s covenant with his people through the ages and fulfilled completely in Jesus Christ, makes Answers 94 and 95 of the Shorter Catechism a fitting summary what the Bible says about baptism.

Let me explain it further: In the Old Testament the Lord, through cir-

cumcision, placed His sign and seal on a special people. In the New Testament, because of the sacrifice of Christ, no longer did blood need to be spilt, nor were God's people only physical Israel, but the promise became extended to the whole world, just as God said it would.

We may add here that now male **and** female receive God's sacrament for entry into His Church. This showed further how God's Spirit comes in fullness to all His people.

But the one thing which must strike us through this tremendous historical panorama is just how much **God** does it, not us! Thousands of years ago He promised to Abraham, the spiritual father of all believers, that His covenant would be an everlasting covenant between Him and Abraham and his descendants after him. He would be Abraham's God and the God of his descendants after him. It's this same promise the apostle Peter reinforces in his sermon at Pentecost. He says to those deeply convicted by his preaching in Acts 2

verse 39, "The promise is for you and your children and for all who are far off – for all whom the Lord our God will call.

It didn't mean necessarily that children were included in the Christian baptisms on Pentecost day. Peter says that the promise of the new age is for his hearers, for their children, and for the worldwide community God would call. But using the old covenant formula from Genesis 17 meant some very strong connections. You couldn't take this away from the whole family of faith link. The book of Acts later on shows this when in chapter 16 the Philippian Jailer and **all** his household were baptised. There another apostle, Paul, uses formula which repeats the same concept. And the same thing happens in other parts of Acts, to the families of Lydia, Crispus, Cornelius, and Stephanus.

It is this promise which we must hold to also. If we don't trust the sure word of God and we don't stress to our children the absolute need to

respond to those promises with a living faith, we end up in that trap of ourselves and what we feel we can do. You see, while our relationship with Jesus Christ is personal it's not individualistic. We are baptised, saved, redeemed, nourished, trained, and used, **within** the covenant community. That's the big picture!

The **promise** as it comes to us joins us to a whole salvation-history line through the ages of human history. In fact, it goes to a way back before our time began, to when the Lord God first thought to love us.

All members of our church have been given the sign which shows they belong. So may we all respond to God's gift in Christ with love, faith, trust, and obedience. Believe your baptism! Because then you do truly believe!

## The World in the Banner

### InterVarsity Christian Fellowship Removes Two Leaders

A 25<sup>th</sup> September 2010 article titled '[InterVarsity Forces Two Leaders to Step Down Due to Conflict of Beliefs](#)' in the [Trinitonian](#), a student publication of [Trinity University of San Antonio, Texas](#), reported that two leaders of the [Trinity](#) chapter of [InterVarsity Christian Fellowship \(IVCF\)](#) were removed from their leadership positions in the spring of 2010 due to non-compliance with the [Trinity IVCF](#) chapter's Biblical Standards of Leadership, which was created by and for the [Trinity IVCF](#) chapter.

One of the students was demoted for dating a non-Christian, while the other student was removed for no longer believing in hell.

+ [InterVarsity Christian Fellowship/USA, information@intervarsity.org](#)  
+ [Trinity University, One Trinity](#)

[Place, San Antonio, Texas 78212, pr@trinity.edu](#)

### Academics fear backlash over critical Islam research

**ZEIST** – Historians who document the story of Islam or the Koran increasingly do so anonymously. They fear publishing their findings under their own name, especially if their writings contain critical elements. Retired professor Pieter van der Horst, who was at the centre of a controversy in 2006 over quotes in his farewell lecture, finds it a disconcerting development. In his lecture, he examined the myth of Jewish cannibalism propagated by many in the Arab world. Van der Horst's rector ordered him to change the wording, generating a heated debate about academic freedom. He says he never felt that his safety was threatened, but regrets the push for

political correctness. The Royal Netherlands Academy of Arts and Sciences (KNAW) has formulated protocols to avoid future controversies.

+ [The Windmill Herald, Sep 23, 2010](#)

### China: Persecution continues behind wall of propaganda

The Chinese Communist Party (CCP) still operates a Mao-era 'laogai' of nearly 1000 state-owned slave-labour camps. Anyone the local authorities deem a problem can be sent without charge or trial to the laogai for up to three years of 'administrative detention' in what is portrayed as a pre-emptive rather than punitive measure. (This is one reason why 'Made in China' is so cheap.) When their house church in Xuchang, Henan province, was



raided by police in March, Liu Yunhua, Gao Jianli and others refused to pay 'fines' (i.e. bribes) and were consequently detained for 15 days. On 25 March Liu and Gao were sentenced to one year of 're-education through labour' in the laogai. They have appealed, claiming the authorities were acting illegally. On 20 September several of their relatives and supporters were arrested (including Pastor Zhang Mingxan) while attending their second hearing. Three of the Christians were issued with administrative orders for 15 days detention. While this is all very normal and routine for China, the CCP has been escalating its propaganda campaign, even inviting the BBC to tour and marvel at the CCP's 'commitment to supporting the development of Christianity', and the 'millions of dollars of government funding' for state-run churches which have 'substantial freedom'. The CCP is doubtless hoping to discredit the suffering of the persecuted house churches. (See Religious Liberty Monitoring, <http://elizabethkendal.blogspot.com> )  
+ *Religious Liberty Prayer Bulletin | RLPB 075 | Wed 29 Sep 2010*

#### **Continuing restrictions on religious freedom in Nepal**

Compass Direct News' report from September 21<sup>st</sup> informs us that a legislative panel in Nepal has proposed retaining a ban on converting others in the country's new consti-

tution. The creation of a new constitution in Nepal is part of the country's transition from a Hindu monarchy to a democracy. The expectation is for the ban to be approved as recommended by the Committee on Fundamental Rights and Directive Principles (CFRDP). Christians fear that Hindu nationalist groups may misuse the ban to further restrict public meetings and social work that could be suspected of being aimed at conversions.

#### **Prayer points:**

v *Pray for continuous courage and wisdom in Christians in Nepal, who have lived with ban on conversion for more than five decades.*

v *Pray for true democracy and freedom of religion to be established in the country.*

v *Pray for God's interference in this process of creation of the new Nepali constitution.*

+ WEA Religious Liberty Prayer News\* *October 1, 2010*

#### **Sixth-Graders Join Muslims in Prostrated Prayer**

Sixth-grade social studies students from Wellesley Middle School, in Wellesley, Massachusetts, on 25<sup>th</sup> May 2010, were taken on a field trip to the Islamic Society of Boston Cultural Center's mosque, where they were told by mosque officials that in Mohammed's seventh-century Arabian women were allowed to vote while in America women only gained that

right a hundred years ago; that the only meaning of Jihad in Islam is a personal spiritual struggle; and that Jihad has historically had no relationship with holy war. Additionally, the students prostrated themselves alongside Muslim men in a prayer to Allah. Teachers did not intervene, neither were parents told about the details of the field trip.

Americans for Peace and Tolerance on 15 September 2010 reported that:

'The Islamic Society of Boston was founded by Abdulrahman Alamoudi, who is currently serving twenty-three years in jail on terror charges. For years, its board of trustees included Yusuf al Qaradawi, the spiritual leader of the Muslim Brotherhood who was banned by Bill Clinton from the United States in 1999. Qaradawi now chairs the Muslim American Society's university, which offers classes inside the mosque. Over half the mosque's [US]\$15.5 million price tag was funded by wealthy Saudis and since it opened, several of its leaders, donors and members have been implicated in Islamic extremism. 'Oussama Ziade, a big donor to the mosque, is now a fugitive in Lebanon after being indicted in 2009 for dealing in the assets of an Al Qaeda financier. Ahmad Abousamra, the son of the Boston Muslim American Society's former vice-president Abdulbadi

## Please note new subscription prices for 2011

*Due to increased printing and postage costs the annual subscription rate for The Presbyterian Banner has had to be increased.*

*The new prices are \$30 per annum within a bulk order (5 or more), \$35 per annum for an individual subscription within Australia, and \$AU50 for individual overseas subscriptions.*

*We also welcome any donations to this ministry within our wider church life, as that helps sending our magazine to theological colleges and elsewhere.*

Abousamra, is now a fugitive in [Syria](#), fleeing the country before being indicted in 2009 on charges of aiding Al Qaeda. One of the mosque's imams, Abdullah Faaruq, was captured on tape in 2010 telling followers to 'pick up the gun and the sword' and to defend another local terrorist Aafia Siddiqui from the U.S. government. Siddiqui, who was one of the imam's congregants, is an MIT graduate and Al Qaeda member awaiting sentencing for attempting to murder FBI agents in Afghanistan while shouting 'death to America.'

+ *Americans for Peace and Tolerance*, 15 Main Street, Suite 118, Waverlytown, Massachusetts 02472  
 + *Wellesley Public Schools*, web\_master@wellesley.k12.ma.us  
 + *Islamic Society of Boston*, 204 Prospect Street, Cambridge, Massachusetts 02139, 617-876-3546

### Grounds for Hope

'Some of the poorest people on Earth are not waiting for their governments or aid agencies to provide them with an education. They're doing it for themselves — successfully and in vast numbers,' according to Professor James Tooley, who recently delivered Maxim Institute's Annual John Graham Lecture in Auckland and Christchurch.

Professor Tooley has spent the past decade conducting research into, and then working with, low-cost private schools that have been initiated, established and maintained by some of the world's poorest people, without help from aid agencies or government departments. He came across these schools when he was in India, conducting research for the World Bank. He went for a visit to one of the slums of Hyderabad and came across these surprising private schools. He recalls: 'I spoke to parents who told me why they were spending one or two US dollars a month when the government schools were free, with a free meal at lunchtime, free uniform and free books. Why were they doing that? And they said, 'In the government schools our children are abandoned. That's why we spend the money on these private schools.'

This discovery became the basis of a substantial research project which

took Tooley to slums in parts of Africa, China and India. When he first began his research, Tooley found himself head-to-head with enormous opposition. 'I went back to Delhi (from the slums of Hyderabad) and then to the World Bank office in Washington DC and said, 'There's something extraordinary going on. Did you know there are hundreds and hundreds of these low-cost schools, serving the poor in these slum areas. This is something remarkable that we can harness as part of the solution for education for all.' And I just met with complete stonewalling from the high officials in the World Bank. They said, 'Tooley, you've found maybe a few, but they're businessmen ripping off the poor.' I thought how can they be ripping off the poor when on weekends they're doing sports fairs, they're doing arts and science fairs? They are clearly doing more to contribute to their communities than just the business.'

Tooley eventually received funding from charitable organisations, which supported him to conduct his research into the spread and quality of low-cost private schools. Tooley discovered that these low-cost private schools are in poor communities across the globe, and that they usually provide a better education than the free government schools in the areas.

'We tested in a lot of different ways... One thing we did was test 24,000 students in six different settings. We tested them in maths, English and one other subject — Kiswahili in Kenya, Hindi in Delhi, Urdu in Hyderabad and so on. And we gave them IQ tests for different background variables. We gave the pupils different questionnaires... we did a really thorough study. And we found more or less the same picture everywhere...'

The government schools scored very poorly... Even after controlling for the background variables, still the government school children were statistically significantly much worse than the private schools, around three quarters to one standard deviation worse.'

According to Tooley, the accountability that comes with parents choosing to pay — even as little as one US dollar a month — for their children's education, has led to more incentives for teachers to perform well, and to better quality schools. The findings of Too-

ley's research present a paradigm shift for how we think about education, particularly private education, which is commonly thought of as the domain of the 'elite'.

'The vast majority of private schools on the planet are serving the very poor in very poor countries. Remember that 300,000 of these schools are in India. About 100,000 in Anglo-phone West Africa. These schools are the majority of private schools,' says Tooley.

+ *Maxim News* - No. 365 | 11 October 2010

### Society Protests Islamisation in Algeria

On Tuesday 5<sup>th</sup> October a court in the Kabylie region east of Algiers acquitted Christian converts Hocine Hocini and Salem Fellak of the charge of 'non-compliance with a precept of Islam'. They had been arrested for eating lunch during Ramadan. During this and an earlier trial, hundreds of concerned citizens and civil society groups stood alongside Christians in a display of public solidarity to protest growing intolerance and abuse of power. On Sunday 10<sup>th</sup> October four Protestant leaders will face court, charged with 'practising non-Muslim worship without authorisation'. The fellowship led by Pastor Yahou Mahmoud and elders Raid Abdenour, Mokrani Nacer and Haouedj Idir is affiliated with the Protestant Church of Algeria, a large nationally accredited denomination. The struggle for Algeria is heating up. Please pray for its Church.

+ *Religious Liberty Prayer Bulletin* | RLPB 076 | Wed 06 Oct 2010

### Campaigning to Oust Three Iowa Supreme Court Justices

In 1962, Iowa amended its constitution to end the direct election of judges and substitute a system where Iowa Supreme Court (ISC) judges are appointed to an eight-year term, then face a retention vote in the general election where a majority of the electorate decides yea or nay on whether the judge gets to serve another eight year term.

Other Iowa judges are appointed to a six-year term before facing a retention vote.

In April 2009, all seven justices of the ISC ruled against the Iowa Defense of Marriage Act, contending that the legislation violated the equal protection clause of the constitution. Three of the seven ISC justices face a retention vote in the upcoming November 2010 general election, and are facing organized efforts to unseat the three judges from the ISC. One of the campaigns, called "Operation Jeremiah," has been launched by the Rev. Cary Gordon, a pastor at Cornerstone World Outreach (CWO) in Sioux City, Iowa. A 3 September 2010 letter on CWO stationery signed by Pastor Gordon was sent to lowapastors, urging them to join Operation Jeremiah and encouraging congregation members voting in the November election to vote against retaining the three justices. A 30 September 2010 article by Jason Hancock in *The Iowa Independent* (TII) titled "Sioux City Pastor Responds to Calls for IRS Investigation" reports that a statement sent to TII by the Rev. Cary Gordon said that Christians "do not and cannot recognize, with regard to the definition of marriage, the imaginary authority of the Iowa Supreme Court." Pastor Gordon continued: "History has already shown who inevitably wins when state wages war against the authority of the church of the living God. So let the battle between state and church begin. True pastors, in the fashion of Christ, will not and cannot bow before the arrogance of Caesar and Herod. We have learned from our past mistakes. We will not repeat the

mistake made by Lutheran pastors when confronted with German fascism....When we speak of our deepest core Christian beliefs in a public forum, we are often accused of 'shoving our religion down people's throats.' When we speak of those exact same beliefs inside our own churches, we are often accused of 'bringing politics into the church.' We tire of the hypocrisy of those who seek to ensconce secular humanism as the state religion of the United States of America, in violation of the original intent of the First Amendment."

A 30 September 2010 press release in response to the actions of Pastor Gordon and CWO by the Rev. Barry Lynn, Executive Director of Americans United for Separation of Church and State stated:

"I don't think I have ever seen a more outrageous effort to politicize churches. This deplorable scheme seeks to turn houses of worship into dens of inequity and intolerance. I call on the [Internal Revenue Service (IRS)] to move swiftly to put a stop to this outrage.

"It's bad enough that the leaders of this church are using donations from the collection plate to fund a hardball political operation. It's even more appalling that they are doing so in a bigoted attempt to deny civil rights to a targeted minority. This is downright shameful."

Lynn sent a complaint to the IRS, along with a copy of Pastor Gordon's 3 September 2010 letter to Iowa churches, that stated: "I believe this is a clear violation of

the Internal Revenue Code. Federal tax law forbids 501(c)(3) organizations [non-profit charities], including churches, from intervening in elections in support of or opposition to any candidate. I urge you to investigate this matter promptly and apply appropriate penalties under the law." + *The Iowa Independent*, c/o *The American Independent*, hanaa@tainews.org + Iowa Supreme Court, 1111 East Court Avenue, Des Moines, Iowa 50319, + Americans United for Separation of Church and State, american-sunited@au.org + Internal Revenue Service, 1111 Constitution Avenue Northwest, Washington DC 20224, 202-622-5164, Fax: 202-622-8653

#### Indian situation

Hindu militants' repression and persecution of the Church in India continues to grow. Christian leaders - especially pastors - are constantly threatened and often spuriously detained and even imprisoned. Believers are attacked and churches and their Bibles, equipment and furniture are trashed. The Evangelical Fellowship of India has recorded 106 major incidents this year (up to August) - that's an average of three every week - in 16 States, including 37 in Karnataka. + *Religious Liberty Prayer Bulletin | RLPB 077 | Wed 13 Oct 2010*

#### 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)

*Theme: The Holy Spirit in Biblical Christianity*  
Main Speaker: Rev. Iain Smith, (SPC, Hobart)

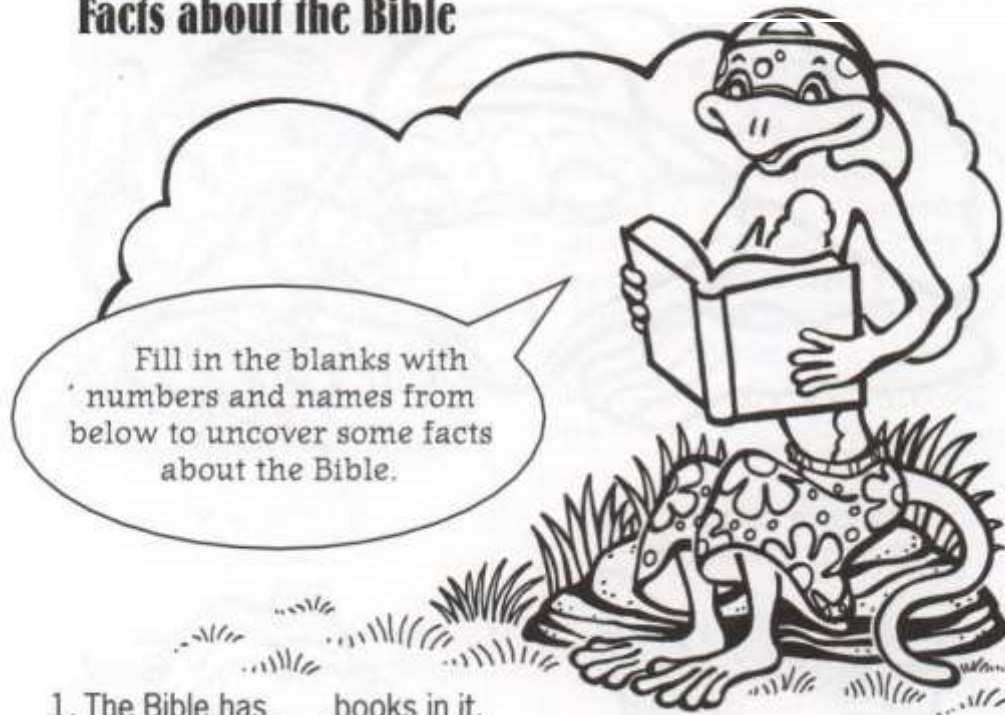
Enjoy Fellowship with other Christian families  
Be seriously challenged in your thinking and lifestyle  
Afternoons free to relax - games, bushwalks and pool  
Missions night   Psalmody   Good food   Peaceful surrounds  
Children's programme

*Brochures are available from your local PCEA church*

# Children under the Banner

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

## Facts about the Bible



1. The Bible has \_\_\_ books in it.
2. The Old Testament has \_\_\_ books and the New Testament has \_\_\_ books.
3. There are \_\_\_\_\_ verses in the Bible.
4. The longest verse in the Bible is \_\_\_\_\_.
5. The shortest verse in the Bible is \_\_\_\_\_.
6. The longest chapter in the Bible is \_\_\_\_\_.
7. The shortest chapter in the Bible is \_\_\_\_\_.
8. The first five books of the Bible are also called the \_\_\_\_\_.
9. The middle book in the Old Testament is \_\_\_\_\_.
10. The longest book in the Old Testament is \_\_\_\_\_.
11. The shortest book in the Old Testament is \_\_\_\_\_.
12. The first four books in the New Testament are the \_\_\_\_\_.
13. The middle book in the New Testament is \_\_\_\_\_.
14. The longest book in the New Testament is \_\_\_\_\_.
15. The shortest book in the New Testament is \_\_\_\_\_.

Luke	John 11:35	39	27
Esther 8:9	Proverbs	2 Thessalonians	31,102
Gospels	Obadiah	Jeremiah	66
Pentateuch	Psalms 117	Psalms 119	2 John

# Prescribed Search / Youth Work

## NOVEMBER 2010

SENIOR and INTERMEDIATE (Intermediate omit questions 2 and 3)

MATTHEW 27:1--49

1. What did Judas do when he saw that Jesus was condemned? (3 verses)
2. How did the chief priests use the money that Judas brought back?
3. What made Pilate the governor marvel greatly?
4. Which prisoner did the Jews want to be released: Jesus or Barabbas?
5. What did Pilate say as he washed his hands?
6. Who was compelled to bear Jesus' cross?
7. What was the accusation placed over Jesus' head on the cross?
8. For how many hours was darkness over all the land?

## JUNIOR

MATTHEW 27:26--61

1. Who was compelled to bear Jesus' cross?
2. What were the words of the accusation set over Jesus' head?
3. What happened to the veil of the temple when Jesus died?
4. What did Joseph of Arimathea do with Jesus' body?  
(2 verses)

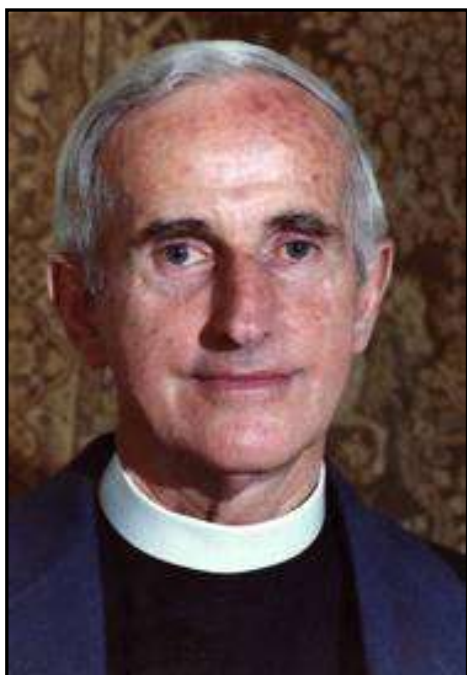
Please send the answers to:  
Mrs I Steel  
PO Box 942  
Epping NSW 1710  
Or email to: [iesteel@gmail.com](mailto:iesteel@gmail.com)

## Books in the Banner

### A Day's March Nearer Home: Autobiography of J. Graham Miller

Reviewed by Rowland S. Ward

Graham Miller (1913-2008) was a remarkable Christian leader. This attractive hardbound book is an autobiography compiled from some 2,000 pages of manuscript written for family use rather than publication. The editor assures us he has not omitted anything which might affect his subject's reputation, but obviously there



is omitted material that would be of interest to others. Graham and his brother Rob, who latterly taught Church History in Melbourne were from fine evangelical Presbyterian stock, although Thomas (1875-1948), his ministerial father, was not entirely unaffected by the changing theological mood. Graham traced his conversion to 1928 just before his father transferred from Fielding in New Zealand's North Island to become the minister of St Stephen's, Dunedin. Thomas Miller was one of the few holding to the old paths and experienced a good share of opposition as a result. After studies in law and theology, Graham was ordained in 1941, a few days after marrying Flora McDonald, who was to prove an ideal helpmeet. Graham's parents gave them a Gestetner duplicator and books, which were practical items for setting up home in the New Hebrides

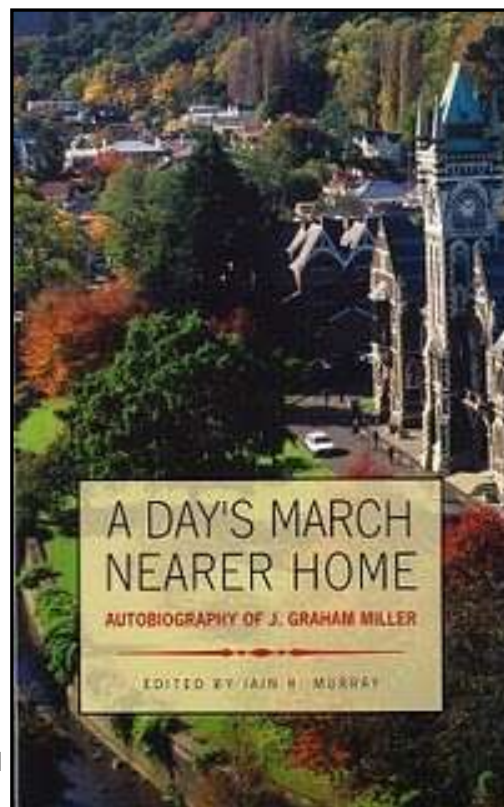
(now Vanuatu) where they were to serve 1941-52. Graham was subsequently minister at Papakura, NZ (1953-65), Principal of Melbourne Bible Institute (1966-70) Principal of Tongoa Bible College, New Hebrides 1971-73, and minister of St Giles' Sydney (1974-79) until he retired to Wangaratta in Victoria. Along the way he was many other things including the first travelling secretary of the Inter-Varsity Fellowship in New Zealand (1938), the first Chairman of the Westminster Fellowship in NZ (1950), the first Moderator of the Presbyterian Church of the New Hebrides (1949-50), as well as a frequent Conference speaker.

Virtually any autobiography leaves unanswered questions. We may wonder why Graham did not continue in New Zealand where he was sorely needed in the late 1960s. One would have thought he could have made a major impact over against the unbelief of Lloyd Geering. Perhaps he knew too well that many in the Westminster Fellowship would not stand when it came to the crunch or that imbalanced individuals would come to prominence: if so, he was right, but the answers are not here. His own ministry in a largely liberal denomination must have impacted his outlook. He had seen the difficulties his father had suffered. (On the other hand he could be critical of the post 1977 Presbyterian Church of Australia and came to my aid when I came under criticism in 1987 for my assessment of the Victorian Church, with which, happily for me, he agreed.) Then again, there is no assessment of Graham's own contribution to some of the problems he experienced, as for example at MBI, where he lost the confidence of the leadership. So this autobiography is a very useful piece of work but it will need to be complemented by a more objective assessment at a number of points.

Graham and Flora Miller were wonderful people, dedicated to the Lord and inspiring many by their godly

example. It is not surprising that there was a national day of mourning in Vanuatu following his death. One could not remain unaffected by the prayer that Graham would offer as you parted from him after a visit. His emphasis on the opportunity for intercessory prayer in one's retirement years is typical of the man. His memory was prodigious, reminding one of a PCEA contemporary Rev Dr J. Campbell Andrews, whom he had met, if I remember aright, back in 1941. Graham's seven-volume history of the church in Vanuatu will be an indispensable resource for the history of that country. The autobiography, which is illustrated, is recommended as both interesting and edifying, with lots of practical hints for ministers and others in its pages.

Iain H. Murray (ed.), *A Day's March Nearer Home: Autobiography of J. Graham Miller* (Edinburgh: Banner of Truth 2010) xvi + 328pp. ISBN 9781848710641



**Synod Finances Update**

As at 30th September 2010 the balances of the main *Working Funds* of the church Synod were:

<u>30/9/10</u>	<u>30/6/10</u>	
\$ 13,314	\$ 9,350	Missions (General Funds)
\$ 58,212	\$ 57,627	Missions (DA Anderson Bequest)
\$ (31,368)	\$ (16,329)	Missions (TI Leggott Stipend Support)
\$282,858	\$ 282,858	Missions (Relief Fund – M McSwan Bequest – Equity Investments)
\$104,737	\$ 102,915	Missions (Relief Fund – M McSwan Bequest – Working Funds)
\$ (11,831)	\$ (13,128)	Stipend Relief
\$ 37,941	\$ 44,600	Stipend Relief set

aside for Aid-Receiving Congregations as approved by Synod 2010.  
 \$125,204 \$122,748 Training of Ministry  
 \$ 10,996 \$ 10,688 Youth & Fellowship  
 \$ 14,261 \$ 12,941 Synod General Funds

Our main need continues to be in providing financial assistance to congregations who are not able to fully fund their ministers' stipend, superannuation and congregational operating costs. The shortfall of \$13,128 in the *Stipend Relief Fund* as at 30/6/10 reduced to \$11,831 from interest received on investments. There is sufficient General Funds of \$14,261 to cover this deficit. No donations for Stipend Relief were received during the quarter. The balance of \$44,600 as at 30/6/10 set aside from General Funds as "Stipend Relief" for aid-receiving congregations (total assistance of \$60,400 was sought

by them for the Synodical year of 2010/11 but Synod could only approve allocations on a proportional basis totaling \$44,600) reduced to \$37,941 after making two payments totalling \$7,000 and receiving interest of \$341. The current deficit of 31,368 in *Missions (TI Leggott Stipend Support)* can be covered by transfer from *Missions General and/or Missions (DA Anderson Bequest)*. Your prayerful and financial support is therefore needed to assist aid-receiving congregations.

"It is an undoubted truth, though little believed, that to be charitable to the poor, and to be free and generous in the support of religion and any good work, is the surest and safest way of thriving."  
 Matthew Henry  
 Alex Steel, *Synodical Treasurer*

# Churches in the Banner

## A Visit, An Induction, and An Obituary

**Armidale News**

A recent visit to Armidale by Rev. Graham Bradbeer and his wife Christine, coincided (almost to the day) with the ordination and induction 38 years ago of Graham on the 15th September 1972 as the assistant minister to the Maclean congregation with responsibility for the Armidale congregation.

Graham's enthusiastic ministry amongst the locals, and school, Teachers College and University students saw the Church grow and prosper. Graham, ably assisted by Christine, served seven years in establishing the Armidale congregation of the PCEA.  
 Keith Dawson



From left: Armidale Minister Rev. Peter & Leanne Smith, Rev. Graham and Christine Bradbeer, Armidale Elder Keith and Jean Dawson.

**Induction of the Rev. J. Klazinga to the Brisbane Congregation**

Friday, 3<sup>rd</sup> September saw the culmination of a long process which had started more than a year previously, when the Rev. Jim Klazinga first preached in Brisbane with a view to a call. In fact, it could be said that the process had commenced much earlier than that! It had started with the re-

tirement of the previous minister, the Rev. Dr. Wes Hanna, on 31<sup>st</sup> December, 2004. For some six and a half years the congregation had been awaiting the settlement of a new minister, and now the day had finally arrived!

The Northern Presbytery met on the afternoon of that day and, after having resolved that Mr. Klazinga had satisfied its requirements, it further resolved to proceed to his induction to the Brisbane Charge. The service of induction started at 7.00 p.m., with public worship which was conducted by the moderator, the Rev. Peter Smith. After the reading of the Narrative of events leading up to this point,

Mr. Klazinga answered the appropriate questions satisfactorily and signed the formula. He was then solemnly inducted into the Brisbane Pastoral Charge with prayer and received the right hand of fellowship from the members of the Northern Presbytery and from the Rev. George Ball from the Manning Congregation, he having been associated with the

Presbytery on this occasion. Following this, the Rev. Wes Hanna

addressed the incoming minister, while the Rev. Ray Murray addressed the congregation. After the conclusion of the formal induction, the congregation repaired to the Church Hall, where a sumptuous spread had been set out. This was very capably organised by Mrs. Barbara Schmidt, though she would be the first to say that it could not have been accomplished without all the other people who helped and who provided the good things on the table. The Session Clerk, Mr. Ron Lawson, welcomed Mr. Klazinga and his family – his wife Julie and six of his seven children (Ben, Micah, Naomi, Irene, Caleb and

Isaac). Unfortunately, their eldest son, Joshua, had to remain in New Zealand because of his studies. He has been able to visit Brisbane since then and so the congregation has been able to welcome him also. Mr. Lawson also read out messages of greetings which had been received from other congregations and interested people. Among these there was one from our senior retired minister, the Rev. Edwin Lee. After a welcoming presentation of flowers and fruit to the Klazinga family, the floor was thrown open for greetings from other Churches and individuals. There was then an opportunity for everyone to meet Mr. Klazinga



The Klazinga family; From left to right, Ben, Naomi, Rev. James Klazinga, Irene, Mrs. Julie Klazinga, Micah, Caleb: in front, Isaac.

Buck, whom he married in 1997, both having lost their previous spouses. They were a great encouragement to her children and grandchildren. His family found Reg getting 'religious' a bit strange, but, as they heard at the Thanksgiving Service, it was his Christian faith which brought it altogether for Reg. The wonder he had

and his family before the evening drew to a close.

**Obituary – Reginald (Reg) Mashado**



Barbara Hanna and Christina Carswell make a presentation to Rev. James and Mrs. Julie Klazinga.

On Friday the 1<sup>st</sup> October 2010, the Lord saw fit to take to himself Reg Mashado, a fellow member and deacon of our Narre Warren congregation. He was aged 74. We will greatly miss his joyful presence and valuable contribution in the life of our church. He was the church handyman, always willing and ready to fix up those things which broke down.



Rev. James and Mrs. Julie Klazinga and family receive gift from congregation. Mrs. Margaret Green, a member of the congregation looks on.

He looked after the garden and lawn of our church, and who was an exuberant participant in our worship services, bible studies, and men's study breakfasts. He also was a dear friend to many in our congregation, happily visiting those not so well and struggling. Reg came to profess his faith in the Lord late in life through Lois

always appreciated in God's creation and man's inventions – God's general revelation – he came to see personally in the gospel – God's special revelation. The regard Reg was held in the church and the community showed at the thanksgiving service where more than two hundred and fifty attended. The overflow filled the foyer and most of the hall at the back and extended into the car park. It was an opportunity for many unbelievers to hear the gospel and we pray that it will stir their hearts. Our sympathy and prayers go out for Lois, the children, the grandchildren, and his dear friends. SB



Reg Mashado