

the presbyterian banner

February 2011



*Flowers appear on the earth;
the season of singing has come,
the cooing of doves is heard in our land.
Song of Songs 2:12*

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

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Editorial

A new year has begun – and don't we know it! Within days of 2011 commencing there is extensive flooding throughout Queensland, northern New South Wales and parts of South Australia and Victoria. The heavens have opened up and we're reminded once again of our total inadequacy and frailty. We are thankful that none of our folk, as far as we know, was impacted through this extreme weather, but pray for those who have been, and also for those who will be busy helping them for the weeks and months ahead.

You will note there is a clear theme in this issue. It is a theme which very much values the psalmody that is at the heart of the true worship and service of God. This is a theme regarding one of our distinctives which was planned for before the recent events in our sister church in Scotland. That now serves as an illustration of failing to appreciate the scriptural heart of psalmody and of the need to stick to the fundamental principles unless Scripture clearly indicates otherwise. For that we grieve for the brethren there, but let us be exhorted all the more to appreciate and very much value what we have.

In regards to the events in Scotland there are two helpful resources that can be accessed via the internet – a series of blogs by Carl Trueman entitled, 'How churches lose the plot,' found at the Reformation21 website and a response to the Plenary Assembly by the Rev. K. Stewart at his church's website, www.dowanvale.org. Both of these can also be requested from the editor in paper copy form by sending a self-addressed envelope, or by electronic copy via his email address.

Just in case you're wondering – there is a report coming of the denominational camp held in early January, with photos, in our next issue. As you can see from the back of this issue we were already blessed with an abundance of news dated earlier so we are running with that first. From all accounts I have heard the Camp was a blessed time and an encouragement for those there in the faith.

Thank you to those churches and individuals who have renewed their subscriptions. There are still a few outstanding so if you could forward them within the next two weeks that will help our organization for this year. And, please, if you feel that a few sample copies would help promotion of the magazine and thus the cause of Christ in this land please let me know.

*How precious to me are your thoughts, O God!
 How vast is the sum of them.*

*Were I to count them, they would outnumber the grains of sand.
 When I awake,
 I am still with you.*

Psalm 139:17-18

Cover Photo: *Native Australian flowers*

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. Articles written by the Editor may be reproduced without asking for permission, although with appropriate acknowledgement. This magazine is available as a pdf file on the Church Website: www.pcea.org.au

Worship under the Banner (1)

A Crucial Book for the Church

Reviewed by Sjirk Bajema

'Sing A New Song', Edited by Joel R. Beeke & Anthony T. Selvaggio, Reformation Heritage Books, Grand Rapid, 2010.

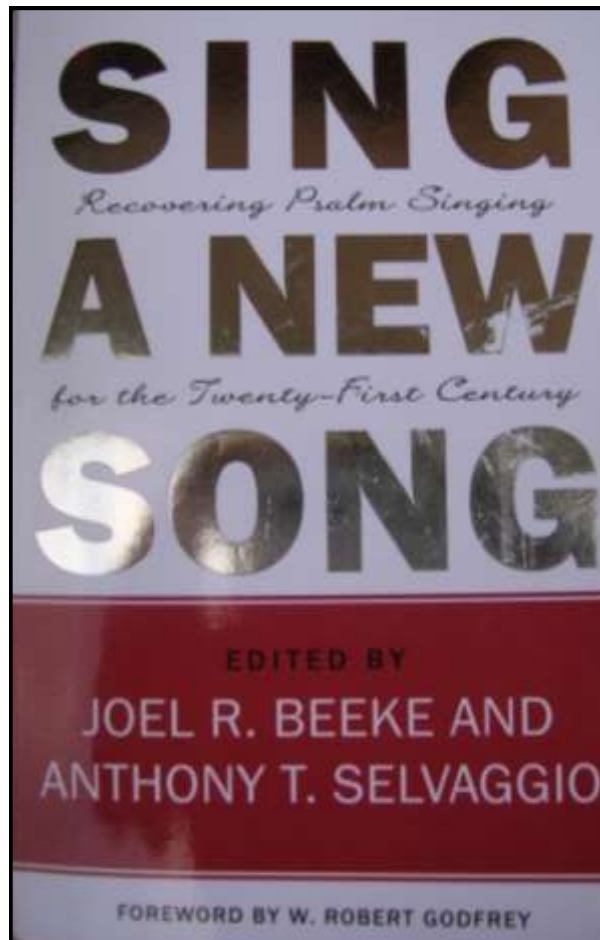
Here is a book which we not only connect with in terms of the subject matter but also with one of those who contributed to it. For it was no less than the Rev. Dr. Rowland S. Ward who was one of thirteen different contributors to the above titled book. A book he can be proud to be a part of, for it concisely and helpfully lays before us the both the essential centrality of the psalms in Christian worship and life, and its historical place in the Christian corpus.

The book, like many good Reformed sermons, has three parts – Psalm Singing in History, Psalm Singing in Scripture, and Psalm Singing and the Twenty-First Century Church.

Psalm Singing in History

Beginning with an historical outline by Hughes Oliphant Old and Robert Cathcart detailing the key place of the psalms in church life from the 4th century to the 16th century, we then read of this importance continued in the section named *Psalm Singing in Calvin and the Puritans*, from Joel Beeke, followed by an overall history of psalm singing in the Christian Church from Terry Johnson. Valuable stuff, and it sets up the scene for a more recent historical synopsis from D.G. Hart, who has particularly raised the discordance between a proper singing of the psalms and the praise songs of this age. He concludes, 'Presbyterians and Reformed Protestants may have a valuable remedy for resisting the novelty, emotional excess, and disorder that characterises so much worship in the contemporary church – a return to the Psalter. It is certainly not a magic cure-all that will suddenly cause teenagers to be attentive and put an end to worship committees' desire to experiment with

new forms of worship. But exclusive psalmody may function like the broken-windows policy that reduced major crime in so many cities by enforcing laws against minor vices. If Presbyterians are jealous for singing the right songs in worship, debates over the regulative principle, questions about spontaneity, and worries about bored children and confused visitors



may actually fall into their proper place.'

Psalm Singing in Scripture

Then our own man, the Rev. Dr R. S. Ward, has a brief but helpful chapter on 'Psalm Singing and Scripture', where he traces through Scripture the place and use of the psalms. Like subsequent contributors, he clearly shows how the psalms are very valid for continued use in our time.

Next, Michael LeFebvre draws out the way the Psalter came together. This I found particularly helpful as he shows the careful way the Lord always drew up a song book to go with the key historical periods for His covenant people — i.e. the Exodus period, the Davidic period, and the Post-Exilic period. He shows how the Psalter has distinct themes and structure, and how the New Testament enthusiasm for the Psalter more than endorses its relevance for our day and age. In conclusion, his remarks are biblically perceptive in that we must see ourselves as 'a backup ensemble' singing *with a great Soloist* who is the primary 'Performer' rather than being the choir (the 'performers') singing praises to God (the 'audience'). The psalms are Jesus' songs — He wrote them and He is the true singer of them. David Murray then deals with the area of the imprecatory psalms, a difficult area for many Christians. He gives Ten Helps for improving our understanding of them and so further motivating our singing of them. Malcolm Watts next writes concerning the case for psalmody. This was, for me, a difficult chapter. Aside from the repetition of what had already been written, his language was quite archaic and theological. This is a long chapter, in more ways than one, and a chapter the book could have well done without.

Psalm Singing and the Twenty-First Century Church

In this third part, the case for the continued and sole use of the Psalter was made for the Church today. Anthony Selvaggio addressed the connection of the Psalter with Redemptive Historical Hermeneutics. He showed how complete the Psalter is in itself to serve as the songbook for our time. Using the material

of Gerhardus Vos, in particular, he brings out how singing the psalms keeps our focus on the mighty acts of God, saturates us with biblical eschatology, reminds us of the unity of God's people and plan, and enables us to see the glory of Christ in new ways.

Derek Thomas then draws out the connection of psalm singing and pastoral theology. He highlights Calvin's comment about the psalms: 'I have been accustomed to call this book, I think not inappropriately, An Anatomy of all Parts of the Soul', and points to this as his basic thesis in this chapter. This is a most encouraging chapter, also in bringing out Bunyan's extensive use of the psalms in *Pilgrim's Progress*. His conclusion is apt — 'Calvin's point is salutary: the more familiar we are with the Psalms, the better equipped we will be to face the journey that leads to the Celestial City.'

J. V. Fesko brings up the rear of this book with a chapter that well rounds off all that has come before it. He considers 'Psalmody and Prayer', and he does so through showing the importance of psalmody for the growth and development of congregational prayer life in three ways. The first of these is by showing the relationship between song and prayer. John Calvin provides much fruit for him here — after all, in his *Institutes of the Christian Religion* prayer receives more attention than nearly any other specific subject. He quotes Calvin saying that prayer is 'a communion of men with God by which, having entered the heavenly sanctuary, they appeal to him in person concerning his promises in order to experience, where necessity so

demands, that what they believed was not vain, although he had promised it in word alone.' And thus Calvin continues, 'So true is it that we dig up by prayer the treasures that were pointed out by the Lord's gospel, and which our faith has gazed upon.' Thus Fesko points to the vital importance of prayer for receiving the blessings of God in the gospel of Christ and confirming the promises that he has made to us.

Secondly, Fesko briefly explores the Psalter to show that it is a school of prayer, one for all seasons. Thus he quotes Dietrich Bonhoeffer, who comments on people thinking it odd that they have to learn to pray. Indeed, he finds them odd because Bonhoeffer knows prayer is very

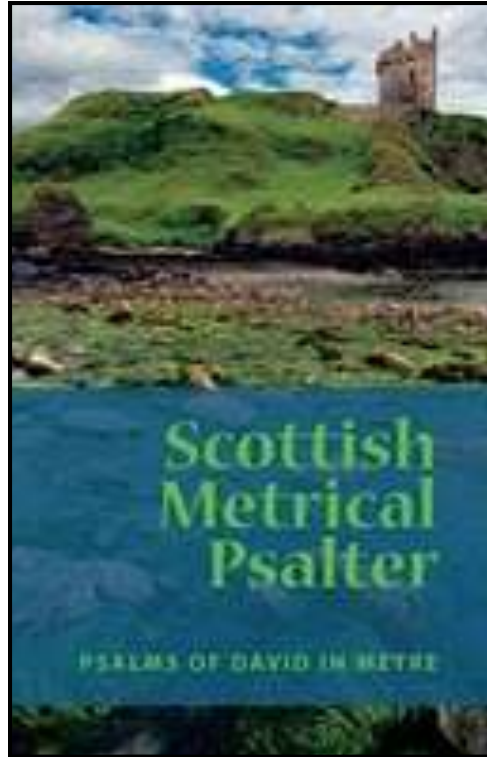
hard work — it doesn't come naturally. Christ's disciples showed this in asking the Lord to help teach them to pray, and thus we have the Lord's Prayer. In the same way, we have the psalms that give us a much broader, deeper and wider help in teaching us all about prayer.

And thirdly, Fesko demonstrates that by using the Psalter in corporate and private worship we learn not only how to worship but also how to pray. Here he makes clear the difference between being swayed by music rather than understanding properly the word you sing. Indeed, when we speak to each other in psalms and hymns and spiritual songs aren't we singing for each other prayers shaped by God's Word? That is the closest translation of what those words mean, for they are most likely referring to the three-fold division of the Psalter.

Fesko argues strongly for praying the psalms. Indeed, he says it to the extent that, 'If we do not know how to pray, could it be that we know not because we sing not the Psalms?'

Conclusion

In summing up, I can only exhort you to buy and read this book. Pass it on to your friends and family, give it for birthdays and simply as a gift out of the blue. It enriched and encouraged me immensely, and I pray it will do that for you too! Oh, and by the way, you get to find out what singing a new song really means — not what your charismatic friends have been fooling you with!



Was this space for your church news and photographs?

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

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

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

Worship under the Banner (2)

The Psalms in Public Worship

R. A. Finlayson

The Book of Psalms is accepted by all Christians as the classic par excellence, even in the canon of Scripture, of the devotional life, but it has been all too common to give lip homage to the excellence of the psalms, and to lay them aside as not quite adequate to express the praises of the worshipping people of God in these latter days. For that reason it may not be out of place to consider here the claims of the book of Psalms to exclusive use as the hymn-book of the Christian Church. It is to be understood that we are here referring chiefly to congregational praise, such as was introduced into the public worship of God by our Reformers. In the centuries immediately preceding the Reformation there was practically no congregational song in the Church, apart from the choral singing of monks and nuns. The voice of the people was not heard in the worship of God till the Reformation stirred hearts and touched the springs of praise, and then the Reformers turned instinctively to the Psalms, prepared metrical translations in the language of the people, and encouraged the practice of congregational song. In this, as in many other reforms, they were but going back to New Testament principles and to the practice of the Apostolic Church. That the Psalms held a place of honour in the early church may be seen in that of 283 quotations from the Old Testament which appear in the New Testament, not less than 116 are from the Book of Psalms. As we have already indicated, the Book of Psalms was the only hymn book of the early church, and the very fact that it alone of the books of the Old Testament has not its counterpart in the New, would seem to indicate that it not only belongs to both Testaments, but that it was designed of God to be the hymn-book of the universal church. That being so, it is only right that we should pass under review its claims to meet the spiritual needs of men universally, and its sufficiency to give expression to the praises of the pilgrim church of God in all the world and through all the ages.

The Place of God

The Psalms are pre-eminent in their unveiling of God as Creator of the ends of the earth, and the Covenant God of His people. The transcendent majesty of Jehovah and His immanent presence with His people are the two great thoughts that ring through the Book of Psalms, giving to it height and depth that have not been paralleled by any other book of praise. Inasmuch as the Psalms call upon us to 'sing praise with understanding', so the glory of God, His nature, His character, His purpose, is proclaimed in the sublimest strains of inspired poetry that appeal to the intelligence and understanding of people of all climes and all ages. And God's government in the world is but the manifestation of His nature and character so that amidst earth's turmoil and sorrows we can give thanks 'upon every remembrance of His holiness'.

Yet to the Hebrew psalmists God's omnipresence was as real as His omnipotence and, though His throne was above the flood, His presence was within the flood, restraining, guiding, over-ruling, comforting. How conscious they were of the shadow of His wings, the scrutiny of His eye, the sound of His footfall, the pressure of His hand all-comprehending, all-pervading, all-embracing! What comfort they found in the holiness of His character, the righteousness of His rule, the justice of His law, the tenderness and compassion of His grace, the certainty of His judgment! His holy character was the sheet-anchor of the universe and the haven of refuge of the weary and oppressed soul! How readily the Psalms come into their own in times of national peril, in hours of personal sorrow and perplexity, amidst the clamour of the world's hatreds and strife, because they reveal a God whose character is eternally relevant to man's deepest need and the unfolding of whose purpose gives meaning to the tangled skein of the world's history! Little wonder that men fall back upon them where there is anything serious on hand, for they fit into every human situation and present God as the answer to every hu-

man problem!

Honest about men

The Psalms are unrivalled, too, in their utter fidelity to man's true nature and condition. Elsewhere we may find a false optimism regarding man's inherent powers or an equally false pessimism regarding man's position in the universe and his final destiny. The Psalms harbour no illusions about man. They strike a note of realism that surveys man's position as a creature of God and a child of His purpose, yet a rebel and a sinner in the presence of his Maker. Man's dignity as 'made a little lower than the angels' is not allowed to obscure his position as a transgressor of the central law of his own being and in revolt against the law of his God.

Man's sin is throughout related to God as a personal affront, an act of defiance, for which every man shall give account of himself unto God. It is this placing of sin in the light of God's presence that gives to the Psalms their peculiar insight into the nature of sin and the feelings of the penitent sinner that is absent from any merely human composition. What may be resplendent righteousness in the eyes of men can be folly of sin in the eyes of God. The man who can, with truth, say 'They that hate me without a cause are more than the hairs of my head' can add in the next breath, with perfect consistency, 'O God, Thou knowest my folly, and my sin is not hid from thee'. Thus there is no grovelling subjection at the feet of man when there is abject prostration at the feet of God. Where else is the balance between man's dignity as a creature of God and his condition as a sinner before God so exquisitely preserved? Certainly nowhere outside the inspired volume. Thus the Psalms that foster reverence towards God foster humility and dependence in man.

Christ pictured

The Psalms must be accorded a unique place in the praises of the

church because of their portrayal of Christ as Redeemer and Lord. The objection has frequently been raised that the Psalms belong to the Old Testament dispensation and are therefore not adequate for expressing the praises of the New Testament church. Here it is apparently forgotten that the New Testament church throughout its entire course used only the psalms in worship and apparently found no difficulty in reconciling them to the New dispensation. It is also forgotten that our Lord Himself not only used the Psalms in His private devotions, but made them His text-book both before His death and after His resurrection in instructing His followers in the mystery of His Person and work. It is not surprising, therefore, to find that the Apostles made similar use of them in their earliest preaching after the Resurrection.

It is, therefore, obvious that the Old Testament Church and those who had known Christ intimately in the days of His flesh had no difficulty recognising Him in the Book of Psalms. It is often pointed out that the Psalms have a serious inadequacy in that they merely pointed forward to the coming of Christ, while the New Testament outlook is that of realisation and fulfilment. This is to ignore the very significant fact that prophecy in the Psalms, as elsewhere in the Old Testament, had the vision of redemption as accomplished fact. The Psalmists, in words so graphic that they might in very reality be eye-witnesses, portrayed the humiliation, sufferings, death, resurrection and exaltation of Christ, and in almost every instance the matter was dealt with as history rather than as the mere foretelling of events.

The truth would seem to be that as the New Testament writers behold by faith the finished work and the living Lord, so the existence of a like faith, given the vision of revelation and the certitude of inspiration, enabled the Old Testament writers to behold the incarnation and redemption as events that had taken their place in world history as they already had their place in their own spiritual history. Thus it is that the Psalms view the Lord as having passed through the bitterness of death and risen triumphant over principalities and powers.

And it cannot be forgotten that Christ

in the days of His flesh sang the Psalms as expressive of His own inmost experiences, and gave fulfilment audibly on the Cross to many of their prophecies. In such a case, it was the Author singing His own songs, and singing them, need we add, with an understanding and significance that no other could give them! In truth, as we read the Psalms in the light of the Gospel narrative we come to realise how accurately and fully they represent the inner thought and heart of the Divine Sufferer, so that we can say that if the Four Gospels are His biography, the Psalms are His autobiography. For that reason no man can say that the Psalms do not constitute fit material for expressing the praises of the New Testament Church.



John Calvin

The depth and variety of spiritual experience

One thing more remains to be said: it is that the Book of Psalms deals with the depth and variety of spiritual experience as no other hymn book does. It is with this in view that Calvin called the Psalms 'an anatomy of all parts of the soul', and Athanasius 'a mirror of the soul of everyone who sings them'. They do, indeed, seem to touch the spiritual experience of man at every point and give expression to the deepest yearnings and the loftiest hopes of the soul. Augustine states with profound emotion what the Psalms had been to him at the time of

his conversion. 'How did I then', he said addressing God, 'converse with Thee when I read the Psalms of David – these songs full of faith, those accents which exclude all pride! How did I address Thee in these Psalms, how did they kindle my love to Thee, how did they animate me, if possible, to read them to the whole world, as a protest against the pride of the human race? And yet, they are sung in the whole world', he adds, 'for nothing is hid from their heat'. It matters not what our experiences may be; we discover that they find adequate expression somewhere or other in the Psalms; it matters not where we may be, we find that the Psalmist has been there before us! In this, the Book of Psalms is absolutely unique.

We feel, therefore, that there are good and sufficient reasons why we should accept from the hands of the Church the hymn book that God's Spirit has given to her, and in doing so we are confident that we may well exclude from the public sanctuary all the productions of men.

They are, at their highest, but second best, a mere shallow stream that receives thoughts and aspirations that trickle into it from the ocean of the Divine Song Book. Indeed we agree with the saintly Hooker in asking: 'What is there necessary for man to know which the Psalms are not able to teach?'

Rev Professor Roderick A. Finlayson (1895-1989) was Editor of the Monthly Record of the Free Church of Scotland 1937-58 and Professor of Systematic Theology at the Free Church of Scotland College 1946-66. He served with the Seaforth Highlanders in WW1 and was Deputy-Assistant Chaplain-General in WW2. Ordained in 1922 he was an eminent preacher and pastoral visitor, and was the author of a number of books. This article is from A Just God and a Saviour published by Knox Press, Edinburgh in 2002.

Worship under the Banner (3)

The Psalms in the Spiritual life

Andres Miranda

The Christian community has good reasons to sing, pray and think over the Psalms. The language of the Psalms is soul-satisfying, God-honouring, Christ-exalting and despite its antiquity, it speaks to the experience of the covenant people with remarkable contemporaneity. No wonder then, that generation after generation have always turned to the Psalms as the most helpful resource to enrich fellowship with God, and to find pastoral orientation in times of spiritual disorientation. John Calvin called the Psalms 'An Anatomy of all parts of the Soul' because there is not an emotion of which any one can be conscious that is not here represented as in a mirror. Or rather, the Holy Spirit has here drawn to the life all the griefs, sorrows, fears, doubts, hopes, cares, perplexities, in short, all the distracting emotions with which the minds of men are wont to be agitated. Whatever is taught in this book is designed to keep us close to God. In this brief article, I would like to show you how the Psalms can give shape and power to our prayer life and how the Psalms can help us to develop a growing commitment to a life of exuberant praise.

Praying the Psalms

Let's begin with the first point. Often we freeze before God because we lack the energy and sometimes the right words to articulate our feelings in specific emotional situations. Don't despair. By taking the words of the Psalms on your lips you will be able to give voice to the depths of your heart. Consider the powerful expressions in the following Psalms:

I am poured out like water, and all my bones are out of joint. My heart has turned to wax; it has melted within me. My mouth is dried up like a potsherd, and my tongue sticks to the roof of my mouth; you lay me in the dust of death. (Psalm 22:14-15)
I am worn out from my groaning. All night long I flood my bed with weeping

and drench my couch with tears.

(Psalm 6:6)

Have mercy on me, my God, have mercy on me, for in you I take refuge. I will take refuge in the shadow of your wings until the disaster has passed. (Psalm 57:1)

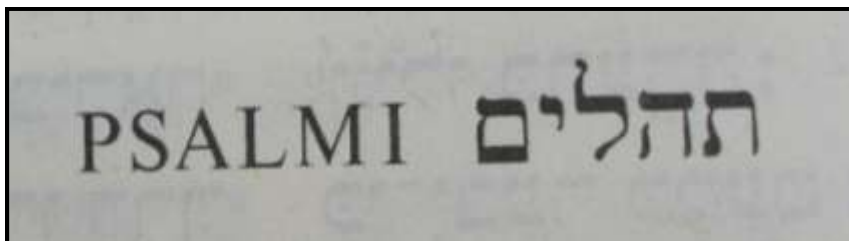
Praise the LORD, my soul; all my inmost being, praise his holy name.

Praise the LORD, my soul, and forget not all his benefits. (Psalm 103:1-2)

What you see here is descriptive language. It's the language of desperation, complaint, supplication, trust and joyous celebration. Now, the purpose of this language is to facilitate between you and God something that was difficult to verbalise before, that is, an open acknowledgement of distress and hope. This way of praying the Psalms allows us to be honest about what is happening to us. Bonhoeffer was right when he said:

'The more deeply we grow into the Psalms and the more often we pray them as our own, the more simple and rich will our prayer become.'

As we pray the words of the Psalms, they will bring freedom, shape and



power to our experiences in new ways. Thus, the function of the Psalms is to encourage the people of God to seek his help in times of trouble and his overflowing joy in times of rejoicing.

Praising with the Psalms

The Psalms can also help us to develop a growing commitment to a life of exuberant praise. Take Psalm 145 for example. Using this Psalm to praise God will increase our enjoyment of God because we're committing ourselves to a lifetime of praise. Notice the statement in verses 1 and 2:

I will exalt you, my God the King; I will praise your name forever and ever.

Every day I will praise you and extol your name forever and ever.

For those who thirst after God, a day of worship is not enough. They want to praise the King every day and all the way through eternity. For the believer that meditates on the splendour of God's majesty, praise never becomes a repetitive ritual that gets in the way of life. It never becomes an optional activity that we do when we find the time. For those, like David, who know the blessing of delighting in God, praise becomes intense enjoyment. And this enjoyment never remains unexpressed. It flows out in spontaneous and ceaseless expressions of amazement, joy, recognition, obedience, and love to God. The link therefore between this Psalm and the practice of relentless worship is this: The best way to overcome spiritual apathy is to tell yourself what David repeatedly said to himself: 'I will exalt you, I will praise for ever and ever.' In other words, preach to yourself from this Psalm. Use this Psalm to make resolutions to be

constantly engaged in private times of praise. Moreover, ongoing praise is encouraged by urging us to think about God's perfections. These perfections are described as: God's 'unsearchable greatness' (v. 3), the

'glorious splendour of his majesty' (v5), his 'unlimited power' (vs.5, 6), his 'goodness' and 'righteousness' (v.7), his 'mercy, compassion, patience, and love' (v8).

Developing a growing commitment to praise not only involves declaring God's glory but also celebrating His deeds of mercy. This Psalm teaches us that God upholds and lifts up. The person using this Psalm to worship God should remember that God loves to bring comfort and relief to those who are crushed by all kinds of burdens. He's the King for the helpless, the poor, and the fallen. Notice verses 18 to 19: *The LORD is near to all who call on*

him, to all who call on him in truth. He fulfils the desires of those who fear him; he hears their cry and saves them. The LORD watches over all who love him.

God's promise to us

In fact, the Lord guarantees to us that He will fulfil the desires of those who fear him. The principle here is clear: those who seek the will of God will find God seeking to fulfil their will. In other words, they'll get what they want because they have God's fear in their heart. In verse 20 we find another promise: 'The Lord 'watches over all

who love'. For those in the kingdom, Yahweh shows himself as protector. This means that the Lord will keep us from temptation and he'll empower us for holiness, victory and glory. David concludes the Psalm by repeating his self-exhortation to praise. In verse 21, he promises himself that whatever others might do, 'he will speak in praise of the Lord forever and ever'. Christians praying, singing, and reflecting on this Psalm are called to make every effort to use their mouth, their mind, their lips; their whole life to speak in praise of the Lord.

Conclusion

The Psalms are invitations of God to enrich our prayers and praises. They teach us intimacy with God in Christ. The Psalms move us out of the experience of disorientation to a place of confidence, security, and celebration in the presence of God. 'Bless the Lord, O my soul, and all that is within me, bless his holy name!' (Psalm 103:1).

The Rev. Andres Miranda has been recently inducted into the joint pastoral charge of the Knox PCEA, with the Rev. Rowland Ward.

The World in the Banner

Bring back the smack, says author and mother Sue Edgerley

Parents are being told to smack their children and run their families like an army unit in a new book. A controversial new book says parents should stop praising their children and trying to be their friends. And almost 90 per cent of HeraldSun.com.au readers with her.

Author Sue Edgerley, a mother of three, says modern parenting is 'an idealistic exercise gone wrong'. She says in her self-published book, *5 Keys Parenting*, there is too much explaining and reasoning with kids, instead of discipline. Quality time is a myth, she says, and mothers should stay home to look after their kids to ensure 'quantity time'.

She also wants parents to use smacking as a 'first resort'. 'Even a one-year-old understands the message that a smack sends,' she says. Unruly teens too old to be smacked should spend up to three days in their bedroom, which should be stripped of their personal possessions.

Edgerley, who lives in Cairns, Queensland, says she has experience as a childcare worker.

Her book advocates a return to 'updated' traditional parenting, with an emphasis on firm, clear boundaries — supported by affection. She says the five keys of traditional parenting are composure, consistency, control, courtesy and caring.

Edgerley blames modern life for slack parenting, which is no longer based

around clear discipline, clear roles and a fragmentation of family life. 'Children do not respect their parents' authority and do not seem to have much faith in their parents' ability to make good decisions,' Edgerley says. More than 88 per cent of HeraldSun.com.au readers agreed that smacking could be used to discipline children in our online poll.

Angela Conway, creator of Pro-family Perspectives, said Edgerley had some fundamentals right. 'Adults need to behave like adults, they must step up and nurture, set boundaries and be firm with kids,' she said. But smacking should not be 'part of the mix'.

Jodie Benveniste, of parentwellbeing.com.au, said discipline did not require smacking, intimidation or bullying to be effective. 'Research has shown that authoritative parents who are harsh, punitive and emotionally cold tend to raise kids who are unhappy, dependent and submissive. And it doesn't help to be too permissive either because parents who don't discipline tend to raise kids who are immature, impatient and sometimes aggressive.'

The middle ground was authoritative parenting, which 'involves being warm and responsive, setting boundaries and being consistent', Ms Benveniste said.

+ Susie O'Brien From: *Herald Sun* December 07, 2010, 12:00AM
obriens@heraldsun.com.au

Church of Scotland Moderator's Ring Stolen in Residential Burglary

A 24 December 2010 BBC article titled 'Moderator's Ring Stolen in House Robbery' reports that Church of Scotland moderator the Rt Rev. John Christie's residence was burglarized sometime between 22 and 24 December 2010, and that along with Christmas presents and a wallet, the gold ring of office for the moderator of the Church of Scotland was stolen from the residence.

+ BBC, 201 Wood Lane, London W12 7TS, England, Fax: 020-8008-2398
+ Church of Scotland, 121 George Street, Edinburgh EH2 4YN, Scotland, 0131-225-5722

The Gospel

Every now and then there comes an atheist who understands aspects of the gospel better than many Christians. In an article in the Christmas edition of *The Spectator*, political commentator and atheist Bruce Anderson offers some stimulating reflections on the faith. I was particularly struck by the following statement:

'We unbelievers are entitled to regard the Bible as magnificent literature. More is demanded from the faithful. Yet these days, even some soi-disant Christians would claim that the miraculous elements of the New Testament are only metaphors. To me, that is agnostic slop. Faith is

more than literature. Faith is an epiphany of abasement, ardour and rigour, in the hope of grace, redemption and joy. But there is an entrance fee. *If you do not believe in the literal truth of the Incarnation and the Resurrection, you are not a Christian.*' [my emphasis]

Reading this, I found my mind wandering back just over a decade. As the new, young, and very naive editor of *Themelios*, I had just lost my first subscriber, a self-identifying evangelical academic at a Welsh university, who had written me a letter to say that, after being a faithful subscriber to the journal since its inception he was, 'with heavy heart,' canceling his subscription. The problem? I was, he said, 'narrowing the bounds of Christianity beyond charity and common sense.' Specifically, I had written an editorial in which I claimed that those who denied the resurrection could not be Christians. I responded to said academic with a very gentle and respectful letter, apologising if I had transgressed in tone, and asking him where I had deviated from Paul's teaching, as I had no wish to teach error in the pages of the journal. Suffice it to say, I never heard back: it was apparently a worthwhile use of his time to accuse me of lack of charity and false teaching, but not to teach me a better way as this gentleman understood it.

Given the choice of dinner with that gentleman or Bruce Anderson, I would have to ask, 'Is that a question?' Mr Anderson understands the

New Testament in a way that that evangelical theologian, for all of his life spent studying the faith, does not; and, indeed, to update the scenario, Anderson grasps Christianity in a manner which also seems beyond those who hold to that specious antithesis that 'Christianity is a way of life, not a set of doctrines.' Yes, doctrine divides and excludes; and Anderson knows that that is central to the message of Christianity, unpleasant as that may appear.

It was Nietzsche who declared that what is now decisive against Christianity is our taste, no longer our reasons. What he did not realise was that he was prophetically speaking about Christians at least as much as atheists.

+ *Carl Trueman, Reformation21 Blog*

Presbyterian Church of Nigeria Suspends Seven Clergy, Two Elders, and Three Others

The Presbyterian Church of Nigeria (PCN) has suspended indefinitely the Deputy Governor of Ebonyi State, Nigeria, Elder Prof. Chigozie Ogbu, for acts of insubordination and lawlessness capable of destabilizing the PCN and causing a breach of public peace.

Also suspended were the Commissioner for Works in the Ebonyi State Government, Engineer Paul Okorie, Elder C. I. Ewa, Elder Jombo Ukoma, Mr. Odicha Ude, the Rev. Ibiam Egwu Ukeni, the Rev. Eze Nwonu Eze, the Rev. Dr Amarachi Nnachi Ukoma, the Rev. Michael Ani,

the Rev. Aka Aka Ibiam, the Rev. David Amaramo, and the Rev. Nze Nsie Eke. Mr. Eke additionally was removed from office as Secretary of the PCN's Board of Trustees.

The PCN made the decision at an emergency meeting of the PCN General Assembly Executive Committee, which was held at St. Peter's Presbyterian Church, Umuahia, Abia State, Nigeria.

In a statement issued after the meeting, PCN Director of Information and Public Affairs, the Rev. Kalu Eme, said Prof. Ogbu and the others were disciplined for violating their ordination and membership vows. Mr. Eme said the PCN discovered that the duo had been using State apparatus as Deputy Governor and Commissioner for Works in the Ebonyi State Government to sponsor some rebellious members of the PCN in actions designed to destabilize the PCN and cause socio-political disharmony. According to Mr Eme, the anti-PCN activities of those disciplined included the illegal induction of a PCN minister against the approval and procedure of the PCN and acts of threat and intimidation on the lives, property, and employment of some ministers working in the PCN Mid-East Synod, which comprise Afikpo/Unwana, Uburu, Onicha, Edda and Okposi Presbyteries. The PCN also received reports that the suspended men were planning for an unconstitutional public rally in

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.

Please send your subs in as soon as possible to ensure continued reception

the Presbyterian Church, Afikpo Parish.

The PCN additionally petitioned the Governor of Ebonyi State, Nigeria, Chief Martin Elechi, to use his good offices to restrain his Deputy Governor and Commissioner for Works and their cohorts from further acts of intimidation and threat to the lives and work of non indigenous PCN ministers in the PCN Mid-East Synod.

In a letter, the PCN described the activities of the suspended men as being capable of causing disaffection and division in the house of God, and additionally that the activities are likely to cause a breach of public peace which could cause communal crisis in the areas involved and endanger the forthcoming 2011 General Elections. Copies of the letter additionally were circulated to the National Secretary and Ebonyi State Secretary of the People's Democratic Party.

+ *The Rev. Kalu U. Eme, Director of Information & Public Affairs, Presbyterian Church of Nigeria, 26 Ehere Road, Post Office Box 2635, Aba, Abia State, Nigeria, 082-234-780*

Mid-East Synod of the Presbyterian Church of Nigeria Leaving

An 11 January 2011 article by Kenneth Ofoma on AllAfrica.com titled 'Nigeria: East Synod Forms New Presbyterian Church' reports that the Mid-East Synod of the Presbyterian Church of Nigeria (PCN) has announced a breakaway from the PCN to form the Reformed Presbyterian Church of Nigeria (RPCN). RPCN steering committee spokesman the Rev. Eze Nwonu Eze said that the current PCN is being administered by powerful interest groups that arrogate to themselves the power to set aside the Church's constitution, laws, policies, and procedures that have guided the PCN for more than 164 years, not by the graded and constituted courts of the Church.

Mr Eze alleges that the PCN General Assembly Administration considers the Mid-East Synod to be an inconsequential Synod which should be seen, exploited, and not heard, which is against natural justice and principles of Presbyterian democracy.

The crisis between the PCN and the Mid-East Synod began in 2010 when

the General Assembly inaugurated a General Assembly Moderator, the position of which being strongly opposed by elders of the PCN Mid East Synod.

'Article (3) Presbyterian Church of Nigeria Indefinitely Suspends Seven Clergy, Two Elders, and Three Others for Alleged Acts of Insubordination and Lawlessness Capable of Destabilizing the Church and Causing a Breach of Public Peace'. The 5 January 2011 Presbyterians Week reported that Mr Eze was one of twelve ministers, elders, and church members suspended indefinitely from the PCN by the PCN General Assembly Executive Committee.

+ *AllAfrica.com, 920 M Street Southeast, Washington DC 20003, 202-546-0777, Fax: 202-546-0676*
+ *Presbyterian Church of Nigeria, 26 Ehere Road, Post Office Box 2635, Aba, Abia State, Nigeria, 082-234-780*

Ominous Start To New Year

In the past week six Christian homes were bombed in Baghdad (Iraq) killing two and wounding 16, and a Coptic Church was bombed in Alexandria (Egypt) killing 21 and wounding 79. Religious tensions are soaring on Africa's increasingly stressed ethnic-religious fault-line: particularly in Ivory Coast where civil war looms; in Middle Belt and Northern Nigeria where dozens of Christians were killed and wounded in Islamic terror over Christmas; and in Sudan where the 9 January referendum on Southern independence threatens to trigger renewed conflict. In Pakistan, the year opened with mass strikes by Islamic fundamentalists demonstrating in support of harsh blasphemy laws. On 4 January the governor of Punjab province, Salman Taseer (65), was assassinated by his conservative bodyguard for opposing Pakistan's blasphemy laws. In 2011 the Body of Christ must become serious about the business of prayer.

+ *Religious Liberty Prayer Bulletin | RLPB 089 | Wed 05 Jan 2011*

Abortion

Christians who accept and believe the Bible to be the inspired and authoritative Word of God will base their opposition to abortion on what the Bible says. But in the secular and humanis-

tic culture of today many people, including politicians, do not accept the Bible's authority. We now live in a post-modern society where whatever people believe is true for them and if others believe in something opposite, then that is true for them. In other words, there is no standard of truth anymore that everyone must abide by. Most politicians will now legislate what the majority of people deem acceptable. Most people accept abortion as something normal and that is why in Australia today some 90,000 abortions are performed every year. This is an appalling number of unborn children that are murdered.

As a Christian who believes God's Word to be infallible, I regard unborn children not as blobs of tissue but as human beings created by God. I base this on Psalm 139: 13-16, which says: 'For You created my inmost being; You knit me together in my mother's womb. I praise You because I am fearfully and wonderfully made. My frame was not hidden from You when I was made in the secret place... Your eyes saw my unformed body... All the days ordained for me were written in Your book before one of them came to be.' We see here that the value of an unborn child is not determined by the value other people place on that child. The unborn child has value because God creates life. From conception on, there is a relationship between God and life in the womb. And this continues on after birth. In the New Testament we read that when Mary visited Elizabeth, then the child in Elizabeth's womb 'leaped in her womb' and 'the baby in my womb leaped for joy' (Luke 1:41, 44).

There are other arguments that abortion is wrong that may appeal to non-Christians. Innocent life should never be deliberately taken because that is a foundation of ethics and law. In other words, the law protects life. It is, therefore, most inconsistent for advocates of abortion to exclude from this law the lives of children before they are born. It is now generally admitted that the foetus is human and there are not many today who would still argue that a foetus is not human. Therefore, if the

foetus is a human being, and if it is always wrong to kill an innocent human being, then it must be wrong to kill a foetus. Because the foetus is human all people have a duty to protect life before as well as after birth. This duty is not just man-made. It is given to us by God. We often hear the argument that the baby is in the woman's body and therefore the woman can kill it. But the woman is killing a body that belongs to the baby. And the unborn child is more than just a part of the woman's body. Already in the first month of pregnancy the unborn child is beginning to look human. By 42 days the skeleton is already formed and the brain of the unborn child is controlling the movement of muscles and organs. The baby may already be capable of feeling pain. All this before the earliest abortions take place. It is also argued that abortion is justified because the foetus is dependant

for its subsistence on the mother. This is not a valid argument either because to say that a mother has a right to kill an unborn child because it is dependant on her to survive, means that a doctor can kill a grown adult who is equally dependant. And why has one the right to kill another simply because the other is dependant? This is also the reason why euthanasia is wrong. It is also argued that abortion is justified when a woman becomes pregnant through a non-consensual encounter, such as rape. But if the foetus is the result of rape, does that justify the killing of the unborn who is not guilty of the crime? Understandably, the woman suffers from what has happened to her but however distraught her emotional state may be, to legitimise the killing of a human on the ground of such emotions is quite foreign to any other situation in law. Depending on her situation, the woman

can either keep the baby or have it adopted by others. Some may argue that since they cannot imagine the feelings of someone who is pregnant from rape, they therefore, cannot make deliberations on the rape victim's choice to abort. But that is strange reasoning because it would mean that whenever you have not personally experienced torture, you, therefore, have no right to make a moral judgment on cases where that sort of thing has happened. Abortion remains a terrible thing and there is sad evidence that women who have aborted do suffer afterwards in many ways.
Rev. Martin P. Geluk, in the Reformed Church of Box Hill Newsletter

Prescribed Youth Work—2011

Metrical Psalms

Infants (< 7 yrs)

Junior (8-12 yrs)

Senior (13-17 yrs)

1st certificate

Psalm 23/121

Psalm 25:1-7

Psalm 147:1-8

2nd certificate

Psalm 67/100

Psalm 119:97-104

Psalm 111

Catechism

Section 1 1-10

Section 2 11-22

Section 3 23-38

Section 4 39-62

Section 5 63-88

Section 6 89-107

Section 7 1-107 word perfect

Scripture Memory

1st certificate (Junior) John 14: 1-7

2nd certificate (Senior) 1 John 4: 7-16

The Ten Commandments

Exodus 20: 1-17

Psalm Tunes

Please choose appropriate Psalm from preferred book (sol fa copies available from convener)

Junior

St. Lawrence

Zurich

Eastgate

Duke Street

Senior

Wiltshire

Naomi

Sheffield

Perfect Way

Books of the Bible

Correct repetition of the Books of the Bible in order.

Essays

Infants (<7)

Q. Read Luke Chapter 15: 1-7. Illustrate the lost sheep being found. What causes joy in heaven? What does it mean for you?

Junior (8-12) (up to 400 words)

Q. Read Daniel Chapter 6. Why was Daniel put into the Lion's Den? How was he saved? What do we learn from Daniel? You may wish to include an illustration.

Senior (13-17) (1000 words)

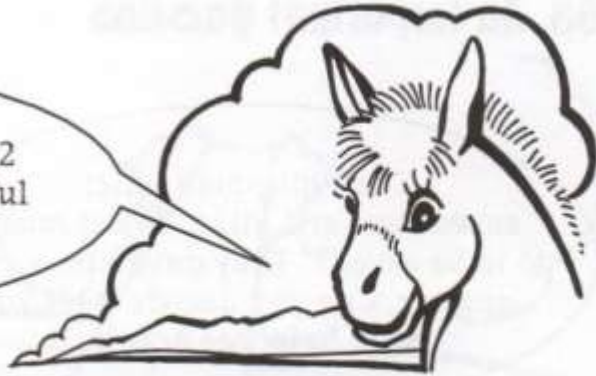
Q. Why were Shadrach, Meshach and Abednego thrown into the fiery furnace? Also, in Daniel Chapter 5 relate in your own words what occurred with Belshazzar and Daniel. What lessons do we learn from these accounts?

Please send your completed essays to the: Convener, Youth & Fellowship Committee, 74 Reservoir Place, Wauchope NSW 2446

Children under the Banner

A Promise

In 1 Corinthians 15:21-22 Paul gives us a wonderful promise.



For since death came through a man, the resurrection of the dead comes also through a man. For as in Adam all die, so in Christ all will be made alive.



Find the words of this promise in the word search puzzle. If a word is in the promise two times, it is hidden only once in the puzzle. Words are hidden up, down, backward, forward, and diagonally.

B	L	T	H	R	O	U	G	H
P	W	D	I	E	P	A	T	H
A	I	T	R	S	A	H	O	T
O	L	M	H	U	O	S	H	E
L	L	A	C	R	S	L	O	C
O	D	D	B	R	A	A	A	N
T	M	A	D	R	O	E	O	I
S	E	M	A	E	C	O	E	S
I	A	S	A	C	T	O	E	S
R	N	A	L	T	I	V	E	N
H	N	O	F	O	N	R	E	N
C	O	R	D	N	A	M	E	N



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

Prescribed Search / Youth Work

The following children completed the questions in 2010 and have been awarded book prizes:

Senior Section:

Andrew Hamilton, Cameron Hamilton, Chris Hamilton, Shaun Hamilton.

Intermediate Section:

Rebecca Hamilton, Simone Hamilton.

Junior Section:

Mahala Zuill, Ronnie Zuill, Vashti Zuill.

JANUARY 2011

SENIOR (12 YEARS and over) and INTERMEDIATE (10 & 11 years) Intermediate omit questions 2 and 8
JOSHUA chapter 1

1. How would Joshua make his way prosperous and have good success?
2. When would the Reubenites, Gadites and half Manasseh be able to return to the land of their possession? (2 verses)
chapter 2
3. What did Rahab ask the spies to swear to do for her? (2 verses)
4. What was the report of the two men when they returned to Joshua?
chapter 3
5. What happened when the feet of the priests who bore the ark were dipped in the water of Jordan? (2 verses)
chapter 4
6. What was to be the answer when their children in time to come asked about the twelve stones?
7. What did the Lord do for Joshua in the sight of all Israel on the day they crossed the Jordan?
8. What were all the people of the earth to know from Israel's crossing of Jordan?

JUNIOR (under 10 years)

JOSHUA chapter 2

1. Into whose house did the two spies enter?
2. Where did she hide the two spies?
3. What did Rahab ask the men to swear to her by the Lord? (2 verses)
4. What was Rahab to bind in her window when the children of Israel came into the land?

FEBRUARY 2011

Senior and Intermediate. Intermediate omit questions 7 and 8

JOSHUA chapter 5

1. What did the Lord say to Joshua after all the children of Israel had been circumcised?
2. When did the manna cease?
3. Who did the man with the drawn sword reveal himself to be?
chapter 6
4. For how many days were the men of war to go once round the city of Jericho? How many times on the seventh day? (2 verses)
5. Who only was to be saved from the city of Jericho?
6. What happened when the people shouted with a great shout?
7. What would happen to the man who rebuilt the city of Jericho?
8. Write out the verse in 1 Kings 16 which tells of the fulfilment of this prophecy.

JUNIOR

JOSHUA chapter 3

1. What were the priests commanded to do when they came to the brink (edge) of the water of Jericho?
2. What happened when the feet of those who bore the ark dipped in the water?
chapter 4
3. What were the twelve men, one from each tribe, to take out of Jordan?
4. When did the waters of Jordan return to their place?

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

Books in the Banner

The Covenanters in Ireland

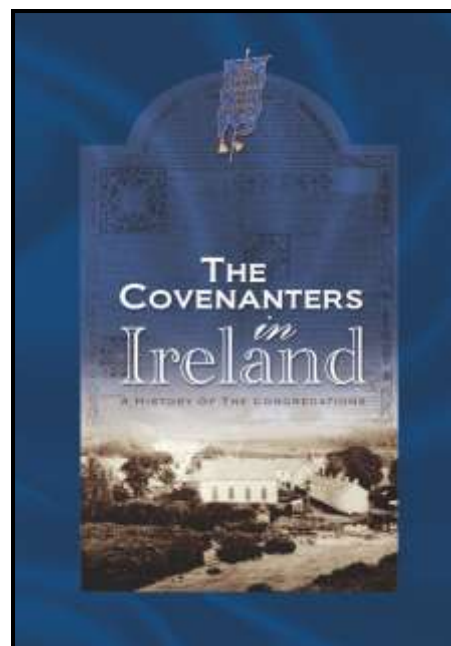
Reviewed by Rowland Ward

THE COVENANTERS IN IRELAND: A HISTORY OF THE CONGREGATIONS (ISBN 978-1-905455-04-1, Cameron Press 2010) 464pp £15 [www.covenanterbooks.com]

This is a most attractively produced large format hardbound volume, printed on good paper with many illustrations, most in colour. It tells the history of the RP Congregations in Ireland but includes sections on Canada, England and Australia as well as mission efforts in Syria, Lebanon, Ethiopia and France. It includes details of Irish RP ministers who have completed their course. It would have been good to have had an extra page listing the name and present location of ministers still living so as to track their history through the congregational entry, but this aside it is of great interest to any one with RP or

Irish connections and many who have none. Even to look at the style of architecture over the years is of interest, and also to note spiritual developments of recent years. This is both a coffee table type book as well as containing extensive and up to date information on ministers who have died. It is not an academic volume. (The nearest approach to that is the late Adam Loughridge's short *The Covenanters in Ireland* (1984) which is still available but it is not an adequate discussion of the distinctives of RP history.) *The Covenanters in Ireland* is a really splendid production and available at a most reasonable price.

The Rev. Dr. Rowland S Ward ministers at the Knox Presbyterian Church of Eastern Australia, in Wantirna, Melbourne, Australia



Churches in the Banner

A new song, a new minister, a new congregation, and a camp!

Central Presbytery Psalmody

A very warm welcome was extended by the hosts of the Cardiff P.C.E.A. Church to the participants at the Central Presbytery Psalmody Conference held on Saturday, 13th November. Six tunes, with appropriate Psalms, had been practiced by the more than thirty singers from Cardiff, Mount Druitt, Sydney, Raymond Terrace and Wauchope congregations.

Donald McIntosh, Central Presbytery Psalmody Co-ordinator, opened with prayer and then handed over to Marge Ramsay for the teaching session. This commenced with sight-reading practiced on unknown tunes from 'Sing Psalms', the new metrical version of the book of Psalms recently published by The Free Church of Scotland. And then it was into the hard work of learning, practising and working on the finer points of breath control and other technicalities of the set tunes.

A prayer of thanks to God for His mercies, by Glen Hamilton, began the break for lunch and a time of happy Christian

fellowship. (Some of those tall lads from Wauchope can each put away the equivalent of a loaf of bread!)

The afternoon session opened with a talk by Sam Tamata on Psalm 11. This Psalm speaks of the experiences of Christians. They see around them the foundations of society being destroyed as anti-God laws are enacted and anti-God philosophies promulgated. They may be discouraged, and even be under the temptation to go and hide, for what can the Christian do? But God sees His hurting people, and the steadfast ones who put their trust in the Lord are challenged, 'What can the Christian NOT do?'

During the next round of singing practice Elizabeth King distributed very welcome ice treats, as the temperature rose to the mid-thirties.

The day's session concluded with 'favourites' and afternoon tea. Grateful acknowledgement is given to the country cooks for the sumptuous morning and afternoon teas, and to the chauffeurs, Geoff and Ian King and Tom

Reeves. It is very encouraging to see the enthusiasm of the children, young people and 'regulars' who are making the effort to give their best in praise and thoughtful adoration to our God.
Donald McIntosh and Marge Ramsay

The Ordination of Rev. D. Kerridge

The ordination and induction of the Rev. David Kerridge to the Hastings River Congregation took place at the Davis Memorial PCEA Church, Campbell Street, Wauchope, on Saturday 11th December, 2010, commencing at 11.00am. The church was filled with over 100 congregational members and visitors with an overflow of people following the service in the church hall.

The service was taken by the Interim Moderator from Northern Presbytery, Rev. Peter Smith. He spoke on 2 Timothy chapters 1, 2 and 4, where Paul the Apostle was under house arrest in Rome, writing to his 'son' in Christ, Timothy. He prays for Timothy: 'without ceasing I remember you in

my prayers night and day' (2 Tim. 1:3). Paul writes that God has 'called us with a Holy calling, not according to our works, but according to His own purpose and grace' (2 Tim. 1:9).

Paul teaches us that prayer is fundamental to the well being of the Church. Rev. Peter Smith instructed us that we must pray for David and Mandy Kerridge and their family; and pray for members of the congregation and for people outside the Church. God has promised that 'the prayer of a righteous man achieveth much'.

Peter said that it is a gift of God to go into the ministry and 'to fan into flame that Spirit of God within you. I give you this charge, Preach the Word', as Paul wrote to Timothy.

Retired minister Rev. Alan Tripovich addressed David. He pointed to First and Second Timothy and Titus as a digest of ministry. He spoke from Timothy also and charged him to be watchful, to be an evangelist and to fulfil your ministry. He said the work of ministry can be joyful, studying the books and doctrine. It can also be an arduous task as you come up against problems that must be confronted.

Pastoring the flock is a work that needs careful prayer for members of the congregation. He instructed David to be zealous in his work and ministry.

The Rev. Jim Klazinga spoke on Ephesians 4: 11-12. He said the Lord had provided a new minister for the congregation, and that others in the church have the responsibility to do the work of the church and to witness and evangelise in the community. The Lord promised that He would provide men for the ministry of His Word.

Rev. Peter Smith then performed the ordination and induction ceremony.

Rev. David Kerridge responded by vowing to follow the doctrine and belief of the church. Then, with Rev. David Kerridge kneeling, members of the Northern Presbytery encircled David and, with hands laid on him, they prayed for him and his work in the ministry of the church.

After the closing of the service everyone retired to the Free Church Hall, where visiting ministers, elders and friends paid tributes to David with words of encouragement. Doug Hamilton carried out the duties of M.C., reading a long list of apologies and messages for those unable to be present.

Miss Rebecca Hamilton presented Mrs Mandy Kerridge with a bunch of flowers and Mr Mark Hamilton presented David with a gift of money from the congrega-

tion. Refreshments were enjoyed by all with fellowship at the conclusion of the formal proceedings.

We pray for David and Mandy, and William and Grace, in their work for the Lord, and we wish them well.

Carrum Downs Inauguration

A special service marked the official inauguration of the Carrum Downs PCEA Congregation on 21 November. The service was led by Dr Rowland Ward, the Interim-moderator, who preached from Acts 20 on Paul's farewell to the Ephesian elders. This was particularly appropriate as Rev. David Kumnick, the stated supply preacher, was inducted as an elder of the congregation; and Paul's farewell is not merely a moving personal account, but involves the idea that the care of God's people is committed to the elders as the apostles are withdrawn. About 20 friends gathered with the local people making a total present of 35. It was an encouraging occasion, and those present enjoyed a light meal following the service.



Rev. & Mrs David & Josee Kumnick

PCEA Brisbane Camp Report

Many from Brisbane and Rockhampton headed south to the PCEA Brisbane Family Camp held at Lennox Head. The venue for the two day camp (26th-28th November) was the Presbyterian "Camp Drewe" site that has become a favourite meeting place for many within our church. In fact, 85 devoted campers travelled from Sydney, Wauchope, McLean, Brisbane and Rockhampton PCEA and other denominations to enjoy fellowship, friendship and sound biblical

teaching (or maybe it was just a chance to have a weekend away basking in glorious sunshine near surf beaches, lakes, bush and peaceful surrounds?)

Jim Klazinga (PCEA Brisbane) spoke on the Trinity with particular contrast on the role of The Trinity in the Mormon and Jehovah Witness beliefs. The two engaging studies presented on Saturday were followed by much discussion. The younger children participated in organised games after each study while the NSY (not so young) were herded into groups for participation of a more spiritual nature.

After lunch, many descended on the nearby surfing beach for swimming, boogie boarding, walking, beach cricket and football. Some swam in the tea tree lake while others opted to share a quiet cuppa with friends while not disturbing those catching up on valuable rest for the evening concert. A sombre feeling preceded the concert as some mourned the absence of our favourite entertainer (Eric the Puppet) but the incredible gifts given from the Lord to our eager performers exceeded all expectations. The audience was treated to psalm singing, scripture recitals, singing, dancing and a showcase of musicians including pianists, flautists, saxophonist and violinists. The evening concluded with the much loved trivia night and team challenges – who would have ever thought that someone (Young Hee) could peel an apple with a butter knife so skilfully and quickly.

The tremendous sound of God's people lifting their voices in praise was enjoyed immensely in the Psalmody prior to the Sunday morning worship service. Jim explained the Trinity from a Biblical perspective and his insight and explanation were appreciated by all.

Our master chef delivered her final scrumptious meal at lunch (thank you Barbara for not going to Scotland this year), followed by the camp pack up and departure of much loved friends and church family members. We were all thankful to God for providing yet another joyous opportunity to gather together and we eagerly await the 2011 camp on the 25-28th November.

Stewart and Christina Carswell



Above, below, and right: Scenes from the ordination of the Rev. David Kerridge

Above: Some of the folk who attended the Central Psalmody Conference



Below: Congregation at the inauguration of Carrum Downs PCEA



Brisbane PCEA Church Camp—Lennox Heads