

A lush forest scene with sunlight filtering through the trees and ferns. The background is a dense forest of tall trees, with sunlight streaming through the canopy, creating a hazy, golden atmosphere. In the foreground, there are large, vibrant green ferns and other foliage. A wooden fence runs across the middle ground, separating the viewer from the forest. The overall mood is peaceful and natural.

# the presbyterian banner

April 2011

*In the heavens he has pitched a tent for the sun,  
which is like a bridegroom coming forth from his pavilion,  
like a champion rejoicing to run his course.*

*It rises at one end of the heavens  
and makes its circuit to the other;  
nothing is hidden from its heat.*

Psalm 19:4b-6



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## Editorial

Some years ago I went to the funeral service of a previous minister of the denomination I was serving at that time. That man had been my minister during part of my childhood and so I went to express my condolences to his family from myself and from my family, who weren't able to be there. It was a funeral service a little different, however, to the many I have attended or led as a minister. First, there was the open coffin at the front. At one stage there was a procession past the bodily remains of the man. It was also different in the way the man was spoken of. If you had not known anything else, you would have left with the distinct impression that he was one of the greatest Christians that had ever lived. The minister leading the service, a southern Baptist pastor, used the full drawl of his accent, and after speaking most profusely of a blessed life lived in gospel service, declared that the man had not only been a soldier in God's Army — he had been a 'general', no less!

A number of us there, however, were well aware of what the man had fallen into during his later years. While he had been fierce in his strict biblical faith earlier on in his life, which is certainly how I knew him when he was our minister, he had departed from it since that time. He had resigned from our church's ministry unhappy and had subsequently gathered up other unhappy people around him in a small independent church elsewhere. Further on, he left his wife for a younger woman. Mind you, his first wife and the children from that marriage were also at the funeral — though certainly not sharing the view of the American pastor.

While the description given at that funeral was not entirely accurate, it came back to me with the recent passing into glory of two ministers who had lived long lives in ministry and other service. Two men who had been a great help and encouragement to me when I was starting out in ministry. The words came back to me because I knew that of all people, they could be called 'generals' in the Lord's Army. Mind you, they would have been the last to apply that inscription to themselves! Indeed, they would never have wanted anybody to speak of them as that southern Baptist pastor spoke of the lapsed minister. One of these two men even specified that there were to be no eulogies at his funeral.

This was because these two ministers knew their work was never about them. It was all about the Lord Jesus Christ and His love for His Church. They were zealous for that work and, while often unappreciated and denigrated by a number in their own denomination, they continued faithfully with their charges until the Lord called them up. The Lord has blessed me to have come under their teaching and influence for a time. A teaching and influence that has blessed many others also. And I pray that as they passed that biblical faith on to my generation, we may be zealous in teaching it to the next.

*We will not hide them from our their children;  
We will tell the next generation  
the praiseworthy deeds of the LORD,  
his power, and the wonders he has done.  
Psalm 78:4*

**Cover Photo:** *Bush near Burnie, NW Tasmania; Credit: Robert Hingston*

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# Why We Should Read the Book of Romans

## Considering Romans 1: 1-13

George Ball

Every day I get unwanted emails – some offering me millions of dollars if I reply! Am I foolish for deleting them? ...No! I know they're not genuine – there's a catch!

From time to time I get a phone call from somewhere faraway like India offering me a new phone if I sign up with their company. I always refuse. Am I being foolish? ... Maybe. The phone may be perfectly fine. But, I'm just not sure of the conditions and suspect there may be a catch.

I very occasionally get a visit from a JW or from two young Mormon missionaries. I will always engage them in discussion – but I will always refuse their message. Am I being foolish? They are sincere and no doubt upright individuals. The problem however is their message – it's just downright wrong!

Suppose I get a letter from someone I don't know — and have never met. What should I do with it? Should I read it? This was the case of the Roman believers when they got this letter in 57 AD. They had had never met Paul. They had never

set eyes upon him, or heard him preach. He was a stranger.

They had heard mixed reports about him. They had heard of his controversial past. They had heard rumours of his 'liberal' views regarding observance of the law (Acts 21: 20-21). So they had reason to be suspicious of him. Why should they then open and read the letter and allow it to shape their everyday lives?

Why should we open and read it – 2,000 years later? Is it out of mere historical interest? No! Much more than that. Let me suggest three reasons:-

### 1 - Because of Who Paul is — He's an Authentic Christian Leader

Paul establishes his credentials from the word 'go.' It's as though he presents his business card: his license to practice as he introduces himself in

this first verse.

He is Paul: not Saul. Not only did the Gospel change his name – it changed his life! He had experienced the power of God in his own life (1: 16-17), which was transformed for good when he met Jesus on the Damascus Road. Saul was the Pharisee. Paul was the Christian missionary to the Gentiles. The letter then should be read because it's from a man whose life has been changed by the power of the Gospel.

Paul is a servant (doulos) of Christ Jesus. The Romans knew what a slave was: 85-90% of the population



A depiction of Rome in the 4th Century AD  
([www.roman-empire.net](http://www.roman-empire.net))

were slaves. A slave belongs to his master; obeys his master; serves his master. Jesus is the best of all masters. The letter should be read because it is from a committed Christian man – a man under the claim of God. Paul is a man called to be an apostle. The apostles were men who had the privilege of not only seeing the risen Christ but who were specially appointed by Christ to be His official spokesmen. They were not self-appointed. They were the foundation of the Church and their authority was quite unique. They were clothed with the authority of Christ to teach the Church. When they spoke, they spoke with the authority of Christ. Their words therefore are the words

of Christ and should also be in red – just as the words of Jesus Christ are in some Bibles. This letter should be read because it is from a committed Christian man – specially appointed by the risen Jesus to be His mouth-piece.

Paul is a man set apart (separated) for the Gospel of God. He used to pride himself in being a Pharisee, 'a separated one', one separated for the law. Now he is truly separated (aphorizo) for the Gospel of God (there may be a word play here – which is lost in translation). This gives us a clue to the content of the

letter! Paul was a man with one agenda – the Gospel. Like the irrepressible Billy Bray, the Cornish evangelist, who famously said, 'If they were to put me into a barrel I would shout glory out through the bunghole,' Paul was a man who was irrepressible when it came to the Gospel. It's all he cared about. We should then read this letter from an authentic Christian leader because as we shall see it is all about the Gospel.

### 2 - Because of What Paul Believes – He's an Orthodox Christian Believer (2-5).

Having established his credentials, what does this man believe? What does he teach?

His message is no novelty (v2). It was not some new revelation or invention of Paul's. His message is what the OT scriptures have always pointed to. It's not as though there's one message in the Old and another in the New. It's not as though the message in the Old Testament didn't work so it had to be replaced by the New Testament. No! The Gospel of God is the climax and fulfilment of what God had promised long ago through the prophets. There is a unity in the Bible – a relationship of promise and fulfilment. Jesus made that clear as He spoke to the two dejected disciples on the road to Emmaus – see Luke 24: 25-26. It's been well said that, 'The

New is in the Old concealed; the Old is in the New revealed.' The Old Testament is the cradle of the gospel. We will see this confirmed and illustrated as we proceed (DV) in chapters 3, 4, 5 and 9-11. His message is the message that the true Israel had hoped in. His message is the historic, orthodox message of every true believer in every age. The gospel is what the whole Bible is about. His message is 'concerning his Son ... Jesus Christ our Lord' (v3a). The Gospel is about a person. It's not a new philosophy, or a set of good ideas or some complicated theory. It's not about trying to love your neighbour – important as that is – or trying harder to please God. It's about a person – about who He is and what He's done. It's been said that, 'Jesus Christ came not to preach a gospel but in order that there might be a gospel to preach.' (R.W.Dale).

Who is this Jesus? He was 'descended from David according to the flesh and was declared to be the Son of God in power ...' (vv3-4). There is much for the theologians to get their teeth into here! Is Paul quoting from an old creed as some suggest? This is Paul expressing what he also says in Philippians 2: 5-11. This is what the Shorter Catechism refers to as Jesus' state of humiliation and exaltation. When Jesus was on earth, He was in a state of humiliation. 'He was born, and that in poor circumstances, was subject to God's law, He underwent all the miseries of this life, He endured the wrath of God, death on the cross; was buried and continued under the power of death for a time.' (S. Cat. 27). Jesus was a real man and understands what life on earth is all about. That's good news for you and me. It means He understands how you tick.

\*He was declared the Son of God in power. He did not become God's Son. He was always the Son of God. But now through his resurrection and exaltation He is revealed to be what He always was. His exaltation consists in His resurrection, His ascension, His sitting at the right hand of God the Father, and in coming to judge the world at the last day.' (S. Cat. 28). Paul makes clear that Jesus is not only fully man, but fully

God. That's good news for you and me. It means He is able to save us completely.

\*We should then read this letter because Paul is an authentic Christian leader who teaches orthodox Christian doctrine.

### 3 - Because of Why Paul Writes - He's a Caring Christian Missionary (vv8-13)

The Jehovah Witness or Mormon missionary who comes knocking on your door is not really concerned about you. Their motive is purely selfish. They are under instructions from headquarters. Because they believe in a works salvation, the purpose of their call at your door is primarily for their own salvation. It will gain them some extra brownie points. It will give them an impressive CV when they stand in the judgement – or so they think.

By contrast, Paul reveals the heart of a true missionary and pastor. He has the interests of the Church at heart.


He cares for them. He is motivated by the glory of God; 'for the sake of his name' (v5b). He is thankful for them (8); he prays for them (9); and he longs to visit them (v10) so that he may benefit them and also benefit himself by their fellowship in the gospel (vv11-12). It was the desire to do them good which motivated him to write this letter. We may therefore expect it will do us good, too. Let us pray that it will do us good as it has done to many generations of believers before us. We should read it, then, because it's from an authentic Christian leader, who is committed to the historic gospel and who really cares for the church.

Stuart Olyott writes, 'When a believer begins to understand Romans, the effect on his spiritual life is remarkable. It becomes clear to him what the biblical gospel really is. He is able to see that much of what passes for the 'gospel' today, is not the gospel of God at all... It is not surprising that almost every revival of Biblical religion has been associated with a new understanding of Paul's

epistle to the Romans.'




Martin Luther, along with many others, was greatly influenced by this letter. Luther was converted through it. Romans 1: 17 became for him the gateway to heaven. He called Romans 'the chief part of the New Testament, and ... truly the purest gospel... It is worthy not only that every Christian should know it word for word, by heart, but also that he should occupy himself with it every day, as the daily bread of the soul.'

Its influence has not been confined to the giants in the Church. It has changed the lives of many ordinary men and women as well. I hope I've persuaded you to pick up and read this book along with me. As F.F. Bruce writes, 'There is no knowing what may happen when people begin to study the letter to the Romans.'



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# Life under the Banner

*Where does my help come from?*

*Jim Klazinga*

## A Mountain-top Experience

Have you ever been caught in the middle of a thunderstorm? Not: have you ever been outside when a thunderstorm hits. Rather, have you actually been in the middle of a thundercloud itself? Our family has, and it was not a pleasant experience. And yet, it had the positive effect of reminding us, in a concrete and personal way, of some very important truths. We're reminded again of these truths as we witness the destructive power demonstrated in the natural disasters that occurred this year in Australia and New Zealand.

It was Monday morning in the middle of summer almost eleven years ago. We were living in Northern British Columbia in Canada, with five children at the time. I was serving as pastor of the United Reformed Church of Telkwa. That day, our family prepared to do what we often had done on summer Mondays: go out tramping.

We were joined by one of the deacons in our congregation, Mr Brian Versteeg. Neither Brian nor our children had ever been to the peak of Hudson Bay Mountain, so that's where we decided to go. This particular mountain is located right beside the town of Smithers in northern BC. It happens to be the highest peak in the region, and the view from the top is simply incredible. The trail to the top is quite manageable, and so we figured we should be able to handle it no problem.

The weather didn't look so bad. We had had many overcast days that summer, so actually seeing patches of blue sky was very encouraging. We knew that rain was a possibility, but this seemed to be one of those days when the weather would not be as bleak as predicted. In fact, the weather was supposed to improve as the day went along. So we figured if the weather

was pleasant at the beginning of our trek, we should be OK.

It took us a while to get going. Preparation took longer than planned. Then our dog decided to wander off, and we had to spend about half an hour looking for him. To top it off, while driving to the start of the trail, we had to stop and remove large rocks blocking the road.

At the time, my wife Julie commented on how there had to be a reason why we were destined to be late in starting our hike. If we had known what that reason was, we would have turned around and gone straight home.

We finally started our walk. I was carrying our two daughters in back and front packs. Naomi had just turned three, and Irene was six months old at the time. Our three older boys, ages five, six and eight, were able to traverse the trail on their own.

Things seemed to go quite well. The sun was shining. We were enjoying ourselves. We had a pleasant conversation with some hikers from Ger-

about four hours to reach our destination.

The last bit before the actual peak was a bit treacherous, so Brian and I left Julie and the children in a safe spot while we went the rest of the way to the top.

We signed our names in the book left at the peak for those who made it all the way. Then we took a minute to absorb the spectacular sights. I'd often told people how being at the peak was one of the most exhilarating experiences you could ever have, and that day was no different.

Off in the distance, we could see some storm clouds, but they seemed far away and moving in a different direction, so we weren't too worried.

Shortly after we started heading back to the family, we began to hear shouting. Julie and the kids were calling out for us and becoming very anxious, because from their angle they could see that the clouds had

drastically changed direction and were approaching rapidly. We rushed down to them and got on our way as quickly as we could. We were descending for only a few minutes before the storm clouds plunged upon us, literally rolling in while we watched in horror.

So there we were, on top of a mountain with no

possibility of shelter, in the middle of a storm cloud, and hardly able to see where we were going. We were being pelted by hail, with high winds tossing us about and lightning and thunder all around us.

Julie later commented on how she could empathize with the disciples caught in their boat during that furi-



*Before the storm*

many. We even managed to get some photographs of a mountain goat.

I'd previously been able to make it to the top in under two hours. But of course, traveling with young children slowed us down. It ended up taking

ous squall. Certainly, Jesus' admonition to the apostles could have been spoken directly to the two of us: 'Why are you so afraid? Do you still have no faith?'

While trying to make our way through the wind and hail, our second oldest son Benjamin began screaming that we had to stop and pray. I knew of a small wall of rocks down a little ways and told him we would stop once we found it.

We managed to stumble across it as the storm continued raging. It provided no shelter whatsoever, but still we huddled together and prayed that God would spare us, stop the hail, and remove the clouds.

After praying, Brian made it clear that we had to force our way onward. I can't remember how long it took, but we did finally manage to get below the clouds. Soon afterward, the rain and hail stopped.

God did not answer our prayers for the clouds to go away. But as is so often the case, He answered us in a way we didn't expect.

I had gone on ahead with the girls in an attempt to get them to warmth as quickly as possible, while Brian and Julie stayed with the boys to help them down at their own pace. I came across a couple of guys with skis actually going up the mountain. They had planned to ski some of the snow patches left over from the previous winter. They had weathered the storm at a lower level, closer to the timberline. Why they didn't simply decide to go home afterward, I can't understand. Obviously, God meant for them to help us.

They immediately dropped their gear in order to give us assistance. One of them stayed with me. He took our youngest daughter off my hands. The other went on to help Julie and Brian with the boys.

Our oldest son Joshua was able to make it down on his own power. In fact, the strength of character he showed throughout the whole ordeal was a real blessing. However, Ben and our younger son Micah became disoriented due to hypothermia resulting from the soaking we had received. Eventually, they lost control of their limbs and had to be carried down. I had been more worried about our two girls, but as it turned out, they were not the ones in the most danger.

They had me keeping them warm, and they did not have to use up energy climbing up or down the mountain.

Anyway, we managed to get everyone to the van, and then rushed down the mountain to our local hospital. Ben's hypothermia was the most severe, and he continued to be completely disoriented during our ride down. Micah was also quite disoriented, but managed to pull it together somewhat as we were driving. The girls were not too badly affected, and Josh was not really affected at all, at least not physically.

The nurses in the Emergency room reacted very quickly, and we were soon joined by a team of doctors. Ben eventually had to be brought to the operating room to be warmed up by means of fluids pumped through his body. The others were treated without such drastic measures.

In due time, Ben also warmed up and came around to the point of full consciousness. He, along with Naomi and Micah, were kept in intensive care overnight, as a precautionary measure. Julie and Irene stayed with them, while Josh and I were able to go home. We were assured everyone would be able to go home the next day and that there would be no long-term consequences.

The next morning at 4 am, Ben was woken up by a nurse wanting to take a blood test. She told him she needed to borrow his arm. His response: 'Well, okay, as long as you put it back in the socket after you're done with it.' We knew Ben was back to normal.

Micah, the most enthusiastic hiker among our children, told Julie that morning, 'You know Mom, I really loved going up the mountain, but I *hated* coming down.' We could hardly blame him.

We had in our congregation an experienced mountain man who told us that we were rather fortunate to make it down alive. He spoke of friends having been similarly surprised and actually dying on the mountain.

Many people commented on how surprised they were by how quickly the storm came in that day. They were also shocked by how black the cloud appeared encompassing the mountain. It was rare to have thunderstorms in that region, let alone ones

that come in so quickly and are so severe. The storm was so severe, in fact, that trees had blown down in the valley and power had been knocked out for many people.

We will always remember that storm. But even more importantly, we will always remember the love of our heavenly Father who sent the storm, but who also watched over us and allowed our lives to be spared.

Time and time again, we have been reminded of how we must respect the creation our God has formed. We must respect His power demonstrated in it.

It was arrogant on our part to think of going up the mountain as no big deal. Yes, I had done it a number of times before, even once with Julie. Yes, we had hiked frequently with our children without serious incident. But mountains are a big deal, and can never be taken lightly. It's so easy to sit in our homes, with our lives made comfortable by technology, having removed ourselves from nature. We begin to take a casual approach to the wonder of the creation around us. A thunderstorm becomes a minor inconvenience for most of us. We become annoyed when the power goes off, and irate if it doesn't return quickly. Awe doesn't often come into the picture until we're hit with a fire, flood, or earthquake, or something similar. Yet we should treat all of creation and all the weather we experience, good or bad, with respect. And we should stand even more in awe of the God whose strength is infinitely greater than all of the power in all of creation.

We also need to remember that our lives, and the lives of our children, are precious gifts from God, not to be taken for granted or played with flippantly. Pride and recklessness are not appropriate responses to His continuing providential care.

Rather, our hearts should know thankfulness and humility for all that God has done for us. And we should trust that He continues to hold us in His hands, no matter what He calls us to endure.

When signing the book at the top of Hudson Bay Mountain, I wrote a brief message: Psalm 121. My hope was that future hikers would

see the reference and look it up at home. Little did I know just how appropriate that psalm would be for what we were about to experience just a few minutes later. What a wonderful testimony the psalm proclaims, speaking of the care of God for His people. Thanks be to Him!  
'A Song of Ascents. I lift up my eyes to the hills. From where does my help come? My help comes from the Lord,

who made heaven and earth. He will not let your foot be moved; he who keeps you will not slumber. Behold, he who keeps Israel will neither slumber nor sleep. The Lord is your keeper; the Lord is your shade on your right hand. The sun shall not strike you by day, nor the moon by night. The Lord will keep you from all evil; he will keep your life. The Lord will keep your going out and your

coming in from this time forth and forever.'

*The Rev. J. Klazinga is the recently inducted minister of the Brisbane PCEA congregation, having previously service with the Reformed Churches of New Zealand and the United Reformed Churches of North America.*

## The Past for Today

### Christian beginnings in Melbourne

On 26 August 1835 Governor Bourke in Sydney proclaimed all settlers at Port Phillip as trespassers on Crown land, but the founding of Melbourne is commonly dated 30 August 1835 when John Pascoe Fawkner's topsail schooner *Enterprize* arrived from Launceston and moored on the Yarra near what became William Street. Bourke's proclamation of trespass was never enforced and these early settlers remained.

On 13 April 1836 the Secretary of State in London, Lord Glenelg, authorised Bourke to form a settlement. By 1 June 1836, on the occasion of the first public meeting at the settlement, recorded by Police Magis-



Lord Melbourne, Prime Minister of the United Kingdom in 1837

trate Stewart, there were 177 European settlers (all but 35 being males), three weatherboard buildings, ten slab or sod huts, a few tents, 26,500 sheep, 57 horses and 100 horned

cattle. Within about 50 km there were about 700 members of three Kulin clans of aboriginal people who had frequented the area from time immemorial. Bourke, on instructions from London, sent Captain William Lonsdale to take charge of the settlement. He arrived at the end of September 1836, and Bourke himself visited to an enthusiastic welcome in March 1837. The settlement of Bearbrass, as it was then called, was named by Bourke after the Prime Minister of the United Kingdom, Lord Melbourne (pictured left).

The survey for the town was laid out in a grid pattern two miles (3.2kms) long with the river as its base, and was completed in April 1837. The auction of the first 100 half-acre (0.2ha) blocks on the Western Hill bounded by King, Flinders, Elizabeth and Bourke Streets was held on 1 June, and realized £3,842. The blocks came with the obligation to build within two years, although this was not enforced. The eastern end of the grid was still covered with trees, the southern end of Elizabeth Street was underwater for several months of the year, and the streets themselves could hardly be recognized because buildings and gardens were in their path, as well as stumps, gullies and bogs, so that they were often nearly impassable and dangerous.

Early Christian services  
Shortly after the initial settlement in 1835 Henry Reed (1806-80), merchant, ship owner and active Wesleyan Methodist layman in Van Diemen's Land, visited Port Phillip and is reputed to have conducted the first Christian service on the site of Melbourne. John Batman, William Buckley and three aborigines were his congregation. Occasional services

### Rowland S. Ward

were held by visiting clergy – the first of these being conducted in the open air by Joseph Orton of the Wesleyan Methodist body on 24 April 1836 using the forms of the Church of England. Perhaps reflecting the private initiative behind the settlement, many residents were dissenters from the Church of England or the Church of Scotland, and so belonged to other bodies such as the Methodists, Independents or smaller Presbyterian churches. In February 1836 Dr Alexander Thomson (1798-1866), an active



Picture: Alexander Thomson by Frederick Grosse 1866

Church of Scotland layman, arrived from Van Diemen's Land with his wife and daughter. He came over as medical officer and catechist for the Port Phillip Association and built a house near the corner of Flinders and Elizabeth streets about where St Paul's Cathedral now stands. Before his house was completed, Thomson held services on Sunday in his tent using the Church of England service. In October the newly

arrived Captain William Lonsdale appointed him medical officer at a salary of £200 a year. Lonsdale also allowed the use of his modest courthouse for Sunday services. Thomson removed to a pastoral property near Geelong at the close of 1836. George Langhorne, an Anglican, arrived from Sydney in December and replaced Thomson in taking the services. His chief responsibility was conducting the aboriginal mission of some 900 acres (364 ha) on the Yarra's south bank at what was later called Prahran.

The first death in the settlement, that of a child, had occurred on 29 June 1836 and stimulated action to erect a church. It was a non-denominational effort and doubled as a schoolhouse during the week. It appears that Thomson was the person chiefly responsible for its erection. The Pioneers' Church, as it was called, was a modest earthen-floored timber building 20 feet by 16 feet (6m x 4.9m), painted a dark lead or slate colour, and supposedly able to hold 80 or 100 people – but that would have been a tight squeeze indeed: 60 would be a more realistic maximum capacity. It

was opened for worship in an incomplete state on 11 February 1837, and people of different denominations attended services conducted by lay readers. James Backhouse and George W. Walker, Quaker missionaries, held a service in the Pioneers' Church with about forty persons present on Monday 13 November 1837 in connection with their missionary tour. James Smith succeeded Langhorne in the role of lay reader until a clergyman of the Church of England arrived in October 1838.

However, when Governor Bourke vis-

ited in March 1837 with a view to putting the settlement on a proper footing and making land available for purchase, he reserved 5 acres (2 ha) in William Street, including the land on which the church was built, for use by the Church of England. Bourke's decision, and the reservation of five acres rather than the usual two applying to churches, were resented by many settlers. Of course the building now came under Church of England control.

Date of first Melbourne services by a recognized minister		
Methodist	Joseph Orton	24 April 1836
Church of England	T.B.Naylor	30 April 1837
Society of Friends	J. Backhouse/G.W.Walker	13 November 1837
Presbyterian	James Clow	31 December 1837
Independent	William Waterfield	27 May 1838
Roman Catholic	P.B.Geoghegan	19 May 1839
Baptist	J.J.Mouritz	July 1840

# The World in the Banner

## Men should play with children; leave care to women

Fathers should stick to just playing with their children as their efforts to look after them just end in arguments with their wives, a study claims. Psychologists have found that couples have a stronger, more supportive relationship when the father spends more time playing with their child and less time feeding or bathing them. The findings suggest that traditional roles work best and that a man who insists on helping with the baby care actually undermines his wife's efforts.

+ *Telegraph (UK)*, 27 Jan 2011

## Childhood self-control pays dividends as adults

Self-controlled children grow up to be healthier, wealthier and more lawful adults, a new study has found. Skills such as conscientiousness, self-discipline and perseverance influence young children's health, wealth and criminal history in later life, re-

gardless of intelligence or social background, an Otago University study shows.

Family First Comment: So you'll be asking right now – how do we develop self control in our kids???? Aha! Let's refer to earlier research from Otago University published in 2006: Preliminary analysis showed that those who were merely smacked had "similar or even slightly better outcomes" than those who were not smacked in terms of aggression, substance abuse, adult convictions and school achievement. "Study members in the 'smacking only' category of punishment appeared to be particularly high-functioning and achieving members of society," (the study author) said. "I have looked at just about every study I can lay my hands on, and there are thousands, and I have not found any evidence that an occasional mild smack with an open hand on the clothed behind or the leg or hand is harmful or instills violence in kids," she

said. "I know that is not a popular thing to say, but it is certainly the case.

+ *Family First NZ*

## Christians Vulnerable As Chaos Grips Egypt

For decades now the West has supported corrupt, repressive Arab dictatorships as a means of preventing religious, Sunni Islamic fundamentalist revolutions that would threaten oil supplies. However, because secularism has been maintained by tyranny rather than by reason, the emerging Arab middle class has grown disillusioned and angry. Meanwhile there has been effectively a revival of Islamic fundamentalism, sponsored primarily by Saudi petro-dollars. Today the 'Arab Street' is in revolt against its dictators. Unfortunately it is probable that Islamists will quietly ride the wave and fill the vacuum. Christians are more vulnerable now than ever. On



30 January militant Muslims exploited the chaos to slaughter eleven Coptic Christians in al Minya Province. Please pray for the Church in the Arab world.  
+ *Religious Liberty Prayer Bulletin | RLPB 093 | Wed 02 Feb 2011*

### Free couple counselling to cut cost of broken homes

Couples will receive free counselling sessions to help them stay together as part of a UK Government drive to support marriage and cut down the cost of family breakdown. Ministers believe that putting taxpayers' money towards encouraging couples to marry and stick together could end up saving billions in future, including millions of pounds a year in welfare bills (*Telegraph (UK) 07 Feb 2011*).  
Family First Comment: This is what you call an 'ambulance at the TOP of the cliff! The UK government is investing in marriages because unlike many countries, including NZ, they have figured out that preventing family breakdown is cheaper and easier than waiting for it to happen and trying to pick (or pay!) up the pieces. But that's not rocket science. As marriage rates decline, welfare costs increase. But in NZ, it would take an ideological shift to acknowledge that strong marriages work best for children.  
+ *Family First NZ 7/2/11*

### Persecution Escalates in Muslim Areas of Ethiopia

The Ethiopian Government federalised the state in 1996, devolving power to nine autonomous, ethnic regions. Rather than appeasing and pacifying Ethiopia's diverse peoples, this ethnic federalism has only undermined nationhood while magnifying ethnicity and differences. Divisive forces are now stronger than ever. Furthermore Ethiopia's traditional Sufi Muslims are being radicalised by Saudi (Wahhabi) entities, inflaming religious tensions. Protestant believer Tamirat Woldegorgis (30s) is in an Islamic prison, having been falsely accused of defacing a Quran. Also Christians in the southern town of Besheno are being told they must convert to Islam, leave or die. Persecution and application of Sharia law are increasing. Yet the central Government appears

loath to intervene lest self-determination, 'harmony' and 'national unity' be undermined. Please pray for the Church in Ethiopia.  
+ *Religious Liberty Prayer Bulletin | RLPB 094 | Wed 09 Feb 2011*

### Car-Bombed Northern Ireland Presbyterian Church Reopens after One Year

A 21 February 2011 Belfast Telegraph article titled "Newry Congregation 'Overjoyed' as Bombed Church Rises Again" reports that a 20 February 2011 service at Downshire Road Presbyterian Church (Presbyterian Church in Ireland) in Newry, County Down, Northern Ireland, celebrated the reopening of the church 363 days after a car bomb set off in downtown Newry by Irish republican dissidents heavily damaged the church. UK£350,000 worth of repairs and restoration work were required to fix the church damage, where the annex was destroyed by the bomb, and the main church building had historic stained glass windows destroyed and suffered severe structural damage. The 22 February 2010 car bomb contained 115kg of explosives, making it the largest bomb detonated in Northern Ireland since before 2000.  
+ *Belfast Telegraph, write-back@belfasttelegraph.co.uk*

### Presbyterian Church in Nigeria Reinstates

A 19 February 2011 Vanguard article titled "Presbyterian Church Reintegrates Suspended Ebonyi Deputy, Others" reports that the Presbyterian Church of Nigeria (PCN), after an emergency meeting of the PCN General Assembly Executive Committee, called in an effort to demonstrate Christian love and forgiveness, has lifted the suspensions of the Deputy Governor of Ebonyi State, Prof. Chigozie Ogbu and eleven other ministers, elders, and members of the PCN who were ousted after misunderstandings arose between the PCN and its officers in the Mid East Synod. For background information on this article, please read the 5 January 2011 Presbyterians Week 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, and the 12 January 2011 Presbyterians Week article [5] Mid-East Synod of the Presbyterian Church of Nigeria Leaving to Establish Reformed Presbyterian Church of Nigeria.  
+ *Vanguard, Lagos, Nigeria, community@vanguardngr.com*

### Afghan Christian Convert Released after Foreign Intervention

A 24 February 2011 Compass Direct News Service article titled "Afghan Convert Musa Released; Another Christian Still in Prison" reports that Afghan Christian Said Musa was released after nine months in prison and a pending death sentence for apostasy for the Muslim crime of leaving Islam. Musa left Afghanistan 21 February 2011 an unnamed country after visits from several Kabul embassy representatives offering asylum. Musa was heavily pressured by Afghan officials to renounce his Christian faith, but remained faithful. Musa wrote in a letter: "I told them I cannot [follow] Islam. I am Jesus Christ's servant. They pushed me much and much. I refused their demands."

Another Afghan Christian convert from Islam, Shoib Assadullah, has been in a holding jail in a district of Mazar-e-Sharif, in northern Afghanistan, since October 2010, after he was arrested for giving a New Testament to a man who reportedly turned him in to authorities. Assadullah wrote of his upcoming trial: "The court's decision is most definitely going to be the death penalty for me, because the prosecutor has accused me under the Clause 139 of the criminal code which says, 'If the crime is not cited in the criminal code, then the case has to be referred to the Islamic [S]haria law.'"

As of 27 February 2011, 1485 U.S. soldiers have been killed in the Afghanistan war officially called "Operation Enduring Freedom".  
+ *Compass Direct News Service, info@compassdirect.org*  
+ *ICasulties.org*

### Not Hopeless Enough?

Have you ever had someone say to you, "I just feel hopeless all the time." And don't you feel that you ought to be able to say something to them but you don't have a reply ready to hand? Well, here is one suggestion as to how to respond. It came about when a young adult said this kind of statement to his minister. For his minister responded to him: "You know, Bob? I think your problem is that you don't feel hopeless enough."

For that young adult this seemed quite a strange response. On the inside he was saying, "You are crazy. You are crazy. I feel hopeless." Then that minister went on, "No, if you were hopeless, you would stop trusting in yourself and rely completely on what Jesus Christ accomplished for you."

That was the beginning of the way out of hopelessness for that person. He remembers saying to himself literally hundreds of times—every time those feelings of hopelessness and panic and a desire to ball up in a foetal position would come on him—"I feel completely hopeless because I am hopeless, but Jesus Christ died for hopeless people, and I'm one of them."

Over time he began to believe that. And so should you. Today when you tell people that Jesus is a great Saviour, you believe it, because you know that He saved you. That's where your joy comes from. Your joy comes from knowing that at the very bottom, at the very pit of who you are, there is blackness and sin, but the love and grace of Jesus goes deeper.

+ *Adapted from the Oamaru RCNZ Newsletter*

### Where's Your Security?

Living in the West, we spend much time & money insulating ourselves from the disaster which affects most of the world. We often watch news reports of calamity in far-away places with a sense of disconnection that allows us to view things like tsunamis, tornadoes, eruptions and earthquakes as intruders into a world which is otherwise good.

But the earthquake last Tuesday has changed all of that. Most of us have some connection with Christchurch. My mum, my wife's parents, a number of other family members and many

friends live there. My wife lived there for most of the first thirty years of her life and we began our married life there. I worked in the CBD for many years – just a stone's throw away from many of the buildings we have seen on the news. Like many of you, I love Christchurch and my heart and, I am sure yours too, goes out to the many folk who have lost loved ones, friends, homes, livelihoods and so much more.

But this earthquake has reminded us of something that we always knew deep down ... disasters are part of the fabric of a broken world. They are a natural part of a world that has rejected its Maker. They are a reminder that we simply cannot insulate ourselves from the bad things that happen. It is just not possible to have a risk-free life of uninterrupted happiness because sooner or later disaster will come to our doorstep too. And the question which faces us all is "where will I find security when that day comes?" If we build our security on anything this world has to offer, it can be taken from us. When the very ground on which so much of our security rests is shaken, where will we turn?

The Bible tells us to find our hope in God alone. Listen to what it says:

(Read Psalm 46:1-6,10-11)

+ *Message given by the Rev. Michael Willemse as part of the 2 Minute Silence Ceremony for Christchurch in Hamilton's Garden Place.*

### Assassination of a Christian Cabinet Member in Pakistan

Compass Direct News Service (CDNS) reports about the assassination of Mr Shahbaz Bhatti, Minister for Minority Affairs and Human Rights in Pakistan on the 2nd of March, carried out by suspected Islamic extremists from Pakistan's Taliban and al Qaeda. Shahbaz Bhatti was Pakistan's only cabinet-level Christian and was an outspoken critic of the country's widely condemned "blasphemy" laws, due to which he received many death threats by Islamic Militant Organizations and had requested higher levels of security which apparently was not provided. The murder of Shahbaz Bhatti comes two months after Punjab Gov. Salman Taseer was killed by his bodyguard for supporting Asia Noreen

(also known as Asia Bibi), the first Christian woman sentenced to death in Pakistan on blasphemy charges. According to Compass Direct in a recent interview with the BBC, Bhatti had said he was "ready to die for a cause" as a Christian. "I am living for my community and suffering people, and I will die to defend their rights," he said. "These threats and warnings cannot change my opinion and principles."

+ *WEA Religious Liberty Prayer News, 15th March, 2011*

### Conflict Threatens Peace in South Sudan

Conflict has increased within South Sudan since the 9 January 2011 Referendum on Southern Self-Determination. During February the Sudan People's Liberation Army (SPLA) clashed with forces of the southern opposition figure Gen. Akhonor, leaving 200 dead. Some 50 were killed when the SPLA clashed also with the forces of Gabriel Tanginya who is backed by Northern Islamic Khartoum. In the North-South border region of Abyei, 100 Misseriya Arab militiamen and other Khartoum-backed forces massacred police and civilians. On 2 March the same forces, 1000-strong, attacked another Abyei village causing 33 casualties. This violence has triggered a massive displacement of 45,000 Southern Sudanese -- mostly women and children -- fleeing south. Both the North and the South are preparing for conflict. Please pray for the long-suffering, war-ravaged, predominantly Christian masses of South Sudan.

+ *Religious Liberty Prayer Bulletin | RLPB 099 | Wed 16 Mar 2011*

## Books in the Banner

*Life In The Balance: Biblical Answers for the Issues of Our Day*  
by Joni Eareckson Tada & FRIENDS

Reviewed by Sjirk Bajema

Joni Eareckson Tada is a well-known Christian author. While she has been a quadriplegic since 1967, she is yet known the world over for her work amongst those with special needs. Here we see some of the fruit of that work, conveyed by her and also by the co-contributors, who work with her through her ministry, 'Joni and Friends'.

Many of us would have read her autobiography, written in the 1970's, and some of the encouraging devotional material she has written over the years. Here, though, the focus is specifically upon the area her ministry mostly deals with. She tackles life's sticky dilemmas and provides clear biblical answers and challenges to the Body of Christ. The effects of violence in society, the impact of autism, self-image, the stem cell debate, abortion, eugenics, and euthanasia are all addressed.

This is done in a clear and helpful style. The print is well laid out and so easy to read. There are even Study Questions at the end of each chapter, together with a DVD that may be bought to go along with the book. The challenge to have a Christian worldview is consistent throughout. As an example, note what Joni writes under the 'A Calloused Conscience: Eugenics and Genocide': 'Because we live in a fallen world with a distorted human nature, even Christians tend to extol the bright and the beautiful, the gifted and the strong. Our natural instinct is to side with attractive leader types and ignore those we feel would drain our energies or require too much of us. First Corinthians 12:21 points out our tendency to exclude the weak or unlovely: "The eye cannot say to the hand, 'I don't need you!' And the head cannot say to the feet, 'I don't need you!'" Actually, we do need each other, especially when we consider how our relationships are a reflection of the image of God (p.144).

### The application

Further on in this chapter, Joni brings home to us the application of what we have just read: 'Picture yourself at a community meeting or at a hair salon or in a discussion at a local health clinic when someone brings up the subject of 'sex selection' of unborn infants as 'the private right of any parent.' Now you will be able to counter with an informed perspective. If your state-assembly is considering a 'physician-assisted' bill, you can write to your representative. Or, if a friend

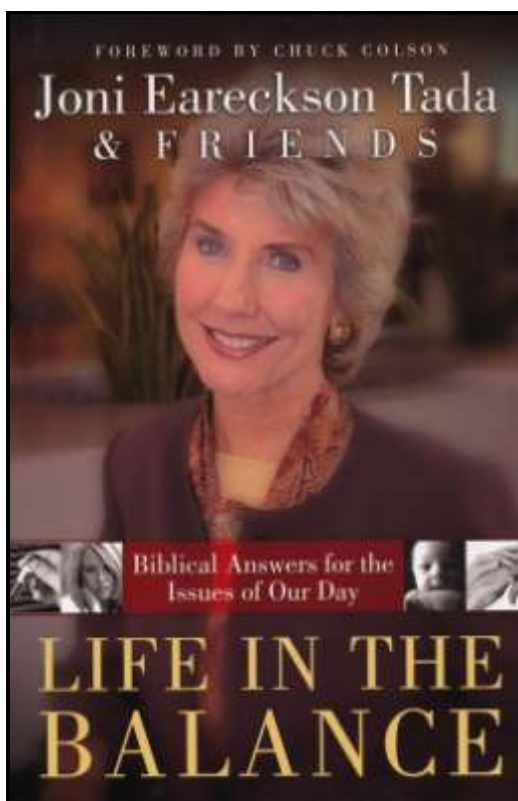
of us are safe.'

### The call to arms

In a time and an age when it is easy to despair over the way the world is going, Joni provides a healthy tonic. She concludes this book, 'This is an exciting time to live! A time ripe with opportunity! Now is *not* the time to wag our finger at secularists and become irritable that humanists and left-leaning media have hijacked our society. Now is not the season to shrug our shoulders, step aside and let others draw the line in the sand. The battle cry has been sounded – a call to arms – and whether it's people like we've met in this book, or those trapped in human trafficking, child or elder abuse, poverty or homelessness, we can courageously present the good news of Jesus. It is time to rise and 'Speak up for those who cannot speak for themselves, for the rights of all who are destitute. Speak up and judge fairly; defend the rights of the poor and needy' (PProv.31:8-9). It is a season like none other to show a skeptical, cynical world what a society looks like when Christ is exalted; when it honors life and treats all human beings, no matter what their condition, with respect. Things changed when people get *that* engaged.'

What I also appreciated was the prayer at the end of each chapter. It helped give it a meditative and devotional aspect. We do need to be much in prayer for this.

*Published in 2010 by Regal, From Gospel Light, Ventura, California, U.S.A.*



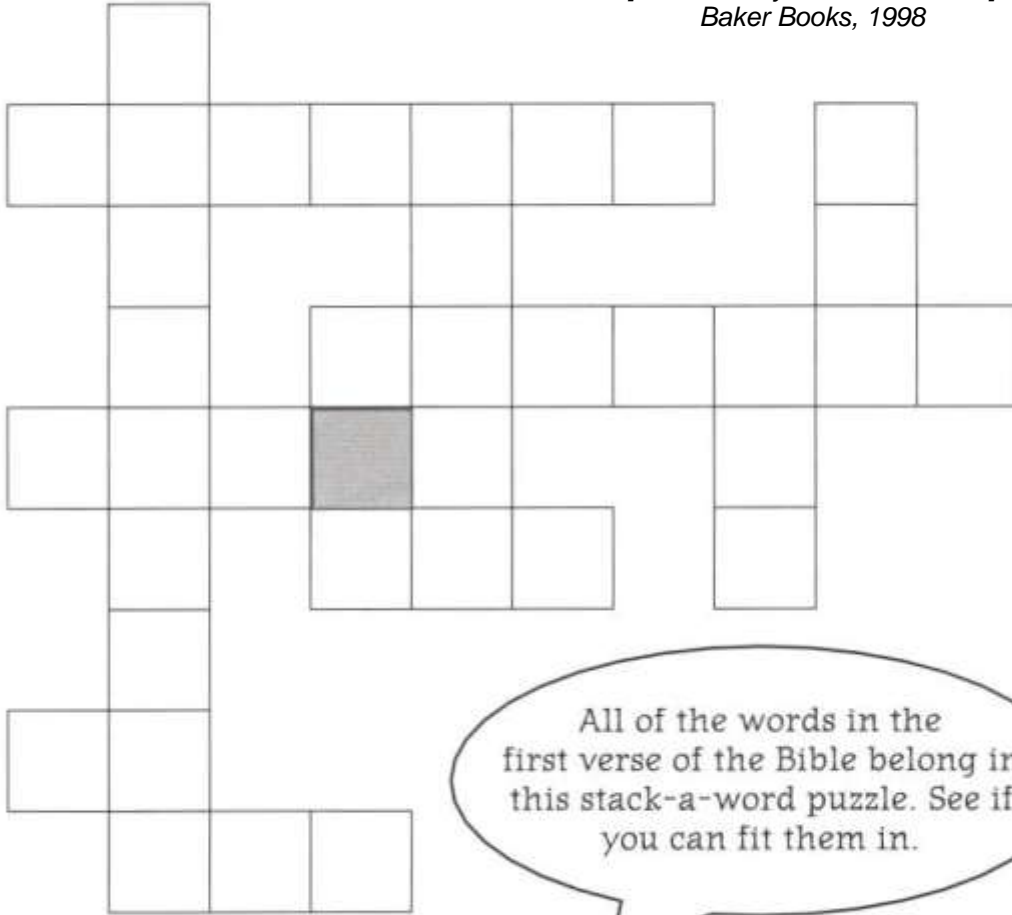
in your coffee klatch [Ed: a casual social gathering for coffee and conversation] is thinking of terminating her pregnancy because of a Down syndrome diagnosis, you can compassionately plead for her to reconsider. We can strengthen our laws and relationships to safeguard the most important right – the right to life for the disabled unborn, newborn and elderly. If the rights of the weakest among us aren't protected, then *none*



# Children under the Banner

## In the Beginning

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



All of the words in the first verse of the Bible belong in this stack-a-word puzzle. See if you can fit them in.



IN THE BEGINNING GOD CREATED THE HEAVENS AND THE EARTH

# Prescribed Search / Youth Work

## APRIL 2011

SENIOR and INTERMEDIATE (Intermediate omit questions 4 and 5)

JOSHUA chapter 22

1. What did the children of Israel gather together to do when they heard the two and a half tribes had built an altar?
2. What did Phinehas say when he heard the answer of the two and a half tribes?
3. Why was the altar called Ed (or Witness)?

chapter 23

4. What were the Israelites to be “very courageous to keep and to do”?
5. What could Joshua say of all the good things that the Lord had spoken concerning them?

chapter 24

6. What was the people’s answer when Joshua told them to choose that day whom they would serve? (3 verses)
7. Why would the stone that Joshua set under the oak be a witness to them?
8. What did the Israelites do with the bones of Joseph?

## JUNIOR

JOSHUA chapter 7:1—12

1. What happened to the three thousand men who went up to fight?

chapter 7:16—23

2. What had Achan hidden in the earth under his tent?

chapter 10:1—14

3. What message did the men of Gibeon send to Joshua when the five kings gathered against them?
4. What happened to the sun and moon on the day the Lord delivered up the Amorites before the children of Israel?

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

# Ethics in the Banner

## Adolf Hitler and the disabled

*'Can a woman forget her nursing child, and not have compassion on the son of her womb?' (NKJV)*

The above words were written by the prophet Isaiah many years ago, in a time when there was no ultrasound technology and when the word euthanasia did not yet exist. With the possibility of modern technology one can determine nowadays, at an early stage of pregnancy, whether or not a child is handicapped or not. If the unborn child is handicapped, then in most cases doctors will strongly recommend the mother to abort the unborn child. In other words, kill it. Adolf Hitler had no time for old people and handicapped persons. During his regime, all forms of disability had to be eliminated. On July 14<sup>th</sup>, 1933, the Nazi government instituted the 'Law for the Prevention of Progeny with Hereditary Diseases'. This law, one of the first steps taken by the Nazis toward their goal of creating an Aryan 'Master race', called for the sterilization of all persons who suffered from diseases considered hereditary; such as mental illness, learning disabilities, physical deformity, epilepsy, blindness, deafness and severe alcoholism. With the law's passage the Third Reich also stepped up its propaganda against people with disabilities, regularly labeling them 'life unworthy of life' or 'useless eaters' and highlighting their burden upon society. Just a few years later, the persecution of people with disabilities escalated even further. In the autumn of 1939 Adolf Hitler secretly authorized a medically administered program of 'mercy death'. Between 1940 and 1941 approximately 70,000 Austrian and German disabled people were killed, most via large-scale killing operations using poison gas.

Not much has changed since then. Except that nowadays people are more subtle than they were in Hitler's day. We simply change the definition of a word so that it doesn't sound quite so bad or cruel. So the word murder or killing is changed to abortion. That sounds more sophisticated and less offensive.

Many years ago someone said: 'The killing of such a helpless young life is so terrible that God would never tolerate such atrocity. For surely He will return on the clouds of heaven before that sort of thing will happen.' Unfortunately, it was already happening then and it is still happening on a larger and unprecedented scale. It is happening by the millions. When one person does something like that it is considered shocking; but when millions do it, then it suddenly becomes quite acceptable.



### No option

Some time ago I met a young Christian couple whose ultrasound of their unborn baby revealed that it had no arms. So, as often happens, their doctor advised them that they had no other option but to abort the unborn child. Their answer was simply: 'That is no option for us and we won't even consider such a barbarous act.' Indeed a Biblical and positive testimony! Therefore it is so important to remember that caring for the disabled begins before birth. Indeed, it begins in the womb. They need protection against unscrupulous professionals as well as against un-caring and selfish parents. It sometimes happens that Christian parents who refuse the option of

## Leo Schoof

aborting a handicapped child are told they are cruel. They are told that aborting this child it will spare it much misery and possibly much pain as well. But the answer of the believer is, in obedience to the God of life, to give this special needs child extra care and love. Killing such a child never is an option because that is in direct conflict with the sixth commandment. Does that mean the parents are heading for a difficult and stressful time? Most likely. But don't underestimate the blessings either. Neither should we underestimate God's power. Doesn't God say in 2 Corinthians 12:9 'My strength is made perfect in weakness?'

And when the task becomes too difficult to bear, then other options need to be considered such as help from family members or the wider Church community. Yes, the weak and vulnerable position of the handicapped includes at the same time a great responsibility for the 'strong' ones. In the first place family members, siblings, uncles and aunts, grandparents and others need to be willing to assist wherever they can. Of course, not everyone will be able to do this. That will depend on their own circumstances such as health and the composition of their own family. But then there is also the wider community, the Church members.

What can you do, for instance? One simple suggestion: Next time your son and daughter has a birthday party, please remind them to include that special needs child in their class. An invitation like this will be such a great delight for these children. Would that spoil the party? You might be pleasantly surprised. Just speak to those children who have done it in the past. What a blessing that we as Christians, by the grace of God, may see our God-given task not only in our homes and in the Church but also in the wider community.

*Adapted from an article published in Una Sancta, 5/2/11.*



## A Tribute to Ernest Lloyd

I first met Ernest Lloyd about ten years ago when Mike Moore, Director of Christian Witness to Israel, was writing his biography. Mike interviewed him in our house and since then he has been a regular guest in our home. In some ways he is the most remarkable man I have ever met and I want to outline just a few of the characteristics that I shall remember him for, although he would have been quick to remind us of Psalm 115.1: "Not unto us, not unto us, but unto your name give glory".

Ernest was an exceedingly industrious man and eternity alone will reveal his labours for the salvation of souls, particularly those of his fellow Jews. He visited Canada, New Zealand, South Africa and Australia on several occasions to establish Jewish missions, no mean feat before the days of EasyJet! He preached in a phenomenal number of evangelical churches and for someone who was brought up in an orphanage during the first World War and had never driven a car, that's quite unique! He cut down on his travels only fairly recently. He was also very humble. He had vast experience in God's work yet he would ask questions like: "What do you think this verse means, Jeff?" or "What have you read on this subject?" Even in his

97<sup>th</sup> year he was growing in grace and knowledge.

God blessed him with an extraordinary memory, even in old age. As I was reading *The Importance of Being Ernest* on the plane, I got into conver-



sation with the man next to me. His wife then spoke up and said: "I knew that man forty years ago. He visited my parent's house when he was working in London". I promised to have them over during his next visit us but I didn't reveal her identity to Ernest just to see what would happen. She showed him a picture of herself as a ten-year-old girl and he recognized her immediately although he had not seen her since. He went on to speak at some length about her family and church acquaintances.

A number of other features come to mind. He had the ability to cross the generation gap. He could relate to every age group and little children

loved him. He distinguished between essentials and non-essentials, helped, no doubt, by his interaction with many Christians throughout the world. He would have agreed with John 'Rabbi' Duncan: "It's exceedingly foolish, but exceedingly common, for men to put the *adiaphora* (non-essentials) in the place of the essentials." His preaching was memorable even in his advancing years, revealing his clarity of thought and structure. He was an amazing letter writer too. In answer to Sheena's question we learned "approximately fifty each week". If you received one you knew who it was from, because Ernest's typing was not like anything I have ever seen! Apparently he received three sacks of post on his 95<sup>th</sup> birthday!

Ernest rested from his labours on 22 December 2010 and his considerable works do follow him. We shall miss our aged 'gentle giant' friend. However, one day we shall meet again. "The memory of the just is blessed." (Prov. 10.7)

*Rev Jeff Ballantine, Groomsport EPC, remembers this most remarkable man. (Taken from 'The Evangelical Presbyterian')*

## Churches in the Banner

### *The Southern Presbytery & the southern congregation!*

#### **Southern Presbytery Report**

The Southern Presbytery met on 25 February for ordinary business, Rev Andres Miranda in the chair. Aside from the usual business Presbytery resolved to request the Law & Advisory Committee of Synod to submit proposed amendments to the Parliamentary legislation by which property in Victoria and Tasmania is held, heard of positive relations with the Reformed Presbyterian, Southern Presbyterian and Evangelical Presbyterian churches, and responded to a letter from a church member who

desired Christmas and Easter services.

The progress of All Nations, Mulgrave was noted with now over 60 members, mainly Sudanese. As from 31 March 2011 All Nations was erected into a separate parish with Kinox undertaking to continue financial support. The Carrum Downs station continues in a stable way. The redevelopment of the Glen Huntly property is proceeding although the builder is behind schedule. Messrs Miranda and Bajema have both supplied at Ulverstone of

recent times and Mr Bajema was appointed Interim-Moderator. The most significant event of the meeting was the reception of Mr Denver Daniel Boehret as a student for the ministry. Denver was born in Basel, Switzerland in 1974 and the nominally Protestant family migrated to Australia in 1986 where they became believers. Denver holds a BEng (Hons) degree from RMIT (1997) and worked in the aeronautical engineering field for some years. From 2002-09 he worked as an English instructor

in Japan returning to Australia at the end of 2009, and as a believer convinced of the Reformed position including on worship joined the Knox Congregation. A quiet spoken man, Denver has pursued studies at the Presbyterian Theological College in Melbourne and gained 5 credits and two distinctions in 2010. He has also attended our leadership training days and preached a number of times with acceptance. Denver is married to Yuka, a Japanese lady, and they have 3 young boys. The Presbytery viewed the application favourably, and passed it to the Training of the Ministry Committee. The Committee considered the application and recommended his acceptance. Accordingly the Presbytery will overture Synod for his formal recognition. Denver will need some financial assistance to complete his studies but he wishes this to be a loan not an allowance. The Committee happily has ample funds - although our paucity of students of recent years has contributed to that.

We continue to pray that the upcoming Synod will be a positive one and contribute to the strengthening of Christian witness.

**Ulverstone**

The Editor was privileged to be present in Ulverstone upon the occasion of their summer car rally (The Great Chase 2011). They were able to have seven teams compete, as can be seen from the picture of the participants and organisers. And it was no typical summer's day, with quite stormy weather. But those strong southern types were

hardy souls and, aside from the one wrong turn, they all came home safe and sound, with the concluding BBQ being held at the Hingston's rather than the previous scheduled venue because of the weather. During the car rally itself there was a break where the annual Sunday School picnic and games were held.



*After worship service fellowship in Ulverstone*



*Participants and organisers of 'The Great Chase 2011' - The Ulverstone PCEA Summer Car Rally & Sunday School Picnic*