

the presbyterian banner

October 2011

Therefore, since we are surrounded by such a cloud of witnesses, let us throw off everything that hinders and the sin that so easily entangles, and let us run with perseverance the race marked out for us.

Hebrews 12:1

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Editorial

Genealogy has become very popular of late. More and more people are keen to know where they have come from. Thus they seek out what their ancestors were like, where they lived, the way they lived and what they did.

It is a good thing to appreciate our physical roots, and not just for when your doctor asks about your family's medical history in regards to certain conditions!

But it is even more important to know our spiritual roots. Realising how God has acted in the past to bring us to where we are now helps us to grow in thanks to Him. And it also helps us to grow in grace and knowledge from Him, as we learn from the lessons of the past.

In many cases Christians will be able to see through their physical ancestry distinct spiritual lines as well. Many of us have been blessed through believing parents and grandparents and great grandparents. But they are not our only spiritual lines. Others among us have been brought to the gospel and built up in the faith through those who were not physically our relatives, but who certainly spiritually were that way to us. How many of us don't have such brothers and sisters, mothers and fathers, and grandparents in the faith!

John Calvin showed the truth of this when on one occasion he was being taunted by his enemies in Geneva because none of his physical children had survived beyond their first few years. In the face of such provocation – and then it was generally regarded as a curse not to have children grow into adults – Calvin simply said, 'But I have many spiritual children.'

How very well put! And how effectively it dealt with the lie of those who put their trust in human connections and traditions.

*'What the Reformers never tire of repeating
is that they wish to introduce nothing new
into the church of their time;
that their sole interest is the revival
of New Testament Christianity.'*

Hugh T. Kerr (Jr.)

Photo Credit: Alex Steel, Scotch Thistle, Redbank, New South Wales

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'The Great Exchange—My Sin for His Righteousness'

Considering Romans 3:21-31

George Ball

The scene (remember) is a courtroom. The judge has just delivered His verdict. The accused is found **'GUILTY'**. The charge is that he has broken every law in the book! When the judge turns to the defendant and asks how he pleads, the man is speechless; he's mute. He is not able to say a word in his defence... That man of course – is you and me! God's verdict on us is, 'There is no one righteous, not even one,' 'For all have sinned and fall short of the glory of God.' (Rom. 3:10 and 23)... All – whether Jew or Gentile – whether religious or irreligious – moral or immoral – believer or atheist – are under the condemnation of the law of God (v.19) – and are unable through or by the law to earn a righteousness that satisfies God (v.20).

It's a sombre scene. It's a helpless and hopeless situation. There is despair in the chamber. The silence is broken only by the sound of sniffing and sobbing as the implications of the sentence sinks in. There's hardly a dry eye in the courtroom. Everyone knows the consequences of this decision. 'The wages of sin is DEATH!' Separation from God!

The Judge then calls for 'Silence.'

He proceeds to make an unprecedented announcement. He states, 'But now, a righteousness from God, apart from law, has been made known . . . ' (v.21). There's a gasp in the chamber. Everyone is stunned. Gobsnacked! Flabbergasted! Can a guilty man now be set free? Can a guilty man be right with God? It's as though a sudden ray of sunshine has flooded the room... It's like the turning of a key in the prison door. Suddenly there is hope! This is great news. It's breathtaking! We who deserve the full weight of the law thrown at us are now feely offered by God the gift of righteousness and freedom. God who is righteous and who requires righteousness – now actually provides it!

This is a crucially important passage. It takes us to the heart of the gospel. Luther said it was 'the central place of the epistle and of the whole Bible.'... Martyn Lloyd-Jones has said, 'It is no exaggeration to say of this section that it is one of the greatest and most important sections in the whole of Scripture'...

Leon Morris has said that these words are 'possibly the most important single paragraph ever written.'... It's statements like these that make me come to this passage nervously. I don't want to mess it up. It is just too important! I don't want to make it more complicated than it is. I want us all to understand it. Someone has said that 'exposing sin is easier than applying grace.' So it is!

²¹ But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets, ²² even the righteousness of God, through faith in Jesus Christ, to all and on all who believe. For there is no difference; ²³ for all have sinned and fall short of the glory of God, ²⁴ being justified freely by His grace through the redemption that is in Christ Jesus, ²⁵ whom God set forth as a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed, ²⁶ to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus.

²⁷ Where is boasting then? It is excluded. By what law? Of works? No, but by the law of faith. ²⁸ Therefore we conclude that a man is justified by faith apart from the deeds of the law. ²⁹ Or is He the God of the Jews only? Is He not also the God of the Gentiles? Yes, of the Gentiles also, ³⁰ since there is one God who will justify the circumcised by faith and the uncircumcised through faith.

³¹ Do we then make void the law through faith? Certainly not! On the contrary, we establish the law.

We know sin so much better than grace!... We need to know grace – because we are justified by His grace (v.24a). We have diagnosed our (sinful) condition; now we need to understand the treatment. In this paragraph we have God's total answer for our total failure.

What God has Done (v.21-22).

We are told that God has made known an altogether new sort of righteousness. It's a righteousness from (or, of) God – i.e. it comes from God Himself and is entirely motivated by His own

sheer mercy and grace and love.

It's a righteousness apart from the law. It's a righteousness which has nothing to do with us keeping the law. (We'll see this illustrated in chapter 4 in the life of Abraham and David). This statement is like a torpedo designed to sink the ship of Jewish confidence in law keeping as a means to salvation. Indeed, it's aimed not only at the Jews - but at us too. It sinks any confidence we might have in getting right with God by doing good works! It means that this righteousness that God requires has nothing to do with our good works – no matter what they are. Good works are ruled out at a stroke. There's nothing we can do which can make us right with God. Morality or religion can't save us. This is what makes Christianity unique. All other religions are 'Do' religions. Christianity is a 'Done' religion.

It's a righteousness which the Law and Prophets testify to. It's not a brand new idea of Paul's. It's not a new invention or novel idea. It's always been there in the OT – anticipated in the Law. It's not a case of an angry God in the OT replaced by a loving God in the NT! No! There is a unity in the Bible – running through the OT and NT. Although the gospel message of the gift of righteousness is most fully revealed in the NT, it is the Bible's one message of salvation.

We see this righteousness testified first in Genesis 3: 15 when Adam and Eve sinned. God gave them the promise of a Saviour. He also provided garments of skin for them and clothed them, which foreshadowed substitutionary atonement (Gen. 3: 21). He promised Abraham that through His seed all the nations would be blessed, a promise fulfilled ultimately in Christ. Psalm 22 and Isaiah 53, and many other passages could be cited as testimony. Paul can therefore say that 'my gospel' is backed by 2,000 years of history! It's hardly a novelty!

It's a righteousness not conveyed by the law, but by a person – 'through faith in Jesus Christ' (v.22). He was the only One who was perfectly obedient to God's

law and did God's will perfectly. In Him was no sin – only perfect righteousness.

How God has Done it (23, 24, 25a).

How has God secured this righteousness? He has done it 'through the redemption that came by Christ Jesus' (v.24).

We are introduced to the concept of redemption. (Buckle your belts! Hang in. Don't switch off! We can't duck talking about 'redemption' and 'propitiation'. They will require you to 'think!' First, 'redemption' needs a word of explanation. It's hardly a word we use today – unless you have a Fly-Buys card, or a Commonwealth Bank Awards scheme (or such like). You can 'redeem' your accumulated points for either cash or a prize.

The term redemption refers to that which is paid as a ransom. If someone is redeemed, a ransom price is paid. For example, shipping companies pay Somali pirates a ransom to free their crew and cargo.

In Paul's day (when there were many slaves in the empire) redemption was a very vivid and common word. A slave could be set free by the payment of a redemption price. By analogy, we are born slaves to sin; but Jesus has entered the market place to buy us back. He bid his own blood. There is no higher bid than that. And we became His, so that we now belong to a new master. We are secured by Jesus Christ.

What was the redemption price that Jesus paid? Look at verse 25. The redemption price was achieved by setting forth Jesus as 'a sacrifice of atonement,' or more precisely as 'a propitiation' (v.25). (The word is *hilasmos* – it appears twice in AV – 1 John 2: 2 and Rom. 3: 25). **To propitiate means to appease.** To propitiate is to turn away God's wrath. Propitiation is the answer we need to God's wrath. Remember Rom. 1: 18: 'the wrath of God is being revealed from heaven against all the godlessness and wickedness of men.' Because we are godless and wicked we deserve God's wrath. Christ has borne that wrath in His own body on the Cross, and thus became a propitiation for our sins.

Why God Has Done it (vs.25b, 26).

'He did it to demonstrate his justice' (v.25b). Many think all that God had to do was snap His fingers and say, 'You are forgiven.' But if God did

so He would cease to be God. He is holy; He has said that the soul that sins shall die. How then can God justify the wicked and maintain His justice? We get upset with liberal judges who let criminals go free. How much worse would it be for God to let guilty sinners go free? God in His wisdom justifies sinners in a way that vindicates His justice. Jesus paid the penalty for our sins on the cross and thus satisfied the justice of God.

He did it to justify (declare righteous) those who have faith in Jesus – both those living BC and AD (vs.25-26). Not only has God removed our punishment but He also justifies us. Imagine a ledger sheet. We have racked up a massive debt. We were in the red. Jesus, however, has not only wiped out the debt – so that now we have a clean sheet – but He also puts us in credit – and deposits into our account the righteous obedience of Christ. This is often called **'The Great Exchange.'** God exchanges our sin for Christ's righteousness. As a result, all who have trusted in Christ as Saviour stand before God not merely with a clean sheet and empty ledger, but one filled with the very righteousness of Christ. That's what we call 'justification.' It means to be counted righteous by God. Even though in ourselves we are completely unrighteous, God counts us as righteous because He has appointed Christ as our representative and substitute. It's the declaration the Judge delivers.

There's an old play on the word justified: 'just-as-if-I'd never sinned.' But there's another way of saying it: 'just-as-if-I'd always obeyed.' Both are true. The first refers to the cleaning up of the ledger. The second has to do with filling the ledger with the perfect righteousness of Christ... That's why we can come with confidence into the presence of God even though we are still sinners. I am a sinner and justified at the same time. Or to say it differently, we're clothed with His righteousness (Isa. 61: 10) so that as God looks at us in union with Christ, He always sees us to be as righteous as Christ Himself!

It's for ALL who BELIEVE (v.22); it's for those who have FAITH in Jesus (v.26). For ALL – no matter who you are; what you are; or where you are from. This righteousness of God is received by faith. Faith is not some kind of leap in the dark. Faith believes in the facts of the gospel as revealed

in the Bible. But faith must not be confused with just knowing the facts. (Even the devil believes). You might know and believe a great deal of biblical doctrine. You may be able to recite scripture and the catechism. But such faith does not save. 'God justifies those who have faith in Jesus.' Notice the preposition: faith is faith 'in' Jesus. Saving faith is an act of trust, of resting in Christ. You throw yourself with abandon on Christ the way a tired man throws himself into his bed. This trust is the acting of faith that receives God's righteousness.

Someone reading this now may not yet believe in the Lord Jesus Christ? You are in a precarious position. God could have discarded you before now. But He hasn't. He has borne with you for a long time. Why? Because we are in the day of grace and opportunity. It will not, however, last forever. See to it that you heed this instruction and flee from your sins and believe in the Lord Jesus Christ – and you will not only receive forgiveness and peace, but also righteousness.

How Then Should We Live? (vs. 27-31).

First of all, no boasting (v.27). Our salvation is a gift of grace. In this act of grace we see the beauty and glory of our God. We should marvel like the angels in Rev. 5: 12, as they considered the redeeming work of Jesus Christ, 'Worthy is the lamb that was slain to receive power and riches and wisdom and might and honour and glory and blessing.'

Secondly, God is the God of both Jews and Gentiles (v.29-30) – salvation is exactly the same for everyone. There's only one gospel. It's a magnificent message. No man could have invented such a message. It is the power of God for the salvation of everyone who believes.

In addition, we don't ignore the law or set it aside as redundant (v.31). It points us to the Saviour whom we need and it shows us the kind of life that pleases God.

Life under the Banner

Wisdom, Advice and the Fight Against Fighting

Jim Klazinga

The Christian life is a battle. As believers, we are called to fight the good fight of faith. The thing is though, this fight is unlike any other. It is a spiritual combat. As we read in Ephesians 6:10-12, 'be strong in the Lord and in the strength of his might. Put on the whole armor of God, that you may be able to stand against the schemes of the devil. For we do not wrestle against flesh and blood, but against the rulers, against the authorities, against the cosmic powers over this present darkness, against the spiritual forces of evil in the heavenly places.' The spiritual nature of our battle requires that we engage a different target than what we might normally expect, with a different goal. We fight against sin, as it manifests itself in the world, and even more importantly, as it manifests itself in our own sinful hearts.

One of the ways we show we are sinners is when we demonstrate ungodly hostility. So it follows, then, that one of the things we will be fighting against is: fighting. In some ways, our conflict is against engaging in conflict. Proverbs 13:10 can offer us much wisdom in this particular aspect of our spiritual fight. We read in this verse: 'By pride comes nothing but strife, but with the well-advised is wisdom.' Let's take a closer at what this verse tells us.

Do You Love Strife?

The word we have translated here as 'strife' can also be translated 'contention,' or 'quarrels.' It's a word related to the Hebrew word for 'struggle.'

There is so much strife in this world, isn't there? So many quarrels. In fact, some people seem to enjoy being argumentative. They will be difficult just for the sake of picking a fight. This should not be the case with Christians. Oh, sometimes the Christian will have conflict thrust upon him simply because of the fact that the unbelieving world hates the truth and will fight against it. We should be mindful not to shrink away from this, in a misguided attempt to find a compromising peace where there is no

peace. But at the same time, this should not be about finding pleasure in being cantankerous.

The same word in Proverbs 13:10 translated as 'strife' is also found Proverbs 17:19: 'Whoever loves transgression loves strife.' You could turn that around and say that if you love strife, you love transgression. You love quarreling, you love sin. Christians are not supposed to love sin. They are supposed to hate it and flee from it. But if you love strife, if you enjoy getting into arguments and making others upset, if you deliber-



ately act in a manner that provokes hostility for its own sake, then you are not acting as a Christian should. In Isaiah 58:4 we read, 'Behold, you fast only to quarrel and to fight and to hit with a wicked fist. Fasting like yours this day will not make your voice to be heard on high.' If you are participating in so-called religious activity, such as attending a worship service, while your heart is full of strife, do not expect your worship to be pleasing in the sight of God. Do not expect the Lord your God to hear your prayers.

The reason for this is quite simple: a quarreling heart and the Christian heart are inconsistent with each other. We read in James 3:17,18: 'But the wisdom from above is first pure, then peaceable, gentle, open to reason, full

of mercy and good fruits, impartial and sincere. And a harvest of righteousness is sown in peace by those who make peace.' Christian wisdom is peace-loving. This is not some simple-minded cliché that we can ignore whenever it doesn't suit us. This is the word of God. We can't escape this truth. The quarrelsome heart must be struggled against. The word of God demands it.

Strife Is the Result of Pride

It's so clear what the Bible requires here. But it's so difficult to live it out. We should love peace, and yet we fight so much. We should hate quarrels, and yet we find ourselves in the middle of so many of them, little ones and big ones. Why is this? What is it about our hearts that makes them so inclined toward conflict? Well, turning back to Proverbs 13:10, 'By pride comes nothing but strife.' Pride leads to strife. The reason why there is so much conflict in the world, in our homes, and even in our churches, can be summed up in one word: pride.

God hates pride in the human heart. Proverbs 6:16,17 tells us that a proud look is an abomination to the Lord.

The thing is though, while it is relatively easy to understand how the Lord really hates the proud of heart, it does not seem to be quite so easy to recognize it in our own hearts. We're quick to spot it in other people, but not so quick to admit we have our own problems with pride. Perhaps Proverbs 13:10 can help us see just how big a problem this is for us. 'By pride comes nothing but strife.' To put it simply, we should be able to tell if our hearts are filled with pride if we see the results of having a pride-filled heart. If you are involved in many quarrels, if your life is filled with strife, perhaps it is because you are simply too proud.

Often we are involved in some quarrel because we feel that our rights have somehow been abused. We

feel that we must defend ourselves. We have been sinned against, so we lash out against the one whom we perceive as having wronged us. Are we not within our rights to quarrel when this happens? After all, we didn't start it! It's not our fault! But what makes us feel that our rights have been abused? Could it be pride? What is it that makes us think we have to defend ourselves? Could it be pride?

Sometimes it is better to be wronged than it is to fight back. 1 Corinthians 6 provides an illustration of this. We read there about lawsuits among believers. Verse 7 tells us, 'Now therefore, it is already an utter failure for you that you go to law against one another. Why do you not rather accept wrong? Why do you not rather *let yourselves* be cheated?' Why not rather be wronged? Is it that we are too proud to let ourselves be wronged?

Sometimes we might mask our pride in the guise of trying to defend the truth. We are concerned for righteousness, for biblical justice. We will be very quarrelsome under the pretense that we must be that way in order to defend God's honor and truth.

But if defending the truth makes you quarrelsome and bitter, then you are not heeding the whole truth that you are supposed to be defending. Remember, the truth of God is the truth that commands us to seek peace.

Seeking Advice Instead of Seeking Conflict

The second half of Proverbs 13:10 provides further wisdom in all of this. 'But with the well-advised *is* wisdom.' Or as the ESV puts it, 'but with those who take advice is wisdom.' You're willing to listen to advice, you're showing wisdom.

The way this proverb is set up, the second half basically gives us the opposite of the first half. The first half of the proverb tells us about those who are quarrelsome and unwise. The second half shows us the opposite. It speaks of those who are not so proud that they are unwilling to listen to advice.

And by the way, when we say this, we do not mean that the wise will simply follow advice whenever it is convenient for them, whenever it pleases

them. The proud person might say he's willing to listen to advice, it's just that he's rarely ever given advice that's worth following. For some reason, he's always right!

No, the one who is wise is the one who is truly willing to recognize that he does not have all the answers. He recognizes that he is not the only one who knows about how to live the Christian life. The wise person does not always have to prove himself to be right, but he is willing to recognize the wisdom God has given to other people.

The one who is wise will have an attitude of humility. As we read in Philipians 2:3 - '*Let nothing be done* through selfish ambition or conceit, but in lowliness of mind let each esteem others better than himself.' Esteem others better than ourselves. That at least means being willing to listen to what they have to say to us.

Humbly Looking for Good Advice

Of course, it has to be said that we can't always follow everyone's advice. Sometimes we're given poor advice.



The same word found in Proverbs 13:10 that speaks of being well advised is also used in the Bible to speak of false advice that we should reject.

So, how can we know where to find good advice?

Well, in Psalm 32:8 we read of the Lord saying to his people: 'I will instruct you and teach you in the way you should go.' First of all, the counsel we must pay particular attention to is the counsel of the Lord as He reveals it in Scripture. God's counsel is not something we should feel free to take or leave, depending on how we feel about it. We must listen to it, sub-

mit to it, and follow it.

Of course, we are not going to pay heed to the counsel of the Lord if our hearts are filled with pride. As we read in Psalm 25:9, 'The humble He guides in justice, And the humble He teaches His way.' You will not be able to heed the counsel of God unless you bow before Him in complete humility. If you are proud, you might read your Bible regularly, you might even know what it says in a lot of places, but you will not have the true wisdom of God in your heart. You will only read in the Bible what you want to read, you will not be truly submitting to its message.

But now, there is something else we must also keep in mind. While the counsel of the Lord is primary, we must remember that counsel can also come from those around us. The word in Proverbs 13:10 that refers to being well-advised is not only through the Bible directly, but also refers to the advice and counsel that one human gives to another.

We have to recognize that God will work through the members of His Church. To be sure, we must make sure that the counsel we receive from others is consistent with the word of God. But at the same time we shouldn't be so conceited and proud as to think that we're the only ones who really know what God has to say in His Word. We should continue to develop an attitude of humility, and appreciate the fact that each of us is only one member of the body of Christ, and that God has given gifts to others within the body – gifts we can learn from.

With this attitude of humility, we will probably find that the number of inappropriate conflicts we engage in diminishes, leaving us free to fight the good fight of faith in a manner that is more consistent with the Word of God.

The Past for Today

William McIntyre—Principal Founder of the PCEA

Rowland S. Ward

William McIntyre was the 5th son and 7th child of Duncan McIntyre and Catherine Kennedy of Unachan farm in the parish of Kilmonivaig, Scotland, north-east of Fort William. His father was a shepherd and drover. The parish contained about 2500 persons, 50% Protestant and 50% Roman Catholic. McIntyre's early spiritual history is unclear but the district had been impacted by evangelical preaching in the early 19th century. He received an annual educational bursary which enabled him to advance in that field despite the family being large (10 sons and 2 daughters) and of limited means. He was proficient in Latin and Greek when he commenced at the University of Glasgow in 1823. He graduated MA in 1829, completed Divinity in 1832, and was licensed by the Presbytery of Dunoon. He taught in a Glasgow school conducted by his older brother Allan (b.1798) and was recruited for Australia by Dr John Dunmore Lang, who heard him preach in Greenock in 1837. He was ordained for Australia with his friend James Forbes on 29 June 1837 by the Church of Scotland Presbytery of Glasgow, and was appointed Chaplain to some 260 immigrants on the *Midlothian*, which left Portree, Skye, on 7 August 1837 and arrived in Sydney 12 December 1837.

Early Australian ministry

McIntyre was the first Gaelic-speaking minister in Australia and the immigrants who came out on the *Midlothian* mainly spoke that language. Lang falsely represented to Governor Gipps that Lord Glenelg had given public assurances that they would be allowed to settle as a group, which was contrary to the usual policy. Most became occupiers of small but productive farms on Andrew Lang's estate on the Paterson River. Particularly from 1857, they began to move north as new lands were opened and formed the nucleus of most of the congregations that adhered to the Presbyterian Church of Eastern Aus-

tralia minority which remained outside the general Presbyterian union of 1864/65.

McIntyre joined Lang's Synod in January 1838, taught at Lang's *Australian College*, and acted as Lang's *locum tenens* while Lang was overseas from January 1839 to March 1841. He facilitated the union of Lang's Synod and the Presbytery of New South Wales, which was accomplished in October 1840 forming the Synod of



Rev. William McIntyre

Australia in connection with the Established Church of Scotland. McIntyre was called to Maitland in 1840, but was only settled there in September 1841 before following a second call.

Marriage

On 3 April 1844 McIntyre was married by Rev James Forbes of Melbourne to Mary McIntyre (1786-1872), the sister and heir of the tough pastoralist Peter McIntyre (1783-1842). There is no evidence she was related to William. They made the Pitnacree Estate at East Maitland their home. Peter's estate exclusive of runs and licence for over 280,000 acres (1,100 km²) of land was sworn at not less than £25,000, so Mary was exceedingly wealthy -- in today's terms a millionaire several times over. There were

no children and most of the money found its way into church and charitable causes in due time. The few surviving letters show a concern in the family to make their mark but also subsequent disputes over the properties, particularly following the death of William's younger brother Donald in 1860 in the aftermath of a riot by Roman Catholics in Maitland.

Presbyterian Church of Eastern Australia

McIntyre led those who protested and withdrew to form the Presbyterian Church of Eastern Australia in October 1846. He partly financed the first PCEA church in Sydney, the old Pitt Street Congregational Church purchased in 1846. A stone church still existing was opened in Free Church Street, Maitland, in 1849.

McIntyre was anxious to see a thoroughly orthodox and evangelistic Church but was hampered by the difficulty of securing recruits prior to the discovery of gold in 1851 and the tensions between Highlanders and Lowlanders.

McIntyre supervised the training of the first locally trained Presbyterian minister (J.S. White, ordained by the Synod of Australia in 1847). He conducted a fortnightly paper *The Voice in the Wilderness* from 1846 to 1852. His major literary work was an *Exposition of the Sermon on the Mount* published in Edinburgh while he was in Britain 1852-54. In November 1854 he arrived back in Sydney with his brother Allan (who had been the Free Church minister at Paisley for some years) and probationer James McCulloch, who later married McIntyre's niece Sarah McKinnon. McIntyre removed to St George's Church, Castlereagh Street (built in 1860) and was inducted 20 February 1862. He served without stipend and saw the debt of £12,000 reduced to £5,000 by the time of his death.

McIntyre established the High School of Maitland in 1855, took a number of classes, including Clas-

sics, acted as Headmaster without payment 1857/59, and made the school one of the best in New South Wales. As well as a number of booklets and pamphlets, McIntyre published *The Testimony* monthly from 1865 to 1870 until shortly before his death.

Attitude to Church Union

Key Scottish leaders attitude to colonial church union changed in 1857 and those of Free Church sympathy who stood apart from the union in Victoria in 1859 were refused recognition by the Free Church of Scotland in 1860 and 1861. In the light of this McIntyre contemplated union with New South Wales Presbyterians and thought he had secured a satisfactory basis in November 1863. It was certainly a better crafted basis than that in Victoria.

Maclean PCEA

However, some of his natural Gaelic constituents were not happy. Those in Maclean seceded in December 1863, purchased land and built their church (still in use) the following year. McIntyre ultimately became convinced that while in theory the basis was satisfactory, the use which the unionists planned to make of it was not. By receiving ministers from the various

Scottish churches on an equal footing, he held that the church became complicit in practical involvement in the errors of the Established Church and therefore compromised the PCEA testimony. He considered that this

such a short time was not helpful for the PCEA cause, especially given the lack of recognition from Scotland, the natural source of ministerial recruits. McIntyre was an able man, a solid if not winsome

preacher. He was a man of firm principles of whom one of his students in Maitland, Sir Samuel Griffith, one time Premier of Queensland and the first Chief Justice of the High Court of Australia, wrote: 'On the whole he was a remarkable man, and his name deserves to be remembered as one of the foremost worthies of New South Wales.'



Scots' Presbyterian Church, Maitland (formerly PCEA) built 1849

signalled an approach to truth that seemed capable of extension to other doctrines of the Westminster Confession of Faith, as indeed soon proved the case. Ultimately 5 of the 22 PCEA ministers continued outside the union accomplished 1864/65, and several who united who were not really in favour. McIntyre died in 1870, less than two months after his brother Allan. James McCulloch died in 1873. The loss of these leaders in



Maclean PCEA

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?

The World in the Banner

Politicians are like children: they just don't know when to stop

Last week an 11-year-old girl who has not yet started secondary school pleaded guilty to causing criminal damage. Nottingham Magistrates Court heard she had been seen on the streets of the city, 25km from home, hurling rocks at shop windows. Her father, in his daughter's defence, explained: 'She is going through a bad time at the moment and just ran away from her foster place. She has got a sister going through care.'

Numerous children between the ages of 11-14 participated in the looting of shops and the destruction of property that made news around the world. It signifies that childhood has gone astray and that adult authority has been tragically eroded.

Policymakers, politicians and opinion makers point the finger at parents. British Prime Minister David Cameron claimed the collapse of families was the principal driver. 'The question people asked over and over again last week was 'Where are the parents?' ' asserted Cameron. Either 'there was no one at home' or 'they didn't much care or they lost control'.

Reading between the lines, policies designed to 'improve' parenting are likely to be one of the main government responses. Cameron has promised to put 'rocket boosters' under efforts to turn round 120,000 troubled families and has warned that his government will be less sensitive to claims that its intervention was 'interfering or nannying'.

Cameron's call to turn around 120,000 troubled families represents an excellent example of what can most accurately be described as a fantasy policy. It is based on the delusion that governments and bureaucracies are capable of solving the intimate family problems. But parenting is not an institution that can be reformed through state intervention. Parenting is a cultural accomplishment that is cultivated through decades of interaction in communities. That is why the billions of pounds spent so far on family intervention has failed to realise their objectives.

Worse still, the intrusion of officialdom

may be partly responsible for the inability of many parents to control the behaviour of their children in the first place. For more than three decades policymakers and the child-protection industry have sought to stigmatise and criminalise parents who punish bad behaviour.

Campaigns against smacking put many parents on the defensive about exercising any form of restraint. Ironically, as politicians complain that parents don't control their children, parents are lectured that discipline is repressive and results in dysfunctional children. The term 'discipline' carries connotations of an abuse of power. A well-deserved smack on the wrist is represented as a crime against humanity.

The implicit objective of a no-smacking campaign is to restrain the exercise of parental authority. Their wider agenda seeks to undermine the right of parents to discipline their children at all.

No-smacking advocates believe that parents who withdraw affection as an alternative to smacking may cause even more damage to a child, and that punishments designed to make children feel uncomfortable or undignified are just as emotionally dangerous as the physical kind. The main outcome of their crusade is to undermine the capacity of parents to control their youngsters.

Many parents of children arrested during the riots argued that they were not responsible for the violence. One mum of a 13-year-old Manchester boy who appeared before the court exclaimed that 'you can't say what your child's doing 24 hours a day, no matter what a good parent you are'. Her statement was the cry for help of a mother who is all too conscious of the fact she lacks the means to contain the misbehaviour of her child.

To put it bluntly, adults have become estranged from the task of taking responsibility for the younger generations. Yet the assumption of adult responsibility is critical for the conduct of community life and for the socialisation of children. Our obsessively protective parenting culture is responsible for the erosion of intergenera-

tional relationships. Adults feel awkward and even anxious about interacting with other people's young children. A crying five-year-old is no longer picked up and reassured by a nearby adult. A six-year-old boy who misbehaves will not be reprimanded by grown-up passers-by. Children will always test the boundaries of acceptable behaviour. And that's how it should be. However, today children's behaviour is no longer contained and controlled through the response of adults. Childcare has become entirely privatised. The neighbour, the shopkeeper, the child's friend's father and in many cases even the aunt no longer have a role in the upbringing of a child.

Today the real damage begins when children are as young as seven or eight. Ironically the breakdown of adult solidarity, which is driven by the paranoid imperative of child-protection policy, leads to a situation where young people's behaviour is uncontained by the intervention of responsible grown-ups. A long time before they become teenagers, children know they face no sanctions from anyone other than their parents. Is it any surprise that a minority of teenagers will come to regard the absence of adult intervention as an invitation to bad behaviour?

The reluctance to restrain the conduct of youngsters constitutes an evasion of the task of socialising the younger generations. The failure to communicate a community's traditions and values leads to its slow disintegration. Children who have not been taught to take seriously the prevailing norms and values are unlikely to feel strong about adhering to a community's conventions. The display of destructive and anti-social behaviour during the riots is the inevitable outcome of the failure of socialisation. The fault lies not with parents, but with the failure of society to give meaning to adult authority.

One final point. It is important to emphasise that the origins of the weakening of parental control, the

erosion of adult authority and the problem of socialisation are not to be found within the affected communities. Government intervention in family life has done for the self-esteem of its target population what welfare payments have done to the recipients of its largesse. Tragically, well-intentioned social engineering and government policies have systematically devalued the right of parents to discipline their children. When the erosion of adult authority has undermined the capacity of grown-ups to socialise children, is it any surprise that far too many English children, who have little respect for their elders, also have little esteem for the law and the property of others?

If Cameron really wants mothers and fathers to become more effective child-rearers, he should challenge all the petty laws and conventions that force parents on the defensive. He could do worse than launch a campaign to restore adult authority. Most importantly, he needs to resist the temptation of attempting to colonise family life. Constructing community life through fostering adult responsibility for the socialising of young people is the only way forward for England.

+ Frank Furedi, 'The Australian'

URC(UK) Minister Angry at Minority Opposing Homosexual Ordination

A 12 August 2011 article by Lorraine Waddell in the Lennox Herald entitled 'Dumbarton Minister's Anger in Gay Ordination Row' reports that United Reformed Church minister the Rev. Daniel Cheyne of Dumbarton, Scotland, is angry with what the minister terms a 'minority' within the Church of Scotland who follow the Bible too closely in regard to the minority's opposition to the ordination of homosexual ministers.

Cheyne attributes the minority opposition to a 'misunderstanding of the word of God. They have used ancient texts in the Bible and have taken them out of context... You can't use them in the 21st century.'

Cheyne cites several Old Testament texts including:

'Do not withhold discipline from a child; if you beat him with a rod he will not die.' (Proverbs 23:13)

'Behold I have two daughters who have not known man; let me bring them out to you and do to them as

you please.' (Genesis 19:8)

'Happy shall he be who takes your little ones and dashes them against the rock!' (Psalm 139)

Cheyne concludes: 'We are citizens of the 21st century and we can no longer accept the words of ancient writings. If we are to accept the Biblical imperative we could easily find ourselves either in trouble with the local social work department or facing long prisons sentences... I think the Church has got to be inclusive, not an exclusive club... The Church must accept everyone, irrespective of their gender. I think everyone's got gifts they can use for good. We should recognise that... It is a medical fact that people do not choose their sexuality. In the same way they are born with 10 fingers and toes they are born with their sexuality... There are many people who are gay and exercise a loving and pastoral ministry within the

church. And we thank God for their gifts, dedication, care and commitment. Let's move away from those ancient texts that cause nothing but misunderstanding and deeply rooted prejudice.'

+ *Lennox Herald*,
marcmclea@s-un.co.uk
+ *United Reformed Church*,
urc@urc.org.uk
+ *Church of Scotland*, 121 George Street, Edinburgh

A Lesson from Marx for the SBC

It seems a bit of a brouhaha is developing over the exclusion of (or, perhaps better, lack of invitation to) evangelical Protestants from participation in the religious ceremonies at the National Cathedral this weekend to commemorate 9/11. The prayer vigil will, according to Fox News, include the dean of the Cathedral, the Bishop of Washington, a rabbi, a

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Buddhist nun and incarnate lama, a Hindu priest, the president of the Islamic Society of North America and a Muslim musician. But no Southern Baptists and, presumably, no Missouri Synod Lutherans, PCA pastors, OPC ministers, etc. And no musicians from the classic rock fraternity either – unless we are perhaps taking Cat Stevens here. The president of the Southern Baptist Convention is apparently upset at this act of 'tragic intolerance towards Protestants'. I think the Rev. Page has misunderstood the reason for the exclusion: it seems the powers that be in Washington understand the implications of the biblical evangel better than some evangelical leaders. Rather than lamenting the situation, the Southern Baptists should be delighted that the organizers had the sensitivity and foresight not to place them in the grim position of having to turn down such an invitation in order to avoid compromising their orthodox, Protestant identity. The public relations disaster that would have followed this elementary stand for biblical truth and exclusivity would have been spectacular. After all, how could one maintain that one is taking seriously 1 Timothy 2 while sharing prayer time with a real-life incarnate lama?

The Southern Baptists need to stop feeling disappointed that such a well-intentioned but theologically incoherent gathering does not want their presence and they should remember the wisdom of Marx – not Karl, but Groucho: you should never want to join any club that would have you as a member.

+ Carl Trueman, *www.reformation21*

The Beginning Is Fundamental

Each generation of Christians faces its own set of theological challenges. For Christians today who hold firmly to the Gospel of salvation through faith in Jesus Christ, the question of beginnings is taking on a new urgency. How are we to understand the Bible's story if its opening lines are fiction?

In terms of the Gospel of Jesus Christ, the most urgent question is related to the existence of Adam and Eve as the first parents to all humanity and to the reality of the Fall as the explanation for human sinfulness and all that comes with sin.

John Schneider, who taught theology at Calvin College for many years, says, 'It's time to face facts: There was no Adam and Eve, no serpent, no apple, no fall that toppled man from a state of innocence.' John Calvin would be appalled that his name was attached to a College that taught such a thing!

But Schneider goes further: 'Evolution makes it pretty clear that in nature, and in the moral experience of human beings, there never was any paradise to be lost. So Christians, I think, have a challenge, have a job on their hands to reformulate some of their tradition about human beginnings.'

This is clearly a repudiation of the Bible's account of beginnings. This is not merely an argument over the interpretation of a few chapters of the Bible. It is a straightforward rejection, not only of the existence of Adam and Eve, but of both Eden and the Fall. Note carefully Professor Schneider's words – 'there never was any such paradise to be lost.'

This way of thinking is not new. Many heretics have set forth similar views in the past. What is behind this way of thinking? It is fundamentally a rejection of the authority of Scripture as the very word of God. It places man and his reason (and his pseudoscience) above the word of God.

That this is the case is clear in the assertions of Darrel Falk and Kathryn Applegate, writing at 'The BioLogos Forum'. They claim that Adam and Eve could not have been the primal and solitary human pair. Although they acknowledge that science is unable to resolve the question of Adam and Eve as a whole, they write:

'Science can say that there was never a time when only two people existed on the earth... there were never just two individuals who were the sole genetic progenitors of the entire human race.'

But the Apostle Paul clearly understood Adam to be a fully historical human who was also the genetic father of the entire human race. The fall of the human race in Adam sets the stage for the salvation of sinful humanity by Jesus Christ.

Karl Giberson, who has also been affiliated with BioLogos, writes: 'The Bible is not a book. It is a library – dozens of very different books bound together. The assumption that identi-

fying one part as fiction undermines the factual character of another part is ludicrous. It would be like going into an actual physical library and saying 'Well, if all these books about Harry Potter are fictional, then how do I know these other books about Abraham Lincoln are factual? How can Lincoln be real if Potter is not?' And then saying, 'Aha! I have got you! So much for your library.'

In these words Giberson, who calls himself an evangelical Christian, identifies part of the Bible as 'fiction.' In his words, 'The assumption that identifying one part as fiction undermines the factual character of another part is ludicrous.' He means that Adam is to be understood as a fictional character like Harry Potter, while he still believes that Jesus is an historical figure who really existed like Abraham Lincoln!

The implications for biblical authority are clear. The denial of an historical Adam and Eve as the first parents of all humanity and the solitary first human pair severs the link between Adam and Christ which is so crucial to the Gospel.

If we do not know how the story of the Gospel begins, then we do not know what that story means.

+ *Newsletter of the Oamaru RCNZ*

Terror & Martyrdom in Somalia

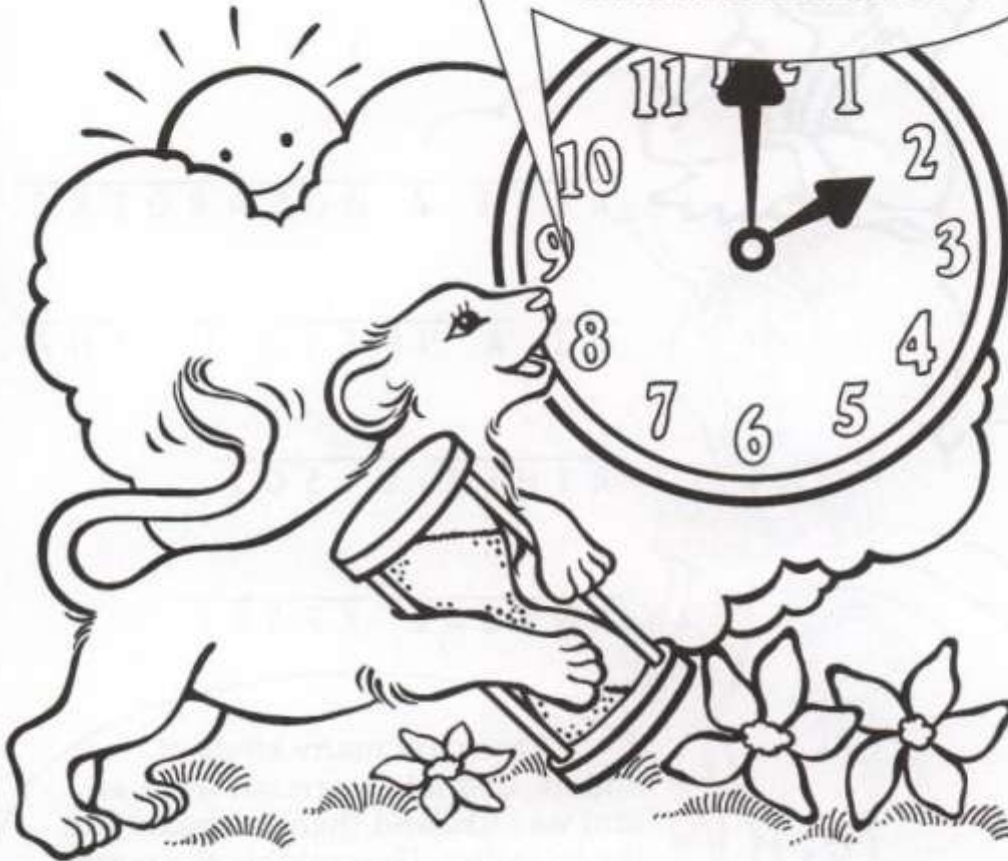
At least 25 Somali Christians have been martyred since September 2008, when Mansur Mohamed (25), a Christian for three years, became the first to be executed by al-Shabaab. On 2 September 2011 local Christians found the decapitated body of Juma Nuradin Kamil dumped in Hudur City, southwestern Somalia. Kamil was abducted on 21 August, presumably by al-Shabaab militants who had been monitoring him. A local Christian leader told Compass Direct News, 'Our brother accepted the Christian faith three years ago and was determined in his faith in God. We greatly miss him.' Al-Shabaab, which controls most of southern Somalia, is determined to extinguish Christianity and is actively training local and international recruits for worldwide jihad. May God bring light. Please pray for Somalia's besieged, imperiled Church.

+ *Religious Liberty Prayer Bulletin |*

Children under the Banner

Matching Time

Ecclesiastes 3 says there is a time for everything. Match the event or action in the first column with the correct event or action from the second column. The answers are found in Ecclesiastes 3:2-8.



- | A time to | and | a time to |
|-----------------------|-----|------------------|
| ___ 1. be born | | a. speak |
| ___ 2. plant | | b. throw away |
| ___ 3. kill | | c. gather stones |
| ___ 4. tear down | | d. laugh |
| ___ 5. weep | | e. heal |
| ___ 6. mourn | | f. die |
| ___ 7. scatter stones | | g. make peace |
| ___ 8. search | | h. uproot |
| ___ 9. keep | | i. hate |
| ___ 10. tear | | j. build |
| ___ 11. be silent | | k. mend |
| ___ 12. love | | l. dance |
| ___ 13. make war | | m. give up |

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

Prescribed Search / Youth Work

OCTOBER 2011

SENIOR and INTERMEDIATE (Intermediate omit questions 1 and 8)

JUDGES chapter 15

1. What did Samson do when he learnt that his wife had been given to someone else?
2. With what did Samson kill a thousand men?
3. When he called on the Lord in his thirst how did the Lord answer?

chapter 16

4. How did Samson escape from the city of Gaza?
5. What did Samson tell Delilah when he told her "all his heart"?
6. What did the Philistines do to Samson after they captured him?
7. What was Samson's last prayer?
8. How long had Samson judged Israel?

JUNIOR

RUTH chapter 1

1. To which country did Elimelech and his family go because of the famine?
2. What happened to Naomi's husband and her two sons in Moab?
3. On the way home to Judah, Naomi told Ruth to go back with her sister-in-law. Write out Ruth's reply. (2 verses)
4. Why did Naomi ask to be called no longer Naomi but Marah? (2 verses)

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

Men under the Banner

Martin Bucer— A Forgotten Reformer

Some of the Reformers of the 16th century are well known, men like Martin Luther, John Calvin and John Knox. But there were many others less well known. One of these was Martin Bucer of Strasbourg in south-west Germany. Bucer was born in Selestat in 1491 and was educated in its famous school even though his parents moved north to Strasbourg when he was 10 years old, leaving him in the care of his grandparents.

He was a keen student, not at all interested in being a barrel maker for the vineyards like his father and grandfather. When he was fifteen money was short and, as he was determined on study, he entered the Dominican convent at Selestat. He was influenced by the writings of Erasmus and others who were critical of the corruption in the Church. In 1512 his superior sent him to the Dominican monastery in the university town of Heidelberg some 220kms to the north of Strasbourg, thinking that would better suit him. Beza also spent some time in Mainz, where he was ordained in 1516. In 1517 he enrolled in the University of Heidelberg with a view to becoming a Professor of Theology. It was at this time that Martin Luther's name became prominent, following his posting 95 debating propositions on the door of the Castle Church in Wittenburg on 31 October 1517. In April 1518 Luther was involved in a public debate in Heidelberg, that proved a decisive turning point for Bucer. In 1521 he left the monastery, took refuge with friends, was released from his monastic vows, and married a former nun, Elizabeth Silbereisen. The same year Luther was condemned at the Diet of Worms, but was protected by Frederick the Wise, Prince of Saxony, even though he was under the imperial ban.

Bucer's reforming work

Bucer began preaching the Reformation in 1522 in a town south of Strasbourg. The following year, he began work in Strasbourg. He debated Roman Catholic leaders, commenced a writing ministry, gave public lectures and became the officially appointed preacher of St Aurelia's, the parish of market-gardeners. He was both a lover of truth and a lover of peace. He sided with Zwingli against Luther in the dispute over the Lord's Supper and sought, though unsuccessfully, to mediate a peaceful settlement to

avoid the massacre of the peasants in 1525. He also opposed the radical anabaptist views that were widely circulated at this time.

Bucer played a significant role in the public debate that led the city of Berne to decide for the Reformation in 1528, while the following year saw the celebration of the Mass forbidden by law in Strasbourg. In 1530 Strasbourg, in union with three other Protestant cities, presented their Confession of Faith (the Tetrapolitan) at the Diet of Augsburg. Over the next few years Bucer and his colleagues reorganized the Strasbourg Church. From 1538-40, during his exile from Geneva, John Calvin was pastor to the French refugees in Strasbourg, and taught in the gymnasium, the senior school that was the foundation of the future university of Strasbourg. Calvin's subsequent work in Geneva was influenced by Bucer.



Bucer's exile

In 1541 plague broke out in Strasbourg. Bucer lost his wife and three of his children as well as his colleague Wolfgang Capito, whose widow he married the following year. Bucer was keen to develop parish life by forming smaller fellowship groups to further spiritual formation, but did not find the task easy.

In 1546/7 the Protestant League was defeated by the Emperor's Catholic army, but Bucer could not accept the Augsburg Interim which established Roman practices with few concessions to the Reformation. He was therefore required to go into exile, while many in Strasbourg conformed to the Interim. Bucer accepted Archbishop Thomas Cranmer's invitation to come to England to help the Reformation there, and became professor of Divinity at Cambridge University, influencing the wording of the second Prayer Book of the Church of England.

Bucer had travelled widely in the interest of Christian unity. He had a most fertile mind. Calvin said this limited his impact

Rowland S. Ward

on the common people, since you only had to suggest a thought and you could not stop the flood of ideas that came from him. His psalms were translated into English by George Joye in 1530. Here is Psalm 23 as translated by Joye (with spelling modernized):

*The Lord is my pastor and feeder,
wherefore I shall not want.
He made to feed in a full plenteous
battle ground, and did drive and retch
me at leisure by the sweet rivers.
He restored my life and led me by
paths of righteousness, for his name's
sake.*

*Yea, if I should go through the midst of
death, yet would I fear no evil, for thou
art with me; thy staff and thy sheep-
hook comfort me.*

*Thou shalt spread and garnish me a
table, yea and that in the sight of mine
enemies; thou shalt supple my head
with ointment, and my full cup shall
laugh upon me.*

*Yea, and thy mercy and gentleness
shall follow me all my life;
And I shall sit in the house of the Lord
a long time.*

Bucer's legacy

Bucer died in 1551 and was given an honourable burial. However, in 1556 Queen Mary Tudor had his bones dug up and burned. Four years later Queen Elizabeth ordered his name restored to honour, but in Strasbourg it had already fallen out of favour. Yet Bucer's work bore fruit in his own day. We should share his passion for truth and unity, and his concern that church life be more than church attendance but encompass vital fellowship and instruction building up the body of Christ in love.

Travelling recently through many of the places associated with Bucer's life, I was constantly struck by the power and influence of the medieval Church as reflected in large and dominating church buildings on every market square of every town. Despite the obvious corruptions, it was not an easy thing to stand for the truth. In many ways the case is the same today. I hope this sketch of Martin Bucer's life and work will encourage you to pray for those seeking to further the true Gospel in our day, and to encourage young men to dedicate themselves to the renewal and reformation needed.

Churches in the Banner

News from the Hunter-Barrington & Sydney West

A word from Robin Tso (Hunter-Barrington)

I am very grateful to the congregation for the warmest welcome, and for giving me the opportunity to serve in the Hunter-Barrington area. With their loving and gracious support, I have felt so much like home- it has, in fact, become my home, quite different from Scotland or Hong Kong. (I must say the kangaroo meat is as good as haggis!) Indeed, I look forward to the many opportunities to work with them in the Gospel ministry in both Raymond Terrace and Cardiff. Last but not least, I am very thankful to have Sam and Muriel for their encouragement and love, as well as the "wee blether" (small chats).

News from Sydney West-2011

The PCEA congregation based at Mt Druitt in Western Sydney is enjoying a rich time of learning about the wonderful grace of God, and of fellowship in the name of Jesus. The Lord is opening hearts to receive spiritual blessings even though some have few material blessings in their lives. Some families face health and employment difficulties but they look to the Lord daily and enjoy coming to the church. In June we had a mission's night in our hall. Harmonious singing was heard from the Pacific Islanders present. Many of them have recently

joined the congregation and are participating in the activities and ministries of the church. The Muldoons showed photos and spoke about their recent visit to India and the work of Dr Rahmat among poor Muslims. It was an eye opener to another part of the world and another fellowship of God's people. In a traditional Islander way, those present gave freely to this work of the Lord in India.

With more young people in the church there is a need for more youth workers. In July a training day for children and youth workers was held. Sam McLean led the workshop of ten participants. She gave an excellent presentation highlighting the '5P's' of Sunday school teaching: prayer, purpose, preparation, presentation and perseverance. She gave lots of ideas for story telling and craft activities, as well as tips for keeping order in the class. The participants got busy preparing a lesson of their own on Jonah, and some stood up to present this story. The new teachers feel much more confident after this training. The workshop was followed by singing practice, which is held every Saturday evening. Sekona is a gifted singer who loves the Psalms. He teaches newcomers the tunes from 'Sing Psalms' in preparation for worship the following day. He also leads them in a time of praise before the

service. It is uplifting to hear this praise as the preacher enters the pulpit.

Along with the Islander folk joining our fellowship, we have some from the youth club joining us in worship. The Lord has used one young man to reach his family with the gospel. His mother now attends worship and Bible studies regularly.

Most of the people in the congregation have family members -- brothers, sisters, children or grandchildren -- who they pray for and bring along to the church from time to time. We pray that the Lord would touch the hearts of those who are not yet committed to him.

We have a special concern for the young people in our community because Mt Druitt is an area with lots of young people. Our Lighthouse club and Youth club on Fridays are a busy time with over twenty attending. We praise God for the facilities we have; we plan a working bee in October to keep these in shape. We are thankful for the dedicated church and youth leaders we have. Please pray for our congregation that we may grow in the knowledge and love of our Lord Jesus Christ and see more join us in worshipping the Lord.



The Hunter Barrington folk in coffee fellowship



The Hunter-Barrington Congregation



The Sydney West Congregation (Mt. Drutt)