# Settling Down Permanently Down Under

I arrived in Australia from America *via* Fiji and Sydney at Brisbane Airport just after New Year’s Day 1981. Rev. Kettniss and about fifteen other Presbyterian Leaders welcomed my plane at Brisbane Airport. I had not slept since leaving Tyler Texas in the morning of Wednesday 31st December 1980 -- before the three-hour drive to Dallas, then the flight to Los Angeles and a many-hour wait there till past midnight, and then the further flight right across the Pacific *via* Fiji and Sydney, and then after a further delay on to Brisbane in the afternoon of Friday January 2nd 1981. I was sweaty and weary indeed, and must truly have been a sight that gave all the Queenslanders at Brisbane Airport very sore eyes!

But Rev. Guido Kettniss and his lovely family kindly looked after me for several days. While staying there, I preached for him (my first sermon in Australia). After the service, a visiting Minister told me at the door of the church: "You sound just like an American Negro!"

On the day after my first Sabbath Down Under, Guido shut up his Christian Reformed Bookroom for five whole days. Unheard of! Why did the dear man do that?

Because, for the next working-week, he sacrificially did nothing else but drive me around from car-dealer to car-dealer and from house-for-sale to house-for-sale. I ended up buying a large Datsun, after Guido had dickered down the price to $4000 even. Then, when I liked the fortieth house Guido showed me, he had his (and from that moment onward) my friend the Christian Architect Chad Palmer put his *imprimatur* on it -- before I bought it (together with most of its furniture).

To this day, 24 years later in the same house, I am greatly indebted to Guido for all he then did -- with one exception! That one exception is when Guido then dragged me off, most unwillingly, to be interviewed (as the Presbyterian Church’s new Professor) by the left-leaning local newspaper (the *Courier Mail*).

Theinterviewerwasayoung know-it-allwhoimmediatelyidentified himselfasanAtheist. I told him "So was I, when I was your age!" When he next discovered that I admired both Ronald Reagan and Queensland’s conservative Christian Premier Sir Joh Bjelke-Petersen, the *Courier Mail* soon printed a cartoon ridiculing all three of us (Reagan, Sir Joh, and me).

I was not amused. For different reasons, neither was the local Labor Party Senator (Mal Colston). He had the cheek to enquire publically what kind of visa had been issued to me, and accused me of intermeddling in the politics of Australia.

Soon after that, I met the legendary Sir Joh in Parliament House. Sir Joh had seen the cartoon, and decided I must be worth meeting. In his office, he then warmly welcomed me to Queensland. WhenItold himaboutSenatorMalColston, hereplied: "Don’tyouworry yourself about him!" -- and then gave me a Queensland state flag, which I still treasure.

Closure was set on my new home for January 22nd 1981. Till then,Iwentandstayed with Guido’sElderBruceLovely(whosedaughtertheweightlifterDeborahsubsequentlyrepresented Australia at the recent Olympic Games).

While with the Lovelys, they fed me at least one huge mango for breakfast every day. I contracted mango fever, and my whole face turned into a round and orange-coloured halloween pumpkin, complete with slit eyes and stupid grin.

I was not yet fully recovered and normal in appearance, when on January 20th I went to Brisbane Airport with Guido and the Seminary’s new Principal Professor Norm Barker -- to collect my wife and children who had just flown in from South Africa. Very tired, they were installed into our new home on the same day -- just several hours after the seller and her family moved out, on the closure date itself.

Fortunately, the ladies of Guido’s church had stocked up our kitchen with enough food to feed us for several days. God bless them!

Now, I had come to Australia to be the new Professor of Systematic Theology in the place of Rev. Professor Dr. Harold J. Whitney (Th.M., D.D., D.Litt., Th.D.) -- who had just retired. Earlier, he had been the first Australian writtenly to congratulate meonmy appointment. While I was still in America and before my acceptance of the appointment, he had written to me:

"My dear Dr. Lee. I want to be one of the first to congratulate you on your God-directed appointment by the General Assembly of the Queensland Presbyterian Church of Australia, to the position of Professor of Systematic Theology at its Theological College. With many applications -- most of them from overseas -- it had been an onerous and exacting task to be certain we were choosing the man of God’s ordaining.

"Aftermuch prayer, andfrequentconsultations,theCommitteeplaceditsrecommendation before the Annual Assembly.... There was an unmistakeable endorsement of the Committee’s choice of yourself.... For this, we give praise and thanks to God. We pray that the inevitable difficulties of moving from one country to another (and of settling in a new country) will be overcome without too much inconvenience -- especially, may I add, to your good wife.

Iampersonallylookingforwardto yourcomingamongstusbecause,among other reasons, of my love for South Africa. Four times I visited this fascinating land on evangelistic work.... I had the privilege of speaking in key Dutch Reformed Churches [the Mother Church in Cape Town,theAndrewMurrayChurchinJohannesburg,Dr.A. Malan’sChurchinKrugersdorp,Ds. Cruywagen’s Church at Luipaardsvlei, Dr. Willie Marais’s Church in Pretoria, and Dr.

Geldenhuys’s University Church in Pretoria]....

"Early in 1975, it became apparent that with Church Union [between many Australian Congregationalists and Methodists and Presbyterians into the ‘Uniting Church’] only a year or so away, those who remained Presbyterians in doctrinal faithfulness to Scripture and our *Westminster Confession* would have to establish their own Theological Hall.... So, for almost five years, I have been Principal and Professor of Systematic Theology and Apologetics, and am to retire at the age of 74 at the end of 1980....

"One further thing. I share your admiration for Cornelius Van Til. I met him for the first time at Westminster, in 1965. When I left, he loaded me with an armful of his books -- and I have been his disciple ever since. I have always been Conservative and Evangelical, but had

never met Reformed Theology as a System. Dr. Van Til changed all that.... It may be that you will find ‘the old Principal’one of your best students, still eager to learn, and willing to be taught!

"My warmest Christian greetings to yourself, your good wife and the two girls -- Johanna (my own mother’s name) and Annamarie. May God guide, preserve, and protect you all. Warmly in Christ, Harold J. Whitney. P.S.: Only last year I did a couple of lectures to the students on your book *History of Philosophy*."

Soon, my transfer was accepted from the Westminster Presbytery of the Presbyterian

Church in America to the Brisbane Presbytery of the Presbyterian Church of Queensland. Then I was installed as Professor of Theology in the Emmanuel College Chapel right next to the University of Queensland. My inaugural address was titled *John Calvin -- True Presbyterian*. It was soon printed up, and is still available from me at: francisnigellee@dr-fnlee.org.

At that time, Rev. Bob Thomas, the current Moderator of the [Federal] General Assembly of Australia [GAA] of the Presbyterian Church of Australia, and then Editor of the denominational magazine *Australian Presbyterian Life*, interviewed me. Hehadflown up from Sydney to Brisbane just to report on my induction as Professor of Theology. Here is his article, titled *An Interview With Nigel Lee*, which appeared in the May 1981 edition (with a full-page colour photograph of me being inducted on its front cover):

"*Professor Lee, could you tell us of your background as a Christian?* I was born in 1934 near the Scottish border, of a father who was a militant Atheist and a mother who was a Roman Catholic, and was reared in an atmosphere of religious disagreement. In 1940, we moved to Cape Town (South Africa) where father was head of Radar Command for the Royal Navy. But it wasn’t until 1955 that I received assurance of my salvation in Christ.

"*What was your early training in religion?* While I went often to Roman Catholic services, my earliest memories are of my father taking me aside at the age of seven and saying: "Son, there is no God, and the Church is nothing more than a money-making racket." My father used to give out atheistic tracts, and had a ready supply of rationalistic books disproving the Bible -- which I was eager to read. From eight years of age until 21, I was a rank Atheist.

"*How does a man come out from such a background as this to be not only a Christian, but a Professor of Christian Theology?* Only by the Sovereign Grace of God! While an unbelieving Law Student, I worked during a long vacation in a goldmine. I had recently bought a Bible to read, so that I could better refute it -- and had been reading Romans, without understanding.

"Then, on the 25th November 1955, I was caught 2000 feet underground when an explosion occurred. I knew that I was cornered. Not only my career, but life itself would soon be over. Just then, God overpowered me. And totally independently of the ministry of any human being, I knew that I was a child of God.

"I knew the objective reality of Christ’s atonement and righteousness imputed to me. I knew I had been justified and would be saved; and pledged to devote the rest of my life to the service of the Lord.

"*After you were rescued and safe above ground, did you regret your conversion?* Immediately I doubted. It seemed a poor thing to offer oneself to God in return for reaching safety. Yet years before, I had wanted to be a Roman Catholic Priest eventhoughan unbeliever. On reflection, it therefore seemed logical to become a Minister -- now that I believed.

"*Did your conversion make any difference to your lifestyle?* Yes! Not long before the mine explosion, I had left home -- determined never to return. But Bible study showed me that I had to honour my father and my mother, return home, and be reconciled to them.

"*Were your parents then affected?* Well, yes, though their hearts remained hardened towards the Christian Faith. However, I realized too that it was my duty to pray for their conversion. I did; and in the Lord’s good time and providence, they believed.

"*Now that you had believed, how did you grow in your Christian understanding?* Originally, I was antagonistic to the doctrines of Grace -- man doesn’t easily give glory to God for all things, you know! But my movement to consistent Christianity (known as ‘Calvinism’) came through the study of Scripture. I soon realized that I had to decide whether the Bible was the word of man, or whether it was what it said it was, the Word of God (see First Thessalonians 2:13); whether I was therefore under its complete authorityand would have to do what the Bible says, or continue picking and choosing from it according to my own whim.

"*Were there any deterrents to your early Christian Life?* There were people and things I became waryof. I am waryof churches which want a quick commitment; I am waryof people who pressure others to ‘get’conversions. The Church should not resort to ruses and gimmicks in order to convert people. God is, after all, more eager to save people than any human being could be. HewillsaveHisown people,with or without our efforts --usuallythroughthefaithful preaching of His Word, but never by deception.

"*During your life as a Christian, and especially in your years of study and later of teaching, who have had the greatest influence on you?* The greatest influence in the life of any Christian is God Who speaks to us through His Word, the Bible. However, I have also been greatly influenced by the writings of John Calvin, Abraham Kuyper, and Jonathan Edwards; while Loraine Boettner, R.J. Rushdoony and especially Cornelius Van Til have had a strong personal influence on me.

"*Van Til is a very philosophical theologian*. *What particularly drew you to him?* Van Til has a complete commitment to the sovereignty of God and displays a total dependence on Him and His Word in theology, evangelism and apologetics. What sets the seal on this man’s impressive life and ministry is that, though a busy lecturer, a prolific writer and a profound theologian -- he would regularly go to New York and stand on the streets, pleading with Jews to turn to Christ. He did this until he was 85 years of age.

"*Given the example of Van Til, what should be our approach to apologetics?* Our approach should be that of the Bible! ‘Except a man be born again, he cannot enter the Kingdom of God’ (John 3:3). All men are God’s creatures. They all know this deep in their hearts, because they are God’s creatures in God’s creation....

"However, while the cosmological argument (the attempt to prove the existence of a Creator God from lookingat the creation) serves to make a believer more convinced -- it will not make an unbeliever believe. We will never persuade an unbeliever to believe. The unbeliever can be saved only by a sovereign act of God. Therefore we must concentrate on faithful and positive affirmation and proclamation of God’s Word, and prayer [Acts 6:4]. "*Withinthestudyof theology,whatare yourparticularinterests?* Eschatology;Ethicsand the implications of the Ten Commandments for the whole of life; Islam; the development of a Christian Life and World View from the Bible; and the Doctrines of Grace.

"*To take just the last of these, one of the distinctives of Calvinism is the doctrine of Limited Atonement*. *If we accepted an unlimited view of the Atonement, would we have any hope as Christians?* None at all! As R.B. Kuiper rightly said: `Christ did not die to make salvation possible for everybody, but certain fornobody. Rather, Christ died to make salvation certain for everybody for whom He died.'

"*How definite then, was the Atonement of Christ?* When Jesus died on the cross, His blood was effective to save His elect by name and number -- and effective also to bring varying degrees of non-saving benefits to all people. So that all people without exception have been benefitted in some way by the death of Christ, though only God's elect benefit to the extent of salvation.

"*What is the future of Calvinism as a system of theology?* Ultimately, Calvinism will conquer. It may be ridiculed. It may be misunderstood. It may be misrepresented. It may be confused with Hyper-Calvinism (a doctrinal system which borders on fatalism and which can show verylittle desire for a holylife). But I believe with Charles Hodge that in the last analysis there will be only two great icebergs -- consistent Atheism (alias Humanism), and consistent Christianity (alias Calvinism). All other lesser systems will be crushed between them.

"The great issue is: who rules -- man, or Christ? Who saves -- man, or Christ? Who is sovereign -- man, or Christ? Calvinism asserts the salvation and sovereignty of Christ.

"*At the beginning of your term as Professor of Theology, what are your hopes for the future of our denomination?* My prayerful hope is that the Holy Spirit will lead our denomination to an ever-increasing commitment to the full, infallible authority oftheBible; that He will grant us a re-appreciation of historic Calvinism; and that our worship will be dignified, Scriptural worship -- with a greater use of psalms and dignified hymns.

"*Finally Professor, people inevitably put labels on other people*. *If you had [chosen] to be given a label, what would it be?* A slave to Christ! Nothing else." End of interview.

At the Theological Hall, I was soon teaching many subjects. Especially: Systematic Theology; History of Doctrine; Ethics; and Apologetics. Later, also Church History was added to my workload -- and Apologetics then relinquished to Part-Time Lecturers.

During my first year in Australia (1981), I also frequently preached in various churches -at Ascot, the College Chapel, St. Paul's, Cleveland, Caboolture, Mitchelton, Toowoomba, Mansfield, Annerley, Hurstville, Bexley, Cairns, Atherton, Mt. Tamborine, and my family's home church at Virginia-Banyo. I also took the Home Missionaries' Conference at Margate, and preached the General Assembly Communion Sermon (on Revelation 22:1-5).

Too, I addressed the Reformation Evangelism Conference -- and preached at the Reformation Day Service (on Jeremiah 36:14-32). Most in the audience were appreciative Dutch Reformed, Presbyterian Reformed, Presbyterian Church of Eastern Australia, and Presbyterian Church of Queensland Members. Yet Anglicans and Uniting Church Members as well as Evanjellyfish and `Charismatics'and Pentecostalists too were all very conspicuous -- by their very absence!

I also spoke at several Church Camps (including the New South Wales General Assembly Camp), and addressed Christian School Conferences. Too, I was the Chief Speaker at the World's First International Christonomic Conference in Wellington (with speakers from Australia and New Zealand and the United States).

My first attendance at the Queensland State Assembly (in 1981) was very memorable. The Report to that General Assembly of the Committee on Training for the Ministry under the heading "Professor of Systematic Theology" noted: "Following his appointment to this position in 1980 by this Assembly, Dr. Lee began the long and arduous process of moving to Australia. We are thankful to our merciful God Who provided in so many ways so that Dr. Lee could arrive in Brisbane on the 3rd January 1981 and buy house, furniture and car all within three weeks.

"We truly welcome him and his family, and pray God's richest blessing upon them.

Already we are grateful for his many contributions not only to the Hall [the Theological

Seminary] but to the Church at large."

Among the latter, was my motion at the Presbytery of Brisbane around March 1981 on Genetic Engineering. *Inter alia*, that proposed "That this Presbytery affirms: a, that man alone is the image of God (Genesis 1:26-28 & 5:1-4); b, that God alone forms the spirit of man within him (Genesis 2:7 & Zechariah 12:1); c, that God alone should cover man in his mother's womb while his yet imperfect substance is being fashioned (Psalm 139:13-16 *cf*. Job 10:8-9); d, that marriageisthelife-longsexualcomingtogetherofonlytwo personsoftheoppositesex(Genesis 2:24 & Matthew 19:3-6 *cf*. Ephesians 5:22-23); e, that sexual intercourse and the resulting possible impregnation should take place only within marriage, so that both the father and the mother ofeachchild bornshould be the marriage partner responsible for his upbringing (Exodus 20:4-14 & Psalms 127-28 & First Thessalonians 4:3-8); and f, that God's Covenant requires that its holy seed be born into or legally adopted by Christian homes of sexual partners legally marriedto one another (Hosea6:7-11; Genesis 1:26-28*f*&17:7-27&FirstCorinthians7:1-16)."

It proposed further "That Presbytery accordingly affirm: a, that it encourages all people to become Christians and to adopt the Christian family ethic and to desire to reproduce the optimal number of covenant children within marriage alone; b, that it considers all children should be conceived only from married parents and *in utero*; c, that it warns against all human cloning, artificial insemination from donor, and *in vitrio* fertilisation as being illegitimate applications to unique man of the legitimate methods of animal husbandry; d, that it encourages humans to resort to artificial insemination from husband only if both spouses approve and if all normal sexualintercoursewithinmarriagefailsto producepregnancy;e,thatbarrencoupleswhoremain childless after all mutually-agreeable and ethically-acceptable attempts to produce pregnancy havefailed,joyfullyconcludethat theSovereignGod doesnotdesireto givethemcovenantseed of their own -- and that they should then either (i) adopt other children, (ii) offer their help in the nurture and admonition of other couples' children, or (iii) dedicate their God-given time and talents to other areas."

That led me later to request the State Premier, Sir Joh Bjelke-Petersen, not to encourage Queensland Hospitals to proceed with *in vitrio* research. He was sympathetic, but asked me: "But then, Dr. Lee, what would you say to childless married couples that want children?"

I replied: "Sir Joh, what would you say to Dr. and Mrs. Lee who wanted at least five sons but who have only two daughters?" Sir Joh replied something to the effect of "I'd tell Dr. & Mrs.Leeto bethankfulforGod'sprovidencetoward them!" I responded: "Exactly,SirJoh;and that's what I'd tell also your own childless couples!"

This led me also later to join the Queensland State Assembly's Public Questions Committee. As a result of much debating of the genetic engineering question in subsequent years,Ilaterwrote a D.Hum.Dissertation*TinyHumanLife*(on*Ensoulment,Abortion,Artificial Inseminationfrom Husband,ArtificialInsemination byDonor,InVitrioFertilization*,*Surrogate Wombs*, *and Cloning*). Too, I lectured to Ministers also on *Christian Labour Relations*.

1982, my second year in Queensland, was much like the first -- save for additional preaching also in Bald Hills, Sandgate, Ithaca, Camp Hill, Nundah, Coorparoo, Strathpine, Westminster, and Toowong. I addressed two further Presbyteries (Rockhampton and North Queensland), and preached in several of their churches. I also gave lectures at the Victorian Presbyterian Theological Seminary and preached in several churches in and near Melbourne.

The 1982 Queensland State Assembly received a Faculty Paper on *The So-Called ‘Charismatic Movement’ or Neo-Pentecostalism*, in the preparation of which I had paid a major part. Attached to it were a number of Annexures, including two of my own study papers *The*

*Apostolic Offices Ceased in the Apostolic Age* and *Spirit-Baptism is neither Regeneration nor Spirit-Infillings nor Spirit-Gifts*. An Ad Hoc Committee on the `Charismatic Movement' was appointed, which made its report in the following and subsequent years. All of my research doneforthesepapersandreports, ultimatelyledmetowrite a Ph.D. dissertation on *Miracles and Pseudomiracles* (sub-titled *What and When and Why?*).

By the end of 1982, I had preached in and formed views about the condition of the (Dutch) Reformed Church in Australia, the (Exclusive Psalmody) Presbyterian Church of Eastern Australia, the Westminster Presbyterian Church of Australia, the Baptist Union of Queensland, thePresbyterianChurch ofNewSouthWales,thePresbyterianChurch ofVictoria,and ofcourse my own denomination (the Presbyterian Church of Queensland). For whatever they may be worth, my perceptions after my first two years Down Under regarding Church Life in Australia (and elsewhere) in general -- are best reflected in a newspaper interview by Norman Beck headlined "Tough Times for Australia." It appeared on December 10th 1982 in *The Townsville Daily Bulletin*.

"Some of the problems facing Christianity today" -- Beck wrote -- "include corrupt

Ministers, a lack of Bible-reading Christians, and an entrenched `Humanism' in the Western

World -- according to Dr. Francis Nigel Lee. The Professor of Systematic Theology at the Presbyterian Theological Hall, Brisbane -- Dr. Lee, 48, is the top Presbyterian Theologian in the State. He is in Townsville to address a Seminar at the John Knox Presbyterian Church, and to preach there on Sunday.

"Dr. Lee took up his position two yearsago, after moving from the post of Academic Dean of the Graham Bible College in Tennessee USA. He said the biggest difference he had noticed between the Church in America and in Australia, was that in this country it was more traditional. `That can be good, or it can be bad' -- he said.

"`If people come (to church) out of tradition, and only out of tradition -- it is bad. It is imperative to do the right thing for the right reason. That way, if people do go to church -- they should do it only because they see this is what the Bible commands. And not because it is what

Mom and Grandma have done.'

"Dr. Lee said many Ministers were not preaching the truth about God's Word. `In many parts of the World, and certainly in Australia, many Theological Seminaries are corrupted' -- he said. Professor Lee claimed that many Professors presented a corrupted view of Christianity, not the Biblical view.

"`These views are passed on to the Students.... Many Students, but luckily not all, do not check these views with the Bible' -- he said. `When they begin preaching, they are preaching their Professor's word -- not God's! Daily Bible reading on the part of the congregation, would educate them to recognize God's Word' -- he said. `If the people going to church read their Bible every day -- they would not put up with this idiocy.... We should not blame only the

Theological Professors, but also the Ministers and the people in the pews.'

"Professor Lee said that there were a number of reasons for the problems now facing Christianity. `The first thing is a tendency, which we all have, to slide away from God. Second, since the French Revolution, more and more Universities and Educationalists have wilfully departed from Christianity and willingly adopted Anti-Christian views which are now dominant in many Schools and Universities in the Western World.

"`Another factor is the rise of the doctrine of evolution in the sciences, which has wrongly given many people the impression the Biblical story of creation is false.... I believe that scientifically the Bible's story of creation is a more reasonable explanation.'

"Dr. Lee also cited the humanistic belief as a major contributor to the problems facing the Church. He said the focus on man and mankind and not God as central -- was `absolutely wrong. For the past 200 years, this belief has been infecting everyone in the World.

"`The Church must start preaching the Ten Commandments again. If the Ten Commandments are not being preached from the pulpit, then man is not going to feel guilty if he cheats on his wife -- because he is not hearing from the pulpit that he shall not cheat. On Sundays, he will go to his dog-races [and ultimately himself go to the dogs] -- if he is not told he must honour the Sabbath. The preaching of the Ten Commandments has been criminally neglected.

"`I used to be an Atheist, and for fifteen years of my life I believed the Bible was a bunch of junk -- and never read it. There came a day when I realised the Bible was true, and realised that God was true and everyone else a liar' -- he said.

"That `day' came during Dr. Lee's law studies. During holidays, he worked at a gold mine. In 1955 he was trapped 2000 feet underground by an explosion. And it was during this experience that he became a Christian.

"He said that one thing needed to help the Church regain lost ground, was for its Ministers to believe in what they were saying. They should preach with the fire of God on their lips, and the fire of God in their hearts. What is needed is a mighty movement of the Holy Spirit!'

"The moves by many Churches into social and political issues was questioned by Dr. Lee. `I am very much in favour of Christians getting involved in social works (such as orphanages) -provided it is in a Christian way. I think the Church -- while encouraging Christians to get involved -- should concentrate on preaching the Gospel and sending our Ministers and Missionaries to get Christians to become involved themselves.

"`I believe the Church, in preaching, must preach from everything in the Bible. This means the Church must centrally preach how Christ redeems people from their sins. It also means it must preach everything the Bible sayshasto do with politics,economics,andsociety.'"

Now especially for Non-Australian readers, I need to explain that I am a Member and a Professor-Emeritus not of the Presbyterian Church of Australia but of the Presbyterian Church of Queensland (PCQ). In Australia, there are six different Presbyterian Churches all federated together under the [con]federate umbrella known as "the Presbyterian Church of Australia" [PCA]. Each of those six Presbyterian Churches -- *viz*. the Presbyterian Church of New South Wales and the Presbyterian Church of Queensland and the Presbyterian Church of South Australia and the Presbyterian Church of Tasmania and the Presbyterian Church of Victoria and the Presbyterian Church of Western Australia -- is the final court of appeal in all matters of government. The confederated PCA has final doctrinal but no governmental jurisdiction over the six confederated [State] Churches.

Indeed, there are very significant differences between each of those six [State] Churches. For example, at the time in the mid-1970s that 70% of Australia's Presbyterians first admitted women to the Office of the Ministry of the Word and then left the doctrinally-weakened PCA holding that baby -- while the 70% went off and joined the liberal Uniting Church, even the remaining Presbyterian Churches had different emphases in each of the six States.

The Presbyterian Church in Victoria was by far the most Reformed, though somewhat lethargic. The largest Presbyterian Church, that of New South Wales, was chiefly left in the hands of the bagpipe and tartan brigade -- those who were very Scottish, but doctrinally lax.

The Presbyterian Church of Queensland was Bible-believing Evangelical, but otherwise then still rather unaware of Calvinism. See Dr. Whitney's earlier letter to me above, and considertoo his successorPrincipalNormBarker'sjovialadmissiontomeduringmyearly years in Queensland: "Few of us knew what the *Westminster Confession* taught, till Nigel arrived!" [Since that event, Dr. Lee taught it every year at the Seminary till his retirement in 2000.]

The Presbyterian Churches of Tasmania and South Australia and Western Australia were so decimated and doctrinally confused, that they were not major players in the later conflicts. The Presbyterian Churches of Tasmania and Western Australia, however, mercifully voted with those who successfully put an end to any further ordination of women to the Ministry of the Word at the "national" level in the federal General Assembly of Australia in 1991.

After1982, there were significant battles in the Presbyterian Church of Queensland -- *re* the Charismatic Movement, the Pope's visit to Australia, Freemasonry, the apocryphizing Australian Bible Society, Women in the Eldership, and Women in the Ministry (though none in Queensland). All such battles need to be understood in the light of the previous paragraphs.

*Re* the Pope's visit, after the Pontiff arrived and kissed the soil of the land and dedicated Australia to Mary and officiated at a papal mass attended by several "Protestant" Leaders -- 27 Queensland Presbyterian Ministers (including myself) objected in the local newspaper. Misguided "Protestant"(?) elements in Victoria promptly alerted the Victorian Police to this, suggesting that the one whom we regarded as the man of sin (*cf*. the *Westminster Confession*

25:6) might not be safe during his visit to Australia.

At that point in time and thereafter, the Presbyterian Church of New South Wales was still by and large under the control of those opposed to Westminster Confession Calvinism. Indeed, some oftheradicalelementstherestartedwhisperingaroundthatIwas"themostdangerousman in Australia."

I was quite annoyed by this, back in my early years Down Under. But the GAA's CalvinisticProcuratorAdv.MaxwellBradshawassuredmethiswasahuge compliment,andthat he would be highly grateful if they would instead so regard him!

In 1983, while preaching at Inverell in New South Wales, I contracted severe iritis. Somehow I got to my physician Dr. Chenoweth, with highly-inflamed eyes, at 1 a.m. He immediately prescribed me chloromycetin from a Day-and-Night Pharmacy, and arranged for me to see a leading eye specialist later in the morning. By that time my eyeballs were shaking like jelly, and the eye specialist (Dr. English) said that the chloromycetin during the night had saved my eyes. He did, however, force me to lie in bed with closed eyes and without moving at all for the next week -- and only thereafter slowly to resume my teaching duties.

Years later, while working behind my computer, I did badly tear the retina in one of my eyes. Dr. Carey fixed it with cryotherapy. And today, in my 71st year, I still have 20/20 vision. I drive, wearing only sun-glasses; and I compute, at least twelve hours every day, without spectacles. Hallelujah, what a Saviour!

After recovering from the iritis, I preached at my old haunts and also at Wynnum

Presbyterian, Mansfield Baptist, Holland Park, Clayfield College, and at the Seminary's

Graduation Ceremony. In the middle of 1983, I also submitted to the Queensland State Assembly my paper *Salvation, Sin and Sickness* (sub-titled *Christ atoned not for illnesses but for sin*).

In 1984,Iagain preachedmuch--alsoatCaloundra, Wavell Heights Baptist, Cannon Hill, and Mudgereeba (on creation). I wrote papers on creation and the flood and marriage and divorce for the Faculty, and such formed much of the basis of the Faculty's *Report on the Creation ScienceFoundation*totheQueenslandStateAssembly--and ofFaculty's *Report anent [and against] Revision of the Westminster Confession of Faith Chapter 24*.

I also wrote the *Report on Human Reproduction* (including Statements on Artificial Insemination from Husband and on *In Vitrio* Fertilization and Alternatives to AIH and IVF for Chronically Childless Couples) within the Public Questions Report to the State Assembly -- and my sub-report *Brief History of Human Test-Tubes Babies Especially from 1983-84*. Too, the Assembly appointed me and six others to the newly formed "Committee to inquire into the compatibility or otherwise of the teachings and practices of Freemasonry with the Supreme and Subordinate Standards of our Church."

Earlier during 1984, I discovered that the Queensland State Assembly, when previously dominated by liberals, had at its 1969 Minute 76.4 broken its own Barrier Act Procedure Rules by then unconstitutionally purporting to open up the Office of the Eldership also to Women. After I explained all of this to Queensland State Assembly's Business Convener Rev. Graham Lake, he himself successfully moved that the Queensland Assembly "rescind Minutes 76:4 of the 1969 General Assembly of The Presbyterian Church of Queensland."

Immediately, 14 malebut "Pro-WomenElder"Commissionersthen dissented. Thereupon 5 ofthemplusonewho had not even dissented gave notice they would appeal tothePresbyterian Church of Australia's September 1985 federal General Assembly (GAA).

The year was George Orwell's fateful "1984." The battle-lines had been drawn. From the next year (1985) onward, those battles would begin to be fought out to the finish.

# The Remarkable Years of Our Lord A.D. 1985 to 1991*f*

1985 was for me a very remarkable year. For then I preached in many new places; drafted a Working Basis of Belief for a projected Christian University in Queensland; declined a call back to the United States; visited my beloved parents in South Africa; and won a significant victory at the General Assembly of Australia in blocking the hearing of an attempted Appeal against the Queensland's Assembly's rescission of the ordination of Women to the Eldership.

The year started with me preaching in the Free Presbyterian Church of Kalinga and in the Annerley Presbyterian Church. I also publically debated a British Israelite, and later also both a `Church of Christ' Campbellite and a Seventh-day Adventist on the topic *Is Sunday the Sabbath?* More than a thousand people turned up for the latter debate.

I further took another Family Camp, and addressed Queensland Members of Parliament at one of the latter's Prayer Breakfasts. There, I met Queensland's Christian Minister of Education (the Presbyterian Lin Powell).

That meeting had important results, later leading to exempt Theological Seminaries from proposed legislation for State control over all education in Queensland. It lubricated, too, the way to launch action toward the creation of a Christian University in Queensland.

I also preached in many familiar churches in Brisbane, as well as in Cleveland and McGregor. Subsequently, I spoke also at the Reformed Faith Conference in Toowoomba.

Then, at the Queensland State Assembly in May 1985, my paper on *Miracles and Pseudomiracles* was received as part of the Report by the Committee on the Charismatic Movement. There, I was also appointed to the 1985 Queensland State Assembly's Code Committee.

Right after the Assembly, I received a call from my old friend Dick Bacon in the U.S.A. He was then in Dallas, and asked me whether I had any interest in perhaps considering a call to the North Dallas Congregation within the Presbyterian Church in America and within the great State of Texas. I indicated I am always open to any call, and was planning in June 1985 to visit my aged parents in South Africa (whom I had last seen back in 1978*f* when they visited us while we were still living in Mississippi).

TheNorthDallasSessionthenaskedmetoflytomy parents*via*Texas--andindicatedthat it would pay all Brisbane to Dallas round-trip travel expenses and other related costs, if I came and preached for them *en route* to my parents. I could then myself chip in the extra and buy a round-the-world air ticket (from Australia *via* the United States and thence by way of South Africa back to Australia). In Dallas, however, a godly lady later gave me $1000!

So, early in June 1985, during the Seminary's Winter Vacation, I flew from Brisbane straight to Vancouver in Canada, and thence on *via* Seattle and Denver to Dallas. In Dallas, I preached seven times. There, I also saw the oil tycoon J.R. Ewing's Southfork Ranch -- where each episode of the blockbuster T.V. serial in the "Dallas" series was then being filmed.

The Dallas Congregation wanted to call me, but I then indicated that even if I were to accept I would not leave Australia until at least January in 1986 -- thus teaching at the Queensland Seminary for at least five years, as previously agreed. I then flew out of the United States from Houston and, by way of the Isle of Salt in the Atlantic Ocean off the coast of the Republic of Equatorial Guinea -- on to Johannesburg, and thence to Cape Town.

From there, my old friend the famous Christian Architect Pieter Pelser flew with me in a private plane to Ashton (where he was designing a building). There, my father with his bosom friend Joepie van Zyl picked me up, and drove us all back the short distance to Barrydale.

Inmy beloved hometown ofBarrydale,IpreachedfortwosuccessiveSundaysintheDutch Reformed Church(asaresultofwhichIwas subsequentlyapproachedastothepossibility of my returning hometo becomeBarrydale's"ResidentTheologian"). Then,afterthatblessedreunion with my parents and the wonderful folks of my home town in South Africa, I returned by way of Cape Town and Johannesburg and Perth to Brisbane in Australia early in July.

A few weeks later, the Presbytery of North Texas half way round the World "placed" the call into my hands (effective January 1986). Indeed, even the U.S. Consulate in Sydney then cleared my whole family for re-emigration back to America as Permanent Residents there, if I was of a mind to accept the offered appointment in Dallas. However, after very much prayer in which I strenuously sought the Lord's guidance, I finally declined it.

Soon thereafter, in September 1985 I was a Delegate elected by the Queensland State Assembly to the federal General Assembly of Australia -- in Melbourne. The GAA is traditionally a truncated body alias a contracted Synod, not directly representative of every Congregation (as in the Dutch Reformed system) -- and hence smaller than some State Assemblies. There in Melbourne, I was elected to the GAA's College Committee, to its

Committee on Office in the Church, and to its Committee on Relations with other Churches.

The GAA's Procurator, Barrister Maxwell Bradshaw, advised me he did not see how anyone could prevent the appeal against the 1984 decision of the Queensland State Assembly (anent ongoing Women Elders) from being heard by the GAA. However, as soon as that matter came before the House, I nevertheless: (1) rose on a Point of Privilege, which takes precedence over all other points of debate; (2) claimed that my privileges as a Representative of the Queensland State Assembly were being infringed; and (3) asked the Moderator to rule that the GAA had no jurisdiction to hear the Appeal, for the reason that this was a governmental matter in which the Queensland State Assembly had final jurisdiction.

After some deliberation, the Moderator ruled that the Appeal be declared incompetent. The Law Agent, Barrister Moore (who favoured Women's Ordination), moved disagreement with the Moderator's ruling. But the Assembly then upheld the Moderator.

Queensland's Revs. Kettniss and Lake were both ecstatic, and almost danced a jig round me duringtheteabreak. But thesixAppelantsfromQueenslandwerefurious, and did notspeak to me at all for the next three months.

It was gratifying to see that the GAA's Church and Nation Committee republished and the GAA itself noted my *Abortion and Human Engineering Report* previously prepared for and received by the Queensland State Assembly. Yet right after my election to the new GAA Committee on Relations with other Churches, I was forced to dissent to its previous practice of seekingliaisonwithallofthemajordenominations. Ididso,withseveralotherCommissioners, on the ground that "the Presbyterian Church of Australia thereby weakens its commitment to its own *Confession of Faith* as expressed in the *Westminster Confession* chapters 25:6 and 29:2-4."

When the GAA approved the publication of its new proposed Hymn Book (called *Rejoice!*), several Commissioners strenuously objected. The Minutes record: "Rev. Prof. F.N. Lee gave in the following reasons for dissent.... (1) because the new hymn book proposals currently reduce all of the 150 Psalms singable in the existing old Hymn Book, to only portions of butsomeofthesePsalms;(2)becausethe currentnewhymn book proposalsdrasticallyreduce the number of Paraphrases of God's Word in the existing Hymn Book; and (3) because the infallible Word of God requires the singing of the Biblical book of Psalms (*cf*. First Corinthians 14:15, Ephesians 5:19, Colossians 3:16, and James 5:13)."

In 1986, Ipreached 46 times(includingatLoganholme and on the Gold Coast) -- and often taught and graded above seventy Special Students at the Seminary's Evening Class Outreaches. I also wrote the *Sabbath Observance Report* for the Public Questions Committee, which was noted by the Queensland State Assembly "as a general statement for guidance in this matter." Too,IwaselectedConvenerofthe`Charismatic' MovementCommittee(subsequentlyrenamed the Spiritual Renewal Committee). The Report of the Freemasonry Committee divided the House, which finally approved the anti-masonic Report by 48 votes to 42 (with many abstentions) and which authorized the Committee to continue with its work.

Also in 1986, when the conservative government of Queensland under the leadership of SirJohBjelke-Petersenwas still in power,atanadvertizedPublicMeetingIwaselectedtogether with nineotherstoserveontheBoard ofthethere-and-then newly-formedOrganizationtoWork TowardaChristianUniversity(subsequentlyrenamed`AustralianPacificChristianUniversity'). Ultimately, we had Board Members from all over Eastern Australia.

QueenslandwasthentheonlyStateinAustraliawithagovernmentsympathetictotheidea. So I then sent my own *Proposed Working Basis of Belief...toward ‘Queensland Christian University*' to the sympathetic Queensland Minister of Education, the Presbyterian Lin Powell (who had already decided that creation should be taught in the science curriculum of the Queensland State Public School System).

Unfortunately, Sir Joh's government would soon lose power, and be followed by a succession of governments in Queensland unsympathetic to the idea of Christian Education. However, during the decades Sir Joh and his conservatives did rule in Queensland, Christians there did have unique opportunities. Here, then, is my first draft for the Christian University then sent to the Queensland Education Minister Lin Powell:--

"1. God Triune Jehovah Elohim alone -- is both from all eternity, and for ever. As Father, Son, and HolySpirit -- He always has been and always shall be distinct in personality yet united in work. Isaiah 63:8-16; Matthew 28:16-17; Second Corinthians 13:14.

"2. God created the whole universe, with and in time, and for His Own glory. He alone is its Originator, Sustainer, Redeemer, and Consummator. For all things are from Him, through Him, and to Him. Genesis 1:1-3; Romans 11:36; Revelation 4:11.

"3. God made man as His Own unique image, and placed `the World' in his heart. Indeed, the Lord still enjoins man to subdue the earth and the sea and the sky -- for His Own sake. Consequently, everything mankind does -- be it eating or drinking or running a university or anything else -- is to be done to the glory of God. Genesis 1:26-28; Ecclesiastes 3:11; First Corinthians 10:31.

"4. Mankind's God-given tasks embrace everything man can do. They thus necessarily include also the development of all the arts and sciences -- even at universitylevel. These tasks are inescapable. The only question is: whether they are to be engaged in for the furtherance of the Kingdom of Christ -- or for the furtherance of the kingdom of antichrist? Genesis 2:15-19; Psalm 8:1-9; Revelation 20:10-15.

"5. All men, at the fall of Adam, became guiltyand fell. Thus -- through ethical, physical and spiritual death -- mankind has become separated: from God, and unto sin. Even God's nature revelation -- is now obscure to the eye of sinful man. Onlywhen born again and properly enlightened, can man now adequately know reality as it truly is. Hosea 6:7-10; John 3:3-8; Romans 5:12-19; First Timothy 6:3-5.

"6. Christ is the only way of salvation. Even epistemologically and educationally, He must be received bygrace andthroughfaith. He,theBlessed Hope of mankind, always has been truly God. Since His incarnation, He always will be truly man as well. As man, He: was born of the virgin Mary; shed His blood on Calvary as the totally-sufficient propitiation for all who trust Him; rose from the dead; ascended into Heaven; rules all things from on high; and shall personally and visibly return. John 1:1-18; Ephesians 1:4-23; First Corinthians 15:1-45.

"7. God, in His Word and His works, showed even the first men how to live a rich and a full life. Since man's fall, God started and at the end of the apostolic age finished writing down sufficient records of that Word -- in His Holy Bible. Both the Old and New Testaments, as originally written, are divinely-inspired and therefore inerrant and infallible and impeccable. They are finally, supremely, and absolutely authoritative on all matters about which they speak. Isaiah 8:19-20; Second Peter 1:16-21; Second Peter 3:15-18.

"8. ByGod's singularprovidence,theHolyScriptureshavebeen keptpureinallages,and are therefore authentical. Even in translation, they greatly aid mankind's knowledge of all things. They call men to a life of separation toward God -- and therefore away from sinful pursuits (whether perceptions, practices, or associations). Matthew 5:17-19; Romans 15:2-4; Second Timothy 3:14-17.

"9. A major duty of the people of God is to be supportive of Christ's Great Commission to disciple all nations. This is to be done also through teaching all the things He has ever revealed. Through the Holy Scriptures, God still calls us all to execute His will to His glory. He has not abandoned His universe to the forces of iniquity. Indeed, He is still leading the ongoing development of this His World -- to its predestinated goal. Genesis 9:1-6; Matthew 28:16-20; Romans 8:14-25.

"10. The above great teaching task, in a sophisticated age such as our own, requires an educational institution such as a Christian University. This is needed, to help transform and renew the human mind to accord with the perfect will of God. It is needed also in order to cultivate a mature Christian intellect -- by which every thought can be brought into captivity to obey Christ. Romans 12:2; First Corinthians 14:20; Second Corinthians 10:5.

"11. The Christian mind, once trained, should serve to make the child of God always abounding in the work of the Lord. For none of our labours in the Lord are in vain. Indeed, they bear fruit both for `now, in this time' -- as well as for the next life. First Corinthians 15:58; Mark 10:29-30; Revelation 14:13.

"12. So Christian education is not only for the hereafter. It is also for this present life, right here and now. It is also for each nation, in its own God-given setting. We are indeed thankful to God for the Christian education heritage in our own nation's formative years. And now, we commit ourselves to restoring and expanding the Christian values and traditions which characterise that heritage. Psalm 78:1-7; Proverbs 14:34; Acts 17:26-28."

In 1987, I preached 50 times (also at Graceville, Rockhampton, Mitchelton, Capalaba, Brown's Plains, and Petrie). At the 1987 Queensland State Assembly I was given a new and

an additional appointment, *viz*. Caldwell-Morrow Lecturer in Church History. From then onward it was my extra job, together with much-appreciated assistance from a few part-time Lecturers, to re-organize the Seminary's Department of Ecclesiology.

In the first Report by the new Committee on the `Charismatic' Movement -- thenceforth to be renamed the Spiritual Renewal Committee (of which I was the Convener) -- summaries were given of papers written on Revival under the various subjects of God-honouring Worship, Education, Church Growth, Daily Family Devotions, Annual Pentecost Meetings, Expository Preaching, Evangelism, Intimate Relation to Christ, and Prayer. These papers were later (together with additional papers on Pastoral Visitation, Revival in Australia, Keys to Revival, Catechism Toward Revival, Revival Through Prophesying, Baptism and Revival, Revival and the Elders, Questions About Revival, Revival and Expository Preaching, the Sacraments and Revival, Emotion and Revival, and Revival Through the Sacraments) -- through some gracious assistance from the Queensland State Assembly's Board of Finance -- published as the book *Revive Your Work, O Lord!* (of which I was the Editor).

Very significantly, the 1987 Report of the Freemasonry Committee was approved -- this time, by 60 votes to 32 (with many absentees). So too, any Presbyterian involvement during the Pope's Visit to Australia was condemned. Clearly, the Presbyterian Church of Queensland was then well on its way to becoming again the Reformed Church it had been at its establishment in Australia during the nineteenth century.

In 1988, I preached in 34 churches (including Ipswich) and lectured at the National Conference of the Foundation for the Advancement of Christian Studies. While then visiting

Sydney, I preached at both the Ashfield Presbyterian Church and the Reformed Church in Australia. At the latter, I had the privilege of meeting the daughter and granddaughter of the World-famous Theologian Rev. Dr. Gerrit Berkouwer of the Free University in Amsterdam. Like me, they were both concerned about that Professor's recent deviations from orthodoxy.

At the 1988 Queensland State Assembly, the recommendation of our Spiritual Renewal Committee was adopted to "commend to all Sessions the practice of Whitsuntide Revival Meetings"(*cf*.thoseofRev. Dr. Andrew Murray). IwasalsoappointedtotheQueenslandState Assembly's Commission of Assembly. I also prepared the *Overture Anent the Present Irregularity of Women Ministers in the P.C.A.*, which the State Assembly approved and which others would bring later that year to the 1988 Brisbane General Assembly of Australia.

Soonafterthe1988QueenslandStateAssembly, duringtheSeminary'sSummerVacation,

I left for North America. I had been invited, all expenses paid, to preach at the International Council of Christian Church's World Congress at Cape Canaveral in Florida -- and thereafter, *via* England, to visit my parents in South Africa, on my way back to Australia.

After flying into Los Angeles and then next day *via* Chicago to the World Congress, I met President Jim North of Focus Christian Publications in England, who later published my book

*Antichrist in Scripture* and my brochure *From Atheist to Christian Minister*. I also met there in Florida with Dr. Ken Talbot, President of Whitefield Seminary in Lakeland -- and with my friend Rev. Dr. Carl McIntire, the President of the I.C.C.C., who later invited me to come and teach at Faith Theological Seminary in Philadelphia.

MyfriendDick Bacon flew in all the way from DallastoFloridajust to visitwithme--and off we went to Disneyland together in Orlando! Too, my Ex-Student John Hansen (Associate Editor ofthe*ChristianBeacon*)and hiswifemyEx-StudentLilian(Moushopoulos)Hansentook my out to the Cape Canaveral Space Center, where I was privileged to see rocks brought back to Earth by American astronauts from the moon. "O Lord..., when I consider Your heavens, the work of Your fingers, the moon and the stars which You have ordained -- what is man, that You are mindful of him?!" Psalm 8:1-4.

I flew out of Florida by way of Washington. While there, my friend and Ex-Student Rev. Dr.EdwinElliott,Editorof*TheChristianObserver*,cametomeet me at theAirport--explaining how Male Ministers and Female Ministers in the Mainline American Churches were then beginning to stand together against the infiltration of both sodomites and lesbians into their denominational pulpits. Then I flew out of Washington to Philadelphia and thence to London.

Then on to South Africa, where I preached eight times in my parents' Dutch Reformed

Church in Barrydale. Then on to Cape Town, where I lectured at the Bible Institute of South

Africa -- on *Biblical Influences in Early British Church History from B*.*C*. *3200 to A*.*D. 905*. Very appreciative was my old friend Rev. Professor Dr. Morton Smith of the U.S.A., who was right then Visiting Professor at that famous Bible Institute.

I arrived back in Australia in Mid-July with a very bad dose of a serious respiratory virus. Soon after that, I became exhausted and developed shingles. It was so painful that I couldn't even attend the September 1988 General Assembly of Australia in Brisbane, where friends were dueto present theOverturefromQueenslandAnentWomenMinistersIhad prepared. Iwasjust too ill even to attend those sessions.

To crown it all, Faith Theological Seminary in Philadelphia then sent me a most attractive contract (with free lodgings on the premises) to come and be their Professor of Systematic Theology. In view of my sickness, they were even prepared to wait indefinitely for me -- until I had recuperated fully.

Also the U.S. Consulate in Sydney was prepared to allow our family to resume its Permanent Residential Status in America -- except in respect of my elder daughter, who had by then already reached the family member cut-off age of twenty-one (yet who still lived with us at home as a full-time University Student). That factor, even more thanmyill health at that time -- together with my unfinished work in the Queensland Presbyterian Church -- persuaded me to decline the call. I was just not willing to see my family fragmented, with one of us continuing to live on one Continent and the rest of us halfway round the World. No, not for either love or money. Joshua 24:15 and Psalms 127 & 128!

In God's perfect providence, all of the above developments were just as well. Though the 1988 General Assembly of Australia appointed me (*in absentia*) to its Code Committee and to its Freemasonry Committee and to its Relations with Other Churches Committee -- a huge controversy erupted there when the nominated Commissioners from Queensland attempted to bring on their Overture anent the Present Irregularity of Women Ministers in the P.C.A. (which Overture I myself had prepared). It was finally resolved to propose by Barrier Act Procedure that all of the State Assemblies and their Presbyteries throughout Australia vote on the question, with the report to be dealt with by the next meeting (in Sydney) of the General Assembly of Australia in 1991.

By 1991, there were 6 State Assemblies and 35 Presbyteries in the Presbyterian Church of Australia. Of those 35 Presbyteries -- fully 15 were then in New South Wales, 11 in Victoria, 5 in Queensland, 2 in South Australia, 1 in Tasmania, and 1 in Western Australia.

To change back (once again to the Pre-1974) historic-Presbyterian `male Ministers only' law of the Church in such a matter of doctrine in which the General Assembly of Australia has

final jurisdiction within the denomination, would require "the consent of a majority of the State Assemblies, three-fifths of the Presbyteries of the whole Church, and a majority of three-fifths of the Members present when the final vote of the General Assembly is taken." Thus Section III of the 1901 Basis of Union of the then-confederating six State Churches, each of which then and now retained full sovereignty in all matters of government.

This means that, on the Women Ministers issue, either side would under such Barrier Act Procedure need to win the vote in at least four of the 6 State Assemblies and in at least twentyone of the 35 Presbyteries throughout Australia. That side would also need to win at least 111 of the 184 Members present in the final vote at the 1991 General Assembly of Australia.

I was destined to be one of those who, after four State Assemblies and fully twenty-four Presbyterieslatervotedforanall-malefutureMinistry ofthe WordandSacraments,significantly contributed to the victory at the 1991 General Assembly of Australia itself (by 124 votes to 60). Nevertheless, I thereafter still had to defend litigation before a secular court when three women sued me and two others -- and finally sued the whole 1991 General Assembly, after it reverted to its conservative Pre-1974 position.

Had I not in God's good providence come down with the shingles; and had my elder daughter not yet turned twenty-one in 1988; and had we in 1986 or in 1989 returned to America --Ioftenwonderwhat theoutcomeofthe WomenMinisters'issue at the1991GeneralAssembly would have been. For in the three years from 1988 till the next meeting of the General Assembly of Australia in 1991 -- both parties moved heaven and earth and threw in all they had to win on what they both rightly regarded as the watershed issue which would determine the ongoing direction of the reconstituted Post-1976 Presbyterian Church of Australia.

In 1989, I preached in my old stomping grounds in Queensland, as well as for the Creation ScienceFoundationandalsoinPresbyterianChurchesatWestlake,Seaboro,WoodyPoint,Rose Bay Presbyterian and the Sutherland Reformed Church near Sydney, and also to the Darling Downs Presbytery.

At the 1989 Queensland State Assembly, our Spiritual Renewal Committee submitted statements on Brotherly Love, Revival, State Assembly Resolutions on the Charismatic Movement,andStatementsontheBaptismoftheHolySpiritandCounselstoCongregationsand to Neo-Pentecostals and Concerning Rebaptism. By this time, so as to be able to recuperate from shingles, I had resigned from all other of my Queensland State Assembly Committees except those directly connected with my work at the Theological Seminary.

Then the 1989 State Assembly of the Queensland Presbyterian Church (which had never had nor trained any Women for the Ministry of the Word and Sacraments) by 96 voters to 24 passed the General Assembly of Australia's 1988 Overture. If only 3 other State Assemblies (and at least 21 out of 35 Presbyteries Interstate) would thereafter follow suit and do the same -alltheotherStateAssembliesandPresbyteriesinAustraliawould havetoceaseordainingand/or using any further Women as Ministers throughout the land.

InJuly 1989, inthefirst issueof*TheAustralianPresbyter*, 94 Ministers(includingmyself) and 59 Elders from all over the land signed a declaration "to publicly state our conviction that God, speaking in the Scriptures, permits only men to be admitted to the ordained Pastoral Ministry.... We believe that the issue of women's ordination to pastoral authority raises questions that go to the heart of our faith: does the Church have authority over the Bible, or does the Bible have authority over the Church? We cannot remain silent before this momentous issue, for in it the future of the Church is at stake."

After becoming well again, in 1989 an unknown man named Frank Gauna phoned me from Los Angeles and generously offered me a round-the-world air trip with all expenses paid whileinCalifornia--if I wouldcomepreachandlecturethereduring ourQueenslandSeminary's Summer Vacation. So off I flew, giving several television appearances and radio shows there, lecturing at Dr. John McArthur's Seminary and The Master's College and the Simon Greenleaf Law School, and also preaching several sermons throughout Southern California.

Thelatterweredeliveredat theMelroseCommunityChurchinLosAngeles(whereIagain met my old tenant Toni Olsen Hjelte from my previous days in Memphis), the American Heritage Christian Church in Somis (where I met the late Dr. Martin Selbrede), Dr. Greg Bahnsen's Covenant Community Church in Costa Mesa (where Dr. Rushdoony's daughter and my old friend Vic Lockman too came to hear me preach), and Talbot Theology School.

In addition, I lectured for *Powerboat Magazine*'s Editor Jerry Nordskog's Southern

California Constitution Education Committee in the Covenant Presbyterian Church (PCA) in

Chatsworth (on the subject *Communists More Religious Than Christians!*). I also debated Dr.Candalaria on "Does Communism Have a Future?" and featured in Jeremiah Films.

AfterHollywood,I flewtoLondon. There,FocusPublicationsPresidentJimNorth picked me up and took me to Sussex. There I preached for him at the Jireh Calvinistic Chapel in Lewes, where I once again met my friend Harold Legerton (the Secretary of the British Lord's Day Observance Society). Next day, Jim and I went back to London Airport, where my cousin John Rudman the saved ex-priest was supposed to meet me (but never did).

Arriving in Johannesburg, I was met by my Uncle Norman and Aunt Doris, and preached for their Church of England in Bramley. I also met Nancy Hooper, Dr. Mark Kreitzer, and the late Dr. Edward Cain. Then I travelled on to Barrydale, and preached five sermons in my parents' Dutch Reformed Church over Christmas and New Year. That was to be the last time I would ever see my beloved father this side of Heaven -- before his murder in his own home in 1994. Too, even then in 1990 -- my mother already seemed to have just started becoming a victim of Alzheimer's Disease.

Next, in 1990, after leaving my parents, I then went on to Cape Town. There I preached in the Sea Point Congregational Church (of Rev. and Mrs. Scarborough who had earlier been Missionaries in Nauru) -- and then in the Rondebosch Dutch Reformed Church Hall on the book of Habakkuk, videotaped under the auspices of the Gospel Defence League. Then back to Johannesburg, where I preached in Blairgowrie Church of England.

Finally, I addressed a huge gathering of Dutch Reformed Ministers in Pretoria on the subject of *Gorbychev’s Glasnost Reforms of Communism* -- videotaped by the Centre for Reformational and Contemporary Studies of the Reformed Protestant Churches of Southern Africa (Serkos). At the end of my address, the renowned and fiery Ds. Cruywagen

embarrassingly jumped up and yelled out: "This man belongs in Parliament!"

Then I flew backtoAustralia,for the next year of teaching at the Queensland Presbyterian

Theological Seminary. Later I expounded Colossians at the Presbyterian Home Missionaries' Conference on Mount Tamborine. Then on to the 1990 Queensland State Assembly, where there was a lively debate on the Bible Society of Australia's selling of Bibles containing also the uninspiredApocrypha,andalso on thatSociety'sdetermination henceforthtoinvolvetheChurch ofRome andSeventh-dayAdventism inits activities ( both ofwhichweredeemedto be contrary to its own Constitution). Then, the Presbyterian Church of Queensland resolved to "withdraw from all official involvement with, and support of, the Bible Society of Australia."

This was too much for "an independent Committee of Presbyterians" who published their own highly-independent(andtheologicallyleft-leaning)newspaperperiodical--inappropriately named *The Presbyterian Review*. In its Editorial of September/October 1990, one "Stuart Clements" -- writing "For the Editorial Committee" declared:

"TheReverendDr.NigelLee,aProfessorintheQueenslandTheologicalHall, hasemerged since church union as one of the most influential men in our church in Australia. He may not be the recognized leader of those who desire to place restrictions on who may serve, but his ability to mix intellectual pursuits with practical planning make him the most influential figure in agenda setting. His authority is not publically acknowledged either by `restrictionists' [meaningCalvinists]or `preservationists'[meaningNeo-Evangelicals] -- atleastdownsouth[in New South Wales *etc*.]. In Queensland, however, the course of events prove the success of his extremely energetic endeavours.

"Look at the list of what has beenachieved! The vote in the Queensland Assembly [1989] to revoke the right to ordain women to the Ministry, was overwhelming [96 votes to 24]. The ordination ofwomentotheEldership hasalready beenrevoked. Theright toinductapreviously ordained female Elder has been denied. The Queensland Church has resigned from the Bible Society, because of Roman Catholic and Seventh Day Adventist involvement.... It is

Queensland which has set the pace for the `restrictive' party.

"I do not wish to infer that Dr. Lee's work has been in any way underhand. He is not the sort of man to slide his arm slowly down a hidden agenda. He has put in writing for all to read what he proposes for the Church, and he has worked out clearly the full implications which flow from the basic tenets of the `restrictive'party. These are matters which the leaders of his party furthersouth havehedged upon, and hisfranknessandlogic(thoughsometimesconvoluted)win for him the right to be treated as the real leader.

"I confess to respecting Professor Lee, though I disagree fundamentally with him on the `restrictive' issue. His writings and plans deserve to be better known, because what he has won already in Queensland will be the pattern for Australia if his party succeeds.

"One document which carries great implications is *The Office of All Believers*, in which Professor Lee examines the duties of the whole membership (`General Ministry of All Believers'), particularly in regard to Special Officers (Ministers, Elders, Deacons, and presumably all who hold a specific office in the Church). Hereunder is Section 12 of this paper.

"`12. The following are among the specifically-ecclesiastical duties of those in the General Ministry of All Believers -- especially where the Special Officers (be they Preachers or Elders orDeacons)aremalfunctioning. FIRST,theyshouldapproveordisapproveofthe arrival of newprospectivemembersandthedepartureofoldmembers. SECOND,theGeneralOfficers should fully participate in the election and reelection and deposition of the Special Officers. THIRD, they should allow the deliberations of their Diaconate, their Session, and their Ministerium, and give each of these bodies all the advice and encouragement and correction it needs. FOURTH, they should, after constitutional notice, withhold their funds from the Diaconate until they gain their just relief. FIFTH, they should privately rebuke all unworthy Special Officers in the Name of the Lord. SIXTH, should their loving and private admonition of the Special Officers not succeed, they should take two or three Special Officers along with them and jointly admonish the offending parties. SEVENTH, should this too fail, and, thereafter, should the Session itself as a body fail to act correctly, they should petition first the Congregation and then the Presbyteryand finallythe General Assemblyfor relief. AND LAST, should even the General Assembly refuse to act properly, they should secede from the denominationconcernedandregrouplocallyandthenre-affiliateregionallyand nationallytothe exclusion of the erring parties until such time as the latter solemnly and publicly repent'....

"The First Point...could encourage the holding of disruptive meetings for the purpose of refusing membership to someone of proper status but known to be opposed to a particular party. Point Four encourages the practice of starving out Ministers. This has always been frowned upon in the Church. It is, also, a sword which cuts both ways and historically has been turned against those who advocate its use. Dr. Lee's supporters cannot now expect that it will not be turned against them.... The programme would be an effective way of removing from office all who disagree with the `restrictive'party, and such removals would be the logical outworking of the `restrictive' tenets. For all who disagree would be, in Dr. Lee's word, `malfunctioning.' The programme has been tried at least once in N.S.W., with the holding of a local meeting with support from outside the parish.

"All who disagree with the present `restrictive'partyin the Church (and we [who disagree with it] are certainlya `rainbow'coalition of manytheological shades of understanding), should be grateful to Professor Lee for his frankness and his logical application of the principles. At least we know what to expect."

The November/December 1990 issue of the same newspaper -- which some of its opponents were then nicknaming `*The Rag Mag*' -- never appeared! Why not? The reason for this non-appearance was explained in that newspaper's January/March 1991 edition, under the headline: `The Edition Which Could Not Be Published.'

There, it claimed that the non-appearance was because "the law at the moment permits an aggrieved person to proceed against either the publisher or the printer, even though parties have merely published or printed another person's work. Our solicitors and those of the printer both advised that it would be risky to proceed with the material, and we had no alternative to stopping the printing of the November/December Edition. We are sorry.

"The whole issue is of such importance, however, that we do not believe it should be let die. We print, therefore, the most important response, that of the Queensland `Committee on Training for the Ministry' -- with two deletions which do not alter the meaning of the letter.

"The first deletion is of nine names in paragraph three, the second is the last paragraph which requests the *Presbyterian Review* to do certain things, the publication of which, we are advised, could constitute admission of guilt on our part. We have no intention of admitting wrong doing in the matter, and comply with only one request, that of publishing the letter."

The newspaper then published the letter, truncatedly, as follows: "Dear Mr. Clements. Indirectly and belatedly, the October 1990 Editorial of the Bathurst NSW *Presbyterian Review* has just reached us. It was `published by an Independent Committee of Presbyterians' -- and overthenameof `STUARTCLEMENTSfortheEditorialCommittee.' Becauseithasreflected on `the Queensland Theological Hall' -- a response is appropriate from this Committee.

"The Editorial disapproves of the successes achieved by the `Queensland Assembly' -- in our Biblical advance toward ongoing reformation and revival. It specificallydisapproves of the decisions of our Queensland Assembly to safeguard our all-male Eldership and Ministry of the Word, and to promote the Protestant character of the Bible Society.

"It credits specifically Dr. Lee for all these decisions. Yet the relevant Minutes indicate these successes were achieved rather by the Queensland Code Committee and the Presbyteries

of Brisbane and Mowbray -- and also specifically by godly Elders and Ministers [Then follows a list of nine names].

"The Editorial also disapproves of Section 12 of Dr Lee's *Report on the General Ministry of All Believers*, first published for the 1978 General Assembly of the Presbyterian Church in America. Ignoringfifteen ofthesixteensectionsofthatdocument,theEditorialwronglyalleges that section 12 `encourages the practice of starving out Ministers.' It then clearly advises that `Dr. Lee's supporters cannot now expect that it will not be turned against them.'

"We do not appreciate the last remarks. Nor do we like credit being given to someone other than those to whom it is rightfully due. Steps must be taken to safeguard the truth. As the *Presbyterian Review* Editorial itself states, all should `know what to expect.'

"We disapprove of and are saddened by the pointedly critical and divisive tone of the Editorial, and believe that such public comments will not advance our Church nor bring glory toGod. [This paragraph, containing requests that the *Presbyterian*

*Review* do certain things, is deleted] Yours sincerely,(Rev.)G.K. Kettniss."

Now right alongside of the above,thesame"StuartClements for the Editorial Committee" -- under the heading `A Demolition of the Eldership' -- challengingly published also the following out-of-contextstatement: "TheReverendProfessorNigelLee,inhispaper*Suggestions Anent Godly Ladies Wrongly Appointed to All-Male Church Offices*, argues: `This Historic Presbyterian and Biblical system of rotating Elders...regularly removes male deadwood from Session and from the Larger Courts of the Church at stated intervals and without traumatic embarrassment. ....its resurrection in Australia too would also automatically and speedily promote painless reversion to the all-male Eldership required by the Holy Scriptures.'" Clements then questioned "the properness of such a method to remove women elders" -- and added that such "has to be viewed with great caution."

I preached that same year in many of my old haunts in Brisbane and also on Bribie Island, as well as giving three sermons on Enoch at the Mount Tamborine Home Missionaries' and Ministers' Conference. IalsolaterpreachedinEngadine andHelensburghinNewSouthWales, in the Reformed Church of Toowong, and in the Gold Coast Presbyterian Church.

At the 1991 Queensland State Assembly, it was **moved** to "view with abhorrence the destruction of any human being from the point of gamete nuclei fusion" [*cf*. the Sixth Commandment]. It was also resolved: "To express to the Queensland Government its opposition to...gambling, which it considers a grave social sickness and a contravention of the TenthCommandment"; to"notethe1986SabbathObservanceReport"; to"encourageMinisters and Sessions to promote a Biblical use of the Lord's Day in the life of the Family and their Congregations" and to advise all politicians and commercial interests that "Sunday trading...is anaffront tothesanctity oftheChristianSabbath...forwhichGodwillholdSocietyaccountable" [*cf*. the Fourth Commandment]; to "declare prostitution...destroys a human being's personal worth" and to "request the introduction of laws which prosecute those who use male or female prostitutes" [*cf*. the Seventh Commandment]; and to approach the Government requesting "the re-introduction of the death penalty when the guilt of the offender has been proved beyond reasonable doubt in the case of murder (Genesis 9:5-6) [*cf*. the Sixth Commandment]."

Herewith, the Queensland Presbyterian Church had clearly re-occupied the high ground of the *Westminster Confession* (19:1-7) and the *Westminster Larger Catechism* (Questions & Answers 91 to 151). Undisputedly, the Queensland State Assembly had become Reformed!

# Unsuccessfully Sued for Helping Stop Women’s Ordination

AlleyesDownUnderwerenowonthe1991GeneralAssembly ofthePresbyterianChurch of Australia. The events leading up to and following its decision there on Women Ministers, are not only astounding. They are also of the most crucial importance for the future of the Presbyterian Church of Australia (and for any Church of Christ anywhere on Earth).

For the stage was now set for the watershed 1991 General Assembly of Australia. Soon it would be time for the final federal showdown on this and also on other landmark issues.

One such other issue was the World Council of Churches. It held its World Assembly in Canberra inFebruary 1991. Suchwasattendedalso by twoPro-Women's-OrdinationMinisters of the Presbyterian Church of Australia.

In March, those two communicated their impressions of the W.C.C. to the General Assembly of Australia's own Committee on Relations with Other Churches. Therein, they statedthey"would urgethePresbyterianChurch ofAustraliatoconsider rejoiningthe W.A.R.C." (then headed up by the politicized Dr. Allan Boesak). They also communicated the fact that unnamed "Australian Presbyterians at the Assembly [apparently of the W.C.C.] hosted a gathering for Presbyterians from around the World for fellowship" -- and mooted that "if the

Presbyterian Church of Australia was to rejoin the W.C.C., it could help in this revitalisation."

By March 15th 1991, P.C.A. Conservatives learned some of their opponents were contemplatinga court injunctiontotryto deferconsideration oftheRemitsonWomenMinisters at the September 1991 General Assembly. Then, the Clerk of Assembly and the Deputy Clerk suddenly vacated those offices -- and a new "Acting Clerk" (who favoured the ordination of Women) was suddenly elevated to such Acting Clerkship.

Such were strange developments indeed. It became stranger still when, less than a month beforetheSeptember1991GeneralAssembly, Commissioners were informed by Circulardated 1stAugustfrom the"ActingClerk"(in hisaccompanying"AssemblyPaperNo. 1")thatalthough at least the required 21 Presbyteries had approved the Remit -- of the State "Assemblies" only "3 approved (Queensland, Victoria, Western Australia)." Repeat -- only three!

Fully four State Assemblies would need to approve the Remit, in order for the General Assembly itself to be able to vote on it. Yes there **was** also a fourth -- the Tasmanian General Assembly! Indeed, the Assembly itself, at its Minute 56, later decided (with no dissents noted) that the remit should be counted also from the Tasmanian State Assembly (which had voted overwhelmingly in favour of the Men-Only-Ministers position).

The above-mentioned August 1991 materials from the "Acting Clerk" also informed Commissioners for the first time about the existence of a new and undated "Overture VII from

Seven [Pro-Women's Ordination] Members of the Assembly concerning the Ordination of Women." These materials were received in the mail by Dr. Lee [and presumably also by all other Commissioners] on August 13.

That was just five weeks and two days before the General Assembly would open on September 9. Overture VII demanded it "be presented before consideration of the question of ordination of women is before the Assembly" -- and claimed "the question of either prohibiting or admitting women to the ordained ministry is outside the jurisdiction of the General Assembly of Australia."

Immediately, not I but Rev. Kettniss circulated to some Commissioners a paper over my name referring *inter alia* to the implications of thisnew OvertureVII. NeitherRev.Kettnissnor I attempted -- as alleged in a later booklet (titled *Whither the Church?!* ) circulated by the other side -- to "stifle all discussion" of Overture VII. But it seemed very clear to the Conservatives that some of their pro-women's-ordination opponents, having **lost** not only on the Remits to the Presbyteries but also on the Remits to the State Assemblies, were at the last minute trying to move the goalposts. Clearly, it promised to be a memorable Assembly!

Indeed, there were yet further developments. Right at the beginning of the General Assembly, the outgoing Moderator-General (who favoured women's ordination) opened the meeting -- and the previously-unelected "Acting Clerk" (who favoured women's ordination) solemnlyaffirmedfaithfullyto dischargethedutiesofhisoffice. ThenewModerator-Nominate (a Conservative), who had just recently been hospitalized for a serious health problem, was then inducted into the office of Moderator. Thereupon the unelected Acting Clerk (previously appointed such by the outgoing Moderator), successfully moved that the outgoing Moderator be appointed Acting Moderator -- while the new Acting Deputy Clerk moved "that the Assembly express to the Moderator its fraternal concern for him...in his indisposition, and assure him of its prayers for his quick and complete recovery." Minutes 1 to 9.

Next morning, right after the Assembly Communion Service (where at least six Women Elders are minuted as having officiated), a sudden move was made to remove Rev. Kettniss and myself from the House on the ground that "the privileges of the House had been breached in the light of documents tabled" (*viz*. those mentioned two paragraphs above which Rev. Kettniss had circulated over my name). The move failed. Then another similar move was made ostensibly to try to prevent some of the Notices of Motion recently submitted (including some by Rev. Kettniss and myself), from being considered. That move too failed.

That was followed by the defeat of a move to revise the *Westminster Confession*, and the approval of a Notice of Motion to "rule that the doctrines of any part of the *Confession of Faith* remain essential to the doctrine therein taught." There were ten dissents, including those by several who had already moved against the conservative party.

The real fireworks started during the Fourth Sederunt. There, the crucial Remit from the Tasmanian General Assembly against the ordination of Women as Ministers was upheld. Attempts to bring on Overture VII before the Remits, failed. The Assembly then approved the protection ofthestatusofwomenalready ordained--withsix ofthepro-women party dissenting! Another attempt was then made to consider Overture VII [of 1991] before the Remits. That attempt was defeated when my own Notice of Motion was then approved "that the Assembly postpone all consideration thereof until after final disposition of the Remit(s) anent Overture 17 of 1988." Two of our opponents then objected their privileges had been breached by the approval of my Notice of Motion, but their objections were not sustained.

Ithensuccessfullymoved(atMinute66)"that theAssembly declarethat thedetermination of the qualifications for the Ministry of the Word and Sacraments, is a matter of doctrine" -- and spoke to my motion. The competence of the motion was then unsuccessfully challenged. Eleven Commissioners then dissented to the passage of my motion.

An attempt was then made to invalidate the [Anti-Women's Ordination] Remit from the Victorian State Assembly, on purely technical grounds. The attempt to invalidate that Remit, was defeated by 127 votes to 55. Another technical challenge to the validity of the reported Remits from all of the other State Assemblies, failed by 127 votes to 47. The Assembly then by 95 votes to 76 rejected a move to determine the ordainability of women by secret ballot.

Then, at Minute 75, the Assembly decided by 124 votes to 60 to delete the words "Women shall be eligible for admission to the Ministry of Word and Sacraments in the Presbyterian Church of Australia" from the version of Article VIII some claimed to be regular and authentic. Four dissented. The insertion of the words "Only men shall be eligible" *etc*. was then enacted by 115 votes to 62. Last, the final vote was taken, which Conservatives won by 116 to 65.

In the opinion of several eye-witnesses -- including my opponents -- the real turning-point in the debates took place a little earlier, at Minute 66. Here is what actually happened in the House at that point, as I later pointed out in my own legal defence when three women later sued me and two other brothers for the train of events.

I had moved "that the Assembly declare that the determination of the qualifications for the Ministry of the Word and Sacraments is a matter of doctrine." Sensing someone would challenge the competency of my motion, and in order to pre-empt and undercut such a challenge ahead of time -- I immediately insisted in speaking to my motion. In my already-prepared speech, I said the following:

"Moderator, connectional Presbyterians are neither Congregrationalists, Anglicans, nor Papists. For Presbyterians, it is not the Session nor the Presbytery and still less any Archbishop or Pope which determines the official doctrine for the denomination. For Presbyterians, it is the infallible Holy Bible as our one Supreme Standard that does so.

"Presbyterians practise their understanding of that Supreme Standard, within their denomination,asfinallyinterpreted by theChurch'sSupremeCourt. That SupremeCourt isthe `Parliament' of all its Presbyteries. That Supreme Court of the Presbyterian Church must interpret the Supreme Standard of infallible Holy Scripture for the denomination -- in harmony with her Subordinate Standard and Articles of Agreement and her other Rules and Regulations.

"This is the situation also in the Presbyterian Church of Australia, notwithstanding her uniquely-confederated structure. To be sure, Article of Agreement IV does **not** declare that the General Assembly has supreme functions in government. For such were reserved specifically to the State Assemblies (and neither to the federal or General Assembly nor to any Presbytery). Yet in Article IV, it is not the State Assemblies nor their Presbyteries that have supreme functionsinnon-governmentalmatters. Forthere,it isonlytheGeneralAssembly[ofAustralia] which has functions supreme. Indeed, Article IV declares that the General Assembly shall have such supreme functions legislative and administrative and judicial, with regard *inter alia* to doctrine and discipline, to the training of [theological] students, to the admission of candidates to the ministry [of the Word and Sacraments], and to the reception of Ministers from other denominations.

"Our denominationwasconstitutedin 1901 by ActsofParliamentoftheseveralAustralian [Colonial] States. Section one of those Acts in New South Wales, Queensland and Tasmania addresses this. It provides that both the 1901 Basis of Union and the Articles of Agreement of the several State Churches then wishing to constitute the new Presbyterian Church of Australia in 1901 -- `shall have the full force and effect of law.'

"Historically, this understanding has always been upheld within our denomination. In 1974, [also after the exodus of many of the aggrieved conservatives from the House, even] those believingthemselves[still]to bethe General Assembly ofthePCAintheAssemblyHall[before thethenimminentcreation oftheUnitingChurch ofAustraliafrom themajority ofPresbyterians and all of the Methodists and most of the Congregationalists in 1976] -- clearly understood that the GAA indeed has the power to declare women eligible to the Ministry of the Word and Sacraments. For they then and there purported so to enact -- by endeavouring to amend the Eighth Article of Agreement thenceforth to read: `women shall be eligible for admission to the Ministry of Word and Sacraments in the Presbyterian Church of Australia' *etc*.

"In its Report to the 1979 General Assembly, the Code Committee stated that the question as to `whether women are eligible to admission to the ministry of the Presbyterian Church of Australia...is a matter that must be determined by the General Assembly' -- and not by the Presbyteries! The Code Committee added that `the onlylawful method ofdeterminingtheissue of whether women are or are not eligible for admission to the ministry, is for the [Australian General] Assembly to remit to State Assemblies and Presbyteries under Section III of the Basis of Union of 1901 an appropriate revision of the *Confession of Faith*.'

"The General Assembly received that Report. It then disapproved a motion that the Assembly `declares that the *Westminster Confession* does not preclude the ordination of women to the ministry.' A division was called for, and the clause was declared disapproved by 103 votes to 53. It was then further disapproved to `remit to State Assemblies and through them to Presbyteries the following revision of the *Confession of Faith*: "Insert in section 3 of chapter XXV after the word `ministry' the words `(to which both men and women are eligible).'"'

"Also the 1988 General Assembly approved, without ballot or division, a motion `that the Assembly declares that ordination of women to the ministry of Word and Sacrament is a doctrinal matter.' I repeat, the 1988 General Assembly declared that ordination of women to the ministry of Word and Sacrament is a **doctrinal** matter.

"Inclosing,Inoticethatseveral membersoftheHouse arenotonlychurch officersbutalso lawyers. I too am among that number. I therefore present my legal opinion that `the provisions of the Articles of Agreement prevail over any...understanding with which they...may come in conflict.... Article XIII...confers power to alter or add to the Articles of Agreement'..... It is clear that the matter of ordination of women is within the power of the General Assembly of

Australia.

"Article IV specifically confers on the General Assembly functions `with regard to...the Admission of Candidates to the Ministry'.... It says nothing about the matter of their gender, age, or race.... Such matters are, with others, `left to the General Assembly in the exercise of its legislative function under Article IV with regard to the admission of candidates to the Ministry, subject only to requirements imposed by Article VIII from time to time.'

"Moderator, I accordingly ask that the General Assembly now re-affirm its **doctrinal** supremacy in determining the qualifications for admission to Ministry -- as empowered by its own Article IV. I move that the General Assembly of Australia now again `declare that the determination of the qualifications for the Ministry of the Word and Sacraments is a matter of **doctrine**.'"

The motion was seconded. As anticipated, the competence of the motion was challenged. ButtheModerator ruledmymotioncompetent. Dissentwasmoved[by oneofthepro-women's ordination Commissioners] from the Moderator's ruling.

However, the motion that the Moderator's ruling be disagreed with -- was defeated. The Moderator's ruling was upheld, and my original motion "that the Assembly declare that the determination of the qualifications for the Ministry of the Word and Sacraments is a matter of **doctrine**" was passed.

This meant that the pro-women's-ordination New South Wales and the South Australian General Assemblies, and those Presbyteries that wanted the ordination of women on the ground that it was a matter of government in which the State Assembly had supreme and final jurisdictionand**not**amatterof **doctrine** inwhichthefederalGeneralAssemblyofAustraliahad supreme and final jurisdiction -- would henceforth have to yield on this matter to the will of the General Assembly of Australia that was about to re-assert the Biblical qualification of maleness for the Ministry of Word and Sacrament. The pro-women's-ordination State Assemblies and Presbyteries would **henceforth** not be allowed to treat it as a matter of government. The two StateAssemblies stillcontrolled bytheloosesubscriptionists,andafewlikemindedPresbyteries, would then no longer be able to continue ordaining women as Ministers.

A further development, was a motion by the Acting Clerk to "record the report of the Law Officers to the Assembly" on the earlier motion to try to get Rev. Kettniss and myself removed from the House (which would effectively have removed us from participating in those crucial debates). The Moderator ruled the Acting Clerk's motion incompetent -- so that I did not need to give my prepared speech or record my reasons for dissent, to protect my legal rights (in the event the Acting Clerk's motion had carried).

To nail this down, I also "asked the Moderator whether or not the Law Agent's earlier advice...constituted a breach ofprivilegeoftheHouseinthe circumstanceofhislaterconflicting advice to the House that the motion was incompetent." The Moderator ruled that there was no breach ofprivilege. Dissentwasmovedfrom theModerator'sruling, but theModerator'sruling was upheld.

The objectionable and ill-fated Overture VII, it should be recalled, had demanded it "be presented before consideration of the question of ordination of women is before the Assembly." Overture VII itself was now declared incompetent.

A further attempt was then launched to involve the "Civic Court." The Moderator unwisely ruled that this motion was competent. But "the House disagreed with the Moderator's ruling." Wherupon nine Commissioners dissented -- citing in their dissent "*Green* v. *Page*, *Macqueen* v. *Frackelton*, and *Solicitor-General* v. *Wilde*."

To me, that signalled the losers were likely to **litigate**. Such was then my hunch. Sadly, other legal eagles in the House then discounted my hunch. Later, my hunch was sustained.

There was also a debate about the need not to remove a very material **comma** when the Code was soon to be reprinted. I successfully asked the House to resolve that the reprint would clearly read, according to the original 1901 reading, that the Subordinate Standard was "the *WestminsterConfession ofFaith***,**readinthe light of the *Declaratory Statement*" -- instead ofthe commaless false editions of decades later that the Subordinate Standard was "the *Westminster Confession of Faith* [no comma] read in the light of the *Declaratory Statement*."

Why did I do that? So that nobody should be able to allege in the future (as had been done by some in the past) that the Subordinate Standard was not the *Westminster Confession* as such itself, butonlythelittlewhichthe*Declaratory Statement*saysaboutthe*WestminsterConfession*. Fortunately, my motion in defence of this "Johannine comma"(!) was approved -- without any opposition. The later-reprinted Code then properly **showed** that original **comma**.

So 1991 had a good General Assembly, as regards its general outcome. Indeed -- I also got appointed to its Judicial Commission, its Code Committee, its College Committee, its Reception of Ministers Committee, and its Relations with Other Churches Committee. But the

conservative outcome of the debate on Women in the Ministry was by far the most significant event. Praise the Lord!

The liberal media, however, did not so praise the Lord. In a TV trialogue, greatly edited before being telecasted, only one of my sentences was not removed therefrom -- and the rest of the edited program was devoted to quoting my chief opponent! No newspaper interviewed me at all. Yet the newspaper headlines screamed scathingly.

Right before the General Assembly, a Sydney newpaper hysterically went bananas. It prognosticated: "It is feared that **the vote at tomorrow’s meeting of the National General Assembly will split the Presbyterian Church**, which has about 500000 members in Australia.

Commentators say it will be a close vote, but they believe the `fundamentalist' forces in the Presbyterian Church -- who believe in a strict interpretation of the Bible which says women should not be in the clergy -- may have the numbers."

Under the sub-heading `Hard Core of Conservatives' -- it ranted further: "Two years after the historic decision [in 1975], many Presbyterians decided to join the newly-formed Uniting Church -- leaving the formal Presbyterian Church with what some commentators have called a hard core of more conservative members. **Conservative forces from Queensland** made their move at the last General Assembly three years ago.... The moveto ban women needs two-thirds [actually three-fifths!] majority support at all three church levels -- the Presbyteries, the State Assemblies, and the National General Assembly." Emphases mine -- Francis Nigel Lee.

Right after the General Assembly decision, the *Sydney Morning Herald* displayed the headline "Ban on Ordination of Women `Backward.'" Thereunder, it sirenically shrieked that the `ban'would "**almostcertainly have a detrimental effect on the Church’s public image**.... The Church's about-face has occurred because many of its more liberal members left to join the then newly-formed Uniting Church in 1977, effectively leaving greater power to the Conservatives, who have consistently disputed the 1975 decision allowing the ordination of women." Emphases mine -- F.N. Lee.

Another newspaper (*The Australian*) chimed in: "The supreme governing body of the 500000-strong Presbyterian Church, the national General Assembly, last night voted to ban women from the ministry by a two-to-one majority.... Church sources said last night's decision could be challenged in the courts by a group opposed to the ban.... The decision followed an afternoon of often-impassioned speeches and divisions, as both sides were careful to cover their tracks in view of **the expected legal challenge that was strongly rumoured**....

"One ofthespeakersinthedebatewastheReverendGrahamBradbeer,Chaplain ofScotch College in Melbourne, who said...`In the eighteenth century, **the Presbyterian Church was mainly responsible for the burning to death of 3000 witches** -- all women. I keep on trying to tell my students that times have changed.... But I weep today, because our Church is no longer a reforming Church'....

"But the 190 Commissioners were not swayed by these arguments, and **accepted the arguments by the Reverend Professor Nigel Lee from Queensland** that the Ministry was a matter of **doctrine**, and under the strict interpretation of the Bible women were not allowed. Many commentators believe yesterday's decision will split the Church." Again, my emphases above -- F.N. Lee.

The report of *The Daily Telegraph Mirror*, was even more warped. It warbled: "The National GeneralAssembly ofthePresbyterianChurch voted overwhelminglyinSydney to turn back the tide and stop women entering the clergy. In a move **certain to split the Church**, about 120 of 184 Ministers and Church Elders voted **to support the motion from the Queensland Assembly**.... Last night, the Biblical passage stating women `must be silent' [First Timothy 2:11] was ridiculed by a Victorian Minister, the Rev. Graham Bradbeer, who told the Assembly there were many outdated passages in the Bible. `**In the 19th century, a wife was placed somewhere between slaves and a donkey**,' he said." Emphases mine -- F.N. Lee.

Perhaps most colourful of all were the invectives given by *The Sydney Morning Herald*. It reported in one place that the (Non-Presbyterian!) "Movement for the Ordination of Women [*MOW*] condemned the Church's decision -- calling it **legalistic, bigoted, and unbiblical**." In another place, it whined: "**The ban has drawn scathing criticism from the UnitingChurch**.... The Rev. Harry Herbert, General Secretary of the Board for Social Responsibility, described the decisions as `**crazy**' -- and predicted a steady drift of Presbyterians to the Uniting Church....

"`**The decision is an appalling one**,' he said. The Uniting Church has at least 180 female MinistersthroughoutAustralia--aboutaquarterofthenational total--andMr.Herbertsaidthey played a vital role. `**Throughout the World, it's acknowledged that there are no genuine theological reasons for keeping women out of the Ministry. This decision goes against all the normal trends**,' he said." Emphases mine -- F.N. Lee.

In its Editorial under the provocative headline "**A Monstrous Male Regiment**" -- the *Herald*then bigotlyandintolerantlytrumpeted: "**Thedecisionisthe constructofareactionary male-obsessed rhetoric and argument that has no place in the last decade of the 20th century**. The Presbyterian national General Assembly, by its decision to overturn a reform that was instituted in 1974 [when the about-to-part liberals then controlled the Church], **has in fact insulted and demeaned the five female Presbyterian Ministers**....

"The resolution to permit the ordination of Women Ministers was passed in 1974, when the first Presbyterian woman was ordained. Three years later, many Presbyterians joined the new Uniting Church. Those Presbyterians who stayed, tended to be conservative in their social views. Ministers and lay people from other denominations with similar conservative (or to be more accurate reactionary) views, have since joined the Presbyterian Church. **The result...resembled the savage attitude demonstrated by John Knox in the 17th century, in his infamous attack on Women Rulers** *The Monstrous Regiment of Women*." My emphases.

Despite the above pinpricks, the future was looking very bright -- until three months later! Then, on Christmas Eve 1991, the Court Messenger arrived at the door of my home at night -just as we were finishing our daily family worship.

"Merry Christmas, mate! You're being sued" -- he said. Then he handed me documents as thick as two metropolitan telephone directories, got me to sign for them, and told me the litigation against me was set down for the Supreme Court of New South Wales in Sydney [a thousand kilometres from where I live], for February 7th 1992.

I immediately started reading this material. Over the next several weeks, I laboured many hours every day to meet the deadline for my defence. The complete history of this vexatious litigation can be found in my later D.Jur. dissertation *Women Ministers* sub-titled *Law and LitigationinAustralia*(a copy ofwhichisintheQueenslandPresbyterianTheologicalSeminary Library). Here I give just the merest skeleton outline.

In their Statement Regarding Legal Proceedings, theplaintiffs(two Women Ministers and one female Theological Student) alleged that at the 1991 General Assembly of the Presbyterian

Church of Australia they "were denied natural justice." As defendants, they cited three prominent male Members of that General Assembly -- including myself. The Summons included extracts of the Assembly's Minutes 62 to 85.

I responded to this with my own *Rough Grounds for Striking Francis Nigel Lee from NSW Summons 6148 of 1991*, pointing out that the plaintiffs had no *locus standi* as to the relief they were seeking, and that I myself had neither moved nor seconded any of the four GAA `Resolutions' they had complained against, and that only the official 1991 GAA Officers (such as the Acting Moderator and the Acting Clerk in their representative capacities) could grant the relief sought. I also filed with the Court my own 25-page *Notice of Motion*, buttressed with numerousaffidavitsfromothersandphotostatsofarticlesinthe*PresbyterianReview*, newspaper reports, Rev. Kettniss's mailout, and relevant Assembly Minutes.

I further filed a 140-page *Affidavit*, discussing the full train of events at the General Assembly. And I then gave a 15-page *Response to the Claims in the Summons*, a 20-page *Notation of Inconsistencies in the Summons*, a *Legal Opinion* from a Judge on the eligibility of women for admission to the Ministry of the Presbyterian Church, a 14-page *Addendum on the History of Relevant Documents Attached*, and a 44-page analysis of the *Frackelton cases* and a 35-page analysis of *Attorney-General* v. *Grant* (alluded to by some of the plaintiffs in the 1991 GAAMinutes),aswellasmy*OriginalDraftOverture* broughtby otherstothe1988GAA which had led to the debates at the 1991 GAA and which had evoked the present Summons issued by the three aggrieved women plaintiffs.

When the Church's lawyer showed all of this to the plaintiff's lawyers, the former remarked to the latter (and later reported to me): "If you continue to pursue Dr. Lee, who is himself a Barrister, this is what you'll be up against!" -- or words to that effect. Very soon, the plaintiffs then dropped their suit against me and the other two male Commissioners.

Yet sadly, they then instead sued the whole of the 1991 General Assembly of Australia (except those there who had shared their dissents). That they did, by bringing a representative action by one of the plaintiffs against not the Acting Moderator who had presided but against the real Moderator who had sustained a light stroke right before the 1991 General Assembly!

I immediately handed over my own legal defence to the Church's lawyers, so that they could use parts of it in the new action. This vexatious litigation cost the Church about $91,000 -- just to defend the suit. But in the end the Judge found against the plaintiffs on all counts, and subsequently awarded costs to the defendant(s).

I wrote a report about all this for the 17th April 1992 edition of the famous religious periodical *The Christian Observer* (Manassas Virginia U.S.A.). My article, on 1992 PresbyterianandAnglican developments,wastitled***TheControversyover Women’sOrdination in Australia***, and sub-titled *Background of Bartholomew* vs. *General Assembly of Presbyterian Church of Australia*. Here is my updated article:--

"In 1974 withintheAssemblyHallofthethen-decliningconfederatedPresbyterianChurch of Australia (PCA), a historic event took place. The majority in the federal General Assembly of Australia (GAA) voted to abandon the *Westminster Confession of Faith* and merge with the Methodist Church of Australasia (which even then already had many women ministers).

"Many loyal Presbyterians there, immediately repudiated that action. They then without delay made their exodus from that Assembly Hall, and forthwith continued the GAA meeting outside the Assembly Hall -- in the Amethyst Hall.

"Meanwhile, in spite of the ongoing presence of certain other conservatives -- the depresbyterianizing majority within the Assembly Hall went on with their program. Just a few minutes later, that majority purported to admit women to the Ministry of the Word and Sacraments within what had then become part of the embryonic "Uniting Church" of Australia.

"The day before that latter non-presbyterian body was finally brought forth at its birth during 1977, a small minority of Presbyterians (which had remained with the `1974 Assembly Hall Group') -- left the majoritygroup. That latter group was in 1977 about to constitute the socalled `Uniting Church of Australia.' Not `United' but `Uniting' -- because it later hoped yet further to `unite' even with the Roman Catholic Church.

"The day after the constituting of the `Uniting Church' -- the non-uniting minority group of [1974 Assembly Hall] Continuing Presbyterians met with the conservative `1974 Amethyst Hall Group' of Presbyterians. Together, they formed the continuing and reborn PCA -- the 1977*f* Presbyterian Church of Australia (subscribing to the *Westminster Confession of Faith*).

"However, between 1974 and 1977 -- among the `1974 Assembly Hall Group' of

Presbyterians, a handful of women had been ordained to the Ministry of the Word and Sacraments. One such woman (the later Rev. Mrs.) Joy Bartholomew did not go into the Uniting Church in 1977. Instead, she remained in the continuing Presbyterian Church of Australia. And she has now become the First Plaintiff in a 1992 action suing the PCA.

"From 1977-87, there was a real lull in women being ordained within the PCA. Indeed, the by-then-dominant majoritypartyheld such ordinations to be improper. Consequently,when a pro-women's-ordination Presbytery ordained another woman in 1987 -- the conservative majority party was alarmed. And when the Second Plaintiff (Rev. Mrs. Theodora Hobbs) was ordained earlyin 1988, the conservatives immediatelysent an Overture in to the federal General Assembly of Australia requesting that such practices be discontinued forthwith.

"The result was that the 1988 GAA itself put together a fresh Overture for the attention of the 1991 GAA. That Overture would not `de-ordain'the veryfew women previouslyordained, nor invalidate their sacramental administrations. See Exodus 4:24-26 and Judges 4:4*f* and 4:8*f*. However, if successful, it would indeed prevent the recurrence of such ordinations or ordainings by any Presbytery. See Genesis 2:18-25 and 3:16; Exodus 18:21-25; Leviticus 10:6-14 and 21:1-20*f*; Deuteronomy 21:19-21 and 23:1*f*; First Kings 8:1*f*; Second Chronicles 5:2*f*; Isaiah 3:12; Matthew 5:22*f* and 18:15-17*f*; Mark 3:14-19; Luke 20:1*f* and 22:14*f*; First Corinthians 11:3-10 and 14:29-35; Ephesians 5:22*f*; Colossians 3:18*f*; First Timothy 2:8 to 3:5 and 5:17-22; Titus 1:5-7; First Peter 3:1-7; and Revelation 2:18-20*f*.

"To succeed, the sustained Overture of 1988 would next require the approval of a majority of the six State Assemblies and of at least three-fifths of the 35 Presbyteries - and then also need passing by at least a three-fifths majority at the 1991 GAA. Between the 1988 and the 1991 GAAs, four of the six State Assemblies and 24 of the 35 Presbyteries so approved.

"Then came the September 1991 GAA. There, at its Minute 63, the House first resolved to provide ongoing ministerial opportunities to the very few ordained PCA women -- like the First Plaintiff Rev. Mrs. Bartholomew and the Second Plaintiff Rev. Mrs. Hobbs.

"Even more importantly, it also guaranteed the ordainability under the existing ecclesiastical legislation of the one solitary female Theological Candidate still studying for the ministry within the denomination. That was the Third Plaintiff, Mrs. Jacqueline Somerville. "Next, at minute 75, by 124 votes to 60, the 1991 GAA deleted the words `women are eligible' from its Article VIII (inserted there by the 1974 Assembly Hall meeting). Then, at its minute 84, by 116 votes to 65, the 1991 GAA enacted a new Article of Agreement (XIX). This declares, henceforth (apart from the Third Plaintiff): `Onlymen are eligible for admission to the Ministry of the Word and Sacraments in the Presbyterian Church of Australia.'

"Moments later, the defeated minority party was talking of civil litigation. This finally occurred when on 5th December 1991 Rev. Professor Dr. F.N. Lee was officially informed (on his 57th birthday) by the Church's Senior Law Officer that he was being sued.

"The Summons was served upon Lee about a week later. Therein, the First Plaintiff Rev. Mrs.BartholomewandtheSecondPlaintiffRev.Mrs.HobbsandtheThirdPlaintiffTheological CandidateMrs.SomervilleproceededagainstRev.ProfessorDr.HarmanandRev.ProfessorDr. Lee -- nominating them respectively as the First Defendant and the Second Defendant.

"At the 1991 GAA, Harman had moved the motion recorded at minutes 75 and 84. Lee hadsuccessfullymovedtheHouseto overthrowthesubsequentrulingoftheModeratorthat most of a vital motion was incompetent.

"Each was sued to represent all who voted the way they did at minutes 75 and 84. The Chairman of the GAA's Board of Trustees, Elder Mill, was nominated as the Third Defendant.

"At about 6:30 p.m. on Christmas Eve, a Court Courier served upon Lee in his home the major seven-inches-thick two-volume 1000-page *Affidavit of the First Plaintiff* Rev. Mrs. Joy Bartholomew. Not`JoytotheWorld' but(saidtheCouriertoLee,simplyandsympathetically): `MerryChristmas!' Then, after 55 days of constant work (often up to 18 hours at a stretch), Lee finalized his *Notice of Motion* and his *Defence* -- just a few hours before the Court's deadline.

"Lee's *Notice of Motion* was shown to the plaintiffs' solicitors on February 3rd. By February 4th, theyand their clients had agreed to drop the representative action against Lee, and on February7th 1992 the Judge in the Supreme Court of New South Wales ordered Harman and Lee stricken from the *Summons*. Thereupon the plaintiffs promptly sued the GAA of the PCA as such -- and, it seems, also the Presbyterian churches in every State throughout Australia.

"Thus did `*Bartholomew and Hobbs and Somerville* versus *Harman and Lee and Mill*' suddenly become: `*Bartholomew and Others* versus *The Presbyterian Churches of Australia*" [also known as *Bartholomew* v. *Ramage* (the GAA's new Moderator)]. The case was then adjourned for two months, and the Church's legal team would now be able to employ for the benefit of the whole denomination also the documents submitted by Lee.

"In the Anglican Church of Australia, the ordination of women has always been unconstitutional and unknown. However, toward the end of January 1991, the Bishop of Canberra signalled his intention to ordain eleven Deaconesses as Australia's first Episcopalian priests on February 2nd. The Supreme Court of NSW refused to issue an injunction on application by conservatives to stop him, and reminded them that Australia is a signatory to the United Nations' Convention against gender discrimination!

"However, the Court of Appeal immediately and unanimously overturned that judgment, and issued the injunction -- pending further litigation. Yet the following week, the Bishop of Adelaide on February9th quicklyinstalled a Deaconess in a parish -- even while the former case was still *sub judice*!

"The impact of all this on the Presbyterian litigation, should prove interestingindeed. Yet First Corinthians 14:34 declares: `Let your women keep silence inthe churches!' And also First

Timothy 2:12 adds: `I do not allow a woman to teach, nor to usurp authority over the man.'

Thus saith the Lord!"

I also wrote an essay *Whither the Litigation?* (sub-titled *The 1992 Litigation against our General Assembly of Australia*) -- in the book *Wither or Revive our Church?* (Christian Reformed Bookroom, Ascot, Australia, August 1992). Our book was a response to a 32-page booklet titled *Whither the Church?!* -- published in June 1992 by The Steering Committee of the Roseville Meeting (of those favouring the ordination of women).

That Roseville booklet had discussed "our own Presbyterian denomination...since the decision of the General Assembly of Australia last year...and the subsequent action being taken in the Supreme Court against that decision." It purported further "to answer some of the questions raised by action being taken in the Court to address some aspects of women and the Ministry of Word and Sacraments."

TheRosevillebooklet listedthenamesoftencontributors--andthenmentioned"two other anonymous Ministers who are not named for fear of retribution." It consisted of eight short chapters,followed by sectionsheaded"SomeSuggestedReading"and"SomeSuggestedBooks." Those listed twenty-eight book titles -- none of them advocating the traditional view of the Christian Ministry of the Word and Sacraments, and all of them championing the admission of women to that Office. One was titled *Does Male Dominance Tarnish our Translations?* Another was titled *Male Headship: God’s Intention or Man’s Invention?* Yet another proclaimed *Jesus was a Feminist*. The last title bluntly asked: *Are Women Human?*

The booklet referred also to a tiny part of a (February 1992?) Court of Appeal judgment inAnglicanlitigation--eventhoughthethen-recent massive167-pageCourtofAppeal judgment in the Sandrett Anglican case released on 3rd July 1992 seemed to yield a contrary perception. Indeed, the 10th July 1992 issue of *Church Scene* (the impartial `National Anglican Weekly') described that judgment as clearly favouring non-intervention by the secular court in ecclesiastical affairs (save in property matters).

Very significantly, the Roseville booklet further alleged that **"Professor Lee persuaded the Assembly** to declare `that the determination of the qualifications for the Minister of Word and Sacraments is a matter of **doctrine**' (Blue Book 1991 Minute 66), as he had indicated he would do -- in his circulated document." Emphases mine -- F.N. Lee.

In my essay in response to Roseville's *Whither the Church?!*, I concluded: "Our Presbyterian Church of Australia must revive! She must not be allowed to wither! Yet wither she certainly would, if she were ever to depart from the traditional jots and tittles of the infallible Word of God. Matthew 5:17-19 *cf*. First Corinthians 14:24-27 & First Timothy 2:12-15."

Later, after the final court verdict in our own case, on 15th November 1992 I again pointed out to the *Observer*: "The Church has been vindicated before the Secular Court on all three counts (validity, status, and costs). All praise to God for thus far fully vindicating the Church at Civil Law, in litigation launched against it by those disagreeing with Calvin's correct interpretation of First Corinthians 11:3-10 & 14:34-37 and First Timothy 2:7-15!" Hallelujah!

# Other Adventures with God from 1992 to 2000

In spite of the furore about the previously-mentioned court case in 1992, I was still able during that year to do all of my Seminary Lectures -- and also much extra preaching. I was also abletoaddressthePresbyterianFaithConferenceinToowoombaon*God's CovenantwithAdam* (Hosea 6:7 *cf*. Genesis 1:26-28 & 2:15-17 and Isaiah 24:5).

The Commission of Assembly and the 1992 Queensland State Assembly resolved to "indemnify the Rev. Prof. Dr. Francis Nigel Lee against the costs incurred in defending the action taken against him by the plaintiffs [in *Joy Florence Bartholomew & Theodora Emily Hobbs&JacquelineSomerville* v. *AllanMacDonaldHarman&FrancisNigelLee&JohnMill*] in his capacity as a Commissioner of the General Assembly of Australia, elected by the Presbytery of Brisbane, to the extent that he is not indemnified by the Trustees of the Presbyterian Church of Australia." It also resolved to "express its thanks to Rev. Prof. Dr. F.N. Lee for the extensive work prepared for the Church's defence."

In 1993, I again preached many times. I also spoke at the Mount Tamborine Conference, and brought many messages in Tasmania.

Both theCommission ofAssembly and the Queensland State Assembly deliberated on the State's new Electoral & Administrative Review Commission *re* Rights & Freedoms (EARC). They then resolved to "thank Rev. Prof. Dr. F.N. Lee for his submission, and request that it be expanded where necessary and re-worded for formal submission on behalf of the Church."

With the foreshadowed retirement in December 1993 of Professor Norm Barker as PrincipalandProfessorofOldTestamentat theQueenslandPresbyterianTheologicalSeminary, the Queensland State Assembly elected Rev. Ian McIver as his successor. In God's providence, when Ian had years earlier been a Student at Reformed Theological Seminary in Jackson Mississippi and I a Visiting Lecturer there and also Minister of the First Presbyterian Church in nearby Kosciusko Mississippi, he had often come to hear me preach at evening services there, and then come and talked to me in my Manse till around midnights -- back in the 1970s.

In the circumstances, I did not think it right I should vote at all in his election as Professor (there being also two other finalists). I communicated this fact to the Assembly, when asked by the Moderator to lead the House in prayer right before the election. Gladly, I then did so.

Just before Principal Norm Barker himself retired from the Queensland Presbyterian Theological Seminary, he in December 1993 graciously gave me a testimonial -- for my use, in the event I should desire to seek employment elsewhere even after my own expected retirement from the Queensland Seminary when I turned 65 in 1999. In it, he kindly stated:

"I have been asked by the Reverend Professor Dr. Francis Nigel Lee to write a testimonial in his favour. It is with pleasure that I furnish the following details based on my association with Dr. Lee over a lengthy period of time.

"I have worked with Dr. Lee for a period of 13 years. Dr. Lee came to Australia to be Professor of Systematic Theology in my first year as Principal in 1981. He has since been appointed also as Caldwell-Morrow Lecturer in Church History.

"Dr. Lee has taught a wide variety of subjects in the theological, ethical, philosophical, apologetic, and historical areas. He has carried out his teachingduties with enthusiasm and zeal for the glory of God in the training of Ministers of the Word and Sacraments. He has a passionate vision for the more sure establishment of the Reformed Faith and the growth of the Church of the Lord Jesus Christ.

"He is a convinced Calvinist, with an intense commitment to the Word of God, and the doctrines of God's gracious election. As a theologian deeply influenced by the Dutch School through his South African education, he follows the great Abraham Kuyper in seeking to relate all knowledge and all areas of life to the Lordship of Jesus Christ.

"He has always shown a deep concern for Students, being compassionate with those of lesser academic ability, but forever challenging them to improve their gifts for the service of the Kingdom. At times when we have had to deal with a delicate pastoral situation -- I have been grateful for his wise and loving, if firm, attitude.

"From this experience I have pleasure in commending this brother. He is a man of wide learningandencyclopedicknowledge,withwhich hehasenrichedthisCollege. Yours sincerely, Norman T. Barker. Principal."

I myself successfully moved at a meeting of the Committee on Training for the Ministry that Professor Barker stay on as Principal of the Seminary also during 1994, together with the newly-elected Professor of Biblical Studies Ian McIver -- and that the latter become the new Principal only as from 1995. As an Academician myself, I had no interest whatsoever in ever becoming Principal. Too, Ihad more than enough of it when earlier appointed Acting Principal during Professor Barker's hospitalization -- and again during his Long Service Leave.

AlsoProfessorBarker'swife,theSeminary'sSecretaryandAssistantLibrarianMrs.Marie Barker, would leave at the end of 1994. In myabsence, the Facultyand Committee on Training for the Ministryappointed myown younger daughter Annamarie Lee (a trained Librarian) to the new job of Secretary/Librarian of the Seminary. She had three LibraryAssistants, one of whom was later appointed to the Library of an American Theological Seminary.

In 1994, I did not preach very much -- because of all the many duties which immediately devolved upon me after the sudden murder of my father and the simultaneous permanent hospitalization of my mother in South Africa (see later below in this chapter). But I did complete a legal analysis of the famous *Mabo cases* (on Aboriginal Land Rights). At the Queensland State Assembly, it was noted that its Public Questions Committee had "forwarded a copy of the *Position Paper on Common Law and Land Rights* (*Mabo*) by Rev. Professor Dr.

F.N. Lee" to "the General Assembly of Australia Church and Nation Committee."

In September I flew to South Africa, in order to help wind up my deceased father's estate. There, I had the great joy of seeing my incapacitated mother -- and of leading my father's murderer to Christ in jail (see the next chapter).

From South Africa I flew on to England, where I preached for the British Reformed

Fellowship in London's Orange Chapel (on Matthew 28:19-20). Then, on to Atlanta -- where I expounded the Lord's Prayer for a week at Chalcedon Presbyterian Church.

I also preached at the Covenant Community Church in Georgia. While there, my friend

Rev. Dr. Dick Bacon of Dallas drove me to and from my friend Rev. Dr. Morton Smith's Greenville Theological Seminary in South Carolina -- where I lectured on Paedocommunion. Then, from Atlanta, I flew back (by way of Charleston and Los Angeles) to Australia -- where I preached our Theological College's Graduation Sermon on First Corinthians 9:16b.

In 1995, I preached for the Creation Science Foundation on Genesis 1:1. I also preached at Caboolture and Morayfield. However, anticipating my retirement at the end of 1999 when I would turn 65, I shed much of my non-job-related work on various Church Committees -- and began to concentrate instead on writing various theological treatises.

For most of 1996, I again did not preach very much. But in October, when my mother died, I flew to South Africa and preached in her Dutch Reformed Church in Barrydale (from Revelation 14:13) at her funeral -- and later also from Revelation 22:1-5.

While there, I also preached in the historic Dutch Reformed Church in Swellendam (on Revelation 7) -- and on Hebrews 13:3a, to prisoners in the jail in Swellendam where I had first visitedmyfather'smurdererin 1994 (see the next chapter). Blessedly, I also preached on Psalm 92 -- to the retired folk in Swellendam's Dutch Reformed Church's Old Age Home.

For from the murder of my father in 1994 until her own death in 1996, my invalided mother had lived first in the Swellendam Hospital and then in the D.R.C.'s Tomlinson Old Age Home. Right after I preached in that Home, very many of its old residents came up and thanked me not only for my sermon -- but particularly for my own mother's final testimony there.

I was stunned, because my 88-year-old mother had suffered from Alzheimer's disease. Yet the old people in the Home told me how even in her last days on Earth, they had seen her being wheeled out each day onto the verandah -- fiercely clinging to her Bible. It was the one I had bought for her and given her after I led her to Christ in 1958.

Why did she so cling to her Bible, till the end of her earthly life? She could no longer read! Yet she remembered she had promised me when I had given her the Bible, back in 1958, that she would consult it every day for the rest of her life. So in her last days she had kept her promise by tearing one page out of her Bible each day on that verandah -- and then eating it, a page each day, in full view of the other old folk, just like the Apostle John in Revelation 10:9.

The Head of the Tomlinson Home asked me whether I would like to have my deceased mother's Bible -- or rather, what was left of it. I eagerly so requested. My dear mother had literally eaten her way through it fromGenesisonetoJoshuasixteen,andthen (backwards) from

Second Corinthians four to Revelation twenty-two and the concordance and maps following it.

In front of that Bible, she had not yet eaten up the University of Queensland graduation photos of our two daughters I had previously sent her. That Bible with its contents, now atop our piano in Australia, is one of my most precious possessions. I regularly tell the above story to visitors, including Jehovah witnesses. To God be the glory, **great** things He has done!

While yet in Swellendam, I also visited the nearby major jail in Buffeljagsrivier. There, on October 13th 1996, I preached (on Matthew 25:36b) to the wardens and to all of the convicts -- together with my father's converted murderer and his best friend there, whom the former later told me got converted during my sermon.

My father's murderer then asked me to visit his parents on a farm near my home town of Barrydale. That I did, and had the joy of leading them both to Christ (see the next chapter). Then I preached in their Mission Church in Barrydale from Psalm 51 -- about the repentance of yet another murderer (King David).

Going on toCapeTown,whilestayingwiththeinternationally-famousChristianArchitect andfriend-from-my-youthPieterPelser -- I preachedfromGalatians2:20toaZuluCongregation

in the Free Kirk at Kwayalitsha. Then, that night, I preached from Ephesians 2:8-10 in the Presbyterian Reformed Church at Monte Vista.

As I had done many times as a boy, I also climbed Lion's Head (next to Table Mountain in Cape Town). This time, I climbed it with my cousin Marion -- and Dr. Peter Hammond

(Chief Executive Officer of Frontline Fellowship), and Dr. Ed Cain's daughter Miriam.

I also visited the aged Australian Evangelical and Protestant Church of England Bishop Steven Bradley, living in retirement near Cape Town. He told me that the retired Principal of my old High School had become a Christian -- partly as a result of the change in my life after leaving school in 1951. I further visited my old School's retired Science Master, then in his nineties, and thanked him for his testimony to me when at school almost half a century earlier -which I think contributed much toward my later conversion. He was overjoyed to hear it.

Returning to Australia, I preached on Second Timothy 4:5 in the Mitchelton Presbyterian Church. Then, in December 1996, I preached in Afrikaans to an Afrikaans audience at a Dutch Reformed service in the Wynnum Presbyterian Church of Ex-South African Rev. Dr. George

Logan (who first heard me lecture many years earlier at the Bible Institute of South Africa).

In 1997, I took part of my accumulated Long Service Leave. During my absence,

Professor Ray Zorn (ex-OPC in the U.S.A.), Principal-Emeritus of Reformed Theological Seminary in Geelong (Australia), came up to Brisbane to teach my subjects.

I then set off on a Lecture Tour round the U.S.A. After overnighting in the Holiday Inn alongside of Los Angeles Airport, I flew out the next morning for Greenville (South Carolina). The next day I lectured for my friend President the Rev. Professor Dr. Morton Smith at his Greenville Presbyterian Theological Seminary, giving ten lectures on *Evangelism in the Westminster Standards*.

While in Greenville, together with the Seminary's other Visiting Lecturer (I think it was the Egyptian-American Dr. Zaqa), the whole class and I visited the local mosque (which had earlier been a Baptist Church right opposite Bob Jones University). There we had a fascinating discussion with the Imam and other Leaders of the mosque, *inter alia* on whether the Qur'an does or does not predict space travel.

The Asian members of the mosque welcomed this visit by White Christians. The Black Muslims there tolerated us. But the White Muslims there -- some of them apostate Baptists -I felt, were noticeably hostile. Undeterred, I then made a radio broadcast on Christianity from the local Greenville Radio Station.

Onthefollowing day,Iwent tothenearbyConesteePresbyterianChurch ofmyfriendRev.

Dr. Ken Gentry. There I preached four sermons. In the audience were my old friends John and Rosalie Vouga, who had driven down to South Carolina all the way from Grove City

Pennsylvania to hear me at the Conestee Conference. It was great to see them -- and Ken.

Next stop was Christ's College in Lynchburg Virginia. There I gave ten lectures on the Common Law, South Africa, Australia, the Confederacy, and Cloning. Then on to Dr. Morecraft's church in Atlanta where I preached eight sermons from Malachi, and where my old friends Jim and Edie Weage came down from Tennessee to hear some of those sermons. Then, on to Lawrenceville Presbyterian Church -- where my old Students Gene Knight and Roland Renne came to hear me preach a sermon on Psalm 96.

In Collins Mississippi, I preached twice in my old friend Rev. George Felton's McDonald

Presbyterian Church. Then on to the Mississippi Valley Presbytery of the PCA (Presbyterian Church in America) in Hattiesburg, where I preached from Second John 13, and conveyed written fraternal greetings from the Brisbane Presbytery of the PCA (Presbyterian Church of Australia). Next, to the PCA in Laurel, where I preached on Creation Week and Adam's

Marriage -- and finally, with my old friend George Calhoun, President of Mount Olive Presbyterian Tape Library, I addressed the highly-appreciative Sons of the Confederacy on *The*

*CSS Alabama's Sinking of the USS Seabride Off The Coast of Cape Town* during the 1859 to 1864 American War between the States *--* after which I sang them an Afrikaans song commemorating that event (*Daar Kom die Alabama!*). They loved it!

Next stop was St. Paul's Presbyterian Church in Jackson Mississippi where I preached six sermons on the *Reformed Life and World View* for my friend Rev. Wayne Rogers. There, I was especially grateful that I could renew acquaintance with my dear friends Dr. Roland Byrd of Louisville and Elder and Mrs. Robert Turner of Vicksburg.

Then, on to the Vicksburg Civil War Battlefield National Park. There, I was edified to note from its murals that the Union Army did not have one single Black or Amerindian General, and segregated its Black and White troups -- whereas the Confederacy boasted its General Stand Watee of the Cherokee Nation from Oklahoma, and highly valued both its Black and White soldiers. Dixieland for ever! The South shall rise again!

In Monroe Louisiana, I addressed the Patrick Henry Society on *The Situation in South*

*Africa*. I was also one of the main speakers at the Southern Heritage Society's National Annual General Meeting. I spoke on *The Trinity and Confederate Government* and *Shall we Keep the Confederate Battle Flag?* and *British and Irish Roots of the Confederacy* and *Calvinism in the American South*.

While I was in Monroe Louisiana, I phoned my wife and daughter Anna. They had both been working very hard at the Seminary in Brisbane, moving its Library into a larger facility there. For this, Anna was congratulated by the Committee on Training for the Ministry and at the May 1997 Queensland State Assembly. The Report to the Assembly declared: "Miss Anna Marie Lee continues to be of greatassistancetoStaffand Students as Theological Hall Secretary and Librarian; and the Committee, Students and Staff are grateful for the work she does and the assistance rendered."

Sadly, however, in my absence, the Assembly also resolved to approach the State for permission to offer State-accredited (VETEC) degrees! This was a matter I had fought against earlier when Academic Dean of Graham Bible College in Tennessee, believing it to be a **surrender of the sovereignty** of the **Church to the State** in matters of **ecclesiastic education**. After my return to Australia in June 1997, I would make my opposition to this very clearly known to the Queensland Church (see later below).

While in Louisiana, I also preached thrice in the Auburn Avenue Presbyterian Church of Rev. Steve Wilkins, and then flew on to Dallas. In Texas, my old friend Dr. Dick Bacon met me at the Airport. There, I preached for his church on *God's Law* and *Christ's Prayer* and *The Church's Antichrist*.

Before leaving the U.S. and returning to Australia, I spoke also in California. I discussed *Homosexuals and Society* from the Santa Cruz Christian Radio Station. I spoke on *Restoring the U.S.'s Common Law* at the Pierpont Inn for my friends Jerry & Gail Nordskog's George Washington/Patrick Henry Supper Club in Ventura -- where I again met my old friend Frank

Gauna. I next lectured on *The American War Between the States* at another of Jerry's meetings, where I also met Ted Baehr (Chairman of the Christian Film and Television Commission and President of Movieguide). At an Open Air Worship Service in Ventura, I also heard and met Rev. Dr. Lloyd Ogilvie (formerly pastor for umpteen years of Hollywood Presbyterian Church), who was at that time U.S. Senate Chaplain. And I myself then preached on *Daily Family Worship* for Ventura's Community Presbyterian Church.

After returning to Australia in July 1997, I again resumed teaching at the Seminary and preached several more sermons till the end of that year and into 1998. As stated above, when I was in America on Long Service Leave, the Faculty and the Committee on Training for the Ministry and the Queensland State Assembly had all (I think very unwisely and quite unnecessarily) approached the VETEC Office of Higher Education of the Queensland State Government for permission for the Seminary to start offering State-accredited degrees.

In my view predictably, Principal McIver suddenly received a 1st December 1997 letter laying down a new set of conditions requiring compliance by our Seminary's Staff with VETEC's Competency-BasedTrainingforthegranting ofsuchState-accredited degrees. At the end of January 1998, the Seminary's Secretary and Librarian (my daughter Anna Marie Lee) resigned in order to further her education toward becoming a Schoolteacher. Then, on 16th February,theExecutiveoftheCommitteeonTrainingfortheMinistry--despitemyDissentand Protest -- accepted VETEC's new set of conditions.

I immediately sent my Dissent and Protest, by way of Notice of Motion, to the Standing Committee of the Committee on Training for the Ministry, objecting against VETEC's sudden letter requiring Competency-Based Training. My Notice of Motion came up at the Standing Committee's meeting of 10th March 1998. It read: "That the Committee on Training for the Ministry note andminutethe contentsofDr.Lee'sherewith-attachedDissentandProtestagainst theC.T.M.Executive'sacceptanceon 16thFebruary 1998 ofthenewsetofconditionslaid down in the 1st December 1997 VETEC letter to Principal McIver, which solicits your Hall's **Staff** to **express** its **commitment** and **submission** to the **requirements** laid down in that letter."

At the 10th March 1998 meeting, after I indicated I would again Dissent and Protest, the Standing Committee nevertheless went ahead and (with three votes to the contrary) resolved to "**accept** the **conditions** as stated in the letter from VETEC dated the 1st December 1997." In this, I saw an ominous **capitulation** by the Church to the long-arm of the humanistic State with its agenda of "creeping socialism" and its relentless attempt to control the Church and its agencies. So I minuted my Dissent and Protest, which reads:

"Respectfully,asaProfessorat[**by-choice**State-**un**accredited]TertiaryCollegesand other Institutions [in the U.S.A. and Australia] since 1966, and as the Professor of Systematic Theology...at the[State-**un**licensedandState-**un**accredited]QueenslandPresbyterianTheological Hall since 1981, I protest against and dissent from accepting the new **conditions** anent the methods of **delivery** of courses and **assessment** of **Competency-Based Training** proposed by VETEC Executive Officer Glenyss Gardner in his/her letter to Principal McIver dated 1st December 1997." Meaning -- nobody ever fails; but only gets an `incomplete' grade!

"It would appear that **Competency-Based Training**, and its sister **Outcome-Based Education**, with their commitment to democratising mediocrity, were concocted overseas by parastate social engineers in the teaching profession there, with a view to attaining minimalist achievements by discouraging individual excellence and competitiveness during training and later also in employmental situations. They have proved to be a very effective tool in the ongoing dumbing-down of students in the U.S.A. They are currently being used to level down the educational system in the Republic of South Africa. And they now seem set to impact also on the public educational system within the Commonwealth of Australia.

"Theabove-mentionedVETECletterstates*inter alia*that`to beregisteredintheVET[EC] system, there are certain resource requirements of that system. Some of these **changes** include the methods of delivery of courses, and assessment of competency-based training.... It is therefore proposed that your Lecturing Staff undertake some training in competency-based training and assessment.... Registration as a Training Provider in Queensland is conditional upon your Staff's commitment to this recommendation, which will require that my office receives evidence that your Staff will undertake the abovementioned training...before your registration can progress.'

"Quite apart from the unacceptable tone of these parts of the letter, I regard its proposed requirements as irreconcilable with article six of our Church's *Declaratory Statement* and also with our *Subordinate Standard*, the *Westminster Confession of Faith,* chapters 20 & 23 & 30 & 31. AsaBible-believingChristian,Ireject thehumanisticphilosophyat therootofcompetencybased training and outcome-based education in principle, and regard the above-mentioned letter as an example of the unwarranted incipient interference of the State and/or parastate organisations into the internal affairs of the sphere-sovereign Church of the Lord Jesus Christ.

"Painstakingly, I have gone through the 134 pages of the [VETEC] document `Preparing and Delivering Training Sessions'and the 96 pages of the document `Conducting Assessment' issued bythe National Staff Development Committee for Vocational Education and Training of the Commonwealth of Australia Government, which each participant in the January22-23 1998 `Train the Trainer'Workshop was asked to predigest ahead of that Workshop at the Queensland BaptistCollegeof Ministries to which we were invited asperourPrincipal'sletterto ourFaculty and our Part-time Lecturers dated December 30th 1997. While indeed having learned from that material how to chlorinate swimming pools and operate a forklift on a greasy surface, I regard itasnotonlylargelyirrelevant to the teachingof theologybut also as unacceptableto ourChurch for the reasons previously stated.

"It is not my desire in any way to hinder the registration with VETEC.... For this reason, I shall, without prejudice, not stand in the way of our Church addressing the VETEC letter and its contents. However, my love of the Lord and His Church and my commitment to the Bible and to the *Westminster Confession of Faith* as read in the light of our *Declaratory Statement*, requires me to file this dissent and protest against what I regard as the beginning of Statist intrusion into the crown rights of King Jesus over His Church."

Dr. George Logan and Rev. Graham Nicholson joined me in this Dissent. Right after the meeting, another Member of the Standing Committee of the Committee on Training for the Ministry privately told me he agreed with me -- and that this was just the camel's nose of Statist intrusion into the affairs of ecclesiastical education. I simply told him: "Then you too should have protested, and opposed the motion and dissented together with the other three of us!"

It was clear to me that our Queensland Church and its Theological Seminary had now embraced "New Directions." Up till then, I had enjoyed almost eighteen years of fruitful work in the Church -- helping it, as per my 1980 call from America, to train **Ministers of the Word** and Sacraments **for the Presbyterian Church of Queensland**.

From 1998 onward, the Seminary entered into an **interdenominational consortium** with **broader goals**. Vacillatingly, it also soon phased out its VETEC adventure and **abandoned** its recent accreditation by the State of Queensland -- in favour of affiliation rather with the **Anglicanistic** Australian College of Theology (**accredited** by the **State of New South Wales**). Thus, Queensland lost the `State of Origin' also in matters of accreditation!

To me, the basic issue was and still is the choice between fallible accreditation of the Church by higher critics such as the Queensland and New South Wales Statist Accreditation Departments -- or infallible accreditation of the Christian Church byher Highest Critic, the Lord Jesus Christ. So, with a heavy heart, on 2nd November 1998 I then writtenly resigned my Professorship at the Seminary -- effective when I would at retirement age turn 65 in December 1999. Here is that letter of mine to the General Assembly of the Presbyterian Church of Queensland:--

"Dear brethren, I wish to thank the Queensland Presbyterian Church State Assembly for the privilege of teaching many years at our Theological Hall. Ever since my 1980 Queensland State Assembly appointment to its Faculty of Theology, effective January 1981, I have been the full-time Lecturer in: Systematic Theology; Christian Ethics; Comparative Religions; Christian Variations; History of Doctrine; Westminster Confession of Faith; and, for many years, also Philosophy & Apologetics.

"After the departure of Rev. John Campbell, I assumed also the extra duty of CaldwellMorrow Lecturer in Church History, and hence then needed to relinquish the teaching of Philosophy&Apologetics(toRev.GrahamNicholson). Sincethen,assisted byRevs.KimDale & Lesleigh Hall, I have also taught Mediaeval and Reformational and Calvinistic and Modern Church History.

"Provision will now need to be made for appointing timeously at least one full-time Lecturer (or its part-time equivalents), effective 1st January2000, toco-ordinate andto teach the above-mentioned subjects. I would suggest such person(s) be appointed to the Faculty, and certainly a new Faculty Secretary shall be needed. For respectfully, I need to draw the Committee's attention to the following facts: a) that Lord willing, I hope to attain the age of sixty-five in December 1999; b) that Rule 7.8 of our *Queensland Code* declares: `A Professor retires from his office when he reaches the age of sixty-five years, unless invited by the State Assembly to continue therein' *etc*.; c) that I accordingly expect to retire at the end of the year 1999. Yours faithfully in Christ's service, (Rev. Professor Dr.) Nigel Lee.

"cc.: General Assembly of the P.C.Q., C/O Clerk of the P.C.Q;

Queensland Presbyterian Theological College Faculty, C/O Secretary;

Queensland Presbyterian Theological College Principal."

During the next months, the Committee on Training for the Ministry (in my absence from its deliberations) considered three options. The first was to "continue Dr. Lee's appointment annually for a further four years" -- an option unacceptable to me. The second option was to "continue Dr. Lee's appointment until 2001." The third option was "to call for applications for the new Professor to start 1/1/2001 -- and, if Dr. Lee is willing and funds permitting, ask Dr. Lee to be a Part-Time Lecturer in 2001."

I supported the second option (which would enable the Seminary to advertize for and finalize the successor to my Professorship effective January 2001). Too, I supported also the first but not the second part of the third option above -- indicating I would not be prepared to lecture on after the end of the year 2000. So the Queensland State Assembly resolved to record its "sincere appreciation and thanks for the work of...the Rev. Prof. Dr. F.N. Lee" and to "continue...the Appointment of Dr. Lee as Professor of Systematic Theology and CaldwellMorrow Lecturer in Church History for the year 2000 under the same conditions and terms as

currently"--andto"authorizetheCommitteetocallforapplicationsfortheposition ofProfessor of Systematic Theology to commence work on the 1/1/2001."

This book is about my own *Adventures with God* -- and is in no way a history of the Queensland Church and its Seminary. Suffice it to say, however, that the **Search Committee** of the Committee on Training for the Ministry turned down **all** applications for the position of Professor of Systematic Theology effective 2001. Instead (during my final 1999 Long Service Leave overseas) it inexplicably got the 2000 Queensland State Assembly to ignore the latter’s own 1999 resolution and instead unilaterally change the Professorship of Biblical Studies into a Professorship of Old Testament -- and then to approve the hurried creation of a new Lecturership in New Testament, instead of filling the Professorship of Systematic Theology the 1999 Assembly had **directed** it to canvass.

While I was overseas lecturing in Germany during 1999, Rev. Kettniss discontinued his Convenership of and Membership in the Committee on Training for the Ministry. Subsequent events there, up to and beyond my departure from the Seminary, are not germane to my present book. To this day (2005), the Presbyterian Church of Queensland has appointed no PCQ Professor of Systematic Theology at its Seminary since my departure on 31st December 2000.

During 1999, I preached sixteen times in Australia -- including at the Independent Baptist Church in Sydney of the famous archeologist Rev. Dr. Allan Roberts (of "Find Noah’s Ark" fame), and also in the Presbyterian Church of Warren (in rural New South Wales). Most of my preaching duringthatyear, however,wasconducted duringmylastLongServiceLeaveOverseas (in the U.S.A. and Germany).

For, from 23rd April till the end ofJune1999,Iwentroundthe World for the seventh time. This Lecture Tour had patiently been arranged for me by Rev. Jeff Black of North Carolina.

On my arrival from Australia in Los Angeles Airport, my former lodger (when I lived in Memphis) Mrs. Toni Olsen Hjelte and her two little girls kindly met my plane and whisked me off to my first lodgings. Her talented children had painted a huge pink and black sign with my name on it and two big flowers -- to attract my attention when I got off the plane. That beautiful sign now graces the side of my filing cabinet in my home office in Australia.

While in California, I stayed with the kind family of Bill Bemus -- and took several long walks along the beach all the distance from way past President Nixon’s Western White House to San Clemente Railway Station, and back. Near Toni’s home, I once fell into a spinifex bush and developed painful blisters on my legs from its embedded broken-off thorns. Hot baths with Epsom Salts, however, greatly relieved this.

When I preached on *Covenantal Theology vs*. *Dispensationalism* for the Grace Orthodox Presbyterian Church near Los Angeles, Jerry Nordskog rang to say he couldn’t make it. Next day, Toni Hjelte’s husband drove me to L.A. Airport, from where I flew to San José (in which I had last preached for Rev. Doug Neff way back in 1977).

There, I was met by Elder Wagner and his son Rousas. Rousas was named after the great Rousas J. Rushdoony. That reminded me that the last baby I myself had baptized in Kosciusko Mississippi, had been given my middle name "Nigel" by his parents who were my parishioners!

In the Covenant Bible Church of San José, I preached on *Is the Framework Hypothesis*

*Biblical?* -- and *The Necessity of Daily Family Worship* and *Sabbath-Keeping*. I also preached in the Covenant Bible Church of Modesto, pastored by my friend Rev. Dr. Brian Abshire -- and

even had the great joy and privilege of visiting in Vallecito with the then ailing Rev. Dr. Rousas and Mrs. Dorothy Rushdoony and their son Mark (whose wife Darlene had once been one of my College Students in 1973-74).

Ithenflewcross-countrytoLynchburgVirginia,arrivingat midnight. Dr.KevinClauson, President of Christ College, met the plane. There, I lectured on *The Failure of*

*Constitutionalism -- Is There Any Hope?* Then, after visiting Jerry Fallwell's Liberty Christian University and Appomattox Court House where my great namesake General Robert E. Lee surrendered to Ulysses S. Grant (which brought tears to my eyes), I gave three more lectures at Christ College. They were on *A Biblical Theology for International Relations* and *Biblical and Historical Background of the Common Law* and *The Impact of Puritanism on the Common Law* -- and *The Desperate Condition of Western Civilization*. Finally, I preached for my friend Rev. Dick Knodel (the former editor of *Journey Magazine*) in his Orthodox Presbyterian Church (on *A Non-U*.*S*. *View on the Condition of Christ's Kingdom*) -- and then flew off to Akron Ohio.

My plane was met by my old friend Rev. Dr. Carl Bogue (who with me had in 1980 from the U.S. applied for the Professorship at the Queensland Presbyterian Theological Seminary). I had last preached for Carl in Akron twenty years earlier way back in 1979. This time, I preached five sermons for his congregation on *The Reformed World View*.

Dr. Bogue is, among other things, a very accomplished pilot. So he himself then flew me to Ashland University, where I slept on the same bed and in the same penthouse suite where PresidentRonaldReaganandPrimeMinisterMargaretThatcherhad overnightedwhenthey had in bygone years at different times gone to lecture there. I then met Professors Mark Hamilton and Ross Justice, and lectured on *The Philosophical Necessity of the Trinity for Politics --* and *The Biblical Basis of the Common Law*.

I next went to the Mansfield Orthodox Presbyterian Church of Rev. Larry Oldaker, where I preached on *Reformed Principles for Culture*. While there, I felt very much at home with their beautiful Australian Sheepdog! All three of us (Larry, the dog, and I) went forlongwalksround the huge golf course opposite his manse -- while talking theology till the cows came home. Then Larry's father, co-owner of Dr. Bogue's airplane, flew in from Akron and dropped me in Cincinnati -- from where I flew commercially to Chicago.

It was my first trip to the Windy City since preaching there for Dr. Paul "Remember the Pueblo!" Lindstrom -- way back in 1976. Paul took me to my bedroom in his manse, proudly telling me that my close colleague Rev. Dr. David Mitchell of Tasmania had last slept on that bed! I told him "You ain't heard nuffin' yet -- I recently slept on a bed where Ronald Reagan and Margaret Thatcher had slept!" But I was deeply humbled when Dr. Lindstrom and my old friend Dr. Phil Bennett (then the Principal of the huge Christian Liberty Academy there) told me they had both become Consistent Calvinists as a result of my own ministry in yesteryears.

Then Dr. Lindstrom offered me a job to come to Chicago after my 2000 A.D. retirement in Brisbane, and to start a tertiary Christian College there for him. When I told him my wife and I would not want thus to become separated from our grown-up daughters -- he immediately said he would employ them too, in his and Dr. Bennett's huge Christian Liberty Academy.

Without delay, he then promptly from Chicago phoned my daughter Annamarie in Australia and offered her immediate employment as a Schoolteacher there. He was sad, however, when -- predictably -- both of us declined. For we were all now far too happily settled down in Australia!

In Dr. Lindstrom's Church of Christian Liberty, I then preached six sermons. They were:

(1) *The Roots and Fruits of Common Law*; (2) *God and Guns -- Common Law Rights to Bear Arms*; (3) *A Christian Manifesto for the Year 2000*; (4) *Victory for the Reformed World View*; (5) *The Church and the Great Commission*; and (6) *Holy Communion for Infants?*

From Chicago I flew to Hampdon Virginia, right opposite the huge U.S. Naval Base at Norfolk. I stayed with my old friend Rev. Byron Snapp, Editor of *The Presbyterian Witness*.

In hischurch,whereI renewedmyfriendshipwithLawProfessorJoeKickasolawhocame to hear me preach, I gave two messages -- on *The Biblical and Historical Background of Common Law*, and *The Impact of Puritanism on the Common Law*. But the highlight of my trip to Hampton was visiting the home of General Robert E. Lee -- and the jail where the Yankees kept Confederate President Jefferson Davis after the end of the War of Northern Aggression.

Next stop was the Harrisonburg Baptist Temple of my old friend Rev. Lloyd Sprinkle -President of Sprinkle Publications. There I preached his congregation through the book of

Jonah, and Lloyd then gave me a wonderful tour of the Confederate Battlegrounds in the area.

In his church, I again met Elder George. Once I had damaged his car way back in 1974 in Rev. Charlie Grant's Baptist Church in Sterling Va. I still felt bad about that when I now saw him again twenty-five years later in 1999. He didn't -- for he no longer had the car!

My friend Dr. Larry Pratt, Executive Director of Gunowners of America, then drove me to his home in Springfield Virginia. His lovely wife Priscilla, a daughter of the Panamanian aristocracy, again thanked me for preaching in Fairfax way back in 1974 -- during which sermon she had come to Christ. I now preached seven times in their church -- Harvester Presbyterian (PCA), pastored by Rev. Ron Bossom whom I met when he was a Student at Reformed

Theological Seminary in 1972 when I was its Visiting Professor of Apologetics.

Larry drove me to the house where I had formerly lived in Fairfax during 1973*f* -- and also to George Mason University. There the Christian Students had placarded the whole campus, advertising a huge public debate between myself and Dan Barker (a leading American atheist). The subject was: *Should Man Believe in God?*

My opponent -- who once upon a time had been a Pentecostalist Preacher -- was by then dedicated to removing every vestige of Christianity from all public places in America. Before the debate, he specifically requested to sit on the left wing of the stage in the auditorium. Being right-minded, I myself gladly acceded. Psalm 14:1 *cf*. Ecclesiastes 10:2!

I pointed out that because the Lord God **is**, He does **not** "ex-**sist**"; and that my opponent only "**ex**-sists" at all, because God alone does not "ex-sist" but is. In my final words of the debate, I simply produced a U.S. banknote and read out from it: "In God we trust"!

After showing me the beautiful U.S. Marines' War Monument, Dr. Pratt put me on the plane at Washington Airport and airmailed me to Pittsburgh. There Rev. Ray Joseph, the Chairman of the *Christian Statesman*'s National Reform Association, drove me to Geneva College in Beaver Falls, where I renewed my acquaintance with its President Dr. White. Next day we drove on to Detroit, where I preached five sermons on *Melchizedek* in Ray's Reformed

Presbyterian Church (the oldest ecclesiastical building in what is now the State of Michigan).

One day, we tried to drive into Canada to have some lunch. Ray Joseph, though a staunch Republican, needed no passport. But the border guards of Canada, which is supposed to be

headed by the same Queen as is Australia's, would not let me through on an Australian passport unlessaccompaniedand vouchsafedforbymyAmericanRepublicancompanion. TheCanadian lunch was fine, but I was pleased thereafter to get back into the United States!

I then flew back to Virginia and preached three sermons in Bracey -- while staying with Ken Holliday and his beautiful family. They proudly fly a huge Confederate Flag in front of their house -- so I felt very much at home with them.

After my last sermon there, Rev. Jeff Black drove me to his manse in Freemont (North Carolina). There,in hisWhiteOakPresbyterianChurch,Ipreachedfoursermons. I also stayed with one of his Elders, my old friend Judge Paul Wright -- whom I had first met decades earlier when he was a Student at Reformed Theological Seminary in Mississippi. We now went on a long walk together -- during which he rehearsed the history of the decline of the Common Law in the United States; and I rehearsed the long road ahead to advance Christianity.

While preaching at White Oak, I met Charles and "Dixiegal" Carolyn Saunders and other staunch Confederates. I also walked several times with Jeff Black and his children. Once, without the children, for eleven miles. And I also preached twice for him in the Wayne County Jail (where he was one of the honorary Prison Chaplains).

The first message there, was on how I led my father's murderer to Christ (see my next chapter). After that, one of the convicts who heard my message, requested I return -- and tell them next time about the Trinity (to help combat the spread of Islam amongst U.S. convicts).

When I returned to preach that sermon to the convicts -- this time with Judge Wright -- we were both amazed to learn that the convict who requested the second sermon, was well-known to the Judge. For we then all learned it was the Judge who had put him away. All three of us, now in Christ, were thrilled there was no animosity but only harmony between the Judge and his former customer!

From Durham (N.C.), I flew to New York, and had lunch with the Hebrew Christian Rev. Steve Schlissel and his lovely wife. Then, straight to Germany.

There at Bonn Airport I was welcomed by Rev. Professor Dr. Thomas Schirrmacher, the great German Ethicist and President of the Bonn Theological Seminary of the Free Reformed Evangelical Church -- and by Rev. Mark Rudolph, son of the legendary Rev. Dr. Robert K. Rudolph and sometime President of Philadelphia's Reformed Episcopal Seminary (who wrote the Introduction to the Eerdmans' edition of Calvin's commentary on Genesis). I stayed with Mark and his lovely family, who were then helping to rebuild Calvinism in Germany.

At the Seminary in Bonn, I was the next Visiting Lecturer there after my friend the famous Professor Henry Krabbendam -- for whom I had years earlier lectured at Covenant College, and who had in the 'nineties lectured at our Seminary in Australia. In the Free Evangelical Reformed Church, on Sunday I read John three in German and then preached on John 3:36. At the Seminary, I lectured on *Missions the Heart of the Church's Calling*; *Calvin on the Law*; *Law in the Westminster Confession* -- and five times on *Christian Eschatology* (according to Isaiah; Daniel; Romans 11; Second Thessalonians 2; and the Book of Revelation).

I was also able to see Beethoven's House, Martin Bucer's old church, the German *Reichstag* (or Houses of Parliament), Reimagen Bridge over the Rhine, Linz, excavations of ancient Roman garrisons, and the magnificent Cologne Cathedral. Sadly, the whole area is now Romish (or rather secularistic). Indeed, in Cologne, I saw far more Muslims than Protestants.

Whatimpressedme most in Bonn, was the Museum of Modern History. Thegroundfloor there starts with the Allied demolition of Nazi Germany -- to total ruin. But by the time you reach the top floor of that secularistic museum fifty years later, you see Germany again leading the whole World in literally reaching out to the very stars. *Deutschland, erwache wieder!*

From Germany I flew over the Caucasus, Kazakstan, the Himalayas, India, Bangla Desh, and Burma -- into Thailand. There I saw all the important palaces and their surrounding sites, and visited the River Kwai Detention Centre where the Japanese had cruelly imprisoned many Australians under appalling conditions during the Second World War. Then -- back down the river (with wealthy Japanese tourists) to Bangkok; a tour through the religious hopelessness of many highly-ornate Buddhist temples; and finally back to Australia.

The next year, my last at the Queensland Presbyterian Theological Hall, I finished off my lecturing there. In May 2000, the Committee on Training for the Ministry (significantly now renamed the "Committee on Ministries Training" ever since Rev. Kettniss's demise from it during my own Long Service Leave in 1999) -- together with the Queensland State Assembly -decided to "record with sincere appreciation the work of...Rev. Prof. Dr. F.N. Lee" and to "thank Rev. Prof. Dr. F.N. Lee for his twenty years of service to the Church as Professor of Systematic Theology and assure him of our prayers for the Lord's rich blessing upon him in the years of his retirement." It was further declared that I remain a Member of the Faculty till "21.12.2000." Then, in May 2001 -- five months after my retirement -- the Committee on Ministries Training together with the Queensland State Assembly further thanked yourstruly for "the willingness he showed in continuing his lecturing work at the College during 2000" after reaching retirement age -- and prayed the Lord's blessing also upon my family.

InAugust2000,IwastheChiefSpeakerat theDaniel2:44ConferenceonChristianAction in Canberra, where I lectured on *King Alfred's Laws* and *The Christian Roots of the Australian Constitution*. During the year, I also preached in Canberra and several times in the Robina Presbyterian Church and also at various other places.

On my last working day at the Queensland Presbyterian Theological Seminary at the end of the year 2000, I cleared out my office, greeted such of the Staff as were then there, and left the buildings for the car park. Next to my car, I then thanked God for the ability He had given me to witness for Him there for twenty years -- and then drove away home, for the last time.

The next day I was up and behind my computer at 5 a.m., and started to word-process one new writing after the other. Indeed, this I have done almost daily for more than the last four years of my "re-tyre-ment" or "re-cycle-ment." Why?

Because it seems to me to be poor stewardship to allow my many unfinished and sometimes even untyped manuscripts to go to the grave with me when I die. Even if I were to live until I were ninety-five -- I have calculated that such would not be enough time, though computering twelve hours every day till then, to get all I have written into readable records.

I must, then, get as much of it as possible into legible format; website it; and e-mail it out to friends and acquaintances throughout the World -- before I die and go to glory. For whatever my past and present and future writings might be worth, it's up to me to get them all legible.

It may be that Ministers and Theologians might rightly trash and discount them after I'm gone -- or even before I've gone. But if I myself don't get them readable and circulated, I would then leave no such future earthly track record either to enrich others in part -- or to be trashed in their entirety. *Scriptum manet*. But unwritten thoughts perish with the thinker!

# Leading Dad's Murderer and his Parents to Christ and helping them till Mid-2000

We now need to go back in time to more than six years before my above-mentioned retirement from my Australian Professorship in December 2000. I first had contact with my father's murderer in September1994, and from then on until June 2000. Here's what happened.

My dear parents, Mr. Sid and Mrs. Maud Lee, lived in Barrydale (South Africa) for the last quarter-century of their lives. There they celebrated their 61st wedding anniversary in April 1994, at a function specially arranged for them by the local Dutch Reformed Church of which they were both Communicant Members.

Also in April 1994, I was invited to fly round the World and expound the Lord's Prayer in the U.S.A. during September 1994. Having acquired the plane ticket, as an only child I was much looking forward to visiting my parents in Barrydale (near Swellendam in South Africa) -on my way from Australia to America.

On July 9th 1994, my telephone rang here in Australia. It was my parents'neighbour in South Africa. She told me (as an only child) that my 86-year-old mother had deteriorated both in body and in mind, and had just been admitted to hospital -- permanently. From that very day onward, my father was now living all alone in our family home next door to the neighbour.

Unbelievably, the very next day the South African Police in Barrydale phoned to inform me that my father (aged almost 86) had just the previous night (right after my mother's hospitalization) himself been attacked by a robber in his own home -- and left there, for dead. A week later, he died in hospital. He was buried, from the Dutch Reformed Church, into the family grave in the Dutch Reformed Cemetery in Barrydale -- on 17th July 1994.

Ihad been verysickjustbeforereceivingthosetwo phone calls,andwas still tryingtorecuperate. I knew that I was in no condition to travel to my father's funeral -- or to visit my mother in hospital (whom I was scheduled to visit anyway in September on my way to America). Yet I immediately prepared the following Burial Message, to be read out on the day of Dad's burial at simultaneous worship services in South Africa and Australia:--

"It has pleased the Holy Triune God of life and death to take my father, William Sydney Lee, to Heaven. This occurred at about ten p.m., on the Lord's Day, 17th July 1994; in the age of 85 years, 9 months, and 18 days.

"Myfather William SydneyLee -- Uncle Sid, as his dear friends in Barrydale called him -was born at East London in South Africa on 29th September 1908. After his mother became widowed when he and his sister Doris were still tiny, the family went to his mother's country Britain, where the toddlers grew up. There he later married my mother Alice Maud Smith (Auntie Maud, as the Barrydalers call her).

"From the marriage, one child was born -- Francis Nigel Lee, who later became the first DutchReformedMinisteratWintertoninNatal(SouthAfrica). UncleSid's sisterDorismarried Norman Levey, who is todayat my father's graveside. Norman, through a faithful team of dear fellow-believers in Barrydale, did many (and very appreciated) works of love -- to enhance the lives of Uncle Sid and Auntie Maud in their later years.

"Shortlyaftertheoutbreak oftheSecondWorldWar,UncleSid--thenin histhirties--was sent back by the British Navy to South Africa as the land of his birth. Based in Simonstown, as Chief Radar Officer he was responsible for the security of the South African coast, and sometimes even as far as Trinidad in the West and Sri Lanka in the East. During that War, his son seldom saw Uncle Sid. But everytime he came home, the whole familyused to clamber all overTableMountain. Alwaysfond ofmountains,it isalso no wonder that UncleSidandAuntie Maud later retired in the mountainous Barrydale.

"After the World War, Uncle Sid stayed on in the beloved land of his birth, South Africa -and never wanted to leave it. Meantime, his son grew up; by the grace of God became a Christian; had the great privilege of leading both of his parents to the Lord; and became a Dutch Reformed Minister.

"Uncle Sid and Auntie Maud themselves later joined the Dutch Reformed Church (Barrydale Congregation). They thereafter remained lifelong Communicant Members -- even after their only child moved first to America and then to Australia in order to train Ministers of the Gospel, overseas, as a Seminary Professor.

"Onaccountofsicknessand otherheavyobligations,thesoncould unfortunatelynotattend his father's funeral. But he hopes to go to Barrydale from12th to19th September, in order: to thank the community most cordially for their long-lasting and loving care of his parents; to help wind up his father's estate; and also to visit his weakened mother (now hospitalized in Swellendam). He had been looking forward eagerly to seeing his dear father once again here on Earth in September, on his way to preach in Atlanta U.S.A. But the Lord had more glorious plans than that for Uncle Sid -- in spite of the murderous nature of his death.

"For Uncle Sid is now with Jesus! Not because he could ever deserve it -- even though he helped many people, and especially the Coloured Community, for many years. But because my father over the years more and more trusted in the blood of Christ as the only ground of his redemption. Listen to these excerpts from his last letters to me, about the grace of God:

"November 27th 1993:`DearNigelandfamily.... Yourmotheris...still thegirlIlove,who bore me a beloved son for whom I thank the Lord.... Pray for her, that the Lord will give her peace of mind, and that she waits on His blessing.... God's richest blessings to you all! Do not worry about us. We are in the Lord's hands.' January 4th 1994: `Glad to note your trip to Tasmania was so successful. Praise the Lord!' February 15th 1994: `God bless you richly!'

"February 18th 1994: `We do hope Miekie [my daughter Annamarie] gets a suitable position soon. Tell her that I am sure the Lord is on her side, and that she believes this and awaits His pleasure. The Lord does indeed work in mysterious ways.... I prayed to the Lord to help.... Praise the Lord!'

"April 24th 1994: `God's richest blessings.... God bless you all!' His last letter to me, May 14th 1994, said: `Just received Missionary Letter, which makes very interesting reading.... We can only live from day to day in His grace.' Grace! Amazing `**grace**' -- my father's last word to me!

"And now, on July 17th 1994, he has been torn away from us. He is not here at his grave, for his soul has been resurrected already -- into Heaven! Why should we then seek our living brother in his empty grave? For later also his wife and their child shall go to him -- and then always ever be with our Saviour! I can best express my feelings in the following words of a great South African hymn [which I here translate from rhyming Afrikaans into English]:

"`O God, your goodness is never praised enough! Who is not deeply impressed by it?

How miserably thankless is that person who does not lift up his heart to You!

To You alone be gratitude and honour -- may that here be my desire and my song! Never then forget the Lord, O my soul! For the Lord never forgets me!

"`Remember, O man, the next life -- the inheritance reserved for you!

There, surrounded with glory, you will see Christ everlastingly as He is! Rejoice then, my soul, expectantly! It cost the dearest price -the Lamb of God, led and slaughtered, has saved us from sin and guilt!

"`May then Your faithful protection, O God, always remain before my eyes! That strengthens my steps toward the good, to devote all my life to You. That leads me forth in happy days; that comforts me in the worst need and teaches me, without fear, to put up with the ugly picture of death.'

"The Lord hath given; the Lord hath taken away; blessed be the Name of the Lord!

Precious in the sight of the Lord is the death of His saints!"

Uponmylaterarrival inSouthAfricainSeptemberasplanned,IheadedforSwellendam-where my mother was still in hospital. There, I was amazed to hear that the police had apprehended a young man in connection with the death of my father -- and that the youth had signed a statement alleging he alone had attacked him.

I also learned that my father, before dying, had given a description to the police of the young man. That description was altogether in harmony with the appearance of the accused. The latter was being held in jail precisely in Swellendam -- while then awaiting his preliminary trial just one week after my own arrival there.

I immediately contacted the jail, requesting permission to come and speak to the accused (of whom it was alleged he had killed also someone else even before attacking my father). The police warmly supported my request, but informed me the accused had the right to refuse to see me. He, however -- upon being told who I was -- agreed and even requested to meet with me.

On the 15th of September [1994] I went to the jail. There I was told to surrender my camera and tape-recorder and any firearms I may have been carrying. I was escorted to a room where three armed Policeman and their Officer were doing clerical work. One minute later, the accused was brought through the door into the room -- and stood there in front of me.

He was a strongly-built medium-sized Cape Coloured man, answering exactly to the description given by my father to the police. He stood there, just looking down at the ground. I silently prayed to God for guidance about what to do next. Then I got up from my chair; addressed him politely by his full name; thanked him sincerely for granting me the interview; and requested him to sit down before I again did so.

I then said: "Mr. Witbooi, are you getting enough to eat here?" He replied: "Yes, thank you." I said: "Have you peace of mind here?" He replied: "Sir, I am very unhappy. I have been praying to God in my cell for the last three nights, but it's as if my prayers bounce back off the ceiling and don't get through."

I then said: "Mr. Witbooi, I am the only child of the old man who was left for dead behind the front door of his home in Barrydale on the 10th of July -- whom you are accused of having assaulted. I had been looking forward to spending a week with him in September; but as you can see, this is now impossible." The young man nodded; looked down; and said nothing.

I then continued: "Mr. Witbooi, many years ago my father was not a Christian. But there came a time in his life when he turned from his sins and received Jesus as his Lord and Saviour. That is why he is now in Heaven -- and waiting for me to join him.

"Let me assure you, Mr. Witbooi, that if you make your peace with God -- whether you die right now of a heart attack; or are put to death for murder; or die naturally later on -- you too will go to Heaven. I also assure you that my father, whom you are accused of having murdered, will then be the first to welcome you there. However, Mr. Witbooi, if you do not repent and if you die in your sins -- I assure you that you will spend eternity in hell-fire and damnation, for ever!

"Mr. Witbooi, three men died on a little hill called Calvary. Two were guilty robbers; but the One in the middle, the Lord Jesus, was innocent. Robbers, as you know, include those who go around beating up old people and leaving them for dead after stealing from them. Both of those robbers jeered at the innocent Jesus crucified between them.

"But then one of the robbers repented, turned to the other, and said: `We are being condemnedjustly. For we are receiving the punishment due forourdeeds. But thisman[Jesus] has donenothingamiss!' ThenthepenitentrobbersaidtoJesus:`Lord,remembermewhenYou come into Your Kingdom!' So Jesus said to him: `Truly I tell you, today you shall be with Me in Paradise!'

"Mr. Witbooi, do you not see yourself as one of those two robbers next to Jesus on Calvary? Will you die in your sins and go to Hell like the impenitent robber? Or will you, like the other robber: repent of your sins; receive Jesus as Lord; and be assured by Him that you will go to Heaven when you die?

"Mr. Witbooi, if you wish, I will leave this jail right now. But if you prefer, I would be privileged to show you right now how you too can become a Christian. Which is it to be?"

Mr. Witbooi then tried to look me in the eyes. He said: "Sir, would you please show me how to become a Christian?" I then realized that the four policemen in the room had all put down their pens; had stopped working; and were straining their ears, listening to us! So I said: "Officer, could you kindly get us a Bible?"

The Officer went galloping out of the room, and immediately returned with a Bible -- and put it onto my lap with great respect. I opened it at John 3:16, and asked Mr. Witbooi whether he could read. When he so indicated, I handed him the Bible and asked him to read it. Loudly and clearly, he read it out: "For God so loved the world, that He gave His only-begotten Son -so that everyone who believes in Him should not perish, but have everlasting life!"

Then he said: "I am too big a sinner!" But I replied: "Mr. Witbooi, it says here

`whosoever' -- and that includes you too, if and when you put your trust in Jesus."

The atmosphere was electric. All in that room felt the awesome presence of God the Holy Ghost. The silence was terrifying. Then I said: "Mr. Witbooi, will you come to Jesus?" He replied: "I will!"

So, two wicked Hell-deserving sinners -- Rev. Professor Barrister Dr. Francis Nigel Lee and his father's accused slayer Cornelius Witbooi -- then went down on their knees in that jail together. I put my arm around his shoulder, and prayed first. I thanked God for our meeting; (re)confessed all my own fresh sins to the Lord; and then asked Him to have mercy on Mr.

Cornelius Witbooi, for Christ's sake.

Mr.Witbooi then prayed. Hesaid: "Lord,I'm a miserable sinner! Don't letSatan destroy me! I am sorry for all my sins. Forgive me, for the sake of Jesus Who died for people like me!"

We then got up off our knees. I assured him: "Mr. Witbooi, if you really meant that, you are now my brother. In that case, here is my right hand of fellowship. I will help you in any way I can. Here is my address in Australia. If you write to me, I promise to reply to every

letter you may write, for the rest of my life. When is your trial?"

He replied: "Thursday the 22nd of September." I promised to pray for him on that day (when I would be overseas), that justice would be done and that he would continue to receive God's grace whatever the outcome. I then again shook his hand and left the jail -- to the astonishment of both the grateful police and the bewildered convicts there who just kept on staring at me in amazement.

Driving back to Barrydale, I praised God and sang His Psalms the whole time -- realizing anew that God is not dead but very much alive on this great planet Earth. For God had revived my soul -- and, I trust, those of all in that room in the jail at Swellendam.

Four days later, after farewelling my mother, I visited the jail again. This time Mr. Witbooi was waiting for me with a smile. He had been reading the Bible since I last saw him, and claimed to have peace. I urged him to speak to the other prisoners about what had happened to him; to tell the whole truth at the trial; and to work and witness for the Lord for the rest of his earthly life (be it short or long). He then prayed for both of us; thanked God for my visits; and asked God to bless me wherever I went (that same day to England and then to America).

I had packed the Bible which I had given my father many years earlier, and brought it further round the World and then back to Australia. Here, our family now uses it for our daily family worship.

And the Lord heard Mr. Witbooi's prayer for me -- there together with me, in his jail! In London, God spoke powerfully -- through my relating there the above events. In America, the effect was electrifying; and the tape-recording of my account is spreading like wildfire and producing awesome inquiries and results. I used it there, as an illustration, while preaching on the fifth petition in the Lord's Prayer ("**And forgive us our trespasses, as we forgive...!**").

O that God would melt the Heavens and come down, and touch and revive His hard-nosed children here on Earth! Dear reader, do you have the certainty that all your sins have been forgiven, for Christ's sake? Settle this now!

Mr. Witbooi was kept in jail at Swellendam for almost fourteen months, while he awaited his trial. After around ten months, on 24th April 1995 he wrote me a letter.

Here is my translation of part of what he then wrote to me: "Dear Professor Lee. It is going well with me, in the Name of the Lord Who created us. Sir, I am thankful and rejoice in the Lord that we can write to one another, and that He has carried us thus far."

Thereupon I answered as follows [translation], on 29th September 1996: "Dear Kerneels, I was very grateful to our Lord, finally to receive your letter to me dated 24th April. It seems to have been sent to me by sea mail, and thus took more than five months to reach me. I am answeringimmediately,and indeed byair mail, which of course should be delivered toyoumuch more quickly.

"I have already sent three letters to you, since we met one another there in the jail. I have often wondered whether you ever received my letters; or, if you indeed answered them, whether your letters were then sent to me. Thus, I could do nothing other than pray for you. That I indeed did many times -- that the Lord should keep you standing, come what may.

"Meanwhile I learned from my friends in Barrydale that your trial has constantly been postponed. I then realized how hard it must be for you, so I often prayed here: `O Lord! May Kerneels's trial soon begin; find him either innocent and acquit him; or find him guilty and give him the punishment he deserves; but may his trial soon begin, and speedily finish!'

"Only last week I woke up in the middle of the night and once again prayed for you thus. And today your letter arrived. Many thanks for it. I rejoice to hear from you that things are going well with you in the Name of the Lord, and that He has carried you thus far. You say in your letter that you are now...awaiting judgment. Well, the Lord and hopefully you too know to what extent you may be guilty or innocent of the number of different crimes committed in my father's home, with which you are being charged.

"As nowrequested by you,IshallcertainlypraytogetherwithyouthatGodtheFatherstand by you. But as I also told you quite a while back in the jail -- if you are found guilty by the Court, I would like you to get the maximum punishment. I am enclosing for you...my report of our conversation in the jail, to refresh our memories....

"I too have now been waiting for more than a year for justice to prevail, and that the thug orthugswho brokeintomyeighty-five-year-oldfather'shome atnightandmortallyattacked him and just left him there, will righteouslybe punished. As his onlychild, I have now been waiting for more than a year that also a gravestone shall get erected for my late father, and that the Lord will be merciful to my old mother first in the hospital and now elsewhere [in an Old Age Home] -- where she constantly inquires why her husband does not come and visit her.

"So you see, Kerneels, I too have to be patient with the disposition of this long-lasting matter. Thus, both of us still need to learn how to keep on waiting upon the Lord. Please read Psalm 130 in your Bible.... `You know that you have not been purchased by transitory things, silver or gold, from your idle walk of life handed down by ancestors, but by the precious blood of Christ.' Read about this in First Peter 1:18-19 in your Bible....

"Many thanks, Kerneels, also for your loving wishes to me and my family. By the grace of God, we will indeed remain with the Lord. We pray the same for you and your dear ones. Once again, I promise to answer every letter which you send me. Prayerfully in the service of our Saviour the Lord Jesus Christ, Dr. Nigel Lee."

Almost a year of silence passed after the above was sent to Kerneels. But on 17th September 1996 he wrote the following letter [translation mine], which reached me on 3rd October 1996 (the day before my invalided mother died in South Africa):

"Dear Sir..., I got the...sentence which the judge and our heavenly Father rightly decided to give me. I am not dissatisfied, for the Lord is with me. He protects me, and hopefully will one day lead me in the right path. The Lord is my shepherd. I shall not want. And therefore, Mr. Lee, Ido not lack both courage and guilt to write to you tonight -- in order to confess myguilt and to acknowledge to you that I am guilty of the crime for which I am now serving out a sentence of ten years of which two years were suspended, so that I must now serve out eight (8) years in prison." [The new humanistic Mandela Government in 1994 abolished the previous death penalty for capital crimes still required by the Word of God (Genesis 9:5-6).]

"Sir, when you [first] visited me in Swellendam...you remember...I looked down at the ground. And why? Because I grew up in a home with the Lord and with love, and I was guilty.... That is why I turned my eyes away....

"Mr. Lee, I then told the judge the truth, and he gave me the punishment.... Sir, I so much want to give my heart to the Lord, but my faith is too small. Therefore I am asking you to pray for me. I shall also pray for you, as I have done many times in my prayers, and then ask forgiveness for my sins.

"Yet it feels to me as if my prayers are not being heard.... I am still in the world, where I cannot escape without a healinghand. Sir,Iam tonight again prayingfor you, and Ishall ask that He must not leave you. Mr. Lee, stay with the Lord, for His ways are good. Read Matthew 4, from verses 1 to 11, especially verse 10. God bless you and your family!

"Ephesians 3, verses14 to 16. `Ibend myknees before the Father of our Lord Jesus Christ, from Whom every generation in the Heavens and on Earth receives its name -- that He may give you according to the riches of His glory to be strengthened with power by His Spirit'....

"Where shall my help come from? Myhelp comes from the Lord Who made Heaven and Earth. O Lord, be with us always! Protect and guard us!

"O Lord, lead me according to Your ways -- and forgive us our sins where I have sinned in thoughts, words and deeds! This I ask not because I am worthy, but because of grace. Save my soul and open my eyes to be able to distinguish between good and evil! Amen."

On 7thOctober1996,Iresponded:"DearCornelius. Manythanksforyourwonderful letter 17th September 1996, which reached me at 4:30 p.m. on 3rd October. As you can see from the paper attached, my dear mother died the next day (88 years old). She was the old `Mrs. Lee'of 25VanRiebeeckStreet inBarrydale,whomyou probablysawand possiblyeven knewbeforemy dear father...was assailed in July 1994 and thereafter so tragically died.

"Your letter moved me to tears. I then translated it into English, and read it out to my Theological Students the next day. I help teach them how to become Ministers of the Gospel. When I began to read out your letter, to them, more than one of them softly started weeping. Ninety minutes later, I got a phone call from Swellendam saying that my mother there in the hospital had just passed away. Now she is in Heaven, with my father, where they both wait for you and me to see them again, in God's good time.

"Cornelius, although I have typed out this letter in Australia, I am going to post it to you only after I reach South Africa. You see, I hope to arrive in Swellendam on 12th October, in order to bury my mother from the Dutch Reformed Church in Barrydale the following Monday at 2 p.m. There in the Church I am going to read out the burial letter, which I am attaching for you [here] -- before we then go to the family grave in the Cemetery.

"Cornelius, I would very much like to visit not only your parents and family in Barrydale, but also you yourself in the Buffeljags[rivier] Prison, before Ireturn to Australia. MayI, please? I shall phone the Prison in a few days, and ask them whether you are again willing to receive me, and also whether the Head of the Prison will give his friendly permission.

"Meanwhile,Iamherebyenclosingafurthertwothingsforyou. Firstly,theold 1994 burial letter which was read out two years ago at my father's funeral in the Church at Barrydale -together with my account of our meeting, after that, in the Swellendam Prison.

"Secondly, a selection of poems which I myself wrote. From them, you can see how I too struggled to come to the Lord -- but also how He enabled me to find Him, and how I thereafter attempted and still try to serve Him. That is my prayer, also for you!

"With myvery best brotherly greetings, till we meet again. Nigel Lee (Rev. Professor Dr. F.N. Lee)." [My own translation into English.]

The above letter was in fact not mailed to Cornelius, but handed to him in jail by me on 13th October 1996. That was the day before I buried my mother.

On October 13th, I together with the Swellendam *Gideons* visited the Buffeljags Prison. Addressing hundredsofprisoners,Ipreached on Matthew25:36--"Iwasin prison,andyoucame to Me." Among all those prisoners, also the murderer of my father was there.

I was then allowed to spend five minutes with Cornelius (together with an Officer) and to hand over the above letter to the prisoner. I greeted Cornelius; told him that our story had already gone around the World; and said I planned to write a book about it. Cornelius was very agreeable for me to take his photograph, and then for me to use it in any book I may write about our contacts. But the Officer could not allow me to take any photographs.

So Cornelius then asked me to visit his own parents, Mr. and Mrs. Kerneels and Katrina Claassen (labourers for Mr. Jacques Theron on his farm Helderkroon near Barrydale), and to request them to provide me with a photograph of Cornelius for that purpose. This I would do, shortlyafter I had gone and buried my own mother in Barrydale the very next day (Monday 14th October 1996).

I then put my arm round Cornelius, and prayed. I thanked God for our reunion. I asked the Lord to sustain Cornelius in the jail, and to give him the grace to profess and live out his Christian convictions. I then said goodbye to Cornelius; thanked the Officer; and left the jail.

The next day, I took the Church Service at my mother's funeral in the Barrydale Dutch Reformed Church. Among many other things, I then said [my own translation]: "It has pleased the HolyTriune God of life and death to take mydear mother, Alice Maud Lee, to Heaven. This occurred around three o'clock Friday morning the 4th of October, 1996; in the ripe old age of eighty-eight years, six months, and four days.

"Auntie Maud, as her dear friends in Barrydale called her, was born on March 31st 1908 in England -- and married there. She and her elder sister Rita were raised very strictly in the Roman Catholic Faith. Similarly, both sisters educated their children in and for the Roman Catholic Church. When Auntie Maud was expecting her only child Nigel, she gave him to the Lord -- with the sincere prayer that he would later become a Priest in the Church of Rome. She raised him with this in mind.

"It was when Nigel was six years old that he last saw his Auntie Rita's three sons. All of them, together with Nigel, then promised one another to serve the Lord in His Church. Rita's children Peter and John and Tony all studied for the Roman Catholic priesthood.

"Their cousin Nigel, however, when seven years old, went with his mother Auntie Maud to South Africa, the land of his father's birth. There Nigel grew up; became a Protestant Christian by the grace of God; had the great privilege of leading both his parents to the Lord Jesus; and then became a Dutch Reformed Church Minister.

"After her conversion to the Protestant Faith at Muizenberg near Cape Town during 1958, Auntie Maud started a Sunday School in her garage for children of the Coloured Community -and also taught them many Christian Songs. She also often gave some of her son's religious tracts to those passing by, and various other interested persons.

"Aftertheir retirement,AuntieMaudand herhusbandUncleSidsettled downinBarrydale. There, in their sixties, they both decided to become Members of the Dutch Reformed Church. AuntieMaud'sCatechist,theDutchReformedMinisterofBarrydale, told her son at thetimethat she was able to recite every answer but one of the *Short Compendium* [of the *Heidelberg Catechism*] by heart. Thereafter, both Auntie Maud and Uncle Sid remained Communicant Members of the Dutch Reformed Church in Barrydale -- even after their only child moved first to America and then to Australia as a Seminary Professor in Systematic Theology, to train theological students overseas for the Gospel Ministry.

"On October 3rd, just a few hours after he learned [on the phone in Australia] from her doctor in Swellendam that Auntie Maud was terminally ill, her son received a letter from his deceased father's assailant from the Buffeljags River Prison. That letter came from the person accused in 1994 of having killed the son's father, Sid Lee -- the person whom Auntie Maud's son had in 1994 visited in the Swellendam Prison and then and there led to the Lord.

"In the above letter, that criminal asked both the son (Dr. Lee) and God for forgiveness for themurderhe committedagainst Auntie Maud's deceased husband. Afterherson hadtranslated that letter from Afrikaans into English and read it out to his theological students in faraway Australia on October 4th, more than one of them was visibly moved to tears. Ninety minutes later, the son received the news that his mother had just died, and had left Swellendam for God her Father's Heavenly Home above.

"`And I heard a voice from Heaven saying to me: "Write -- Blessed are the dead who die in the Lord from now onward!" "Yes," said the Spirit, "so that they may rest from their labours; and their works do follow them!"'" Revelation 14:13.

A few days after I buried my mother on 14th October 1996, I kept the promise I made to Cornelius to go and visit his parents. They were living and working on Mr. Jacques Theron's farm Helderkroon, just outside of Barrydale.

Mr. Theron was very helpful. He gave Cornelius's parents the afternoon off, and put his own office at our disposal. I then went and introduced myself to Cornelius's parents, Mr. and Mrs. Kerneels and Katrina Claassen.

I then explained to them that I am the only child of old Mr. Sid Lee, whom their son Cornelius had murdered in July 1994. I then mentioned that I was with Cornelius in the jail on the previous Sunday; that I then spoke to him; that I then also preached to all of the convicts; and that I had now come to visit them precisely at the request of their son.

I told them how even King David, a man after God's own heart, murdered someone in a moment of weakness -- but later sincerely repented of this. Second Samuel 11 and 12, compare Psalm 51.

I then told them that their son Cornelius, on the basis of faith in Christ which he now professes, had been made just -- in the eyes of the Lord. Then I asked them whether things are right also in their heart -- and, if not, whether they did not wish to settle the matter with the Lord immediately.

Thereupon all three of us got down upon our knees. Katrina, who well remembered both my mother and also my father who had often repaired radios for the poorer Coloureds for free, then prayed a passionate prayer in which she thanked the Lord that He had now after all the years sent His messenger to her -- in order to show her too the way to Heaven. Kerneels then recited first Psalm 23 and then the Our Father and, after a great battle, confessed faith in the Lord. After that I myself thanked God for the wonderful privilege of kneeling with Cornelius's parents at the foot of the cross of Jesus.

All three of us then went to the little farm cottage of the Claassens, where they gave me a photograph of Cornelius which I could use in my new book, as Cornelius himself had told me to do. I then took a photograph of the couple, together with their daughter (Cornelius's sister) -and encouraged the family to read the Bible every day.

After I then said goodbye to all three of them, we parted from one another with great joy. Shortly thereafter, I wrote to Cornelius once again, and returned to my wife (and family) in

Australia. Here is my translation of what I wrote him from Barrydale on 21st October 1996:--

"DearCornelius. It was good toseeyou on Sunday13thOctober,andto praytogetherwith you once again. I buried my late mother the following day. After that I went and visited your parents, Mr. and Mrs. Kerneels and Katrina Claassen, on Mr. Theron's farm Helderkroon near Barrydale.

"Mr.Therongaveyourparentstimeoff fromworkinthe afternoon,sothat theycouldspeak to me [in his office]. I spent almost two hours with them, talking about you [and telling them of my visit to you in jail again on Sunday 12th October, and explaining to them that you are still standing for the Lord in jail, by the grace of God].

"All three of us then prayed, and I explained to them how to become a child of God -- just like Iexplained to you in 1994 in the jail in Swellendam. After that, I went to your parents'little cottage. There I met your sister, and photographed [her together with] your parents. Your mother was very happy, and she gave me a photograph of you which I shall take back with me to Australia.

"Yesterday, Sunday 20th October, I preached in your congregation -- the Dutch Reformed Mission Church in Barrydale. I asked the brothers and sisters to read at home Second Samuel chapters 11 and 12. I then preached for them from Psalm 51. I explained that there was grace even for a murderer like King David. After that, I gave your Aunt Maria a copy of your most recent letter to me, and of mine to you.

"Cornelius, read Second Samuel [chapters] 11 and 12, and Psalm 51. Also read Acts chapter 10. I would very much like to hear from you again. Pray for me, for yourself, and especially for your parents. With every blessing in the Lord. Dr. Lee."

In the middle of November 1996, I from Australia sent a number of documents to my father's converted murderer Cornelius Witbooi in South Africa. Those documents comprised *inter alia*: a report about myOctober 1996 visit to Cornelius and others in the Buffeljags Prison; the burial letter for the October funeral of my mother in Barrydale; snapshots of Cornelius given me by his family, and of members of his family whom I photographed in October at Barrydale; myreport on myOctober visit to Cornelius's parents; my 21st October letter to Cornelius, about the above visits; and a photo of myself and my wife, taken by our daughter, when I on 3rd November 1996 again arrived back home in Australia.

To the above, Cornelius reacted at once. On 9th December he wrote the following letter [translation mine], which I received just before Christmas 1996:

"Dear Dr. F.N. Lee. I greet you in the beautiful name of Jesus. I am pleased you encouraged me so strongly to make contact with Jesus. Sir, I received the letter which you sent me. Consequently, I am again feeling like a new man -- full of hope, and trusting in our Father.

"My brother, I believe that you will pray for us here in Buffeljags Prison. Remember, Mr. Lee, I am upholding you in prayer to God. And I believe the heavenly gate has been opened for us all, my dear brother in Jesus.

"Doctor, I am sure no man on Earth but only the Lord knows my conscience. Yet I am happy for the sentence laid upon me. Therefore I do not wish to talk about that again. For God has taken all my burdens upon Himself.

"Consequently, I praise the Lord for all His good deeds which He as our Saviour keeps on dedicating to us. So, rejoice together with me! For when He comes -- I shall go to Heaven together with Him. Praise the Lord!

"Dr. Lee, I have a friend here who would like to correspond with you and the Church. His name and number is Hendrik Jansen, number 95714670. He says that the message you brought us here, touched him as if he were here for the same crime [as I am] -- although he committed a different crime [than murder]. But the words were too true. Praise the Lord!

"Dr. F.N. Lee, thank you for visiting my humble family. The Lord shall praise all your work, even though we cannot do so. For nothing is impossible for God. Praise the Lord!

Doesn't man have a struggle, here on Earth? Thus I have inherited months of disappointment. Isaiah 59:1-3!

"My life is in God, and God's is in mine, my brother. So I understand how you can now feel. You shall hear more from me and myfriend. We are prayingGod's blessing upon you and the rest of the Church. Stay with the Lord, no matter what happens. God shall provide. And greet your family there in Australia. This letter comes from Mr. Cornelius Witbooi, brother in Jesus. Till we meet again!"

This I answered as follows [translation]: "Dear Cornelius. I was very grateful toward our Lord yesterday, to get a letter from you dated 9th December 1996. It arrived here right before Christmas. It reminded me that we must once again soon thank God for His great Christmas Present. `For God so loved the World, that He gave His only-begotten Son -- so that everyone who believes in Him should not perish, but have everlasting life!' John 3:16.

"Cornelius, I am very pleased that my prison sermon on 13th October touched Hendrik Jansen too -- and that you and Hendrik are now praying in the jail also for me. Imuch value that. All of us need encouragement.

"I will, of course, pray also for Hendrik. Because I now have no plans to return to South Africa, but am soon again going to America -- I do not quite know how I can help Hendrik too. But Iam making a copyof your letter to me, and Iam sending it together with a copyof this letter from me to you, to the Gideons of Swellendam. They are the Christians who brought me to the Buffeljags Prison on 13th October, and there distributed Bibles. Hopefullytheycan further help both you and Hendrik.

"I was deeply touched by your words: `I am happy for the sentence laid upon me.... For God has taken all my burdens upon Himself. Consequently, I praise the Lord for all His good deeds which He as our Saviour keeps on dedicating to us.... My life is in God, and God's is in mine'....

"Cornelius, the Lord has placed you there in jail with a wonderful purpose. You should witness for the Lord in word and deed not onlyto Hendrik and the other prisoners, but also to the jailers. That's what Paul did when he was in jail. Read Acts 16:26-31 & Philippians.1:12*f*.

"Also read: Genesis 39 to 41, about Joseph in jail; Daniel 6, about his experiences in the lion's den jail; and Acts 12, about Peter in jail. They all -- Paul, Joseph, Daniel, and Peter -- did wonderful work for the Lord also in jail. You should do the same, by the power of God!

"Please give my very best wishes also to Officer Snyman -- and especially to your parents, when you see them again. Kindly remind your parents about their fine decisions, which they took together with me on 18th October, to serve the Lord. Your Aunt Maria too was so happy! Please give my greetings to her too.

"I close by wishing you and your dear ones the most blessed Christmas. Thank God Jesus came to save us, just when we were hopelessly lost. Thanks be to God for the unspeakable gift of His Son! Second Corinthians 9:15! Your co-servant in our Lord Jesus Christ, Dr. Francis Nigel Lee."

Fifteen months of silence ensued. Suddenly, the following letter (27/04/1998) arrived from Cornelius: "Dear friend. By the grace of our Lord Jesus, I hope and pray that the Lord's grace will always stay with you. My friend, I got your letter on 22nd April, and I pray the Lord will bless you and your family and His grace will remain with you in all circumstances. I note your daughter was admitted to hospital, and pray and ask the Lord she will again be restored in health to her family. My friend, I cannot complain about my days here. The Members [of the Prison Staff] are alright, together with my Fellow-Prisoners....

"Ask my brothers and sisters there if I can write them in order to strengthen my faith, and that they pray for our land of crime and ask for help from the Father.... I will write to you as frequentlyas possible..... I trust you will more and more get rest in your soul, and that from now on you will trust in the All-Highest for the rest of your life, and place your life in His hands. Luke 23:35-43. My friend, that is my message from the depth of my heart. Give my greetings to Rev. Knapp [a previous Queensland State Assembly Moderator and a later Australian PresbyterianModerator-General] and hiscongregation. MayGod bewithyou. Strengthtoyou! From your friend, Cornelius Witbooi."

I responded: "Dear Cornelius. Many thanks for your letter 27 April 1998, which reached me here 27 July. I read it out loud last night at our family worship, and we learned with the greatest gratitude that you are praying for my daughter. She is now out of hospital, but has to take strong medication daily. Her sickness has not been diagnosed exactly, but seems to be one of two possible kidney problems with long names and which few people ever get.

"Last night I said to her: `You know, Anna, you are the younger grandchild of your late grandfather who died after Cornelius attacked and robbed him. Granddad loved you, and all the money on Earth can never bring him back to us. But now, our dear Lord is using precisely Cornelius to pray for you, so that you can get quite well again. How wonderful are the ways of the Lord!' She then said: `Yes, it's very humbling!'

"You request me to ask our Christian brothers and sisters here if you can write to them to strengthen your faith, and to pray for your land of crime, and ask for help from God the Father. I shall translate your recent letter and my answer to it and pass both on to our own Minister, our Presbyters, and also to our Theological Lecturers and Students; and too, with your greeting, to Rev. Knapp and his congregation....

"Pray for me, as I retire from work in the next few years. As I will then have no income from work, my wife and I will then need to live carefully, from what we have been saving over the years for our old age.

"But you are still young! You have prospects within a few years of being able again to work for money, of helping to care for your parents as I did for mine, and of also saving for your own old age. We are happy you cannot complain about the Prison Staff and your Fellow Prisoners there. Please read Psalms 90 to 92! With my very best wishes, (Dr.) N. Lee ."

A replydated 21st January1999 thereafter reached me. It stated: "Dear friend. Igreet you in the Name of the Almighty. By the grace of the Lord Jesus Christ, I am thankful to be able to write to you again. Myfriend in Jesus, I am grateful for a friend like you. Myfriend, I am sorry and ask your forgiveness for ignoring you for so long.

"It is according to the will of God that I can indeed still write to you and say that things are going well with me, only that my health is no longer so good. I got a sickness in the jail, from which I am still suffering. Help me to ask for healing, for I wonder whether my prayers have enough power, and whether my faith is too weak. So, my friend, pray to Jesus for me -- and I too will get down on my knees and ask for help for my soul.

"Acknowledge Him in all your ways, then He will straighten outyour paths. So, myfriend, I am happy you have the privilege of being able to praise Jesus with heart and soul and without falsehood. Stay with the Lord, and you shall receive what you ask.

"I trust your daughter has been healed, and I wish you a happy and blessed New Year, also for your friends and your family. Till next time, I thank God for you and wish His blessings on all of you."

To the above letter, I responded on 16th April 1999: "Dear Cornelius. Many thanks for your seamail letter 21st January, which reached me only today (16th April 1999). I am sorry to hear that you got sick in jail, and Iwill certainlyprayfor your complete recoveryaccording to the will of the Lord (Second Corinthians 12).

"I thank you for your prayers for mydaughter. Her kidneys have become much better, but she must still take -- and shall perhaps have to keep on taking for the rest of her life -- special pills. I too am recovering from the 'flu, and have to fly on 21st April to America and Germany. Please pray for my health and for my messages overseas, according to the enclosed photo and itinerary. From the latter you will note that in America I am going to speak six times about our jail meeting (see the tract), and that I am also going to hold two prison services there.

"Regards to your parents and Aunt Maria, and blessings in the Lord. Rev. Professor Dr. Francis Nigel Lee."

Cornelius replied as follows: "Dear friend. Once again it is a privilege for me through the grace of the Lord Jesus Christ the All-Highest One, to address this letter to you. I hope it will find you and your family well, through the will of Jesus Christ.

"Brother, the Bible says that God sent His onlySon to the Earth in order to die for our sins, so that we need not perish but have everlasting life -- and that this is to be received only by way of conversion. Brother, I am now writing this my second letter this year to you in the hope that it will reach you.

"My family and I are okay. Although it is now almost three years since I heard from my mother, father, brother and two sisters -- I believe that they too are all right. I contracted tuberculosis in jail, but am praying that it will heal and that I will one dayagain be able to see my family -- if God spares us.

"I am sorry for the loss I caused you [by killing your father]. When I today think back about it -- which deprived me of myfreedom -- myheart is heavy. I repent of what I did, and ask God for forgiveness, to fill up the gap caused by my transgression.

"Therefore, friend, I ask also you to forgive me.... What I have done will always be held against me, for not everyone can forgive and forget. It is not that I want it forgotten about, but I only wish to think about it less bitterly. That is my heart's desire.

"Brother, I close this letter with my greeting to your family and friends. The Lord is the Shepherd of all of us, and He leads us to still waters. He also leads us in the ways of righteousness for the sake of His Name. Read Psalm 23 -- ‘The Lord is my Shepherd!’"

To the above letter, I responded on 23rd June 1999: "Dear Cornelius. Many thanks for your second letter to me of this year, dated 3rd March. It arrived [in Australia] while I was travelling round the World again. I have only now returned and read your most recent words. But by now you will probably have received my previous letter to you, airmailed on 21st April in answer to your previous letter to me of 16th January 1999.

"I am sorry to learn that you have contracted tuberculosis in jail. I will certainly pray for your complete recovery, according to the will of the Lord (Second Corinthians 12). I already forgave you for murdering my father, years ago -- even though of course you must still serve out your sentence.

"I retold our story in a jail in America. The prisoners (¾ Black and ¼ White) were deeply moved. They then sang me ‘Amazing Grace’ -- under a Choir Director now serving a life sentence. Amazing grace indeed! (Rev. Professor Dr.) Francis Nigel Lee."

On 9th August 1999, Cornelius replied: "Respected Mr. Lee. It is a privilege for me through the grace of the Lord Jesus Christ to answer your letter [23rd June 1999], which reached me on the 12th of July 1999. Mr. Lee, through the will and grace of God things are still going well with my family and I. So I hope to be able to hear the same again from you.

"Mr. Lee, things are going reasonably well with my father. He has lost only his speech. But that is the will of God Our Father. Therefore we cannot question His actions. Ephesians 2 verse 4 to 10.

"Many thanks for your encouragement. I much appreciate it. I close by wishing you and your loved ones the nicest Christmas. Thank God He came to save us, just when we were hopelessly lost. God be praised for the inexpressible gift of His Son! John 16 verses 7 to 10."

To the above letter, I responded on 8th November 1999: "Dear Cornelius. Many thanks for your letter to me of 9th August 1999. It arrived today, and my wife and I were very grateful for your fine letter.

"We are pleased to say that we are all well. Our daughter Anna has made a complete recovery from her kidney and liver disease, and doesn’t even need to take any more medicines. We deeply appreciate your prayers for her in the past. As you can see, God has heard and been pleased to heal her.

"We trust your father can accept the loss of his speech, and are pleased that apart from that the Lord has healed him. We trust that you too have now recovered from the tuberculosis you got there in jail.

"You will remember I told you how I in June preached twice in America to convicts in jail. One of them, a Christian, was then doing a Bible Correspondence Course. My wife asked me to suggest this to you too. Why not then ask the Chief Jailer or the Chaplain there about what might be available for you? Tell them, if you can read English, that I too could send you material. With mybest wishes for a blessed Christmas. Your brother in Christ, Rev. Professor

Dr. Francis Nigel Lee. P.S. My greetings to your Aunt Maria."

I received the following response, dated 29th November 1999: "Dear Mr. Lee. Thanks very much for your letter to me of 8th November. It reached me on the 26th, and I am very grateful for your nice and encouraging words. I am pleased to hear that you and your family are still well, for which I say thanks to our Heavenly Father. I read that you mention a Bible Correspondence Course and I would appreciate it if you could in that way bring me still closer to Christ.

"I received a letter from a friend who is also encouraging me and sending me tracts which Iam right now busyreading. Yet theyare in English, in words which Ido not understand.... Yet possibly that will also polish up my English a little bit....

"Mr. Lee, do convey my greetings to Rev. Knapp and also to your wife and daughter; and also to yourself. On a hill far away stands an old rugged cross, on which Jesus died for our sins. With my best wishes to you. From your friend/brother in Christ, Cornelius."

To the above letter, I responded on 8th February 2000: "Dear Cornelius. Many thanks for your letter to me of 29th November.... My family is very grateful for your nice words.

"I am going to make copies of your letter and this answer to it, and send them to friends in South Africa with the request that they please get in touch with you and try to get you enrolled for a Bible Correspondence Course. It seems to me it would best be in Afrikaans, for after all that is closest to your heart.

"Your photo is in our sitting room, and I pray for you every time I see it. Please give my greetings to your Aunt Maria, and write again soon. With my very best wishes in the service of our Master King Jesus, Nigel Lee."

On 27th February 2000, Cornelius replied: "Dear Dr. Lee. I greet you in the name of our Lord Jesus Christ. Pleased to hear from you again. I received your letter on the 26th of February 2000.

"It is good to hear that things are still going well with you and your family. Many thanks for your encouragement over the years. I wish you everything of the best. Trust in God! I am enclosing for you a portion from the Bible. John 8:31.

"In the first place, God must be served! And he who serves God, speaks the truth. In Jesus' words: `If you remain faithful to My words, you shall...know the truth, and the truth shall make you free.' Pray for me, brother in Christ! From your friend, Cornelius."

On 6th June 2000, I responded: "Dear Cornelius. Many thanks for your little letter dated 27/02/2000, which was apparently processed on 6 April but which reached me only yesterday.

"I trust that by this time you have been enrolled for the Bible Correspondence Course, which I requested Rev. Abie van Wijk of The Bible Corporation to send to you. I understand Johan of Frontline Fellowship in Cape Town also went and visited you there, and that you enjoyed his company. Thank you very much for John 8:31-32. Yes, the truth in Jesus truly makes us free!

"Our younger daughter, who was sick, is now beautifully healthy. She has now gone to teach -- about 1500 kilometres away from us, in a school where all the Scholars are black and speak only their tribal language at home. It's a challenge. Please pray that it will be a success.

Now it is only my wife and I who are here at home.

"Cornelius, how are your father, your mother, your sister, and your Aunt Maria? Strength to you! Dr. Lee."

I never received a response from Cornelius to my above letter of 6th June 2000. I often wonderwhetherhedied of the tuberculosis he mentioned hehadcontractedinthejail, orwhether he fully served out his ten-year sentence. Or whether he was released before its end.

Yet, more importantly, dear reader -- where do **you** stand? Here, you have been reading something about my ancestors and my descendants. My great-grandfather was a fiery preacher, whose daughter became a Christian only in her late-fifties.

Her son became an Atheist. But the latter's son, me, led his parents back to Christ -- and then himself became a Preacher, like his great-grandfather. By the grace of God, I then raised two godly children.

Truly, God's ways are wonderful! For He, through His servants, did "turn the heart of the fathers back to the children -- and the heart of the children back to their fathers." Malachi 4:6. May He do the same **for you too**!

You have also been reading something about the life of my father's murderer, and his family. What a marvellous God we worship -- Who gave me the grace to lead not only my own parents back to the Lord, but years later also my father's murderer, and subsequently even the latter's parents!

These two families -- one White, and the other Coloured -- would never have met at all, but for the death of my father Mr. Sid Lee. More importantly, but for the death of Jesus, these two families and all of their members -- Mr. and Mrs. Sid Lee, their son Dr. Nigel Lee, his wife Mrs. Nellie Lee, their daughters Misses Johanna and Anna Lee; and Mr. & Mrs. Kerneels Claassen, and her son Cornelius Witbooi -- would still be going to Hell.

But they are now brothers and sisters of one another and all on their way to Heaven -- and through bloodshed! Through the shed blood of our great Saviour, the Lord Jesus Christ.

"But now, in Christ Jesus, you who were previously far off, have been made nigh by the blood of Christ. For He is our peace..., to make in Himself, from two, one new man. Thus He made peace -- so that He might reconcile both unto God in one body by the cross." Ephesians 2:13-16.

"It pleased the Father that in Him [the Lord Jesus Christ] all fullness should dwell. And, having made peace through the blood of His cross, by Him to reconcile all things unto Himself; by Him, I say, whether they be things in Earth, or things in Heaven. And you, who were in past times alienated, and enemies in your mind by wicked works -- you He has now reconciled in the body of His flesh through death, to present you holy and unblameable and unreprovable in His sight." Colossians 1:19-22.

The essence of this chapter has already encircled our Planet -- as a shot gone round the World. It has been published in Australia, South Africa, the United States, and Wales. Indeed, aMissionarytoCambodia(wheresomany havebeenslaughtered)phonedand got my permission to present it there as a stage play.

Dear reader, behold the power of the Christian Faith! But where do **you** stand today? If not yet a Member, may **you too** soon join Christ's brotherhood -- because of His bloodshed!

# 2001*f* Retirement into Hopefully a Long Twilight

I ceased all fulltime gainful employment on 31st December 2000. In the same month, Signpost Publications in South Africa published my book *Daily Family Worship* -- sub-titled

*Household Devotions Each Morning and Evening As a Chief Means of Church Revival*. Since my first fulltime job commencing January 1st 1967, until my last fulltime job ending December 31st 2000 (onthreedifferentContinents) -- I had, praiseGod, neverlostonesingleday'sincome!

Then, already on 1st January 2001, I commenced part-time employment -- writing articles and books on a contractual basis. During the first few months of 2001, I also did occasional preaching (such as at Beenleigh Presbyterian Church and Wynnum Presbyterian Church).

Early in 2001, Lamp Trimmers (in El Paso Texas) published my book *John's Revelation Unveiled*. It was priorly commended by Professor Dr. Loraine Boettner, and at its publication also by Dr. Val Finnell (President of The Historicism Research Foundation).

In April 2001, I started on a new Lecture Tour. Flying by way of Malaysia, I arrived in Johannesburg and was met at the Airport by some officials of my sponsor -- the *Ligstryders*. That means `Those who Fight for the Light' -- in a now darkening "new" South Africa.

Those who welcomed my plane included Francois van Deventer, Egbert Bosman, Braam Scheepers, Larno Meyer, and Hendrik Verwoerd Jr. (son of a previous South African Prime Minister I once met). Also there to meet me, were two Lecturers from the English Reformed Theological Seminary in Johannesburg (where I would later speak).

I was the Chief Speaker at the Biblical World View Seminar in Pretoria -- now about to be renamed"Tshwane"bythe current Social(ist) Engineers ofthe BlackRacistRegimewhichrules "Azania" (alias the New South Africa). The diligent organizers of the Seminar had gone and nailed big yellow-and-black posters on many telegraph poles and trees *etc*. in certain suburbs of Pretoria, reading: "Every knee shall bow...every tongue shall profess God" -- Romans 14:11. Professor Dr. Nigel Lee (Australia), 26th April to 5th May 2001. Missions. Crisis in the Church. Biblical Authority. Crisis in the State. God's Law. Evolution. Cloning. Abortion.

Last Days[?]. lig@mweb.co.za. 331-8121."

Very soon, I gave a number of Afrikaans lectures at that lengthy Seminar. They were: *The*

*Biblical Theory of Christian Education*; *Daily Family Worship*; *The Missionary Task as the Heart of the Church's Calling*; *The Origin & Development & Content & Authority of the Office of Elder*; *General Survey of Millennialism*; *The Grounding of Postmillennialism in Revelation Twenty*;*BiblicalConfirmationofPostmillennialism*;*AretheMosaicLawsforToday?*;and*God's Law in the Sermon on the Mount*.

At the same Seminar, I also gave three lectures in English. Such were: *The Biblical View of Human Artificial Insemination*; *The Biblical View of Human Cloning*; and *The Biblical View of Abortion*. All those lectures are in the book *Die Christenpad* alias *The Christian Path* (Ligstryders,Pretoria, 2002). Ligstrydersin 2001 publishedalsomytwo-volume971-pagework

*Tiny Human Life -- When, Whether, and Where*. It is sub-titled: *On Ensoulment, Abortion, Artificial Insemination from Husband, Artificial Insemination from Donor, Surrogate Wombs, and Cloning*.

In Johannesburg, I preached in the English Reformed Church on First Peter 2:24. I also lectured at the English Reformed Theological Seminary on a variety of different topics.

In Pretoria, I preached in the Afrikaans Protestant Church (on Ephesians 2:8-10 and Revelation 11:15 and Matthew 28:18-20 and Deuteronomy 6:1-4) -- and in the Evangelical Reformed Church on First Corinthians 2:4-16 and Romans 8:1-27. I also lectured at the AfrikaansProtestantChurch'sReformedTheologicalSeminary--againstTongues-speaking,and against Paedocommunion.

In the Kimberley Afrikaans Protestant Church, I preached on Acts 2; and in a Combined Service of all four of the Afrikaans Churches in Orania, I preached on Psalms 127 & 128. While in Kimberley, I visited the biggest man-made hole in the World (at the old Diamond Mine) -- and was astounded to see the Hindu Temple right next door to the Muslim Mosque. While in Orania for several days, I was impressed to see how more than 700 Afrikaners without any assistance whatsoever from Non-Afrikaners had made the desert to blossom like a rose (*cf*. Isaiah 35:1).

My friend Hendrik Verwoerd, an Ex-Missionary and one of the sons of a former South African Prime Minister, was my guide to and in Kimberley and Orania and Bloemfontein. In the latter city, we stayed with his brother, Dr. Willem Verwoerd. While there, I gave several lectures for the Organization for Christian Higher Education (of which I am a life-long member)

-- such as on *The Need for a Christian University*; *The Goals of Communism*; *Abraham Kuyper and the Rebirth of True Knowledge*; and *Deuteronomy and the Covenant*.

It was good to meet many old colleagues and also to make many new friends in South Africa. Andespeciallyto hearmy"spiritualfather"Dr.Willie Marais, now in his mid-seventies, preach fierily for more than an hour without notes -- and reel off scores of Bible verses from memory almost faster than his younger audience could take it in!

I flew back to Australia by way of a stop-over in tropical Malaysia. Home, I preached many sermons -- such as for my own Brisbane Presbytery and especially for the Benalla

Presbyterian Church in Victoria.

In 2002, I preached in many places. Such included: The Daniel 2:44 Conference on Christian Action in Canberra, on "The Times of Reformation" (Hebrews 9:10); and on the Great Commission in the Rivett Reformed Church of Australia (in the A.C.T.); and in Western Australia. ForthePresbyterianandReformedCouncilofW.A.,Ipreachedtwice andexpounded the Book of Hebrews; preached in the Peppermint Grove Presbyterian Church (on John 18); and preached in the Mada Vale Westminster Presbyterian Church on Second Thessalonians two.

In 2003, I preached only once--andalsoturned down one invitation to revisit South Africa on a lecture tour (repeated in 2004 and in 2005); and turned down also two more invitations to give a series of lectures on the Common Law in Virginia at a Legal Conference for U.S. Judges and Attorneys and Law Students (first in 2003 and again in 2004). I declined all such invitations -- partly on account of my age, but especially because I wanted to work from my home in

Australia at full blast on new books and writings.

Suchincluded: my 1733-page*Onward,Christian Soldiers!*(sub-titled*TowardTrinitocracy or Victorious Eschatology*); my 517-page *Advance!* (sub-titled *Victory Theology from B*.*C*. *4004 to A*.*D*. *2002f*); my 167-page *Life and Works* (sub-titled *God's Creation Covenant with Adam*); the 90-pageupdateofmy*Jerusalem,Rome, and Revelation*(sub-titled*John'sApocalypseWritten Before 70 A*.*D*.);andmy 354-pagebook*The SixthPointofCalvinism*(sub-titled*Eschato-Ethics*). In addition, I also wrote many new articles -- all too numerous to list.

The same story in 2004. Only five sermons preached, but several long books written. Such included: my expanded (322-page) *Muhammad in the Bible?* (sub-titled *Were Muhammad and Islam Prophesied in the Christian Scriptures?*), in both Afrikaans and in English; my 181page *Sola Gratia?* (sub-titled *On Common Graciousness*); and especially my forthcoming 1503page book *Catechism Before Communion* (sub-titled *Why Baptized Children Need Catechizing Before First Communion Not Prior to Puberty*, and sub-subtitled *Six Millennia of*

*Antipaedocommunionistic History from B*.*C*. *4004's Genesis till Today's A* .*D*. *2004*).

This year, 2005, I have not yet preached at all. But I completed my expanded 108-page book *Our Life in This World*, and did much work on my book *I Believe in the Holy Ghost!*

In my life, during the half-century since my conversion, I have preached some 3040 sermons -- nearly all in Afrikaans or English -- from every book in the Bible. One-third of those sermons were from the Old Testament, and two-thirds from the New Testament. So much for the claim of some of my critics that I am a " Legalist" who "obscures" the Gospel!

In all of this, I have but one regret. Fully 80% of my (and anyone else's) sermons should have been from the **Old** Testament writings anent God's Covenant of **Grace**, and only 20% from theNewTestamentwritings. ForasRev.ProfessorDr.A.A. vanRuleroftenremarked--theOld Testament [80%] is the **real** Bible; the New [20%], is hardly more than an inspired **commentary** thereon! Yet to my family, day by day, I have (with some help from Matthew Henry) over the years expounded every single verse in the Word of God.

My first sermon ever, in Afrikaans, was titled "The Eleventh Hour" (on Acts 16:26-31) -to a congregation of Black Ovambos in South West Africa (now renamed Namibia). My last sermon (till today), was in English, and on "The Godhead of Christ" (John 8:56-58) -- to a congregation ofWhiteAustraliansinBrisbane. BeforeIemigratedtoAustralia,some357 ofmy sermons in the U.S.A. were audiotaped by the Mt. Olive Presbyterian Tape Library. Available at -- http://www.sermonaudio.com/source\_series.asp?sourceid=mtolive.

So too, 7 more sermons preachedintheU.S. on the great theme and person of Melchizedek can be downloaded for free from the website http://www.reformed.com/srpc/audio/. And yet more, respectively on the Lord's Prayer and on Malachi, are available from Rev. Dr. Joe Morecraft's Chalcedon Presbyterian Church in Atlanta (at website http://www/chalcedon.org).

In addition, several of my taped sermons in English are available from the Church Offices of the Presbyterian Church of Queensland (Amelia St., Fortitude Valley, Q. 4000, Australia). Many moresuchaudio-tapesandeven video-tapes (chiefly in Afrikaans but some in English) are available from various sources in South Africa -- and in other lands where I have preached.

Some 90 of my written works can be downloaded for free from my website http://www.drfnlee.org/. 27 more are available from the website http://lig1.tripod.com/. 12 are downloadable from the website http://www.historicism.net/reading.htm. My book of Daily Bible Meditations for the whole year (*Onward, Christian Soldiers!*), and other works, can be downloaded from http://groups.yahoo.com/group/CO-Lee/?yguid=9336730. And my little book *God's Ten*

*Commandments Yesterday, Today, and Forever* -- dedicated to Alabama's former Chief Justice Roy Moore (His Honor "Roy the Rock") -- is scheduled for publication by visionforum.com.

In the fifty years since my conversion, I have given over 1000 academic lectures on every Continent except Antarctica. I have been privileged also to have had published some 181 books and articles -- all dealing with Christianity. Too, I have written some 513 electronic articles and e-books -- amounting altogether to some thirty thousand pages of text. Titles available, if you e-mail me at francisnigellee@dr-fnlee.org -- and ask me for my Writings.pdf.

My critics have sometimes labelled me as **contentious**. And, indeed, I do admit that since becoming a Christian just before I turned 21, I have always striven earnestly to contend for the faith which was delivered once and for all unto the saints. Jude 3. Doesn't also the Apostle Paul, in Second Timothy 2:3 & 4:5, urge the Christian to "endure hardship as a good soldier of Jesus Christ" -- and also to "be alert in all things, endure afflictions, do the work of an evangelist," and to "make full proof" of his ministry? Does Paul not also, in First Timothy 6:12, urge us to "fight the good fight of faith?"

American friends have nicknamed me: "General Lee." An Australian Minister, formerly my Theological Student, recently quipped, with apologies to Gilbert and Sullivan: "Dear Doc,

`You are a very model of a modern Major Theo-log,

Helping folks who need to heed the ancient godly Deca-log!'"

Looking back over the last fifty years of my Christian life, I would have to say that by the grace of God I have won most of my battles for the Lord. Some, however, I have lost. Very occasionally, I have had to make a lonely stand. But throughout, I have constantly been encouraged by the English hymn that was the motto of Rev. Professor Dr. Abraham Kuyper Sr.:

"Dare to be a Daniel! Dare to stand alone!

Dare to have a purpose firm! And dare to make it known!"

And I trust that this may always be so. Also at the end of my life, may I by God's grace still be able sincerely to declare with Paul in Second Timothy 4:7 -- "I have fought a good fight; I have finished my course; I have kept the faith!"

At times I have said, jokingly, to my dear wife: "When I die, inscribe under my name on a simple gravestone just the words: `He tried!'" Others can judge if I succeeded.

Meanwhile, God willing, I shall continue to make more and more of my writings available electronically and on the Internet. I shall enjoy my old age, by each day keeping on walking (in the Spirit) -- and also keeping on walking with my legs for at least two kilometers (in order to keep my blood circulating). And I shall fight the good fight in my International e-mail correspondence on many Group Lists, and also in individual e-mail exchanges.

I am now finishing this book -- on St. Patrick's Day, 2005! As a Brythonic Celt myself, I fully approve of Padraig's Proto-Protestantism -- as reflected in his famous *Lorica*. Here then, also as my own personal profession of faith -- as one who myself now rises and starts to work for Christ long before dawn each day -- is my own rendition of *St*. *Patrick's Early Morning Hymn*. Below, I have set my ownrewording ofPatrick'sfamouswords to the well-known tune of Melita or St. Petersburg (alias the U.S. Navy Hymn) -- singable, however, to any 88.88.88 melody:--

"Today I rise, and now commune with my Creator God Triune.

He's One, by grace through faith I know -- Jehovah God, from long ago! He's also Elohim. Thus Three -- from, and until, eternity!

Today I rise, and with my eyes I see how John did Christ baptize - His cross and grave I clearly see. I know He went there, all for me.

Because He rose up from His tomb, my sin no longer means my doom!

Today I rise. While angels serve, I'll pray with every ounce of nerve.

I'll heed God's heralds; read His Word; then I will very gladly gird

His Spirit's sword for works of love. His saints must be -- pure as a dove.

Today I'll rise before the sun its daily rising has begun - before the rushings of the wind, or thunderbolts have loudly dinned.

For God's deep sea is in His hand, and rock-firm is His promised land.

Today I rise. God's strength me guides; His might all day with me abides. His wisdom leads; His eye shall guard; His ear shall hear; His Word bombard my foes. His gentle hands protect -- and keep me on His road correct.

God's angels guard me 'gainst all snares; against all vicious trials and scares; against all of my carnal lusts; against all nature's stormy gusts; against all harm, both far and near. Against all foes, I have no fear.

Christ shelters from each harmful wound no matter what my foes impugned. 'Gainst burns and drownings, 'gainst all falls; against all poisons, and all brawls Christ guards me with His mighty sword. So I'll yet get His good reward.

My Christ is with me, and before, behind, beneath, above -- and more.

Christ's on my left, Christ's on my right -- there when I sit, and when I fight. Whatever I may take to hand, Christ's there -- when I'm asleep, or stand.

Christ's where I rise, when every day I read His Word and to Him pray.

When I'm discussed, He's in the heart -- He's in the mouth, right from the start. He's in the eyes of all who see and hear the actions done by me.

Today I rise, in God's strong Name, the great Jehovah to proclaim. The Lord is One in Persons Three -- my God, for all eternity!

Yes, God is One in Persons Three -- my Lord, for all eternity!"

I have now passed my expected three score years and ten (Psalm 90:10), so am living on borrowed time. Looking back, I am amazed to see God's interlocking perfect providence in the working out of His absolute predestination for all of His creatures and all of their actions.

In my life, God used the Roman Catholic Church to administer my triune baptism -- and to teach me as a boy the absolute difference between right and wrong. Then He saved my Uncle Norman in Iraq during World War II, who then led his wife my Aunt Doris to Christ -- who then led her mother (my Grannie) to the Lord. All three then prayed for years for my conversion.

Before that,God had transplanted me when seven from a secularized Britain to Calvinistic South Africa -- where, *via* politics, I was drawn to Christ as a result of an explosion in a gold mine. I then fished a rejected American magazine out of the wastepaper-basket of a Baptist Minister, and that led to my trip to an International Christian Conference in Calvin's Geneva -which, in turn, led to my teaching Philosophy *inter alios* to Gene Knight in New Jersey.

While I was in the U.S., my friend Rev. Murray recommended Winterton Dutch Reformed Church call me back to South Africa -- where I also continued my studies. Gene Knight then persuaded Dr. Morton Smith to invite me to give lectures in Apologetics at Reformed Seminary in Mississippi, which led to my return to the U.S. (from Winterton to Washington).

Fromthere, onwardtoMemphisand(courtesy ofRev.Hathaway)toMississippi--andthen to Tallahassee in Florida, and Bristol in Tennessee. While there, I got called to the Chair of Systematic Theology of the Presbyterian Theological Seminary next to Queensland University in Brisbane Australia.

Now, after teaching Theology there for more than twenty years, I am living in retirement in Brisbane, and writing these memoirs . I expect Heaven itself to be my next address.

For,themomentIdie(becauseofJesus'sworkforme)mysoul shall go straight toHeaven. True, my corpse shall then decompose in my grave. But, because my Redeemer lives, at the end of the World my soul from Heaven shall be re-united with my then-to-be-resurrected body. Then, with these same eyes of mine and no other, I shall then see Christ. Job 19: 25-27 and Philippians 3:21 and First John 3:2.

Yet already one second after my death, because I have had Christ's perfect righteousness imputed to me by His grace through faith, my soul shall go straight to that part of the Realm of the Dead known as Heaven or Paradise (Luke 23:43). There, until the end of the World, my soul shall sing praises to God -- together with my Christian ancestors like George Jameson and my Auntie Rosie and my Grannie and my Mom and my Dad and my Aunt Doris and my Uncle Norman and all of the rest of the saints (including my wife and children when they too die). On this great expectation, see: Matthew 5:12 & 8:11 and Luke 16:9-24 and Hebrews 4:9 and

Revelation 2:7-28 & 3:5-21 & 4:1-11 & 5:9 & 6:9*f* & 7:10-17 & 15:2-3.

Beyond the end of the World, my soul and that of all other Christians shall return from and with Heaven and all our good works (Revelation 14:13) -- to a then-renewed Earth on which righteousness shall dwell (Second Peter 3:10-13). Our souls shall then become re-united to our then-resurrected bodies. FirstCorinthians15:51-58 and First Thessalonians 4:13-18. All of my previous pleasantexperienceshere and nowon Earth, shall then be consummated and re-enjoyed and expanded and intensified for ever. Genesis 1:28 *cf*. Revelation 2:7 & 14:13 & 21:24-26 &

22:5. Hallelujah, what a Saviour!

But what do I expect shall happen here on Earth, long **after** I soon leave it for Heaven, and **before** I ultimately return to it -- from Heaven, and with Heaven? In time, through the powerful preaching of and faithful obedience to the Gospel -- the kingdom of sin and Satan shall be destroyed;theGospelshallbepropagatedthroughout the World; thefullnessoftheGentiles shall be brought into the Church; the Jews shall be called; and internationally the Church shall be purgedfromcorruptionandassisted by the civil magistrate. Psalm2&Romans11&Revelation 15:5 -- *cf*. the *Westminster Larger Catechism* Question & Answer 191.

This means Islam, Hindu-ism, Juda-ism, Roman-ism and every other "-ism" shall yet collapse -- just as the false religion of Commun-ism did. The rule of the Biblical Christ shall yet become accepted in New Delhi, Mecca, Jerusalem, the Vatican, and everywhere else.

That is why the *Westminster Directory for the Publick Worship of God* enjoins that before each sermon, there first be public prayer "for the **propagation** of the Gospel and Kingdom of Christ to all nations; for the conversion of the Jews, the **fullness** of the Gentiles, the fall of Antichrist, and...for the **deliverance** of the distressed churches abroad from the tyranny of the antichristian faction and from the cruel oppressions and blasphemies of the Turk" alias many of the protagonists of Islam. See too the *Westminster Confession* 8:8 & 25:6.

For the **Earth** shall yet become **full** of the **knowledge** of the glory of the Lord, as the waters cover the sea (Isaiah 11:1-9). And not just here on Earth before the end of the World, but also here on Earth for ever thereafter -- to a constantly-increasing and ever-intensifying extent.

Had man never fallen, Adam's Covenant Descendants would have interlinked the Continents --aftertheyhadgoneforthfromEden,to populate the ends of the Earth (Genesis 1:28 and Hosea 6:7-10). In glory, there shall still be such traffic. Thus, in New Jerusalem -- God's holy city on the New Earth -- we read that the kings of the Earth shall keep on bringing into it both their own gloryand honour, as well as that of the nations. Revelation 7:15-17 & 21:24-26.

This means the cultural treasures of "all people that on Earth do dwell." The tremendous technologyand commercial products of the United States; the music of Germanyand Russia; the art of ancient Greece and Rome, of Spain and France, and of Holland and Italy; the exquisite gardens of Japan and of southwestern England; the breathtakingly beautiful carpets of Iran and Afghanistan; and the folklore of the Afrikaners and the Irish! The music of Beethoven, Greig, and Rimsky-Korsakoff; the paintings of Rembrandt and Constable and da Vinci; the poetry of Goethe and Milton and Eugene Marais; the theology of Luther and Calvin and Augustine and Warfield -- all **cleansed** from their present sinful accretions, and all exhibited and enjoyed and seen or heard in the halls and museums of the New Jerusalem, for all eternity. **Enjoyed**! For the meek shall **inherit** the Earth (Matthew 5:5).

But the people of God shall inherit not only the Earth and its true art and true music now being composed by others. They shall enjoy also the eternal fruits of their own earthly work. For "blessed are the dead which die in the Lord..., so that they may rest from their labours! And their works **keep on following** them" (Revelation 14:13).

On the New Earth, Christian artists shall thus be able to view even their own paintings (painted while still on this present Earth) -- and Christian farmers shall sit under their own vines andfig-trees(Micah 4:4*cf*.Revelation 2:17). Christianarchitects shallbe abletosurvey(though perhaps on a smaller scale) their own buildings constructed during this present life -- after such have been cleansed from all their present imperfections. For "their **works** follow them." And thenceforth, untoalleternity,monthaftermonth saved humans shall continue toemploytheirold cultural talents anew, while also developing new skills and talents -- to the gloryof the Lord, and to the enjoyment of all of God's people.

Glorified man shall also constantly increase in glory -- as he keeps producing new cultural products on the New Earth forever. Those resurrected unto glory, shall first correspond to the humanity of only the resurrected Christ. But just as the resurrected Christ was more glorified at His later ascension and still more so at His yet later heavenly session and is thereafter now still expanding His rule in glory down through the Christian centuries -- so too shall future-glorified man also progressively increase from glory unto [yet greater] **glory** -- in his glorious expansion of his rule-together-with-Christ down through all the never-ending subsequent "centuries" also onthe New Earth. Genesis 1:26-28 &9:1-7; Psalm 8:1-9; Isaiah chs. 65 to 66;John 14:1-2;First Corinthians 15:42-52; Second Corinthians 3:18; Galatians 6:7-8; First Thessalonians 4:15-17; Hebrews 2:6-15 & 11:8-10 & 13:20-21; Philippians 3:20-21; and Revelation 21:1 to 22:14.

For at that time and forever thereafter, glorified man will not onlypartake of the fruit of the tree of life everymonth*,* but he will also rule with the Lord and serve forever. Revelation 22:1-5 and Psalm 36:7-10. Clearly, there is no stagnation in glory. Neither should God's children ever stagnate even here and now on this present Earth!

Realizing all this, then -- the many varieties of daily work now being performed here on Earth to the glory of God by Christians should become more meaningful to them each day. Because their permanent value will be preserved and enjoyed on the New Earth forever; and because they are the basis of yet further works they shall commence doing at that future time. Luke 11:2-3; First Corinthians 2:9-10; Second Corinthians 3:18; and Revelation 22:4-5.

These, then, are my expectations -- in life, and in death. I have staked my life both here and after death, on these expectations. Dear reader, what are **yours**?

# About the Author

Dr. Francis Nigel Lee was born in 1934 in the Westmorland Countyof Cumbria (in Great Britain). He is the great-grandson of a fiery Preacher whose family disintegrated when he backslid. Dr. Lee's father was anAtheist,yet he married a Roman Catholic who raised her son Nigel in that faith. Yet,when Nigel was seven, his father led him into Atheism.

During World War II, the Royal Navy appointed Nigel's father W.S. Lee Chief Radar Officer (South Atlantic). So the family then moved to South Africa. There, Nigel became a Calvinist; had the great privilege of leading both of his parents to Christ; and then became a Minister of God's Word and Sacraments in the Dutch Reformed Church of Natal, External Examiner in Ethics for the Stellenbosch Theological Seminary, and a Barrister (or Trial Lawyer) of the Supreme Court of South Africa.

Emigrating to the U.S.A., Dr. Lee attended the very first General Assembly of the Presbyterian Church in America; transferred his ministerial credentials to that denomination; and pastored Congregations in Mississippi and Florida. He was also: Professor of Philosophy at Shelton College in N.J.;VisitingProfessorinApologeticsatReformedTheologicalSeminaryinJacksonMississippi;Staley Distinguished Visiting Lecturer at Covenant Theological Seminary in St. Louis Missouri.; Research Scholar-in-Residenceat theChristianStudiesCenter inMemphisTennessee;AcademicDean ofGraham Bible College in Bristol Tennessee; and incidental Lecturer at several other Colleges, Seminaries, and Universities. He was at that time the only person in the World serving on the Executives of both the British Lord's Day Observance Society and the Lord's Day Alliance of the U.S.

Preacher,Theologian,Lawyer,Educationist,Historian,PhilosopherandAuthor,Leehasproduced hundreds ofpublications(includingmanybooks)--andalsoamultitudeoflongunpublishedmanuscripts. Apart from an honorary LL.D., he has 21 earned degrees -- including eleven earned doctorates for dissertations\* in Education, Law, Literature, Philosophy and Theology.

Afterthemurderof his father,Lee hadthe joyof leadinghis father's murderer injail(andlateralso the latter's parents) to Christ. Though loving to study, he prefers to preach and lead folk to Christ.

Lee rises early; reads God's Word in eleven languages; then walks a couple of miles before breakfast. He has been round the World seven times; has visited 110 countries (several repeatedly); and also every Continent (except Antarctica). He was in demand as a Promoter of Doctoral Students in Australia, England, Germany, South Africa and the United States. He has also lectured and/or preached inallofthose countries;aswellasinBrazil,Scotland,Korea,Japan,Namibia,NewZealand,andZambia.

A diehard predestinarian, Lee now lives in the Commonwealth of Australia -- where he was for twenty years the Professor of Systematic Theology and Caldwell-Morrow Lecturer in Church History at the Queensland Presbyterian Theological College. He and his wife Nellie both retired from fulltime gainful employment in December 2000. They have two children -- his elder daughter Johanna Paulina, who teaches at Parkridge High School; and his younger daughter Anna Marie, who teaches in Banyo at Earnshaw State College.

\* Th.D.: *The Covenantal Sabbath* Ph.D.: *Communist Eschatology*

S.T.D.: *Rebaptism Impossible!* D.Min.: *Daily Family Worship*

D.Ed.: *Catechizing Before Communion Not Prior to Puberty*

D.R.E.: *Baby Belief Before Baptism!* D.Phil.: *Miracles - What and When and Why?*

D.Jur.: *Women Ministers and Australian Litigation* D.Litt.: *Holinshed on the Ancient British Isles* D.C.L.: *The Roots and Fruits of the Common Law* D.Hum.: *Tiny Human Life - Abortion and IVF*