Pre-requisite of the “New Free World Order.”

The writer of the Epistle to the Hebrews has long, long ago assumed the establishment of a new world order – an order which fulfils the original design of Creation. Its primary revelation is that humanity cannot overcome its own personal contradictions and sinfulness, and that every civilisation nurses within its bosom the seeds of its own disintegration and death. Yet the new world order was for men – not for angels (Heb. 2: 5) or supermen, but men who accept the grace of God and to whom in Jesus Christ as Redeemer the Eternal Kingdom becomes an historic reality. W. E. Gladstone was once asked what really constituted true statesmanship and he replied: “Knowing what Almighty God was going to do in the next fifty years.” In our days, the leading politicians have quite lost that angle on the problems of the “mysterious uni-verse.” But in the eternal long run God can neither be out-witted nor defeated.

What, then, does the future hold? What new world order will arise after this most recent blood bath? One thing is sure: the future World Empire belongs to Christ. The future of all lands and all Ages belongs to Him, “Who is exalted far above all principalities and powers, and might and dominion and every name that is named, not only in this world, but in the world which is to come” (Eph. 1: 21).

The Immutable Creator is the Ultimate Redeemer, and neither angels nor archangels, devils nor men are to be sovereigns of the future world. He alone can usher in a new world order of Redemption as contrasted with this old world of lust, decay, war, and death. Some of his servants already live by its principles, enjoy the freedom of its flag and are daily influenced “by the powers of the world to come.” Christ, says the New Testament, has been invested with the sovereignty of the Universe – and His great scheme for the new world dominion is based on His sufferings and death, and there will issue from it abundant glory to God, abiding satisfaction to the Saviour Himself and eternal happiness to all His children. It is our Surety, our Kinsman Redeemer, our Elder Brother, who is sending us these glad tidings, and who, seated on the throne of eternal majesty, yet amidst clouds and darkness, disaster, desolation and death still rules the destiny of this world. His Presence, as of old, will save us – the issues hang on the Word of God – the Word of a Cross that defies and antiquates the whole world. How, indeed, can Hitler's elaborate sand castles stand before the winds of Him Who is saying: “All power in Heaven and on earth is given unto me” (Matt. 28: 18)? One Who has the margin of eternity to work in, – before Whom the cycles of humanity are less than nothing.

The Key to the new world order and to the coming New Year – is Jesus Christ.
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From My Study Window
My Dear Readers,

Once again the church magazine has changed hands, and it is now back again in New South Wales. We cannot refrain from paying high tribute to the excellent work done by the previous editor, and can only hope that the present occupant of the editorial chair will succeed in keeping up the same high standards. We will certainly try. The Editorial Committee have sanctioned the delivery to be addressed to the change in name (really an old name, used in 1927) and the altered format.

same steadfast adherence to the cardinal doctrines of the Evangelical Faith will be strictly maintained, and the definite need for a unique and bold witness to the authority and veracity of God's Word will be emphasised. The revival of Calvinism and the failure of Modernism constitute a challenge, and it is prayerfully hoped that this little journal will go a long way to supply that testimony in Australia.

Need for Evangelism

The average citizen lives in a sin drenched world, near the church geographically, but spiritually and mentally very, very far away from it. The radio, the daily press, the flashing news screen, are the principal educators of Democracy, and the Church and Faith appear to have little at all to do with this life. He knows very little about the Scriptures, and cares less about the application of its teaching to home or social life. The church, especially a strongly conservative church like our own, must guard against becoming isolationists – pushing towards an unbalanced extremism which has no message at all for this man who is so much absorbed in a materialistic universe, a man without God and without hope in the world. If our message is unreal, utterly removed from the stiff struggles of the present hour, its challenge will go over his head. Is there not a call for sane, doctrinal Evangelism? Church Union and Incorporation will not stir up the gift of God, though it will undoubtedly save some pennies at the end of the year! Reformed Christianity has a message for the New Year – that message is yours – let your church make it known! – The Editor.

Forward Unto Victory
By Rev. J. Campbell Robinson,
Free Church, St. Kilda.

And Moses laid unto the people, Fear ye not, stand
still, and see the salvation of the Lord, which He will shew to you today: for the Egyptians whom ye have seen today, ye shall see them again no more for ever. The Lord shall fight for you and ye shall hold your peace.” Exodus 14: 13-14.

The subject we are going to consider – the deliverance of the children of Israel from bondage to the Egyptians – is, I suppose, one of the greatest national events which has ever happened in the history of any nation. It was not until the middle of the night, on the fifteenth day of the first month, the month Abib, in the four hundredth and thirtieth year of that captivity, even to the very day, that the news went forth to the world of the birthday of Israelitish freedom. Scarcely had this triumphant message sounded throughout the host of Israel, than we find something like 2,000,000 people bade farewell to Egypt land. There is little wonder that the great Hebrew leader and historian has marked it out, and at God's command, as a day long to be remembered. Memorable alone is the only term we can use to describe this vast concourse of people moving out, destined for a promised land.

I. We do well to remember that this great Spiritual movement had its origin first of all in a most remarkable demonstration of the power of the precious blood. Fresh upon every Israelitish doorstep could be seen the vivid symbol of Christ's work upon Calvary's cross yet to be. There it stood with all its crimson hue to the gaze of both Israelite and Egyptian as the very marrow of Israelitish faith. That was the unifying, protecting, delivering and rallying force behind this gigantic movement, typical of the soul's deliverance from bondage to sin and Satan.

There are some spiritual lessons we would learn from this notable event. Once the soul comes under that blessed and precious token of Christ's redeeming work, and its efficacy is applied to the soul, sin and Satan can no longer hold us – their power is broken and their shackles fall off. The soul is done with the flesh pots of Egypt. Forward we must go. Out we must come and be separate. We may not know as yet the way we must take. That is in higher hands. It is enough for us to obey. “It is not in man that walketh to direct his steps.” God reigns and that is sufficient for the trusting soul.

The next thing we learn when we begin the life of faith is that we must walk by faith and not by sight. True faith ever keeps the cross of Christ in view. It is our guiding star. It sheds light upon all the way of the believer. Christ had declared Himself to be the Way, the Truth and the Life. Without Him we are sure to err. With Him we shall eventually come to glory. We may have our trials and difficulties, but the blood which has triumphed before can triumph again.

Young Christians are often disappointed early in their Christian life because, like the Israelites, they invariably encounter difficulties. Scarcely had they left Egypt when they were up against a blocked path. This does not seem promising. The promises, though, have not changed. The Word still holds good. The Lord still reigns. Encourage yourself in Him. Surely the God that could bring a nation to tears in establishing freedom for his people can deliver in this trying time. We may not be able to realise it, but the blocked way is often the path of God's choice. He is going to make the deliverance and knows what is best to do.

This blocked way seems to have been a prepared way. At the Lord's command the children of Israel now take a mysterious turn and encamp before Pihahiroth, between Migdol and the sea. It is here that we are face to face with the great difficulty of these people. It did seem to them a difficulty. What could they do. What are they to do! Sinner, take time to pray. The difficulty was increased not only by the pursuit of an angry enemy, spoiled and deprived of slaves, but in every Egyptian home lay dead its first born. God's ways, though, are not our ways. It is no objection to this way that the Israelites would never have chosen it, rather the reverse, for as the heavens are higher than the earth, so are His ways higher than our ways. There was another way they could have taken. It led through the land of the Philistines, and was nearer. But the nearest is not always the best. God said, “Lest peradventure the people repent when they see war, and they return to Egypt.” So the nearer way was not the better. Not a word yet as to how they are to be delivered, but God had a way prepared. Here we see His laws at work in advance of human thought. This passage of the Red Sea was no afterthought of His. It was a prepared way. Neither was the way that Christ opened up on Calvary's Cross an after-thought. It was known from all eternity – a prepared way. If we trust God for the way, He will find a way out of all our difficulties. He will make a way if need be, then needless to say it will be the best. It may be that we will have to go through our difficulties, but trusting in Him it is through to victory. It is a grand thing to trust Him for the way, and all the way.

We find, too, that when we trust wholly in Him we are much safer than we ever could realise. He makes our difficulties to become aids to our safety. He crystallises them into walls of protecting care. As one
has said, “The path of faith not only leads us out of dangers, but changes dangers into safeguards, and transforms them into a protection for those that tread the way.” What are apparent impossibilities with man when God comes to the rescue become his greatest safeguards. The great thing is to know what to do – not to face the enemy, but face the God who overcomes him.

If we once stop to reason with Satan we are almost sure to become his slave. This is a greater thing than just the removal of trials, grace to bear them, to take up the cross.

It is the use of wings makes the bird to fly, warfare that makes a soldier, and faith that makes the Christian.

II. Let us notice in the second place that the life of Faith is in reality the application of the power of precious blood to all our needs. The true believer takes advantage of this infinite source. He stands still and lets God work. It requires faith to stand still. Faith is calm. “Fear not,” says Moses, this great man of faith, “the Egyptians whom ye have seen today, ye shall see them again no more for ever. The Lord shall fight for you, and ye shall hold your peace.” We can imagine many an Israelite saying to himself, “What kind of a battle is it going to be? Fancy, victory assured and all we have to do is to look on, and let God work!” What a struggle this is to let God work! McCheyne put it well when he said his greatest difficulty in prayer was to get himself into the frame to pray.

The situation of these people seemed to make them an easy prey to their enemies. But the enemy knows not when God's people dwell safely. They are sheltered under the protecting blood. God knows no difficulty. He is able. When He would lead His people to a trial He can lead them through it. He never opens a way unless it is the best way. He never asks us to walk in that way, unless it is a sure way, and He never says “Forward” unless it is forward unto victory.

True faith overleaps every obstacle between it and victory.

But it holds out to us not only ultimate victory, but assured victory. The Great Captain of our Salvation has never yet lost a battle, nor ever lost a soldier. It is not probable victory with Him, but certain victory. He knows nothing in warfare but victory. Our duty is to trust Him. Only trust Him! With Him the battle is won before it begins.

We can even go further and say it is not only ultimate and assured victory, but complete victory. God not only delivers His people, but destroys the enemy. “The Egyptians whom ye see today ye shall see them again no more for ever.” The power of the blood enables us to look upon Satan as a conquered foe. Though he stills fights, the day will come when he will be cast into the lake that burneth with fire and brimstone. Christ has gotten the victory.

III. One other thought we shall leave with you, the application of the precious blood seals the death knell of all that is selfish in our poor, frail lives. It leaves no place for human praise. All the praise and glory belong to God that all the world may know that He is God alone. “He alone is God and beside Him there is no other.” There is no room for man to say in the realm of faith “mine own hand hath gotten me the victory.” Stand still, O sinner, and see the Salvation of your God. O what a work! Tremble as you realise the power and efficacy of Calvary on your behalf. Lift up your soul in adoration, “Glory to God in the highest.”

You are amazed at this great historical event. It is a black spot on all Egyptian history, but it is a bright gem in the coronet of Israel. You wonder at the great deliverance of the Lord. Indeed, there is something to wonder and marvel at. It was a terrible night. That night the waters saw their God and were afraid, the depths were troubled. Lightnings flew like bolts from the bow of God, swiftly hither and thither, went the red tongues of flame. The voice of thunder was in the heavens. All heaven resounded with the voice of God.

The entire globe shone with the blaze of Jehovah's lightnings. What fear broke over the Egyptian host as they perceived the Lord fighting the battle for His people; when in honour of His triumph from sea to shore, from craig to hill, from mountain to star the whole universe was illumined. In honour of His victory the waters heaved sighs of dread as they dashed over the adversaries of the Lord, throwing up the conquered foe. Deep down in the sea the billows rolled, and on the top of every crested wave could be seen the wrath of an angry God. It was a terrible sight. It was a fearful battle. But, dear friends, there is an incident more terrible than all this and with a greater deliverance. That day when Christ hung upon Calvary's Hill. When all the blue dome of heaven stood draped in deathly darkness, the sun refused to shine, veiling 5 his face for shame, “and the veil of the temple was rent in twain from the top to the bottom.” The earth shook, rocks rent, graves were opened and saints arose. That incident broke a yoke heavier than any Egyptian bondage. That incident made a way more complete than even the Red Sea with its crystal walls, and led to a grander land than even Canaan, flowing with milk and honey. For it led to an everlasting city, whose builder and maker is God, and a Kingdom which shall never have an end. That incident redeemed our souls.
There was no mistaking the fact that God had intervened on the behalf of His people. Forty years afterwards, all the people around Jericho were faint because of Israel. Three hundred years later, when the ark of the Lord came into the camp of Israel, the Philistines were terrified and cried out, “Woe unto us, who shall deliver us out of the hand of this God who smote all the Egyptians with plagues in the wilderness?” Has this incident no message for us today? Cannot God still work His wonders. He can if we will only trust Him. Let us all as one man rise up and so put our trust and faith in God, as our Heavenly Father – in the Lord Jesus Christ, His beloved Son, as our Saviour – and in the blessed Holy Spirit as our Sanctifier that all the world may know that this same Lord is God, in Heaven above, and in the earth beneath, and that He is our Lord and our God. God has not changed. He is still the same, and waiting for us to trust Him.

No wonder we find the great Hebrew poet breaking forth into song, in grateful acknowledgement of a mighty deliverance, in humble thankfulness for a purchased inheritance and in glorious remembrance of a national triumph, whilst throughout the hosts of Israel echo and re-echo the majestic refrain.

“Sing ye to the Lord, for He hath triumphed gloriously, the horse and his rider hath He thrown in the sea.”

Where in all history do we find such an appropriate acknowledgement? In the words of another we would say, “Let this public action be tested in regard to elevated religious devotion, striking intellectual dignity, eloquent and cultivated, and let those who speak of these Hebrews as a horde of semi savages tell us what great public act in the best ages of Greece or Rome will bear comparison with this grateful conduct of the redeemed Israelites.”

“Sound the loud timbrel o'er Egypt's dark sea,
   Jehovah has triumphed, His people are free.”

World View

COLEGEO-ANGLO PERUANO, SOUTH AMERICA
NOTES FROM REV. DR. A. M. RENWICK.

As you know, we have Bible reading and Prayers and a short address each day for both the Secondary Department of the School and the Primary Department – each separately. This is over and above the religious teaching in the classes. As far as the teaching is concerned, I would have no hesitation in matching a group of our boys here against a similar group of boys in Scotland or elsewhere as far as their knowledge of Bible History and Theology is concerned. It is often a very real pleasure to teach them the religious lesson.

You may be interested to know of the different ways in which, through our School, we are able to help the Evangelical cause in different parts of this country. We have the privilege of having with us here the children of not a few eminent men, and these latter have helped us on various occasions. For example, some 9 or 10 months ago our new Congregation at Chachapoyas suffered a considerable amount of petty annoyance at the hands of certain authorities. The Chief of Police was very hostile and put obstacles in the way of the services. He called Mr. Nicolson away from a Service to go to the police station; called all the native leaders of the congregation to the police station on another occasion in the midst of a Service, and in many ways greatly vexed our people and hindered the holding of Services for a time. I wrote a personal letter to the Head of the Peruvian Police, whose sons we have here in school, and very soon the officer in question was removed from Chachapoyas to another Field.

Later on we received information of a flagrant case in another Mission where the native leaders of the congregation were put in prison for some six days without any reason whatsoever. We were hearing of various cases of petty interference, but it was somewhat difficult to know what to do to meet such a situation. I spoke one day to a well known Senator when he came to school, and explained the situation to him. He was immediately interested and promised to take the matter up. I got the Evangelical Alliance of Peru to supply him with details of our grievances and, when he brought the matter up in the Senate, it was unanimously agreed to request the responsible Cabinet Minister to hold an enquiry into such cases, and to bring to punishment any officials who were guilty of conduct which was injurious to the Protestants and contrary to the Constitution of Peru. I have found since that the Minister in charge had been making a very thorough investigation as a result of this request from the Senate. Such cases, and there are many of them, demonstrate what our school is capable of doing through the connections it has formed.

Here is a somewhat different case. Some 12 years ago, a Jew a prosperous merchant in Lima, came to me and asked if we would not make arrangements to exonerate Jewish children from the religious lessons in school. We had no Jewish children at that time, but he assured me that many would come if we agreed to this arrangement. I assured him of my sympathy and friendship for his
people, but told him that I could not set up division in school by doing what he asked, and advised him to get Jewish teachers of their own who would educate their children in their own faith. A year later he put his two sons into our school without any conditions whatsoever! Others did the same, until now we have some eighty Jewish boys in our school, who never make the slightest objection to our teaching of the New Testament and the life of Christ, and even a most thorough going Evangelical teaching on the results of the death and resurrection of our Lord.

On that disastrous day when France surrendered, this Jewish merchant came in to see me. I thought he came to talk about his children, but he said, “No,” and went on: “We are living in very dark and terrible days, and I fear the situation will be much worse soon. It is a time when we must stand together and help one another, and I have come to tell you that if in these dark days I can help you, either materially or morally, you have only to ask me.” I was most deeply touched, and thanked him with all my heart. About three and a half months later he returned; this time very different indeed. He was very cheerful. After commenting upon the remarkable defence put up by the British people, he said: “How marvellously you British people have improved on the heritage we gave you. The British people are the most spiritual in the world, and because of that they will win in this war.” I thanked him very much for his words, and invited him to our evening service at school on Sabbath evenings, and he has come on several occasions.

I do not wish to attach too much importance to a matter of this kind, but it is certainly encouraging.

In our former school building we had as neighbours across the Plaza a very well known school run by French priests. For many years it had been the most fashionable school in Lima, and remains of a very high class. They were suspicious of the Protestant “heretics.” During a good number of years we had scarcely any contact. They did not want their boys even to play games with our boys.

Gradually we came to know one another a little better at big school functions, sports events, where all the school have to attend, and so on. It was clear that their attitude was becoming more friendly, and now and again we entered into interesting conversations. Last Friday, as I was leaving the National Stadium after a great gymnastic display on the part of the various schools, I passed by an aged priest, the head of the school. To my great surprise he not only shook hands with me, but almost embraced me, and exclaimed fervently, “We are one with you; our hearts go out to the British people in that wonderfully heroic struggle.” The old man spoke with deep emotion, and told me that in 1870 his father fought against the Germans; in 1914 his brother did the same, and in 1939 his brother's son carried on the same tradition. He declared that a few days previously they had signed a solemn declaration in favour of General de Gaulle, and he assured me that the sympathies of practically all the Frenchmen in Lima were on the side of this heroic General. We talked for a long time of the struggle for liberty; the danger of a complete moral collapse should the Nazis win; the moral degeneracy which had brought about the present world situation, etc. I could not restrain a feeling of profound emotion, as I listened to this aged Frenchman who rejoiced at every word which I said which seemed to hold out hope for his oppressed country. I could not help feeling also how we, who had cherished mutual suspicions in former years, should have found this common ground in days of darkness and of crisis. I mention this case because my experiences in life have proved to me that we ought never to be afraid to associate with people who may differ from ourselves. Let them be treated with courtesy and with respect for their convictions, and at the same time let us maintain loyal our own cherished convictions. I am persuaded that it is a very great mistake to shrink within ourselves and to cut ourselves off from contact with people with whom we may differ, and I pass on this objection to anyone who may not yet have thought seriously upon such matters.

Lima, 4/11/40.

7

The Bible in the Westminster
Confession of Faith

By the Rev. WILLIAM CHILDS ROBINSON, M.A., D.D., Th.D.,
Professor, Columbia Theological Seminary, Decatur, Ga.,
U.S.A.

According to Protestantism, the Word of God is the one foundation on which the Church rests, while the sacraments which confirm the promises of the Word are the steadying stays. Therefore, the Westminster Divines properly began the Confession with a chapter on the Holy Scripture, a
chapter which is the most carefully prepared piece of creedal work done by any Protestant body. This chapter presents the doctrine of Scripture as follows:

1. The Necessity of Scripture, Section I.
2. The Definition of Scripture, II and III.
3. Properties of Scripture.
   (1) Infallible truth and Divine authority, IV, V.
   (2) Perfection of Scripture, VI.
   (3) Perspicuity of Scripture, VII.
4. The Use of Scripture.
   (1) In Relation to its Form and Transmission, VIII.
   (2) In Relation to its Interpretation, IX.
   (3) In Relation to Controversies, X.

The doctrine of Scripture is also set forth in the catechisms and in other parts of the confession, such as XIV, ii; XXI, iii; and is dealt with in the chapter on the Holy Spirit in the U.S.A. Confession. In this article we can look at only some of the great truths concerning the Word that are so ably presented in these places.

**The Necessity of Scripture**

The Confession follows the Apostle in affirming a light of God's general revelation in nature sufficient to leave man inexcusable, but insufficient to give him that knowledge of God's will which is necessary unto salvation. While the Romanists begin with nature and use the biblical doctrine of grace only to complete a superstructure on a foundation laid by natural philosophy, Luther and Calvin begin with the Word. It is a fixed principle with Calvin that “we ought to begin with the doctrine of heaven; and that no man can have the least knowledge of true and sound doctrine without having been a disciple of Scripture.” One of the characteristic notes of the doctrine of God, without which we are not thinking of the true God, in His Tri-unity, a doctrine which is revealed only in Scripture. (Institutes I, vi 2; I, xiii 2.) Because of the blindness engendered by sin, men do not even read aright the revelation of God given in nature. “To the man of weak vision a book is presented; he can see that there are characters, but cannot distinguish them. You give him spectacles and he reads distinctly. Nature is such a book; man in his fallen state has weak eyes. Revelation is the spectacles.” (Thornwell 1: 602.) Accordingly, “the confession affirms not merely the value of Holy Scripture; not merely its permanent religious value; but its necessity; and it asserts its necessity, not only for the more sure establishment and comfort of the Church – but its necessity for a saving knowledge of God.”

(W. M. McPheeters.)

The Word is necessary, because faith cometh by hearing, and hearing by the Word of Christ; because we are born again, not of corruptible seed, but of incorruptible, by the Word of God. Luther never tired of saying that one thing was necessary to the very being of the Church, the Word read, proclaimed and heard. Christ never said that heaven and earth shall pass away, but My sacraments shall remain; He said heaven and earth shall pass away, but My Word shall not pass away. For the Reformer the one thing needful was that Mary sit at Jesus feet and hear His Word; and it is interesting to note that one of the current American scholars, after trying the vagaries of “liberalism,” is calling for a return to the spirit of Mary, rather than that of Martha. (Lewis, “The Faith We Declare”) We might add the hope that in the spirit of Mary this writer and his disciples may be willing to hear and accept the teaching of Our Lord in His Word concerning the Holy Scripture. We are saved by faith and the Word is the foundation, support, stay and strength of faith. Take away the Word and there will be no Christian faith left. God's former ways of revealing His will having ceased, “Holy Scripture is God's present and perpetual way of revealing Himself and declaring His will unto His Church.”

(Hugh Martin.)

(To be continued.)

8

**The Young People's Page.**

A Call to our Fellowshippers

Notes of an Address given by the President, Mr. Andrew Aitchison, at closing Fellowship Prayer Meeting, in St. George's, Sydney, December, 1940.

1 Corinthians 15: 10, especially the phrase: “More abundantly than they all.”

“God,” says the eloquent Adolphe Monod, “left the Jews the first twelve apostles and gave to the Gentiles only one, whom he prepared expressly for them. Like a spiritual Atlas, Paul carries the whole heathen world upon his shoulders. That Roman Empire, the most powerful on the face of the earth, which took seven ages to establish, he took only a quarter of an age to regenerate. The greatest among men was Jesus Christ, the greatest among apostles was Paul.”

And what a record he has left!
In his first missionary journey he established churches as Christian garrisons along the central highway of Asia Minor and attracted the enthusiastic Gauls with the tenderest affection, “preaching both to Jews and to Gentiles, converting a pro-consul and silencing a false prophet; at one time adored as a God, at another stoned by the same people in their fury.”

In his second journey he proclaimed the Gospel to Europe and founded churches in some of the most famous and influential cities – Phillipi, Thessalonica, Berea, Athens, Corinth flame out as successive beacon lights in the darkness.

In the third, like Colossus, he bestrode the Aegean, planting one foot in Asia Minor and the other in Greece, preaching even into Illyricum.

Finally, in the fourth journey, after pleading his cause before at least three different tribunals he traversed the Mediterranean, saved the crew and passengers of the storm driven cornship by his prayers and heroism, compelled the affection and respect of an island of barbarians, reached Rome in the guise of a prisoner, but really as a conqueror, to unfurl the banner of his Master in the palace of the Caesars. After his release, he again set forth on journeys that carried him perhaps to Spain, but certainly to familiar scenes in Asia Minor and Greece. So he fulfilled his course till Rome and martyrdom again came in sight.

In studying the secret of Paul's success, we must place in the forefront his vivid remembrance of the mercy that had been shown to him. “He obtained mercy,” he says on one occasion, when attempting to explain the sources of his indomitable perseverance through daily dying. It was as though he never could forget how deeply he had sinned and how strenuously he had resisted the very grace he now proclaimed. How could he ever despair of men, since such an one as he had found mercy? How could he faint when the same grace that laid hold of him waited to enable him? How could he ever repay the long suffering which brooded over his storm driven nature and had abounded over his rebellion until it had made him a trophy of its power? Like a silver refrain it came back to him in all times of anguish, distress and virulent opposition – “I obtained mercy, therefore I must not, I dare not, faint.”

From the commencement to the close of his career, Paul was impelled by one master thought – that he had been redeemed to serve, saved that he might save others. The memory of what he was saved from and saved to was a constant incentive in his arduous and exhausting toils.

Closely connected with this we must mention the great and simple purpose for which the Apostle lived. He bent his strength to save men, and for this he was prepared to make any sacrifice. He was equally careful to the very last to institute and organise little Christian Communities, which were absolutely necessary to conserve and develop the life that had been implanted. But all purposes were subordinate to that which he announced in his earliest Epistle, “Not pleasing men, but God, who trieth our hearts” (1 Thess. 1: 4). It mattered comparatively little what were the outward results of his endeavours, or what men might say or do, so long as he had the testimony shed through his heart that it pleased God.

This motive is received under another light when, in the next Epistle he yearns “that the Name of our Lord Jesus be glorified” (2 Thess. 1: 12).

Would that this were our single aim! It would greatly simplify our lives. We are apt to set ourselves on the accomplishment of purposes, which, though good in themselves, fail of the best, and when we do not succeed in them, when the revival does not ensue, or souls are not converted, or the Church does not heed, we are apt to write hard things against ourselves and God; whereas, if we simply sought the good pleasure and glory of our Master, we should discover that we should succeed amid apparent failure and are more than conquerors when fleeing for our lives.

(Continued on page 15)

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Current Events

The Watchword is “All In.”

In a recent broadcast on “Man Power and Munitions” the Prime Minister, Rt. Hon. R. G. Menzies, pointed out that “the war position had become progressively and rapidly more dangerous – France had fallen – Britain was all alone. At this solemn hour, action is what counts. Sacrifice – all round sacrifice: unremitting toil; unflinching devotion – these are the things we must have. The national effort must express itself in manpower and munitions. The watchword is “all in.” What a stirring challenge to Church in this world struggle, in which supreme moral and spiritual issues are at stake. Fundamentally this is a war of dogma – involving a new conception of God – a new authority, force – a new Messiah – Adolph Hitler – a New Gospel for the Nations. It involves, too, a denial of the essential principles of our Christian Faith, and brutally persecutes those who preach the glorious Gospel of Christ. Is there not a need for the Church of God to bow down in penitence, to
agonise in prayer, to take the heavy strain in the spirit of loyalty and utter dependence upon the Word and Will of God? The grim task demands all our manpower and munitions. Our watchword in this New Year is “all in” for Christ and His Kingdom.

Revival of Calvinism
“The bankruptcy of modern philosophy and theology and the chaotic condition of the world have driven us back to essential theological thinking and this has led to a remarkable revival of Calvinistic doctrine of the Sovereignty of God. One proof of this is the bitter attack being made against Calvinism on all hands. Men do not attack dead doctrines. There is at present a great revival in Calvinistic literature. The U.S.A. Presbyterian Board of Education has issued a translation of Calvin's Institutes. It has reset and beautified the translation of one hundred years ago. A new translation of Calvin's works has been issued in Hungary and France. Dr. P. Barth edited a six volume edition of Calvin's most important works. In Japan, Calvin Clubs have been organised in theological seminaries and the Institutes have been translated into Japanese. This is all a pathetic but hopeful revelation of the world's longing for a Divine Power over all the activities of human life. A new day may arise like the morning out of the night of chaos which covers the world.” – “The Presbyterian Register.”

American Co-operation
Closer relations between America and our own land have existed since the exchange of diplomatic representatives in 1940. The discussions in Washington imply, as regards Australia, a broad interpretation in the question of her own defence. President Roosevelt in his nationwide “fireside chat” laid great emphasis on the danger to the Americas in the event of a German victory and the consequent removal of the British fleet. Probably no Presidential address in the history of the United States has been so explicit in warning of imminent danger, and so emphatic on the need for defensive preparation to defend the liberties, privileges and decencies of the Democracies.

In the matter of mission fields supported by churches in Europe, now in most cases unable to send any succour, the International Missionary Council of America is playing the leading part in easing the heavy burdens imposed on the infant churches.

Dr. Wm. Paton writes: “A sum of approximately $50,000 a month is being sent out from America, apart from the sum raised in Great Britain, South Africa, Australia and New Zealand, and apart, also, from sums raised in the mission fields themselves, particularly in India and China.”

Surely this is in the line of the nation which Abraham Lincoln described as “conceived in liberty and dedicated to justice and humanity” – to which is now added the high call of common conscience, common sentiment, and common sacrifice. It is Britain's Glorious Day. It is America's splendid hour of opportunity.

The maintenance of these Christian ideals in the closest of co-operation is the very finest forms of “Liberty Bonds” that can be raised in America. May God save the King – and the President.

Squandering the Inheritance
Without in any way idealising the past, there are quite a few of us who seem to miss from the church the older strength of living conviction and the impassioned desire for “the deep things of God.” Much, too, of the older loyalty to conscience, the old-time sanctity of the Lord's Day, and the regular attendance on the Sanctuary, as well as the desire for fellowship with the Lord's own people, seems, alas, to have been evaporated from our constitution. We have broadened out so much that, indeed, the church is often walking arm in arm with Vanity Fair herself.

(Continued on page 15)

The Church Family Circle
ST. KILDA. VICTORIA.
At a conference held in the Free Presbyterian Church on Saturday, 21st December, 1940, the Rev. James Worboys, a veteran Baptist minister, who has been sixty years in the kingdom and fifty-six in the ministry, gave a most helpful discourse on “Christ, the Theme of Heaven's Praises,” and the “Great Notes of the New Song.” The message was much enjoyed and was a good word for the Lord Jesus Christ. A full account of the meeting appeared in the “New Life,” of Dec. 27. In welcoming the speaker, the Rev. J. Campbell Robinson said he was glad to come in contact with those in these days who stood firmly for the great truths of the Bible and who valued the Scriptures. It is likely another Conference will be held on January 27th, A.N.A. Day.

At the December Meeting of the St. Kilda Free Kirk Fellowship, the address was given by Rev. Mr. Robinson. After singing in the 65th Psalm, Prayer, and Scripture reading in Psalm 119, verses 89 to 96, Mr. Robinson delivered an interesting
address on “The History of the Bible,” telling of the early translations of the Bible, etc., covering the period up till the time that the authorised version came into use. Mr. Robinson was also able to exhibit to his hearers many early copies of the Bible in different languages.

On behalf of the Fellowship several members expressed their appreciation, and Mr. Robinson was thanked for his address. Having sung in Psalm 145, 2nd version, Rev. Mr. McEwen brought the meeting to a close with prayer. – E. McL.

**ST. GEORGES. SYDNEY**

On Wednesday, 4th December last, a special service was held in the church, at which a tablet was unveiled in memory of the late Mr. James Stitt.

At the close of the service, which was conducted by Rev. Neil MacLeod, M.A., Mrs. Stitt unveiled the tablet. Members of the session and others, including Mr. Andrew Aitcheson, the President of the Fellowship, who were present, spoke in high terms of the late Mr. Stitt. The Rev. Hugh Paton was also present and bore testimony to the Christian walk and life of our departed elder. The tablet which was donated by Mrs. Stitt is of pleasing appearance and is situated on the wall close to the pew so long occupied by Mr. Stitt. On Sabbath, the 21st December, we had a special Gaelic service. Some Gaelic speaking men from ships in Sydney Harbour were present, and we hope that the message delivered by Mr. MacLeod will be abundantly blessed, especially to the wayfarers.

On the following Sabbath our morning service was conducted by the Rev. Professor John Gillies, of Melbourne. Professor Gillies spoke on Paul’s glorying in the Cross of Christ, and the Professor’s message was deeply appreciated.

The Deacons Court of St. George's have allocated the sum of £50 to the McIntyre Memorial Fund. It has been suggested to the writer of these notes that the fund might well be renamed the James Ross Memorial Fund.

The young people of St. George's took the weekly prayer meeting on one occasion last month. The address was given by Mr. Andrew Aitcheson, and was deeply appreciated by those present. – H. C. N.

An enjoyable afternoon was spent at the Bible House, Bathurst Street, on Saturday, November 16th, when the Women's Missionary Society held their annual gift afternoon, after the meeting had been opened with prayer and the singing of a Psalm.

Canon Needham, of the Australian Board of Missions, gave a particularly interesting lantern lecture on the aborigines of Northern Australia. Canon Needham knows the aborigines well, having worked among them for years, and he has a high regard for the native Christian.

Surely such a lecture, so ably delivered, cannot fail to arouse in our F.C. people a deeper interest in this branch of the Master's work.

After the lantern lecture a delightful afternoon tea was served by the ladies of the society.

The amount raised by straight out giving was £48/4/6. This sum has only once been exceeded at a Gift Afternoon. In view of the many calls for patriotic purposes which are made at present, this sum was felt to be highly gratifying.

A pleasant and profitable afternoon was brought to a close with the singing of a Psalm, and the Benediction. – M. D.

**WAUCHOPE, HASTINGS RIVER.**

Recently the Davis family made a presentation, in the form of a beautiful pulpit cushion, to the Davis Memorial Church, Wauchope.

The gift was much appreciated by the congregation.

On 23rd December, 1940, a farewell was tendered to Ptes. R. Andrews, G. Campbell and A. Shubert, in the Wauchope Church. After prayer, and numerous speeches, Rev. Harman presented the guests of the evening with New Testaments.

**THE CHILDREN’S PORTION.**

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Good Wishes for the New Year from the Editor to Children at –

Mullumbimby. – Matt. 11: 28.
Chatsworth. – John 13: 35.
Macleay. – John 11: 5.
Brushgrove. – John 10: 27.
Grafton. – John 10: 11.
Huntingdon. – John 6: 37.
INTERESTING LETTERS.

Interesting letters have been received from:

1. Max Carey, Bunyah, thanking us for the birthday card. He says he appreciated it very much. Max has two uncles in the A.I.F.

2. Fay Bathgate, Ashby, Macleay, writes also to express thanks for the birthday card. She has just finished her music and home nursing exams, and now has “six weeks of lovely holiday.”

3. Alex Aborn, Ceduna, South Australia, writes with the others to send us good wishes for the New Year. Roger, his little brother, is growing quickly.

We thank these kind friends for their letters and good wishes.

TAREE SABBATH SCHOOL

The presentation of prizes and certificates of the Taree Free Presbyterian Sabbath School was held in the church on 4th December. The church was comfortably filled with members of the congregation and friends. This shows the great interest manifested in the Sabbath School.

The Rev. M. C. Ramsay was in the chair. The prizes were presented by Mrs. Ramsay, and consisted mostly of Bibles and Psalm Books – the scholars own choice in preference to library books. Their action was commended by the superintendent, Mr. A. E. Stitt, who in his report showed that the year was a successful one, although several families had left the district during the year.

The children went through a lengthy programme, individual scholars, under Miss Mary McDonald’s tuition, presenting the tunes set down in “Our Banner” for the year. Taree should have no scarcity of precentors for mainly years to come.

Mr. Ramsay spoke briefly, commending the superintendent, teachers and children on their success during 1940, and exhorting the children to make full use of the instruction which they had received, in view of their own spiritual needs, and the needs of a world which is predominantly pagan in its ideals and practices.

Let the children seek to use their opportunities for the good of others. May God use greatly the boys and girls in His service!—A. E. S.

SABBATH SCHOOL WORK.

Prayers for the Opening of Each Class
Feb. 2nd – “If I regard iniquity in my heart, the Lord will not hear me.” – Psalm 66: 18.
Feb. 16th – “Hear me, O Lord; for thy loving kindness is good.” – Psalm 69: 16.
Feb. 23rd – “In Thee, O Lord, do I put my trust; let me never be put to confusion.” – Psalm 71: 1.

“It is good for me to draw near to God.” – Psalm 73: 28.

LESSONS FOR FEBRUARY, 1941.

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EXPOSITION

By Rev. J. CAMPBELL ROBINSON
February 2nd

NINEVEH

Jonah prophesied to Israel in Samaria somewhere about the close of Elisha's time, between the period of Jeroboam, who made Israel to sin (see 1 Kings 12: 26-40), and the captivity by Assyria. The only recorded prophecy we have of his is in 2 Kings 14: 23-27. Turn this up. The great work that God gave him principally to do was to preach against the great and wicked city called Nineveh. It was the capital of Assyria and was built by Asshur, the son of Shem (Genesis 10: 11), and had well nigh a 1,000,000 inhabitants.
One writer says it was 60 miles in circumference. Another that its walls were 200 feet high and so thick that three chariots might be driven abreast along the top. But it was O so wicked! Though the Ninevites repented at the preaching of Jonah, yet later they seem to have been dismayed because of their wickedness. (See Nahum 1: 8, 2: 8-13, 3: 1-7.) It was said to be “full of lies and robbery,” “mistress of witchcraft,” and full of pride also, saying: “I am, and there is none else beside me” (Zephaniah 2:15). Jonah thought he could escape fulfilling God's command, so tried to flee to Tarshish, but God overtook him.

Questions.
1. Who was Jonah the son of?
2. Where did Jonah board the boat for Tarshish?
3. Quote a verse showing that the mariners with Jonah were idolaters?
4. What did the shipmaster say to Jonah?
5. What did Jesus say about Jonah being three days and three nights in the belly of the fish. (See Matt. 12: 40.)

February 9th

**PRAYER INSIDE A FISH**

It was a strange place to be praying inside a large fish. This was Jonah's experience. He prayed as earnestly then as I suppose he ever did. We should be thankful that we can call upon God anywhere and He hears us. What made Jonah pray so earnestly was because he thought that his end had come. He thought that he was cast out of God's sight. So he made one last desperate effort in prayer. God was gracious to him and delivered him. Often when we are giving up all hope the Lord comes to our aid. Man's extremity is when he remembered the Lord. It was merciful of God to deliver him. Some only call upon God when they are in distress, but we should trust Him at all times. Answered prayer is one of the greatest assets we can have. It is worth more than silver and gold. Silver and gold cannot purchase it.

Questions.
1. Where was Jonah when he prayed?
2. Was his prayer answered?
3. What did Jonah say about lying vanities?
4. What did he say about salvation?
5. How was Jonah delivered from the fish?

February 16th

**REAL REPENTANCE**

God holds a man to his duty. Jonah found that he could not get away from what God told him to do. When he learned that God was determined to deal with him if he did not obey Him, he was right glad to do His will. It was a heavy message he had for the people. If they did not repent within 40 days they would be destroyed. It was much to the credit of the Ninevites that they listened to Jonah's message. They believed God and proclaimed a fast. Everyone, from the king downward, was obliged to observe it, and to turn from his evil way, calling mightily upon God. This was true repentance. God expects us to repent so earnestly that we will not have to repent of our repentance. We must turn with grief and hatred from our sin and have a full purpose to serve God. If we do what is right God will be gracious to us. Turn up the question on Repentance in the Shorter Catechism.

Questions.
1. Did Jonah obey God the second time?
2. How many days journey was it to pass through Nineveh?
3. How many days did Jonah say before the destruction of Nineveh if it did not repent?
4. Did the king keep the fast?
5. Did God spare Nineveh?

February 23rd

**ANGER WITHOUT CAUSE**

Jonah was displeased because his word was not carried out. He knew, but did not sufficiently realise that God delighted in mercy. He was angry without good reason. The honour of God is more than the satisfaction of man. God taught this by the gourd. He had pity on the gourd, for which He neither laboured nor made it grow. Why should not God then have pity upon the repentant city? God is here seen as a sovereign God. He can do what he wills and we cannot question His work. The satisfaction of Jonah was nothing to the many thousands of souls that repented.

Questions.
1. Was Jonah's prayer in this chapter answered?
2. Find three things it is said “God prepared.”
3. Was Jonah doing right to be angry?
4. How did God show him he was wrong?
5. How many souls were in Nineveh who could not discern between their right hand and their left?

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**JONAH AND THE WHALE**

The following appears in one of the narrative booklets published by H. W. Case, Clifton, Bristol, England: –

“This narrative has already convinced the sceptical scientific editor of the “Journal des Debats,” of Paris, that Jonah did really come out of the belly of the whale. And this editor is regarded as one of the most careful and painstaking scientists in Europe. The story is as follows: –

“On the 25th of August, 1895, the man in the 'crow's nest' at the masthead of the 'Star of the East' sighted two enormous sperm whales. The steamer immediately gave chase and soon came within half a mile of one of them, a huge male. Two boats, fully equipped in the usual way, were lowered and rowed towards the animal. James Bartley's boat was the nearer, and from its bow was fired a bomb lance which struck the whale in a vital part. The sailors backed water with all their might, but were not quick enough, for the monster in the agony of the 'flurry' seized the boat in its jaws, smashing it like kindling wood.

The sailors leaped into the water in all directions. James Bartley, who had been steering the boat, was thrown up with the stern, which for the moment was almost perpendicular. His comrades in the other boat saw him leap, but, unfortunately, on the instant the whale threw himself forward, and the luckless seaman, in falling, struck within the ponderous jaws, which immediately closed over him.

“The men in the water were picked up by the other boat, and the whale was in due time killed and brought alongside the steamer, and work was begun removing the blubber. A day and a night were consumed in the operation. Finally, they opened the stomach. There, to their great astonishment, they found Bartley peacefully reclining as in a bathtub. He was unconscious, but still living. He had been in the whale's stomach for nearly thirty six hours. They hauled him out, laid him upon the deck, and began to rub his limbs. At length he regained consciousness, but his reason was gone. For three weeks he remained in this condition, raving about the deck and calling upon heaven to save him from the horrible furnace in which he imagined himself being consumed. After a while all hallucinations wore away, and he had lucid intervals, and then his recovery became permanent. Naturally, the first question that his comrades asked him were
what had been his emotions and impressions while in the stomach of a whale.

I remember very well, he said, from the moment that I jumped from the boat and felt my feet strike some soft substance. I looked down and saw a big ribbed canopy of light pink and white descending over me, and the next moment I felt myself drawn downward feet first, and I realised that I was being swallowed by a whale. I was drawn lower and lower; a wall of soft flesh surrounded me and hemmed me in on every side, yet the pressure was not painful, and the flesh easily gave way like soft India rubber before my slightest movement.

Suddenly I found myself in a sack much larger than my body, but completely dark. I felt about me, and my hand came in contact with several fishes, some of which seemed to be still alive, for they squirmed in my fingers and slipped back to my feet. Soon I felt a great pain in my head and my breathing became more difficult; at the same time I felt a terrible heat; it seemed to consume me, growing hotter and hotter; my eyes became coals of fire in my head, and I believed every instant that I was going to be broiled alive. The awful silence of the terrible prison weighed me down. I tried to rise, to move my arms, to cry out. All action was now impossible, but my brain seemed abnormally clear, and with a full comprehension of my awful fate I finally lost consciousness.

The truth of this extraordinary adventure is vouched for by the sailors and the captain of the 'Star of the East.' It appears that my awful fate I finally lost consciousness.

BIRTHDAYS

Many Happy Returns

"Wait on the Lord: be of good courage, and He shall strengthen thine heart." – Psalm 27: 14.

Jan. 2. – Mary Murray, Wingham.
3. – Ross Stewart Sommerville, Doubtful Creek.
3. – Ruth Sommerville, Doubtful Creek.
3. – Grace Johnson, Maldon.
5. – George Cromarty, Bob's Farm.
6. – Margaret Wilson, Moonee Ponds.
7. – Bill Paterson, Sydney.
7. – John A. MacSwan, Maclean.
7. – Jeff Robinson, Anna Bay.
7. – Ivan Mackay, Maclean.
7. – Algie Child, Maclean.
9. – Beryl Morris, Bob's Farm.
10. – Joyce Green, Maclean.
11. – Norma Cox, Wherrol Flat.
11. – Beverley Turner, Bunyah.
12. – Ruth Cowan, Firefly Creek.
13. – Helen Ramsay, Taree.
13. – Neil McC. Campbell, Mullumbimby.
13. – Lorraine F. Baker, Maclean.
14. – Archie Gillies, Maclean.
16. – John Rinkin, Taree.
17. – Jill Stewart, Sydney.
17. – Jean McKinnon, Hamilton.
17. – Valerie Wadsworth, Wherrol Flat.
17. – Lexie Cameron, Maclean.
19. – Cyrus McFarlane, St. Kilda.
20. – Bella MacNeill, Waratah.
20. – Alister Archinal, East Maitland.
20. – Wilma McKinnon, Kindie.
20. – Lindsay G. Bird, Beechwood.

21. – Coral McIntosh, St. Kilda
21. – Doris Beaton, Barrington.
21. – Marie Elbourne, Tinonee.
21. – Valerie Murray, Brown's Creek.
21. – Jamie C. Bell, East Maitland.
21. – Vivian Marr, St. Kilda.
22. – Heather A. Beaton, Bobb's Farm.
22. – Nancy Dooley, Sydney.
22. – Dawn Steele, Wauchope.
24. – Derek Hanson, East Maitland.
24. – Rhoda Hannah, Maclean.
24. – Mona Fraser, St. Kilda.
26. – John Anderson, Harwood Island
26. – Marion Walter, Hamilton.
26. – Gloria Lester, East Maitland.
26. – Nita McDonald, Raymond Terrace.
26. – Colin MacKay, Maclean.
27. – Hilary Murray, Bunyah.
27. – Bruce McLean, Manangatang.
27. – Athol Crellin, St. Kilda.

Jan. 28. – Gloria Murray, Bunyah.
29. – George Dooley, Sydney.
29. – Jeanette Colvell, Forbes River.
30. – Arthur A. Upton, Bobb's Farm.
30. – Ruth Graham, Hamilton.
30. – James Chamberlain, Tinonee.

Welfare of Youth Work for 1941

The following prizes and certificates will be given for successful work in the following sections for the year ending December 31, 1941:

Search Work

Junior. – Under 9 years. A prize for the two best.
Intermediate. – 9 years to 12 years. A prize for the two best.

Shorter Catechism

Junior. – A certificate for the child that can repeat correctly answers 1 to 30.
Intermediate. – A certificate for the child that can repeat correctly answers 31-62.
Senior. – A certificate for the child that can repeat correctly answers 63-107.

Word Perfect Repetition. – A special certificate is offered for word perfect repetition of all the answers of the Shorter Catechism.

Essay

A prize will be given for the best essay on “The Life of King Josiah.”

CHRIST'S COMING

It will be:

As sudden as the return of the House Master.
As sudden as the coming of the thief.
As sudden as the flight of an eagle.
As sudden as the sound of the midnight cry.
As sudden as the sounding of a trumpet.
As sudden as the twinkling of an eye.
As sudden as the destruction of Sodom and Gomorrah.
As sudden as the deluge that destroyed the earth.
As sudden as the flash of lightning.

BIBLE ARITHMETIC

Addition. “Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity.” – 2 Peter 1: 5-7.

Subtraction. “Laying aside all malice, and all guile, and hypocrisies, and envies and all evil speakings . . . .
desire the sincere milk of the Word that ye may grow thereby.” – 1 Peter 2: 1-2.

Multiplication. “Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord.” – 2 Peter 2: 1-2.

Division. “Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you and will be a father unto you, and ye shall be My sons and daughters, saith the Lord Almighty.” – 2 Cor. 6: 17-18.

FUEL

“Let us never forget that a fire cannot go on burning without fuel. In the same way it takes two to make a quarrel. Let us resolve that by God's grace of these two we shall never be one. Let us resolve to return good for evil, and blessing for cursing, and so melt down enmity, and change our foes into friends.” – Ryle.

Scripture Portions

A certificate will be given to each child that can repeat correctly the following portions of Scripture: – Proverbs 3:140. Matthew 25: 1-13. Ephesians 6: 11-19.

The names of the Books of the Bible.

Metrical Psalms

Junior. – A special certificate for children under 7 years of age who can repeat correctly Psalms 23, 121, 100.

Senior. – A certificate for all children that can repeat correctly Psalms 34, 84, 103.

Singing

Junior. – A certificate for the child under 12 years that can present correctly the following tunes without any musical accompaniment: – Barrow, Glencairn, Palestrina, Franconia, University, Belmont.

Senior. – A certificate for the child 12 years of age and over that can sing correctly the following tunes without any musical accompaniment: – Barrow, Glencairn, Palestrina, Franconia, University, Belmont, Effingham, Rest, Duke Street, Leuchars.

(Note. All these tunes are to be found in the Scottish Psalmody of the Free Church of Scotland.)

SEARCH WORK IN DANIEL

1. What did Daniel tell Nebuchadnezzar the God who revealed secrets made known to him in the dream?
2. Who said “We are not careful to answer thee in this matter?”
3. What boast was Nebuchadnezzar making when a voice from heaven told him his kingdom was departed from him?
4. How many attended Belshazzar's feast?
5. How many times a day did Daniel pray?
6. What was the secret of Daniel's deliverance from the lions?
7. Write out the two verses following this statement “Thy people shall be delivered, every one that is found written in the book.”

All answers to be sent to Miss C. McLean, 92 Alma Road, East St. Kilda, S.2, Melbourne.

CRUMBS SWEEPED UP

“The Book of Daniel is the only book that begins with a biography of the writer.” – John Urquhart.

“There may be true grace where there is no comfort.” – Sel.

“By suffering we avoid sinning; but by sinning I cannot avoid suffering.” – Sel.

“Hatred is heart murder, lust is heart adultery, and covetousness is heart stealing.” – Sel.

TIME

Time was – it is past; thou canst not it recall.
Time is – thou hast; employ the portion small.
Time future – is not; and may never be.
Time present – is the only time for thee. – Sel.

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HOW TO HELP THE BLACKFELLOW

SPIRITUALLY

The black man has many needs, for he is a physical as well as a spiritual being, and many things must be considered when dealing with him. There are many earnest efforts being made to help him. But it must be confessed that with all the friendly hands held out to him, and the efforts made to bring him salvation, he feels that he is outside modern life, and is a spectator of the pageant, rather than a participator in it.

The real reason probably of this is that he is not adjusted in his spiritual being to his new environment. He is conscious of a gulf of separation between himself and the white man and attributes it to his colour. Even the Commonwealth view is that he can never attain citizenship: this privilege is to be reserved for his lighter skinned brother. So he looks around for some kind of assistance to enable him mentally to adjust himself to his environment and retain self respect. Surely the very best we can do is to help him spiritually, for it is only by means of the Gospel of Christ that colour distinctions can be eradicated. In this crisis the ambassadors of Christ can render the natives real service, for they can bring him a message of hope and good cheer. They are able to assure him that all is not lost, but that there awaits him a fuller and richer experience in a new Christian order of life.” – From the “A.F.A. Review.”

SQUANDERING THE INHERITANCE

(Continued from page 9)

in an honest effort to win the world for God! Bathing festivals, christening and cocktail parties for the weekend, “Sunday” gardening and motoring, and the light and titillating “Sunday” newspaper provide mental and spiritual “refreshment” for many in our midst. Never were there more “movements” or “recalls to religion,” but yet how utterly indifferent are so many church members to their own personal witness to moral and spiritual betterment, and to those ordinary every day ideals that were regarded
as the outcome and the expression of our common Christian tradition.

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**SCOTLAND**

An interesting function took place on Friday, 5th July, 1940, when the Free Church Congregation, Dundee, met in a social capacity to welcome home Rev. and Mrs. Malcolm MacDonald, and presented them with a wedding present. Rev. Duncan Leith, now of Kingussie, presided over a happy gathering, at which the Rev. J. W. Campbell, of Free Church, Perth, and the Rev. T. Howe, M.A., Original Secession Church, Dundee, gave cordial fraternal greetings. Mrs. MacDonald (nee Harris) is not a stranger to the St. George's Church, Sydney, and Mr. and Mrs. MacDonald's very numerous friends throughout Australia share in their happiness, and pray that they will be abundantly blessed.

Loyalty to our church and our testimony means our church magazine in every Free Presbyterian home. Act now! The new Editor desires the prayers of his readers for God's help and guidance in the conduct of the church magazine for this New Year.

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**A CALL TO OUR FELLOWSHIPPERS**

(Continued from page 8)

Judge your lives not by results, but by their motives and by the smile of His good pleasure who appointed you.

But perhaps the secret of Paul's success lay most of all in his faculty of extracting power from his weaknesses. He had eminent gifts of character, of energy, of power to command, but had it not been for the presence of his infirmity, he might never have become the great Apostle of the Gentiles and accomplished such splendid work. He might have yielded to self-confidence and relied on these extraordinary endowments instead of casting himself on the Power of God; in consequence of which his life work was accomplished, not by himself, but by God operating through the frail organism of his mortal body.

Another element in the success of the Apostle's Work is to be found in his self-denial. He had large and liberal views of truth and life, and probably could have permitted to himself many things which he carefully avoided. lest his influence for Christ be impaired.

In this enumeration let us not forget the eloquence of his tears. “Remember,” he said to the elders of the Ephesian Church, “that by the space of three years I ceased not to warn everyone night and day with tears” (Acts 20: 31). Each word is significant. Not content with appealing to them by day, he must needs invade his nights, when his tired body might surely claim repose. Nor was this spasmodic devotion followed by spells of indolence and lethargy. He did not cease his ministry for three long years but pursued it without relaxation, without interruption, without pause and with the tears of a true lover of souls.

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Lastly, let us not forget the Apostle's individual interest in his converts. “Warning . . . with tears” is one evidence of this and for another we turn instinctively to Col. 1: 28 – “Whom we preach, warning every man, and teaching every man, in all wisdom, that we may present every man perfect in Christ Jesus.” How he dwells on that phrase “every man.” He had no sympathy with the reckless haste that shakes the boughs of the fruit trees to obtain the precious harvest. He knew too well the peril of injuring the delicate bloom. All the fruit he gathered for God was hand picked.

But underlying all this there was the fundamental conception that it was not he but the Grace of God that was with him and the power of God which wrought through him.

He did not work for Christ, but offered himself to Him without reserve, that Christ's light might penetrate and irradiate the inmost recesses of his being, and then, through its cleansed panes, go forth to illuminate the hearts of men. All his care was to purify himself that he might at all times be meet for the Master's use. His one desire was to yield himself to God and that his members might be used as weapons in the great conflict against the power of Hell.

This is, after all, the first and last lesson for us as Christian workers - to learn to be clean, pure of heart, simple in motive; to see that there is no friction between our will and Christ's; to exercise faith that God should accomplish in each one of us the greatest results possible to the capacity of our nature. Let there be no thought of what we can do for God, but all thought to what God can do through us. Nothing will make us so intense and ceaseless in our activity as this.

Be it ours so to live, testify and minister, that we may be workmen not needing to be ashamed, good stewards of God's manifold grace, coworkers with God, ambassadors through whom Christ Himself may beseech men to be reconciled to God.
SUBSCRIPTIONS, ETC. TO “THE AUSTRALIAN FREE PRESBYTERIAN.”

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Wholly set up and printed for the Free Presbyterian Church of Australia by I. Bell & Co. Printers, 51 William Street, Sydney, N.S.W.
Endurance

These are grim days in which God has cast our lot, and, as the hour of trial comes to the beloved Motherland, so it comes to her individual children scattered throughout the world. The time of testing seems very near at hand. It is the old issue of Darkness against Light, of Brutality against Justice, of Barrabas or Christ.

The writers that picture the Lord Jesus Christ as a meek, mild, and suffering Saviour, really miss the mark. If Christianity were only a docile submission, it would have, humanly speaking, evaporated out of history long ago. If the Lord Jesus Christ had absolutely finished his life in yon atoning sacrifice on the Cross, there would be no Church in the world today. On the contrary, Christ has breathed a new spirit of quenchless faith and eternal optimism into countless men and women who were enabled to face danger and death with quietness and courage. The fruit of the Spirit is not submission to man, nor to the State, but supremely submission to God. In that high courage young maidens faced the lions as calmly as the modern damsel glides out on to a ballroom floor, and thousands glorified Him in the fires of bitter persecution.

Real Christianity not only reveals true Endurance; it also supplies the Dynamic. Endurance is possible because of faith – living faith in the Living God – faith in righteousness – faith in prayer.

We must “endure as seeing Him that is Invisible” – and in living fellowship with the Man of Sorrows hold on against all adversity and rise above the strain, the chafing and the bodily pain. It is our humble conviction that if God does not preserve us, then must we certainly, daily, and finally fall. Without these promises of God, what strong certainty and sure hope have we that our successes are worthwhile? But God has filled His Word with promises which yield solid and sufficient consolation and joy in the darkest midnight hour. On these promises we can rest safely, and we cannot be moved.

What lies before our Empire is mercifully hidden under the shadow of a bitter cross, but let us follow Him, Who set His face like a flint to go up to Calvary; Who stood with head erect before the representative of the world's greatest Empire, and Who, for the joy set before, endured the Cross, triumphant unto the end. “Come then, let us to the task, to the battle, to the toil. This is no time for ease and comfort. It is a time to dare and to endure.”
MY DEAR READERS,

Holidays are an institution, and this is the month when preachers, teachers, philosophers, etc., are “sent out to grass.” We feel, most of all, like the great philosopher Kant, for “two things fill us with awe” – (1) The number of prominent Free Church families that do not receive their Church journal; (2) That there are close on 200 subscribers who have not paid up since 1937. It is so totally easy to forget, especially when no reminder was issued. Even Homer (and the Editor) nods! (vide page 16). Would those who receive the Jan/Feb. issue together please remember? We emphatically agree with the previous Editor's final message (to us): “Our greatest need is new subscribers. We require hundreds of them. A live young worker in each congregation would be of invaluable assistance.”

Especial thanks are due to the Rev. Arthur Allen, of the Geelong Church, for these outstanding articles which he obtains from his American, Scottish, and Victorian correspondents. In this issue we are indebted to him for the timely and excellent address of Professor L. Boettner. With such prompt and gracious assistance holidays would be holidays.

MUTED MELODIES

One of the most pleasant memories of quiet Sabbath mornings in my far off Highland village was the melody of the Church bells. Now they are silent – to be rung only when the dreaded invasion has come. Their music has been restrained, and we sometimes wonder if we have not restrained our music of thanksgiving, of gratitude, of confession, of full and final victory when we have “restrained prayer before God” (Job 15: 4). Prayer is our plain and positive duty, and Christian especially have specific orders – “That prayers, intercessions, petitions be made for all men – for kings and magistrates“ (1 Tim. 2: 1). The prevailing wave of ungodliness and scepticism has undoubtedly affected many Christians, and the Divine Creator and Redeemer is viewed as the August Prisoner of His Own Inexorable Law. Countless thousands who shut God out of their thoughts turn to lucky mascots and lucky numbers – or have recourse to Spiritualism, crude Psychology, or even Astrology, in a way that is sadly reminiscent of the darkest mediaevalism. Are our Churches limiting prayer for them? Are we restraining our meed of music?

– The Editor.
In numerous places in Scripture, Christ's work
of redemption is declared to have been accomplished
through the payment of a ransom. Nowhere is this
set forth more clearly than in our Lord's own
teaching. “The Son of man came not to be
ministered unto, but to minister, and to give His life
a ransom for many,” said He, concerning His own
mission (Matt. 20: 28). These same words are
repeated in Mark 10: 45. Paul doubtless has these
words in mind when he declared that Christ “gave
Himself a ransom for all” (1 Tim. 2: 6). To the
Corinthians he wrote, “Ye are not your own; for ye
were bought with a price” (1 Cor. 6: 19, 20). The
elders from the church at Ephesus were admonished
to “feed the church of the Lord which He purchased
with His own blood” (Acts 20: 28). “Christ
redeemed us from the curse of the law, having
become a curse for us,” he wrote to the Galatians (3:
13). In the epistle to Titus he declares that Christ
“gave Himself for us, that He might redeem us from
all iniquity, and purify unto Himself a people for His
own possession, zealous for good works” (2: 14).
While it is the privilege of a disciple to “lose” his
life in the service of the Lord (Matt. 10: 39; Luke 9:
24), it was the part of the Lord to “give” His life
voluntarily for His people (John 10: 15; Gal. 2: 20).
Closely parallel with this is Peter's teaching:
“Ye were redeemed, not with corruptible things, with
silver or gold, from your vain manner of life handed
down from the fathers; but with the precious blood, as
of a lamb without blemish and without spot, even the
blood of Christ” (1 Peter 1: 18,19). In his second
epistle he warns against those who “bring in
destructive heresies, denying even the Master that
bought them” (2: 1). And in the Book of Revelation
praise is ascribed to Christ in the words, “Thou wast
slain, and didst purchase unto God with thy blood
men of every tribe, and tongue, and people, and
nation” (5: 9).
To “ransom” means specifically to buy back,
to deliver by means of purchase; and the kindred
expression, to “redeem“ means to deliver by
payment of a ransom. We are taught that Christ is
our Ran-somer, our Redeemer, and that He has
purchased our redemption at a tremendous cost, the
price being His own life. The one pre-eminent
service which Jesus came into the world to perform
was that of dying – giving His life a ransom in
behalf of others who themselves deserved to die, in
order that they might not have to die. We shall never
be able to understand the purpose and meaning of
the incarnation and crucifixion of Christ until we
grasp this central truth, that Jesus came into the
world to give Himself a ransom for others. The

numerous Scripture references to redemption or to
the payment of a ransom invariably imply that
redemption has cost something; indeed, that it has
cost much. The inability of man to redeem himself
or any other man turns precisely on his inability to
pay the price which the commission of sin has made
mandatory. Christ, and Christ alone, was able to pay
the price that would free His people from the curse
of sin. The meaning of the ransom terminology as
used in Scripture is set forth by Dr. Warfield in the
following paragraph: “Lutron, usually in the plural
lutra, designates an indemnification, a pecuniary
compensation, given in exchange for a cessation of
rights over a person or even a thing, ransom. It is
used for the money given to redeem a field (Lev. 25:
24), the life of an ox about to be killed (Ex. 21: 30),
one's own life in arrest of judicial proceedings
(Num. 35: 31,32), or vengeance (Prov. 6: 35), the
firstborn over whom God had claims (Num. 3: 46,
48, 51; Lev. 18: 15), etc. It is ordinarily used of the
ransom given for the redemption from captivity or
slavery (Lev. 19: 20; Is. 45: 13), etc.” (“Biblical
Doctrines,” p. 342.)
A present day English writer has set forth the
implications of the term very clearly in these words:
“I do not merely decide that Christ shall be my Lord.
He is my Lord, by right. I was a slave of sin and of
Satan, and, try as I would, I could never obtain my
freedom. I was never a free man, “I was born in sin
and shapen in iniquity.” A slave! And there would I
be now, were it not that Christ came and bought me
with a price. What follows? “Ye are not your own. I
am still not free! I have been bought by a new
Master! I am a slave, the bond servant of Christ! He
is my Lord, for He has bought me. He does not
merely demand my soul, my life, my all; He has
bought them, they are His. I am His, because He has
bought me with His own precious blood.” (Dr. D.
Martyn Lloyd Jones, in the magazine, “Peace and
Truth.”)
A ransom, because of its very nature, makes
not merely possible, but mandatory and certain, the
release of those for whom it is paid. Justice
demands that those for whom it is paid shall be
freed from any further obligation. God would be
unjust if He demanded the penalty twice over, first
from the substitute and then from the persons
themselves. Because of what Christ has done for His
people, and because of the covenant that exists
between Him and 4
the Father, all of those for whom the ransom was
paid must be brought to salvation. Salvation is thus
not of works, not through any good deeds done by
men, but purely of grace. “If we confess our sins,


He is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness” (1 John 1: 9), faithful in keeping His promise that if we turn to Him we shall find forgiveness, and righteous in keeping His covenant with Christ who suffered vicariously for His people and purchased for them the regenerating and sanctifying influences of the Holy Spirit. Those who have been given to Christ by the Father invariably receive these influences and are effectively brought to salvation. Under no conditions can they be called upon to pay the debt a second time, nor can these saving influences be withdrawn from them. “Who shall lay anything to the charge of God's elect? It is God that justifieth; who is he that condemneth?” (Rom. 8: 33, 34). “He that believeth hath eternal life” (John 6: 47). As God's elect we have the assurance that “neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord” (Rom. 8: 38,39).

A striking illustration and a very clear warning as to what it means to lose the idea of ransoming out of Christianity is afforded in the present day German religious life. The so called “higher criticism,” more appropriately called “Destructive,” or “negative criticism,” had its origin in that land. Unfortunately, the language employed in the German translation of the New Testament did not express the idea of ransoming, with the result that there has been a strong tendency to desupernaturalize Christianity and to present it like any other supposedly high grade religion, merely as a religion of deliverance – which deliverance might be accomplished through better morality, enlightenment, altruism, self help, etc. The result is that truly evangelical religion there has been practically dead for three generations; and the leaders of German thought, particularly those in the higher educational circles, turned to humanistic pursuits. “It has been the misfortune of the religious terminology of Germany,” said Dr. Warfield a generation ago, “that the words employed by it to represent the great ransoming language of the New Testament are wholly without native implication of purchase. . . . The German 'erlosen,' Erlösung, Erloser, contain no native suggestion of purchase whatever; and are without any large secular usage in which such an implication is distinctly conveyed. They mean in themselves just deliverance, Deliverer, and they are employed nowhere apart from their religious implication, with any constant involvement of the mode in which the deliverance is effected. . . . We may speculate as to what might have been the effect on the course of German religious thought if, from the beginning, some exact reproductions of the Greek words built up round the idea of ransom – such as, say, 'loskaufenf' 'loskaufung,' 'loskauffer' – had been adopted as their representatives on the pages of the German New Testament, and, consequent to that, in the natural expression of the religious thought and feeling of German Christians. But we can scarcely doubt that it has been gravely injurious to it, that, in point of fact, a loose terminology, importing merely deliverance, has taken the place of the more exact Greek terms, in the expression of religious thought and feeling; and thus the German Christians have been habituated to express their conception of Christ's saving act in language which left wholly unnoted the central fact that it was an act of purchase.” (“Biblical Doctrines,” pp. 88, 90.)

World View

SOUTH AMERICA

My dear friends,

When in Australia I promised to give you some mission news from time to time, and am trying to do so, even although I am not now in the service of the Free Church. We are still working for the same cause, however, and now have a much wider sphere than we ever had in school work. And, what is more, we are both sure that we are in the place where the Lord would have us.

We are finding, too, that the Lord has blessed us in giving us souls for our hire. The mother of one of our old boys in the college was recently converted and the father now seems to be a sincere seeker. We join his sons in praying that he may soon come definitely to accept Jesus as his own Saviour. Mrs. Kemp is very encouraged in her work amongst the women of Lima. This was almost neglected, but is now proving a much fruitful field.

Dr. Lindsay is still in Lima and is at present engaged with the examinations, for which he has had to wait the whole year. Prayer is being answered on his behalf, however, and he has already passed successfully the tests of the examiners, who have the reputation for the greatest severity. By the time you read this, I have no doubt that he will be back at work in Moyobamba with his Peruvian medical diploma. Mrs. Lindsay returned alone some weeks ago to carry on the Bible work that lies so near to her heart, and in which she has been made a blessing to so many.

Senor Aldama, of the Vol de los Andes Radio
Station, of Quito, Ecuador, has just concluded a special series of evangelistic meetings in Lima, and is at the moment on his way to meet Rev. Murdo Nicholson, with whom he is to conduct campaigns in Moyobamba, Chachapoyas, Celendin and Cajamarca. Mr. Aldama's meetings were greatly blessed to missionaries and Peruvians alike while he was in Lima, and we trust that the same success will attend his efforts in the north. Pray that the seed he may be able to sow may bring forth an abundant harvest.

All the other missionaries are well and the work is progressing normally. Miss MacLeod, of Celendin, spent a holiday with us recently, but is now back at her station.

We often think of you all, and the more so recently, as the Rev. Hawley has returned with good news of the good friends at Free St. George's, Sydney.

Yours in His service,
HERBERT MONEY.

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SCOTLAND

From the Rev. Alexander MacLeod, M.A., Free Church Mission's Convener, Edinburgh:

Mr Baxter, the Church's Treasurer, tells me that he has received through a Bank a sum of £1,930/13/3, being the accumulated donations for some years back from the Free Presbyterian Church in Australia, of which you are Treasurer. Mr. Baxter is writing you regarding financial details and exchange of documents. As Convener of our Foreign Missions Committee, I feel I must make a special acknowledgement of your Church's generosity. The remittance has come at an opportune time, for we are sending out in the near future two Missionaries to Peru, one a Minister, the other a teacher. For years past, the Committee have been labouring under disheartening financial difficulties, which now in the good providence of God, have disappeared. War conditions have given us a bad set back, but we are going on.

One of your own young men, Rev. J. C. Andrews, M.A., M.B, Ch.B., expects to leave for home soon. He carries with him the friendship and utmost goodwill of the Free Church. We venture to hope that we may some day count him among our own Foreign Missionaries.

I hope that your own Church is prospering. Most of your Ministers are known to us personally, and we in the Free Church follow with interest the news that comes to Scotland.

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Current Events

The Ross Thomas Education Plan

We agree with the Secretary of the Teachers Federation, and others too that there are some really excellent suggestions on which Mr. Ross Thomas has touched, apart from the social aspect altogether.

To us, one of the most fruitful of all was that our schools should "open with religious exercises undenominational in character.” We remember reading long, long ago Benjamin Kidd, who told us that if we were to indoctrinate the nation we must first teach that doctrine to the children at school. The Nazi Fascist conceptions have prevailed in this way, and the child minds of these unfortunate nations are now unnaturally corrupted. The Law of the State is the supreme sanction – and the word of the Fuhrer takes precedence over the Word of God. Are we not in a like danger ourselves of paying more respect to tradition and word of man, rather than the revealed Word of God?

"The Roman Church Still Stands"

“In the present collapse and chaotic ruin of our civilisation,” writes Mr. Hilaire Belloc, a Roman Catholic apologist, “there is still something standing – that is, the Roman Catholic Church.”

“No doubt Mr. Belloc is right,” says Dr. J. C. Carlile. “The Roman Church still stands, but many enquirers are asking whether Mr. Belloc, or anybody else, can say just where it stands in relation to the conflicting forces in the world.

Here in ENGLAND the Cardinal Archbishop of Westminster denounces Hitler and Nazi-ism in the plainest terms. True, he is banned in the SOUTH of Ireland. In ROME the Church supports Hitler's lieutenant, Mussolini, and blesses the Italian Army going out to fight for Nazi-ism.

“The shameless surrender of the King of the Belgians is defended by the Archbishop of MALINES. The puppet government of FRANCE is blessed by the Church. NO WONDER THE AVERAGE ROMAN CATHOLIC IS SORELY PUZZLED AND NEEDS MORE THAN THE INGENUITY OF MR. BELLOC TO SEE HOW THE CHURCH 6 AT THE SAME TIME CAN BE FOR AND AGAINST THE SAME ISSUES.”

“– “The Protestant.”

Playing Hitler's Game

A further definition of Japanese aims in the Pacific was given, in which she was gravely concerned with any developments affecting the status quo in the Dutch East Indies. Curiously enough, we are told that these aims are purely economic, and the Japanese Government was opposed to conquest,
oppression, and exploitation. Now with bases in Indo-
China, a potential menace in the Pacific has become
an imminent one.

Internally, the same nationalistic extremism is
at work in a most reactionary and sinister way. No
foreign minister is to be allowed any executive
position, and all creeds must fit into the new national
structure. The various denominations are to be
amalgamated to form a new church known as the
Genuine Church of Japan. Foreign missionaries have
been requested to leave, and all ecclesiastical and
spiritual work must now be “based on principles
compatible with the Japanese spirit.”

This is just the age old policy of the Church
following the Flag and being a useful tool for any or
all nationalistic principles. The State is the supreme
law, and the supernatural character and work of the
Church is denied – a “New Order” that Japan would
enforce in China and Korea as well. The greatness
of a nation does not depend on the extent of her
boundaries, but on the character of her people, on
her loyalty to ultimate moral and spiritual values,
and her obedience to an ethical standard of
“Righteousness which alone exalteth the Nation.”

Union. – Now

A prominent minister in the Presbyterian Church
of N.S.W. has recently made a very strong appeal for
Union among the churches. Although the plea acquires
considerable force from the spectacle of a divided
church in a war stricken world, there are certain other
aspects which require fuller consideration.

One of the great dangers of the days in which
we live is that the compelling nature of world events
may beguile men into attitudes which often involve
moral surrender.

If a thing is right, if it is the proved will of God,
th en it stands in either peace or war. The claims of the
Sabbath Day, for instance, are quite frequently ignor-
ed when neither necessity; nor mercy can be pleaded
in defence. So also with the church’s position. Some
may argue that the differences between
denominations should be submer ged in the face of a
common foe. If these differences are of no
consequence, if they relate only to man made
traditions, then no thinking man would disagree. If,
on the other hand, the differences arise out of such
matters as the trustworthiness of God’s Word, then the
question of unity becomes considerably more
difficult.

There are religious bodies in Australia who
have adopted an attitude to the historic faith of
Christendom which revolts countless earnest
believers. The Scriptures do not exhort us to be
tolerant of such infidelity to the Gospel; rather does
it clearly state our obligation to have neither part nor
lot with them.

Faithful men and women everywhere mourn the
broken testimony of the church today, but the problem
will not be solved by uniting in one, churches who do
not first return to those truths, the declaration of which
are the very reason for the Church’s existence. The fact
of numerical greatness or good organisation is only a
secondary matter. God will honour those who honour
Him. The real issue is a Church’s relationship to her
Lord’s commission. Let us have unity by all means, but
let that unity have its source in the revealed Word of
God. – H. N.

Fifth Column Activity

It is a matter of profound regret that there are
so many magazines and journals of a certain type
prevalent in New South Wales. Not a few of these
journals scatter infection, pervert honest judgements,
and frankly debase the mind. Australian producers
and publishers have committed high treason against
the morals of the community. This deadly work of
debasing moral standards, of poisoning young and
innocent minds, of thinking that suggestiveness and
humourless vulgarity is witty, constitutes a sinister
Fifth Column activity in our midst.

We as a people have a supreme duty to the
 generation which follows and, as a nation is made
or unmade between the ages of fourteen and twenty,
ought we not to seek the salvation of our greatest
national asset – our young people. To feed the
adolescent mind with such “literature” will mean a
woeful harvest of perversion in the years to come. It
will fundamentally undermine Christian character,
and debase the finest type of citizenship. Bad books
poison the bloodstream. Would that, like the writings
of Ephesus, such books and journals were brought
together and burned.

The Bible in the Westminster Confession of
Faith

By the Rev. WILLIAM CHILDS ROBINSON,
M.A., D.D., Th.D.,
Professor, Columbia Theological Seminary,
Decatur, Ga., U.S.A.

(Continued from last issue.)

The Nature of Scripture

The Confession declares that it pleased God
to commit the revelation of His saving will
“wholly to writing,” that the originals are
immediately inspired of God, “the Author thereof.” The Catechism declares of the Scripture that “they are the very Word of God” (L.C.4). Indeed, the second section of the first chapter formally defines the Holy Scripture as “the Word of God written.” Accordingly, Dr. McPheeters properly declared: “The Confession affirms the Holy Scripture, not merely to contain, but to be, 'the Word of God,' not merely to be a reproduction by its human authors of the Word of God communicated to them, but to be itself a documentation of the Word of God, or, to use their own terms, “the Word of God written.” This doctrine of Scripture is taken from the teaching of Our Lord and of His authorised and inspired Apostles. The New Testament constantly quotes the Old, even where God is not directly represented as the speaker, as the words of God. According to Jesus, David spake the 110th Psalm by Inspiration of the Holy Spirit (Mk. 12: 36). Men err because they do not know the Scriptures (Mk. 12: 24). The sufficient answer to Satan is “It is written” (Matt. 4: 3, 7, 10). One who does not believe in all that the prophets have spoken is “foolish and slow of heart” (Luke. 24: 25-27). For the “Scripture cannot be broken” (John 10: 34-35); it “must be fulfilled” (Luke. 24: 44; Matt. 26: 31)

Our Lord commissioned the Holy Spirit to take of His things and show them unto His disciples. These great promises (John. 16: 13, 16: 14, 14: 26, 15: 26) give Jesus' guarantee to the work of the Apostles in completing the record of God's special revelation. Accordingly, we read in 2nd Timothy 3: 16 that “every Scripture is God breathed.” This adjective, which is translated inspired of God or God breathed, occupies in the Greek the predicate position; and accordingly does not qualify, but accurately describes the subject; asserting of every Scripture that it is the product of the creative breath of God and, because of its Divine origination, profitable for doctrine, etc. Similar, 2 Peter, speaking of every prophecy of Scripture, declares: “No prophecy was ever brought by the will of man, but it was, as borne by the Holy Spirit, that men spoke from God” (1: 19-21, cf. Warfield, Revelation and Inspiration, pp. 80-82). Moreover, the New Testament, being part of the same Scripture (1st Tim.5: 18; 2 Peter 3: 16, cf. Polycarp, c. 12; Second Clement 2: 4).

Dubtlessly, referring to the biblical passages which speak of the sword coming from the mouth of the living, heavenly Christ and of the Scripture as the sword of the Spirit, Calvin speaks of the Holy Scripture as the mouth of God. Thus he emphasizes the truth that God is the subject and author of salvation by speaking His own Word to us. Accordingly, when we accept Christ on the authority of Scripture, we are accepting Him on His own authority, faith being the living flash of identification of the written word with the voice of God. By the secret operation of the Spirit through the instrumentality of the Word the living Christ speaks salvation to our hearts. Christ and His Apostles offer us in the Holy Scripture a Word of God in which God speaks directly to our souls as the true basis for our faith. It may not always be easy to take our stand with Christ and His Apostles, but it will always be found safe!

Reject this doctrine and we are thrown back for our test as to what is the Word of God on mysticism, subjectivism and individualism. I do not see how one can hold that the account of the Virgin Birth is an error, originating in the agnostic speculation that the seed of life passes through a woman as water through a pipe (Brunner, Der Mensch im Widerspruch, pp. 405-406), and at the same time believe that this is the Word which the God of Truth is speaking, “the Word of truth” which we receive to the salvation of our souls (James 1: 18-21).

The Authority of Scripture

And this naturally brings us to the question of the authority of the Scripture. The Confession devotes two paragraphs to this subject, declaring in the fourth paragraph the source of the authority and in the fifth the way in which we are persuaded to accept this authority. The two questions ought not to be confused. The Bible would be true because it is the Word of God, even if we were not persuaded thereof. God's sentence upon Satan was a true revelation of His will, even though it conveyed no grace to Satan. Hence, 8

we cannot concur with Barth that revelation and grace are synonymous. The Bible has the characteristic of “revealedness,” of “inspiredness,” of having been breathed out by God, apart from its finding or inspiring the hearts of men. Thus, Dr. McPheeters recognised that “the confession affirms that the authority of the Holy Scripture dependeth, not upon the fact that it 'finds' or approves itself to us, nor even upon the witness of the Holy Spirit to its infallible truth and Divine authority; but upon the fact that God is its author, and that it is the Word of God.”

The fifth section beautifully presents the evidence of this infallible truth and Divine authority. There is an external evidence in the
testimony of the Church, an internal evidence in the Scripture itself; but the full persuasion thereof comes from the Divine evidence, the testimony of the Holy Spirit bearing witness by and with the Word in our hearts. This is the teaching of the Scripture (Isa. 59: 21) and of reformed theologians. Calvin understands Isaiah to assert an “inviolable union” and a “mutual connection” between the Word and the Spirit, so that “Our minds are filled with a solid reverence for the Word. when by the light of the Spirit we are enabled therein to behold the Divine countenance; and, on the other hand, without the least fear of mistake, we gladly receive the Spirit, when we recognise Him in His image, that is, in the Word.” The Confession further states that it is of the nature of the saving faith by which believers receive Christ for justification, sanctification and eternal life that they thereby believe to be true “whosoever is revealed in the Word, for the authority of God Himself speaketh therein (XIV, ii).

The Completeness of Scripture
The Confession asserts the perfection of Scripture. Our view is not that the Bible merely places us on the road of life, along which we may gather grace and help from idealistic philosophy, kantian ethical premises, mystical poetry, pious sentiments or evolutionary optimism for the journey to heaven. The Confession declares that the whole counsel of God concerning all things necessary for His own glory, faith and life are either expressly set down in Scripture or may be deduced from it, and unto which nothing is to be added by new “revelations“ or traditions of men. We are called to “preach the Word,” nothing but the Word; to worship God solely according to the ordinances He hath instituted in His Word (L.C. 108-109); to conform our doctrine of God to what God has told us of Himself in His Word. For example, the “liberal” picture of a God whose love has swallowed up His wrath must be corrected by the Word (e.g., John. 3: 36, Rom. 5: 9, 1 Thess. 1: 10, Eph. 2: 3, Rev. 15: 7, cf. K. Hiem, Jesus der Weltvollender, p. 115). Thornwell summarizes: “We must know to believe, and the knowledge is from the Word. To go beyond the Word is a weakness, an error, a sin.” The last message of that man of God's Word, Dr. Wm. M. McPheeters, was to hold on to the sufficiency of Scripture. He admitted that we might err in interpreting Scripture; but solemnly warned against the multiplying of this danger in making our own laws to bind men's consciences and then enforcing these man made laws. Our Confession repeatedly insists that the Spirit speaking in the Word is the final judge in all controversies, that we ought not to make our own laws to bind the consciences of men, that even the best councils have erred and may err. Accordingly, our book of Church Order defines an ecclesiastical offence exclusively as that which contravenes Scripture. The best men err, the best intended laws prove arbitrary. The Church is Christ's Kingdom; He is her sole King and lawgiver (Isa. 33: 22); let us take care lest in our zeal for some end that seems to us good we teach for doctrines the commandments of men (Matt. 15: 9). And in our preaching may we learn from this faithful teacher, as he learned from the New Testament Church (Acts 6:4), the utter reasonableness of preaching the Word and praying the Holy Spirit to bless it. May our people be able to remember us as men that spake unto them the Word of God (Heb. 13: 7), as each one having worn the highest degree ever conferred on man, Dei Verbi Minister.

(Concluded.)

Annual Meeting of Assembly
The Assembly of the Free Presbyterian Church. will meet (D.V .) for its Annual Session in St. George's Church, Castlereagh Street, Sydney, on Thursday, 3rd April, 1941, at 7.30 p.m.

Business papers, with times suggested for the meetings of Committees, will be forwarded to all ministers in due course.

The Young People's Page
Courage as a Characteristic of the Christ Controlled Life
Notes of an Address given by Miss RUTH CAMERON, Wingham, N.S.W., at the last Fellowship Rally.

SOURCE OF COURAGE
Courage fundamentally is a quality of the heart, as opposed to the mind. It can be cultivated, but with the naturally timid, usually comes from a great love. Courage is one of the fruits of faith. The deeper the faith, the stronger the convictions, and the courage of the believer is correspondingly greater. By faith we mean that justifying faith which is a saving grace wrought in the soul by the
Spirit of God, whereby we receive Christ as He is revealed in the gospel to be our Prophet, Priest and King, and trust in and rely upon Him and His righteousness alone for salvation. This faith begets a sincere obedience in the life and conversation of the believer; it assures him of the reality and worth of eternal, invisible things, and produces a satisfaction and assured confidence that God will infallibly perform that which He has promised, whereby the believer is as confident of them as if they were before his eyes, or in his own very possession.

When the timid or weak person, who lacks confidence, is wrought upon by the Holy Spirit and is led to appropriate salvation, he becomes courageous to avow himself on the Lord's side. The Apostles did not display any great courage before their enduement with the Holy Spirit, but after Pentecost their courage increased to such a degree that even their enemies noted it to be one of their outstanding characteristics.

**The Courage of Believers is Justified and Strengthened**

If our lives are to be Christ controlled, it requires total surrender to Him, and those who have surrendered themselves without reserve to the sovereignty of Christ know that they have One Who is Omnipotent, and Omniscient, as their counsellor and guide.

But Christ is not only Omnipotent and Omniscient, but He is Omnipresent. Christ is ever present with His people: “Lo! I am with you always.” He Who is with us always is the victorious One, and He imparts an energising power that triumphs, and His ability to bestow never diminishes. He has interpreted the will of God, displayed the love of God, revealed the power of God, and He has unveiled the heart of God in a fashion and fullness possible through no other personality. It is this personality which the Christ controlled one has for his constant companion.

Nothing is more vital to the progress of Christianity than this relationship between Christ and His people, and do not those reassuring words: “Lo! I am with you always,” and the knowledge of His presence stir us up to fresh courage and awaken in us a brighter hope in our endeavours for the cause of Christ?

We need stimulus and encouragement and leadership of one who can inspire our trust. The soldier fights with new strength under the general who has never lost a campaign. The people find endurance for a long struggle under one whose magnificent word justifies confidence, so again the power of Christ stands declared.

The martyrs shrunk from suffering like other men, yet “the blood of the martyrs is the seed of the church.” Many of these were torn to pieces by wild beasts, others were burnt to death; in years they ranged from children of 7 to men like St. Polycarp, who was 86 when he faced the sacrificial flame.

Courage was one of the outstanding characteristics of the Covenanters: they endured great sufferings, and their courage was undiminished, their spirits were not broken by the fiercest persecutions. On the other hand God became more real to them and gave faith the assurance that God would yet give victory to their cause. They rejoiced that they were counted worthy to suffer for the cause of Christ.

But it is not sufficient that we admire the courage of God's people in past times: we need to take courage and put forth our endeavours to defend and preserve that glorious heritage which is ours. We need to witness courageously in these days of much ungodliness; we need courage to lead a consistent Christian life, to hold fast to the full inspiration of the Scriptures, to the distinctive doctrines of Calvinism and purity of worship. We need courage to speak to the unsaved concerning salvation.

It is our duty, as well as our privilege to gird on our armour and stand for those unalterable and imperishable truths of the Gospel. There is no place of neutrality for the Christian: we need to be more active. Activity maintains and strengthens our Courage, and it is only by putting forth our endeavours that we can accomplish anything. (Continued on page 16.)

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**The Church Family Circle**

**ST. KILDA**

The annual distribution of prizes at St. Kilda took place on Wednesday, 29th January, when nearly 100 awards were distributed. The number of scholars on our roll six months ago was about 20, but now, praise the Lord, the number exceeds 100. Our Sabbath School has been made a matter of very earnest prayer at the Throne of Grace, and we rejoice that the Lord has heard our prayers and so blessed our efforts. The new scholars are a fine type and very keen and attentive in their classes.

At a special service for the young people on Sabbath, 2nd February, which was attended by quite a few parents of new scholars, Mr. Robinson gave a very interesting address on John 3: 16.

**ST. GEORGE'S, SYDNEY**
During the month of January our minister has been on holiday. During his absence the following friends of the congregation helped us as regarding supply: Professor John Gillies, Rev. Hugh Paton, Rev. Principal Morling M.A., and the Session Clerk, Mr. H. Nicolson. We are greatly indebted to these gentlemen for their assistance and we know that their messages were deeply appreciated.

Mr. Macleod has now returned from his holiday and the Sabbath School and Bible Class have resumed. We pray that God's blessing will particularly attend the work done from Sabbath Sabbath among the young.

Brief Biographies – John Calvin

It is the intention of the present Editor to give a brief outline of the most outstanding Christians and servants of God, whose first name was John. The Lord Almighty had not a few of whom it was true in each case, and often in a day when kings, rulers, and priests were all passed over, that “the word of the Lord came unto John.” (Luke 3: 1).

Probably the greatest of them, and certainly the most distinguished Reformer since the days of John Baptist himself was John Calvin.

His portrait has been drawn by his intimate friend and successor in Geneva – Theodore Beza. “Calvin was not of large stature: his complexion was pale and rather brown: even to his last moments his eyes were particularly bright, and indicative of his penetrating genius. He knew nothing of luxury in his outward life, but was fond of the greatest neatness, as became his thorough simplicity.

His memory was incredible! His judgement was so acute and correct that I can never remember to have heard that anyone who followed his counsel went wrong. His temperament was naturally choleric, but the Spirit of God had so taught him to moderate his anger that no word ever escaped him unworthy of a righteous man. Having been for sixteen years a witness of his labours, I now unhesitatingly testify that every true Christian may find in this man the noble pattern of a truly Christian life and Christian death.”

He was born on the 10th July, 1509 in Noyon, France, and thus was but a small laddie when Luther nailed his thesis to the Church door in Wittenberg. His father was Gerard Calvin, a notary to the Chapter and Secretary to the Bishop, but it was from his mother that John inherited such a strong interest in the deep things of religion. He was early destined for the Church, and educated for that purpose in the household of the noble Hangest de Montmor. In May, 1521, he was appointed to a chaplaincy in the Cathedral of Noyon, and received the tonsure, but he was never ordained.

In obedience to his father's wishes, he now turned to Law, but his great interest was the classics, and his first published work was on Seneca, “De Clementia.” Soon after this there came a change of heart, and Calvin threw in his lot with the Huguenots. In the course of his journeyings he came to Geneva, and there fell in with another French exile, Wm. Farel, who charged him to remain in Geneva and help them in the work of God. Calvin's great work now began, and from this centre, his influence reached out to the ends of the earth. In 1536 he was appointed lecturer at the Cathedral.

Shortly afterwards, the Reformers, on account of their zeal in the application of the Gospel principles to the city, were banished from Geneva. He then settled at Strasbourg, where he ministered to the French refugees, lectured in Theology, and revised his great work, “The Institutes (Instruction) of the Christian Religion.” His able reply to the attacks of Cardinal Sadolets on the distracted Genevese, made the way open for his recall to the city in 1541, and there he worked till the day of his death.

His name was given to the system of doctrine, taught, we believe by Paul, and Augustine, and also embodied in Confessions of Dort and Westminster. “Calvinism” is but a nickname for the pure Gospel, and the five great notes in it are: –

(Continued on page 15.)

THE CHILDREN'S PORTION.

He watereth the Hills – He causeth the grass to grow for the cattle.

AN AFRICAN MISSIONARY STORY

In November's interesting and instructive
number of “Our Banner,” there was a story for the children about what a penny pencil did for China.

After reading it, I thought I would like to tell the children another true story of what a child's penny, given out of love to the Lord Jesus, did for Africa.

A missionary was returning to his work in Central Africa, when a child came to him and said she would like to give him a penny for the poor people where he was going. He did not like to refuse the child's offering, so he took it and, when passing a bookseller's shop in Capetown, he noticed in the window a small card that told the story of the Crucifixion of our Lord Jesus Christ, and the thought came into his mind that he would buy it with the little girl's offering.

On returning to his field of labour, he was surrounded with great heathen darkness, as the chief was under the power of Satan and his followers, and would not listen to the Gospel. It then came to his mind to take the little girl's card, at night time, and tack it to a large tree under which the chief and his followers met daily to talk over their affairs (like our Parliaments).

When the chief next day noticed the card, he was very much impressed with it, and wanted to know all about it, and who had put it there. One of the boys said he thought he knew, so he was sent to bring the man, and it was the missionary himself. The chief asked him to explain to them the meaning, and so a splendid opening was given to tell the leaders of the tribe the marvellous story of the death and resurrection of our Lord Jesus Christ. They all listened with deep interest, and then the chief and his leading men said they were willing to receive the Gospel, and to turn from the medicine-man (Satan's agent) who had been deluding them.

Thus the little girl's gift, given to the missionary in the name of the Lord Jesus, was used, by the Spirit of God, to bring an African tribe to Christ.

“A little child shall lead them.” (Isaiah 11: 6).

R. W. J.

96 Westbury Street, Balaclava.

I then drew nearer to the Lord and I asked Him to forgive my sins. The Lord in His great love forgave me my sins. From that day I knew I had great joy in my heart. My heart is full of wonder because of God's love to me, because I was not worthy of His love. I thank my Saviour very much. I leave myself in His hands, so that He can work out His will for me.”

The missionary adds: “One Lord's Day morning at school, when the invitation was given to those who wanted to repent and ask for forgiveness, Katie prayed. From that day Katie has been going steadily on with the Lord.” – (Extract from “Africa's Silent Messenger,” by Miss T. Evans.)

KATIE MUNISI
An African Girl's Testimony

“I thank my Saviour, the Lord Jesus, because He has saved me from my sins. Some time ago I lived in great darkness. I did not know my Saviour. I thought I had joy in my heart. The day when the Lord spoke to my heart by His Word I began to see that I needed the joy that comes from the Lord Jesus.

“...” (Isaiah 11: 6). R. W. J.

Prayers for the Opening of Each Class
March 15. – “Help us, O God of our Salvation, for the Glory of Thy Name.” – Psalm 79: 9.
March 22. – “Let Thy Hand be upon the Man of Thy Right Hand. upon the Son of Man Whom Thou madest strong for Thyself.” – Psalm 80: 17.
March 29. – “Turn us again, O Lord God of Hosts, cause Thy Face to shine; and we shall be saved.” – Psalm 80: 19.

LESSONS FOR MARCH, 1941.

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SABBATH SCHOOL WORK

LESSONS FOR MARCH, 1941.
**EXPOSITION**
By Rev. J. CAMPBELL ROBINSON

**March 1st.**

**PARABLE OF SOWER**

There are four kinds of soil here mentioned, each of which represents a different class of hearer. (1) The seed that fell by the wayside represents those who have no spiritual understanding, so Satan can easily take out of their heart what they hear. (2) The seed on the stony ground is like those who are easily offended by tribulation and persecution, and are not prepared to suffer for Christ's sake. (3) The thorny ground represents those whose minds are taken up with worldly things and money making, so that the Holy Spirit cannot work in their hearts. The good ground represents those who have a good understanding of spiritual things, and who keep their minds in a good frame by prayer and reading of the Word. They can always profit when they hear the Word. Consequently, they bear much fruit.

Questions –
1. Where did the Saviour speak this parable?
2. How many kinds of soil are mentioned?
3. When does Satan take the Word out of the heart?
4. Why did not the seed sown in stony ground bear fruit?
5. What is the thorny ground likened to?

**March 8th**

**THE PARABLE OF THE PRODIGAL SON**

What a foolish boy this was. He was like many more who will not listen to reason. They want their own way. We should strive against wilful tendencies. Not to check these desires is like throwing the reins on the neck of a bolting horse. Sooner or later he will come to a sorry end. Follow the course of this boy. His demands for a share. Then there was a division. This was followed by departure. Then destruction. Then destitution. Then degradation. Then desperation. He began by saying, “Father, give me,” and ended by exclaiming, “Father, make me.” Notice the change in his spirit. How humble he became. How loving the father was; he took him back as a son. Turn up the Levitical law on a hired servant Leviticus 25: 39-41. The son felt himself unworthy to be called a son. God bears with us on the ground of what Christ has done.

Questions –
1. Shew the wilfulness of the prodigal.
2. Why was it a disgrace to feed swine?
3. What is oil a type of?
4. What is oil a type of?
5. What warning is given in the parable?

**March 15th**

**PARABLE OF TEN VIRGINS**

This parable is designed to teach watchfulness. It shows us also the difference between a true and a false religion. They who are really Christ's people are always ready. The bridegroom here represents the Saviour, Who will come again to receive us unto Himself. He may come at any time, at midnight, or at cock crowing. We are not told the time of His coming. This should make us all the more watchful. The indwelling of God's Holy Spirit is the best preparation for His coming. Paul, in Ephesians 5: 25, speaks of the preparation of Christ's Church to meet Him when He comes. Some people may pass off as Christian now, but when Christ comes their unreality will be discovered. Our good intentions will not save us. We must have the flame of love kindled in the heart and our souls filled with His precious Spirit.

Questions –
1. How many likenesses can you find between the wise and foolish virgins?
2. How many dissimilarities can you find?
3. What is oil a type of?
4. What time did the bridegroom come?
5. What warning is given in the parable?

**March 22nd**

**PARABLE OF THE MARRIAGE OF THE KING’S SON**

The marriage described here is between Christ and His People. God sent prophets and teachers to tell people to prepare for the day of the Gospel, but many only made light of it, e.g., at time of the flood and destruction of Sodom and Gomorrah. When the Jews rejected the Gospel it was then sent to the Gentiles. They 13 accepted it. The wedding garment means the righteousness of Christ, which we must all have or else we are not pleasing in His sight. Any person who seeks to enter heaven by his or her own merit will be cast out into outer darkness. The righteousness of Christ can be ours for the asking. Ask and ye shall receive. It alone covers up our sins.

Questions –
1. How was the King's invitation received?
2. How did the King describe those who rejected His invitation?
3. What attracted the King’s attention to a certain man?
4. How did He address him?
5. What did He command to do to him?

**March 29th**

**PARABLE OF THE TALENTS**

This parable teaches us diligence and that it will be rewarded, but sloth will be condemned. Each man was given talents according to his ability to use them. Two of them traded and turned over one hundred per cent., but the third man did nothing. The two are warmly commended, but the one is condemned. He was condemned because he did nothing with the talent entrusted to him, not even letting others get benefit from it. The Lord expects us to be diligent in business. There is a day coming when we shall all be judged by that man whom He has appointed; then our work shall be tried of what kind it is. We should not lose a minute in trying to advance the kingdom Time is short. The night cometh when no man can work.

Questions –
1. Quote a text to show there will be a day of reckoning.
2. What was the reward for faithful service?
3. What was the punishment for slothfulness?
4. Show that this wicked man sinned against knowledge?
5. What three terms are used to describe the man who did nothing?

DIFFERENT KINDS OF PENNIES

A boy who had a pocketful of pennies dropped one into the missionary box, laughing as he did so. He had no thought in his heart about Jesus, the heathen, or the missionary. His was a tin penny. It was as light as a scrap of tin.

Another boy put in a penny, and looked around with self-applauding gaze. His was a brass penny. Not the gift of a lowly heart, but of a proud spirit.

A third boy gave a penny, saying to himself: “I suppose I must, because all others do.” That was an iron penny. It was the gift of a cold, self-heart.

As a fourth dropped his penny in the box he shed a tear, and his heart said: “Poor heathens! I'm sorry they are so poor, so ignorant, and so miserable.” That was a silver penny, the gift of a heart full of pity.

But there was one scholar who gave his penny with a throbbing heart, saying to himself: “For Thy sake, O Loving Jesus, I give this, hoping that it may be the means of some good to those who have never heard of Thee.” This was a golden penny, because it was the gift of love.” – “Christian Banner.”

BIRTHDAYS

Many Happy Returns

“Thereby perceive we the love of God, because He laid down His life for us.” – 1 John 3: 16.

Feb. 1. – Kenneth Ramsay, Lismore.
   1. – Leith J. Taylor, Barrington.
   2. – M. Murray, Bungay.
   3. – Elaine Murray, Taree.
   4. – Lilian Dick, Koree Island.
   5. – Flora MacRae, Clunes.
   6. – Shirley Eagelon, Maclean.
   7. – Merle Hammond, Tinonee.
   8. – Joseph McQueen, Raymond Terrace.
   9. – Donald Campbell, Murrumbimby.
  10. – Joan Killen, Hamilton.
  11. – Barry Albert, Maclean.
  12. – Gwen Lambert, St. Kilda.
  13. – Dorothy Butler, Taree.
  15. – Betty Suttie, St. Kilda.
  16. – Judith Wadsworth, Wherrol Flat.
  17. – Margaret Beaton, Bob’s Farm.
  18. – Jean Case, Grafton.
  19. – Hugh Murray, Bunyah.
  20. – Heather Hodge, Maitland.
  21. – Allison Sheehan, Maclean.
  22. – Valerie Murray, Taree.
  23. – Ivan Webber, Maclean.
  24. – Alisdaire Webster, Maitland.
  25. – Margaret Brown, Raymond Terrace.

Welfare of Youth Work for 1941

FREE KIRK RALLY. 1941

The next Free Kirk Rally is to be held at Maclean, Clarence River, on Saturday, April 12, 1941.

The following are the subjects to be considered: –

1. David as a Type of Christ. Paper to be prepared and read by a representative of Maclean Fellowship, and a representative of the Wingham Fellowship to be prepared to open a discussion upon the same.

2. The Difference Between Law and Grace. Paper to be prepared and read by a representative of Taree Branch, and a representative of Kindee Branch to be prepared to open a discussion upon the same.

3. Paul as a Missionary. Paper to be prepared by a representative of Wauchope Branch, and a representative of Chatsworth Branch to be prepared to open a discussion upon the same.

4. The Relationship Between the Church and State in Time of War. Paper to be prepared and read by a representative of St. Kilda Fellowship, and a representative of Huntingdon to be prepared to open a discussion upon the same.

5. Christian Service for the Young. Paper to be prepared and read by a representative of Sydney, and a representative of Tinonee to be prepared to open a discussion on the same.

6. How Can We Influence the Present and Future Life of Australia? Paper to be prepared and read by a representative of the Grafton Fellowship, and a representative of Maitland to be prepared to open a discussion upon the same.

CHILDREN’S SERMON

Three Unalterable Things

“He believeth in his God.” Dan. 6: 23.
There are three unalterable things about Daniel's experience in the lion's den.

There is first Darius unalterable decree. He seemed to take a pride in the Medo Persian view that a Statute once made by their legislature could never be altered. Darius had no fault to find with Daniel. He was caught in a trap of pride by his own legislators, who aimed at destroying Daniel. When he realised that what he had signed was aimed at Daniel, he was sorry, but he was soon informed that the law must stand. He had vowed a bad vow, and should have broken it. Some men err in not breaking their word when they realise they have done wrong. Nebuchadnezzar, Herod and Jephthah are pointed instances.

Then there is Daniel's unalterable faith. Darius decree forbade the worship of God for thirty days. This meant really giving more honour to Darius during that period than to God. This was too much for Daniel. He went to his window and prayed three times a day, as usual. He felt that God must be first in everything. No decree must upset the privilege of worshipping Him. He had an unswerving faith. God wants faithful men. They are the men who bring glory to God.

Lastly, there is God's unalterable deliverance. No harm can befall God's people unless the Lord permits it. He sent an angel and shut the lions' mouths. Daniel was innocent, and God honours those who honour Him. It is God's purpose that must be fulfilled. None perish that trust in Him. An empire might fall, but His Word must stand. He could even let these wicked men do their utmost, and yet save Daniel. This should encourage us all to trust in God. They that trust in Him shall be as Mount Zion, which cannot be removed, but standeth for ever.

“Dare to be a Daniel,
Dare to stand alone,
Dare to have a purpose true,
Dare to make it known.”

THE OLD WAYS

Miss Anna Buchan, the well known writer, and sister of the late Lord Tweedsmuir, Governor General of Canada, writing in the R.T.S. Children's Monthly, says:

“To judge from what is written and said by many people in these days, it would seem that we who were brought up in the old fashioned way are greatly to be pitied.

My brothers and I were brought up in a Calvinistic household, and when I read of the narrow, soul destroying harshness of that creed, I smile, remembering the gentle charity and broadminded humanity of our parents, the spirit of comradeship that existed between them and their children, and the gay humour that never was absent from our home.

True, we attended many church services . . . but we certainly don't look back with horror on the Sabbaths of our childhood; rather we remember them with pleasure and gratitude.” . . . The home which Miss Buchan describes in these paragraphs was a Free Church Manse.

– The Instructor.

SEARCH WORK IN HOSEA

1. Find five things the Lord will betroth His people unto Him in?
2. Where is it said, “Like priest, like people?”
3. Find this statement, “Ephraim is joined unto his idols, let him alone.”
4. Write out the verse where it is said, “I will is and return unto my place till they acknowledge their offence.”
5. What does the Lord say they consider not in their hearts?
6. Where does the Lord speak of Israel as a child?
7. Where does He say, “In Me is thine help?”

All answers to be sent to Miss C. McLean, 92 Alma Road, East St. Kilda, 5.2.

ACKNOWLEDGMENTS

Misses M. E. N. Rintoul, Morwell, £2.

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OBITUARY

Mrs. Edith Jane Mackechnie, a member of the St. Kilda congregation, who was called home suddenly on 24th January, had a peaceful end. Her decease removes a useful, intelligent, discreet, zealous and dependable Christian lady, and one outstanding amongst her sex for personal charm and graciousness of character.

Born at Kirkintilloch in 1869, and converted at the age of twelve, the late Mrs. Mackechnie immediately took up Christian work by teaching in the Sabbath School, and distributing sermons and tracts and visitation of the poor. Then, feeling the urge of missionary work, and after a course of nursing at the Glasgow Infirmary, and her first marriage, she went to Calabar, West Africa, as a missionary, but three years later had to return owing to malaria fever. In 1912 she came to Australia with her second husband, Mr. John Mackechnie, and settled in Geelong, where she joined the late Rev. John Sinclair's congregation. She had a great respect for Mr. Sinclair, and regarded him as one of the greatest preachers she had heard. She said, “We may well listen to him whilst we can, for when he is gone we will never know his like again.” She helped considerably in the congregational work, teaching in the Sabbath School and having the joy of seeing some of her scholars accepting Christ. Besides, she actively interested herself in the Women's Christian Temperance Movement and the Sailors Welfare.

Missionary work came nearest to her heart. At the time of her death she was President of the St. Kilda Free Presbyterian Missionary Union, besides being a member of prayer cycles for Free Church Missions, China Inland Mission, Bolivian Indian Mission, Nepalese Mission and Aboriginal Mission.
She was also a well informed speaker at Women's meetings and young peoples societies on behalf of Christ's cause in other lands. With a broad outlook upon life, she watched every opportunity to advance the Saviour's cause. Only a few days before her death she spoke to the ladies of the West Preston Church of Christ. The Psalms of David were very precious to her, Psalm 116 being her favourite. She looked well to the ways of her household, and did not eat the bread of idleness, and found great pleasure in extending hospitality.

She leaves a husband, daughter and two sons, Charles, an Elder in the St. Kilda congregation, and Eoin, Sergeant in the A. I. F, to whom we extend sincere sympathy. – J. C. R.

The St. George's Congregation is much the poorer by the home call, on the 16th ult., of the late Mr. John McLean. Deceased was the son of the late Mr. Lachlan and Ann McLean (nee Cameron), and was born at Muddy Creek, Hamilton, Victoria. He was educated at the Hamilton College, Hamilton, after which he became a schoolteacher, but later transferred to the N.S.W. Dept. of Police, from which he retired in 1929. Upon his retirement he was presented with the King's Medal for meritorious and faithful service. He suffered long and deeply, but the very pain he continually testified to the faithfulness of God and lead us to exercise greater courage? Let us, who have great privileges and a glorious heritage, thank God, take courage and go FORWARD.

(Continued from page 10.)

(Continued from page 9.)

(Next issue, John Knox.)

(Continued from page 9.)

Though we be weak, yet our strength is of the Lord, God has chosen the poor, the base and despised, those who are nothing in the eyes of men, that all dependence may be upon Him and all glory be to Him. The highest actions that are ever done for God are performed with the strength which God supplies. Does not the experiences of all believers testify to the faithfulness of God and lead us to exercise greater courage? Let us, who have great privileges and a glorious heritage, thank God, take courage and go FORWARD.

Acknowledgements
January 31st 1941

N.S.W
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Mr. S. Nicholson, Smith Road, Camberwell 5/- to 28/2/42.
St. Kilda Congregation £6 donation.
Extra Sales, 5/-.

The General Treasurer has pleasure in acknowledging the following amounts:

- Hamilton Congregation
  - Students Fund ... ... ...£2 10 0
  - Assembly’s General Fund... ...£2 10 0
  - Missions... ... ...£2 10 0
  
An anonymous donor has forwarded to the Treasurer, per Rev. J. A. Harman, an amount of £100 to be applied as follows: —

- Church Extension ... ... ... £50
- Students Fund ... ... ... £25
- Widows and Orphans ... ... ... £25

This fine gift is deeply appreciated.

Kindly note that all cheques forwarded to the Treasurer should be drawn in favour of the Free Presbyterian Church of Australia.
REMEMBER THE SABBATH DAY
These burning words from Mt. Sinai should be flashed forth in letters of flame upon every city and highway in our Australian Commonwealth. There is growing up among us a generation that seems to have had a purely pagan upbringing and who have no reverence whatsoever for the Lord's Day. Voltaire long ago pointed out that “if you would destroy Christianity, you must first of all destroy the Sabbath Day.” And in Australia we have gone a long way in that direction. Well meaning spiritual advisers have contributed not a little to the definite removal of this ancient landmark which makes for national righteousness, sobriety, and security. The recent appeal signed by the heads of the churches, based its appeal too much on “Sunday as a time honoured institution” rather than on the Lord's Day, to be kept holy with all the sanctions of the Eternal about it. If it is just a high social value enjoyed by the community, why should Church and State regard it as binding on their conscience? If it is only of human institution it is bound to fall into splendid ruins! We hold that the Fourth Commandment (as embedded in the heart of the Decalogue) is still operative – “Keep it holy,” says the Lord – a day apart, separate, devoted, and surely it is reasonable that there should be a qualitative distinction between the Lord's Day and the other days of the week. The late Bishop Ryle points out that “Our Lord spoke 11 times on the subject of the Sabbath, but it was always to correct the superstitious additions which were made to the Law of Moses – never once to deny the holiness of the Day.”

The place given to the Sabbath Day has ever been distinctive of our National Heritage, and this is one of the finest things that ought to be maintained in a genuine Australian tradition. Anglo-Saxony has been much blessed because she, more than others, has prized and encouraged the keeping holy of the Christian Sabbath. The increasing destruction of the Lord's Day means an increase in national disaster and discipline, else the Hebrew prophets have no relevance for the present hour.

The Day is its own best defence – it speaks brightly for itself wherever it has gone. The Church's first alarm is to her own membership. Elders and members are not commending the salvation of their Risen Lord, nor strengthening the most holy faith of others by lounging about the pleasure spots or ambling round the golf course on the Lord's Day. The holding of rallies, patriotic concerts, organising of sports and carnivals, under the specious pretext of helping on our war effort is fundamentally destructive of it, and contrary to the best tradition of British statesmanship. Frothy Vanities must not be placed before the Eternal Verities, with the connivance, if not the approval, of this Christian Commonwealth.

A nation engaged in the greatest struggle of all time – and certainly in a fierce contending for the things of the spirit – cannot be victorious by neglecting the claims of the Lord's Day – mocking the word of Him who laid it down for all ages and all races that “The Son of Man is Lord also of the Sabbath Day.”
The spirit of our people, like that of our forces, is a dauntless one, but are we as thankful to God for His goodness to us and to our arms as we well ought to be? This “war of nerves” is really a testing of our hidden sources of courage and faith. The toll of war is mounting higher, and there are yet many evils which must be exercised from our national life. Anything and everything that saps our moral ability, dims spiritual sensitiveness and weakens discipline and vigilance in ourselves, and in those brave lads who go forth from us, must be resolutely cast out. On the part of those longing for a new and peaceful world is there the courage and the faith to surrender their own lives and the working life of the nation to God's directing, determined that the Christ who is worshipped in our churches shall rule in all our councils? “A personally digested gospel,” applied fearlessly, brings us to the road that dips through midnight to the morning stars. Australia, as the trustee of God's message of grace and consolation, should, in these days of war and hatred, provide the dynamic and the vision for this new world leadership in the Pacific.

The Words of My Lips

One of the signs of our moral weakness is the evident lack of reverence in speech and conduct that we often meet with in these days. Coarse words sear and blunt our finer moral feelings, and life and love are often degraded by the terms in which we speak of them. Even in the prayers of some good brethren there is a tone and touch of familiarity in addressing the Divine Being that jars very badly on our sense of the fitness of things. Were we more spiritual we might call it sacrilege. The prayer of Our Lord in the 17th chapter of John's Gospel is well worthy of study in this regard, and in the essential and eternal intimacy that He had, our Master never overlooked the majesty and holiness of God, and the reverence which is His due. There is need for a purer language in our prayers, for although sincerity of heart is more important than words, yet the psalmist prayed that the “words of his mouth” as well as the “meditations of his heart” might be acceptable to the Lord God.

“The World by Wisdom knew not God.”

1 Cor. Chap. 1: 21.
By Rev. ARTHUR ALLEN, Free Church, Geelong, Vic.

“For after that, in the Wisdom of God, the world by wisdom knew not God. It pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom, but we preach Christ Crucified.”
(1 Cor. 2: 3; 1 Cor. 1: 21-23.)

Man's confidence in his own wisdom leads him into the gross darkness of spiritual death. The spiritual darkness of heathenism and modern paganism is not simply the misfortune of the world, and mankind is rather to be blamed than pitied, because their darkened minds are absolutely incapable of the true knowledge of God. Heathenism and modern paganism is the blackest crime this side of the pit, and it is fertilised by a deep hatred of God, His purity, His holiness, His sovereignty, and His omnipotence. Man is sunk so deep in the pit of sin, from which his self chosen religious ideas cannot extricate him, but rather plunge him deeper into its mire and guilt.

We should guard against the shallow modern thought that there is real virtue in every man. “The world has been brought in guilty before God”; rather should we remember the patience and long suffering of God, who has borne so long the ceaseless insults of ignorant men, who exalt their own wisdom against the revealed will of God. “The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can it be.” (Rom. 8: 7)

Even the angelic mind, with its high and majestic powers, was tempted to throw off its allegiance to God, hoping still to reign amid celestial splendour, but it was cast down into Hell, never again to be capable of its once exalted powers. By sin man has destroyed his own majestic prospects, for the divine image has been defaced, and man is not capable of knowing God; his mind cannot rise to such exalted heights as to know the Almighty. The spirit of the mind is dead, the understanding is darkened to spiritual wisdom; the ignorance of men is the result of sin, and, what is more, their ignorance paves the way for greater sins. But the honour of the Most High will not be outraged by the ignorance of men, for it is written, “I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.”
(1 Cor. 1: 19.)

The wisdom of the world is strictly limited, it cannot break the gates of Death nor open the doors of Immortality. The natural man cannot aspire to the lofty conception of God and His great purpose. Paul speaks of the “Hidden wisdom which God ordained before the world unto our glory, which none of the princes of the world knew, for had they known it they would not have crucified the Lord of Glory.” (1 Cor. 2: 7.) Man seeks to bring God down to his own level. The apostle draws attention to this when he says: “Who changed the truth of God into a lie and worshipped and served the creature more than the creator.” Men live as if their security and happiness are centred in creation – the world, and not in the creator, God. And yet man knows in his innermost heart that the world has nothing to offer him but the darkness of death, and a fearful looking forward to judgement: yet man is so held by sin that he is not capable of breaking its power or elevating his mind above it. He knows that God alone can break the power of sin that holds him in the grip of death, but he cannot find God. “The world by wisdom knew not God.”

The apostle draws our attention to two classes of mankind: 1st, the Jews – those who sought salvation by their own merits. 2nd, the Greeks – those who depended upon their own wisdom.

The Jews had an elaborate ceremonial system, with its feasts, sacrifices and divers washings, together with the law given by Moses, each of which pointed to the wisdom of God in His grand purpose of salvation. God's own Son was to be the sacrifice for sin, to which their sacrifices pointed, and His blood would wash away sin and reconcile men to God. They did not know God or His purpose but placed their confidence in their own ceremonial worship and observance of the law. But all in Israel were not ignorant of God's justice and mercy; a royal list of Old Testament saints is given in the 11th chapter of Hebrews, of whom it is said, “These all died in faith not having received the promises but having seen them afar off and were persuaded of them and embraced them.” Nevertheless, a great number sought to know God by their own merits, which led to the self-justifying boastfulness of their moral superiority over other men. We have an example in the prayer of the Pharisee, who thanked God he was not as other men were.

And this attitude is not uncommon today; men take a pride in their so called merit and tell us that they live a clean life and do all the good they can, and they have not willingly injured anyone, and pay 4 their just debts. And these are the credentials that they are going to present at the gates of paradise, but they know not God, nor do they know His unbending justice. Let us hear God's judgement on such creatures: “There is no soundness in them; but
wounds and bruises and putrefying sores.” “All our righteousnesses are as filthy rags,” said the prophet.

There is nothing that can atone for the wickedness of men save the sacrifice of Jesus Christ; salvation is for men who trust to God's mercy through the merits of Christ. The self-confidence of men must go and the filthy rags of their merits must be removed by the blood of Christ. To know God is to know the wickedness of our own soul, which leaves us naked, defenceless, and condemned before the justice of God. The knowledge of God also reveals the gracious provision He has made for our redemption and the way to heaven by the way of repentant self-emptying faith in the mercy of God, and in the merits of our Lord Jesus Christ.

2nd: The Greeks. – Those who depend upon their own wisdom. They rejected the total depravity of man and were completely ignorant of God's design in the sacrifice of Jesus Christ, simply because it was not in accord with their own view of elevating man's condition. Thus their distorted mentality could not grasp the doctrines of Grace, and they therefore considered redemption through the sacrifice of Christ – foolishness! Because God's ways were not their ways they rejected them! How great is the number around us that reject the doctrines of Grace! Who establish their own standards by which man should be saved, who, as E. K. Simpson has so ably put it, “are ready to set aside the moral constitution of the universe for the offenders sake; their paradise regained consists of a garden city for wastrels who have never had a fair chance, scamps who, forsooth, have been very scurvily treated, and not unnaturally embittered against Heaven by trials much too arduous for their strength; but who are promptly reclaimed from their quarrel with their Maker by the present of a sheaf of tickets for a cosy hostel adorning an idyllic site in the environs of New Jerusalem!”

Dr. Campbell Morgan also forcibly points out that “the gospel of salvation by environment was tried once for all in the Garden of Eden, where it failed conspicuously.” Because they cannot understand the mighty operations of the Holy Spirit, they will not admit that God has a superior wisdom to their own, and with an air of self-confidence they look down upon the humble follower of Christ, who is prepared to accept God's way of salvation, just as the so-called philosophers of Athens laughed at Paul when he spoke of the resurrection. But the records and history prove that Paul's was the nobler character and the mightier intellect. Their mental capacity is not great enough to receive spiritual wisdom, therefore they would measure the

greatness of God with the wickedness of men, they would debase God's character and insult His majesty. But to those who are called, Christ is the power and wisdom of God. Their minds are quickened by the Holy Spirit and the wisdom of God impresses itself upon the mind. In Christ they see the manifold wisdom of God. They are great enough and sincere enough to acknowledge their own wickedness and helplessness in the sight of a Holy God. They acknowledge His justice in their condemnation and with the spirit of the mind renewed they are enabled to appreciate the exceeding riches of His grace in the sacrifice of Jesus Christ our Lord.

The Christian does not compromise with the world, for in Christ he sees the power of God that has redeemed him from the curse of the law, and in Him he sees the wisdom of God. Christ did not degrade the Father's moral character, but magnified His law and made it honourable in all.

We should remember that man was not consulted as to whether Christ should die or not. He acted according to His own sovereign will and the great purpose Christ had in view was to prepare an everlasting kingdom from the ruin sin had made of mankind, and to be subjects in His Kingdom He invites us through the Gospel.

**World View**

Under the auspices of the Women's Foreign Missionary Association a Missionary Meeting was held in the Hall of the Hope Street Free Church on the afternoon of Saturday, 23rd November. The meeting was presided over by the Rev. R. A. Finlayson, and after the singing of the 67th Psalm, the Rev. Duncan Macdonald, Milton, led the gathering in prayer. In his introductory remarks, the chairman observed that it was good for them to gather in times like these to talk over the affairs of their Redeemer's Kingdom. At a troublous period in Scottish history there were men who had the vision, and were not afraid to tell it, that there were two kings and two Kingdoms in Scotland. So in these critical times we needed the vision that there were two battle fields and two great warfares. We had been too ready to forget that. In the toils and sufferings of our nation's conflict, in which we were 5 warring for our very existence, we were very apt, the speaker remarked, to relegate the affairs of Christ's Kingdom to a secondary place. Our thoughts, our prayers, and our liberality were being diverted into other channels, and our energies directed to other tasks. Not only was this a gross disloyalty to our Divine Lord, it was a disservice to the cause for which the British Empire was fighting, the cause of
liberty and righteousness and truth. It was a conflict for the things of the spirit, and we could best serve the cause of Britain at this hour by employing our zeal and energy to carry out the Commission of our Divine Lord. Amidst the toil and turmoil of its own day, its conflicts and agonies, the early Church never lost sight of its mission, and its vision of the kingdoms of this world becoming the Kingdoms of our Lord and of His Christ was never dimmed. Not only so, but the early missionaries were ever ready to enter in through doors opened by revolutions and convulsions among the nations, and they frequently sowed the seed of the Cross in furrows made by pain and sorrow. While we cannot remit our interest or relax our efforts in the national struggle, dare we show less interest, asked Mr. Finlayson, or exert ourselves less strenuously, in the conflict that is being waged between Christ and the Devil, between the powers of darkness and the forces of light? For that reason he welcomed that meeting, and he was confident that their coming together in this way would serve to fan the embers of their zeal into a new passion for the extension of Christ's Kingdom in the world.

The Chairman then called upon Dr. Kenneth Mackay, for so many years – and fruitful years they proved to be – our medical missionary in Northern Peru, to address the meeting. Dr. Mackay, in a strikingly reminiscent address, sought to show the dividends that the Church had already received from the money she had invested in her Foreign Missions. This he illustrated from his own knowledge and experience of work in Northern Peru. It was not, he said, merely buildings and churches, and congregations, that of money and energy. These, he added parenthetically, were by no means to be despised, for it had to be borne in mind that a congregation in Peru represented something different from a congregation at home: it indicated something of a living personal interest in the Gospel that make it seem to those people worthwhile to separate themselves in this way from their fellows. Though that itself might seem justification for the Free Church entering upon the work in that field, the Lord had been more gracious to our Church than that, in giving us fruit in the lives of individual men and women who had come to the knowledge of the Lord. Many of these, after living lives of loyalty to Christ, have died in the good hope of the Gospel. Thus there are souls from Peru who were once ignorant though fervent devotees of “saints,” others who were victims of drink and cocaine, whom no medicine could ever cure or restore, who were changed by the power of the Gospel and made to live as new creatures in Christ Jesus.

Another kind of “dividend” that appealed to him, Dr. Mackay went on to say, was the children brought into the Sabbath School and taught the truth as it is in Jesus. There were over 200 children in the Church at Moyobamba being taught the Gospel before sin had soaked into their lives, and these would be the Christian ferment in the public life of Peru, working a complete change in the life of their community. As a further extension of this work boys of parts were taken from their surrounding at home, sent to Lima to be trained as evangelists, and these came back to work among their own people. Chachapoyas was also proving a fruitful field, and there were there at present a Gospel preacher and a nurse, both from the Moyobamba Sabbath School. The Rev. Murdo Nicolson's reports from Cajamarca indicated that there were there also some who were willing to confess publicly that in Jesus Christ they had found One to love and serve. What should amaze us, added Dr. Mackay, was how much return the Lord had given from so small an investment.

The next speaker was a Christian lady from India, introduced by the Chairman as “Swarm Latta,” a representative of one of the ruling families of India, who had left all her worldly prospects at the call of Jesus Christ. Dressed in colourful native costume, dignified and serene, Swarm Latta cut an impressive figure, and her address, delivered in immaculate English, was listened to with rapt attention. She confessed at the outset that it was difficult to come and give a missionary talk when the nation was at war. But there was a war of righteousness, she added, and that was what the missionaries were doing, wrestling, not against flesh and blood, but against the powers of darkness, against spiritual wickedness in high places. Why, it might be asked, send the Gospel to India, and not leave it to its own religions? The answer was that in Christ we saw One who died for all nations, and 6 those who had seen that vision knew how well worth while it was to go out and preach the Word of God and so bring life and light to others. India was in itself a vast continent, 25 times the size of Britain, and one province differed from another in language, customs, and worship. It had a population of 500 millions, of various religions, two-thirds of them Hindus and only 4% millions nominally Christians. Hinduism had four castes – somewhat, she thought, like the old Scottish clans – and though the first three castes could intermingle and have food from one another, the
fourth caste, the Untouchables, stood apart as people who were merely allowed to clean the streets but were regarded as having no souls. In contrast to the Hindu belief that God created these four castes, the Scripture revelation that God created man in His own image was an uplifting and liberating truth.

India today, declared the speaker, as far as the large cities were concerned, was not very different from Europe as to buildings and public conveniences. In these cities there were Europeans who, alas! were not Christians. This led to much confusion in the Indian mind, as Indians did not know anything of a merely “nominal” Christianity. The educated classes in India got many of their ideas and conceptions from this third rate type of European Christianity. It was the missionary that brought the Gospel to India, and, with it, life and light. The missionaries work had been greatly blessed in the villages where the people were not educated and were very superstitious. When these were converted, it was remarkable to see the new joy of living that had come to them. In the cities, on the other hand, they met with Communistic ideals and National Socialism, but they saw very little of Christianity. There was need for more missionaries. She herself, she remarked, was the fruit of missionary effort, for it was only 2½ years ago at a Mission Hospital — to which she had gone to accompany a sick sister that she first heard of Jesus as the Son of God. From her heart, therefore, she thanked them for all they had done in sending out missionaries, and for all their sacrificial help.

At this stage the Chairman announced that the collection on behalf of our missions would be taken. This was heartily responded to, and at the close it was announced that the generous sum of £51/4/6 had been collected. Then the Chairman called upon the congregation to sing, “with faith and fervour,” the three verses of the 72nd Psalm beginning:

“His great and large dominion shall
From sea to sea extend,”

marking at the same time that however dark the clouds that were hanging over the world, the future of the Kingdom of Jesus Christ was “as bright as the promises of God.”

The next to address the meeting was the Rev. Dr. Arthur Taylor, the Scottish Secretary of the China Inland Mission, a mission that never failed to make an appeal to the Christian consciousness of Scotland ever since the day that Dr. Hudson Taylor had his Heaven sent vision of the spiritual needs of China's millions. Dr. Arthur Taylor, delivering his message with considerable emphasis and pointedness, remarked that these were grievous times, and that it was good for us to remember that God was upon His Throne. The world was in the state it was in today, added the speaker, because of the Church's inability to carry out the supreme command of its Founder. The Church, he thought, was responsible for the present condition of things in the world. It had to be pointed out, he said, that this island nation of ours had sent bombs to Japan that had sent to death countless millions of men and women in China. It was, he added, one of the outstanding crimes of humanity, that professing Christian countries like Britain and America should have sent out those weapons of destruction by which the Chinese population had been maimed and slaughtered. The whole contributions of Britain to Foreign Missions last year did not amount to three millions, less than was spent in dog licences, to say nothing of the hundreds of millions spent on betting and alcohol. When the nations were become disciples of Christ, a Christianised Germany, France, Russia and Britain would settle their differences without recourse to war. The Church was so weak and impotent, he declared, because we did not realise our illimitable resources in Christ. This land of ours was brought face to face with the island empire of Japan, and Japan was fast becoming the imperial power of the future with which we would have to reckon. It would be laid to our charge that Japan had never been Christianised. Modern Japan — ambitious, ravenous — was the product of Western civilisation, Western education and Western teaching, mainly the result of British enterprise and British ingenuity. Britain had showed Japan how to construct a mercantile marine; Germany showed her how to organise an army; her education in public health had come mostly from America. And all this teaching and education — without Christ — had made modern Japan. The truth is, asserted Dr. Taylor, that our Foreign Mission work was done in driblets. The primary duty of the Church was the evangelisation of the world by the preaching of the Gospel, and when Japan had its door wide open we gave her all else in big quantities, but the Gospel in very small doses. The result is that Japan is going to be a greater menace to the world in the future than Hitler is to Europe today.

The Rev. Alex. Macleod, Partick, as Convener of the Foreign Missions Committee, referred to the gratification with which his Committee had viewed the wiping out of the debt that had been hanging as a dead weight about its neck for some years. Thanks were due — and had been publicly given — to Lord Maclay for his munificent gift and, now that the Australian Free Presbyterian Church had forwarded accumulated contributions of some years, the
Committee were better off financially than they had been for many years. This afforded no reason for relaxation of effort at home; rather the opposite. When God supplied the means it was that the work should go on, and we were having news from the various fields of extensions and new enterprises. Dr. Annie Mackay, writing from India, tells of three or four orphans having been added to our orphanage. There were changes in Cajamarca. One of our nurses was offered an appointment as Biblewoman, and this created a vacancy for a nurse, which the Committee hoped to fill early in the New Year.

After the Chairman had proposed votes of thanks to the speakers, the meeting was very fittingly closed by singing the last three verses of the 72nd Psalm, followed by the benediction.

“Scottish Free Church Record.”

Current Events

The views of H. G. Wells formed the subject of comment in the House of Commons last week when the question of granting him an exit permit to lecture in America was debated. Earl Winterton, who raised the matter, remarked that for years past Wells had suggested, or stated openly, that Christianity was a senseless superstition, “yet we allow to go to the United States, as representative of Britain and British literature, a man who prides himself on being an opponent of all religion, who says there is no such thing, or that it is merely superstition.” Referring to Wells sneer at Viscount Gort’s offence, “Praying general,” the speaker continued: “Lord Gort’s offence in Mr. Wells eyes is that he dares to confess himself to be a Christian, to profess that so called ‘outworn creed’ which Mr. Wells so detests, and which he is exercising his puny efforts in his declining years to attack with the greatest vituperation.”

Another M.P., Thomas Magnay, added: “This is not the first time that we have been indebted to a praying general. When I was a boy there was a praying general named Gordon; in my grandfather’s time there was a praying general named Havelock; in the last war we had a praying general named Foch. All this talk comes from an agnostic in his dotage. Every day we have prayers in this House, and I always take care to be present so that I may join in the communion of saints, praying to the God of the living and not of the dead. This man knows nothing about that. He is a pagan of the pagans. We Christians resent very much these speeches of Mr. Wells, and regret that a permit has been granted enabling him to deliver them in America.”

“CALVIN FORUM.”

“A New Day in China

A message from China to the Churches of the West says: “All doors are open. The response to evangelism in the schools is unprecedented. . . . The response has itself become the greatest challenge to the Christian Church.” The war has brought thousands in China into touch with Christian missions who would never have listened to the message of the Gospel. Now the destructive forces drive them to see that in the constructive force of the Christian faith lies their hope. They turn to Christ in their hour of affliction and need because He is relevant to every age – but most of all to those ages where suffering is intensified and men's needs are greatest.

W. WILSON CASH.

The Young People's Page

“The Vacant Pew”

By RUSSELL F. JOHNSON

In “The Christian Observer”

The Church could not progress with vacant pulpits. Neither can it progress with vacant pews. Listen to the “Sermon of the Empty Pew” “I am an empty pew. I vote for the world as against God. I deny the Bible, I mock at the preached Word of God. I rail at Christian brotherhood. I laugh at prayer. I break the fourth commandment. I am a witness to solemn vows broken. I advise men to eat, drink and be merry, for tomorrow we die. I am a grave in the midst of the congregation. Read my epitaph and be wise.” Yes, the vacant pew hurts.
It Hurts God

Has not His divine Word commanded us: “Not forsaking the assembling of ourselves together, as the manner of some is.” I am sure God notices the empty pew: “The kingdom of heaven is like unto a certain king, which made a marriage for his son. And sent forth his servants to call them that were bidden to the wedding; and they would not come.” The invited guests “made light of” the gracious invitation, and went their ways, one to his farm, one to his merchandise, and Luke says another remained at home with his wife. Perhaps these three absentees summarise all modern excuses for not attending church: lounging at home, labouring at the office, loafing in the woods. Well, the king in this parable was very angry because of the vacant places at his banquet table. He punished the excuse makers. Yes, empty pews hurt God, our heavenly Host.

The Empty Pew Hurts the Church

The king's feast was delayed and marred by the absence of those unworthy guests. An unoccupied desk slows up your office efficiency. One missing link may cause the chain of your church's influence to break.

During the World War a sergeant was drilling a group of raw recruits. They could not get in step. He noticed many of them looking down at their feet, trying vainly to catch step. Suddenly he shouted the command, “Look up, march straight ahead!” And when they looked up they caught step. So if every church member will attend divine services, will look up, together and at the same time, then the Church will march ahead!

The Empty Pew Hurts the Pastor

The parable in Matthew says that the people who refused to come to the wedding seized the king's servants, those sent bearing his invitation, and spitefully treated them and slew them. Your minister is a servant of the King. He is commissioned to serve you with the good things provided in God's house of worship. Your absence affects him, and your empty pew leers at him, daring him to preach his best. It takes two to make a good sermon: a good preacher and a good listener. It takes a pulpit plus a pew; a filled pulpit and filled pews.

The Empty Pew Hurts Those Present

You know how enthusiasm is chilled at a game when there is only a small crowd. Vacant seats hinder people present from getting the most out of the service. In the parable, do you not suppose the guests present were saddened by the fact that many who should have been there were absent? “Enter into his gates with thanksgiving, and into his courts with praise.”

The Empty Pew Hurts The One Absent

The pity is he is usually the last one to realise it. If you stay away from worship, you will be missed, but you will also miss a great deal. In the parable the unworthy guests suffered most. Like Thomas, the absentee misses the blessing. Go to church today, and “lift up your eyes unto the hills, from whence cometh your help.” Join us, “while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal.”

A Prayer

Look with pity, O Lord, upon the broken families of the earth, driven from their homes to wander as refugees in strange places, or divided by the exigencies of war.

Look with pity upon this whole generation of Thy children, so far strayed from Thy ways, so full of misery of their own contriving, so anxious for the fulfilment of life and so frustrated by their own passions. Lord have mercy upon us, through Jesus Christ, our Lord. Amen.

(From Bulletin of National Christian Council of China – 29/6/40.)

“A Message for the Times”

By the Rt. Hon. VISCOUNT CALDECOTE, Secretary of State for the Dominions, at the World Evangelical Alliance Meeting in London.

We are met together with a common purpose; to present our thanksgiving and our prayers to Almighty God. Thanksgiving for great mercies received by ourselves, and by our fathers for many generations; and prayer, that we may be allowed to enjoy the bounties which only the follies and sins of mankind can take away from us.

Prayer, surely, is one of the great facts of human experience. We are living today under conditions which at one time we should have thought very strange, but now we are beginning to get accustomed to them. We see at various places veritable forts prepared for our defence; our roads are occupied by blockhouses.

How lamentable it is that we should have to
live under conditions like these two thousand years after the Prince of Peace died upon the Cross for a lost world!

So far as discussion or political wisdom are concerned, we might, perhaps, have averted these events by more foresight and greater preparations. We need, I think, to apply this thought to our spiritual defences.

No one can deny that even the Secular State overlooks the spiritual defences of the nation. Much money is being spent to maintain, as we say, the morale of the nation, to prevent drooping spirits, and to keep up a high standard of resolve and devotion to duty.

If we think so much of what we call the morale of the nation, why should we not go a step further? For, surely, the wisest course is always what is best! Should we not, therefore, do everything we can to uplift the soul of the nation, and to seek to bring it into such contact with God that we are made His instruments in bringing about His purpose in the world?

“In quietness and in confidence shall be your strength.” What can compare in propaganda with that? The man who can say that in his heart, and know it in his experience, is proof against anything that otherwise might cause disappointment and alarm.

Lord Gort, in his recent broadcast address, reminded us that we filled the roads on Sundays, and emptied the Churches. I hope that reminder from so eminent a soldier will help us to reverse the process.

“I am sure that it is not yet too late for this nation to recapture the sense of the things of the Spirit, which has had so large a part to play in the development of the British character. There are plenty of signs, and we say it humbly and thankfully, to show that the people of this land are as ready as ever to acknowledge God, and to pay tribute to Him.

We have in this land of ours an open Bible, and there we are taught how we can approach God. Within its pages we find for our encouragement the utterances and prayers recorded for us of holy men of God who achieved wonders in the world because they were men of prayer.

“The Principal of a great Women's College, writing to me recently, describing their services held in the College, said that the Psalms seem to have been written for this very day. 'The Psalms in Human Experience' form the subject of a famous book, but they form also the subject of many an experience in our own lives, and they encourage us, however unworthy we may feel ourselves to be, to approach God, and to find in Him the answer to all those fears and hopes and desires, of which the human mind is capable.

“So then at this time when we find ourselves beset with many and great troubles, let us remember the presence of God, and let us realise, also, that in using the hallowed words, we shall be granted a real and immediate response from Him, and we shall find ourselves strengthened and prepared to fight this battle that we have to fight, as we believe, for the right, to bear loss, to suffer anxiety for loved ones, and to hold on with a strength greater than our own as we fight for the cause to which we have committed ourselves.

FREE KIRK RALLY

Would all those intending to be present at the Rally to be held (D.V.) at Maclean on April 12th, 1941, please send their names and the hour of their arrival to Mr. Alex Ross, Palmer's Island, Clarence River.

The missionary movement is faced with the greatest crisis in its history. Because of the war missionary work in many lands is in serious danger of being brought to a complete standstill. The Protestant Churches of Europe have been noted for their missionary zeal, but the dispatch of funds has been completely stopped from most of these countries and mission staffs in several lands are in serious difficulties.

The Church Family Circle
MACLEAN, CLARENCE RIVER

The annual meeting of the Maclean congregation was held on February 13th, the Rev. D. G. Trotter presiding.

After devotional exercises and reading of minutes of previous meeting, a number of apologies were read.

Mr. Trotter gave a most interesting report of his work during the year, the third since his settlement in the congregation. They had reason, he said, to be thankful to God for His mercies to them. The past year had been a trying one, owing to unsatisfactory world conditions due to the war, yet it had not been without its blessings. About 30 young men in some way connected with the congregation had enlisted for active service and the Fellowship was endeavouring to keep in touch with them by sending each a monthly letter and a circular on some spiritual topic.

Death had robbed them of a number of members during the year, including two elders, Mr. Alex. Anderson and Mr. James Ross, who had for many years assisted in the work of the congregation. He regretted that they had not as yet been able to fill the vacancies in the Session, as the members elected
had not so far seen their way clear to accept the responsibilities of the position.

He would like to express his thanks to members of Session, and to brother ministers and others who had assisted him during the year; also to the precentors and the congregation at large for their regular attendance at the services.

Reports were also read from Session Clerk and Sabbath School superintendents, which showed satisfactory work being done.

The financial report read by the Secretary showed an income (including balance from last year) of £740 and expenditure of £519. A vote of thanks was passed to collectors and all who assisted in the work in any way. At this stage the Minister was asked to retire for a time and the chair was taken by Mr. R. J. McDonald, who, after making a few appreciative remarks, moved that the Ministers stipend be raised by £50 per year. This was seconded and was supported by a number of members and carried unanimously. Mr. Trotter was then called in and informed to this effect, and he tendered his sincere thanks for the consideration shown to him.

A motion of sympathy with the relatives of the late Mr. Alex. Cameron, of Wingham, was carried, after which the meeting was closed with the benediction.

**SCOTLAND**

At the close of a recent prayer meeting held in the Free St. Columba's Church Hall, Edinburgh, the Rev. Dr. J. Campbell Andrews – who is shortly to return to Australia – was presented with parting gifts by the congregation. The Rev. G. N. M. Collins, B.D., who presided, spoke of the large place which Dr. Andrews had won for himself in the affection and esteem of the congregation. He had also risen to prominence in student circles, and had been President of the Edinburgh University Evangelical Association; President of the Free Church Students Association; and a very influential member of the Inter Varsity Fellowship. In the congregation, also, he had been a helper with every good cause. They were sorry to part with him, but hoped that he might, in due course, be commissioned to missionary service under the joint auspices of the Free Presbyterian Church of Australia and the Free Church of Scotland.

The gifts of the congregation, which consisted of a leather travelling case and a cheque, were handed over by Mrs. Collins, who assured Dr. Andrews that they would follow his work with their prayerful interest.

Dr. Andrews, in thanking the congregation for their parting gifts, expressed his sense of indebtedness to them for their unfailing friendship since first he had come among them as a stranger. His membership of the congregation had brought him spiritual enrichment, and he would always remember his sojourn in Edinburgh with gratitude to God.

**HAMILTON, VICTORIA**

A war prayer meeting has been held almost daily in our Hamilton Church for several months. The meeting is held for about an hour each evening, except Friday. On the afternoon of that day the women meet for prayer, when six or seven of their number lead in intercessions. In these meetings we have the help of some Christians outside our own denomination.

On Monday, the 3rd of March, the congregation listened with great attention and interest to an address by Mr. David Unaipon, who is a full blood Aborigine belonging to a Murray River tribe in South Australia. The lecturer is a good public speaker and showed high culture, good taste and a fine sense of humour. He asserted that the blackfellow was not inferior to the white in (a) intellect, (b) consciousness of a Divine Being. Those who heard the address would not doubt that he substantiated the first of these assertions.

**OBITUARY**

Mrs. Sarah Cameron, a widow of many years, passed away at her late residence in Hamilton on January 26th after an illness of two or three days. She had reached the age of 85 years, and for long, through infirmities of the flesh, had been hindered from attending the church services. She still retained her interest in the church and its people, and rejoiced in their welfare. The declension from religion and the paths of her early days was greatly mourned by her and she found rich comfort in God's word. She left a large family scattered in several States, but none of whom are connected with the Free Church, having been brought up in another part under the ministry of the Presbyterian Church. Her son and daughter in law, who resided with her after their marriage several months before her death, gave her much comfort in the closing months of her life.

Mrs. C. Timmins, of Cavandale, Horsham, passed away at Geelong after a brief illness, although several months before she had been very seriously ill. She had reached a ripe old age beyond four score years, and was one of a very few in the Wimmera district who retained her association with the Free Church to the end. During the spring of last year, when in hospital in Horsham, she was visited by the Hamilton Minister and his wife, who carried away pleasing memories of this gracious woman. She had the unusual distinction of having both her son and that son's son serving together in the present war.

– I. L. G.
On December the 8th, at his home, “Glencoe,” Firefly, Gloucester, there passed away Mr. James Cowan at the advanced age of 87. The late Mr. Cowan was a faithful member of the Free Presbyterian Church, and for many years the services of the denomination were conducted in his home, to which friends and neighbours always received a hearty welcome. He was scrupulously honest and fair in all his business dealings, while in private life he won numerous friends because of his genial and kindly nature. The funeral services were conducted by the Rev. M. C. Ramsey, assisted by the Rev. J. W. Fullerton, who pointed out the godly heritage imparted by his parents, accompanied, no doubt, by their prayers, had been richly blessed to him for he gave, by life and word, clear evidence of personal faith in the Lord Jesus. His prayer was that the Cowan families would be known still for their loyalty to the Word of God. He is survived by four sons and four daughters, to whom we extend our deepest sympathy.

Mr. Alexander Cameron

It was with the shock of a profound sense of loss and deep personal regret that we learned of the demise of the late Mr. Alexander Cameron, J.P., which occurred at his own home in Wingham on February 12th, 1941. Mr. Cameron had been ill for several months. He was one of the best known men on the Central North Coast, especially in agricultural and dairying districts, and he was one of the most lovable and hospitable of men that we have been privileged to meet. His friendship is a thing we shall always value, and our life and Christian experience is much the richer by our having accompanied together with him and his household. Mr. Cameron was the son of the late Hugh and Christina Cameron, who came out to Australia in 1849 and 1833 respectively. In 1854 Mr. Hugh Cameron purchased 33 acres of standing brush and forest land at Yaypo Brush, opposite Wingham. This Bight area became a little Lochaber as far as the Cameron children were concerned, and there they trained up their household in godliness and virtue.

The late Mr. Cameron lived a full life, and he was one who touched the interests of the community in many ways. Definitely he was an asset to the Manning River district, and especially to the town of Wingham, where his services to primary industries and cooperative movements will be hard, indeed, to replace. A wise voice is absent from their counsels and a helping hand is now gone from their work. He had a most amiable manner, was the soul of courtesy and kindness, and was possessed of an intellectual ability and knowledge of financial matters high above the average. He was a prominent Mason, having filled the high office of District Inspector of Workings in the Manning area.

He was best of all known to the Church as the genial session clerk of the Manning River Charge. His time, his money, his car, his energies were all generously placed at the congregation's disposal without fee or reward.

He was one of a triumvirate of stalwart laymen, who, with the late Rev. S. P. Stewart, did, perhaps, more than others to “assert, maintain and defend” the Free Presbyterian cause in their own district, these being the late Mr. John Robinson (Senr.), Wingham, and the late Mr. Donald Stewart (Wingham), with the Session Clerk, Mr. Cameron, who was also Precentor and Sabbath School Superintendent in Wingham.

As an officer of the local Church his place will indeed be hard to fill, and his passing constitutes an urgent 12 call to all, especially to the younger men in our ranks. His value as the Manning River representative in Synod and Assembly was such that the church at large is his debtor.

The funeral, which took place in the quiet God's acre at the Bight, was a large and representative one. Rev. M. C. Ramsay gave the address in the Church, and the Rev. Neil MacLeod addressed the gathering at the graveside.

To his family of four daughters, who, within a period of a few years, have been deprived of both father and mother and brother, and to the brothers and sisters of the deceased we extend our heartfelt sympathy.

“Blessed are the dead who die in the Lord, they shall rest from their labours and their work shall follow them.”

We are sorry that mention has not been made before about the passing of Mr. Harry Milner, of St. Kilda, who was, for many years, a faithful and liberal supporter of the cause at Geelong under the ministry of the late Rev. John Sinclair. The late Mr. Milner was a native of Geelong and followed the occupation of a produce merchant. He was of a retiring disposition, but a man of integrity and uprightness. His father was a prominent Church, business and public man in Geelong in his day. The late Mr. Milner married a Miss McIntosh, of a well known Free Church family in Branholme, whose mother was a fine Christian woman. The late Rev. W. McDonald paid a splendid tribute to her at her death. The late Mr. Milner is survived by his widow, three sons and one daughter, to whom we extend sincere sympathy.

“The Christian Church is the greatest hope in a baffled and needy world.” In a decade which has witnessed the progressive rending of the fabric of humanity, the unification of Christ's Church has advanced. While peoples generally have become more
suspicious and fearful of one another, the churches have grown in understanding and trust. Increasingly, the Church is fulfilling its calling to be the worldwide family of God.

The Meaning of Life

When we first set out on this quest we found ourselves moving in the midst of a mighty, marching host, but as we pressed forward on our way, the marchers, company by company, have been falling out of the race. In the last stage of all, our motley host of would-be saviours, human and divine, has dwindled to a single company... At the final ordeal of death few even of these saviour gods have dared to put their title to the test by plunging into the icy river. And now, as we stand and gaze with our eyes fixed on the further shore, a single figure rises from the flood and straightway fills the whole horizon. There is the Saviour. “And the pleasure of the Lord shall prosper in His hand. He shall see of the travail of His soul and be satisfied.”

“A single figure rises from the flood.” History points to Jesus Christ as the one hope of the world, and the events of our time throw us back on Him because He represents for us the one stabilising element in a world upheaval. Apart from Him history has no clue and life has no meaning.” – From “The Study of History,” by Prof. Toynbee (Vol. VI, p. 278).

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THE CHILDREN'S PORTION
THE CHILDREN’S SERMON

Our text this month for the children's sermon is the parable of the good shepherd seeking the lost sheep. Luke 15: 3-7. The lost sheep means a lost soul, and the good shepherd is the Lord Jesus Christ.

I. Notice the Good Shepherd seeking lost sinners. How anxious He is to find them. His piercing eye scans every nook and corner. He tries to think where they have wandered to, perhaps into the public house, to the gambling den, to the racecourse or to the dance hall. He listens to hear them crying, “God be merciful to me a sinner.” He continues the search and is determined to find them. This shows what a good shepherd He is. Many would give up the search, saying, there is no hope, but He will seek until He finds us. He knows that if the sinner is not found he must perish. Jesus does not will the death of the sinner, but rather that He should live.

II. Notice the Good Shepherd finding the lost sinner. How pleased He is! His heart overflows with joy. He has found the sheep which was lost. There is something very beautiful about this parable in the concern the Good Shepherd has for the lost sinner. He does not say one word as to where He found the lost one, or the condition in which he was in when he was found. He covers all this over with the mantle of His love. All He thinks of is that He has found the lost soul. Then up upon His strong shoulders, those shoulders that have borne the government of the world, He places the sinner and bears him home to the fold.

III. In the third place notice the Good Shepherd rejoicing, because He has found the lost sinner. How happy He looks! He is all smiles. One would have expected Him to be very angry because of all the trouble He has been put to, but no, He is happy. He has found the sinner which was lost. He calls the neighbours and friends together to rejoice with Him, saying, “I have found My sheep which was lost.” That word My shows that he claims us as His. We are bought with the price of His precious blood. When a lost sinner is found, angels rejoice, good people rejoice, but no one rejoices like the Lord Jesus Christ, our Good Shepherd. Remember the three points: the Good Shepherd seeking the lost sinner, the Good Shepherd finding the lost sinner and the Good Shepherd rejoicing because He has found the lost sinner. – J. C. R.

SEARCH WORK IN JOEL AND AMOS

1. Write out the verse commencing with the sentence, “Sanctify ye a feast.”
2. Where is it said “Rend your heart and not your garment?”
3. Find a prophecy that speaks of the Spirit, and was fulfilled on the day of Pentecost. See Acts 2: 17.
4. Where is it said, “Can two walk together except they be agreed?”
5. Who was it saw a plumb-line?
6. Who was it saw a basket of summer fruit?
7. Where is a famine mentioned that was not of bread or water? What kind of a famine was it?

All answers to be sent to Miss C. McLean, 92 Alma Road, East St. Kilda, Victoria.

SABBATH SCHOOL WORK

Tiny Tots Text.
“God so loved the world that He gave His only begotten Son.” John 3: 16.

Prayers for the Opening of Each Class
April 6. – “Deliver the poor and needy; rid them out of the hand of the wicked.” Psalm 82: 4.
April 13. – “Behold, O God, our shield, and look upon the face of Thine anointed.” Psalm 84: 9.
April 27. – “Be merciful unto me, O Lord, for I cry unto Thee daily.” Psalm 86: 3.

April          Subject          Lessons for April, 1941
April       Reading       Memory               Psalms              Cate-chism
6           Cain and Abel  Gen. 4: 1   Gen. 4: 4               20: 3              14
13          Ishmael and Isaac Gen. 21: 1 Gen. 21: 12            10: 2              15
20          Esau and Jacob   Gen. 21: 27 Gen. 21: 34          106: 24             16
27          Absalom and      Sam. 15: 1 Sam. 15: 15: 36: 11       17
            Solomon

EXPOSITION

By Rev. J. CAMPBELL ROBINSON
April 6th

CAIN AND ABEL

Cain and Abel were the first two sons of Adam and Eve. Eve seems to have been very happy when Cain was born. She said, “I have gotten a man from the Lord.” But Cain became a bitter disappointment when he slew his brother. There was a great difference between these two boys: one was bad and the other was good. Cain interested himself in tilling the soil. Abel went in for keeping sheep. In process of time it came to pass that each brought an offering to the Lord. The fact of sin was vividly brought home to Adam and Eve after they were put out of the garden and lost communion with God. Their great concern then was how to gain God's favour. The real difference between these two boys seems to centre in their knowledge of the fact of sin and how to meet it. Cain was worldly minded; he tried to win God's favour by an offering of the fruit of the ground, the work of his own hands. He evidently thought a man was saved by works. Paul shows that by the works of the law no flesh is justified. (Turn up the question in the Catechism on Justification.) Abel had a spiritual outlook and brought a lamb. He saw the need of sacrifice for sin. (Without shedding of blood there is no remission.) His sacrifice pointed to Christ, the Lamb of God, Who was to die for us.

Questions –
2. What four things are said in this verse about his sacrifice?
3. In what ways was Abel a type of Christ?

April 13th

ISHMAEL AND ISAAC

Ishmael and Isaac were both sons of Abraham, though they had different mothers. Hagar, a bond-maid, was the mother of Ishmael, and Sarah, a free woman, the mother of Isaac. Ishmael was born after the flesh, but Isaac according to the promise. God promised Abraham that in his seed all nations of the earth would be blessed. Paul, in Galatians 3: 16, tells us that the phrase, “In thy seed” means Christ. That is that Christ would come of Abraham's line. He was the promised blessing to all nations. Isaac was the child through whom the blessing was to be fulfilled. Ishmael represents those who, by their own good works, think they can be saved. They trust in the strength of the flesh, and though they do not know it, they are really in bondage. Isaac represents those who look to the promise of Christ for salvation and believe in the efficacy of the work He was going to accomplish. They do not trust in themselves, but in the living God. Read Galatians 4: 21-31.

Questions –
1. Who was the mother of Ishmael?
2. Who was the mother of Isaac?
3. Which of these two boys was the child of promise?
4. What class of people did Ishmael represent?
5. What is the difference between free and bond.

April 20th

ESAU AND JACOB

Esau and Jacob present us with another contrast. They were twins. It was revealed to Rebekah that these two boys represented two different races of people, one stronger than the other, and that the elder would serve the younger. Esau was born the first of the two. He was his father's favourite, but Jacob was the favourite of his mother. Esau did not set value upon his birthright. We are told that he really despised it. He couldn't have esteemed it of much worth when he sold it for a mess of pottage. Jacob, when he got the birthright, was not long before he also secured the blessing. This he got by subtlety. His mother was, perhaps, more to blame for this than himself. She encouraged him to act deceitfully. There must have been a great difference between these two boys, for God said, “Jacob have I loved, but Esau have I hated.” (Rom. 9: 13). Esau must have been bad when God said that of him. In Hebrews 12: 16 he is called “a profane person.” God takes notice of how His children behave and speak, and deals with them accordingly. Esau later saw his mistake, but then it was too late. He wept, but his tears could not secure the return of his lost birthright and blessing.

Questions –
1. Who were Esau and Jacob's parents?
2. Who despised his birthright?
3. Which of the two sons did God love?
4. Which of these two sons was a hairy man?

April 27th

ABSALOM AND SOLOMON

These two boys were both sons of a king, king David. Absalom was a spoilt child; a bad boy. He was even guilty of murder like Cain and tried by conspiracy to dethrone his father. He brought a great deal of sorrow upon his parents and came to an inglorious end. Solomon, on the other hand, was a wise boy, who set his heart to know wisdom. Read the Proverbs to see how wisely he spake. When God saw that he was anxious for wisdom, He gave
unto him wonderful knowledge and understanding. In this respect he was a type of Christ who was made unto us wisdom. We would like you to read the advice that David, his father, gave to Solomon in 1 Chronicles 28: 9. Boys and girls would do well to take notice of this. If we really set out to be wise and do what God wants us to do, He will help us. He is always watching to see whether boys and girls will choose the right way or not. A wrong choice when we are young may mar the whole of our lives.

Questions –
1. What was Solomon renowned for?
2. Of whom and in what was he a type?
3. What cruel things did Absalom do to his father?
4. How did Absalom die?

AN APPEAL

An earnest appeal is made to all parents, Sabbath School Superintendents and teachers to encourage our children to send in answers to the Search Work.

BIRTHDAY FUND

Grant Harman, Wauchope, 3/-; Judith Thompson, St. Kilda, 1/2; Graham Andrews, Wauchope, 2/; Heather, Margaret and Aileen Beaton, Bob's Farm, 3/-; Mack, Coleen and Jock Graham, Wauchope, 3/.

INTERESTING LETTERS

Wauchope.

Dear Mr. Robinson,

We love our birthday cards. Marsailidh is walking now. I am in second class. I learned to swim when we were on holiday at the beach. Our baby is very interesting.

Love from,

4 Grant Street, Inverness, Scotland.

Dear Mr. Robinson,

I am writing to thank you for the lovely birthday card you sent me. I go to school every day, and have to carry my gas mask in case of an air raid. I am in second class. I learned to swim when we were on holiday at the beach. Our baby is very interesting.

Love from,

Catherine (Stanford).

Interesting letters have been also received from John Stewart, Wingham, thanking us for the Birthday Card, which he appreciated, and says that he treasures it. He found the text helpful. Elgin Nisbet, on behalf of herself and sisters, thanks us, too, and sends 4/- for the fund. They enjoyed the verses and thought them appropriate, Graham Andrews, Wauchope, sends his thanks also, and gives us interesting information about the Davis Memorial Tablet erected in Wauchope church. May God bless all these dear children.

BIRTHDAYS

Many Happy Returns

“Christ Jesus came into the world to save sinners”

1 Timothy 1: 15.

March 1. – Edward McDermid, Wingham.
  1. – Lorna Phillips, St. Kilda.
  2. – Mae Ferguson, St. Kilda.

2. – James Gollan, Tinonee.
3. – Audrey McKenzie, Newcastle.
3. – Evie Agnew, Hamilton.
3. – Pauline Murray, Bunyah.
4. – Ralph Brown, St. Kilda.
4. – Beth McDonald, Chatsworth Island.
4. – Donald Bell, Mallaitland.
4. – William Cox, Wherrol Flat.
5. – Ian D. Bathgate, Maclean.
6. – Bexley Hammond, Tinonee.
6. – Marjorie Goodchild, Sydney.
7. – Victor Oborn, Ceduna.
7. – Geoffrey Munro, Maclean.
7. – Paul McPherson, Warnambool.
7. – Rene Mullard, Comboyne.
8. – Peter Cameron, Maclean.
9. – George Rinkin, Taree.
9. – Heather Munro, Maclean.
9. – Geoffrey Dobson, Tinonee.
9. – Jessie Margaret Walter, Hamilton.
10. – Artuur McLeod, Comboyne.
10. – Donald McKinnon, Maclean.
10. – Keith Killen, Hamilton.
10. – Herbert Cox, Wherrol Flat.
11. – Audrey Booth, St. Kilda.
11. – Bruce Baker, Maclean.
11. – Miriam Hopkins, St. Kilda.
12. – Clive Robinson, Anna Bay.
12. – Ailsa Neil, Penrith.
12. – Ray Hunt, Tuckurimba.
13. – Helen Mackay, Maclean.
14. – Campbell Kirk, Mallaitland.
15. – Keith McIntosh, St. Kilda.
16. – Joan Ramsay, Lismore.
17. – Trevor Stewart, Wingham.
17. – John E. Campbell, Mullumbimby.
18. – Helen Bain, Wauchope.
19. – Catherine Campbell, Mullumbimby.
19. – James Ryan, Chatsworth Island.
20. – Robert Jennison E. Maitland.
20. – Kathleen Marshall, St. Kilda.
21. – Gladys Murray, Taree.
22. – Heather Harrill, Comboyne.
22. – Donald Warrill, Comboyne.
23. – Stanley Hart, Maclean.
23. – Cecil Robinson, Anna Bay.
23. – Ronald Elbourne, Tinonee.
23. – Norma McKinnon, Kindee.
25. – Duncan Steele, Wauchope.
26. – Alistair Ramsay, Taree.
26. – Margaret M. Kirk, Maitland.
27. – Joy Marchment, Wauchope.
27. – Dorothy Snell, St. Kilda.
27. – Donald Robinson, Anna Bay.
28. – Elaine McIntyre, St. Kilda.
31. – Una Hamson, E. Maitland.
31. – Lilian McKinnon, Kindee.
31. – Dorothy Snell, St. Kilda.

SECRETARY’S REPORT OF KINDEE FREE KIRK FELLOWSHIP

The Kindee Branch of the Free Kirk Fellowship has completed a most encouraging year.

Meetings were held regularly every fortnight.

Membership increased, and reached twenty-two, including four Anglicans and two Methodists.

Attendance was splendid: only three times was it below twenty during the year, whilst the maximum
The captain was an old salt who knew little about navigation as a science, and cared less for rules, books, theories, and so on. He always sneered at scientific works. Though he sailed near the spot he did not discover the rock and came back; but one of his officers was persuaded that, nevertheless, there was something in the report, and some time after, when he had become himself first officer in another vessel, he sailed near the spot and discovered it. It was marked on the charts of the Admiralty and he received a considerable reward for having made the discovery. The old captain cursed and swore at these new fangled fellows who could find what he could not. He would not believe the shoal was there, but one thing he would do. They might call him a liar if he did not drive the “Thetis” right over the spot where the rock was marked and so prove it to be all nonsense. He had an opportunity some time after when he was out upon a cruise. He sailed close to the spot marked on the chart, and, thinking he had passed over it, he cried out to those who were standing round, with many expressions of blasphemy, that he had proved these whipper snappers to be fools and liars. Just as he uttered his boast, there came a crash; the ship was on the rock, and in a few minutes she was sinking. By the good providence of God, all on board escaped except the captain. He was in such a desperate state of mind that when last he was seen he was on deck in his shirt sleeves rushing about as if he had gone mad. You see, his firm belief that there was no rock there did not alter the case, and he was wrecked for his obstinacy. There are a great many who say, “Oh, I do not believe it! I shall not bother my head about it!” Well, you are warned! You are warned, remember that! There is a way of salvation by Jesus Christ, the incarnate God, and we implore you to accept it; if you do not, this rock of unbelief will be your eternal shipwreck.

A FALSE HOPE THAT FAILED

In the year 1798 a party of French officers, atheistic followers of Voltaire, visited the Catacombs. They caroused in the sepulchral crypts, and sang the bacchanalian songs amid the Christian dead; and one of the number, a young cavalry officer, “who neither feared God nor devil, for he believed in neither,” resolved to explore the remoter galleries. He was speedily lost and was abandoned by his companions. His excited imagination heightened the natural horrors of the scene. Groping blindly in the dark, he touched nothing but rocky walls and mouldering bones, which sent a shiver of horror through his frame. His atheism failed him in his hour of peril, and his soul became filled with a solemn awe. He was rescued next day, but was long ill. He rose from his bed an altered man. His life henceforth was serious and devout, and when killed at the Battle of Calabria seven years after, a copy of the Gospel was found near his heart.” – “Early Torchbearers.”
The Ministry of Intercession
This month, under the wise and inspiring leader-ship of our Gracious Sovereign, King George VI, the whole Empire was directed to the Throne of Grace.

It reminded one very forcibly of the incident recorded in Exodus 17. Israel was face to face with a crafty and cruel foe, and everything depended on the result of the engagement. Moses, the Great Leader of that day, entrusted the fighting to the younger men under Joshua, while he himself and two adjutants turned aside to the neighbouring hill to pray – and wait on God! More than one critic in Israel of that day protested it was sheer folly. What the nation wanted was more weapons, better discipline, a more mobile striking force! But the facts of the situation were otherwise – Israel prevailed – as Moses prevailed.

It may seem useless to some, but the warrant of Revelation and the facts of national and personal experience give the lie to any doubt. The ministry of Intercession is a very real thing indeed. The very last thing a man throws overboard – if he does so at all – is prayer; the instinct to seek the help of God. The mother pleading for her son, the friend interceding for his comrade, the soldier praying that he might breathe fresh courage and new strength into the soul of his shakier fellow-soldier, are all touching life at its intimate and ultimate points. It enables us to discern more deeply into the mystery
of the Atonement, and reveals to our own hearts the glory of suffering love in this ministry of burden bearing – service that makes the burdens and the deep needs of the other as intimate and personal as if they were our very own. True intercessors are themselves helped, by themselves being made the subjects of a Divine Pleading of a Gracious Spirit infinitely tender and patient – a Spirit that making full allowance for all our infirmities (that which is borne of the flesh is flesh), yet presents our petitions with acceptance before the Throne of God. Intercession is commanded in the Revelation of the Great King, and those who practise it humbly and faithfully take the sting of all their anxieties, perceive surely the “glory gaining on the grey,” and shift the problem to where an ultimate solution awaits since God is now standing by.

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THE AUSTRALIAN FREE PRESBYTERIAN

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From My Study Window

My Dear Readers,

The Editor greatly regrets that, owing to pressure on his space, several articles are already held over, e.g., Mission News and Treasurer's Report. Also, consequent on Assembly duties, the usual expositions for the Sunbeams was not sent on. The usual acknowledgements are also held over this month.

The Annual Assembly, which meets this month, promises to be a helpful and interesting gathering. There is much need for prayer and humiliation before God. The Lord has indeed answered the cries of the faithful, but there is real need for prayer – fervent prayer – abounding prayer – for the State, and Church and Society. The appalling ignorance of the Scripture on the part of professing Christians is alarming, and with not a few the path that leads to the Throne of Grace is overgrown with rank grass and weeds.

BIBLE BLACK-OUT

Much is made of the fact that the Bible is the world's best seller. We have had new versions, literary editions, revised and republished texts, but yet the one time popular appreciation of the Bible has largely been lost. The radio and weekly magazine are the more familiar sights in most homes than the Word of God. No recall to religion or Day of National Prayer will have any abiding value unless it is inseparably connected with a “Back to the Bible” movement. And it is a tragedy of the first magnitude when we know so much more about the finer niceties and nuances of the Greek and Hebrew tongues, that the old devotional value seems to have gone. Modernism has much to answer for in popularising the conception that the Bible is a faded antique. Neglect of family worship is another fruitful cause for this “blackout”.

To the true man of God the Bible is the Book of Books – better to us than “thousands of gold and
“silver” perennial source of inspiration. Greater works than these would we see today had we learned to say with John Wesley: “At any price give me the Word of God. Let me be a man of one book. I sit down alone: only God is here. Is there a doubt concerning the meaning of what I read? Does anything appear dark and intricate? I lift up my heart to the Father of Lights, ‘Lord is it not Thy Word?’”

– The Editor.

3

The Five Fools
By Rev. D. G. C. TROTTER, M.A.
Free Church, Maclean

In the educational world almost every worth while text book contains at the beginning a summary of its contents. Fairly early in His teaching ministry here on earth the Lord Jesus Christ gave, in concise form, the substance of His teaching, and we have a summary recorded for us in what we have come to call “The Sermon on the Mount.” In that sermon Jesus sought to impress upon the people that they must keep the Law of God; but it was the spirit, rather than the letter of the law, which he stressed. The people were aware of the fact that if they transgress-ed the commandment, “Thou shalt not kill,” they placed themselves in danger of their local court of judgement. But Christ told them that “whosoever hated his brother without a cause” came under that same danger. Moreover, the one who spoke of his brother as a worthless fellow placed himself in dan-ger of judgement by the Sanhedrin; and the one who went so far as to call his brother a fool was in danger of hellfire.

Did Christ mean by this teaching that every man who speaks of a fellow man as being a fool places himself in danger of hell fire? Far from it! The words “without cause” are only used with reference to the one who hates his brother, but they apply equally well to the one who calls his brother a fool. We sometimes have cause for saying that a fellow man is a fool. The inspired writers of Scripture speak of certain men as being fools, and when the Spirit of God calls men fools we are surely justified in usual similar language concerning those men.

In relating the parable of the ten virgins, Jesus spoke of five of them being foolish. There are five fools to whom I would like to direct your attention. They are mentioned in different portions of God's Word.

First, there is the (a) Atheistic fool. We read of him in the first verse of Psalm 14. “The fool hath said in his heart, There is no God.” Here is a man foolish above all men. No matter where he lives, no matter what his nationality or his environment may be, if his heart says, “No God, No God,” then he is a fool. It is true that in estimating a man's worth we have to make some allowances. We cannot expect as much from one who has been born and reared in heathend darkness as from one who has had the privilege of a Godly upbringing. And yet no matter how dense the darkness of heathendom which surrounds a man, that man is a fool if he says in his heart, “There is no God.” Turn where he will, “All nature cries, There is a God,” and foolish indeed is he if he contradicts the sweet harmonious voice of nature.

It is, “in his heart,” that the fool hath said, “There is no God.” This is the language of the heart, not the language of the head, the lip, or the mouth. Some people tell us that they have intellectual doubts concerning the existence of God. They were taught in their early days, it may be, to believe in God, but when they began to think for themselves doubts as to God's existence arose in their minds. Those doubts have been increased with the passing of the years, until practical atheism has been the outcome. The person torn by intellectual doubts is a person to be pitied. And yet no man's intellect tells him that there is no God. Intellectual doubts may arise, but those doubts would soon pass were it not that they strike a responsive chord in the sinful heart. It is “in his heart” – in that heart of sin which desires to blot God out of existence – that a man says, “There is no god.” The madness of the atheist is not a brain affection, it is a heart affliction.

The language of the lips and the language of the heart are sometimes contrary the one to the other. Some people profess with their lips to believe in God, but in their heart they say, “No God, no God.” In Isaiah's day God had to raise His voice against those who drew near Him with their mouths and honoured Him with their lips, but whose hearts were far from Him. It is the language of the heart which God reads, and foolish indeed is he whose heart says, “There is no God.” Yea, he is more foolish than the devils, for they believe and
tremble. Someone has said:

“On earth are atheists many,
In Hell there are not any.”

Seneca wrote, “They lie who say that they perceive not that there is a God; for although they affirm it to thee in the daytime, yet by night they doubt of it.” When God withdraws His sun which has been showering down beneficent light and heat upon the earth, when the shades of evening fall and darkness covers the land, fears clutch at the atheistic heart. It would then fain say that there is a God. But the echo of its daylight utterances still rings through the darkness of the night and the result is confusion—a babel of voices.

But let us beware lest in condemning others we condemn ourselves also. Let us not be atheistic fools.

Secondly, there is the self-righteous fool. We read of him in Proverbs 28: 26, “He that trusteth in his own heart is a fool.” And wherein does this man's folly consist? Ah! he is a fool because he trusts in a heart affected by sin. His heart may not say there is no God. It may harmonise with the voice of nature in the chorus, “There is a God.” But instead of trusting in God with all his heart, he trusts in his own heart. He regards sin lightly. He makes a mock at sin. He is neither an atheistic fool nor a self-righteous fool; but he is a mocking fool. He regards sin lightly. He is little concerned about it. His bounteous hand had caused his crops to flourish. He makes no acknowledgement of the blessing of God. He planted his fields and the Lord sent rain and sunshine and favourable weather conditions so that an abundant harvest was to be reaped. In fact, the very abundance was embarrassing. Where could he bestow his goods? Ah! he would pull down his barns and build larger ones until all was safely stored away. His actions bear upon them the stamp of prudence, and prudence is a virtue. How, then, is he a fool? Ah! he is a self-centred man. He speaks of “my goods,” “my fruits,” “my barns” and “my soul.” But he makes no mention of “my God” He makes no acknowledgement of the One whose bounteous hand had caused his crops to flourish. He is unconcerned as to the needs of his fellowmen. In his self-complacency he addresses his soul thus, “Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry.” Ah! thou fool. Thou art a fool. Thou thinkest that thou hast made good provision for thyself, but this very night thy soul must be separated forever from that provision which thou hast made. Thou fool! This night God requires your soul. Rich towards thyself, but not toward God, thou deservest none other name than that of fool. Oh, may God preserve us from following in thy footsteps.

Finally, there is Christ's fool. In I Corinthians 4: 10, Paul, having in mind the attitude which men frequently adopt towards those who labour in Christ's vineyard, says of those labourers, “We are fools for Christ's sake.” His own personal experience persuaded him that worldly men regarded Christ's followers as fools. Paul on one occasion stood before Festus and King Agrippa. He pleaded his cause earnestly, eloquently, logically. He could not be gainsaid. Did Festus recognise that Paul was an innocent man and that he should be set at liberty? What was his reply to Paul's speech? “Paul, thou art beside thyself; much learning doth make thee mad.” Thou art a fool, Paul. Ah, yes! says Paul, I am a fool, a fool in the eyes of the world; but I am a fool for Christ's sake. I am Christ's fool; and proud I am to be His fool. The world treated Him much as it treats me. It accused Him of being devil possessed, of being mad, of being a fool; so can I wonder if it regards me also as a fool when I follow in His footsteps? I own the name and proudly do I bear it, for coming as it does from a world which opposes my Master it means that I am wise in my Master's eyes.

The atheistic fool, the self-righteous fool, the
mocking fool, the rich fool and Christ's fool. Which fool are you? Oh, may none of us ever be so foolish as to say in our hearts, “There is no God.” May we never display the folly of him who trusts in his own heart and thinks that thus he will be commended by God. May we never regard sin lightly. May we never fail to acknowledge the bounteous hand of Him who is the Giver of every good and perfect gift. May God Himself preserve us each one from all such folly. Rather may He enable us to throw our whole weight upon His side – to be fools for Christ's sake that we may be wise in Christ's eyes.

“Five were foolish.” Which fool are you?

The Church Family Circle

The St. George's Women's Missionary Society has pleasure in presenting the 28th Annual Report and acknowledges the goodness of God in guiding our activities and blessing our efforts for yet another year.

During the year the membership of the Society was 28 and 10 meetings were held.

Election of Officers. – President, Mrs. MacLeod; Vice-Presidents, Mrs. Gillies, Miss M. Davis, Miss A. Robinson; Secretary, Mrs. A. B. Colville; Treasurer, Miss J. McDonald.

Meeting. – The Society meets monthly. We have pursued the policy of making alternate meetings prayer meetings when news from the fields is given, and prayers offered by the members for different phases of the work abroad and in our own midst.

This year we have had the needs of the aborigines brought under our notice. In May Mrs. Long, the founder and director of the Aboriginal Inland Mission, described the work done by her mission, and at the annual gift afternoon Canon Needham, of the Australian Board of Missions, gave a lantern lecture on the Aborigines of Northern Australia. In addition to a donation of £2/2/4 to each of these missions, our members decided to express in a more personal manner our sympathy with this work. At our December meeting, therefore, an appeal for clothing suitable for aborigines had an excellent response. This was given to the Aboriginal Inland Mission. Our interest in the Peruvian field was stimulated by a lantern lecture of that region by Mr. Hawley, of the Evangelical Union of South America. He spoke highly of the work being done by our missionaries in the Free Church College at Lima.

Collections. Envelope collection, taken on 21st July, £13/9/6 was received.

The gift afternoon held on 26th October in the Bible House brought in £48/7/6.

£2/2/5 has been received from missionary boxes.

We are pleased to be able again to hand over the sum of £100 to the Assembly Fund for our missions, this amount being made possible by the generous response of the congregation to all appeals.

The formation of a Comforts Unit to work for the men of our Church on active service is under consideration.

Conclusion. – That we may extend our activities we appeal for other helpers. Attendance at the meetings may cause us inconvenience and taking part may need time for preparation, but when all is done, with the help of His Holy Spirit, it will be a sacrifice acceptable and well pleasing in the Master's sight.

L. COLVILLE.

ST. KILDA, VICTORIA

The Sacrament of the Lord's Supper was commemorated on Sabbath, 9th March. All the services were conducted by our own Minister and there was a real solemnity about them. Two of our Bible Class scholars came forward for the first time on profession of faith were admitted to full Communion.

For the encouragement of other Sabbath Schools we are pleased to report that our prayers in connection with the young folk continue to be answered in a wonderful manner, our numbers now being well over one hundred on the roll, with a fairly high average attendance.

ST. GEORGE'S FREE KIRK FELLOWSHIP

A youth service was held in St. George's Church at 11 a.m. on Sabbath, 30th March, when our Minister occupied the pulpit and our President read the lesson from 2nd Timothy, chapter 2. Mr. Joe Harris and Mr. Andrew Aitchison engaged in prayer.


As the congregation sang those true words of the Psalmist:

“O that my people had me heard
Isr'el my ways had chose!
I had their en'mies soon subdu'd,
My hand turned on their foes.”

it was with regret that we confessed that had we and the nation remembered Jesus Christ and his life
and teaching more in the past we might not find ourselves engaged in this deadly fight today.

The singing of the concluding verses of Psalm 19 to the tune, “St. Agnes Durham,” brought an impressive service to a close.

Modern Humanism

By Rev. Prof. J. RAMSEY, LL.B., Belfast.

For centuries the term “Humanism” has been given to that system of philosophy and teaching that relates everything to human well-being and happiness, and can find no higher motive and no higher standard and no higher lord and judge and ruler than man’s mind and conscience.

It is not from the philosophical standpoint that I purpose speaking a little on the subject. For neither mentally nor culturally am I qualified to deal with it so. Nor do I purpose retailing much of the history of its development. On this line only incidental reference will be made.

In what have been so often called “The Dark Ages,” men were taught, and submitted largely to the teaching, that the Church was above all, and that submission to it was fundamental to moral and spiritual life. God was respected as Ruler, but He had committed all Government, civil and ecclesiastical, to an earthly representative or Vicar who was to be called Father! Freedom, when claimed, led only to the faggot and the axe. But by the Reformation the yoke of such spiritual tyranny was shattered, and at length in the 18th century the doctrines of the French Revolution – “ liberty, equality, fraternity” – flooded the minds of thinking and educated men. From one extreme of spiritual subserviency to earthly powers, men rushed to the other extreme of absolute individual independence of all restraint, except that of the individual human will and conscience. And so for centuries the; “self-sufficiency of humanism” has developed and been applied in civil and spiritual, legislative and administrative life. “Man sees himself as master of his fate and captain of his soul.” And Protestantism, if we apply the name only to the German variety, has lent itself to this travesty of true liberty and religion. And British Protestantism has largely been content to follow the German lead, and honour the attractive titles of “Modernism” and “Liberal Theology.”

For the second time in the good providence of God, war has come to shatter the ramshackle shed of purely human wisdom, and make a rotting scrap heap of godless or anti God powers. Even the “Modernistic” and “Advanced” (so called) “Expository Times” is beginning to see the mud that contaminates the flowing stream.

Two striking books recently published are calculated to capture the attention of seriously thinking men – not only students and preachers, but – and especially – statesmen and legislators the world over. One of these is “On to Orthodoxy,” and the other is “The Two Humanities.” They are written by one who started life as a pitboy in a Welsh coal mine, and, as such, received a very limited education. But an active and enquiring mind led the lad to reading and study in his off time. And, like so many in his position, he was soon captured by the plausible teachings of Socialism in politics and Modernism, or so called Liberalism in Theology. Knowing from personal experience the cruel hardships and frequent stark miseries of the miner's life, and studying the round of human wisdom as leading to betterment, the young man became a leader and lecturer in the Socialist cause. Brotherhood, secured by legislation and compulsion, seized his imagination – a brotherhood based on material considerations, and resulting in the general betterment of the working classes, combined with hostility against those of higher social standing. Thus, and thus only, he imagined progress would be secured. And progress through civilisation was forsooth the history and the outlook of the human race. But the Great War engineered and operated by the nation that was in the very vanguard of scientific discovery and philosophical enlightenment, and socialist teaching, effectually cured him of the idea that in Socialism and Theological Modernism, its twin brother, was to be found the cure of earthly wrongs and miseries. So from Socialism he passed on to Communism and Marxism, and even Atheism, still unsatisfied and with a vague emptiness in his mental and spiritual state. With eyes opening he realises that human history is not, and never has been, a record of inevitable progress. In fact, history flatly contradicts such an idea. And man's failures have been due to his attempts at absolute independence. The first failure was his setting his own will in opposition to the Divine. That was the Fall. And from that “original sin” has developed the long course of human resistance and human misery. History is but a record of recurring crises,
culminating in the present tragedy which threatens to destroy what we call civilisation, and which will certainly destroy that civilisation which denies or overlooks the Divine Lord, Creator and Governor. Along such lines, the author tells us, he was led to formulate his “Credo,” his Confession of Faith. It is:

1. “I believe that man is radically evil, that sin is of the very texture of human nature.

2. I believe that, owing to that original inherent sin, man is incapable of creating a just society (to say nothing of a perfect society); that he is cursed by a fatal contradiction which ordains that the power by which he advances in civilisation nullifies and destroys his progress.

3. I believe that, if left to his own resources, man is doomed to destruction, and History is fated to disintegrate.

4. I believe that History, however, will find its fulfilment in a world beyond death, because it is the working out of the will of God who is preparing man for the Kingdom of God.

5. I believe that Kingdom enters into History through Christ, who endows men with the power to overcome the contradiction of his being, and thus forgives him his sin.

6. I believe that the process of forgiveness to the individual person in time comes to fulfilment in eternity, in the perfect society known as the Kingdom of God.

7. I believe that all History, therefore, is under the will of a Transcendent, Omnipotent, Creative, Judging and Redeeming God, who has come into History in Christ, and through His Cross and Resurrection, initiates the coming of the Kingdom in the hearts of men.

8. I believe that that same Christ will appear again in History to effect the final Judgement which will be the end of time.

9. I believe that the Church is the agent of God in the world, to continue the redeeming transcendent love of God among men.

10. I believe that the Supreme task of the Church, therefore, is to preach the redeeming grace of God, and bring men to repentance, to which task all else must be subordinate.”

“Here is my Faith now,” he says. “This I am certain of. It gives me courage to face life. It gives me assurance of immortality.”

If the Author continues along his Pilgrim's Progress, and sheds the old rags of evolution, his acceptance of the myths of Neanderthal and Picecanthropus man, he will not be miles from the Westminster Confession of Faith and the Shorter Catechism.

There are other signs of revolt against “Secularistic Humanism.” The Principal of St. David's College, Lampeter, in a recent sermon, strongly criticised the type of thought which, while avoiding any belief in God and Immortality, would hold on to goodness, and maintain a purely this world outlook. This is the attitude of much of the moral teaching of the day, of the so-called Oxford Group, and of much modern legislation. It breeds self-complacency. It offers no reconciliation between self-expression and self-sacrifice, between personal independence and social responsibility. Yet there must be reconciliation. “Secularistic Humanism” is quite unable to explain the absoluteness, either of the moral obligation or the moral ideal. The two aspects of moral action – action done for duty's sake and action done for some good end – each involve reference to the Absolute, in the one case an Absolute Imperative, and in the other an Absolute God. And they can only be identified or derived from each other by a reference to an Absolute God. The preacher further argues for an eschatology related to history, for the linking of moral effort to the revelation of the Divine righteousness in the Kingdom of God. “We must not be content with the shining of the true light on another shore, than the confines of this Dark World. That way lies Buddhism and not the Religion of the Incarnation,” says the preacher. It is still possible, as it was in the days of the prophets of Israel, for men to “keep their conscience but lose their God.”

We can see that the culmination of Secularistic Humanism is now shown in the claim of totalitarianism – “Of all political creeds democracy comes nearest to giving secular expression to the Christian Faith. He who sneers at democracy sneers at Christianity.” The widespread revolt against democracy is not progress but atavism. The abandonment of the Christian view of men that they are in the deepest sense equal, of equal value and enjoying equal rights, prepares the way for tyranny, and leads downwards to the jungle. The new mood is brazenly and on philosophical grounds to deny and ridicule the idea of human equality.

Accordingly, rather by the colour of their skin, the country of their nativity, the quality of their blood which flows in their veins, men are sorted out and judged. Some are natural lords of the earth; others are natural hewers of wood and drawers of water. This is re-action in full swing today. The great democratic idea is repudiated,
even in the land of its erstwhile triumphant assertion. Christianity is at bay.

We are confronted and challenged by a vast and sinister conspiracy of men who spit upon the very idea of the brotherhood of man. A great nation, a gifted nation, one of the foremost nations of the world, has burst out into passionate revolt against progress, civilisation and Christianity itself. They call themselves the Herrenvolk, the natural lords of the earth, and masters of their fellows. Not merely as the penalty of conquest, but by a fixed and immutable ordaining of nature herself, some, they claim, are born to imperial destiny, and others are born to and fitted for nothing higher than slavery. This is solemnly preached, solemnly believed, solemnly accepted, and an unparalleled effort is being made to carry it out. The ideals of liberty, equality and fraternity are trampled in the mire. The present hour is then an exceedingly dark hour. Even a few years ago the coming of such a time could never have been credited. But here it is, and we have to face it. At least all is now in the open. The ghastly peril to freedom and faith should, and possibly will, produce an unparalleled spiritual revival and rally.

There are some signs of such a revolt. Calls to Prayer, royal and national summonses to repentance and reformation. As opposed to “Secular Humanism,” Lord Gort, Commander in Chief of the British Army, asks, “Have we, the British people, been, in all respects, above reproach? . . . In the pursuit of material gain, and possessing, as so many did, a pleasant life, plenty of relaxation, and not too long hours of toil, we were apt to forget that the strength of Britain in the past has been built up on service – service to God, service to our country, and service to our fellowmen. Without this conception of service, no great nation can endure. Neglecting our religious obligations, and in the pursuit of pleasure we filled the roads but emptied the Churches. . . . Is it not possible that reverence – reverence for our country and its traditions, reverence for all that is best in Britain, above all reverence for God – were lacking in our modern outlook? It is a plain fact that unless a country bases its life on religious faith it cannot endure.”

Thus the present Commander in Chief places himself in line with other great British leaders and commanders. Admiral Beatty, in the last war, wrote home from the Grand Fleet that we should never win the victory we needed and hoped for till the people gave themselves more earnestly to prayer. Earl Haig never missed the hour of prayer in the little Presbyterian Chapel, and when in his famous dispatch he declared, “our backs are at the wall,” he sustained his heart by the text, “The battle is not yours but Gods” Foch, too, was like minded. When a National Day of Prayer was suggested in the House of Commons, one member cynically asked whether the Government would consult the leaders of the Army and Navy as to the strategic value of such a day. There was laughter! But Foch and Haig and Beatty and Gort have answered for Army and Navy. They knew, and we all know, that “Unless the Lord build the house they labour in vain that build it, except the Lord keep the city, the watchman waketh but in vain.” – From the “Covenanter.”

OBITUARY

There has recently passed from among us a much loved friend of our Free Church, and a distinguished minister of Jesus Christ in the home call of the Rev. C. Benson Barnett. He was for 13 years an honoured missionary of the China Inland Mission in the province of Anhwei, and during that period he was ordained at Shanghai to the Congregational ministry. The failure of his wife's health in 1907 forced him to return to Australia.

After holding pastorates in Tasmania, Victoria and South Australia, he came to Sydney, and in 1916 he founded the Missionary and Bible College in Croydon. This was a venture of faith and prayer, and his work was indeed honoured of God. For twenty-two years he presided over its destinies, and there are those of his former students who are heralds of the Cross in every continent.

He was a man of prayer, whose life was one of entire consistency with the deep spiritual concerns of the Gospel, so that one left his presence a better and an humbler man. On one occasion he supplied our St. George's congregation for a period of three months, and his deeply spiritual addresses and fervent supplications endeared him to countless worshippers. He was one who truly delighted in expatiating on the Divine Mercy, the love of Christ, the worth of the Atonement, the blessedness of the Righteousness, and the glory of Heaven. He was pre-eminently a “son of peace,” for we can never remember having heard him utter a harsh word against any living thing, and there are not a few who will recall with loving gratitude the life and teaching of the Rev. C. Benson Barnett.

To his loving and devoted wife, to the son and daughter, and son-in-law, we extend our deepest sympathy in their season of sorrow, confident with them that he died in peace, and “that death itself is
swallowed up in victory.” – N. McL.

The Young People's Page
A YOUNG MAN'S VIEWPOINT

By H. McF.

Perhaps in these days of war when the nation stands alone, as a buffer against the maniacal Hitler and his horde of Pagan Huns, there are only two or three words in our language which mean more to us than that great and noble word – Courage.

Not only is it an important word in these days of war when we hear so much about brave men and their courageous deeds – when we hear daily of the gallant actions of our brethren in the fighting forces – but it should always be one of the most important qualities in our own makeup.

You need only find out the origin of the word to ascertain the reason. It comes to us from the Latin word “Cor,” which means “the heart,” and where can we discover more about ourselves than from the fount of all our feelings and emotions – the heart?

In these days of war I often wonder if we are not inclined to place too much emphasis on the deeds of battle and on the might of our arms and to forget the vital need for a courageous stand at home. Yet it should take no more than the wise direction of His Majesty the King to convince us that there is a greater factor in this war than force of arms and that there is a greater Power directing the destiny of the world than the German devil. Not once, but several times, our King has called the Empire to prayer and after the first day of prayer came the Deliverance at Dunkirk and after the last the Resurrection of Yugoslavia. Yet many of us continue to turn our back on God's assistance. We should always remember that wonderful quotation made famous by the King not so long ago: –

“Go out into the darkness and place your hand in the Hand of God: that shall be to you better than light and safer than any known way,” for it contains the secret of true courage – “faith.”

We must have faith, for it goes hand in hand with courage, but we must be careful to see that our faith is well founded. We must examine ourselves and pray that we may have vital and vitalising faith in God so that our efforts might be directed towards the things that really matter most. What wonderful scope there is for our efforts then.

Having examined ourselves we must examine our Church and our City, and as John Calvin applied his faith and courage in improving the City of Geneva in every sphere of political, educational, social and economic life, so must we make our City, our Commonwealth and our Empire a profound and international influence for good as Geneva is even to this day.

Then, when this present conflict is over, we young people must come forward to re-shape the world, and, in doing so, we would be wise to follow the advice of Sir James Barrie and set up something run by ourselves. “For,” he said, “you have more in common with the youth of other lands than youth and age can ever have with each other. You ought to have a League of Youth ready to say to all government: We will fight each other, but only when we are sure of the necessity.”

Above all, it behoves us, young and old, rich and poor, to follow closer the most courageous life this world has seen; the One who lived on this earth with no thought in His heart save love; the gentle, tender, compassionate, yet nobly courageous One Who, while on earth, showed us how to live and how to die. Then, when we acquire by His Grace a little of His Godly courage and Divine Love, in our hearts, we shall be better prepared to mould our lives into a replica of His Life and our world into the place God would have it to be.

“Be of good courage, and He strength Unto your heart shall send.
All ye whose hope and confidence Doth on the Lord depend.”

“Speaking for myself I cannot see anything incompatible with the modern development of scientific teaching in the fundamental doctrines of Christianity, and consider that it is only on the basis of a crude and superficial philosophy that any such incompatibility has been supposed to exist. Accordingly, it has been my experience that the disbelief in the revelation which God has given in the life and work, death and resurrection of our Saviour is more prevalent among what I may call the camp followers of science, than amongst those to whom actual scientific work is the business of their lives.”

(Prof. Alex Macalister, M.A., M.B., D.Sc., F.R.S., and Prof. of Anatomy, University of Cambridge.)
Current Events

ANOTHER ANSWER TO PRAYER

It was after a National Day of Prayer that, as pointed out by our youthful correspondent on page nine, God intervened at Dunkirk. Now in answer to the cry of the faithful in the Empire, the Yugoslav coup d'etat has thwarted Germany's bloodless conquest of the Balkans. The pledge had been signed, the craven hearted Regents had interchanged their political felicitations with the Fuehrer, and the Var-dar Route was open to Salonika, when “something happened.” At the very moment of diplomatic victory the cup was dashed from German lips, and she must now either resume the diplomatic warfare or resort to her mechanised forces to overcome these heroic democrats.

AN AMERICAN STATESMAN’S VIEW

Our Churches, particularly, have an exceptionally important role to play in this work of spiritual rebirth. The terrible misfortunes which are being visited upon mankind have been the result of a dangerous deterioration of standards of personal and of national conduct. We desperately need today a revival of religious fervour, a renewed humility before God in support of wholehearted adherence to high standards of individual and group behaviour. – Mr. Cordell Hull.

ON PRAYER

There is no doubt that Prayer figures much more prominently in the life of the nation than before. Tonight news commentator from London pointed out that these Easter days “were not days of fooling, but days of prayer.” That our own National Day of Prayer was well attended (albeit marred by the thoughtlessness of an American Admiral) is a matter of rejoicing! But what are we praying for? Many, we fear, simply rushed to church to seek a national peace – peace without sacrifice, or toil, or sweat! Were they not really asking for social security, for comfort, for a greater measure of material ease and the old-time comfort? There is no sign of national or civic repentance, and although we are engaged in a life and death struggle, who would dare to say we are honestly looking to God? Is not the present policy of prayer based rather on “Lord, save my skin and never mind my soul?”

“KNOW YE WE HAVE READ THE CHARTER”

The signature of King John at Runnymede on June 15, 1215, will pale into insignificance in comparison with the signature of Franklin D. Roosevelt on Bill 1776 of March 11th, 1941. It marks an epoch in international relationships, and the wide support it received from all parties demonstrated a unity and a willingness to convert America into an “arsenal for the Democracies.” It is, therefore, a moral, as well as a material, triumph for the land of the Pilgrim Fathers.

Various estimates are being made of the amount and kind of stores available to Britain. These include the transfer of enemy shipping tied up in American ports, over age naval vessels and mosquito craft for use against submarines. The President has already signed the first cheque for a cash appropriation to aid the Allies amounting to 7,000,000,000 dollars.

INDIA

Little news has been received from our Indian mission for several months. The probability is that correspondence between the Committee and our Missionaries has gone astray in consequence of war conditions. The only recent communication, a brief dispatch from Dr. Annie Mackay, tells of her safe arrival at Lakhnadon after a six weeks journey. Following her arrival Communion was observed when thirty-two sat down at the Lord's table. An expected helper with the services was unable to attend owing to illness, with the result that Mr. Macleod himself had to conduct seven services, Catechists two more, while Rev. Robertson, from Seoni, preached on Saturday.

A slight rearrangement of staff became necessary, Miss Gillies going to Chhapara with Miss Macleod, and Miss Stewart returning to Lakhnadon with Dr. Mackay.

John Knox

“An Apostle of Our Nation”

John Calvin's greatest disciple was none other
than the Haddington Scot called John Knox. “It is evident,” said John Knox, “that the sword of God is not committed to the hand of man to use as it pleases him, but only to punish virtue and maintain vice.” He that spake thus in the 16th century was a speaker that invited swift death, for the monarch on the throne claimed to rule by a “Divine Right.” Knox is Scotland's greatest revolutionary and reformer, one who fashioned anew his country's destiny and transformed and quickened her national life.

John Knox was five years old when Calvin was born, and was being peacefully rocked to sleep in his humble but honourable Scottish home in Haddington when Luther, sick and wearied with heart agony, hid himself in the Erford Monastery. Knox became a student at Glasgow University in his 18th year, but he left before taking his degree. Out of Tyndal's New Testament – brought over by a friendly traveller or maybe bound up in the heart of a bale of foreign merchandise – the young man read, and he was profoundly impressed and in that 17th chapter of John's Gospel, “he cast his first anchor” – an anchor that held thro' all the storm tossed wind beaten life. The appearance of George Wishart in his native county made Knox resolve on the great decision, and Knox was wonderfully drawn to him, and he became “a professor of the True Evangel.” He even carried a sword as he accompanied Wishart around on his journey, and on the night of his betrayal Wishart bade him put up his sword and “go back to his bairns.” His prophetic eye saw in him one destined for something higher than a tutor of noblemen's children. Knox obeyed, and from that hour to end of his pilgrimage John Knox was in death's oft. The galley slavery, the foul prison, the sentence of death, the assassins bullets the threats of the Queen, the vow of noblemen to take away his life – these and other terrors did not move him from his chosen task of being the “Restorer of the Gospel of God in Scotland.” He desired “none other armour than God's Holy Word and the liberty of his tongue.” Henceforward his pulpit was his world; he lived for his pulpit; even his perch on the slave galley became a preachers forum, and when his lips were sealed he spoke in strong and powerful letters.

James Melville gives a striking pen-picture of his personal appearance: “Of all the benefits I had this year (1571) was the coming of that most notable prophet and apostle of our nation, Mr. John Knox, to St. Andrew’s. I heard him teach there the prophecies of Daniel. In the opening up of his text he was moderate, the space of an half-hour, but when he entered to the application he made me so to quiver and tremble that I could not hold a pen to write.

Mr. Knox would, sometimes, come in and call us scholars to him, and bless us, and exhort us to know God and His work in our country and to stand by the guid cause. I saw him every day of his doctrine (preaching) go hulie and fear (cautiously) with a fur of marrtriks about his neck, a staff in the one hand and his servant holding up the other oxtar from the abbey to parish kirk, and lifted up to the pulpit what he behovet to lean at his first entrie, but or he had done with his sermon, he was so active and vigorous that he was lyk to ding that pulpit in blads and flie owt of it.” (Melville's Diary.)

When Knox came on the scene, the Church of Scotland was already 1,100 years old, and for more than 600 years from the days of St. Ninian it was quite independent of Rome. In the early days the Scottish Church was full of missionary activity, and sent its Heralds not only to England, but to Switzerland and France. Alcuin, the tutor of the great Charlemagne, was one of its brightest ornaments, but like the whole of Western Europe, Scotland, too, fell under the jurisdiction of the Papacy. The ancient church lost its soul, and its activity, and the degeneracy and corruption of the Romish Church in Scotland was fearful indeed. France put forth all her strength to save the papal system, but the martyrdom of Patrick Hamilton (1528) and George Wishart (1543) stirred up the people, and the time was ripe for a revolution and renovation.

Knox, the erstwhile galley-slave, was to be leader, and now in England, now at Frankfort, now spending four happy years with Calvin at Geneva, at last in 1559 returned to his native shores. The Reformation in Scotland was carried through in the face of determined opposition, and in 1560 (a bonnie day for Scotland!) the Parliament abolished the jurisdiction of the Pope in that land. The nation was henceforth to be Protestant, and the Kirk of Scotland was to be organised on the simple Presbyterian mode of primitive days. In four days John Knox and his friends had the “Scot's Confession” – a full and complete exposition of Reformed Doctrine – ready for the fateful hour. It was the “credo” of Scotland till 1647, when it was superseded by the Westminster Confession of Faith, which still remains the official statute book of all our genuine Scottish Churches.

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Equally famous was the “Book of Discipline.” In it the Reformer, basing his constitution on that of Geneva, outlined the constitution of the newly recovered church in Scotland. There were proposals for dealing with the property of Church, and the “patrimony of the Kirk” must be used for the general welfare of Church and State. One portion was for
Church maintenance, a second portion went to the relief of the poor, and the third was devoted to laying the foundation of Scotland's great educational scheme—a school in every parish and a grammar school in every important town. The basis of Scotland's greatness ("godliness and good learning") was along the lines of Knox's policy—a policy that was then upset by selfish nobles and by an ignorant populace.

In 1561 Queen Mary returned, and the history of Scotland resolved itself into the struggle between John Knox and Mary Queen of Scots. At times it seemed as if Knox were all alone—so much so that the English ambassador wrote “the voice of this one man is able in an hour to put more life into us than six hundred trumpets.” The Reformation was won by Knox.

Knox was, undoubtedly, the greatest son that Scotland produced. He was accused of many things—things cruel and unjust, yet never once was he guilty of seeking any personal advantage. His was an appeal not to the interests, but to the consciences of men. Though he had to work among the politicians, his was in supreme and dangerous fashion the high politics of the Kingdom of God on Earth. In that age of stress, bloodshed, and revolution, he was paramount for his insight, his practical vision, his absolute loyalty, his utter fearlessness—“Here lies he,” said the Regent Morton as he stood by Knox's grave, “who never feared the face of man.”

A WORD FROM THE REFORMER

“Wouldst thou, oh Scotland, have a king to reign over thee in justice, equity and mercy? Subject thou thyself to the Lord thy God, obey His commandments, and magnify thou the Word that calleth unto thee, 'This is the way, walk in it.' and if thou wilt not, flatter not thyself; the same justice remains this day in God to punish thee Scotland, and thee Edinburgh especially, which before punished the land of Judah, and the city of Jerusalem.” (“Against Tyrants,” Edin., 1565).

WORKING OUT THEIR OWN SALVATION

An interesting theme on the aboriginal working out his own salvation came before the Association during the year. This was based upon an article which had appeared in the “Bulletin” and which related the efforts of two natives who had showed a wonderful capacity for organisation and leadership and whose influence had infected others, that a happy, self-governing community has arisen at Cowal Creek, North Queensland. The impression produced was that the capacity for self-reliance on the part of the natives has been fully tried out, and that, given much encouragement, they would do a great deal more in assisting to work out their own salvation.

THE CHILDREN'S PORTION
The Boy King

“While he was yet young he began to seek after the God of David his father” 2 Chronicles 34: 3.

Josiah might well be called The Boy King, for he came to the throne at the age of eight years. He was the great grandson of that famous man Hezekiah, who did a lot of good in his day. Josiah's father was Amon and his mother Jedidah. He reigned in Jerusalem for 31 years and died at the age of 39 years.

There are four periods in his life we would like you to notice.

I. When he was eight years old. I wonder how many children who read this are eight years old? At this early age Josiah was made king of Judah. He was a wise boy, and tried hard to please God. Steadfast in all that was right, he would not turn to the right hand nor to the left to do wrong. He seems to have been a great lover of David, whose history no doubt he was familiar with. His early life teaches us that God blesses those who do the right.

II. When he was sixteen years of age. It was at this period of life that Josiah began to seek God. That is the wisest thing any boy or girl can do. Those who seek early find Him. We are to seek, but seeking will not save us. If we seek we find, finding will save us. When Josiah was eight years of age he had an earthly crown, but when he was sixteen we have reason to believe he possessed a heavenly crown.

III. When he was twenty years of age. At this time there was a great work wrought by him. He took a real interest in God's cause and cleared all the idols out of the land. The people had given way to idolatry and had become so neglectful that they had forgotten all about God’s word. Josiah soon got to work and pulled down all the high places and groves, and brake in pieces the molten and carved images. We think that he must have had a great love for the two first commandments of God. Do you know what these are?

IV. When he was twenty-six years of age. This was the most fruitful period of his life. He restored the House of God, which had been neglected. It is an indication of how careless and thoughtless the people must have become, for when they began to repair the House of God, the Book of Moses was then found. That was what is called the Pentateuch or five books of Moses. Josiah was much moved by the contents of this book and felt that God was angry with them because of their neglect, so he called all the elders of Judah and Jerusalem together and made a covenant with God to carry out what was written in the law of Moses. At this time also he observed the Passover Feast. This was a great occasion. It is recorded that there was no Passover like that kept in Israel from the days of Samuel the Prophet.

Josiah was a man of great courage, of great faithfulness, and a great reformer.
unfair to influence the minds of children by inculcating guile found in His mouth.” Of Jesus it is said, “He did not sin, neither was he of those who were false and untrue. They said, “Our tongue is foul in the mouth.”

Set a watch over my lips that I offend not with my prayer for children to offer, as well as men and women: Our words should be pure, too. This is a good wise and kind. Whenever we speak what is false, foolish and insincere, and that their tongues said so many things which were false and untrue. They said, “Our tongue is our own and we can do what we like with it. Who is Lord over us?” Now, you all know that was not true and never could be. God gives us our tongue and we must use it for Him and for others, to speak what is true and wise and kind. Whenever we speak what is false, foolish and unkind, God is sorry and angry and we make ourselves and others very unhappy.

This Psalm teaches us that God's words are pure words. Our words should be pure, too. This is a good prayer for children to offer, as well as men and women: “Set a watch over my lips that I offend not with my tongue.” Of Jesus it is said, “He did not sin, neither was guile found in His mouth.”

BEGIN EARLY

A man once said to Coleridge that “he thought it unfair to influence the minds of children by inculcating any opinions before they should come to years of discretion, so that they might be able to choose for themselves.

Coleridge's reply is full of instruction: “I took him into my garden,” he said, “and told him it was my botanical garden. ‘How can that be?’ said he. ‘It is covered with weeds.’ ‘Oh?’ I replied, ‘that is because it has not yet came to its age of discretion. The weeds, you see, have taken the liberty to grow, and I thought it unfair to prejudice the soil in favour of roses and strawberries and valuable fruit.’” See that you commence the training of your children Before the devil becomes interested in them.

BALANCING ACCOUNTS

A thick-set, ugly looking fellow was seated on a bench in the public park, and seemed to be reading some writing on a sheet of paper which he held in his hand.

“You seem to be much interested in your writing,” I said.

“Yes; I've been figuring my account with Old Alcohol, to see how we stand.”

“And he comes out ahead, I suppose?”

“Every time; and he has lied like sixty.”

“How did you come to have dealings with him in the first place?”

“That's what I've been writing. You see, he promised to make a man of me; but he made me a beast. Then he said he would brace me up; but he made me go staggering around, and then threw me into the ditch. He said I must drink to be social. Then he made me quarrel with my best friends, and be the laughing stock of my enemies. He gave me a black eye and a broken nose. Then I drank for the good of my health. He ruined the little I had, and left me sick as a dog.”

“Of course,”

“He said he would warm me up; and I was soon nearly frozen to death. He said he would steady my nerves; but instead he gave me delirium tremens. He promised to make a man of me; but he made me a beast. Then I drank for the good of my health. He ruined the little I had, and left me sick as a dog.”

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“Of course,”

“He said he would warm me up; and I was soon nearly frozen to death. He said he would steady my nerves; but instead he gave me delirium tremens. He promised to make a man of me; but he made me a beast.

To be sure,”

“He promised me courage.”

“Then what followed?”

“Then he made me a coward; for I beat my sick wife and kicked my little child. He said he would brighten my wits; but instead he made me act like a fool, and talk like an idiot. He promised to make a gentleman of me; but he made me a tramp.” — (“Canadian Baptist.”)

LESSONS FROM THE LILY

Did you ever see the lily as it stands in the garden in the summer? God sends it the pure sunshine, and it seems to rejoice in his warm beams. He sends it the cooling dews and it seems to drink in their sweetness like milk. The clouds gather, the rain pours down, the winds sweep along. The lily has shut up its flowers and folded its leaves; and meekly bows its head; and bends to the wind; and asks no eyes to gaze on it while the storm lasts. God has taught it to do this, till the smile shall again follow the tempest.

Diwali
is not injured. It opens and smiles again. The Christian thus
is glad when blessed; and when troubles and sorrows
come, he meekly bows and waits till God remembers him
and removes the storm. – Dr. TODD.

The grand design of both the law and the gospel was
the glory of God. “I will be glorified.” It was to this end
that we were created. It was to this end we were chosen in
Christ. It was to this end that we were predestinated to the
adoption of children. It was to this end that we were
redeemed by blood from curse and condemnation. It was to
this end we were called by grace to God's Kingdom and
glory. In all, God designed the glorification of Himself.
And the Holy Ghost exhorts us to make this our end and
aim in all that we undertake and perform. “Whether,
therefore, ye eat or drink, or whatsoever ye do, do all to the
glory of God.” – JAMES BENNY.

MISSION WORK IN THE TRANSVAAL.
SOUTH AFRICA
James Mapanza
From Convict to Evangelist
The subject of this sketch was formerly a member of a
Society called “The Ninevites,” a secret Society of the most
diabolical kind. James became a leader of the gang, and after
some years of lawlessness and crime, he and seven of his
companions were arrested, convicted, and sentenced to death.
The sentence in James case was, through some technicality,
commuted to penal servitude for life. His conversion took
place whilst he was in gaol. One of the other prisoners asked
him to a service that was held in the prison, and he
acknowledged that he was tired of his sinful life and
consented to attend the meeting.
When the Missionary, Mr. Kerr, told them of the power
of the Lord Jesus to save, he said, “If He is able to bring
happiness to a miserable man like me, I'll try Him and see,”
and from that time he has grown in the grace and knowledge
of Christ. After a time of great blessing in the gaol, he was
drafted off to the gaol at Pretoria. Before leaving the
Missionary expounded the 12th chapter of Romans to them,
and stated that if believers were willing to follow the teaching
of that wonderful chapter, they would be greatly blessed and
be a blessing. This statement so took hold of James that he
was able to preach the Gospel, and many were
brought into the fold of Christ.

(From the “Covenanter.”)

FULNESS OF BLESSING IN CHRIST

“Awake . . . arise . . . Christ shall give thee light”
Eph. 5: 14.
John 14:14.
How dare you act like paupers
When Christ to you hath given
An open cheque, whereby to draw
Upon the bank of Heaven!
Rom. 8:17.
How dare you speak like beggars
When Christ hath made you heirs!
For “now are ye the sons of God”
His Holy Word declares!

I Cor. 3: 21-23.
How dare you sigh like prisoners
When Christ hath set you free!
Your groaning cease, rise up and claim
Faith's glorious liberty!
2 Cor. 5: 17.
How dare you think like sinners
When Christ hath cleansed your hearts,
And unto all who share His death
His righteousness imparts!
Heb. 4: 2.
Accept the Word Christ speaketh,
Faith surely shall receive
Abundant grace and righteousness;
Rise up, now, and believe!

– D. G. J.
– C. H. SPURGEON.

Strategic Value of the Work on the Rand Goldfields

About 400,000 natives are concentrated in large
camps (called compounds) to work the mines. These stay
only for 12 or 18 months and then their places are taken by
others, so a constant stream is flowing in and out. Every one
won for Christ becomes a Missionary to his own people.
Having learned to read in his own language at the Mission
School, he is given, on leaving, a supply of simple Gospel
literature. In this way small assemblies are growing up in the
interior.

Native tracts and booklets are printed at the
Roodepoort Native Mission and press and given out
without charge.

Prayer is asked for the Superintendent, Mr. Leslie
Friend, who has lately taken over the Superintendency of
this important work. In his last letter, dated 23/1/41, he
says: – “The Government education system is constantly
expanding and reaching new natives in many outlying
districts and soon the rising generation of native South
Africa will be able to read. How essential that we should
have the Gospel Literature to put into their hands . . .” “As
soon as Thy Word is loosened it sends forth brilliant light,
causing the simple to become thoroughly 'versed’” (in the
Word) – Chinese version.
Ps. 119: 130.
96 Westbury Street, Balaclava.
R. W. J.
16

BIRTHDAYS
Many Happy Returns

“While we were yet sinners, Christ died for us.” –
Romans 5: 8.
April 1. – Kenneth J. Beckman, Harwood Island.
" 2. – Ellen Wallace, Maclean.
" 2. – Peggy Steele, Wauchope.
" 2. – Ena Murray, Bunyah.
" 2. – Morna F. Murray, Kundibalk.
" 3. – Joan Kerr, St. Kilda.
" 4. – Selwyn Killen, Byaduk.
" 4. – Iris Arrowsmith, Barrington.
" 5. – Margaret J. Murray, Kimbriki.
" 5. – John C. Roy, Casino.
5. Robert Preston, St. Kilda.
6. Charles Dewberry, Barrington.
8. Athol McNab, St. Kilda.
15. Margaret McFarlane, St. Kilda.
17. Clif Snooks, St. Kilda.
20. Keith Dewberry, Barrington.
22. Robert Murray, Taree.
23. Keith Dewberry, Barrington.
25. Keith Dewberry, Barrington.
27. Robert Murray, Taree.
29. Robert Murray, Taree.
30. Robert Murray, Taree.

In this wonderful letter (2nd Timothy) Paul takes a threefold look – backward, forward and upward. BACKWARD: “I have fought a good fight, I have finished my course, I have kept the faith.” FORWARD: “I am now ready to be offered, the time of my departure is at hand.” UPWARD: “Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give to me at that day; and not to me only, but unto all them also that love His appearing.” – Early Torchbearers.

HEAD VERSUS HEART

Some years ago at a drawing room function, one of England's leading actors was asked to recite for the pleasure of his fellow-guests. He consented, and asked if there was anything special that his audience would like to hear.

After a moment's pause, an old clergyman present said: “Could you, sir, recite to us the Twenty third Psalm?”

A strange look passed over the actor's face; he paused for a moment and then said: “I can, and I will, upon one condition; and that is that after I have recited it, you, my friend, will do the same.”

“I?” said the clergyman, in surprise. “But I am not an elocutionist. However, if you wish it, I will do so.”

Impressively, the great actor began the Psalm. His voice and his intonation were perfect.

He held his audience spellbound; and as he finished a great burst of applause broke from the guests.

Then, as it died away, the old clergyman arose and began the Psalm. His voice was not remarkable; his intonation was not faultless. When he was finished no sound of applause broke the silence – but there was not a dry eye in the room, and many heads were bowed.

The actor rose to his feet again. His voice shook as he laid his hand upon the shoulder of the old clergyman and said: “I reached your eyes and ears, my friends; he reached your hearts. The difference is just this I know the Twenty third Psalm, but HE KNOWS THE SHEPHERD. – “The War Cry.”

Wholly set up and printed for the Free Presbyterian Church of Australia by J. Bell & Co., Printers, 51 William Street, Sydney, N.S.W.
The Assembly of 1941.

Reading in “The Life of Dr. Cooke” – that peerless Ulster preacher of earlier days – we came across the following words (page 291): –

“I regard the Church of England with respect and affection, not because I think that it possesses any advantages of apostolical descent or apostolic order over my mother Church of Scotland. I believe the Church of England to be apostolical, and I believe the Church of Scotland to be just as apostolical as she. Humble thou I be, I hold myself to be as much a bishop as the Archbishop of Canterbury. His diocese is a province: mine is a parish. The venerable Archbishop has several suffragans and many presbyters: mine are some six in number, whom I scarcely hope to increase beyond a dozen. I have all she has in quality; there I stand her equal. She has more in quantity and that is the sole difference that I acknowledge.”

So might our Moderator have said when calling together one of the smallest Assemblies of Australians in the presence of the largest of all Australian church gatherings. We are the stock of the true Presbyterian Church that found its finest expression in the Reformed Church of early Scottish days.

The supreme court of our church, meeting in the St. George Church, Sydney, in April, made no history, although more than any other it lived through days when history was made and remade. If the Assembly did not rise to any great heights, neither did it descend to any “regrettable depths, and no sensational local battles were waged on any front. The Moderator had an unusually smooth passage.

For the most part, the business before the court was but the ordinary, everyday matters of routine and church administration. The Religion and Morals Report this year was a vital and thoughtful survey of the great questions that dominate our political horizon. One regrets, however, that there was no warning note sounded about the encroachments and menace of the Church of Rome.

For one thing we are grateful: that the Assembly did not waste much time on “theological fripperies,” but in a grave and sober review of the year’s work. The keynote of all the addresses was: “God Reigns,” and that in this national and international crises we were committed to the “guid cause” and entrusted with the privilege of “fighting the Lord’s battles.” This conflagration, with its horror and death, was a judgement of God upon us and upon our Empire, and asking futile questions as to origins and causes will not bring us nearer a real and lasting solution. There was no pietistic or defeatist issues raised, but everywhere it was emphasised that our prime move was that of unquestioning submission to His Sovereign will, and the clear determination as a nation to resist to the uttermost those who jeopardised our personal, civil, national and religious privileges. A warning against the gradual dethronement of Christ and His Word from the high places in church and state was sounded out. Christ Jesus must have the unrivalled supremacy in this, as well as in any new political or economic order. Our contending were for the development of these Free Church principles that are the “fulfilment of the prediction of ages long past, that a King shall reign in righteousness, and princes shall decree judgement.”
THE AUSTRALIAN FREE PRESBYTERIAN

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From My Study Window
My Dear Readers,

In this number we have tried, by means of the smaller type and somewhat severe condensation, to present you with the proceedings of the last General Assembly. The Assembly is always (business apart), a time of fellowship, and it was a real joy to discuss together at the informal meals and somewhat hurried gatherings the common Vision and the common Task.

LINKS WITH NEW ZEALAND

The word “Anzac,” is now full of deepest significance to Australia in this present crisis; yet, at the very heart of it are the initials of New Zealand. Recently, we were honoured in the St. George's Church by having worshipping with us for a period Rev. Kenneth Crump, B.A., and the Rev. J. Graham Miller, LL.B., who, from the New Zealand Presbyterian Church, were proceeding to their allotted mission stations in the New Hebrides. Rev. Crump has already served his apprenticeship in the Islands, and the Rev. Miller (who has just finished his University; and the Divinity course in Knox College, Dunedin), preached with much acceptance on Sabbath evening, the 4th instant. These two dear friends of the Free Church and the Calvinistic cause in these Southern Seas, have followed the happy contacts we have already made with their fellow “Maorilanders,” the Rev. John D. Johnston, B.A., and Dr. J. Alistair Loan, who are now, we trust, safely at work in their new Mission Station of Kong Church, Canton Province, China.

The Free Church has very definite links with our friends from across the Tasman, and the St. George's Church in particular recalls with no little degree of interest, that the Rev. Dr. Sutherland of former decades, was for some years minister of the First Presbyterian Church Otago, Dunedin. This is the cathedral of Free Churchmen in the old Free Church settlement. The Province of Otago was founded in 1848 by a large group of Free Church pioneers, led by Captain Cargill, a name well known from Covenanting days. On the ecclesiastical side, Dr. Thomas Burns was the pioneer. The Free Church rapidly settled the south part of the South Island, and, after the discovery of gold in 1860, the whole life of the Province made rapid advancement. The provincial government dominated by Presbyterian influence, set aside large endowments for educational and ecclesiastical purposes, e.g., the founding of Professorial Chairs in the University of Otago, provision for a theological college, and for secondary and high school education. The Presbyterian element remained the dominant factor in the life of the province, and even now represents 70 per cent. of the population. Northern area of N.Z. was settled by the Parish Kirk of Scotland, and for a time in their separate Assemblies, the churches maintained their separate identities, but at the beginning of this century, union was effected and all Presbyterian congregations in N.Z. made the fold of one church. The property interests of the old Free Church remain intact and are controlled by the Synod of Otago and Southland.

At present, there is a very strong Calvinistic trend among the students of the Theological Hall of the N.Z. Presbyterian Church. The tendency of the official teaching is “on to orthodoxy” and our prayer for good friends – so true to the Reformed Faith – is that the Lord will bless their labours in the Gospel, and that they themselves be “satisfied with favours and full with the blessing of the Lord.”

THE EDITOR.

3

Address at Opening of Assembly.

By the Moderator, the Rev. H. W. RAMSAY, of Grafton Fathers and Brethren,
I am deeply appreciative of the honour you have conferred upon me in once again electing me to be the Moderator of this venerable Assembly.

I am reminded tonight of the fact that just twenty four years ago this very month the same honour was conferred upon me for the first time. I was then the youngest ministerial member of the Assembly, and I am now the oldest. A quarter of a century has wrought great changes in the personnel of our Assembly. Perhaps you may allow me, under the circumstances, to be a little reminiscent, and to make some references to certain members of that former Assembly. I see them in my mind's eye tonight, a company of men of very varied gifts and styles, but every one of them a stalwart of the faith, and zealous for the extension of the Kingdom of God.

The first I shall refer to is the late Rev. S. P. Stewart, for over fifty years the minister of the Manning River congregation, which was his first and only charge. He was an intellectual giant, and an able defender of the faith. In the Assembly he was indeed a powerful ally if on one's side on a certain question, and a force to be reckoned with if he were against one, as I often found.

There was also the venerable and intellectual minister of Geelong, the Rev. John Sinclair, a man of deep doctrinal ability and fervent piety, for many long years the able editor of our Church Magazine.

With them was that silver haired gentleman, the Rev. William McDonald, who served Hamilton congregation for twenty five years, and St. George's, of Sydney, for twenty nine, a man to whom the whole Church in Australia is deeply indebted, and the congregation of St. George's in particular. We are pleased to see that the faithful sharer of his labours and difficulties (Mrs. McDonald) his worthy helpmate through many years of life, has in the good providence of God been spared, and is with us here tonight.

Also there was the lovable Rev. William Grant, who laboured for years on the middle Clarence, and afterward at Aberdeen, and whose declining years were spent in Sydney.

And with these men, who were truly great, was also one who was almost as a brother to myself, the kindly Rev. W. N. Wilson, of East Maitland, a man of humble and gracious spirit. His second name was Nathaniel, and oftentimes we loved to call him that for, like his Scriptural namesake, he was “an Israelite indeed in whom was no guile.” He used his pen with unusual felicity, which was always ready in the cause of righteousness, and many an opponent in the columns of the press felt the weight of his able arguments.

Associated with these men was the Rev. James Henry, a stalwart from the north of Ireland, a great scholar, and one who helped me much in my student days.

These were all princes in Israel, men of ability and grace, each one prominent in his own particular sphere. They all preached the grand old gospel of redeeming love, and were all “Valiants for the Truth.”

With these at that time, or a little later, was a grand band of elders, including Mr. McIntyre of Sydney, Duncan Bain of the Hastings, Murdoch McPherson and Duncan McLachlan of the Clarence, and the brothers John and James Robinson, the former representing the Manning, and the latter the Hunter, truly a noble band.

The Great World War was raging at that time, and a greater war is in progress now, so I would direct your attention now to –

The World Crisis and the Duty of Our Nation and of Our Church in Regard Thereto

Fathers and Brethren,

We meet here to-night under the shadow of a great cloud. As a people we are at war. The world is at war. The clash of arms is heard throughout the greater part of the civilised earth. The world is convulsed today as it never has been in all the ages of the past. Nation has risen against nation, and kingdom against kingdom. One after another of the nations of Europe has been overborne by a ruthless and tyrannical power, until it seems as if the very freedom of the Universe, and the fate of civilisation, are trembling in the balance.

Never has the world witnessed the like before. Nation after nation has been deprived of its liberty. The most solemn national engagements and assurances have again been treated just as “scraps of paper,” so that we are compelled to wonder whether national honour and truth have fled forever.

Millions of people who were living peaceable lives have been ground under the heel of the oppressor, and countless multitudes have been driven from their homes, and cast forth on to the bosom of a world that is not in a position to succour them.

For week after week, and month after month, we have waited eagerly for news from the scenes of conflict, until our position has become like that of the prophet of old, when even to “hear the report” had become “a burden.” For it is indeed a burden, something that is hard to bear, that oppresses, and that weighs us down.

And all this has come upon us after ages of what we deemed civilisation, and after nineteen hundred years of christian teaching since the coming of the Prince of Peace.
Has the Church then failed in her mission? Has Christianity proved a failure? Have the plans of God miscarried, and is the devil stronger, or more astute, than God? Was the Prince of Peace mistaken in His mission and His outlook on the future? By no means. Nothing has happened that was not foreseen of God from the beginning. Christianity has not failed. God has not failed. But the world has failed in its duty to God. Hence the great disaster. Had mankind only sought, even in a comparatively small degree, to fulfil the divine command, “Thou shalt love thy neighbour as thyself,” this calamity had not been. Had the nations only given to Christ the honour that was His due as the King of Kings, and the Sovereign of the Nations, we would have been at peace today.

But one great nation in particular, which had been singularly blessed of God at the Reformation, has largely turned away from Him, and so has become like to some of those great powers that in the divine prophecies are referred to as “beasts,” beasts of prey and of bloodshed. To such an extent have the claims of Christ and the laws of God been disregarded by Germany, that this war would almost seem to be indirectly a war against Christianity itself.

**What is the Duty of Our Nation in This Crisis?**

The first duty I shall mention, though it is not the most important, is that of self defence. Self defence is one of the first laws of nature. It is also a law of God. It is not merely something that is allowable; it is a duty. “The sixth commandment requireth all lawful endeavours to preserve our own life, and the life of others.” We are not merely allowed the liberty of protecting ourselves and others, we are obliged to do it. We are to endeavour to do so. This is not only an individual, but a national duty. The Bible, neither in the Old Testament nor the New, ever condemns the profession of the soldier as an unrighteous one. On the other hand, the seal of approval seems to be set on it by the Holy Spirit when He says (2 Tim. 2: 3): “Thou therefore endure hardness as a good soldier of Jesus Christ,” and where, in Acts 10: 7, one is spoken of as “a devout soldier.”

We are pleased to note that many of the young men of our land, including a good proportion of those of our own Church, have freely offered themselves in this time of our nation's great need. We thank God for their valour and heroism, and commend them to the care of the Almighty. We are proud of them, and pray God to bless them.

A far more important thing than self defence is for the nation to acknowledge its duty to God, and to seek to honour Him by a nation-wide seeking to Him in righteousness. Our greatest enemy is not Hitler, nor Germany, but our own sinfulness and forgetfulness of God. Were we, as a people, to seek the face of the Almighty in reality, we would not need to fear our earthly enemies over much. In this respect we call to mind the words of the Lord –

“O, that my people had me heard, Israel my ways had chose, I had their en'mies soon subdued, My hand turned on their foes. The haters of the Lord to Him Submission should have feigned, But as for them, their time should have Forevermore remained.”

– Psalm 81: 13-15

We have greater need to be afraid of our own sinfulness than of all national enemies. Our nation's chief duty and highest wisdom is to turn to God in true repentance and honest endeavour after new obedience.

**Our Duty as a Church**

To a great extent, the duty of the Church is the same in all ages and in all lands. It is her paramount duty and her glorious privilege to call mankind to repentance, and to point poor sinners to the Lamb of God that taketh away the sin of the world. It is hers to declare the glorious gospel of redeeming love in all its fullness, and to endeavour to hold back no part of the whole counsel of God. But there are certain parts of divine truth that she should emphasise at certain times with especial emphasis.

And at this time it is her duty to declare most plainly the Headship of Christ over the nations. To endeavour to make people realise that Christ is not only the one and only Head of the Church but that He is also the King of Kings and Lord of Lords. That the kings of the earth owe obedience to Him, and that it is the duty of rulers to acknowledge His sovereignty; to frame their laws in accordance with the laws of God; and to call upon their people to acknowledge Him, and to live as becometh those who regard Christ as their Saviour. It is the duty of the Church to call upon the people to repent of their sins, to put away those iniquities that are calling down upon us the divine displeasure, and the visitations of God. It is her duty to labour and to pray that there may be brought about a nation wide revival for the gospel of Jesus Christ, and that alone is the remedy for all earthly ills.

But above and beyond all this, it is her earnest duty to labour and pray that the saving health of the Lord may be made known among all nations, and that the way of God may be honoured and acknowledged.
in all the earth. For it is only when the nations turn to Christ that we can expect any true and lasting peace on earth.

**What is the Outlook?**

In some respects it is very dark. I do not wish to be pessimistic, but there are many things in connection with our national life that are calculated to fill us with alarm. So long as we trust in the arm of flesh instead of in the living God, and so long as we embrace our sins, and refuse to put them away from us, I can see no hope of true national prosperity. Even victory, and a period of peace, unless it be accompanied by a turning to God, would be an added calamity, and not a blessing.

On the other hand, with all Britain's shortcomings and sins, and they are many, there is much evidence that she has never so departed from God as Germany has. Even the cruel and bitter persecution of the Jews will certainly bring upon Germany the heavy hand of God. Also we have the assurance in prophecy (Dan. 2: 43) concerning the divided parts of the old Roman Empire that “They shall not cleave one to another, even as iron is not mixed with clay.” So Hitler's subjugation of these countries will not stand, for “The mouth of the Lord hath spoken it.”

Let us remember, also, that “the righteous are the salt of the earth.” and that ten righteous people would have saved Sodom from destruction. Let us hope and pray that God may find among us the number requisite for our preservation, and may we all seek to find ourselves among those whose transgressions are forgiven, whose sins are covered. May we all seek to live lives dedicated to the service of the Lord, and labour to bring the world to an acknowledgement of the claims of the Redeemer, for only so shall there be peace on earth and goodwill betwixt man and man.

Brethren beloved, as I think of that time twenty-four years ago, I fear that Australia may be farther off from God than she was then. But God is the same. Let us still go forward, trusting in Him. He is the same yesterday, to-day and forever. We change, but God is the same. Four years ago, I fear that Australia may be farther off from God than she was then. But God is the same. We change, but God is the same.

**Tale of The Assembly**

The Assembly of the Free Presbyterian Church of Australia met at 7.30 p.m. on Thursday, 3rd April, when the retiring Moderator, Rev. Neil MacLeod, M.A., conducted public worship and preached an eloquent and challenging sermon, taking as his text, “Till He send forth judgement unto victory.”

Rev. N. MacLeod, after thanking the Assembly for its assistance during his term of office, nominated Rev. H. W. Ramsay as his successor. The nomination was seconded by Rev. J. A. Harman and was unanimously agreed to.

The incoming Moderator was welcomed to the chair by Rev. Neil MacLeod and, after some reminiscent remarks concerning his moderatorship 24 years previously, delivered a timely warning, and yet comforting address, on “The World Crisis and Our Duty Thereunto.”

**ASSEMBLY ARRANGEMENTS**

The thanks of the Assembly to the ex-Moderator and the Moderator was moved by the Rev. J. C. Robinson and seconded by Mr. Harrison. In supporting this vote of thanks, the Rev. M. C. Ramsay pointed out that the former address was especially fitting for these days of crisis – it was a battle-cry. It was the eloquent expression of one who considered it was high time to launch out and attack – and there were great truths that had to be courageously applied to our social and national life. There was the wonderful doctrine of the Headship of Christ over the nation, and that truth needed iteration and re-iteration in the minds of the people. There were many good Christians in our legislature halls who were “political atheists.” The Moderators own address tended to give continuity to the preceding address, and they each sought definitely to exalt Christ.

The Moderator returned thanks to the brethren on behalf of the ex–Moderator and himself.

Rev. D. G. Trotter, M.A., as Convener, presented the following report from the Assembly Arrangements Committee:

Amongst other things, a recommendation that standing orders be set aside, to allow the President of the Methodist Conference, Rev. W. N. Lock, M.A., B.D., Dip.Ed., to address the Assembly.

**CORRESPONDENCE**

The following correspondence was read:

1. Letter from the Prime Minister re wet canteens.
2. Letter from the Northern Presbytery re Assembly documents.
3. Reply from Mrs. Stitt and Mrs. Ross to our letter of sympathy.
4. Reply from Miss McLean to a letter of thanks.
5. Letter from the Victorian Presbytery, notifying the Assembly that certain mission money, amounting to approximately £600, would be handed over to the control of the Assembly.

On the motion of Rev. M. C. Ramsay, M.A., and Rev. Neil MacLeod, M.A., it was agreed that the Assembly tender its deep and heartfelt thanks to the Victorian Presbytery, for its
generous action in handing over such a large sum of money for the Mission Fund, and that the disposal of the money be referred to the Foreign Missions Committee.

BEREAVEMENTS

The Moderator mentioned the losses sustained by the Church during the past year in the death of the following elders: Mr. James Ross, Mr. James Stitt, Mr. Alexander Anderson, and Mr. Alexander Cameron; and also the loss sustained in the death of Mrs. Stewart, widow of the late Rev. S. P. Stewart.

The sympathy of the Assembly was extended to the bereaved relatives and they were commended to the Lord in prayer.

On the motion of Rev. J. Campbell Robinson and Mr. H. Grant, the sympathy of the Assembly was extended to the many friends throughout the Church who have been bereaved during the year. They, too, were commended to the Lord in prayer.

Rev. Neil MacLeod mentioned the death of Rev. C. Benson Barnett, who had rendered much appreciated supply to the St. George's congregation in years gone by. He was a true friend of the Free Church cause.

MOTIONS OF THANKS

On the motion of Rev. I. L. Graham and Mr. Hugh Grant, the thanks of the Assembly was tendered to the Acting Treasurer and Auditor for their services.

GENERAL TREASURER

Mr. Harald Nicolson, of Sydney, was appointed General Treasurer. The Treasurer thanked the Assembly for the honour conferred on him and undertook to do his utmost in the interests of the Church.

VISITORS.

The Assembly was honoured by the visits of Rev. Professor John Gillies, M.A., B.D., of the Presbyterian Church, and Rev. W. N. Lock, M.A., B.D., Dip.Ed., President of the Methodist Conference.

Rev. W. N. Lock conveyed fraternal greetings from his Church and delivered an impressive address, which clearly showed that he took a very decided stand on the side of truth and righteousness.

The President was introduced by the Rev. Neil MacLeod, M.A., who said that in the President they welcomed not only a man academically equipped for the tasks of his high office, but one who brought to it the vision and moral earnestness of a “Valiant for Truth.”

Mr. Lock, who was warmly welcomed by the Moderator, Rev. H. W. Ramsay, then proceeded to give a brief and stirring address on the need of the present hour: “Seek ye first the Kingdom of God and His righteousness, and all these other things will be added unto you.” Our first duty, he maintained, although an absolute loyalist, was not to fight and win the war, but primarily to get back to God and do His will. He conveyed the greetings of the larger Methodist Church, and congratulated the Free Presbyterian Church on its spiritual qualities and definite doctrinal stand.

The President was warmly applauded for his address in a motion moved by the Rev. Malcolm Ramsay, seconded by the Rev. J. Campbell Robinson. The Moderator conveyed the Assembly's greetings, and on his suggestion the Rev. Arthur Allen led the Assembly in prayer, commending the President and his labours to God. The Assembly prayed that his year of office might be a year “satisfied with favour and full with the blessing of the Lord.”

Professor Gillies pointed out that actually he was more than fifty per cent, Free Church, and felt quite at home in our midst. He had also, in his Victorian labours, worked in the happiest associations with the late highly respected Rev. John Sinclair (Geelong), the Rev. Arthur Allen, and Rev. J. C. Robinson (Melbourne), and since coming to Sydney on this occasion had with great happiness taken some services in the St. George's Church. He counted it a privilege to preach to people who took their Gospel seriously and who stood before the things of great moment with a consciousness of the importance of these things for which they stood. The church, after all, doesn't depend on numbers, for always the “spearpoint” in the world is the “little flock – His little ones.”

From the Free Church in Australia came the revived impulse to study Cal-vinism, which the large Presbyterian Church so badly needed. The bankruptcy of Liberalism and modern thought was driving people back to the Word of God.

The Professor was warmly thanked for his stimulating words on the motion of the Rev. J. Campbell Robinson, seconded by the Rev. Arthur Allen, who pointed out that Calvinists throughout Australia owed an incalculable debt to the speaker of that afternoon and his associations were particularly helpful to himself and his church. Rev. M. C. Ramsay, in supporting the vote of the vote of thanks asserting that he was a “valiant contender for the Reformed Faith,” wished in the name of those who were unknown to the Professor, to thank him for the testimony which he had maintained, and pointed out that his name was cherished in Australia by all those defenders of the Christian Faith. These contending have been of greater value than perhaps the Professor ever knew, for it is indeed true that no one can find real intellectual rest until he is, or becomes, a Cal-vinist. It is not only real restfulness that comes, but massiveness and strength, and we send a message of greetings to all Calvinists, and especially to the guest for his clear and courageous stand on behalf of the Reformed Faith.

The Moderator in felicitous language, conveyed the sincere appreciation of the Assembly, and the Rev. D. G. Trotter commended the speaker to God in prayer. Professor Gillies briefly thanked the Assembly for their courtesy and kindness extended to him.

He expressed his pleasure at being present and mentioned his associations with ministers of our particularly with Rev. Arthur Allen, in the Australian Calvinistic Society.

PRESENTATION

On the motion of Mr. H. Grant and Rev. J. Harman it was agreed that an inscribed Bible be presented to Mrs. Ross (widow of our late esteemed General Treasurer).

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REPORT OF COMMITTEE ON CHURCH PRINCIPLES

Rev. J. Campbell Robinson occupied the chair, while the Moderator, Rev. H. W. Ramsay, presented the report of the Church Principles Committee.

Your Committee, in presenting its report in this time of national and worldwide stress and trouble, is of opinion that the distinctive principles of our church were perhaps never of greater importance to the well being of the Church of God and the community in general than they are at the present time.

In the exclusive use of the inspired Psalms in rendering praise in song to God in the sanctuary, we feel that we are singularly blessed. In the Psalm book as a manual of praise we have a book, the substance of which never requires any revision, any deletions, or additions, as seems to be the case in regard to all other
praise books, judging by the regularity with which we find one succeeding another.

We notice concerning it, firstly, its permanence. It will never need to be replaced as long as the Church on earth endures. It was suited to all the needs of the souls of the people of God from the time it was given to the Church until Messiah came. Then the Lord Jesus Christ Himself found it to be a full manual of praise to be used in the House of God, and never gave any hint or indication that it was ever to be succeeded by another. The apostles found it complete for all their work and, in those days of evangelical fervour and revival, it was found to be sufficient to meet all the need of that early Church. We never see that the apostles found it advisable to compile any other hymn book in order that they might “sing the gospel” to sinners in their meetings. The Psalms were sufficient.

Secondly, its suitability to all Christians. No more need be said on this point than to observe that eminent Christians of all denominations and ages have been lovers of the Book of Psalms, and also that portions of the Psalter are to be found in every hymn book that is worthy of a name. The Psalms are suitable for all kinds and conditions of men, in every clime, and in every age. There is a depth and a suitability in them that is not to be found in any other manual of devotion. They are suited to the needs of the saved and of the unsaved, of the rich and of the poor, of the learned and of the unlearned.

At the time of the Great War it was declared by a leading churchman of our land that the hymn book of his church was sadly deficient in hymns suitable for use in the time of war. This want could never be experienced by anyone who intelligently uses the Psalter. No book like it is so calculated to steel the hands to war and the fingers to fight in the cause of righteousness and truth. There is nothing like it to comfort the soul in the dark and cloudy day, and to remind the one who is prone to be discouraged and downhearted that the Lord God Omnipotent reigneth, and that the day of tyrants and oppressors is short-lived, and that God will call them all into judgement, and will overthrow the wicked and maintain the cause of the righteous.

In this book that great and precious truth for which our Church contends, viz., the Headship of Christ over the nations, is emphasised with an especial emphasis.

So, also, is the call which we seek to proclaim so earnestly today unto people to humble themselves under the chastening hand of God, that they might be exalted in due season.

Also, here are those great truths proclaimed that if a nation turns from God it will suffer punishment, but if a people turn again to Him in penitence, they will find that He is a gracious God, ready to forgive the sinners and to bless abundantly.

Our Church, while not countenancing the observance of any holy days beside the Sabbath, yet believes strongly in the observance of days of humiliation and thanksgiving on special emergent occasions. The present time calls loudly for a nation-wide day of prayer and humiliation. In this respect we are pleased that our King has on several occasions asked the nation to unite in a day of prayer. And we believe that there has been some answer to those petitions. But we would fain see a weekday set apart throughout our nation as a day of penitence and prayer. And if it were not a day in which the whole Empire were called to unit, it would be a splendid thing if our authorities in Australia were to call us to observe such a day. What an impression it would make, if, in connection with it, all the public schools in Australia were to be closed on that day, and a manifesto issued by our Government, to be read to all the children before dismissal on the previous day, telling them that the day was granted that all might spend it in prayer and seeking to God. Also if all Government works were to cease for that day, and the people asked to refrain from all sports, and pleasure trips, that the whole day might be devoted to God. The news would travel throughout the world that Australia was calling upon God. Thus would God be openly and publicly acknowledged by us as, we believe, He never has been in Australia yet. God would be glorified and His Name would be exalted in our midst. The observance of such a day would, we are sure, result in an abundant blessing.

Is it too much to hope for such a day? Let us use every means to bring before the notice of others the benefit that would be derived from a country wide or nationwide return to God.

The Committee recommended: –

(1) That the request of Rev. H. W. Ramsay to be relieved of his duties in connection with compiling a book on Church History be agreed to, and that Rev. J. A. Harman be appointed in his stead.

(2) That Rev. D. G. C. Trotter, M.A., be added to the Committee appointed to draw up a book on Church procedure.

On the motion of Rev. Arthur Allen and Mr. A. MacLeod, the thanks of the Assembly was conveyed to the Committee.

PUBLICATION REPORT

Rev. J. A. Harman, Convener of the Publications Committee, presented the following report and recommendations: –

In presenting our report, we would take the opportunity of reminding this Court that the Work of our Committee is not the least important in our Church.

We have under our jurisdiction the official magazine of our Church, and through it we speak to the whole of our people, and to folk beyond our borders.

During the year we have had a change in the Editorship, name and form of our magazine. The time is opportune, we believe, for further changes in our publication.

The growth of our youth activities makes it desirable to separate “The Sunbeam” from “The Australian Free Presbyterian.”

It is with pleasure that we report a substantial increase in our income for the past year: the highest for
some years.

Although we still have a considerable debt, only a very small part of it is connected with this year's operations. We are indebted to agents in some of our congregations for this increased income.

The financing of our publication is by no means an insoluble problem. With the co-operation of the Deacons Courts throughout the Church we can confidently say that our balance in future will be on the credit side.

1. We convey our thanks to Rev. J. C. Robinson for the valuable service rendered to the Church as Editor of “Our Banner.”
2. Mr. H. MacFarlane be appointed to assist in the printing and distribution of our magazine.
3. The matter re separate printing and publishing of the “Sunbeam” was remitted to the Committee to report (D.V.) to next year's Assembly.
4. Rev. J. C. Robinson be appointed Editor of “The Sunbeam.”
5. A collection be made in all congregations during the year in aid of the Publication Fund.

It was agreed to send a letter of appreciation to Fraser and Morphet Pty. Ltd. for their long and satisfactory service in publishing our Church paper.

**MISSIONS REPORT**

Rev. I. L. Graham, M.A., Convener of the Missions Committee, presented the following report: –

The Convener of the Foreign Missions Committee of the Free Church of Scotland was written to and request made that copies of their Assembly's Foreign Mission Report be sent to each minister and each member of our Committee, the necessary names and addresses being given and payment made for reports. Also enquiry was made as to possible openings for a Bible woman on Free Church Mission fields. It is thought that, owing to the perils associated with war, this letter may never have reached its destination, for there has been no reply and no acknowledgement of money order enclosed.

Missionaries on the field were also written to, seeking the favour of occasional reports. One such was received from Dr. Renwick, of Peru, and we hope that others may be forthcoming shortly.

Miss Isabel Harriss, who is in training at the Melbourne Bible Institute for missionary work, reports that she is now in her fourth term, having completed three at the end of last year. She obtained a certificate at the end of each term for satisfactory knowledge of the Books of the Bible studies during each term, after examination on the same. She expects to complete her training at the Institute by the end of this year and will then be ready to go to the field.

Bible Institute students, before going to a field, often take a three months course at another institution, so as to be given elementary medical knowledge, and Miss Harriss would be willing to take this course while waiting for next Assembly.

Our Minister at St. Kilda, the Rev. J. Campbell Robinson, reports having given Miss Harriss a short course of lectures on the principles of the Free Presbyterian Church. He is of the opinion that the ground was covered fairly well with her, the course covering the questions of Doctrine (briefly), Worship, Government and Practice.

With very great pleasure the committee learned of the completion by Dr. Campbell Andrews of his studies overseas and a cablegram of congratulations on behalf of the Church was sent to him by the Convener. With equal pleasure it has recently been learned of his expected early return to Australia. Our Committee will, D.V. take the earliest opportunity to contact him on his return and discuss with him suitable employment until the way should be open for him to go to the mission field. Contributions received during the year for missions were as follows: –

**From Congregations.** – Hastings £2/2/6, Grafton £1/7/-, St. Kilda £2/5/-, Hamilton £2/12/-, Maclean £15/4/9, Manning £1/16/6, Hunter-Barrington £3/0/9

**From Missionary Societies.** – St. George's £96/10/- (General), £3/10/- (Specified); Manning £16, Wauchope £12/8/6 (Specified), St. Kilda £4

**Bequest.** – Mrs. Morrison (St. Kilda) £50
Donations £7 0 0
Total Receipts £217 17 0

The following payments were made out of the fund during the past year: –

On behalf of Dr. Andrews £75 15 6
To Specified Missions £35 18 6
Total Payments £111 14 0

With a balance of £722/12/- carried forward from 1939, the total amount available for missions at the close of last financial year was £828/15/-, £10 of this being earmarked for special missions.

In some of our congregations in whose districts, more or less remotely, settlements of Aborigines, or of people of Aboriginal blood, are found, considerable interest has been taken in the social and religious welfare of these people. A Society for this purpose has been formed in the Wauchope congregation and for some years Free Church people in Hamilton have formed the major portion of an Aborigines Uplift Society, whose work on behalf of the half-caste people has been given wide, publicity. At an Uplift Society Meeting held in Hamilton last year to provide funds for building a house for a destitute Aboriginal family, in which there were eight young children, upwards of £100 was contributed by Free Church people alone.

After last Assembly, the Convener of this Committee and the Rev. J. A. Harman visited the Government Aborigine Station at Burnbridge, on the Macleay River; and also the half-caste settlement at Greenhills, near Kempsey. In conjunction with the Rev. M. C. Ramsay, the convener also visited the station at Purfleet near Taree.–

At Greenhills the visitors found housing conditions very unsatisfactory – one family of ten young Australians, with their parents, living under conditions which are a reproach to the Christian community and to white people...
generally. It was found, in connection with this settlement at Greenhills, that, although there is a State school within sight of the settlement, yet most of the children are obliged to travel a long distance across the river to attend the Aboriginal school at Burntbridge, while some attend the Convent at Kempsey. Through social ostracism the dark children are excluded from the nearby school, yet it is to be noted that the Roman Catholic Convent is open to them. It is a reproach to Australia that children are growing up in some communities under such home and social conditions that they are not regarded as fit to associate with white children.

In conjunction with the Rev. Neil MacLeod, of St. George's, the Convener waited on the Chief Secretary in the New South Wales Government and made representations on behalf of the children at Greenhills. The Minister informed them that his Department was aware of the situation and a bus was being provided to convey these children to the Aboriginal school. Be it noted that the Government is being put to considerable expense and parents and children to some inconvenience, all because of the neglected condition of these young dark Australians.

There is room for improvement in connection with the Government stations visited at Purfleet and Burntbridge. We are also informed that things are far from satisfactory at the Aboriginal settlement on the Clarence River, near Maclean.

It is to be hoped that an awakened public will soon demand better conditions, better treatment, and better opportunities for these Aboriginal people, who should never have been thrust so relentlessly aside by white Australia.

The question of opening a mission among these people, as decided by last Assembly, is having the attention of this Committee.

The missionary needs of New Guinea are also being looked into.

(1) That we write again to the Free Church of Scotland, to enquire of possible openings for a Bible woman on their mission fields, and that authority be given to the Committee, in conjunction with the Presbyter of Victoria, to make suitable arrangements for the employment of Miss Harriss, but that Miss Harriss appear before our Assembly before going to her allotted field.

(2) That permission be given the Committee to authorise a brief course in the study of elementary medicine for the Tropics at the close of her present studies if this be thought wise, and that some financial assistance be given her if necessary.

(3) That this Committee be instructed to confer with Dr. Campbell Andrews on his return and discuss with him the following possible spheres of labour for him – a mission field in conjunction with the Free Church of Scotland, mission work in New Guinea, work among the Aborigines, or elsewhere – the Committee to make thorough investigation and take all necessary action, in cooperation with Dr. Andrews, with a view to getting him placed in the mission field.

(4) That the Assembly authorise this Committee to take all necessary steps (i) to secure better housing conditions for people of Aboriginal blood, both on Government stations and away from same, and (ii) to get industries founded for the young people of Aboriginal blood of both sexes after they have left school, not only for the purpose of training the young people in skilled work, but also for the purpose of providing regular and permanent employment for them.

(5) That all ministers of the church be asked to bring before their congregations the cause of the Australian Aborigines and enrol them to do what, they can for the spiritual and material welfare of these dark people wherever found.

(6) That in reference to the money being received from the Victorian Presbytery for missionary purposes, the Presbytery be requested to hold bonds, as at present, but on behalf, and under instructions, of Assembly, and that all other money in connection with this transaction, including interest on bonds, be paid over to the General Treasurer for the Mission Fund of the Church, the Assembly to determine later for what particular mission purpose all the money (including bonds) thus received from Presbytery shall be used.

(7) That a letter of gratitude be sent by this Committee to the executors of the estate of the late Mrs. Morrison, for her valuable bequest to the missionary cause.

(8) That specified mission moneys be forwarded by the Treasurer to the missions entitled to same. Other moneys to be retained in the Assembly's Mission Fund for use when needed.

On behalf of the Assembly, the Moderator thanked the Committee, and especially the Convener, for their work during the year.


TRAINING OF MINISTRY REPORT

The following report was submitted by Rev. Neil MacLeod, M.A., Convener of the Training of the Ministry Committee.

Your Committee has rather a disappointing report to make on the affairs of the past year. We have first of all, the letter which practically amounts to the resignation of Mr. Charles MacKechnie from being a student of our church. This is a matter of genuine and deep regret to your
Committee, but the matter is not fully finalised as yet.

(2) Mr. Stewart Ramsay is now abroad on military service with the A.I.F., and extended leave of absence was granted “for the duration.”

(3) Mr. Alvan MacIntosh has completed his ordinary classes of Logic, Political, Economic and Psychology in Edinburgh University. He will have now completed his first year as a regular college student. He is doing quite well in his studies, and the Committee would ask the prayers and intercessions of our church people as he continues his studies overseas.

(4) That Mr. Alvan MacIntosh be given the sum of £50, free of exchange, to aid him in this present critical period.

(5) That we send our congratulations to Rev. Dr. J. Campbell Andrews on the successful completion of his career in the University and College. The Convener was appointed to convey these felicitations to Dr. Andrews on his arrival in Sydney.

The report would be incomplete if we did not point out the hesitancy of so many young men to enter the ministry of the church, and the grave need there is to re-Christianise our schools, colleges, and universities. In matters of education the church has lost the old time leadership. There is a clamant call for young men thoroughly converted, who will offer their lives for this great service to God, their country, and their church.

The report was adopted, and the following recommendations were carried.

(1) That the whole matter re the circumstances of Mr. Charles McKechnie be remitted to the Committee for further review and that the Committee be given power to take appropriate action in co-operating with the Victorian Presbytery.

(2) That Mr. Stewart Ramsay be given extended leave of absence for the duration of the war.

(3) That the sum of £50, free of exchange, be sent to Mr. Alvan Mcintosh.

(4) That the congratulations of the Assembly be conveyed by the Convener to Rev. J. Campbell Andrews, M.A., M.B., Ch.B., on the most successful completion of his course of study.

It was agreed that the application of Mr. J. H. Shaw, as made to the Assembly last year, be deferred until he returns from military service abroad.

CHURCH EXTENSION REPORT

The following report from the Church Extension Committee was tendered by the Convener, Rev. J. A. Webster.

Church Extension forms an important branch of our church work—a branch which is sometimes overlooked. It is but the fulfilling of the command of our Lord: “Go ye unto all the earth and preach the Gospel to every creature,” and what better example have we than the Apostle Paul? Are we not apt to become too circumscribed in our outlook? While it is essential that “we strengthen the stakes, it is also necessary to lengthen our cords.”

We believe we have the finest constitution of any church, our principles are unchallengeable, and the Gospel is preached in all its fullness and purity from all our pulpits, and why then is it that we want to confine our influence within the narrow limits of our own congregational bounds? We need a wider and a fuller vision. We must “evangelise—or fossilise.”

Rev. N. MacLeod, in his concluding Moderatorial address, stressed the need for aggressive warfare. We live in times when a deadening complacency seems to be the rule, and while we enjoy comfortable security within the church, we forget the needs of those without.

The report was adopted, the Convener thanked, and the following recommendations were carried.

(1) That the balance of the Church Extension Fund be distributed by the Convener, as the need arises, to the Richmond-Brunswick and Adelaide Congregations.

(2) That funds be solicited through the Church magazine for the purchase of a motor car for the HunterBarrington congregation.

(3) That £25 from the Church Extension Fund be given to the Hunter-Barrington congregation to assist in paying off the debt due for car expenses.

On the motion of Rev. J. Campbell Robinson and Rev. M. C. Ramsay, the first recommendation was amended as follows:—

That the Committee be authorised to use the money in hand for work in the Richmond Brunswick, Adelaide congregations, and any other centre where the work accords with the aims of the Church Extension Fund.

The thanks of the Assembly was conveyed to the committee.

11 THE REPORT ON RELIGION AND MORALS, 1941

Rev. M. C. Ramsay, M.A., Convener of the Religion and Morals Committee, presented the following report:—

The religious and moral problems which confront us in war time are not different fundamentally from those which meet us in days of peace. The fact of war, with its dreadful effects, has led many to enquire as to God's attitude to the contending nations, and this has prompted a desire to understand the character of God. Also, some have been led to seek to know the attitude which God bears to all the nations of the world. All these factors have favoured the presentation of the Lord Jesus as the rightful King of the Nations, whom all peoples should honour and obey. Another encouraging feature is that radio announcers, statesmen and newspaper editors have made frequent and appreciative references to spiritual and moral values, and have mentioned with reverence God's name. This favourable tendency was more pronounced in the earlier days of the present conflict. Prior to the war, God's name and existence were largely ignored by them, and spiritual values received scant, if any, treatment. In some respects the war has had salutary results, but it should never be forgotten, and should be insistently emphasised, that if the valuable lessons learned in war time are not remembered and applied in days of peace, they will profit us little.

It is clear to all students of the Old Testament that the Messiah was to be not only “the King of the Jews,” but the supreme ruler of all nations. Prophet and Psalmist foretold that glorious time yet to be, when all the nations and their rulers will acknowledge the sovereignty of Christ and delight...
to honour Him. e.g., “Yea, all kings shall fall down before Him: all nations shall serve Him” (Ps. 72: 11). Kings, in their capacity as kings, are called upon to serve with reverence the Messiah (Psalm 2: 10,11). In the New Testament, the Lord's absolute supremacy is likewise plainly proclaimed, e.g., “He hath on His vesture and on His thigh a name written, King of Kings and Lord of Lords” (Rev. 19: 16). In the first chapter of the same inspired book, Christ is designated “the Prince of the kings of the earth.” Clearly His kingship is not restricted to Israel. The New Testament writers also foretell the coming of that glorious time, when Christ's supreme sovereignty will be acknowledged universally. The fact, that Christ is the chief ruler of nations and their rulers, should be as impressive in days of peace as in days of war. The grasping of this glorious fact and the application of its implications to our national life would lead inevitably to true national greatness. **We should stress that it is as true in peaceful days as in war tormented days, that the measure of a nation's trust in and loyalty to Christ Jesus is the measure of its blessedness.**

We as a Church stand where the Reformers stood in reference to the duty and privilege of nations to enthroned Christ as their King. All the Reformers, true to the teaching of the Old and New Testaments, asserted the Messiah's sovereignty over the nations. To the influence the emphasis placed by the Reformers on this great Divine principle can be attributed the present recognition of Christ's kingship by any nation. And a nation knows higher privilege and can attaining to no greater blessedness than to honour and obey Christ the King. Unfortunately, there is very scant recognition of the sovereignty of the Lord Jesus on the part of our Australian legislators and administrators, and few churches in our land have given a place in their creed to that great principle. Had the churches in days of peace witnessed to the crown rights of the Redeemer, surely we had seen better days. The absence of definite teaching from so many pulpits regarding the duties which devolve on rulers, and all who hold positions of authority and influence, to recognise their dependence on God and their obligation to honour Him, has contributed in large measure to the present lamentable conditions which prevail in our national life. Many members of Christian churches who have attained to high positions in the State have not been taught that it is the nation's duty, in its corporate capacity as a nation, to honour Christ. A call to us, as a Church, is to emphasise and re-emphasise the great primary principle of national responsibility to the King of Kings.

Many of our statesmen are so dull in reference to our obligation to obey God's Word that they regard with favour the State Lottery, the present condition of the drink traffic, and pleasure trains on the Lord's Day, because by these the national revenue is increased. These and kindred evils not only weaken the morale of the people, but they in themselves are sins – national sins – against God.

Britain's brightest days were when she owned Christ's sovereignty, sought to obey His revealed will and proclaimed before the nations of the world her trust in the living God. Time was when the British nation sincerely covenanted with God, was seeking to honour Him in her national life and looking to Him for all necessary protection and blessing. It is good that, in days of war, the British peoples should unite in beseeching God to maintain the right and to grant victory to their armies, but it is surely better that those peoples, in days of peace, should acknowledge the kingship of Christ, praise Him for every blessing, seek His help for the future and accept the Bible as their supreme statute book. Whilst stressing the Divine principle of the national recognition of Christ's Headship, we should not lose sight of the value of the godly citizen. Of old, righteous (godly) men would have averted the Divine judgement from Sodom. Many years later the prophet Isaiah declared that “a remnant” of godly persons in Israel – “a small remnant,” even “a very small remnant,” saved Israel from the condition and doom of Sodom. “Except the Lord of Hosts had left unto us a very small remnant, we should have been as Sodom” (Isa. 1: 9). Let God's people, always in a spirit of humility, recognise that the greatest asset of any nation is its godly citizens.

**Recommendations**

We recommend to our people: –

(a) That they grasp firmly and use constantly the great Scriptural doctrine of Christ's kingship

(b) That if they find that they are unable to promote, to any great extent, national righteousness, they be encouraged by remembering that ultimately all the nations and their rulers will honour Christ as King; also that they recognise that every Scriptural principle is of permanent value and should be constantly maintained.

(c) That they recognise that all rulers, councillors and members of all civic bodies should, in their respective positions, honour and obey the Eternal King, observe His day and obey His Word.

(d) That as individuals they receive Christ as their Saviour and as the King of their lives, ever seeking to walk in “the King's Highway,” and that each thus makes the valuable contribution of personal godliness to the national well being.

(e) That prayer be offered regularly for our King and for all who hold posts of authority and responsibility in our Empire.

(f) That petitions be offered that God protect and enrich with spiritual blessings the men of our forces, and that wisdom, courage and grace be given to the chaplains to our forces.

(g) That they sincerely thank God for the preservation of their civil and religious liberties and remember those who have been deprived of these blessings.

(h) That they seek in these days of trouble that the nation and Empire learn valuable lessons of spiritual and moral significance, and that those lessons be so conserved that they shall be applied in days of peace.

(i) That they never forget that the Scriptural doctrine of Christ's sovereignty over the nation is as valid and as valuable in days of peace as in days of war.

(j) That the Editor of “The Australian Free Presbyterian” be requested to print in full the report and recommendations of this Committee.

The report was heartily adopted, and considerable discussion arose about the present position in the State of New South Wales re its laxity in the matter of liquor laws. Rev. Neil MacLeod declared that it was absolutely a travesty of civic decency apart from civic discipline, that the hotels welcomed soldiers, sailors and airmen after their closing hours. It was quite a common sight in Sydney to see men in uniform coming away from the hotels after closing hours carrying liquor. Side by side with this flagrant breach of the law, we had a state authority and political platform that seems to be quite at the mercy and the whim of the great Liquor
interests. Indeed, he pointed out that in the very near future Sydney would be known as the “city of the splendid pubs.” While the hotels were crowded, the churches were sadly vacant, and he proposed the following resolutions, which were carried unanimously:

“That this Assembly requests the present State Cabinet, as well as that successful at the forthcoming elections, to maintain and strictly enforce the present hours of closing of liquor bars. It also opposes licences being granted for the sale of liquor after 6 p.m. in the lounges of hotels, and requests the retention of the present section of the Licensing Act governing the removal of liquor licences.

“It further asks the Cabinet to remove the suspension of the Local Option Act.”

“This Assembly further urges the Cabinet to refuse the request to grant licences for the sale of wines in restaurants, and after 6 p.m., because the granting of such request would provide a means of other liquor producers demanding similar concessions.”

**VOTE OF THANKS**

A very hearty vote of thanks was conveyed to the Clerk, Rev. D. G. C. Trotter, M.A., for his excellent services during the past year.

**DAY OF HUMILIATION AND PRAYER**

It was agreed that all congregations be requested to hold a day of Humiliation and Prayer during August and our people were urged to be unwearied in their prayers and intercessions regarding the war, realising that through the blessing of God alone can we hope to gain victory.

**MODERATOR ELECT**

On the motion of Rev. D. G. C. Trotter, M.A., Rev. Neil MacLeod, M.A., the name of Rev. Malcolm C. Ramsay, M.A., was proposed as Moderator for next year.

**TREASURER’S REPORT**

The chief financial concern of the Synod is the stipends of those Ministers of the Church in New South Wales who are eligible for support. The fund from which this is primarily payable is the D. K. McIntyre Fund. The Synod transferred to this fund the sum of £40 from the Mary McIntyre Fund. It was then decided to augment the annual stipends of the three eligible Ministers on this basis of last figures to the sum of £217 each. This was achieved by the following payments:

- Rev. J. A. Harman £42 0 0
- Rev. J. A. Webster 55 8 6
- Rev. H. W. Ramsay 96 17 9

While the Synod accepts the responsibility of making these payments, which are right and proper, it is, nevertheless, competent for the congregations concerned, to make the matter generally the fullest and most practical consideration. Calculated on present rates of interest, the annual income from the investments of the D. K. McIntyre Fund is approximately £100, so that in the case of three stipends being supplemented, an average payment of £33 only can be made without drawing on other sources.

The Synod realises that the Ministers supported by the Fund are doing as great a work as those who fully supported by their congregations and for that reason, every effort should be made to encourage these men, and no greater encouragement could be given them than direct support by their own congregations.

Apart from the Synod Expenses Fund, the other Fund dealt with was the Widows and Orphans Fund. This Fund is applied annually for the purpose of making contributions towards the payment of Ministers Life Insurance Premiums. The whole question of the Church’s responsibility in this matter was fully discussed, but no finality has been reached as regards adopting a definite scheme.

The Assembly dealt with the wider aspects of the Church’s finance. The General Fund was overdrawn to the extent of £31/6/1 to meet the expenses of the Treasurer, the Clerk and the various delegates. The delegates’ expenses form the major portion of the disbursements from this fund and for this reason, congregations should support the fund to as great an extent as possible. Contributions made by individual congregations are frequently much less than the expenses paid to their delegates, which, of course, means that other congregations pay much more than their share. From some points of view this may be in order, but in the present state of the Fund the fullest support is necessary.

The Central Supplementary Fund was the subject of considerable debate. The sum of £13 each was voted to the following Ministers:

- Rev. J. A. Webster.

The representatives of six congregations offered to guarantee the sum of £7 each towards the Fund during the coming year.

These amounts, portion of which has been received, will only remove the deficit, and there is urgent need for the Fund to be strengthened. As indicated previously, the whole question of support to our underpaid Ministers will need to be fully gone into.

The Fund, which Mr. Ross sponsored under the name of the McIntyre Centenary Fund and which now bears Mr. Ross’ name is a capital fund and much greater advances will have to be made before the income can be of any real help. The present is a bad time for laying down any settled financial policy, but it would appear that the income of all Ministers in something of a Central Fund would be a step worth considering. The Students Fund is in credit to the extent of approximately £20 after allowing for a payment of £50, plus exchange, to be remitted to Mr. Alvan McIntosh.

The Foreign Mission Fund shows a credit balance of £828/15/–.

Widows and Orphans Fund shows a credit balance of £30.

The Welfare of Youth Fund will be overdrawn to the extent of £12/ 6/4 after re-imburging Rev. J. C. Robinson for expenses in printing.

The Publications Fund is another which calls for the utmost support and this chiefly through a very good channel, namely, the subscription list. Let each reader ask the question, which the Treasurer asked himself — “Is my subscription paid up to date?” Then, again, do you know some Christian friend who stands in need of wholesome religious literature? Tell them about our Church magazine and suggest they become a subscriber.

A very great note of optimism was struck when it was noted that a credit balance of 3/6 appeared under the heading Aged and Infirm Ministers Fund. We are evidently quite sanguine about our Ministers staying powers.

The remaining balances were:

- Richmond & Brunswick Manse Fund £57 11 4
Search Work Results.

The prizes are allotted as follows: –

**Junior Section:** First Prize, Peter McPherson, Warnambool, Vic.; Second Prize, Jean Campbell, Mullumbimby, N.S.W.

**Intermediate Section:** First Prize, Paul McPherson, Warnambool, Vic.; Second Prize, David Graham, Hamilton, Vic.

**Senior Section:** First Prize, Graham Andrews, Wauchope, N.S.W.; Second Prize, Heather Beaton, Kendall, N.S.W.

**Forty-six Competitors:** Hamilton, 11; Richmond, 6; Hastings, 9; Hunter, 11; Sydney, 3; St. Kilda, 3; Manning, 3.

**METRICAL PSALMS**

Altogether, 90 competed in this section. Of this number 4 children under seven years repeated Psalms 100, 121 and 23. Manning, 52; Maclean, 8; St. Kilda, 7; Hamilton, 2; Hastings, 1; Hunter, 1. Nineteen in Sydney, including one under seven years.

**CATECHISM**

Only 39 took part in this section for the year: 12 in the Junior Section, 9 in the Intermediate and 8 in the Senior, with 9 who repeated the whole of the Shorter Catechism word perfect. Of this number Manning had 19; St. Kilda, 7; Maitland, 1; Maclean, 1; Sydney, 11.

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**REPETITION OF SCRIPTURE PORTIONS**

Thirty-three competed in this section and won Certificates. Of this number, Manning had 21; Hamilton, 1; St. Kilda, 3; and Sydney, 8.

**SINGING OF CERTAIN SET PSALM TUNES**

This is a matter that should receive considerable attention from our young people. If we are going to successfully combat the prevailing unscriptural method of instrumental music in many churches we must be able to show that good congregational singing can be secured without the use of an instrument. We feel confident that we possess young people with the talent if they will only develop it. Forty eight won Certificates in this section: 15 in the Junior and 33 in the Senior.

Manning, 22; Hunter, 9; St. Kilda, 10; Hamilton, 3; Maclean, 2; Hastings, 1; Sydney, 2.

**ESSAYS**

We have never been able to arouse much enthusiasm about essay writing, which is a most helpful and beneficial training for anyone undertaking it. The subject this year was “The Sabbath Day” and should have appealed to many, but only four sent in essays. These were all well written and deserve commendation.

**First Prize:** Jean McLean, St. Kilda, Vic.

**Second Prize:** Ailsa Neil, Penrith, N.S.W.

To be Commended: Emily Nisbet, Sydney; Beryl Morriss, Bob's Farm, Anna Bay, N.S.W.

**BIRTHDAYS**

We are glad to say that our Birthday List has increased by about 160 names. There are now over 800 names of boys and girls to whom nice birthday greeting cards are sent, containing a suitable text of Scripture. It is the Word that makes wise unto salvation. We are trusting and praying that these texts will produce that blessed result. Many appreciative letters have been received from the children for these cards and in a great many cases accompanied by little donations toward our Birthday Fund, which for the year amounted to £5/5/6. We think that this is a splendid response and thank the

**WELFARE OF YOUTH REPORT**

**Fathers and Brethren,**

Your Committee has pleasure in once more submitting their report. This year there has been a falling off in the number of those doing the Welfare of Youth Work. The decline has been most noticeable in the Singing, Psalms, Scripture and Catechism sections. The Search Work has increased its numbers by two, and the birthday list has grown by about 160. The Manning Congregation leads the way with the greatest number of certificates: 117 in all. Some of the other congregations, considering the smallness of their Sabbath Schools, have done well in certain sections. On the whole the year's work has fallen below what we might have expected. This may be accounted for in some respects by the war and its implications. We feel, though, that very much more could be accounted for in some respects by the war and its implications. We feel, though, that very much more could be accomplished by the persistent and enthusiastic cooperation of Ministers, elders, superintendents, teachers and Christian workers. We are not really 50 per cent. efficient, and efficiency is the theme of the hour. Free Presbyterian cannot afford to be anything but 100 per cent. efficient in their work. We appeal to our people to see that every child is “captured” for the work of the Welfare of Youth Department.

Our thanks are extended to those who have heartily co-operated with us during the year and some have done remarkably well.

**SEARCH WORK**

Miss McLean reports that the work this year on the whole was well done, though there are still some who fail to send in complete returns, thus minimising their chance of winning a prize. The questions are set with the purpose of making each student read each book of the Bible to find the answers. This research cannot fail to produce its own blessing. A total of 46 sent in replies. Certificates were sent out to all students who sent in replies.

**Welfare of Youth List**

<table>
<thead>
<tr>
<th>Sale of Bibles</th>
<th>Unallocated Funds after transfer of</th>
<th>Certificate Fund</th>
<th>Assembly General Fund to McIntyre Centenary Fund</th>
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<tr>
<td>62 17</td>
<td>£12/6/4 to Welfare of Youth Fund</td>
<td>13 19 2</td>
<td>£31/6/1.</td>
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The McIntyre Centenary Fund showed a balance in hand of £112/3/7, and a temporary transfer of £36 was made from it to the Central Supplementary Fund.

In conclusion, the Treasurer wishes to thank all the brethren for their support and co-operation during the sittings of Synod and Assembly.

The following recommendations were placed before the Assembly by the Finance Committee: –

(1) That £36 be transferred from the McIntyre Centenary Fund to the Central Supplementary Sustentation Fund and that £13 each be paid to Rev. H. W. Ramsay, Rev. J. A. Harman and Rev. J. A. Webster from that fund; but, after discussion, it was decided that, as the McIntyre Centenary Fund is a Capital Fund, the payments would be made without any transfer.

(2) On the motion of Mr. E. J. Harrison and Mr. J. H. Cameron, it was agreed to change the name of the Church Maintenance Fund or McIntyre Centenary Fund to the “James Ross Memorial Fund.”

The thanks of the Assembly were extended to the Convener and the Committee.
The interest in the Free Kirk Fellowship is being maintained, and so far as we can see, being increased. The meetings in the various branches have afforded an opportunity to our young people not only to show their talent in writing and discussing essays, but in some cases, at any rate, has prompted young men to begin to lead in prayer, and even to take a service. This is encouraging. The last rally held in Sydney was well attended, and the papers read were of a high order, reflecting credit upon those who prepared them. Some of these appeared in the “Australian Free Presbyterian” and were really excellent.

Your Committee is anxiously and prayerfully endeavouring not only to assist our young people to acquire Scriptural knowledge, but that ere long they will be able effectively and intelligently to advance those Scriptural principles for which our denomination stands. We look forward to a day when they will make a worthy contribution to this end. A strong Church must be an aggressive Church. It will be gratifying for the Assembly to know that the Spiritual and doctrinal tone of the essays read at these rallies is excellent. It is clearly evident that the meetings have done much to quicken the religious instinct of our young people and to create Christian friendships which we trust will be lasting and profitable to all.

WELFARE OF YOUTH WORK, 1940
Results
Repetition of Certain Metrical Psalms

Tinonee: Bell McAlpin, Hope Benhard, Walter Basham
Renie Hughes, Teddy Murray, Marjorie Hurst, Dorothy Butler, Norman Basham, Eric Butler, George Gollan, Geoff Lambert, Donald Ellis, Neil Benhard, James Gollan.


Darawank: Ina Brown, Lionel Brown.

Wingham: Mollie Stewart.

Bulga: Nita Robinson, Marion Robinson, Jean Robinson.

Bunyah: John Murray, Hilary Murray, Frederick Murray, Mavis Murray, Joan Murray, Gwen Murray, Maxwell Carey.

Nabiac: Dorothy Wilkinson, Cecil Wilkinson, Mavis Burns, Betty Burns, Maxie Burns.

Sydney: Norman Kerr, Allan Bateman, John Gillies, Graeme Wagner, Elger Nisbet, Agnes Dickson, Nancy Cahill, Nancy Dooley, Betty Cahill, Irene Patterson, Kevin Cahill, Martha Dickson, Norma Chesters, Millie Nicoll Maisie Patterson, Morag Kerr, Neil Murray, Anne Murray:

Huntingdon: Lindsay Bird.

St. Kilda: Doreen Wickham, Betty McLean, Glenys Booth, Joyce Corcoran, June Ferguson, Elaine Ferguson, Elsie Corcoran.

Maclean: Bruce Baker, Ivan McKay, Margaret Cramp, Rhoda Hannah, Alan Mackay, Beth McDonald, Joy Gilbert, Fay Bathgate.

Hamilton: Ruth Graham, Mary Graham.

Black Head: William Hoy.

Cedar Party: Leith Coombes, Keith Coombes.

Repetition of Psalms 100, 121 and 23 For Children (Under 7 years of age. Four competed in this Section.)

Wingham: Ross Stewart, Janet Harris.

Maitland: Alasdair Webster.
**Sydney:** Margaret Anne MacLeod.
**Repetition of Certain Set Portions of Scripture**
*Tinonee:* Bell McAlpin, Hope Benhard, Walter Basham, James Gollan, Renee Hughes, Neil Benhard, Teddy Murray.
*Sydney:* Betty Cahill, Nancy Cahill, Nancy Dooley Elgin Nisbet, Agnes Dickson, Norman Kerr, Graeme Wagner, Allan Bateman, John Gills, Morag Kerr.
*St. Kilda:* Joyce Corcoran, Audrey Booth, Norma Thorne.

**Hamilton:** Ruth Graham.

**Cedar Party**
*Leith Coombes, Keith Coombes.*

**Catechism**

**Junior**
*Taree:* George Rinkin, John Russell, Norman Russell.

**Nabiac:** Dorothy Wilkinson.
*Sydney:* John Gills, Allan Bateman, Graeme Wagner, Millie Nicoll.
*Bunyah:* Ena Murray.
*St. Kilda:* Elsie Corcoran, Audrey Booth, Norma Thorne.

**Intermediate**
*Tinonee:* Hope Benhard, Renie Hughes, Neil Benhard.
*Taree:* Helen Russell, Jessie Russell, Gladys Murray.
*Sydney:* Daisy Patterson, Betty Cahill, Morag Kerr.
*Bunyah:* Mavis Murray.
*St. Kilda:* Glenys Booth.

**Maclean:** Margaret Cramp.

**Senior**
*Tinonee:* James Gollan, Teddy Murray.
*St. Kilda:* Betty McLean, Joyce Corcoran.
*Sydney:* Nancy Cahill, Nancy Dooley, Agnes Dickson.

**Word Perfect**
*Tinonee:* Bell McAlpin (2nd time), Walter Basham.
*Taree:* George Rinkin, John Russell, Norman Russell.
*St. Kilda:* Betty McLean.
*Sydney:* Martha Dickson, Norman Kerr.

**Singing of Certain Psalm Tunes**
*Tinonee:* Margaret Hurst, Dorothy Butler.
*Taree:* Helen Russell, Jessie Russell, Beryl Ellie, Gladys Murray, John Ramysay.
*Maitland:* Joan Cameron, Arthur Hamson, Darrel Cameron.
*St. Kilda:* Audrey Booth, Elsie Corcoran.

**Hamilton:** David Graham.

**Senior**
*Sydney:* Elgin Nesbit, Nancy Dooley.
*Barrington:* Heather Beaton.
*Tinonee:* Bell McAlpin, Hope Benhard, Renee Hughes, Neil Benhard, James Gollan.
*Maitland:* Elva Anderson, Shirley Stumbles, David Webster, Patty Hanson, Beth Webster.

**Huntingdon:** Lindsay Bird.
*St. Kilda:* Edith Skinner, Betty McLean Glenys Booth Joyce Corcoran, June Ferguson, Elaine Ferguson, Margaret Skinner, Norma Thorne.

**Hamilton:** Mary Graham, Ruth Graham.

**Essays**
*(Four competed in this Section.)*
First Prize: Jean McLean, St. Kilda; Second Prize, Ailsa Neil, Penrith; To be Commended, Emily Nisbet, Sydney; Beryl Moriss, Bob’s Farm.

**SEARCH WORK, 1940**
Forty-six sent in answers in this Section Four Junior; sixteen Intermediate; and twenty-six Senior.
The following prizes have been awarded: –
**Junior:** First Prize, Peter McPherson, Warnambool, Vic; Second Prize, Jean Campbell, Mullumbimby, Intermediate: First Prize, Paul McPherson, Warnambool, Vic.; Second Prize, David Graham, Hamilton, Vic.

**Senior:** First Prize, Graham Andrews, Wauchope, N.S.W.; Second Prize, Heather Beaton, Kendall, N.S.W.

**Junior Grade (4)**
Peter McPherson, Warnambool, Vic., 1,195; Jean Campbell, Mullumbimby, N.S.W., 1,193; Dick Porter, Birdwood P.O., Forbes River via Wauchope, N.S.W., 1,190; Alex. Campbell, Mullumbimby, N.S.W., Incomplete, 690.

**Intermediate Grade (16)**
Paul McPherson, Warnambool, Vic., 1,195; David Graham, Hamilton, Vic., 1,194; Lindsay McLeod, Comoynve, N.S.W., 1,193; Innes Anne Campbell, Mullumbimby, N.S.W., 1,193; Catherine Lindsay, Huntingdon, N.S.W., 1,190; Una Porter, Forbes River, Birdwood P.O., N.S.W., 1,190; Ronald Warrick, Comoynve, N.S.W. 1,189.

Incomplete: Beryl Moriss, Maitland, N.S.W.; Patty Hamson, Maitland, N.S.W.; Keith Allard, Maitland, N.S.W.; David Webster, Maitland, N.S.W.; Marion Walter, Hamilton, Vic.; Elsie Corcoran, St. Kilda, Vic.; Bruce Bolt, Maitland, N.S.W.; Violet Killen, Byaduk, Vic.; Alexander Neil, Penrith, N.S.W.

**Senior Grade (26)**
Graham Andrews, Wauchope, N.S.W., 1,200; Heather Beaton, Kendall, N.S.W., 1,199; Mary McPherson, Warnambool, Vic., 1,195; Mary Graham, Hamilton, Vic., 1,195; Ruth Graham, Hamilton, Vic., 1,195; Arthur McLeod, Comoynve, N.S.W., 1,194; Kenneth McLeod, Comoynve, N.S.W., 1,194; Donald Campbell, Mullumbimby, N.S.W., 1,194; Neil Campbell, Mullumbimby, N.S.W., 1,193; Helen Ramysay, Taree, N.S.W., 1,192; Isabelle Nicholson, Clunes, Vic., 1,187; Elgin Nisbet, Sydney, N.S.W. 1,177.

Incomplete: Margaret Campbell, Mullumbimby, N.S.W.; Beth Webster, Maitland, N.S.W.; Dorothy Morris, Maitland, N.S.W.; Bruce Webster, Maitland, N.S.W.; Shirley Stumbles, Maitland, N.S.W.; John Hodges, Maitland, N.S.W.; Ivy Killen, Byaduk, Vic.; June Eagan, Hamilton, Vic.; Heather Anne Beaton, Bobs Farm, N.S.W. Beatrice Murray, Bunyah, N.S.W.; Ailsa Neil, Penrith, N.S.W.; Margaret K. Skinner, Devon Meadows, Vic.; Reuben Russell, Taree, N.S.W.; Joan Killen, Byaduk.

**SUBSCRIPTIONS TO THE AUSTRALIAN FREE PRESBYTERIAN FOR APRIL. 1941**
N.S.W. Mrs. Nesbit, Ashbury, 10/-; to 30/4/42; Sgt. P. MacPherson, Helensburgh, 5/-, to 30/4/42; Miss M. Davis, Summer Hill, 5/- donation; Mr. A. Campbell,
Chatsworth, 10/-, to 31/12/44; Mrs. A. Anderson, Warregh, 5/-, to 31/12/41; Maclean Congregation, £11/14/9, donation; Miss R. Cameron, Wingham, £1, to 31/12/41; Miss C. Harman, Sydney, 5/-, to 31/1/42; Rev. M. C. Ramsay, Tarri, 5/-, to 31/10/42; Rev. A. J. Webster, East Maitland, 5/- to 30/6/42; Mr. H. Harrison, Brushgrove 10/-, to 31/12/41; Mr. W. J. Martin, Bankstown, 5/- donation; Mr. McQueen, Woolners Arm., 10/-, to 31/3/42; Mrs. Stuart, Wingham, 5/-, to 30/4/42; Miss Lobban, Mt. George, 5/-, to 30/4/42; Mr. G. Dooley, Bellevue Hill, 5/-, to 31/8/41; Mr. G. Anderson, Harwood, 5/-, to 31/3/42, and 5/- donation; Miss M. Dornan, Hurstville, £1, to 1/1/42; Miss M. Murchison, Mandurama, 10/-, to 31/12/40; Mrs. A. McMillan, Hamilton, 5/-, to 31/12/44; Mrs. A. McLean, South Australia, 7/-, to 31/12/41; Mrs. A. Anderson, Clarence Park, S.A., £1, to 28/2/42.

17 THE CHILDREN’S PORTION

HOW BRITAIN WAS SAVED FROM THE SPANISH ARMADA

(We take the following thrilling account from an old copy of the “Little Gleaner”)

It was the spring of 1658. There came into the English Channel a long line of noble vessels. There were a hundred and thirty altogether. Their flags were flying gaily, and signals all pointing one way. The ships were large, and strongly built. Their sails were painted with Spanish eagles and dragons. High above the Spanish standard was a great gilt cross that carried the Pope's blessing. On these ships were 20,000 brave soldiers in steel armour, and 8,000 able seamen; also heaps of provisions, and lots of heavy guns with plenty of ammunition. Proud Spanish Dons, in black steel breastplates and helmets, were in command.

But soldiers and sailors, and haughty Dons, all bowed when the Pope’s little priest, in his long gown, passed along, followed by a band of boys carrying incense. It was a grand time when the trumpets were blown, the soldiers marched, the priest mumbled Mass; and there were “Huzzahs” for King Phillip of Spain. The Armada, formed in a half moon line, sailed slowly up towards Plymouth to conquer and subdue England. All ready were heavy chains and tortures for the English. Then God said to her, “Hitherto shalt thou come, and no further.” His strong wind checked her power.

Lying along the Dutch coast was another grand fleet under the Prince of Parma. It waited for a day that never came – for the Armada's help to cross the Channel.

The news of the coming of the Spaniards was quickly spread along our English coasts. Beacon fires blazed on every high hill. The sky was red with warning. English ships were ready, small light vessels about the size of yachts. There were only eighty of them, and the Spaniards laughingly called them the herring boats; but they could sail twice as fast as theirs.

Noted men were in command – Frobisher, the explorer; Drake, the adventurer; Hawkins, the famous admiral; and brave Lord Howard.

On land, faithful hearts and holy hands were lifted to the God of heaven. Feeble knees bent in prayer: “Let God arise, and let His enemies be scattered.” God's wind, that was against the Spanish, blew our ships just where they wanted to go. They dodged in and out amongst their
enemies, making holes in their great vessels, killing off men, tearing down flags and rigging, spoiling the great Popish crosses. Store ships were seized and towed away into our harbours. The Spanish guns seemed to glance right over our tiny ships, doing little harm.

One night Admiral Hawkins carried out a bold plan. He sent eight fire-ships to drift amongst the Armada. There was no one on board, of course. They silently went their way; then with a terrible crash burst into flames. Some of the enemy caught fire, some blew up, some fled in fright. The English drove into the confused Armada, getting the big ships so dangerously close together that many sank, while Spanish curses poisoned the air.

After that a big sea battle took place, which thoroughly disabled the Armada. Then God sent a very violent tempest, which lasted for eleven days. “He commandeth and raiseth the stormy wind, which lifteth up the waves thereof.” Destructive winds drove the Spanish vessels towards Norway and Scotland. Some were dashed on rocks and wrecked. The waves carried hundreds of dead bodies to the Scotch coast. Other ships were tossed about in the dreadful storm, till they reached Ireland in ruins. Hundreds more dead were found on Irish shores, with cables, and timber, and masts, all showing the awful end of the Great Armada.

You see, dear children, how God heard His people’s prayers, and arose for their deliverance. “Thou didst blow the Great Armada. Hundreds more dead were found on Irish shores, with cables, and timber, and masts, all showing the awful end of the Great Armada.

WITH ALL HIS STRENGTH

A little boy declared that he loved his mother “with all his strength.” He was asked to explain what he meant by “with all his strength.” He said: “Well, I’ll tell you. You see, we live on the fourth floor of this building, and there’s no lift, and the coal cellar is down in the basement. Some were dashed on rocks and wrecked. The waves carried hundreds of dead bodies to the Scotch coast. Other ships were tossed about in the dreadful storm, till they reached Ireland in ruins. Hundreds more dead were found on Irish shores, with cables, and timber, and masts, all showing the awful end of the Great Armada.

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GOING TO CHURCH

Whither are these people walking?
Dear mamma, I want to know;
Some are with each other talking,
Some alone and silent go!
Through the wood and down the hill,
Many more and coming still.
Hark! my love, the bells are ringing,
’Tis to church the people turn;
Soon sweet Psalms they will be singing,
Of Jesus love they’ll learn.
Each with Bible in his hand,
Goes to pray at God's command.
When to God we join in praying,
I, my child, will pray for thee.
O how kind was Christ in saying —
“Little children come to me!”
Will you come and be His own?
Give your heart to Him alone.

– Mrs. Duncan.

TRUTH AND ERROR

A poor deaf and dumb boy was asked by one who was instructing him, “What is truth?” He answered by thrusting his hand forward in a straight line. He was then asked, “What is falsehood?” when he made a zig-zag line with his hand. Try to remember this, and always seek by God's help to walk in the straight path of truth, shunning falsehood as you would a viper. Jesus Christ said. “I am the Truth,” and you will not lose your way if He be your guide.

– Selected.

MONTHLY TEXT

(For the little ones to memorise)

“All that the Father giveth Me shall come to Me; and him that cometh to Me I will in no wise cast out” John 6: 37.

Search Work in Nahum to Malachi

1. Write out a verse where it is said “A stronghold in the day of trouble.”
2. Who said “In wrath remember mercy?”
3. What advice is given to “The meek of the earth?”
4. Who is spoken of as being “The Lord’s messenger?”
5. Where is it said “Not by might, nor by power, but by my Spirit, saith the Lord?”
6. Find the following:
   (a) “Speak ye every man the truth to his neighbour.”
   (b) “Let us go speedily to pray before the Lord, and to seek the Lord of Hosts.”
7. Write out a verse where the “Messenger of the covenant” is mentioned.

All answers to be sent to Miss C. McLean, 92 Alma Road, East St. Kilda, S.2, Victoria.

SCRIPTURE LESSONS

(With Notes by Rev. N. MacLeod, M.A.)

June 1

Remember the Sabbath Day


This is still the Word of the Lord to all boys and girls. Voltaire, the French sceptic, says that if you would destroy Christianity you must first wipe out the Sabbath Day. Now, although the Hebrews observed the seventh day, and we observe the first, the essential principles of observation are unchanged. Sabbath Day began in the Garden of Eden (Gen. 1: 31), and it was re-established from Mount Sinai. Its roots are of a physical, moral, and spiritual nature. (a) Physical – the body and the mind need rest. They must not bear burdens, or yoke their horses for business pursuits, or burden their waggon with merchandise. They must rest – man and beast. (b) Moral invigoration was also required; the needs of our souls and
the desires of our mental life are to be studied, since the material and outward things of life absorb and weaken our moral resources. (c) Spiritual vitality is promoted by “remembering the Sabbath Day.” It is essentially a day of home – when the family gather around the altar, and have their time for communion with God, making this day a special day of praise, thanksgiving and prayer. “The soul without a Sabbath will perish.” “Take heed to your souls,” is the burden of v. 21 (a).

It is a matter of great regret that there are many today who are doing all they can to destroy the sanctity of God's Day. They spend the Lord's Day on the beach, or out surfing, or joy riding in their cars, or else idling away the hours in hiking. All that is dishonouring’ to God. The profanation of the Sabbath is a moral scar or stigma in the life of the nation as well as of the person. An indifference to the claims of the Sabbath Day means an addition of devotees at the shrine of irresponsibility, irreligion, and infidelity. “Keep it holy.”

“There's nae Covenant noo, lassie; there's nae guid Cargill, Nae holy Sabbath reaching upon the Martyr's Hill, The Martyr's Hill forsaken, in summer's dusk sae calm, There's nae gathering noo, lassie, to read the evening Psalm.”

Lessons: – (i) “What the Nile is to Egypt, the Sabbath is to man.” (ii) Be “in the spirit on the Lord's Day.” (iii) Don't make “Sunday” “Funday.”

June 8

**David's Birth and Boyhood**


David's life is one of the most romantic and, at the same time, most instructive of any that we find in the Old Testament. Born in Bethlehem, he was the eighth son of Jesse, a comparatively poor man of Ephrathah. Bethlehem means the house of bread, and it was in this town amid its pleasant fields and closely settled lands that David's greater Son and Lord was also born. David is sometimes rather contemptuously referred to as “the son of Jesse.” His father's household seems to have been one where modest frugality ruled. He had no servants to wait upon him, and the work of the household probably fell on the youngest son. Indeed, the father scarcely reckoned David as among his particular favourites, and answered rather sarcastically that if Samuel wouldn't be satisfied with his seven elder sons, there was only one other, and “behold, he keepeth sheep.” Of his mother we hear but once, and his other brothers did not lavish much affection upon him. He was “red haired, with beautiful eyes, and fair of face, and his attractiveness as a child probably induced his parents to call him David” (beloved). As a young lad he had not wealth enough to go to the schools of the prophets, or to attend the household of the priestly families, so he spent his early days watching the paternal cocks as they grazed on the common outside Bethlehem. This virile, open air life made a young bushman of him, developing his athletic activities, and his intellectual abilities. His character was developed on its meditative and intellectual side not only by the “vision splendid of sunlit plains extended,” but every evening also he listened to family history, to the patriarchal stories, to the wonderful acts done by God, as these were re-told around the fire in the humble home at Bethlehem. His early life made him brave, as well as mentally alert, for did he not “smite the lion,” and lay hold on the “bear that rose against him” to hug him to death? (Chap. 17: 34-37.)


June 15

**David Anointed by Samuel**

Read Ps. 89: 18-37. Memorise 2 Chron. 6: 42.

Saul, the reigning monarch in Israel, was now indulging in a course of impiety and disobedience. Samuel, the aged servant of the Lord, who was jealously watching his conduct, saw that a worldly and selfish policy, rather than loyalty and love to God, was the main-spring in his life. The command of Jehovah was not unhesitatingly obeyed, and Saul, despising the heavenly vision, acquired rich booty (1 Sam. 15: 9). This was a crisis in the life of Saul, for Samuel “never came any more to see him, and he mourned over” the reigning king as one that had committed great folly (15: 35). Soon the mysterious call of Jehovah sent him to seek a real King, and the aged judge was led down to Bethlehem. Here he took a special sacrifice as the apparent occasion for the visit, and with the elders he specially invited Jesse and his sons to the sacrificial meal. What handsome, sturdy fellows the sons were! That man Eliab, six feet four! Surely that is the man marked out for Divine favours! But the Divine voice rejected him; Abinadab, no; Shammah, no, and so on with the seven! “Are these all your sons, oh Jesse?” So David was sent for, and Samuel, instructed by the Lord, said at once, “This is he.” He poured on him the anointing oil, “amidst his brethren.” So the red haired, bright eyed lad went back to the sheep fold with a strange new song in his heart, a conscious call to nobility of thought and life. A new spirit stirred in him from that hour. The Spirit of the Lord came upon David, and departed from Saul.

Lessons: – (i) Appearances are deceitful. “God looketh on the heart.” (ii) “The anointed of the Lord awaits to anoint you” (cf. 1 John 2: 27). (iii) It was a springtide in David's soul, and an ebb-tide in that of Saul's.

June 22

**David the Courtier**

Read 1 Sam. 16: 14-22. Memorise Psalm 146: 5.

As David's devotion was increasing, that of Saul's declension was apparent to many. Saul was here a terror to himself, for in despising the Lord he soon became insensible to all good qualities. Saul becomes the victim of a mental derangement, a form of melancholia; a form of insanity that was characterised by severe mental depression, “in which the patient feels his whole existence overwhelmed by gloom and anxious forebodings.” The harsh and tyrannical conduct of Saul resulted from this form of insanity, and ultimately caused him to commit suicide on Mount Gilboa. Now, in ministering to the mind deceased, the soothing influence of music was acknowledged, so his doctors advised Saul “to hear the renowned stripling, cunning in playing,” “skilled in eloquence,” “fair in form, and “having no bard with him, and that would undoubtedly afford the desired relief. David came to the court and brought his poor present unto the king, and then with his harp, or guitar, he played the old
tunes that resounded o'er the fields and glens about Bethlehem. Was it the 23rd Psalm that David played, or an impromptu on the eight? We do not know, but at any rate David was "much beloved of Saul," and a permanent residence in court was appointed, and he became the king's armour-bearer – a genuine royal cavalier.

Lessons: – (i) When God's Spirit goes, goodness, gladness and glory go, too. (ii) All are not fit to exchange the shepherd's coat for the courtier's cloak. (iii) "Christ" is music to the weary soul.

June 29
Our First Fable


The way was clear for Abimelech. One voice, as from God, was heard protesting against this insurrection, and from the mountain crags of Gerizim came the story. This is probably the first fable on record, and it is very wonderful and beautiful indeed. "In olden times the trees once met together in council to choose a king to reign over them. First they asked the olive tree, 'Reign over us.' But the olive answered, 'No.' It was honoured by God for its oil; it was used for the bright lamps of the sanctuary; it was useful to man in a hundred different ways: "Why should I give up all that to be a king?" They asked the fig-tree, but the fig-tree also said, 'No.' 'Shall I,' it replied, 'give up my sweetness and my fruit to be lifted above the other trees?' Next they asked the merry vine, and it declined too. "Why should I leave off my drink offerings, which cheer God and man, to wander up and down as king over the trees? Let me do the work God gave me to do in my own place.' So the olive, the fig, the vine, typical of usefulness, sweetness and happiness, alike gave the same answer and only acknowledged God as their King. Lastly, the trees turned to the bramble – fit only for kindling wood – and the bramble very sarcastically replied, "Trust in my shadow (as if they could do that) if you will, but if not, let a fire come out of the bramble that will scatter destruction round about' The meaning of the parable is obvious. The olive, the fig, the vine, are only different phases of Gideon's character, and he had refused to be king. He had been "useful" in his generation, "sweet" in his manner, and cheerful in his temperament, and would not leave his appointed place to be exalted above his brethren. The bramble is Abimelech, a useless, idle sort of fellow. Let his friends trust him if they will, but they will soon find out that a blaze of cruelty will come from him that will destroy friends and foes.

Lessons: – (i) Good deeds are soon forgotten, and great names quickly dishonoured. (ii) The "too great" are not always the "too good." (iii) There is only one shadow in which we can really trust (Isa. 32: 2).

A MORNING PRAYER

I thank Thee, Lord, for quiet rest, And for Thy cane of me: O! let me through this day be blest, And kept from harm by Thee. O! take my naughty heart away, And make me clean and good; Lord Jesus, save my soul, I pray And wash me in Thy blood. O let me love Thee! Kind Thou art To children such as I: Give me a gentle, holy heart; Be Thou my friend on high.

Help me to please my parents dear, And do whate'er they tell; Bless all my friends, both far and near, And keep them safe and well. – Mary Lundie Duncan.

NEVERTHELESS AFTERWARD

These are good words for young people to remember. The present frequently is so alluring that what is to follow afterward is forgotten. That is how Satan so often succeeds in getting people to do wrong. He shows them the glowing present and blinds their minds as to what will follow. Think, for instance, of the temptation to steal, or of the temptation to gratify the fleshly lusts. Many a lad, and girl, too, had gone terribly under by seeing only the present and forgetting what most assuredly follow.

Moses, "when he was come to years," did not act in that way. An alluring future, from the world's viewpoint, most certainly loomed before him. But by faith – faith in God, and faith that in the end God's people must have something infinitely better than the world can offer – he refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt, for "he had respect unto the recompense of the reward." That is, he thought of the future.

Would that all boys and girls, lured by a seemingly irresistible present, would just call to mind those words, "Nevertheless afterward." O what sorrow it would save them! What tears and heartbreaks loving parents would be spared! When tempted, sorely tempted, overwhelmingly tempted, will you try to think of those words – "Nevertheless afterward." It may be that thus you will be saved from a terrible pit.

But there is another way of looking at these words. We have taken them from Heb. 12: 11, and there they are used to tell of the bright future for those who suffer – for those who have chastisement from God that afterwards they might have precious blessing. Many pilgrims in this world have affliction and infirmity. Some have God's chastening hand laid very heavily upon them. But if only, under these, they are submissive. If only they are ready meanwhile to suffer as God may will it, looking unto Him Who endured the cross and despised the shame for them, oh, what a "nevertheless afterward" remains for such!

Have you ever thought of the wonderful "Nevertheless... afterward" of which the Psalmist sings in the 73rd Psalm? See verses 23 and 24, metrical version.

The long view is the only view that Christian lads and girls should take. But to take it always that command of our Saviour must be diligently obeyed, "Watch and pray." There is no other way to overcome temptation.

BIRTHDAYS

Many Happy Returns

"Trust in the Lord with all thine heart; and lean not unto thine own understanding." – Proverbs 3: 5.

May 1 – Ian Trotter, Hamilton.
2 – John Rees, Hamilton.
3 – Morag Kerr, Sydney.
4 – May McKinnon, Kindee.
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THE LORDSHIP OF JESUS

The relation of Paul to Christ is a relation of love; and love exists only between persons. It is not a group of ideas that is to be explained, but the love of Paul for his Saviour. And that love is rooted, not in what Christ had said, but in what Christ had done. He “loved me and gave Himself for me.” There lies the basis of the religion of Paul: there lies the basis of all Christianity. That basis is confirmed by the account of Jesus which is given in the Gospels, and given indeed in all the sources. It is opposed only by modern reconstructions, and those reconstructions are all breaking down. The religion of Paul was founded on the historical Jesus. But the historical Jesus upon whom it was founded was not the Jesus of modern reconstruction, but the Jesus of the whole New Testament, and of Christian Faith, not a teacher who survived only in the memory of His disciples, but the Saviour who, after His redeeming work was done, still lived, and could still be loved. – (Sel.)

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The State of the Church and Revival Efforts
Not a few of the Churches in our land, in a futile effort to win the multitude, have almost abandoned the work and business of the King of Kings. Always there is a bazaar, a concert, a sixpenny show, and the “Upper Room” has been converted into a “Supper Room.”

The few converts that are made are exposed to the fog and the chill of a Church in which the Master still walks about in the porch – for it is winter within. Our self complacency as a Church in the face of a triumphant Godless World is simply terrific. Some of the faithful get cynical, and not a few maintain that we should make no effort at all until the whole Church is aroused. Now, this is all very plausible, and ministers to our love of ease, but the Gospels, the Acts, the Epistles, all tell a different story. At no time in the Church's history were all who professed and called themselves Disciples genuinely so and growing in grace.

Even those who were recognised by Christ and His apostles, were they living as they ought to have lived? Yet the faithful were at work and sinners were brought to a knowledge of the Saviour. Many who are members of the visible Church have genuinely deceived themselves in thinking that they

are Christians when they are not. Others are thoroughly backslidden, perhaps not openly, but are quite impervious to any pulpit exhortation, and are as incapable of leading men to Christ as they are unwilling to attempt it. Not a few good Christians are over occupied in these dark days.

Hence the minister who waits till the whole Church signals him on, will never begin. Surely there is need for earnest preaching on the guilt and dangers of sinners addressed to the Church members, stressing quite clearly their responsibility in this matter, and their genuine blessedness in labouring for the Master. Another thing, too – there must be revival in the hearts of the Ministry. The work must vitally energise our own hearts before we can, by God's grace, animate sinners, sanctify saints, and give a living example to the flock. How we need to recapture the passion of Scotland's greatest Presbyterian minister, who prayed: “Lord, give me Scotland, or I die.”

As a Church we share in this responsibility; aye, and in this grand opportunity. Is not the Churches fatal, sin contempt of Holy Spirit of God in the operations of grace in the hearts of men? Are any of us guiltless? Verily, Judgement must first begin at the House of the Lord.

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All correspondence re change of address, discontinuance or non delivery to be addressed to Mr. H. MACFARLANE,
34 Derby Street, Vaucluse.

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From My Study Window
My Dear Readers,

It is a rather significant thing that in this war the majority of people recognise now that great moral and spiritual issues are involved. That is why the United States of America cannot remain neutral, and this knowledge, we feel sure, inspires and encourages in all their deadly warfare our soldiers, sailors, airmen, merchant seamen, and the
ordinary citizens. They are beginning to realise that we are not merely fighting against flesh and blood, but “against principalities, against the powers, against the world rulers of this darkness, against the spiritual hosts of wickedness in Heavenly places.” (Eph. 6.)

This is happening on an undreamed of horizon, and one of the most potent instruments in the hands of unprincipled men is the new power of radio propaganda. This low form of propaganda is cleverly used to assist the forces of tyranny, brutality and anarchy let loose by the Axis powers. Our own effort does not appear to be as convincing as the German effort, but we maintain truth – or nearly so!

Our quarrel, however, is with the radio on the home front, and the Australian Broadcasting Committee has done comparatively little to maintain the ancient landmarks of Christian Faith and practice.

Racing tips, betting news, and horsey broadcasts seem, with them, to be the “very stuff of life,” and it is accordingly blared forth over all the stations in N.S.W. (save 2CH) in such a way that the unsuspecting might think it was as necessary to our war effort as aeroplanes and munitions. We were promised by the last Premier, Mr. Mair, that horse racing, etc., would be cut by 50 per cent., but, alas, as usual, vested interests prevailed. And besides all this the number of profane expressions and suggestive jokes “put over the air” would fill a fair sized volume.

Not as frequently as we would wish do we hear from our National Stations a defence of the Kingdom of God, an appeal for national repentance – national righteousness, and a hearty condemnation of all evil so blatant in our midst. The type of mentality that controls this potent national instrument, with its “comprehensive and cultural policy,” thinks that the chatter of the racing or sporting commentator is more beneficial to the community or nation than the Gospel of Jesus Christ – and that explains why the period of time allotted to religion is even much less than the time allotted to a portion of the sporting activities. Sporting, 7.61 per cent.; Religion, 3.36 per cent.

Religion, in their opinion, is the spare wheel – not as we fondly hope the driving wheel of our national life and character.

- The Editor.

By Rev. C. RAMSAY, M.A.

“And I will establish My covenant . . . to be a God unto thee and to thy seed after thee.” Genesis 17: 7.

I. Abraham was a man of faith, and by his faith he obtained blessings, not only for himself, but for his descendants. In this respect there was nothing exceptional. Many years after Abraham had come to know and trust God, the Eternal One entered into a covenant with him as set forth in our text. The former portion of the promised blessings was that God would be “a God” to Abraham. This promise was stupendously great; it was equivalent to the assertion that whatever God was in Himself that He would be to His servant. In His infinite wisdom, love and power, God would order all the joys and sorrows of Abraham's life for his good.

God, by His providential dealings, would mould all the circumstances of his life, so that good, only good, would result to Abraham.

In this, too, there was nothing exceptional, for God covenants to be a God to each one of His people, and He is such to them forever, for His covenant is “an everlasting covenant.” (Gen. 17: 7) The Lord Jesus accomplished His atoning work, in order that we, enjoying forgiveness by faith in Him, should be reconciled to God and have Him as our God eternally.

God never covenants with the ungodly whilst they remain unreconciled to Him. All the ungodly are outside the covenant until they penitently turn to God. It is a great act of condescension on the part of the Almighty to enter into an everlasting covenant of life, peace and blessing with each one who turns to Him.

II. The second portion of the promise was that the Eternal One would be a God to Abraham's descendants. If Abraham received in faith the promise that God would be forever his God, he had the same warrant for believing that God would be the same to his son, Isaac. The only sure ground of faith is God's word. There was not anything exceptional in God making this twofold promise, for He is still a God to His people and to their children. It was Abraham's part to receive in faith God's promises. The same is the duty and privilege of Christian parents today. The source of the eternal blessings pledged to be given to Isaac was God Himself, but the foundation of those blessings was Abraham's faith. The father was to co-operate with God in bringing about the realisation of the promise, He, by living in faith and obedience, could set a godly example, could teach Isaac of God and pray for his well being, but God alone could give to Isaac that grace which would lead him to choose God to be his God. Abraham, by the Divine
promise, was encouraged to labour and pray confidently for Isaac's welfare, for God never disappoints the faith of His people. The thought is monstrous that God fails those parents who, in faith, rely on His Word and thus, in faith, commit their children to Him.

To the same person the two parts of the promise were made. If the parent accepts in faith the promise, God sees to it that such faith is not disappointed. The promise was not conditional on Isaac believing, but it certified to Abraham that his son would believe.

God could have ordained that when Isaac believed on Him, then he should be circumcised. But God ordained something quite different. In accordance with the Divine commandment Isaac was circumcised when eight days of age. The question might have been asked: “What good could such an ordinance bring to the unconscious infant – Isaac?” The answer is: Isaac, like his father, was within the covenant, for its terms explicitly embraced them both, and thus Isaac was also entitled to receive the sign or seal of the covenant, which was circumcision. God promised to stand in the same relationship – to be “a God” – to each. The covenant secured the future well being of Isaac as well as of Abraham. The promise was not held in abeyance to await Isaac's faith, but was meant to ensure that he would believe by Divinely given grace. The former portion of the promise, that God would be a God to Abraham, was no more certain than the latter part, that God would be a God to Abraham's seed. We, like Abraham, should make God's promise and power the measure of our faith. The one condition, without which the covenant and its sign are of no value, is faith. It is on faith that the blessing of infant baptism depends. The parent must meet God, as Abraham did, a believer. God establishes His covenant with believing parents so that they may not pessimistically but hopefully labour and pray for the salvation of their children. Thus God comforts and strengthens the parents in their work of training their children for God.

When God appointed that Cornelius should hear the gospel, he commanded him: “Send men to Joppa and call for Simon, who shall tell thee words, whereby thou and all thy house shall be saved.” (Acts 11:14.) Clearly, obedience on the part of Cornelius would bring salvation, not only to himself, but to his household. Cornelius obedience was motivated by his faith; thus we see that by his faith he brought salvation to his household. When it was said to the Philippian jailer: “Believe on the Lord Jesus Christ, and thou shalt be saved and thy house” (Acts 16:31), it was plainly implied that refusal on the jailer's part to believe would imperil the eternal well being of the members of his house, but by believing on Christ the jailer would secure, not only his own salvation, jailer, by believing the promises of God, i.e., by exercising faith, were instrumental in bringing salvation to the members of their households. Should not parents today rise to the same height of faith and believe, not only for themselves, but for their children? Let us today look to the great covenant keeping God and believe His Word: “For the promise is to you and to your children.” Let us grasp the promises of God made to us and our children. May the believing parent hear today the Eternal God saying to him or her: “I will establish my covenant . . . . to be a God unto thee but that of his house. Both Cornelius and the and to thy seed after thee.”

The Church Family Circle
HUNTER BARRINGTON CONGREGATION
An Appeal

In submitting this appeal for the purchase of a small new car for the Hunter Barrington Congregation, we would explain our object: The present car is thirteen years old, and though in satisfactory running order, is, unfortunately, large and, incidentally, running costs are excessively high, and we feel that to continue the work to outlying centres, such as Bulahdelah, Johnston's Creek, etc. (centres in which a good work is being carried on), a lighter and more economic car is essential. The other centres outlined in our Magazine are being regularly supplied; all involve considerable travelling.

Therefore, we would warmly solicit the kindly co-operation of all friends interested to join with us in the carrying on of the Lord's work in this great and needy field.

Please send all contributions direct to Mr. Magnus Campbell, treasurer, Maitland Vale, via West Maitland.

To hand: Mr. Hector MacPherson, £5/–
(Signed) G. MORRIS,
Clerk of the Deacons Court,
Hunter Barrington Congregation.

TAREE

The sacrament of the Lord's Supper was dispensed in the Taree Church on Sabbath, 4th May, when the seating accommodation was found insufficient for the congregation. The number of applicants for church membership was another encouraging feature.
Rev. Neil McLeod was the visiting minister and his services were appreciated very much.

Private Duncan McDermid, from The Bight, Wingham, has been reported missing and much sympathy is felt for the relatives and especially his widowed mother.

Mission House,
Lakhnadon,
Cbhindwara District,
Central Provinces,
India.

I acknowledge with much gratitude the receipt of draft (original) for £9/17/11 which you forwarded from the Wauchope Ladies Missionary Society. Did they say to which particular part of the work they wished it to be devoted? It will be very useful, and it is a matter for much encouragement when we hear that our friends in Australia are continuing to help to support the work here by their gifts and their prayers. How much we need both.

We wonder if there is any hope of them contributing a missionary! In these days it might be easier for one to come from Australia than from Scotland! Rev. M. Murray Macleod is still without a much desired male colleague, and Miss Anna Stewart's marriage has deprived us of a Zenana worker.

Yes, I remember meeting Rev. Neil MacLeod in Toronto, and I heard when I was in Scotland last year of interesting visits friends had from him and his wife.

Mr. Macleod, here, agrees that regular letters should be sent. We are greatly indebted to kind folk in Australia – perhaps especially for the support of orphans. These now number 13, another girl having been brought to us last week. I don't forget that our hospital too has benefited.

Would that increasing prayer be made that God's Spirit may work in our midst.

With many thanks,
Yours sincerely,
ANNIE M. MACKAY.

John of Oxford – The Reformer Before the Reformers

That the preaching of John Wyclif produced a “false dawn” and left England still in Papal darkness only shows how unready and untrained the people of England were in those days. Not that John Wyclif was the first harbinger of day; other stars were glittering; some few twinkling faintly before his light outshone them all. “But alone – absolutely alone in the whole continent of Europe – Wyclif stood against the Papacy.” Not merely a contender against a few of the most glaring clerical crimes and ecclesiastical corruptions, at Oxford in 1371 he exposed the whole rottenness of the system, doctrinal, ecclesiastical and practical – and in every place tried to smash that evil thing.

The creatures of the Pope held sway in England, and politically and intellectually, if not ecclesiastically, the people were desirous of a change. Indeed, were it not for this preparation of the public mind, it is somewhat uncertain whether John would have ever continued his preaching and his lecturing in Oxford University and elsewhere in England.

He was born about 1320, and was a sturdy Yorkshireman of good family. In 1340 he went to Oxford, and in 1361 was appointed master of Balliol College, and as he was already a Doctor of Theology, this gave him the public right to lecture in Divinity.

Using the scholastic method of the day, he soon won his way into the hearts of all thoughtful circles and exercised a wide and profound influence by the thoroughness of his Biblical expositions. Europe, by common consent, gave him the title of “Doctor Evangelicus” – the Evangelical Teacher. One of his contemporaries and a determined enemy, Canon Henry de Knyghton, wrote of him a few years after his death: – “In those days flourished Master John Wiclif, Rector of Lutterworth in Leicester Shire, the most eminent Doctor of Theology in those days. In Philosophy he was deemed second to none; in Scholastics, incomparable. By the subtlety of his learning and the depth of his genius he strove with all his might to outstrip others and to deviate from their opinions. In disputation none could match him, and in argument it was believed that none could excel him.” So even in the mouth of his enemies his excellencies were established.

Another charm that Wyclif had was his extraordinary ability to mould the good old English words so that they became singing birds or driving arrows – and discarding the vapid Latin sermon, John, from his pulpit, brought home to them the saving truths of the Bible in racy, clear, idiomatic, lovely English phrase. The distinguishing mark of his preaching was his emphasis on the election of grace and the church was an assembly of predestinated persons. His usual prayer was, “Heal us gratis, O Lord.”

But Wyclif’s greatness was made illustrious
when forced into public life – not only a Bible theologian and idolised preacher, but a sturdy Yorkshireman – a genuine Englishman and sturdy patriot. When in a threatening letter to Edward III of England, Pope Urban V demanded the annual Papal tribute of 1,000 marks, the King and Parliament refused payment, and in 1366 our John issued a tract which resisted the Roman Catholic demand, and he claimed for his country the right to resist, even by force of arms, any interference from any quarter whatsoever.

This brought him into contact with, and under the protection of, the powerful family of John of Gaunt – the most influential statesman in England of that day. Soon our hero was in the forefront of the battle, and a commission was appointed to meet the Papal Legates at Bruges, at which Dr. John Wyclif was present. The conference proved futile, for the English Bishops cringed to the Legates, and Wyclif was left alone to faithfully discharge his high trust to England. But not as a patriot alone did Wyclif shine, for it was in the moral and religious world that he had no compeers in England. He was the author of two very noble gifts to civilisation, in particular to the continent and to the English speaking world:

(a) John Huss and Jerome of Prague were inferior to Wyclif in their mental and moral range, but all that was most dear to them they found in the truths which John Wyclif proclaimed, and for which they laid down their lives quite gladly – John and Jerome were begotten of John of Oxford and Lutterworth.

(b) His gigantic work was the translation of the Scriptures, and building on the work of the English pioneers like Bede and King Alfred, he never ceased until he had translated the whole Bible (from the Latin Vulgate into the English tongue). In 1408 the Synod of Oxford ordered its suppression, but it was too late, for it had been in circulation for about 20 years before that. Not a little of Wyclif's melodious phrasing remains with us – “strait gate,” “narrow way,” “beam and the mote,” “unto this present” – and with Tyndal's version from the Greek original in

(Continued on page 12)

6

The Christian Defence of Civilisation
REINHOLD NIEBUHR, D.D. (New York)
in “Life and Work.”

There are two positions in time of conflict to which Christians are tempted again and again, which do not express the full measure of the Christian faith. The one is the belief that since our cause is just as against the injustice of the foe, we may enter the conflict with a good conscience. The other is that since we cannot enter the conflict with an easy conscience we have no right to enter it at all. This second position is held by a minority of pacifists within the church, who are persuaded that the majority are “crucifying the Lord afresh” because they allow themselves to become involved in war. In my own country the second group is still very large because they believe they can purge themselves of the sin they committed in the first world war by committing a new sin in the second. They committed the sin in 1914-1918 of identifying democracy too uncritically with the Kingdom of God. They are committing the sin of irresponsibility toward the task of preserving civilisation in this war. They justify this irresponsibility by their realisation of the fact that no civilisation can be identified with the Kingdom of God.

Neither one of these positions is genuinely Biblical. The first leads to a fanaticism, which has unfortunately frequently expressed itself in the Christian community and in Christian history. But fanaticism is always the fruit of idolatry: and Christianity regards idolatry as sin in its quintessential form. The Christian knows, or ought to know, that all historical values are finite and relative, and furthermore that they are sinful precisely because they will not concede their finite and relative character. The Christian knows, or ought to know, that all history stands under the judgement of God and that in His sight no man living is justified, and no nation or civilisation either.

OUR COMMON RESPONSIBILITY

Put in terms of our own historic situation that means that we cannot participate in such a conflict as now engulfs the world with a good conscience. We have all had a share in the political and economic chaos out of which this monstrous tyranny of Nazism has emerged. As an effort to unify the whole of Europe tyrannically it is a judgement upon our failure to achieve a decent democratic unity of the nations. As an effort to achieve internal unity and equality within the nation it is a judgement upon the economic decay and chaos which has characterised the life of all western nations. As an idolatrous religion, a demonic religion which worships the tribe, the race, and the nation as God, it is a judgement upon the vacuous secularism of recent European history, which had vitiated the Christian heritage of faith. I may say parenthetically that I am firmly persuaded that one reason why Britain has a more robust health than France (and than my own country for that matter) is because the Christian heritage is more genuinely vital in Britain than in other western countries. The Nazis are, therefore, a scourge of God upon us, and we must view them as the executors of God's judgement, just as the
prophets of Israel regarded Babylon as the “battle axe” with which God punished Israel. Incidentally, this raises precisely the same question which engaged exilic and post-exilic Judaism. The question was how a just God could use an instrument more sinful than Israel for the purpose of punishing Israel's sins. It is a profound and perplexing question into which we cannot enter in the brief compass of this paper, except to say that Christian faith must always interpret history primarily in “vertical” terms, that is, in terms of our relation to God himself, and only secondarily in “horizontal” terms, that is, in terms of the comparative virtues of this or that person or culture or civilisation. I remain a sinner in the sight of God, even if I can find someone who is worse than I. I may even be prompted to see and to repent of my sins by the quite unjustified attack which a criminal may make upon me.

**THE VERDICT OF HISTORY**

There are, in short, no purely good actions in history, none which can be undertaken with a perfectly easy conscience. There is no civilisation which has an absolute right to live in the sight of God. All civilisations live, despite their sins, by God's “long suffering kindness and mercy.” If the white man were, for instance, to expiate with his life the sins which he has committed upon coloured peoples in terms of racial pride and arrogance, every white man would be dead tomorrow. Even the best of us live by grace and even the best civilisations would perish before they were born if history were only a revelation of divine judgement and not also a revelation of divine mercy.

It is this sinfulness of all historical values and the consequent ambiguity of all historical decisions which persuades some Christians of perfectionist tendencies not to make a decision at all. These pacifist Christians are not consciously Buddhistic and do not explicitly deny the seriousness of history. Their view is, as a matter of fact, not as clear-headed or consistent as Buddhistic other worldliness. They persuade themselves that they want to act, if only they could find a pure cause for which to act and pure methods of defending that cause. They are looking for the Kingdom of God in history, in other words. They think if Christians would make just a little more heroic effort they could extricate themselves out of the welter of claims and counter-claims, of justice through tension of social forces which characterises all history, and establish a kingdom of pure love. They do not realise to what degree the Kingdom of pure love is the perpetually transcendent possibility and impossibility of history. If these purists and perfectionists would content themselves merely with a personal and individual testimony of pure sacrifice and pure love they might be a redemptive power for the rest of us. They would stand inside the Christian community as a symbol of the Kingdom of God and would remind the rest of us how ambiguous all our actions are. But our modern pacifists in the Christian community have been too strongly influenced by the Utopian illusions of the Renaissance and the Enlightenment to stand in this ascetic perfectionist Christian tradition. In consequence, they are always presenting the Kingdom of God as a political alternative to the historical political order with its tragic conflicts, rather than what it is in fact: a possibility which transcends history. They have not yet learned what St. Paul meant when he said, “If in this life only we hope in Christ, we are of all men most miserable.”

**THE CALL TO ACTION**

In consequence of this confusion their “pure” politics always becomes transmuted into something very akin to political and moral perversity; They are willing to grant a distinction between a democratic civilisation and tyranny, but not enough of a distinction to act upon it. Yet action is the very stuff of history. All their political alternatives finally reduce themselves to one: Capitulation to tyranny. Nothing is quite so pathetic as the inability of moral and religious purists to realise that their very effort to remain pure may lead to historical disaster. Modern democratic civilisation has been slow to defend itself against tyranny, not only because of its obvious moral weaknesses, which clearly stand under the judgement of God. It has been slow to defend itself also because of this strain of Utopian sentimentality which has infected our culture. That also stands under the judgement of God and it also may lead to historical disaster. It deserves the judgement of God because, for all of its goodness, it only thinly veils a very perennial human sin, the sin of not taking man's sin seriously and of thinking of ourselves more highly than we ought to think.

No, we must act in history, even when we have a guilty conscience in our action. We have never had a better right to act than now when our civilisation is threatened with a tyranny which combines primitive barbarism with the technics of civilisation in an unholy mixture such as the world has never seen. But we must not act self-righteously. If we do we merely tempt sensitive spirits to the opposite error of waiting for the historical possibility of acting purely. We must not allow Christian faith to breed alternative moods of fanaticism and futility. If we are to escape both perils we will have to take the
Biblical doctrine of justification by faith, which the Protestant Reformation rescued from obscurity, more seriously. “Not by works, lest any man should boast.” We must learn that it is wrong, both to seek an easy conscience by persuading ourselves that our actions are guiltless (fanaticism) or to postpone action because we cannot find a vantage point of guiltlessness (futility). We must know, in other words, that peace can come finally to a sensitive person, not through the perfection of his action but only through the assurance of divine mercy. Human history constantly points beyond itself to God, to an eternity which alone can complete our finiteness, to a holiness which leaves us uneasy in all our actions and to a mercy without which we are undone. In the knowledge of that mercy we are released to act in history and to act resolutely. Christian faith does not prompt us to act irresolutely or dissuade us, from action when great issues are at stake. What it does is to help us act in a deeper understanding of the tragic and yet imperative character of the decisions we make.

We must therefore stand resolutely against this monstrous evil which threatens to destroy the whole of civilisation. Our uneasy conscience must not weaken our resolution. It must rather bring forth “fruits meet for repentance,” on the one hand, and the grateful acknowledgement of our dependence upon divine mercy upon the other.

“HE KNOWETH THE WAY THAT I TAKE”  
Job 23: 10.

The easy path in the lowland
Hath little of grand or new,
But a toilsome ascent leads on
To a wide and glorious view.
Peopled and warm is the valley,
Lonely and chill the height,
But the peak that is nearer the storm cloud,
Is nearer the stars of light.

ANONYMOUS.
enabled him, by Divine Grace, to carry on. “The thought that thousands of miles away in the homeland there are many praying for you is an exceedingly stimulating thought.”

He would also like to pay tribute to the Free Church of Scotland for their great kindness to himself and, indeed, to all Australian students.

They were all so graciously received into their life, their colleges, their homes, and shared in all the privileges which were the perquisites of their own Scottish students. The experience in their pulpits and their financial assistance and grants were valuable contributions indeed, and close and deep interest taken in all our students by the Senatus of the College, especially Professors MacLeod and MacLean was a most pleasing feature. These were ready at any moment to give the requisite guidance and encouragement in any problem or difficulty that arose. They were greatly privileged indeed to have such free access to their college and such intimate contact with men who combine great scholarship and learning with deep piety and loyalty to Scripture Truth.

How utterly dependent he was upon the Grace of God! That grace that led his march away from home, that enabled him to study (and study was indeed a labour to him), that grace enabled him to take his place among his fellows and speak in public to His glory, “Surely with tenfold more reasons I can say with the Apostle Paul, ‘By the Grace of God I am what I am.’” How I became University Representative for Scotland in the Evangelical Fellowship I do

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The Young People’s Page

FREE FELLOWSHIP RALLY

A Review by the Rev. Dudley G. C. Trotter, M.A.

Members of the Free Kirk Fellowship who gathered at Maclean for their Annual Rally from 12th to 14th April spent a most enjoyable and profitable time. When one takes into consideration the number of young men and young women from our congregations who have offered their services for the defence of our Empire the attendance at the Rally was pleasing indeed.

Proceedings commenced with a prayer meeting at 10.30 a.m. on Saturday morning. The meeting was conducted by the President of the Maclean Fellowship, Mr. Alex. Martin, who, with three other members of visiting Fellowships, led the gathering in prayer.

In his opening remarks, prior to the reading of papers, Mr. Martin stressed the value of the Fellowship movement and stated that it should prove helpful to individual members, as well as a tower of strength to our Church at large.

Papers were read by Miss Mairi McSwan (Maclean) on “David as a Type of Christ,” Miss Olive Murray (Taree) on “The Difference Between the Law and Grace,” and Mr. A. Lawson (Wauchope) on “Paul as a Missionary.” The papers were of a high standard and displayed considerable spiritual discernment on the part of those who wrote them. The discussions which followed the reading of each paper showed that many of the young people of our Church have clear views of Scripture truth. The readings and discussions were interspersed with the singing of psalms and with prayer.

After an adjournment for lunch further papers were read as follows: – “The Relationship Between the Church and State in Regard to War,” by Mr. A. McLean (St. Kilda); “Christian Service for the Young,” by Miss Audrey Bateman (Sydney); and “How Can We Influence the Present and Future Life of Australia?” prepared by Miss Betty McLachlan (Grafton). These papers also were the product of deep thought and had a definite practical value. The willingness of members to take part in the discussions, and the ability displayed by them in discussing such deep subjects augurs well for the future of the Church.

On Saturday evening an excellent tea was served by the ladies on daintily laid tables in the Literary Institute. A welcome was extended to the visitors by the Chairman, Mr. Alex. Martin. Mr. Martin was supported by Rev. D. Trotter, Ald. A. E. Cameron (Deputy Mayor of Maclean), and Mr. R. J. McDonald. Once more the young people rose to the occasion and responses were made by the following: – Mr. A. McLean (St. Kilda), Misses A. Bateman and M. Nisbet (Sydney), Messrs. A Ramsay (Taree), R. Webber and D. Murray (Tinonee), A. Lawson (Wauchope), J. E. Huckett (Kindee), Neil McPherson (Grafton) and G. R. Anderson (Chatsworth), and Misses Ruth Cameron (Wingham) and Catherine Campbell (Mullumbimby). Revs. J. C. Robinson, M. C. Ramsay and J. A. Harman also spoke. Rev. H. W. Ramsay, who had been present earlier in the day, had returned to Grafton to officiate at the wedding of a member of his Fellowship (Miss Betty McLachlan).

When the speeches were completed a short time was spent in singing psalms, some new tunes being sung by members of the Manning River Fellowships.

On the Lord’s Day a prayer meeting was held before the morning service, and several of the young men led in prayer. The service was conducted by
Rev. J. C. Robinson, who also took the afternoon service at Chatsworth. Mr. Robinson delivered stimulating and helpful addresses. Rev. M. C. Ramsay conducted the afternoon service at Palmer's Island and the evening service at Maclean. Every service was well attended.

Prior to the evening service a Fellowship meeting was conducted by Mr. Alf. McLean, who opened up a discussion on the parable of the talents. Though the subject had not been announced previously many took part in the discussion.

A basket picnic on Mr. W. Gregor's property at Broadwater had been arranged for Monday, but weather conditions were such that a change of venue to the Showground was deemed advisable. A happy time was spent by young and old.

From our own observations, as well as from reports coming to hand from other sources, we believe that the Rally brought spiritual blessing to many, and that as a result the spiritual life of our Church will be strengthened. May we go forward from strength unto strength, ever leaning on the arm of our Divine Lord.

— D. G. C. T.


Current Events

OUTRAGE ON THE LORD'S DAY

One of the most flagrant outrages ever perpetrated on the most hallowed convictions of the christian community of New South Wales occurred when the “Red Cross Society” allowed itself to be bait for the Liquor Interests in the monster Carnival that took place in the Sydney Sports Ground on Sabbath, 8th June.

Such a proceeding on the part of the “Red Cross” at any rate shows a heartless levity, evokes deliberate disregard of all hallowed associations, and bids defiance to the laws of God and man. Well wishing and uttering of pious platitudes will not avail at this time. These things need to be “burned out — scorched out of our national existence by the live coal from off God’s altar.”

O'OR AIN FOLK

The great distress which has overtaken the British is nowhere felt in so unimaginable or terrible a fashion than by our own dear kinsfolk at Home. Hitler, with his hordes and death dealing aerial squadrons so far has failed to break their resistance and to undermine their morale, but rather their courage rises to greater heights as the dangers thicken! How can this demon possessed ruler ever understand the tremendous resources of a faith based on a God of Righteousness, of Sovereign mercy, and of utter faithfulness; and in that light their agony is not half as great when viewed against their magnificent courage and chivalrous devotion to the cause. We salute these nameless heroes and heroines, and we pledge ourselves anew to pray that the Son of God walk beside them in their fiery furnace.

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not yet know, but it opened up work among the universities of Great Britain, it also enabled me to get an “inside view” not only of the British Universities and those of the Continent, but those of America through the Alliance of Evangelical Students of America. As far out as Australia and New Zealand we touched on the Evangelical Faith in all their universities.”

Thank you indeed for this very warm welcome. It is certainly good to be back again, especially after the dark days we experienced on the other side. I have enjoyed your prayerful support in the past and I am sure it will be the same in the days to come. I thank you all.”

It was an added pleasure for us in St. George's to have the presence with us that evening of Dr. Andrews' parents, who specially travelled down from Wauchope to greet their son on his arrival in Sydney. It was also announced that a fund had been opened by the St. George's Ladies Missionary Society for the purchasing of medical instruments and supplies for Dr. Andrews in preparation for his life work. Already they have over £20 in hand, and would the kind friends in the congregation and church rally round to their support?

It was indeed a happy evening for all of us. Our desire now is that our good young friend who has come to us might soon be heard in our pulpits declaring “the fullness of the blessing of the Gospel of Christ.”

REVIEW


This is a very timely and, in many respects, a significant book. One of its main purposes is to
indicate the Christian attitude to the war. Dr. Davidson does not exonerate those who formerly held positions of authority from responsibility for the present holocaust in Europe, nor does he spare the pacifists who persisted in crying peace when there was no peace.

“It is simple truth to say that pacifism has destroyed many. It was, thanks to the pacifist, that Italy's conquest of Abyssinia was made possible – that Germany was able to annex Austria and Czechoslovakia – that Hitler was allowed to go ahead unbridled in his mad career.” (Page 30.)

Now that the damage is done, many of the courageous pacifists of 1937-8 are strangely silent: like the chameleon they change their colour to suit the background. We agree that it is a very convenient way of thinking in difficult times, but we remember an old proverb about “hunting with the hounds and running with the fox.”

We could wish that Dr. Davidson had stressed with greater emphasis the need of national humiliation and seeking the favour of God through the merits of Jesus Christ.

It may be added that the work has merit, and, in places, highly stimulating. Dr. Davidson's style is attractive and the volume is well printed. – A. A

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OBITUARY

Mr. George Waldon passed away in a Newcastle Hospital on 9th February, 1941. He had been a life long resident of the Clarence River district and had only removed to Newcastle a short time before his death. A few years ago he underwent a major operation and though he recovered sufficiently to allow of him carrying on his business, his health gradually deteriorated. His latter months were months of intense suffering, but his unwavering faith in Christ enabled him to endure patiently what the Lord called on him to endure.

Mr. Waldon's first wife predeceased him many years ago. He leaves a large grown up family and a widow (nee Miss Parsons), to whom he was married a little over twelve months before his death. To these our sympathy is extended.

A staunch Protestant, a member of several lodges, and a man who exercised simple faith in Christ, Mr. Waldon was held in high esteem, as was evidenced by the large number of relatives and friends who gathered at the Maclean Free Presbyterian Church and cemetery for his funeral services.

Aircraftman Donald Want. – Quite a gloom was cast over the Lower Clarence on 17th February, 1941, when it was learned that Aircraftman Donald Want, son of Mr. and Mrs. G. C. Want, of Harwood, had been drowned whilst bathing in the river at Narrandra. He was a young man well liked by all who knew him.

The funeral took place at Maclean on 21st February. In the absence of the Maclean Minister, Rev. H. W. Ramsay kindly officiated. The funeral was very largely attended. Members of the Air Force, Army and Navy acted as pallbearers and returned soldiers formed a guard of honour.

Mrs. Elizabeth Martha McPhee. – The death of this estimable lady occurred at her home, Palms Channel, on 8th March, 1941.

Mrs. McPhee was a daughter of Mr. and Mrs. George Gray and was born at Maitland in 1849. She came to the Clarence in 1872 and was married to Mr. Duncan McPhee, a widower, in the following year. Mr. McPhee predeceased her about 56 years ago, and she was left with a young family to provide for. In her latter years she delighted to recall the goodness of God to her in the very trying times through which she passed.

Mrs. McPhee was a devoted member of our church. For many years she conducted a sabbath school at Palmer's Island and many residents of the district still remember the teaching she imparted to them in their early years.

Amongst her treasured possessions was an illuminated address presented to her when she relinquished her work in the sabbath school.

Though she had come to her 92nd year, Mrs. McPhee still took a keen interest in life. She delighted in the visits of her minister. On one occasion she was asked if she would like any particular passage of Scripture read to her, and her characteristic reply was, “It's all good.” She deeply lamented the decline in church attendance which she had witnessed during her latter years, and she rejoiced when she saw people honouring the Lord's day and attending the means of grace.

Mrs. McPhee is survived by a son and three daughters, as well as by a goodly number of grandchildren and great grandchildren. To all these our sympathy is extended. “Blessed are the dead who die in the Lord.”

On 15th December, 1940, John, the 12 months old son of Mr. and Mrs. E. J. Ford, was drowned at Ashby. Mr. and Mrs. Allan Cameron, of Harwil, also lost their six weeks old daughter Elizabeth on 28th May, 1941. To these sorrowing parents our sympathy is extended.

“Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God.” – D. G. T.

Mrs. Janet Murray, wife of Mr. James Murray, Victoria Street, Taree, passed away on 27th April, 1941. For many years her health had not been good and about eighteen months ago she suffered a seizure from which she did not recover.

Mrs. Murray was a woman of bright faith and noted for her kindness. With true Christian fortitude she was neither complaining nor despondent during her protracted illness. Much of the beauty of her character was traceable, no doubt, to her delight in God's Word and prayer and her love of good literature. Tenderly and assiduously she was cared for by her two daughters.

Rev. M. C. Ramsay conducted the services at the home and the Tinonee Cemetery. Deep sympathy is extended to the sorrowing family and other relatives. – M. C. R.

The death of Miss Catherine Cleland, which took place in Hamilton (Victoria) on March 30th, 1941, removes a most loyal and devoted member of our denomination. The late Miss Cleland came of a respected and well known family in Hamilton. She spent the most of her life in Melbourne and was there a most highly esteemed member of the St. Kilda congregation. She was one of the first fruits in St. Kilda under the ministry of the present pastor and from the day she took her stand for her Saviour until the day of her death she bore a
faithful and consistent testimony. A most regular attendant upon the means of grace and appreciative listener to the Gospel she was steadfast in her allegiance to Free Presbyterian principles because of their Scripturality. For many years she acted as a valued Sabbath School teacher and Secretary of the Ladies Missionary Union. Her presence is greatly missed. To her sorrowing sisters we extend sincere sympathy. – J. C. R.

Mrs. Elizabeth MacAulay, who died at the ripe old age of 90 years, was truly a mother in Israel. She was indeed a woman greatly beloved by a wide circle of friends and acquaintances and her passing is a summons for new recruits to fill the ranks of the witness bearers.

She was in possession of all her faculties and was in fairly good health until a short time before her death, when she sustained rather a severe fall, from which she had partially recovered when the fatal seizure overtook her.

Deceased was the daughter of Hector MacDonald, Duirinish, Isle of Skye, and she, when only a child of few years, arrived in Sydney with her parents, five brothers and a sister in November, 1852. This vessel on which she and her family arrived was the “Ontario,” and only about a month after leaving Liverpool, the terrible typhus fever broke out on board and 170 passengers contracted this dread disease. The captain and 38 others fell victims to the scourge, but the MacDonald family in the good providence of God, escaped unscathed. The family first of all settled in the usual haunts of expatriated Highlanders down in the Hunter district, and remained there for about 12 years. In 1864 they settled on the 12

Clarence River, where in 1870, the daughter, Elizabeth, married the late Mr. Malcolm MacAulay, of Chatswood Island, where she made her home, reared her family, and, until on the decease of her husband, she moved to Grafton and finally in 1906 came down to Sydney to stay with her daughters.

The late Mrs. MacAulay was probably the last survivor of that honest, god fearing band of Highlanders who came out from the Island of Skye on the ship “Ontario.” Truly she was a worthy soul and one who maintained her religious convictions undimmed, and who let her light shine before men – who honoured His Day, revered His Word, and daily exercised a quiet faith in the Risen Son of God. Her two sons made the supreme sacrifice in the 1914-1918 world war.

We extend our sympathy to the dear ones that remain, yet with the certain knowledge that they suffer not as these who have no hope, but who in glad expectancy hail the Day when the dark clouds break and the shadows flee away. – N. A. L.

(Continued from page 5)

the New Testament, it forms the basis for our own Authorised Version of 1611. In 1414, however, a law was passed that all who read the Scriptures in their mother tongue in England should “forfeit land, cattle, life, and goods from their heirs for ever.” This, however, in the good old British fashion only added to its circulation! Poor people saved their pennies; country people were known to give a load of hay for a leaf or two of it. One copy cost five marks (about £40) and around the one copy in the cold of the midnight the subscribers gathered to read in subdued voice the wonderful words of God.

John of Oxford and Lutterworth was very pointed in asserting the authority of Scripture; of course, his workings and doctrines were condemned, his followers imprisoned and persecuted, and at the Council of Constance it was publicly decreed that not only were his books and his doctrines heretical, but his body and his bones were ordered to be exhumed (for he had died on December 28, 1384) and to be flung far away from ecclesiastical burial (Procul ab ecclesiastica sepultura). After repeated demands for its execution this cruel sentence was carried out 12 years after by the Bishop of Lincoln, and the little river that received his ashes carried them into the Severn, and from the Severn they were scattered to the great oceans of the world, for his doctrines have now touched all lands. So passed to his eternal reward one of the greatest and most intrepid of Johns – a man sent by God,

The General Treasurer has pleasure in acknowledging the following items: –

MACLEAN CONGREGATION:
Assembly Expenses … … … … 8 13 6
Foreign Missions … … … … 15 4 9
Church Extension … … … … 9 5 0
Students Fund … … … … 12 19 6
Synod Expenses … … … … 5 13 6
Central Supplementary Sustentation … … … … 0 0 0
Rev. D. G. C. TROTTER, M.A.
Sale of Bibles … … … … 6 12 6
James Ross Memorial Fund … … … … 10 0 0
MRS. TROTTER
Foreign Missions … … … … 9 15 0
ST. KILDA CONGREGATION:
Assembly Expenses … … … … 6 0 0
GEELONG CONGREGATION:
Publications … … … … 2 17 0
Assembly Expenses … … … … 1 2 0
Widows and Orphans … … … … 3 8 0
MANNING RIVER CONGREGATION:
Foreign Missions … … … … 1 16 6
Students’ Fund … … … … 3 15 0
Church Extension … … … … 1 16 0
MANNING RIVER LADIES MISSIONARY ASSOCIATION:
Foreign Missions … … … … 16 0 0
Mr. C. RAMSAY:
Richmond and Brunswick Manse Fund … … … … 2 0 0
Mr. D. MURRAY:
Sale of Badges … … … … 0 6 0
FAMILY OF THE LATE Rev. WM. MACDONALD:
James Ross Memorial Fund … … … … 5 0 0
Rev. NEIL MACLEOD:
Sale of Bibles … … … … 5 3 6
HUNTER AND BARRINGTON CONGREGATION:
Assembly Expenses … … … … 2 15 8
Widows and Orphans … … … … 2 6 3
Foreign Missions … … … … 3 10 9
Church Extension … … … … 2 16 3
Students Fund … … … … 4 1 0
Publications Fund … … … … 2 9 11
WAUCHOPE CONGREGATION:
Students Fund … … … … 1 7 0
Foreign Missions … … … … 1 2 9
Church Extension … … … … 0 17 6
Assembly Expenses … … … … 1 7 6
Mr. G. DENNIS:
Sale of Bibles … … … … 1 7 6
VICTORIAN PRESBYTERY:
General Missions … … … … 0 6 5
Miss M. DAVIS:
James Ross Memorial Fund … … … … 30 0 0
Special Donations to Central Supplementary Sustentation Fund in
accordance with the arrangement made at last Assembly:

Richmond and Brunswick Congregation ... 5 0 0
Maclean Congregation ... ... ... 5 0 0
St. Kilda Congregation ... ... ... 5 0 0

Subscriptions to “The Australian Free Presbyterian.”
Correction in April's list: A. D. Anderson, Harwood, 10/- to 31/12/41.

RECEIVED DURING MAY

N.S.W.
Mrs. Atkins, Mitchell Island: £1 to 31/12/41; Miss K. Cameron, Taree: 10/- to 31/12/41; Miss M. Gregor, Lawrence: 5/- to 31/3/42; Mr. M. Campbell, Maitland Vale: 5/- to 30/6/42; Mr. A. Dick, Koree Island: 5/- to 31/11/41; Mrs. M. Stewart, Taree: 6/- to 31/12/42; Mr. H. Grant, Brushgrove: 7/6 to 30/6/41; Mrs. E. McPhee, Lower Coldstream: 5/- to 30/4/42; Mrs. A. Anderson, Chatsworth: 5/- to 31/12/41; Mrs. K. Gillies, Maclean: 5/- to 31/12/41; Mr. C. J. Green, Woodford Leigh: 5/- to 31/12/40; Mrs. C. McLaren, via Glen Innes: £1 to 28/2/48; Capt. J. MacFarlane: £1/10/- to 28/2/42.

Victoria
Mr. V. Marr, Brighton: 10/- to 30/6/41; Mrs. H. J. Walter, Hensley Park: £1 to 31/1/43.

South Australia
Mr. T. Leslie, North Parade, Mitcham.

New Hebrides
Rev. J. Graham Miller, Tongue: 5/- to 31/5/42.

13

THE CHILDREN’S PORTION

A Happy Fellowship at Maclean 1941

THE CHILDREN'S SERMON

Our text this month is Matthew 13: 55, “Is not this the Carpenter's Son.” Joseph was a carpenter. Were you ever in a carpenter's shop? If so, you must have noticed the various tools hanging round the walls. Joseph's shop in Nazareth, where Jesus was when about twelve years of age, would be something like that. We are going to talk about a carpenter and his work.

(1) The first thing a carpenter does when he is about to build a house is to lay a good foundation. Jesus has already laid a good one for us to build our lives upon. He says, “Behold I lay in Zion for a foundation.” Other foundation can no man lay.

(2) A carpenter always works according to rule. He measures everything. The rule Jesus uses is the Law of God, which is perfect. If we measure things by this rule we shall not err.

(3) A carpenter always is guided by a square. This we might call the principle of honesty. If we act honestly we shall find there will be no discrepancies in the end. Wrong doing only leads to trouble.

(4) A carpenter frequently makes use of a compass. This enables him to get the right proportion in all curves and circles. A compass is drawn from a centre. So we must have Jesus as our centre if we would have everything in proportion.

(5) A carpenter is often found smoothing out things This is what Jesus does. He makes the rough places in our characters plain, and day by day he removes the ugliness of our lives, making us gracious and holy and like unto Himself.

(6) Another thing about a carpenter is that he is often seen hanging doors. This was the last thing Jesus did before ascending to heaven, namely, to make and hang the door of Salvation, so that we can go into His kingdom and be saved. What a terrible thing when Jesus has been so good to us if we should be lost! Trust Him now. – J. C. R.

THE DEATH OF RICHARD CAMERON

Richard Cameron was one of Scotland's bravest sons and a leader of the Covenanters. Bruce of Earlshall, a violent persecutor, came upon him and his followers at Ayrsmoss. There was no way of escape from the dragoons, and the people gathered around their minister. He was heard to utter the memorable words: “Lord spare the green and take the ripe.” “Come,” he said to his brother, Michael, “Come, let us fight it to the last: for this is the day that I have longed for and the death that I have prayed for – to die fighting against the Lord's avowed enemies, and this is the day we will get the crown.” So he died fighting manfully, back to back with his brother. The cruel enemy cut off his head and his hands and flung them into the Tolbooth prison in Edinburgh, where Richard's father was confined. In taunting language he was asked if he knew to whom they belonged. “I ken them, I ken (know) them; they are my son's, my dear son's. Good is the will of the Lord who cannot wrong me nor mine, but has made goodness and mercy to follow me all the days of my life.” They were then fixed on the gates of the city, the hands close to head, with the fingers pointing upward. “There,” said Sir Robert Murray, “there's the head and the hands of a man who lived praying and preaching, and died praying and fighting.”

THE GREAT BURDEN BEARER

He who has borne our sins away still abides
He would bring observance of the Passover and the terrible work of the Egyptians, but when they were delivered after the Battle of the Red Sea. The keynote of the victory was obedience to God. Moses did what God commanded him to do, and God gave him success. Obedience is the first lesson we learn in the Christian life.

Questions:
(1) Who was Israel's leader in this battle?
(2) Who was the Egyptian leader?
(3) How did God deliver the Israelites?
(4) What effect had the victory upon Israel?
(5) What was the keynote of the victory?

July 13

The Battle of Jericho


This was a great battle of faith. Faith is defined in Hebrews 11:1. The Apostle records, “By faith the Walls of Jericho fell down.” Jericho was thought to be a very strong city. Many, no doubt, because of the height and thickness of its walls, imagined that it was impregnable. But nothing is impossible with the Almighty. Joshua, Israel's leader, had to learn that if he would be successful God must be captain. (See chapter 5: 13-14.) The marching round the city so often gave Israel great opportunities to exercise their faith, and also to know exactly where Rahab's house was that they were to spare. The ark of the covenant was a symbol of God's presence. It is interesting to learn that evidence has recently been found that the Walls of Jericho did fall down flat as is recorded in the Scriptures. Rahab and her household were the only ones saved in Jericho. In the Hebrews she is described as having faith, “By faith Rahab.” It is by grace through faith we are saved. This was a wonderful victory of faith. We are commanded to have faith in God.

Questions:
(1) Who was Israel's leader in this battle?
(2) Who was the Egyptian leader?
(3) How did God deliver the Israelites?
(4) What effect had the victory upon Israel?
(5) Upon whom did this curse fall? See I Kings 16: 34.

July 20

The Battle of Jezreel

Read Judges 6. Memorise Verse I.

We call this the battle of Jezreel because it was fought in the Valley of Jezreel. The war came upon Israel because they did evil in God's sight. The great general in the battle was Gideon and the keynote of success was courage. Gideon, though described as “a mighty man of valour,” yet seemed to lack courage. We get true courage when the Holy Spirit is with us. It is said, “The Spirit of the Lord came upon Gideon.” After this he was ready for the battle. The Lord can save by many or by few. He reduced Gideon's army by twenty thousand and yet he said there were too many, lest Israel would boast that their own hand had brought them the victory. Three hundred men were then selected and these were the men God used to save Israel. This further reduction would only make Gideon trust God more. His battle cry was the Sword of the Lord and of Gideon. He employed great strategy with his three hundred

the great Burden Bearer, and all who accept His proffered aid find that He is the God of deliverances. The load that we feared would bend us and break us becomes the link that binds us to Him in ever closer and more complete fellowship, for as we claim His promise and count upon His protection we find that our burdens are turned to blessings, our sorrows to songs, our weights into wings, and we are borne along the heavenly way.

Whether we face the prospect of bearing our own burden, or of sharing with others, the load that must be carried, the pledge is given. “Surely He hath borne our griefs and carried our sorrows.” – G. H. Lunn, M.A.
men. The broken earthen vessels with the light shining out symbolises the light of the knowledge of Christ shining out of broken and contrite hearts. This has a power over the enemy (cf. 2 Corinthians 4: 6-7).

Questions:
(1) Who was Israel's general in this battle?
(2) What was Gideon's battle cry?
(3) How many men were chosen to defeat the Midianites?
(4) What was the keynote of success in this battle?
(5) What event encouraged Gideon?

July 27

The Battle of Gilboa


This was an important battle in some respects. It resulted in the defeat of Saul and the Israelites by the Philistines, which was sad, but it eventually led to the enthronement of David as King, both of Israel and of Judah, with the tribe of Judah pre-eminent until the close of the history. The battle resulted not only in the defeat of the Israelites by the Philistines, but the downfall of Saul's house. Saul, his three sons (Jonathan, Abinadab and Melchishua) and his armour bearer all died in the battle. Saul was so wounded that he fell upon his own sword and took his own life. His armour bearer, seeing that his master was dead, likewise fell upon his sword and died with him. David commended the men of Jabesh-Gilead for their valour and bravery in taking the body of Saul and his sons from Bethshan to Jabesh where they were burnt and buried under a tree.

David had a great love for Jonathan. Read his lament for him in 2 Sam. 1: 17-27. He speaks of Jonathan's love to him as “Wonderful, passing the love of women.”

Questions:
(1) In what mountain did Saul die?
(2) How many of Saul's sons died in this battle?
(3) Who showed kindness to Saul and his sons after their death?
(4) Who were said to be lovely and pleasant in their lives?
(5) What did David bid the children of Judah learn?

WHAT A LITTLE GIRL DID

A ten year old girl heard the Bible stories and believed in Christ. She was the lowest in her class at school. She rose at six o'clock in the morning to ask the Holy Spirit to help her to study. At school she even knelt in the aisle to pray, and did not mind when the other children laughed. The result was she went to the head of the class. She began to tell the good news to others. In response to her efforts, her mother and grandmother, and her chum's mother and grandmother, became believers, and she led four friends to Christ. – Selected.

If a few words torn from the Bible have often been a means of grace, it is equally true that a chance phrase quoted from the Bible in the course of a sermon has had a similarly blessed result. A worker in the China Inland Mission gives this testimony:

"Many years ago I was working in Liangshan, in the diocese of Western China, and one Sabbath went to the out station of Ma Chia Chang. That Sabbath a young man named Liu was present. He was opposed to Christianity, regarding it as a foreign religion, and fully satisfied that the Chinese religions were good enough for China. But a friend persuaded him to attend church, and one phrase from the sermon pierced his heart and remained in his mind. My text was, 'I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love His appearing,' but sermon and text were forgotten and only a word from a text quoted incidentally remembered – 'a crown of life.' These words stuck, and he wondered what they meant. He bought a Bible, read it through, and turned to the Lord. He became a worker in the Church he had once opposed, and was ordained to the ministry as deacon. Later, as he was travelling to Paoning for ordination as presbyter, he was robbed and murdered by brigands, and was called Home to receive his 'crown of life.'" – "British and Foreign Bible Society Tract."

NOT GROWING OLD

They say that I am growing old:
I've heard them tell it times untold,
In language plain and bold.
But I am not growing old:
This frail old shell, in which I dwell,
Is growing old full well I know.
What if my hair is turning grey?
Grey hairs are honourable they say.
What if my eyesight is growing dim?
I can still see to follow Him
Who sacrificed His life for me
Upon the Cross of Calvary.
What should I care if time's old plow
Has left his furrows on my brow?
Another house not made with hands
Awaits me in the Glory Land.
What though I falter in my walk?
What though my tongue refuse to talk?
I still can trace the narrow way,
I still can watch, and praise, and pray.
My hearing may not be so keen
As in the past it might have been.
Still I can hear my Saviour say,
In whispers soft, "This is the way."
The outward man, do what I can
To lengthen out this life's short span,
Shall perish, and turn to dust,
As everything in nature must.
The inward man, the Scriptures say,
Is growing stronger every day.
Then how can I be growing old
When safe within my Saviour's fold?
'Ere long my soul must fly away,
And leave this tenement of clay;
This robe of flesh I'll drop and rise
To seize the Everlasting Prize.
I'll meet you in the streets of gold,
And prove to you that I am not growing old.

CHRIST'S TEXTS

With the stone of Jacob's well for a pulpit and its waters for a text, He preached salvation to the Samaritan
woman. A little child which He takes from its mother's side, and holds up blushing in His arms before the astonished audience, is the text for a sermon on humility. A husbandman on a neighbouring height between Him and the sky, who strides with long and measured steps over the fields he sows, supplies a text from which He discourses on the Gospel and its effects on different classes of hearers. In a woman baking; in two women who sit by some cottage door grinding at the mill; in an old, strong fortress perched on a rock, whence it looks across the brawling torrent to the ruined and roofless gable of a house swept away by the mountain floods—Jesus found texts.

— Dr. Guthrie.

16

**BIRTHDAYS**

Many Happy Returns

“Be kindly affectioned one to another with brotherly love; in honour preferring one another.” Romans 12: 10.

June 1—John McK., Cameron, Maclean.
* 1—Robert Dyball, Tinonee.
* 1—June Eagan, Byaduk.
* 2—Alma Grant, Barrington.
* 2—John Millar, Cargo.
* 2—Coralie Lyall, Salt Ash.
* 2—Darrell McInnes, Barrington.
* 2—Norma Thorne, St. Kilda.
* 3—June Cowan, Firefly Creek.
* 3—Betty Beaton, Barrington.
* 4—Robert Suters, Wauchoppe.
* 4—Harry John Brammah, Tuckurimba.
* 5—Marjorie Pacey, Wauchoppe.
* 5—James Nicol, Sydney.
* 5—Fay Bancroft, Maclean.
* 5—Robert W. Nicolson, Sydney.
* 6—Shirley Lester, East Maitland.
* 6—Lucy Muldoon, Tinonee.
* 6—Ross Dick, Koree Island.
* 6—Max Lamborn, Willena.
* 6—Beverley A. Brogden, Armidale.
* 6—June Holyoake, St. Kilda.
* 7—Alan Bateman, Sydney.
* 7—Margaret Anne MacLeod, Sydney.
* 7—Alan Harman, Wauchoppe.
* 8—Basil Harris, Sydney.
* 8—Ray McFarlane, St. Kilda.
* 9—June Wickham, St. Kilda.
* 10—Norman Gorrie, Branholme.
* 10—Bruce A. McKenzie, Salt Ash.
* 11—John Hanks, Branholme.
* 12—Mary G. Campbell, Mullumbimby.
* 13—Roy Cameron, Maclean.
* 14—Dorothy Morris, Raymond Terrace.
* 15—Jim Hunt, Tuckurimba.
* 17—Keith Donnelly, Tuckurimba.
* 15—John Steele, Wauchoppe.
* 15—Shirley Cowan, Firefly Creek.
* 15—Roy Maxwell, St. Kilda.
* 15—Keith Coombs, Wingham.
* 16—Donald Case, Newcastle.
* 16—Daphne Harman, Kindee.
* 17—Lorna Robinson, Wingham.
* 17—Barbara Maxwell, St. Kilda.
* 18—Heather Coonnes, Wingham.
* 18—Jack Wheelan, St. Kilda.
* 19—Norman I. Arrowsmith, Barrington.
* 19—Barbara F. Bell, Maitland.
* 19—Beverley Campbell, Wherrol Flat.
* 19—Ian Ferguson, St. Kilda.

THE BIBLE

For ever, O Lord, Thy Word is settled in Heaven. Psalm 119: 89.

This Book contains—the mind of God, the state of man, the way of Salvation, the doom of sinners, and the happiness of Believers. Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable. Read it to be wise, believe it to be safe, and practise it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the traveller’s map, the pilgrim’s staff, the pilot’s compass, the soldier’s sword, and the Christian’s charter. Here Heaven is opened and the gates of hell disclosed. Christ is its grand subject, our good its design, and the glory of God its end. It should fill the memory, rule the heart, and guide the feet. Read it slowly, frequently, prayerfully. It is a mine of wealth, a paradise of glory, and a river of pleasure. It is given you in life, will be opened at the Judgement, and be remembered for ever. It involves the highest responsibility, will reward the greatest labour, and condemn all who trifle with its sacred contents.

Heaven and Earth shall pass away, but My Word shall not pass away.” Matt. 24: 35.

“Behold the days come, saith the Lord GOD, that I will send a famine in the land: not a famine of bread, nor a thirst for water, but of hearing the words of the Lord.”

“And they shall wander from sea to sea, and from the north even unto the east, they shall run to and fro to seek the word of the Lord, and they shall not find it.”

—Amos 8: 11,12 (Sel.)

**SEARCH WORK IN MATTHEW**

(1) How many generations from Abraham to Christ?
(2) Find the sentence, “It is written,” uttered three times by Christ.
(3) Find the statement mentioned three times, “Thy Father which seeth in secret shall reward thee openly.”
(4) Write out the names of the twelve Apostles.
(5) What was the price of two sparrows and what Jesus does say of them?
(6) What did Jesus say to John’s disciples about being
(7) Where is it said Jesus knew their thoughts?

All answers to be sent to Miss C. McLean, 92 Alma Road, East St. Kilda, S.2.

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The Bible and Our Schools

The Reformed Faith has always insisted on Education as the handmaid of God, and the Church of the Reformers drew up minute and exhaustive provisions for the religious education of the nation while it was at school. The Scottish Reformers held that in the training of youth there were three great educators bound always to work with each other, if the education of the common folk was to be stable and enduring, viz., the Home, the Church, the State. The Church in Scotland had schools long before the State had discovered the importance of educating the young of her people.

To us the Bible contains the Supreme Standard, and each scholar is therefore brought into direct relationship with God. Too often the Bible is looked upon as “Literature,” “A compact of good maxims,” “A treasury of pious sentiments,” etc., and the creative influence of Christ's life is largely lost, and its power as the Authoritative Word of God is gone. Intellectualism, Social Values, Psychology, Ethics, have largely taken its place, and these, in our judgement, constitute one of the gravest defects in our present civilisation. It was this repudiation of Christianity that corrupted the minds of Germany and Italy, and paved the way for the spread of Nazi-Fascist ideals. “Mass Assertion” delivered education over to materialistic and ethical conceptions, and away from the pure Word of the Reformed Faith. The ideals of the clever Superman takes the place of the ideals, of the lowly Christ.

Besides, in the last analysis, it seems to us that education cannot be separated from a religious foundation. One of the old Calvinistic confessions runs, “The Christian youth from their tender years shall be carefully trained in the fundamental truths of true religion – at home by their parents, at school by their teachers, at church by their pastors and elders” (Synod of Dort). This type of education produced a strong and estimable character, as may be witnessed in Huguenot France, in the Confessing Netherlands, in Covenanting Scotland, and in the Puritan homes of England and America.

Again, this war has made it clear to some of us that neither Science, Intellect, Culture, Education, Diplomacy, nor Commercial Prosperity, are the real foundations of national greatness and robust character. These things are but useful tools in the hand of the
character behind them. The real centre of the Bible is Redemption and, if Christianity is founded on facts, and these facts are nowhere else recorded than in the Bible, then definitely these great Christian affirmations should be woven into warp and woof of our school day experience. Young people should have a higher vision than that of green playing fields and grey academic towers – the vision of “the Ideal Man – the full standard of the perfection of Christ.” To purge the Bible out of our schools is like purging Paul's teaching out of Christianity.

THE AUSTRALIAN
FREE PRESBYTERIAN

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The children's portion of this paper is issued in separate form under the title of “The Sunbeam,” and can be had singly or in quantities from the Editor.

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From My Study Window

My Dear Readers,

It is with not a little pleasure that we record our gratitude for the many tokens of your appreciation re our magazine that have been reaching us during the last few months. Recently one of our soldier readers from far away Malaya wrote: “Happy to receive the magazines and I wish to thank you very much for them. . . . As there are a number of us who are Pres(byterians?) they are appreciated, and I hand them on.” Thank you, sir!

In this issue we begin a new series of articles, “On Active Service,” which are reprinted from the “Scottish Free Church Record.” We feel sure that our good friend, Major Chaplain Finlayson, will not take proceedings against us for not asking his permission. (We have, however, written for the required permission to Scotland!) Another and equally hearty word of thanks is due to our valued contributor, the Rev. Robert Swanton, of Melbourne, for his timely and inspiring sermon on page 6. We promise our readers another such stimulating address from his facile pen in some future issue. Our thanks are also due to Major General Sir Ivan Mackay for his gracious reply to the Moderator's word of congratulation.

Another word, and with this we will close. There are stricken hearts throughout our Church and Empire, and we would breathe the prayer that those wounded hearts and sorrow laden spirits be upheld and comforted by the Man of Sorrows Himself. There are others waryly scanning the news for loved ones posted missing, some even glad to receive back their dear ones broken and maimed, as long as the light of joy and gladness remained undimmed in their spirits. Others are fallen into enemy hands.

We would reverence your sorrows, and seek to whisper to you that there is a light upon your clouds, a consolation for your bewilderment, and an eternal love that will bear the heaviest burdens of your utmost woe. “Trust in Him at all times; pour out your hearts before Him. God is a refuge for us.”

Your grief is not an unrelieved grief – they took the noble path and faced death and dangers with a hero's spirit. They gave themselves for others! In your sorrow you are not alone! Look to Calvary and there behold the perfect Doer of God's Will nailed to the cruel cross beams, and the holy soul of Him in terrible sorrow. Lifted up to die. He too cried out in the awful darkness, “My God, My God, why hast Thou forsaken Me?” Come close up – nearer,
nearer to Him, dear friends, and you will find new strength and eternal courage as you company with the Crucified One.

— Your Friend, the Editor.

3

The New Birth

By Rev. JAMES A. WEBSTER,
Free Church, East Maitland.

John 3: 3 – “Jesus answered and said unto him, Verily, verily, I say unto thee, except a man be born again he cannot see the Kingdom of God.”

The teachings of Jesus, accompanied by manifestations of His miraculous power, had no doubt aroused speculation amongst the Pharisees. Nicodemus, a member of the Supreme Jewish Council, and a ruler of the Jews, not satisfied with mere speculation, sought to see Jesus for himself; and wonderful things happen when a man’s heart is inclined to seek Jesus! Nicodemus came to Jesus by night. His approach was somewhat timid and hesitant, perhaps he was fearful of being seen by the people, since a man of his eminence and authority going in the daytime to learn at the feet of Jesus would have aroused public attention. So he came by night. Night is symbolic of the darkness of the human heart by sin. It is enshrouded in impenetrable darkness, and unless the progress of that soul is checked by God's grace it will go on headlong, hopelessly lost, ruined, and undone, to be finally plunged into the blackness of darkness for ever. Jesus came to give light to those that sit in darkness and those who come to Him are brought from darkness into His marvellous light, and can say with the Apostle Paul, we are not of “the night or of darkness, but the children of the day.”

Nicodemus addresses Jesus thus, “Rabbi, we know that thou art a teacher come from God, etc.” Verse 2. What else he may have said by way of preface is not recorded, but Our Lord replies with a startling and mystifying statement, “Verily, verily, I say unto thee, except a man be born again, he cannot see the Kingdom of God.” Nicodemus, whose thoughts were moulded and limited by experience and tradition, was greatly perplexed, hence his reply to Jesus, “How can a man be born when he is old?”

Now, to be ignorant of this vital truth is to be shut out eternally from the Kingdom of God. To possess Christ's Kingdom a man must be born again.

Let us notice (1) that the new birth is an absolute necessity. “Except a man be born again, etc.”

There is a tendency today to avoid the deeper issues of Christianity, and this doctrine of the new birth as the central theme of the Gospel is being pushed aside, to give place to ethical maxims, and the niceties of humanistic philosophy. Men are striving to be good without God. To live merely “a good life,” no matter how commendable in the eyes of the world, will avail nothing. The Apostle Paul as touching the law could say he was blameless, yet we hear him saying, “O wretched man that I am, etc.” and when he saw Christ as his Saviour, he said, “But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord, etc.” Phil. 3: 7-8. Jesus, Who knows all men, Who is the searcher of hearts, who can discern its thoughts, and intents, wished to impress upon Nicodemus that the primary essential of the Christian life was not an evolutionary, but a revolutionary change in heart — a spiritual principle given from above without which the soul will remain spiritually dead. Nicodemus stumbles on this scriptural rock; pride, that great stumbling block which fills the human heart by nature, hates to be humbled, and so the mind of God comes into conflict with the human will. This conflict has given rise to many great heresies by which men strive to find a way to God apart from God's appointed way. There is Arminianism, which takes its rise in man and suits the taste of the proud and self-conceited; there is Socialism, and Arianism, which deny the divinity of Christ; there is Pelagianism, which denies original sin. Romanism, which denies the sufficiency of the one perfect offering of Christ, but professes to offer oftentimes the same sacrifice in the specious doctrine of the Mass, is, as some-one has said, “Satan's masterpiece.” It especially is so well and adroitly adapted to carnal piety and worldly wisdom (“not too like God, or too like the devil”) that an all holy and a Sovereign Being could not have been its Author.

Modernism, that insidious doctrine which permeates the mind of so many churchmen of today, “is as old as Mother Eve,” says the warden of a Madras College. “How very true,” says Irvine, “for Satan was the first of the cult and on his first introduction — or, rather, intrusion — to the human race, his first words were, “Yea, hath God said, ye shall not eat of every tree of the garden?” Herein lies the very essence of Modernism:—

“Yea,” a diplomatic affirmative. “Hath God said,” an artfully expressed doubt immediately negativing the affirmation, presented in the form of a question.


Dr. T. T. Shields. of Toronto, who has long and faithfully contended for the faith, says, “Modernism, when it is finished, is sheer lawlessness; it rejects all authority except the authority that resides in the individual himself. Modernism is of the 'Old Man,' even though he wear the gown and hood of a
Professor of Philosophy, is always an anarchist, he is not subject to the law of God, neither indeed can be. Modernism is a naturalistic religion. It grows out of the pride of the human mind, that magnifies men, and minimises God; it holds that authority in religion is in man's own consciousness, rather than objectively, in the Book, as the revelation of God Himself.

Modernism is nothing more than a benighted agnosticism, which, as one says, “claimed to have a deeper and truer view of Christianity.” Are not these its tenets?

“Rejection of the inerrancy of the Holy Scriptures.”
“Belief in one's self is belief in God.”
“Christ delivers men by His coming and not by an atonement.”
“Rejection of the virgin birth of Jesus.”
“Orthodoxy ridiculed.”
“Salvation by illumination.”

All reveal very truly “that the world by wisdom knows not God.” Therefore the words of our Lord to Nicodemus apply with astounding force to the hearts of men today, “Except a man be born again, etc.”

Secondly, let us observe the meaning of the New Birth.

(a) The first step in knowing this fundamental truth is to realise that all have sinned and have come short of the glory of God. “That the fall brought mankind into an estate of sin and misery, and that all mankind by their fall lost communion with God and are under His wrath and curse.” Repentance towards God and faith towards Our Lord Jesus Christ are the immutable terms of the Gospel, and the reason for this may be found in the 3rd Chapter of Romans, “That every man's mouth might be stopped, and all the world become guilty before God.”

(b) The New Birth means a new creation through the Word, a foundation work, which can only be wrought by the direct power of the Spirit of God, “Of His own will begat he us with the Word of Truth.” It is of paramount importance that we realise that the Word of God is the grand instrument in effecting this change. The engrafted Word which is able to save your souls because the Word testifies of Christ and reveals that the Holy Spirit is the true Enlightener and Teacher. “These are written that ye might believe that Jesus is the Christ, the Son of God, and that, believing, ye might have life through His Name.” (John 20: 31.) The New Birth means being “born again, not of corruptible seed, but of incorruptible, by the Word of God which liveth and abideth for ever.” “Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration and renewing of the Holy Ghost, which He shed on us abundantly through Jesus Christ Our Saviour; that being justified by His grace, we should be made heirs according to the hope of eternal life.” (Titus 3: 5-7.)

(c) It means Union with Christ, a union which is indissoluble, for when a soul is delivered from the bondage of corruption, into the glorious liberty of the children of God, that soul becomes an heir of God, and a joint heir with Christ. They who are thus united to Christ are characterised by a change – a change not only real but entire. “If any man be in Christ Jesus he is a new creature, old things are passed away, behold all things are become new.”

(d) The New Birth is essential to Spiritual Vision, “Except a man be born again, he cannot see the Kingdom of God,” “Thine eyes shall see the King in His beauty.” “See Him as the chiefest among ten thousand, and the altogether lovely One.” How beautifully is this Spiritual Vision illustrated in the attitude of the Woman of Samaria, after the Lord had opened her eyes; hurrying back to the city, she cried out, “Come, see a man which told me all things that ever I did; is not this the Christ?”

(e) The blessed result of the New Birth is that it brings peace with God, “Therefore being justified by faith, we have peace with God, through Our Lord Jesus Christ.” Not the peace which the world gives but, as Our Lord says, “My peace.” It is the peace which comes through the blood of His Cross. The peace of God which passeth all understanding. This peace is the Gift of God, “The Lord will give strength unto His people; the Lord will bless His people with peace.” It is abundant. “Great peace have they which love Thy law.” It is perfect, “Thou wilt keep him in perfect peace, whose mind is stayed on Thee; because he trusteth in Thee.” How sad by contrast is the unrest of the wicked, “There is no peace saith my God to the wicked.” The way of peace they know not, and there is no judgement in their goings; they have made them crooked paths; whosoever goeth therein shall not know peace. “But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.” “To whom He said, 'This is the rest wherewith ye may cause the weary to rest, and this is the refreshing'; yet they would not hear.” To all such Jesus calls today, “Come unto me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light.” “Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock.”

Current Topics
In view of the recent dire threat issued by Germany as to what she intended to do with a defeated Britain, the following item by the well known writer "Ilico," of the "British Weekly," is of more than passing interest:

EUTHANASIA OR MURDER?

I had heard rumours that the Nazis were killing off the aged and infirm as a burden to the State. I knew enough of the Nazi mentality and philosophy to realise that this might be true, but I am always sceptical of atrocity stories in war time. Upon this matter, however, there now seems corroborative and reliable evidence from more than one source.

In the first place, there are reports coming through the American Catholic Press from Geneva: “most recently the pagan teachings of the Nazi leaders have brought about one of the most ghastly consequences of their rule, when aged and insane or incurable, crippled or mentally defective children were systematically 'eliminated' from the institutions where they had found a home and loving care. It is a proven fact that almost 100,000 people have actually 'disappeared' in that way.” I gather from the same ultimate source that “the first experiments with the victims were made in shacks specially built for the purpose at Grafeneck, Wurtemberg. The patients were brought from institutions in buses, the windows of which were painted black. They were locked up in the shacks and then exposed to poison gases. Several places of this kind now exist in various parts of Germany.” From a most reliable Protestant source in Switzerland I learn that some at least of the victims have been taken from Bethel, the famous religious and charitable centre at the head of which stands Dr. von Bodelschwingh. The patients in this case may well have been the epileptics who had been tended there. From a letter from a well known person (who had better be nameless) I learn that our brethren of the Confessional Church are deeply exercised about this so called medizinische Totung (medical slaughter), that the police allow no criticism, and that the Protestants talk of 80,000 victims. – “British Weekly.”

A CHRISTIAN PATRIOT

The Dutch Protestant Churches stand firm in their opposition to the Nazi cultural oppression. In a recent joint gathering of the Protestant political parties at Amsterdam an important statement was made by the leader of the Calvinist Party, Professor Dr. Slotemaker de Bruine. He is a great friend of the Presbyterian Alliance, and has spoken at our conferences. As the Minister of Education he helped to complete the beautiful mausoleum of Comenius in Naarden. In 1938 the John Huss Theological Faculty in Prague granted him an honorary Doctorate. We quote the following extract from his public speech:

“Do not ask us, for the sake of national unity, to eliminate from public life that which is most sacred to us; you would impoverish your people. For the sake of our people, take us such as we are. Spiritual freedom has entered into our blood. I mean the freedom of conscience, freedom for the Church, for the school, the freedom for the Word of God, freedom to carry spiritual values into public life. For this is the most characteristic element in our national life. What God gave us in His revelation must penetrate into and give direction to the whole of public life. Not only in the Church, but also in the school, in the youth movement, in social life. Does this mean separatism? No, for the miracle of 1568 (beginning of the rise of the Dutch republic) may repeat itself. A group which stood squarely on the basis of an indestructible foundation, became at that time the focus point for the many and became the spearhead of a widespread national movement. Many call for a strong foundation. It is good patriotism to point to such a foundation. Only a Christian national life is truly national.”

– From “The Presbyterian Register.”


26.4.1941.

Moderator,
Free Presbyterian Church of Australia.

Dear Sir,

I write to thank you for your letter of congratulation forwarded to me from the Free Presbyterian Church of Australia, upon the honour which has recently been conferred upon me by His Majesty the King. It was a very kindly thought on the part of the Synod and yourself to send me this message, and I want you to know that it is deeply appreciated.

Yours sincerely,
IVEN MACKAY,
Major~General.

CALVINISM AND DEMOCRACY

By the REV. ROBERT SWANTON, M.A., B.D.,
Hawthorn, Melbourne.

“He shall have dominion from sea to sea and from the river unto the ends of the earth.” How applicable these words are to that political entity which originated in the last century upon the union of the provinces of British North America – from the Atlantic to the Pacific and from the St. Lawrence to the Arctic circle! Hence the title “Dominion,” as suggested by these words of the 72nd psalm, was bestowed upon Canada. Here the Psalmist, expressing himself through the geographical conceptions of his day, sets forth the universal extent of the reign of Messiah – from the Mediterranean to the Red Sea and from the Euphrates to the confines of the west. The sovereignty of the Lord belongs not only to the mountains and hills, as the Syrians once thought, but also to the valleys and plains. The modern age, however, has witnessed an unparalleled emergence of the ancient Syrian heresy; as indicated by such phrases – free, and secular education, business is business, art for art's sake – province after province has been lost for religion. Some, like Canute, have taken their stand upon the seashore and commanded the tide to go back. Still the tide flows and Canute has to retreat. Again he bids the waves recede and again they force him to give ground. Or others more valiantly, like the redoubtable Mrs. Partington, have wielded their broomsticks, but apparently all in vain. Like an irresistible tide the surging forces of secularism have ousted God from the plains of the everyday and appear content to leave Him fossilised upon Mount Zion. It is a false pietism that rests content with such a situation. The Lord God must reign, not only in the church, but in all spheres of life. The world has denied this vital principle and as a result is today under the Divine Judgement. Nowhere is this more obvious than in the political sphere.

In his recent book, “The Fall of the Idols,” Dean Inge has written: “Fascism in one form or another is the monster spawned by the Great War which, though undertaken to make the world safe for democracy, has had the effect of convincing more than half the world that democracy is not safe for itself.” Ethically, an unchristianized demos is only a lesser evil than an unchristianized dictator. The theories of popular sovereignty as developed in Republican France and of state sovereignty as proclaimed in Nazi Germany are at heart identical, as G. K. Chesterton so cogently demonstrates in his prophetic volume, “The End of the Armistice.” As all Christian history begins with the reconciliation of Pilate and Herod, so all modern history in the recent revolutionary sense begins with a friendship which ended in a quarrel, as the first quarrel had ended in a friendship. The meeting of Frederick, the Prussian and Voltaire; the Frenchman, in the midwinter of 18th century scepticism and secularism is a sort of spiritual marriage which brought forth the modern world. These two great sceptics met on the basis that there is no God; on this basis they agreed; on this basis they disagreed. The quarrel ended by launching two European forces against each other, both rooted in the same unbelief. Voltaire in effect said, “I will show you that the sneers of a sceptic can produce a Revolution and a Republic and everywhere the overthrowing of thrones.” And Frederick answered, “And I will show you that this same sneering scepticism can be used as easily to resist Reform, let alone Revolution; that scepticism can be the basis of support for the most tyrannical of thrones, of the bare, brute domination of a master over his slave.” The forces of despotism and liberalism have been sundered by well nigh two centuries of warfare, but when confronted by the living God, as Pilate and Herod were 19 centuries ago, they are revealed not as enemies, but allies.

The philosophy of the so called Enlightenment of the 18th century, man is the measure of things, came to political expression in the French Revolution. This movement “ignores God. It opposes God. It refuses to recognise a deeper ground of political life than that which is found in nature; that is, in this instance, in man himself. The sovereign God is dethroned and man with his free will is placed on the vacant seat. It is the will of man which determines all things. All power, all authority proceeds from man. Thus one comes from the individual man to the many men, and in those many men conceived as the people there is thus hidden the deepest fountain of all sovereignty. It is a sovereignty of the people, therefore, which is perfectly identical with atheism.” (Kuyper.) The French Revolution shouted “Liberty, Fraternity, Equality,” oblivious to the glaring fact that in themselves men are most unequal. Inspired from this source, “The nineteenth century took away the religious idea and left a sense that rapidly turned to nonsense . . . the vague Liberalism of the nineteenth century cut away the divine ground from under democracy, and democracy was left to stand by itself. In other words, it is left to fall by itself. Jefferson said that men were given equal rights by their Creator. 7 Ingersoll said they had no Creator, but had received equal right from nowhere.” (Chesterton.)

Today, God's judgements are abroad upon the earth. The idol of a false democracy, built upon man, embodied in the French Republic, has fallen.

Geneva is the true home of the liberties of the
modern world. Freedom in the state owes most to those who stood for freedom from the state; to those churches of the Reformation whose first concern was to obey God rather than man “Modern democracy owes itself to Calvin. Beyond history it arose in the theology of the decrees of God. The soul’s certainty of its direct predestination – that was what both created and controlled the personalism which has been the mainspring of modern democracy.” (Forsyth.) In the sovereignty of God lies the freedom of man. This dogma poured into the blood – the Huguenots of the limestone French Cervennes, the beggars of the flooded meadows of Holland, the Waldensians of the snowclad Alps, the Covenanters of the misty moors of Scotland, the Puritans of the cities of Old and the backwoods of New England – these all bear witness. In the revolutions of Holland, Britain and America, as contrasted with that of France, the knee is bowed to God while over against man the head is proudly lifted up. These were undertaken with praying lips and with trust in the help of God. The democracy of earth must be rooted in the sovereignty of heaven. As complementary to the truth that believers are equal in the Church as bought by Christ, men are equal in the world as wrought by God. This latter conviction, latent in the Reformation, came to clear expression in the Declaration of Independence, when the Americans asserted they acted “as endowed by the Creator with certain inalienable rights.”

Today democracy is on trial. The false cannot but be overthrown. Is our democracy the genuine article which is based upon the living God?

The Reformed Faith contends that all departments of life must be subjected to the sovereignty of God. William Vilant was one of those indulged ministers who retained his ease by submitting to Stuart tyranny and misrule in Church and State. Having heard on one occasion of the patient and cheerful endurance of the ejected minister, Donald Cargill, he asked a trifle petulantly, “What needs all this ado? We will get heaven, and they will get no more.” But when the retort was repeated to the man of whom it had been uttered, he replied – and the reply is singularly noble – “Yes, we will get more; we will get God glorified on earth, which is more than heaven.”

A RETROSPECT

During the devastating bushfires which swept through the forests of Victoria in the summer of 1939 I happened to be spending a fortnight at Marysville. The havoc and the desolation which the fires had wrought was appalling. Timber workers had lost, not only their homes, but all their goods and chattels as well. Yes, some of them had lost their lives. The scorched and blackened trees, bereft of foliage, showed how fierce had been the inferno; many, no doubt, would sprout again but the stately mountain ash and the beech were doomed. These trees, I was told, could not withstand fire. As for the undergrowth, the ferns and the bracken, the fire had done its deadly work with devilish thoroughness; not a vestige of green remained. Desolation, a desolation which was dreadful to behold, was in every direction.

It was not until some two and a half years later that I had the opportunity of again visiting Marysville. What a contrast! The timber workers, undaunted and with a courage typical of the bush worker, had re-built their homes round the new mill and blue smoke from a score of chimneys curled upwards into the clear autumn sunshine. True, the dead mountain ash were still standing, grim evidence of what had happened such a short time before, but young saplings were springing up in abundance to replace them. The ferns and the bracken had resumed their old dominion in the gullies and the messmate and other eucalypts were clothed in fresh luxuriant foliage. In short, the bush was wearing again its mantle of green and the air was pungent with the fragrant aroma of the forest.

As I wandered along the tracks, beside crystal clear mountain streams, those words in the Revelation of St. John kept recurring in my mind: “Behold, I make all things new.” The words occur in a chapter which, incidentally, brought back other memories – memories of my mother who passed to her reward just a year ago. She delighted to have me read to her.

The following account of this John we cull from our church magazine of June 18th, 1933.

John of Czecho-Slovakia
Son of the Morning Star

In our last issue we pointed out that John Hus and Jerome of Prague were the spiritual sons of John of Oxford and Lutterworth.

John Hus, probably the greatest of the Bohemian race, was born on 6th July, 1373, in the market town of Hussinetz, near the Bavarian boundary. The young John was the subject of many
prayers by his widowed mother, who is said, when taking him to the University, to have kneeled down beside him and implored the blessing of God upon him. It was the writings of Wycliffe under the Providence of God that roused and awakened him from the darkness, superstition and corruption of Romanism. In 1400 Jerome had brought these from England. He was influenced, too, by the sketching of two Oxford students, who, when prevented from speaking, drew upon the wall of the place where they were staying a contrast between the pomp and grandeur of the Popes coming into Constance and that of the Saviour riding into Jerusalem upon an ass. This did much to stir the people. Hus was one who viewed it, and it left its mark upon him. He was too vigorous an opponent of Rome to escape her diabolical persecution. Though requested to attend a conference at Constance with others to settle many important matters and given a safe permit, yet he was apprehended, thrown into prison, and afterwards burnt at the stake. Before he died, he had a presentiment that the things which he contended for would yet be popular. After 500 years this has come about.

In his foreword to the book, “Hus and His Followers,” by Jan Herben, the Rev. G. A. Frank Knight writes: “In the great Square in Prague, opposite the town hall, in front of which in 1621, 27 Protestant leaders were executed after the battle of the White Mountain, the visitor to the city notices the enormous and massive memorial to John Hus. The martyr stands amid a group of Bohemian patriots, calling upon them to rise and be free. Some of the figures around him are still asleep, some are waking, some in the act of springing up, some are fully erect with outstretched hands welcoming the new era of liberty. The monument is a symbol of the Bohemian nation today. It has arisen from the enforced sleep of centuries, and for those ideals for which Hus strove – love of country, of freedom, of righteousness, of integrity in Church and State.

When the 500th anniversary of his martyrdom occurred in 1915, waves of intense emotion, religious fervour and patriotic zeal swept Bohemia. It is one of the most striking tributes ever borne to the enduring value of a noble personality that: after 500 years the name of 'Mister Jan Hus,' as he is always called, should still have such abounding power, and that the nation from which he sprang should feel that in this martyr who died at the stake in 1415, the highest ideals of the Czech people were embodied.

One of the main things for which Hus contended was the right of all believing men and women to participate of the cup in the Sacrament of the Lord's Supper, as against the Romanist practice of retaining it solely for the priests. And no sooner had Hus been burnt at Constance than the Bohemians, who favoured his views, adopted the cup as their national symbol. In this capacity it has survived the merciless persecutions of centuries. Today one sees it everywhere, on the front of all Protestant pulpits, stamped on Bibles, inwoven on banners, inscribed on tombstones, affixed to official documents, worn on the lapels of men's coats and ladies' jackets in the form of a neat badge, adorning the gables of Protestant churches and houses, giving its name, 'Kalich,' to the leading Church newspaper, and even selected in 1919, after the expulsion of the Hapsburgs and the inauguration of the republic, as the design for the first printed postage stamp. Here again is another symbol of the triumph of Hus' ideals after 500 years.

The great break away from Rome in 1920, whereby nearly 2,000,000 Czechs quitted the Papal Church in a body and formed the Czecho-Slovak Church, is still another testimony to the power of his teaching and example. What the priests demanded from the Pope in the 20th century by way of reforms within the Church was just what Hus had claimed in the 15th century. Hus perished for his boldness for the Gospel. Dr. Farasky and his fellow priests of the Czecho-Slovak Church, though excommunicated, drew after them a vast body of patriots, who are now rejoicing in their spiritual freedom. But it was the idealism of Hus which inspired the revolt from Rome which is now sweeping (1926) over the republic, and bringing to the country new spiritual life. This year another striking proof has been given how Hus ideas of freedom have imbued the nation. A recent Papal decree prohibited the Sacrament from being given to anyone who was a member of the Social Democrat Party. The order was issued in French and German but

(Continued on Page 10)
permitted to use in any decent society in civil life. Rather would I say to everybody wearing the king's uniform: now that you are a soldier or sailor or airman, there is all the more reason why you should exercise self-discipline and not let your tongue disgrace your uniform, your comrades, and your unit. I want to talk to you frankly about this, because it is something that calls for plain speaking.

Think, first of all, of what the use of bad language means to yourself. It is primarily an exposure of your true self, and not a very brave self at that. It has somehow or other got abroad that those who use “strong language” are strong people, whereas they are weaklings who are driven to use this kind of language to hide their weakness. It is the consciousness of some mental or moral weakness that makes men resort to the easy bluff of violent words: they imagine it will cover their deficiencies! It does the very opposite: it is a terrible exposure of what they are, and reveals more clearly than anything else the moral condition of their minds and hearts. And if language be an indication of folk's minds, there are some people whose minds must be a quagmire of suspicion, of cunning, of loathsome desire! The vent that language gives to their basest feelings only aggravates the condition and spreads the foul plague within till eventually nothing is pure or clean to them. For since a foul jest is generally at the expense of something sacred or holy it inevitably destroys the finer feelings, lowers the moral standards, and blunts our sensitiveness to sacred things. Life will have lost much of its sacredness, love will have lost its wonder, and the holiest ties in life are degraded. When you drag a sacred thing into the mire, your character goes down with it, and it is difficult ever to rise again. You will go on living at lower levels henceforth; your thinking will be lower, your tastes lower, your ideals lower. You are seeing things through muddy glasses, and you feel as if nothing will ever again be clean. And the saddest thing of all is that this new outlook has become a part of yourself, and you cannot shed it at will. You may manage to conceal it on occasions, but it will betray you at last. I will always remember what a young soldier told us in France when he had arrived back from leave. He was just the average, normal, young man, brought up in a decent home, with a mother who thought the world of him. But, alas! in the Army he had learned to use foul language very freely. He told us that on his first morning at home, as his mother entered his bedroom, he – in a half-awake condition surely – greeted her with the foul language he had been using of late. When he completely woke up, he realised what had happened, and he confessed that he had been ashamed to look his mother in the face for the rest of his stay at home! We cannot shed the use of bad language at will; it may be easy to learn, but it is difficult to unlearn; it clings to us, because it has soaked into the very fibre of our character.

Think again of the influence of bad language over others. It is sad enough that your own nature should be polluted, but it is even sadder that your words should leave a stain on someone else's character. To rob your comrade of cleanliness of heart, is the greatest outrage that you can commit upon your fellow-soldier. And it is easily done. Everyone of us is capable of being dragged down, little by little. The tone of an entire billet can be lowered by one foul mouth. One man may be a plague spot in an entire company or ship. Recruits, new to the service, are specially susceptible to the demoralising effect of bad language, and, all too often, they fall an easy prey. And no man has the right to stain his younger fellow soldier in this way. There is a story told of Josiah Wedgewood, the founder of the potteries that still produce the china that is called by his name. When an English nobleman had one day called asking to be shown round the famous potteries, a young apprentice was chosen to accompany the visitor from room to room. The nobleman was in the habit of using bad language and did so in the lad's hearing. While the young apprentice was at first shocked at this language, it was seen that before they had finished their rounds he was sniggering and laughing at the visitor's oaths, as if it were something particularly clever! Word had been pass-ed round to Josiah Wedgwood of what was happening, and he invited the nobleman, at the end of the 10 visit, to his private room. On shelves in the room were numerous beautiful vases, all fine specimens of the potter's craft. Wedgwood took down a particularly handsome vase, and called his visitor's attention to its beauty. As he turned it round and round and explained its various points of excellence, the nobleman was vastly impressed. Then all of a sudden the master potter let the vase fall on to the stone floor, to be dashed to pieces. The act had been so deliberate that the visitor took upon himself to remonstrate with his host on what he had done. Then the great potter said: “Yes, the vase was valuable and a beautiful specimen of our art. Nobody knew its value better than I, but I have
fashioned it in my works here, and I can do the same again. But I have committed to your trust today,” he said, looking straight into his visitor's face, “one of our young lads. When he left me he was clean hearted, but when you returned with him his heart was no longer clean. I can make another vase as beautiful as the one I have broken, but only God can make a clean heart, and you had no right to defile it.” Here is something worth pondering! If we are, by any words of ours, however thoughtlessly spoken, staining the heart of a comrade, we are doing a foul deed that only God in Heaven can undo. Let not this sin ever be laid to our charge!

Think, once again, of the dishonour that the use of bad language gives to God. The power of language lifts us above the whole of the animal creation. The Bible everywhere places great emphasis upon words. God has asked us to come to Him with words, and He has told us that the words of the wise are “as apples of gold in pictures of silver.” He has called His own Son the Word, because He was the perfect and final expression of His mind. What a sinful abuse it therefore is to take a word and use it to dishonour God or to drag into the mire anything that He has made sacred. There is God's name, for example. That name is the highest standard of righteousness and truth ever revealed to man. For us to abuse that Name is to strike at the glorious attributes of God that are the foundation of our security and the pledge of our blessedness.

Then, God has put us in trust with instincts that are sacred, with powers that are akin to His own, and with knowledge and understanding that lift us in responsibility far above that of the animal creation. Are we to abuse our solemn trust and drag our most sacred powers in the mire? For us to give utterance to a word that strikes at anything that God has made sacred, is grievously to dishonour God. Let us ever remember that our words are recorded by God and shall all come up in the final reckoning, and we have His word for it that He “shall not hold him guiltless that taketh His name in vain.”

A clean tongue is one of God's sweetest gifts to men. It is the distinguishing mark of the Christian and the man! In a very real sense our speech betrays us. Let us see to it, therefore, that we exercise a wise restraint over our language, and so cause no offence to those who are to be guided by our example. We owe it to them, we owe it to ourselves, and we owe it to God. – From “Scottish Free Church Record.”

(Continued from Page 8)

not Czech, and for a time it remained unknown. When its tyrannical character became known, the Czecho-Slovak Government at once retaliated by three striking blows. First, it abolished the old laws which made it so difficult for a Roman Catholic to change his faith. Second, it cancelled the regulation that the 16th June should be maintained as a national holiday in honour of Saint John Nepomuk, the Roman Catholic patron saint of Bohemia, whose very existence modem research has proved to be mystical. And, third, it decreed that the 6th of July, the date of Hus' birth and of his martyrdom, should for all time to come be celebrated annually as the greatest national festival of the republic.

Yes, Hus still lives, and will continue to live so long as there are Czechs to love his memory and to practise his undying principles of right and truth.”

Since Dr. Knight wrote this foreword, Czecho-Slovakia has been betrayed by her friends, and she is now prostrate under the Nazi jackboot, but the spirit of John Hus still lives. The Evangelical Church of the Czech Brethren that he established, is a church under the Cross, but in the greatness of Faith and in the strength of God and Bohemia's ancient friends of England, she will arise and the cup will have written on it again “Resurgam,” worthy motto of this John – a man sent from God before the days of Martin Luther.

And everyone that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand, and the rain came, and the winds blew, and beat upon that house and it fell, and great was the fall of it.”

11

The Church Family Circle
HUNTER - BARRINGTON

The usual Communion services in connection with the Barrington congregation were held here on June 15th, when the Rev. M. C. Ramsay preached and dispensed the sacred ordinances. The services were deeply appreciated, and we feel sure that much spiritual blessing will follow. The weather was pleasant throughout and the services were well attended. One communicant sat for the first time.

Advantage was taken of the presence of Mr. John McInnes, lately of the Barrington, who had come over with Rev. Ramsay, and at the conclusion of the thanksgiving service on Monday a presentation was made to him and his family by the Barrington people in recognition of their long and faithful service to the Free Church cause. The memento took the form of a wallet of Treasury notes, which was handed over by our own minister, the Rev. J. A. Webster. He referred in
eulogistic terms to the McInnes family, and paid tribute to the very high and consistent Christian testimony maintained by them in the Barrington area. Their loss was a definite gain to the Taree congregation. Mrs. McInnes very feelingly and suitably replied. – H. G.

WAUCHOPE

A welcome home was tendered to Rev. Dr. Campbell Andrews on 30th April. This function took the form of a service of thanksgiving in the church, and afterwards tea and addresses of welcome in a local hall. The congregation presented Dr. Andrews with a Bible. – J. A. H.

HUNTER-BARRINGTON APPEAL

Previously acknowledged –
Mr. H. Macpherson £5 0 0

New donations –
W. H. Reid £10 0 0
Miss B. Andrews £1 0 0
“Free Kirker” £2 10 0
M. Campbell £5 5 0

TAREE

Mrs. Janet Stitt, widow of the late Mr. James Stitt, has gifted to the Manning River congregation a valuable corner block in Taree as a site for a new Manse. – M. C. R.

REVIEW

“Israel in the Purpose of God.” By the Rev. H. K. Mack, B.A. Foreword by Prof. Gillies, M.A., B.D. Publisher, S. John Bacon, Southern Cross Chambers. 317 Collins Street, Melbourne. The price is 6d.

In a day when a flood of pamphlets and booklets dealing with prophecy, the destiny of the Jews, Restoration of Solomon’s Temple, the interpretation of Rosh, Meshech and Tubal, etc., etc., is pouring out of the Press, it is good to find in our hands such a sane and excellent booklet as that under review. Its format is attractive, its price is within the reach of all, and its matter is concisely and clearly set forth with no little degree of scholarship and spiritual comprehension.

The main theme of the booklet is the Kingship of Christ. It shows here that the Saviour King of the prophecies, the types, the promises, is now, at this very moment, on His throne, King of the Israel of God, and as Professor Gillies points out in the foreword, “a due appreciation of this present Kingship of Christ would, we believe, mean a great access of spiritual power to the church.”

Mr. Mack shows that the oracles were delivered to the Jews but, proving recreant, they lost their stewardship. Paul becomes the spokesman of a new world view for the Gentiles – for, “if through unbelief they have lost their position of peculiar favour, the way of salvation through ‘the seed’ is open to them: for there is no difference between the Jews and the Greeks, for the same Lord over all is rich unto all that call upon Him.” Indeed, to speak of “Messiah’s earthly glory” is alien to whole outlook of ancient prophecy when viewed correctly, and in direct opposition to the teachings of our Lord Jesus Christ Himself. To compress such an account from the call of Abraham to the coming of Christ into a booklet of 35 pages, and to present it as a clear and consecutive narrative, is an achievement of no small merit.

As a short introduction to what is one of the most profound questions in the Old Testament the booklet is excellent, and can be confidently recommended. – R. A.


This is a translation that reveals scholarship couched in very simple and reverent phrases, which goes to make “St. Mark in Current English” a helpful and very readable little book. The translation is clear, concise, and faithful to the immortal original, and is exactly the right type of booklet to be placed in the hands of the earnest Sabbath school teacher. We could conceive no more fascinating pastime on the quiet Sabbath afternoon than the Christian mother gathering her little ones round the family altar and reading out of this book. Careful and reverent in its treatment of the wondrous story, it makes for a clearer intellectual grasp of the “Good News as told by Mark.” We heartily commend the book. – N. M.

OBITUARY

The late Mrs. Margaret Ross MacLeod is another lovable and gracious Christian that will be much missed in our ranks. She belonged to that noble, fast diminishing band of ladies whose old world charm and gentleness make them somewhat conspicuous in a harsh and insolent world. Mrs. MacLeod was the daughter of William Elder, a native of Kincardine, on the Firth of Forth, Scotland. Mrs. MacLeod was born at sea on the 25th June, 1855. She was baptised on board ship by the Rev. T. Samuel, a Presbyterian minister who was a fellow passenger, and named Margaret Ross, after her father’s mother. Like most Highlanders the Elder family were migrating to Australia. At the time of her birth the ship was approximately 600 miles from the Cape of Good Hope and was making heavy weather, some of her masts and riggings having gone by the board. All the passengers had to be battened down below the decks owing to the violence of the storm. She was baptised on board ship by the Rev. T. Samuel, a Presbyterian minister who was a fellow passenger, and named Margaret Ross, after her father’s mother. Like most Highlanders the Elder family settled for a period on the Hunter River; and then moved northward to the Clarence, where they settled down on Palmer’s Channel. The country was then in a virgin condition and the immigrant family had to face great hardships – and often the Elder children had to walk miles through the bush to get to the small school across on Palmer's Island. After her marriage to Mr. John MacLeod, who passed away in 1915, she resided at Woodford Leigh, Clarence
River, where all the members of her family were born. She had vivid recollections of the late highly respected Rev. Duncan McInnes, who was the Free Church minister at Maclean.

At Woodford Dale she attended on the ministry of the Rev. Walter Scott, but later resumed attendance at the Maclean Free Church. The family moved to Ashfield in 1917, and Mrs. MacLeod, as long as her health permitted, faithfully and regularly attended St. George's Church.

The late Mrs. MacLeod was one of the most remarkable women we have met, for her intellect was not only much above the average, but the retentiveness of her memory was fascinating and extraordinary, and to the very last her faculties remained unimpaired. She was a staunch Protestant, a gracious lover of good causes, and times without number, during her stay in country and in city, was a welcome bringer of comfort and practical help to the sickbed of others, irrespective of class or creed – and many were the cases of illness she attended, often at great inconvenience to herself. She retained this practical and kindly interest in charitable works right to the very end. She leaves a grownup family to mourn her passing, and like a “shock of sheaves fully ripe,” she was garnered in by the Divine Husbmanam.

The funeral services were conducted by the St. George's pastor, assisted by the Rev. R. J. H. McGowan (who frequently brought comfort and prayer filled blessings to her when unable to come in to St. George's Church), and the interment took place at the Rookwood Crematorium.

“Behold, I was dead and am alive for evermore. Blessed is He that believeth in Me.” – N. M.

Yet another of the scattered Free Church followers was called home on February 2nd of this year when the late Mrs. Margaret MacRae entered into her eternal rest. She was a daughter of the late Mr. John McInnes, of the Barrington, and spent her early married life down on the Hunter; as a diligent daughter of the late Mr. John McInnes, of the Barrington, and Margaret MacLeod, as long as her health permitted, faithfully and regularly attended St. George's Church.

The Free Presbyterian cause in Adelaide has lost a fait...
“Only believe.” Nothing is required but belief. The Saviour seems to use the words also to persuade people. “Only believe,” He says. One thing alone is needful and that is to believe.

(1) The first thing we learn from believing is that the result is certain. If we really and truly believe in God through Christ we shall be saved. Scripture says, “Believe on the Lord Jesus Christ and thou shalt be saved.” We have not really believed until our belief eventuates in salvation.

(2) Another thing about belief is that it leaves no room for doubt. If it is anything it must be thorough. God does not deal with hypocrites. “If thou believest with all thine heart thou shall be saved.”

(3) Belief holds out a great range of possibility to us. No limit is set to its power. We cannot believe too much. “All things are possible to him that believeth.”

(4) Belief enriches us with one of Heaven's choicest blessings, even eternal life. “He that believeth hath everlasting life.” The moment we have really believed that moment we are made possessors.

(5) Belief, again, is the only sure way of victory. “Who is he that overcometh the world but he that believeth that Jesus is the Son of God.” This is victory through the precious blood of Christ.

(6) Our last point is that when a man believes the Word of God is altogether different to him. It then becomes spirit and life to his soul. It is said to be “the power of God unto Salvation to everyone that believeth.”

We urge upon you, then, to believe and prove the truth of what we have said. – J. C. R.

INTERESTING LETTERS

We append two very interesting letters from two of our dear friends who have renewed their youth, and to whom we sent birthday greeting cards. They both recently celebrated their 92nd birthday.

12 Myers Street, Geelong, 21/5/41.

Dear Mr. Robinson,

It was good and kind of you to remember my “Natal Day” in the way you did, sending me that lovely and uncommon birthday card, and giving me two comforting verses from God's Word. Yes, I have reached my 92 milestone – hard to realise I have been on the earth for so long.

“Our years in quick succession rise,
Our days glide smoothly on;
The flight of time, so swift it flies,
Is unperceived till gone.”

Thank you very much for all precious wishes.

From sincerely yours,
ELIZABETH SINCLAIR.

P. S. – It is interesting to see the card by which you remember the children's birthdays.

Church Street, Maclean,

Clarence River, N.S.W.
20/7/41.

Dear Mr. Robinson,

I had a very happy surprise on receiving the very beautiful birthday card you sent along to me. It was a very kind thought of yours to send me that nice card; the reading on it is a great comfort to me, and I do thank you very much.

Indeed, not one of the children were ever more pleased than I was to receive one of your birthday cards.

I hope that God's blessing will go with the cards wherever they go.

Trusting that you are keeping well, and with every good wish.

I remain,
Yours sincerely,
CHRISTINA MacSWEEN.
A Dumb Man Cured
Read Mark 7: 31-37. Memorise Mark 7: 34.
This was a case of a man who was both deaf and dumb. He could neither hear nor speak. The way conversation is usually carried by such is by using the fingers. The people seemed very anxious for this man to be healed. It is recorded, “They beseech Him to put His hands on him.” Jesus does not heal everyone in the same way. To some He says, “According to your faith be it unto you.” To others He just effects the cure. To this man “He put his fingers in his ears, and spit, and touched his tongue, saying, Ephphatha, that is ‘Be opened,’” and he was cured. Whenever He speaks the work must be accomplished: The power Jesus had astonished the people. They said, “He hath done all things well.”

Questions:
1. In what place was Jesus when He cured this man? 15
2. How did Jesus cure him? 3. What did Jesus say to the man? 4. What effect had the miracle upon the people?

A Dead Man Raised
Mary and Martha and Lazarus appear to have been very well known in Bethany. In fact the town is described as that of “Mary and her sister, Martha.” It is beautiful to see the affection Jesus had for this family; He “loved Martha and her sister and Lazarus.” Lazarus death seems to have been keenly felt by all the people. Martha is of the opinion that Jesus could have prevented Lazarus from dying. She also believed in a general resurrection, but did not realise Jesus could, there and then, raise Lazarus. Mary seems to have been of the same idea. “If thou hadst been here my brother had not died,” she said. They both had to learn that Jesus was the resurrection and the life.

Questions:
1. Show by three texts that Jesus loved Lazarus.
2. Why did Jesus say He was glad he was not present before Lazarus died?
3. Show that both Mary and Martha believed that Jesus could have prevented Lazarus from dying. 4. What truth was Jesus teaching when He said, “Believest thou this?”
5. Find a verse of two words.

A LETTER FROM PALESTINE
Dear Dad,
I have just returned from Jerusalem, and knowing how interested you would be in the “Holy City,” I am writing this letter especially for you, to give you my impressions of the different places I visited. (I wish that you were here to see everything; but as you aren't, I am sending you photos of the different sights.)

We first visited the Mount of Olives, and on the top we were shown the Ascension Stone. This stone is said to be where the Lord Jesus Christ stood before He ascended into Heaven and it bears the imprint of a heel, said to be our Lord’s.

There are only a few olive trees left on the Mount now, as the Turks cut most of them down during the last war when
they had a wood shortage.

Around the stone is built a church; the original of which was built by Queen Helena in 327 A.D., but the one now standing was built by the Crusaders in the 12th Century.

From the Mount of Olives we went to the “Garden of Gethsemane.” In the garden is built the “Church of the Agony,” which contains the rock on which Christ it assumed to have prayed. In the garden there are eight olive trees, one of which is where Jesus prayed to God before He was betrayed by Judas. As you know the garden was also the place of His betrayal, and it was with a feeling of great reverence that I walked in the garden, thinking of how I was walking the same ground as was trodden by Jesus.

I then visited the “Church of the Nativity” at Bethlehem, and on the way passed Rachel's Tomb, and also the “Well of the Star,” where the three wise men stopped on their way to find “the new king,” and saw the reflection of the “guiding star” in the well.

The “Church of the Nativity,” as you know, is erected over the stable in which Jesus was born. There are four different churches in the building, but the main entrance is a very small door, and you have to bend almost double to get through it. The reason for this is that whoever enters the church will have to bow his head.

From the stable we went to the “Milk Grotto,” where Joseph and Mary rested before fleeing to Egypt. (The king ordered all babies between the ages of one and two to be put to death, and a tomb is erected to them in the “Church of the Nativity.”) The tomb of St. Jerome (translator of the Bible into Latin – The Vulgate) is also in this church.

This visit took us all the morning, and after lunch we went on a walking tour of the old wall enclosed city. I saw all the gates described in the Bible, as well as a lot of other interesting sights, such as the old market places and bazaars and the church which is built on the spot where Peter denied Jesus, but I will tell you what I saw at the “Church of the Holy Sepulchre,” which is supposed (?) to contain Calvary, the Stone of Anointing, the Tomb of Christ, and the cave where the three crosses were formed.

This church was erected by Queen Helena in 327 and was within the city walls of even that period (it is within the present walls as well) and we are told that Christ was crucified outside the city walls, so for this reason as well as a lot of others which I will tell you about when I come home, I do not think that the church is where Calvary was.

The place that has been accepted as Calvary for the last 1600 years is on the first floor of the church, and as there is absolutely no connection between the first and ground floors of the building except the pillars of the building, it is obviously impossible for it to be a mountain top.

The place that is pointed out as being Calvary is very beautiful and it has gold and silver lamps and jewels valued at some thousands of pounds. In the floor is a hole which is supposed to be the place where the Cross was placed and just behind it is a statue of Jesus on the Cross. In front of the Cross is marked the places where the two Marys stood and watched.

The Bible says that they watched “from afar off.” I may be wrong, but I really do not think that the place of the Crucifixion is in that church, but is at a place called by the people, “Gordon's Calvary.” (You are quite right, Angus. – Ed.)

I asked to be taken to this place, but our guide didn't seem very keen, but as I insisted he finally took us there.

As you know, Jesus was taken to the “Place of the Skull” or Golgotha. Enclosed in this letter I am sending a photo of the place, and you can see how it derived its name. It is the place where all the executions used to be carried out in the old time, and is just outside the city wall. The place answers the description given by the Bible. And I am quite convinced that the place is kept as God wants it kept (one of the few British owned places in Jerusalem), and not in a church where the Roman Catholics, Armenians, Copts and Greeks are for ever fighting over their particular part of the place.

At the “Garden Tomb,” as it is called, I saw the “unfinished rock-hewn tomb or crypt in which Christ was laid. It has the place or run way still outside it where the stone was pushed to seal the grave.

This morning we were taken to visit the “Mosque of Omar,” said to be even more beautiful than the “Taj Mahal” in India.

It is built over the site of Solomon's temple and it contains the stone on which Abraham intended to sacrifice his son. Beneath the stone there is a grotto in which David, Elisha, and Abraham prayed at different times. I have quite a lot of interesting things to tell you about the “Pool of Bethesda,” where Jesus performed the miracle of healing the crippled, but I will save something to tell you about when I come home, so hoping you find what I have written interesting, I will close now with lots of love. – Your loving Son, ANGUS.

BIRTHDAYS

Many Happy Returns

“I love them that love Me; and those that seek Me early shall find Me.” – Proverbs 8: 17.

July 1 – Edwin Murray, Tinonee.
  1 – Caroline McKinnon, Kindie.
  1 – Bruce Gollan, Tinonee.
  1 – Alan Dobson, Tinonee.
  1 – Thelma McKinnon, Kindie.
  2 – Donald Rinkin, Taree.
  3 – Dean McAulay, Chatsworth Island.
  4 – Evelyn Coombes, Wingham.
  4 – Roderick McKay, Sydney.
  4 – Beverley I. Short, St. Kilda.
  4 – Helen Causey, Taree.
  4 – Noel Watson, St. Kilda.
  5 – Lionel H. Brown, Durras.
  5 – Bonnie Phillips, St. Kilda.
  5 – Ernest L. Noble, Grafton.
  6 – Doreen Wickham, St. Kilda.
  6 – Angus Kennedy, Forbes River.
  6 – Max Rinkin, Mallund.
  7 – Connie McLennan, Taree.
  7 – Ivan Hammond, Wingham.
  7 – Mollie Steele, Wauchope.
  8 – Stanley Chandler, Brunswick Heads.
  8 – Peter McPherson, Warnambool.
  9 – June Woods, St. Kilda.
 10 – Margaret James, Lismore.
 10 – Joy Gilbert Maclean.
 11 – Coral McLennan, Taree.
 11 – Phoebe MacNeill, Waratah.
 12 – Maud McKinnon, Kindie.
 12 – Euphemia McKinnon, Kindie.
 12 – Gordon Layton, Maclean.
 12 – Allan Phillips, St. Kilda.
 13 – Clifford Everett, Barrington.
 13 – Hope Benhard, Tinonee.
 13 – Donald Ellis, Tinonee.
 14 – Colin Cowan, Oxley Island.
 15 – Maisie Patterson, Sydney.
 15 – Norman Murray, Bunyah.
 15 – Patsy Trotter, Hamilton.
 16 – Betty Goodchild, Sydney.
 16 – Alice Thompson, Rollands Plains.
"17 – Jessie Russell, Taree.
"17 – Margaret Lyons, Foster North.
"17 – Olga Holden, Taree.
"19 – Ronald Hanson, Maitland.
"20 – Beryl Ellis, Taree.
"20 – Barbara Piggott, Hamilton.
"20 – Marjory M. Long, Grafton.
"22 – Gregory Eagleton, Maclean.
"23 – Thomas R. M. Creagh, Barrington.
"24 – Mack Graham, Wauchope.
"24 – Donald McFarlane, St. Kilda.
"25 – Ian Hamilton, St. Kilda.
"27 – Ian W. Stewart, Wingham.
"25 – Colin Baker, Maclean.
"25 – Keith MacCarthy, Barrington.
"27 – Margaret Levy, St. Kilda.
"27 – Brian McPherson, Maclean.
"29 – Gwen Martin, Sydney.
"29 – Andrew Morton, Tinonee.
"29 – Joan Green, St. Kilda.
"29 – Stan Warner, St. Kilda.
"30 – Dawn King, Maitland.
"30 – Joan Gunnusoch, St. Kilda.
"30 – Stanley Brown, Grafton.
"31 – Colin Steele, Wauchope.
"31 – George D. M. Morton, Taree.
"31 – Doreen James, Lismore.
"31 – Max Cameron, Casino.
"31 – Neil Murray, Bunya.
"31 – William McLeod, Manning River.
"31 – Alan McLeod, Manning River.

The Sabbath

“A Sabbath well spent brings a week of content,
And health for the toils of the morrow;
But a Sabbath profaned, whate'er may be gained,
Is a certain forerunner of sorrow.”

Dear Readers of “The Sunbeam,”

Now that we are hearing so much bad news, I think that we ought to listen very attentively to God's “Good News,” don't you? It is the second half of God's “Good News” I want to tell you about, and this letter is to every reader who knows the first half (Psalm 71: 7, 1 John 1: 9). After the Lord Jesus had washed my sins away in His precious Blood, I thought that I would be able to serve Him beautifully, and I wanted to do so dreadfully, but I found that I was always doing the wrong things I hated doing, and failing to do the beautiful things which I longed to do for the Lord Jesus; it was then that I found that God's Word had a lovely secret for me. Do you like secrets and surprises as much as I do? Do you plan them for mother some times? My mother loved the ones I planned for her, and I loved the ones she planned for me. If you look up: Colossians, chapter 1, verse 27, you will find out what the Apostle Paul tells us about the secret (that is what the word “mystery” means) which our loving Father in Heaven has planned for us, and the Gift which He is now offering to us. The people long ago who loved God didn't know this secret, but the second half of God's “Good News” tells it to us: the Lord Jesus will come and live in our hearts, the Lord Jesus is God's perfect Present to us (2 Corinthians 9: 15).

If you have been wanting to serve God, and are becoming disappointed that you have not succeeded as well as you longed to, you will be delighted to hear about God's Secret; thank God for His perfect Present; you will find “Christ in you” will be your Helper day by day.

Your loving friend,

D. G. JOHNSTON.

Free Presbyterian Sabbath School,
East St. Kilda.
PRODIGAL FATHERS

A distinguished Empire visitor to our shores drew the attention of the Commonwealth to the peril of the “empty cradle,” and to the remarkable laxity of our domestic and social standards. So many of our great ones forget that whatever exercises a harmful influence on the family exercises an injurious influence on the whole relational life of the State and tends to the impoverishment of our Nation.

The modern attack on marriage is an old plague raised up again; the family is the underlying foundation of our society, a necessary institution in the natural order, a creation of God Himself. When these fundamental planks in our civilisation are so ruthlessly torn up, we lose our regard for God, we destroy the sanctities of the home, and we prepare for the drift to the open sea. The question of divorce is a big problem certainly, but there is an even bigger one, viz., the teaching of the Law of the Lord as applied to the common everyday life in the home. The Reformers held that nothing could dissolve the marriage vow but the death of one partner, adultery, and wilful desertion.

One of the gravest social curses of our age is wilful disregard of the marriage vow, but on the other hand one of the most marvellous things to this bitter war weary world is the blessing and purity of Christian marriage. It is this figure that Holy Writ borrows when it wishes to usher in the crowning revelation – the glorified church which is the “Bride of Christ.” An elect gathered into the fullness of feminine glory shall be led into “the marriage supper of the Lamb.”

Society can become too selfish even in the matter of the highest gifts, and our distinguished visitor is certainly right when he asserts that these cradles are empty because so many young couples are more lovers of pleasure than they are lovers of God. One of the cornerstones in our Empire's greatness is the solid and worthy respect which the British people attached to marriage – that reverent and authoritative sense of responsibility that made an “Englishman's home his castle,” and that left to us a rich social heritage of freedom, love, and service that we should hand on unimpaired to our children. The State School and the Sabbath School can never take the place of the class by the fireside at home. There is a call for the Family Altar to replace the Family Radio, and the Word of God to take the place of the Weekly Magazine as well as the simple acknowledgement of God at the family meal. The light of the Cross must fall over the cradle, and prodigal fathers like prodigal sons have need to return, and think afresh, and bow their knees “unto the Father from whom every family in Heaven and on earth is named.”
The dark clouds are gathering over the “near north” and with grim resolution and with quiet courage we await the outcome. Our hope is not based on the “vast arsenal of the Democracies,” nor yet on the tremendous valour of our Russian Allies, but, thankful indeed for all these, our eyes are to “the Hills from which doth come our strength.”

It is a sobering thought that we have an easy way of forgetting each successive crisis in which we cried to God, as soon as the danger is averted; and there is no history book which can show that the enlightened Christian conscience ever staved off a major clash between Nations. To look for a new society in which freedom, justice, and brotherly kindness prevail, and war be no more is, we believe, a view founded on “wishful thinking” than on the Word of God. It is like building up sand castles before the rising waves.

Yet these deepening shadows should cause the Christian faith to shine more serenely, and make us realise that our fears so often spring from our unbelief. An unconquerable faith in God is the source of quietness and strength in the land, tested by a war of nerves. The best antidote is to turn on the coward in our own hearts and say “Why art thou giving in, oh my soul? Why is there moaning upon me? Hold thou to God, my courage, my strength, and my victory.

A Word to Our Congregations

It would be of inestimable value to the Editor, and to the production of a more useful and informative church magazine if the different congregations appointed a local correspondent. Local news of interest to the “Church Family Circle,” and other items should be submitted to the Editor. Might we suggest that certain Ministers, Kirk Sessions, Deacons Courts think this over?

The Editor regrets that owing to pressure on his space, certain obituaries, monthly acknowledgements, and other items are held over.

A Word of Thanks

With this issue we say farewell to the service of Mr. Hector MacFarlane, our genial assistant who was appointed by the General Assembly to assist the Editor. Mr. MacFarlane has rendered signal service, and his business acumen and large hearted assistance have been of especial value to the Publications Committee, and in particular to the Editor. He is demitting the work on account of his naval duties. Very many thanks, Hector.

—The Editor.

The Christian Home: Its Duties and Privileges

By the Rev. J. A. HARMAN
Free Church, Wauchope, N.S.W.

And Manoah said: “Now let Thy words come to pass.
How shall we order the child, and how shall we do unto him? — Judges 13:12.

The event in history with which the words are connected are well known to you all.

Our text is a request, or prayer, by Manoah, the father, and no doubt the unnamed mother, for guidance concerning a child, as yet unborn.

The text implies that the promise of the son was acknowledged as a gift from the Lord, and a son given in such a way called forth the need of divine guidance to enable them to do well by the child. Although little is told us of the parents, the inspired Word tells us sufficient to lead us to conclude that they were wise parents indeed.

A gift from God, a Divine charge, was promised to them, and they apparently accepted it as a sacred trust. There was need therefore, to seek Divine guidance concerning their responsibilities to the child. “How shall we order the child, and how shall we do unto him.”

The parents realised that they were weak and likely to err in the fulfilment of their duties to the child, but they knew also that the Great God of Heaven could fit them for the task before them, and direct them aright. As each problem arose concerning the child, the God of all grace could give them a solution to each one.

This request was the fruit, was it not, of deep longings within the parents hearts to do the best possible for the child entrusted to their care.

Could we not speak of such longings, or aspirations, as the highest that can find a lodging place in the hearts of parents, or guardians of the child or youth?

We say, without any hesitation, if these longings were more universal, we could well hope for a reduction in the number of prodigal sons and daughters, and also of disappointed fathers and broken hearted mothers.

If the desire of our text were more in the hearts of parents, and such as have the task of training the young, fewer lives would suffer shipwreck, and fewer hearts would be given to sin and folly.

(I) We need to bear in mind, therefore, what a precious gift, what a sacred trust the child or youth is. Apart from the great possibilities which me before the young life, what a poor world it would be without them? What a loss they would be to the home and to the Church?

What trust then should be more sacred to the parent or the Church, than the training of the child entrusted to their care? Both the parent and the church should readily accept their responsibilities relative to the child.

In the young life there are great possibilities for good or evil. With plant life, given certain conditions, one may predict with great certainty what the fruit or flower will be. With the child it is different. The promises of childhood, however bright, may not be fulfilled as the years roll on.

The young life is most precious, therefore, because he or she must walk in light or darkness; a child of wrath or a child of God.

The training of the child is most important because of the promise, “Train up a child in the way that he should go, and when he is old he will not depart from it.” There is need, it would appear, to emphasise the importance of the early training of the child. Too many neglect the spiritual training of the child in the early years of life. Someone has said, “We can never commence too early, or continue too long, with a child's training in spiritual things.”

There is need to remember the ability of the child to grasp deep truths, when simply and sympathetically stated.

(II) Some parents have done little or nothing to encourage their child to walk in the ways of truth. Many, by their attitude to divine things, have done much to hinder the child. The accusation made by the little Highland boy to his mother is sadly true of many a home: “I don't think it is fair,” said the boy, “that a little chap like me should do all the praying for the home.”

The child is made to pray and read the Word, while parents neglect both these duties and privileges.

(III) Problems connected with the child. Every age has had such problems, but the present age appears to outrun all others in this matter. Never, perhaps in the history of the world, were the problems facing the child, as great as they are at present. New problems are arising each day, and circumstances appear to make the old ones greater still. Modern conditions are noted for their tendency to make life shallow and artificial, and to give the child a wrong impression of realities. Unhealthy and dominating influences are at work, which shape and influence the thinking of the child.

(IV) What have we been doing for the child?

Many a child has been gathered around the family altar to listen to the Word, and to hear the head of the home plead with the Lord. Children have been instructed in the Sabbath Schools from the pulpit, and in the State schools.

We have great reason for thankfulness for the band of Sabbath school teachers, who have given readily of the time and talent, for the training of the young.
What shall we do for the child?
In the light of this request, I am going to take the liberty of making a few suggestions concerning our responsibilities to the child.

In the training of the child, we want the best, and nothing but the best will do.

In dealing with the child, it is to be the Lord's will, and not our own, that is to direct us. Not so much the child's earthly good, as his spiritual good is to be sought.

We should not rest until we have good reason to believe that the Family Altar has been raised in every home throughout the Church. We need a greater reality about family worship and home training. We need to aim more at having the child brought early to a saving knowledge of the Lord Jesus Christ. It is necessary for us to seek Divine guidance in this important branch of our work. We need to seek grace to make us specialists in the great work. The child needs it; the problems around us call loudly for it, and we neglect the will of the Great Head of the church if we fail in this work. What shall we do for the child?

How shall we order the child, and how shall we do unto him?

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THAT NEW WORKER FOR INDIA

I am writing to try to give you some information about the nature of the work which a Zenana Missionary would be expected to do in this corner of the Mission field. It is a real encouragement to know that there is some prospect of such a worker being sent from your Church to India, and, should she indeed come, she may be assured of a most hearty welcome from us all.

In the first year most of the new Missionary's time is given to language study; and a good part of the second year, too, for it pays to labour in laying a good foundation in the early years, and to have a good working knowledge of the language is one of the best ways of getting to know the people and making oneself one with them. But it will not be all language study, for even before the end of the first year she will be able to take a Sabbath School class, to help in work among the orphan children, and even to make a beginning in Zenanas, along with another worker, and she will gradually get more and more to do.

The greatest part of Zenana work consists of visiting women in their homes. – (1) Teaching women and girls to read in their own language, and this is a form of work that gives excellent opportunity for regular Bible teaching. (2) Visiting from house to house with an Indian Bible woman, sitting with few or many women who may be there, reading and teaching the Bible and explaining the Gospel message.

One very important work is that of holding Bible classes with the Christian women, who need to be more deeply rooted and grounded in the faith; and with the Bible women, that their love for God's Word may be deepened and that they may learn to use it more intelligently in their work. There are Bible classes for Christian children, too, as well as Sabbath School work among non Christians. There is opportunity also of teaching the Bible to boys in Day School.

During the cold season the main part of the work lies among the villages, when the Missionaries go out in camp and spend their time among ignorant and superstitious villagers who have seldom any opportunity of hearing the Gospel.

The Zenana worker may have to help with the orphan children, and she will be specially helpful if she is an expert needle woman. If she possesses a sewing machine she should bring it with her.

Some practical knowledge of cookery is is useful too, so as to teach native boys bread making, for example, as we are entirely out of the reach of bakers shops.

With kind greetings and best wishes, yours sincerely,

ELIZABETH MACLEOD

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'O UR GOD IS ABLE' to perform
What seems impossible to man;
And threat'ning ill He bids conform
To His all wise and gracious plan.

'O UR GOD IS ABLE' to provide
For all the needs that crowd our
And 'neath His wings securely hide
His soldiers in the fiercest strife.

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Authority in Religion

THE NEED

By the Rev. H. K. MACK, B.A.
Reformed Presbyterian Church, Geelong.

It may be a question with many whether any certainty is attainable in the matter of religion. By religion we mean the study or science which has to do with the being and character of God and the duty which we owe to Him.

In some subjects of study we may have absolute certainty; in others practical certainty up to a given point. In mathematics we are dealing with things which have a fixed and recognised value, and, provided the human factor is reliable, results
can be reached from which there is no appeal. In experimental sciences we may feel that we have reached certain conclusions which have a fixed and permanent value, and which afford a basis for assured action, while we recognise that there is or may be much still to be discovered.

Can man enjoy either absolute or practical certainty in the science of religion? And since religion belongs to the moral sphere, can he become possessed of a knowledge that is alive with moral authority and imposes an unchallengeable obligation upon the conscience? If we look at those tribes or races which have lived for centuries out of contact with the Bible, or at those people who have drifted away from the Christian faith of their fathers, we find little but vague superstitious fears mixed with some rigid but unprofitable customs. Man left to himself seems to be the victim of confusion of thought and weak moral principle. A large section of his life, and that the rich-est in possibility, seems to lack a law that will regulate and determine its course with a regularity like that exemplified by the heavenly bodies. Job, trying to solve the mystery of life and lay hold on a principle suited to be man's guide and stay, asked: “But where shall wisdom be found? and where is the place of understanding? Man knoweth not the price thereof; neither is it found in the land of the living.” And Paul characterises men in their unregenerate state as “having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart.” “Having no hope, and without God in the world” is the state of man devoid of religious truth.

**HUMAN EFFORT FAILS**

Human research has accomplished much in those fields that lie within the reach of man's intellectual powers of observation and experiment. In chemistry, physics, medicine, and other fields of enquiry, results have been achieved and conclusions reached which are of high reliability and great practical value. But can man be credited with results of corresponding value in his attempt to investigate the moral and spiritual factors which bear upon his equipment and development as a religious being? Can he point to great certainties which come to light as the result of his speculative thinking or his experiments in the sphere of moral principle and religious faith? Speculative and moral philosophers, ancient and modern, have written much, but not one of them, nor all of them combined, has produced an original philosophy that could give to the soul a satisfying view of God, or comfort and sustain the heart amidst the perplexities of life and in prospect of death. It is still true as it was in Paul's day, “the world by wisdom knew not God.” Man had a starting point in nature in his quest for God, but the hardness of the heart nullified the weak and halting efforts of the intellect. An Athenian poet might sing “we are also His offspring,” but the Athenians could only erect an altar “to the unknown God.”

The Romans were masters of jurisprudence, and the laws of the visible universe spoke to them of the “eternal power and Godhead” of the Creator, yet even they “changed the truth of God into a lie, and worshipped and served the creature more than the Creator.”

But if the Greeks and the Romans failed, frustrated by “the lusts of their own hearts,” did not the Hebrew law-giver and the prophets prove more successful in finding a firm basis for faith and in grasping life giving truths? We sometimes meet with the phrase “man's age long search for truth,” and there are those who think that the writings of the Old Testament represent the best results reached by the ancients in that search. Even so, many take the view that that best is little better than a splendid failure and that there is scarcely anything in those writings worth preserving. Perhaps some would say that they afford a starting point for further search under the impulse given to human thought by the teaching of Christ. But we may be told that Christ is not final, or that we have only the reports of erring disciples as to what He taught, and that we are still faced with the necessity for an indefinite quest for certainty, “ever learning, and never able to come to the knowledge of the truth.” Such a view of scripture would make the Bible a human compilation subject to all the uncertainty of conflicting opinions.

6

**GOD HAS SPOKEN**

“God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son.” You say, that is a statement by a book whose right to speak with authority has to be proved. We who are known as protestants are sometimes charged with rejecting the authority of a Church and submitting to the authority of a book. The charge is not well laid. Even if there were more substance in the charge than there is, it might be aptly replied that it is better to submit to an authenticated book than to a discredited interpreter.

Our claim is that we submit our minds to the Author of the Book who is God. That it is the word of God is a truth not to be proved to the unbeliever by a perfectly balanced argument. Faith in the Bible
as the word of God is a conviction wrought in the soul by the Spirit of God. The man of the world may give a nominal assent to the proposition that the Bible is the word of God, but the practical assurance that it is so is a matter of spiritual experience. “For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God” (1 Cor. 2: 11) Our conviction that Scripture is the word of God and our sense of its authority binding upon our soul belongs to the one spiritual experience.

After enumerating various facts which could be marshalled as cumulative evidence in favour of the claim that the Scripture is the word of God, our Confession of Faith says, “Yet, notwithstanding, our full persuasion and assurance of the infallible truth, and divine authority thereof, is from the inward work of the Holy Spirit, bearing witness by and with the word in our hearts.” Authority in religion belongs to God, and we speak of Scripture as authoritative because it is the expressed and recorded will of God. “The authority of the holy scripture, for which it ought to be believed and obeyed, dependeth not upon the testimony of any man or church, but wholly upon God (who is truth itself), the author thereof; and therefore it is to be received because it is the word of God.” (Confession of Faith, chap. I sec. 4).

THE BIBLE A BOND OF UNION

Scripture brings a common authority to bear upon all who hear or read the Word. As an instrument of instruction it is fitted to lead to “unity of faith.” Failure to accept the authoritative value of Scripture can only lead to a babel of opinions, sentiments, characters and activities. We noticed the following statement in a recent communication to a religious weekly: “God has never left Himself without witness in the world, and He speaks as clearly today to those hearts which are open to Him as He did to the prophets and apostles of old.” Such a statement denies the unique character of Scripture. Perhaps God could give to each human soul born into the world a direct revelation of His will, but it seems more in harmony with the principle on which God has constituted human nature that He should give a definite revelation to selected individuals who could instruct the young and promote uniformity of faith and action. The testimony of Scripture is that God declared His will and purpose to a few who were charged with the duty of teaching others. “And the Lord said, Shall I hide from Abraham that thing that I do? Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgement.” (Gen. 18: 17-19).

Even the facts of Christ's earthly ministry, death and resurrection were reserved to be interpreted and published by a few chosen witnesses. “And we are witnesses of all things which He did both in the land of the Jews, and in Jerusalem, whom they slew and hanged on a tree: Him God raised up the third day, and shewed Him openly, not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with Him after He rose from the dead.” (Acts 10: 39-41).

The Bible is a fixed standard by which all religious faith and activity must be judged, lest we should become the prey of those like Simon the sorcerer who gave out “that himself was some great one.” Our confession of Faith judiciously states: “It pleased the Lord, at sundry times, and in divers manners, to reveal Himself, and to declare that His will unto His church, and afterward, for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the Church against the corruption of the flesh, and the malice of Satan and of the world, to commit the same wholly unto writing which maketh the holy scripture to be most necessary; these former ways of God's revealing His will unto His people being now ceased.” (Chap. I sec. 1)

OUR GOD IS ABLE to subdue
The raging hate of earth and hell,
To make the sin stained soul anew
And ev'ry surging passion quell.

7

Back from the Gates of Death

The St. George congregation met on Thursday, 12th of June, in a social capacity to welcome back from “many perils and imprisonments” its one time precentor, Mr. Alexander Gillies. The Fellowship, of which Mr. Gillies is a prominent member, made him a presentation in the form of an excellent copy of the Bible. It was agreed that this was the most suitable gift, since his own copy was now lying in a rotting hulk somewhere in vast Indian Ocean bed. Mr. Gillies is the second son of our highly respected ruling Elder, Mr. Alex Gillies, Parramatta, who with his household are most loyal and devoted Free Presbyterians.

Rev. Neil MacLeod presided over a splendid gathering, at which there was a preponderance of young people. It was noted that among the guests of the evening were Mr. and Mrs. Ridell, who were sojourning in Sydney. Mr. Ridell still retains very happy memories of the Sabbath School in Morpeth...
Vale, S.A., under the leadership of that good Free Presbyterian of earlier days, the late Rev. James Benny.

The congregation also had a public thanksgiving, when the Pastor conducted a special service based on Psalm 9, verses 13 and 14: “From the Gates of Death to the Gates of Zion.”

Several members of the congregation voiced their thanksgivings, and then the President of the Fellowship, Mr. Andrew Aitcheson, presented the Bible to Mr. Gillies, after which all members of the Fellowship added their warm words of welcome.

Mr. Gillies, in reply, touched briefly on his recent experiences, and stated how tremendously thankful he was to them for their prayers, and especially to God for His care and protection during the dark days.

We persuaded Alex. to give us a first hand account of his experiences on the German raider, which we print below:

“We left Sydney early on Sabbath morning, 1st September, 1940, and had an uneventful trip as far as Fremantle, that is to say disregarding the rough seas we encountered in the Australian Bight, and also the death of a fireman, who was buried at sea. After a short but very enjoyable stay in Fremantle and Perth, we commenced the long Indian Ocean stretch towards Capetown, which unfortunately we were destined not to reach.

Early on Friday morning, the 20th September – half past twelve to be exact – we came upon circumstances which convinced me that there was a war on, and that in no uncertain manner.

I was on the 12-4 engine room watch, and had just taken over down below, and was thinking that a cup of tea 'would fit the bill,' when I was surprised to hear the engine room telegraph ring. The 3rd Engineer was closing the throttle valve just as I entered from the boiler room, and again I was surprised to see the telegraph showing “Stop.” Before I had time to ask any questions there came an explosion from the boiler room, which made me run back the way I came to investigate. I found a hole in the port side of the hull and water about ankle deep on the floor plates; but hardly had I stopped the fuel pump to the fires, when another explosion came from the engine room. At this one of the firemen and a greaser immediately vacated, leaving but three below. However, on discovering that the last shell had struck the condenser, there was little point in staying, and as other of the auxiliary machinery was out of action, we commenced to climb, one behind the other, up the ladders to the top deck, to see if we could get any information as to what was going on; the only guess that we could make was that we had met up with a German surface raider; but only two of us were predestined to reach the top, for as we reached the first platform of the engine, another shell struck the engine room, striking down the man in the middle, killing him instantly.

On gaining the prom. deck, we found the for'ard part of the ship on fire, and one lifeboat just leaving the ship. A second boat was hanging in a precarious position by the for'ard falls, spilling the men into the water. The falls were finally chopped through and all the men picked up, except one whom I believe was drowned. The third boat had then to be swung out, and this (in spite of the ship going down by the stern), was carried out 'decently and in order,' which speaks highly for the men responsible for the launching.

The Captain, after having a final search around the ship, joined the boat, ordered “push off,” and we rowed away from the ship about two miles, when we were taken in tow by a German motor launch. We finally reached the deck of the raider, where we were herded together under an armed guard, most of us wet with the sea, cold, and hardly realising our position.

We were questioned, searched, then taken below to the prisoner accommodation, labelled “Gefangene,” where we were joined later by the wound-ed, who had had their wounds dressed at the ship's 8 hospital. Here we met the crew of six other captured vessels who plied us with questions, gave us clothes and showed us unoccupied bunks where we laid down, but not to sleep!

The routine on the raider was: – Breakfast at 7.15 a.m., then cleaning up the quarters, making up our bunks, sweeping, etc., until 9 a.m.; from 9 a.m. till 12 noon up on deck; dinner, and then upon the deck again until about 5 p.m.; the evening meal at 5.30 p.m.

We remained on the raider until 26th October – making thirty six days in all – when we were trans-shipped to another captured ship, the “Durmitor,” a Yugo-Slavian vessel.

The contrast between the German treatment on this ship, and that of the raider was decidedly marked. Here we were bedded in the two for'ard holds, which were full up to the 'tween decks with coarse salt. This trip was a nightmare of 28 days duration, during which we went from two days off the Java Coast to Italian Somaliland in the northern part of the East Coast of Africa. The heat on board was oppressive, and besides that, the food and water with which we were issued would hardly be sufficient for an ailing invalid, much less for full
grown men. Naturally we were in a weak condition when we landed, laying us open to disease which attacked the prisoners and unfortunately caused the death of three more of our members.

On reaching our destination, the Germans, being too far north of their reckoned position, ran the ship aground on a reef about two miles from shore, 30 miles above the Port of Mogadiscio, whither we were bound.

When we finally got ashore the scene that confronted us could well have been taken from the writings of P. C. Wren. The 'town' consisted of native huts made in a rounded form of wood and mud, and the main edifices were the old forts which were constructed by the British over 50 years before, when they were in occupation of Somaliland. In the best preserved of these old relics lived Captain Tonelli and his wife. He was in charge of this outpost of Fascist culture, and with him was one white corporal and 30 or so askaris to keep the peace.

In these old buildings and mud huts we were quartered for two days, being guarded by the native troops, but were allowed on to the seashore, which I could hardly call a beach, being a Sydneyite. On the third day we were taken to Mogadiscio by the Italian Regular Army.

They arrived well before dawn with 8 or so diesel lorries and brought a kind of soda water with them, together with tinned bully beef, of which we partook with great gusto. Then in the lorries for the thirty mile run to the prison camp. The country through which we passed was enough to make even the most desperate escapee amongst us pause and think, so dry, barren, and waterless it was. The countryside as far as could be seen inland was covered with cacti and small spikey bushes, which even a camel would find very hard to eat, and to seaward nothing but sandhills.

We arrived in the town about 10 in the morning and were driven through the main street, just to show us off, I suppose. Then on to the camp mark-ed 'Autogruppo della Samalia,' about eight miles south of Mogadiscio.

The buildings in which we were placed were empty Italian military barracks. Knowing these to be military objectives and also knowing the close proximity of the aerodrome, which was just over a hill, we were a little uneasy, especially when we saw a bomb crater and some shrapnel bespattered buildings: This was the damage done by our own British planes a month or so previously. However, we complained to the authorities about regulations concerning Prisoners of War, and then just accustomed ourselves to living on a volcano, as it were.

We had hardly been in the camp a month when, due to our weakened state and the unsanitary conditions under which we were living, a kind of enteric fever broke out and affected about 80 per cent. of the men, myself included. During this period, the three men of whom I spoke earlier, one seaman and two engineers, died.

We experienced about four air raids while we were in this camp, and were compelled to remain inside with an armed guard posted at each door, while the Italians ran for the air raid shelters. However, this sort of thing broke the monotony a bit and confirmed the rumours we hear about the British advance from Kenya.

The camp life developed into a routine and we accustomed ourselves to it, making the best of the circumstances, passing the time, some by sleeping and others by study. Classes were soon started by those who had the necessary knowledge to impart such as navigation, mathematics, and the languages – French, Italian and Afrikaans. Cricket was organised and played with a home made bat and a soft ball and all the matches played between the various huts were followed with keenest interest, not only by the teams; but everyone else would be present to barrack and pass friendly chaff and criticism at the players.

We remained here until the 20th January, when we were moved to another camp 50 miles south, outside the town of Merca, on the seacoast. All classes of clothing were saleable to the native guards, the proceeds of which enabled us to buy books and pencils, also bananas, these being the only fruit available.

Monotony was the key-note of existence; but the rumours we heard served to keep up our spirits, and these, coupled with the troop movements we saw and the air raids experienced here, made us feel fairly sure that there was something afoot, although we dared not believe it wholly, as it seemed too good to be true.

At last on the 25th February, the white flag was flown in the town without a shot being fired, and the next thing we knew we were free men again, thanks to our South African and English troops, who so long expected and longed for, had paused on their northward push to release us, then continued on their advance to Addis Ababa.

It is hard to put on paper the feelings experienced on being released; but outstanding is the gratitude to our rescuers, made so by Him, to Whom
all things are possible.”

Welcomed at the Sydney Pier – Mr. Alex. Gillies in the centre.

On Active Service.
A Soldier’s Moral Equipment.

A WORD TO THOSE ON ACTIVE SERVICE

Major-Chaplain R. A. FINLAYSON, M.A.

Many of us are serving in circumstances in which we never served before – under conditions of war. We are no longer a Territorial Army, but an integral part of His Majesty’s Fighting Forces. We are, therefore, entering into great traditions, not merely those of our own particular Regiment, but the traditions of the entire British Army. We are faced by a tremendous task, perhaps the most formidable task that the British army has ever had to face in its long history. It may well be that the months ahead of us will tax to the utmost our resources of physical and moral endurance. Others concern themselves with your physical equipment for the accomplishment of that task. I am dealing in this page with those elements that enter into your moral and spiritual equipment, without which every victory may turn out a defeat, but with which an apparent defeat will assuredly spell victory at the end of the day.

The first of these moral qualities is Moral Discipline. We are well accustomed to the other kind and we are destined to become more acquainted with it in the weeks and months ahead of us! It is the basic fact and the first principle of all our training and without it there could be no army organisation or military effort whatsoever. It may seem at times, in its unbending rigour, to break the spirit and outrage our manhood. It seems to challenge our most sacred rights of personal opinion and personal decision. But it is a wholesome preparation for life, and if we accept it in the right spirit, it shall make of us not merely better soldiers, but better men. Let us remember, however, there is such a thing as moral discipline – that is the discipline that a man exercises over his own self, over his thoughts and feelings, and instincts and desires. We cannot be true soldiers till we learn to exercise self discipline. It is not going to be easy to do this under present conditions. War tends to breed a spirit of carefree recklessness. In wartime, liberty readily passes into licence, and we may feel that since the conditions of life are so abnormal, and the times so out of joint, nothing matters. Character and conduct still matter a great deal, probably more than ever. How we behave matters for the good name of our regiment and of every man in it; it matters for our own character and for all our future life; it matters for our homes and our country in days to come. We are forming habits now which we cannot throw off along with our uniform, and if we are not to go back to our homes and our civil duties moral wrecks, we must learn to exercise the strictest self discipline now.

The second quality in our equipment must be Moral Courage. Physical courage is good, moral courage is better. Physical courage sometimes arises from sheer recklessness and thoughtlessness, from the lack of common sense that renders us unable to see the danger in any situation. Moral courage is quite different. It sees the difficulties in the way and it counts the cost. It may face its duty with fear and trembling, but it goes on to face it and to do it. Though it is true that we may get magnificent and unforgettable examples of moral and physical courage on the battlefield, I am quite certain that courage does not begin there, any more than true discipline begins on parade. Moral courage is the quality that urges and enables us to do what we know is right, always, at all times, and under all circumstances, no matter what the consequences may be. It is good to remember that right and wrong have not changed, even though there is a war on. War is a terrible thing – it upsets values, it creates upheavals, it results in chaos, but it can never obliterate the eternal distinction between right and wrong. Don’t let us who are on Active Service lose sight of moral values, of right
and wrong. Let us keep our contact with home training – it is the foundation of our character. Let us keep contact with the Bible – it is the fountain of our cleansing and our strength. Let us keep contact with our worship and retain our reverence for sacred things. If we used to read our Bibles at home, let us read them in our billets; if we prayed at home, let us pray by our straw palliases; if we refused to drink at home, let us refuse to do it now in camp. Let us dare to be clean mouthed and clean thinking, and to hold on to our honour and purity. In this way will we build up the moral courage that will stand up to every difficulty and hardship that we are to meet. The Army has need of Christian men, and a true Christian is the finest specimen of moral courage seen anywhere. But he built up his courage, not on parade, but in the secret hours of life, not on the battle fields of France or Flanders, but on the battleground of his own heart.

The third element in a soldier's moral equipment is Moral Vision. By that I mean Faith in God, and in God's reign and rule. Faith is the strange power that lets us see the invisible, touch the intangible, and do the impossible. It sees beyond the dust of battle, and above the clouds of war to something beyond: to God's rule, to His justice, and righteousness, and goodness and love. It was said of Cromwell's soldiers that they were plain men who knew what they were fighting for, and loved what they knew. We do not need to be politicians and statesmen to do that. But we need to be men of faith. We must believe that God in Heaven has a plan for the world, and nothing that is in His plan and purpose can be upset by the upheavals of earth. We believe that the war is the product of man's planning; it is the result of men building their social and political structure regardless of God's will. They have been building upon national ambition, racial superiority, economic greed and selfishness. And that has been the breeding ground of pride, hatred, and treachery – the forces that have been let loose throughout Europe in recent times and that are playing such havoc with the lives of men today. This must be put right whatever it costs. The cost may well be the breakdown of Europe, the exhaustion of the nations, and the collapse of our social order. But what of that? There must be a breaking down, before there is a building up. We need a continent that is rebuilt, not on racial pride, or class hatred, or national ambition, but on Christian principles of righteousness, liberty, and goodwill. We believe this is God's purpose for Europe, and if we do not lose sight of it amid the dust of battle and the confusion of war, it will give direction to our efforts, peace to our hearts, and nerve to our courage. Above all, let us believe in God's power, His wise guidance, His safe keeping, His all sufficient grace. That is faith, and it is surely part of a soldier's spiritual equipment. We cannot say: “I have fought a good fight,” unless we can also say: “I have kept the faith.” – From the “Scottish Church Record.”

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HOW CAN WE INFLUENCE THE FUTURE LIFE OF AUSTRALIA?
Grafton Free Kirk Fellowship
Miss B. MacLACHLAN

The Christian religion is a religion of example. Jesus gave to the world a teaching far beyond that given by any other great teacher. But He did not stop at teaching. He Himself set the great example of obedience to that which He had expressed in precept. He spoke much of forgiveness, but when He prayed on the cross “Father forgive them for they know not what they do,” He immeasurably increased the power of His teachings by the INFLUENCE of his example. Peter reminds us that we are to follow His example. As Christ set an example, His followers must also set an example. A truly devoted Christian who is living the life has a far reaching influence.

It is sometimes stated that Jesus lived in a country and time so different from ours that His example cannot be followed in the world of today. But what we have to remember is that our golden privilege is not to try to imitate the merely external practices of a time different to our own, but to lay hold of the spirit of His teachings and express it amidst our modern conditions. However different our time from His, there is nothing to prevent us from forgiving as He forgave. There is nothing to hinder us from seeking the purity of heart which He taught. It cannot be denied that there is much indeed in modern life which makes it hard, especially for young people, to follow and achieve the example of Christ. But let us remember His promise to be with us. With His
help and strength we may be assured of final victory.

No one could possibly say how great the influence of Christian example has been and still is. It was the example of the early martyrs that led the church in the first centuries of its history to such wonderful victories over paganism. Teaching, preaching, music, art, architecture, literature have all been used by the church, but all these can accomplish but little if Christian living falls to a low level. The humblest men and women who truly follow Christ are centres of power.

“Our many deeds, the thoughts that we have thought, They go out from us thro'ring every hour, And in them all, is folded up a power, And mighty are the marvels they have wrought In hearts we know not and may never know.”

These words express what is certainly true of the influence of a Christian example. That influence may be quite unconscious, but probably is far stronger when it is. But we can rest assured that no good consistent life fails to touch other lives and to awaken them also to good through the influence of example. However, it is not sufficient to live a holy life. A man must also be outspoken when occasion arises. It may be hard, but it will strengthen his character. The way of an isolationist does not always influence others as much as the way of an aggressor. Co-operation with others and the exercise of brotherhood and endeavour to think of self last will lead a good deal farther than just having a spirit of isolationism. If the true spirit of brotherhood were practised – how much trouble would be gone from the world today.

Constant use of the Press and literature is an excellent means of keeping in touch with outsiders. The Jehovah Witnesses are an example of these methods. Another is for young people to enter the Public Service in its many branches. It is absolutely certain that if these positions are not filled by Christian young men and women they will be occupied by others. Jesus never leaves a religious principle an intangible thing. It always ties up with a human responsibility. He sees the real in the ideal; the light about Him lights up the darkness and reveals the flaws and wrongs to be set right. If you worship God, “Go first and be reconciled to thy brother.” If you would expect forgiveness then you must first forgive your brother.

The Value and Worth of Human Personality. This is the starting place for building society. Nazism, Fascism and Communism deny this value. To them the individual does not count. To Christ everyone is a redeemable soul. If we start here in building the Christian ideal of community the defects in our present organised life would become apparent. The tendency to regard men as hands or food for war is definitely non Christian.

Responsibility to and Dependence on God. This should perhaps have come first for this sense of responsibility makes us value others. Where God has been substituted by the nation, race or state, man as an individual does not count. God gave us a higher conception of man. The two all embodying laws are “Thou shalt love the Lord thy God with thy whole heart and mind and soul and thy neighbour as thyself.” It is love to God that leads to love of one’s neighbour; his personality comes to have equal value with one's own.

The first place that comes to have new value is the home. If the practice of family worship were more common and the children thoroughly trained in the Word of God much good would result.

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These thoughts applied in a wider sphere will show the possibilities that lie in a truly Christian community and a truly Christian world. Some radical changes would take place in industry, in politics, in international affairs if Christ came in. In place of competition would come co-operation; in place of political intrigue would be honest trust; in place of espionage and secret services would come mutual aid; in place of suspicion and ill will would come frankness and goodwill. Such is the possible! All this when the Christian life is really lived by the professing Christian; when the rules of the Master become his guide to life; when the Christian ethic of love is applied to every human relationship.

ST. KILDA

The visit of Rev. Dr. and Mrs. Campbell Andrews to the St. Kilda congregation was much enjoyed. All the meetings were well attended and the addresses delivered by Dr. Andrews were listened to with great pleasure. The meetings included a special missionary gathering on Thursday evening, July 30th. The excellent and challenging address given at this meeting appears in this week's edition of “New Life.” Saturday was devoted to a gathering in the Manse grounds in order to meet the visitors. Amongst those present were Rev. Robert Swanson, M.A., B.D., Rev. W. R. McEwen, B.A., and Mr. Maxwell Bradshaw, Barrister, and others. The Sabbath services were both conducted by Dr. Andrews, and were both edifying and stimulating. Monday evening he appropriately addressed a good congregation at the Fellowship meeting.

OBITUARY

Mr. Lauchlan Lindsay, Ellenborough, passed
away at the residence of Mr. and Mrs. H. Trotter, Huntingdon, on 30th May, at the age of 73 years. He was the second son of the late Mr. and Mrs. David Lindsay, Huntingdon.

The late Mr. Lindsay spent the whole of his life in the Hastings district, and he was highly esteemed by all who knew him. His home was noted for its hospitality; he was liberal to a fault, and he was no stranger to the Saving of the Lord Jesus Christ.

We extend our deepest sympathy to the bereaved brothers and sisters. – J. A. H.

This year the Manning River congregation suffered heavily through removals by death. Obituary notices have appeared already respecting Mr. Alexander Cameron and Mrs. Janet Murray.

In addition to these are the following:

Mrs. Beattie, of Kimbriki, a nonagenarian, and mother of Mr. Archibald Beattie. She lived a life of faith in the Son of God.

Mr. Andrew Young, of Tinonee, an ex-soldier well advanced in years, who spent his last days repeating the lessons which he had learnt at Sabbath School in his native Scotland. In reply to a question as to how he was, he replied: “Washed clean; washed in the blood of Jesus.”

Miss Annie McDonald, of the well known McDonald family, of The Bight, who passed away after a protracted illness. Miss McDonald's interest was in the things of God and in the days of her health she abounded in deeds of Christian love.

Miss Mary Isabella Cameron, of Mount George, who bore with Christian fortitude a rather long illness. Her radiant disposition, kindness, liberality and evident love to Christ, His Truth and His people made her life very beautiful and fruitful.

Mr. Frank John Dennes, of Wingham, another nonagenarian, whose wonderfully consistent Christian life rendered his removal from our midst a distinct loss to the congregation and community. Mr. Dennes was of independent thought and action, was a lover of people of piety and moral worth and maintained a quiet and resolute faith.

Mrs. E. J. Storm, of Scottish parentage and English birth, who evinced a humble Christian character with a real interest in Divine things. Her body was taken to Sydney, where Rev. Neil MacLeod performed the funeral service.

To the relatives of all these we tender an expression of heartfelt sympathy. Also we express deep sympathy with Mr. and Mrs. Farquhar Wallace, of Taree, in the loss of their son, Donald, and with Mrs. Pleasant, of Taree, whose mother, Mrs. Holmes, passed away recently in a Taree hospital. – M. C. R.

The General Treasurer has pleasure in acknowledging the following amounts:

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<td>St. George's Church, Sydney Assembly Expenses Fund</td>
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Special contributions to Central Supplementary Sustentation Fund as per arrangement made at General Assembly:

- Geelong Congregation: £5 0 0
- Manning Congregation: £5 0 0

Total: £10 0 0

The Willing Horse

THE CHILDREN'S PORTION

THE CHILDREN'S SERMON

“The greatest of these is Love.” – 1 Cor. 13: 13.

What a pleasant theme love is to think about! People never tire of love stories. The greatest of all love stories is Jesus' love for sinners. Paul sets before us here three enduring virtues, but the greatest of them is love.

1. **Love is greatest in its power.** It is described as being as strong as death. Death will not relax its grip. It holds its victim until the end. Jesus loves us also unto the end.

2. **Love is greatest in its intensity.** Floods cannot drown it. Our God is a consuming fire. There is a gas invented that, when ignited, will cut through steel fathoms deep in the sea. Nothing could quench the love of Jesus for us.

3. **Love is greatest in its value.** If a man would give all the substance of his house for love it would utterly be condemned. It is so dear that it
cannot be bought and so precious that no one would sell it.

4. **Love is greatest in its expenditure.** Nothing will prompt greater sacrifice than love. Jesus gave Himself for us. God so loved the world that He gave His only begotten Son. Love is always giving. The more we give the more we live.

5. **Love is greatest in its beauty.** There is no ornament can adorn the character like love. It comes nearest to perfection in our lives, and is perfect in Christ. He beautifies the meek with salvation. Love is winsome. God is love.

6. **Love is greatest in its pleasure.** It is the superlative of all joys, the sweetest of all pleasures, and the divinest of all experiences. It has no rival in happiness. Herein it love, not that we loved God, but that He loved us, and sent His Son to be a propitiation for our sins. – J. C. R.

**MY GRACE IS SUFFICIENT FOR THEE**

The other evening I was riding home after a heavy day's work. I felt very wearied and sore depressed, when swiftly and suddenly as a lightning flash that text came to me, “My grace is sufficient for thee.” I reached home and looked it up in the original, and at last it came to me in this way, “My grace is sufficient for thee,” and I said, “I should think it is, Lord,” and burst out laughing. I never fully understood what the holy laughter of Abraham was till then. It seemed to make unbelief so absurd. It was as though some little fish, being very thirsty, was troubled about drinking the river dry, and Father Thames said, “Drink away, little fish, my stream is sufficient for thee.” Or, it seemed like a little mouse in the granaries of Egypt, after the seven years of plenty, fearing it might die of famine; Joseph might say, “Cheer up, little mouse, my granaries are sufficient for thee.”

Again I imagined a man away up yonder, on a lofty mountain, saying to himself, “I breathe so many cubic feet of air every year, I fear I shall exhaust the oxygen in the atmosphere,” but the earth might say, “Breathe away, O man, and fill the lungs ever, my atmosphere is sufficient for thee.” Oh, brethren, be great believers!

Little faith will bring your souls to heaven, but great faith will bring heaven to your souls.”

– C. H. Spurgeon.

**God Is Love**  
I John 4: 16.

Thus may I rejoice to show  
That I feel the love I owe!  
Singing, till Thy face I see,  
Of His love who first loved me.  
– Selected.

**SABBATH SCHOOL WORK**

**Tiny Tots’ Text**  
“‘He delighteth in mercy.” – Micah 7: 18.

**Prayers for the opening of each class**

Sept. 7 – Our Father which art in heaven.  
" 14 – Hallowed be Thy name.  
" 21 – Thy Kingdom come.  
" 28 – Thy will be done in earth as in heaven

**Lessons for September**

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**SCRIPTURE LESSONS**

By Rev. CAMPBELL ROBINSON

Our lessons this month will take the form of consideration of four notable monarchs. We have tried to summarise as briefly as possible the outstanding features of these kings.

**September 7**

**King David**


David was a man much in favour with God. He is described as a man after God's own heart. In early life he was a shepherd boy. It was then, no doubt, that he learned to use the sling with which he killed Goliath. As a young man he behaved himself so wisely that his name was much set by.

David was a great King. He was a man who did earnestly try to further God's laws and statutes. His great desire was to honour God.

David was a great military general. He could always rally an army around him, and would never go to battle without first asking counsel of the Most High.

David was a great poet as well. He wrote most of our beautiful Psalms. Their excellence has never been surpassed. They are full of history, prophecy, experience, prayer and advice.

David was a great prophet also. He prophesied much of the Lord Jesus Christ – of His creative work in Psalms 19 and 24, His death in Psalms 22 and 69, His resurrection in Psalm 16, His coming again in Psalm 50, and His reign in Psalm 72.

David was also one of those through whom the Lord transmitted His eternal covenant in Christ.

**Questions:**

(1) What occupation did David follow as a boy?
September 14

King Solomon


Solomon was the son of David. He was a great King and noted for his magnificence, wealth and wisdom. His magnificence is seen in his erection of the temple upon which 30,000 men were employed and is estimated to have cost £120,000,000. David said that it was to be exceeding "magnificent." His own house took him thirteen years to build.

The wealth of Solomon was fabulous. Silver was nothing accounted of in his day. In Jerusalem it was said to be as "the stones." He exceeded all the kings of the earth in wealth.

Solomon also was renowned for wisdom. In this connection he was a type of the Lord Jesus Christ, Who was made unto us wisdom. It was his wisdom and magnificence that attracted the Queen of Sheba to meet him. She exclaimed that the half was not told her. A wonderful example of his wisdom is seen in the case of the two women who disputed over the ownership of a child, when he commanded that the child should be cut in two by a sword. This immediately caused the real mother to cry out to give the other woman the child and not destroy it. Thus the true mother was revealed. His wisdom also appears in the Book of Proverbs.

Questions:
(1) Who was Solomon's father?
(2) State three things for which Solomon was noted.
(3) In what was Solomon a type of Christ?
(4) Who came to test Solomon's wisdom?
(5) Name a book Solomon wrote?

September 21

King Hezekiah

Read 2 Chronicles 29. Memorise Verse 11.

Hezekiah will always be remembered for his piety, prayers and work of reformation. "He did that which was right in the sight of the Lord, according to all that David his father had done." His first concern when he became King was to see to religious affairs. Ahaz, his father, brought about his own ruin by cutting up the vessels of the house of God and closing the doors of the sanctuary. He also turned to idolatry. Hezekiah immediately removed the high places, broke down the images and cut down the groves. He also broke in pieces the brazen serpent that Moses had made because the children of Israel began burning incense to it. He took a firm stand also for the observance of the Passover and one of the most solemn ones observed since the days of Solomon was held by him.

As a man of prayer we see him wrestling with God when Sennacherib, King of Assyria, invaded the land. He and Isaiah, the prophet, immediately betook themselves to the throne of grace, and God wonderfully answered their prayers by destroying 184,000 Assyrians. So Sennacherib had to return to his own land by the way he came, and when he went into the house of his god one of his own household slew him.

His acceptance in prayer also is seen in the fact that when he was nigh unto death he prayed and God added unto his life fifteen years.

Questions:
(1) For what three things is Hezekiah noted?
(2) What did Hezekiah call Nebuchadnezzar? (See 2 Kings 18: 4.)
(3) What King opposed Hezekiah?
(4) How did Sennacherib meet his end?
(5) How many years were added to Hezekiah's life?

September 28

King Nebuchadnezzar


Nebuchadnezzar was a great monarch. He is described as a King of Kings. He seems to have been a worldwide ruler, 15 for Daniel says of him, "Wheresoever the children of men dwell" he had "been made ruler over them all." He is an important ruler because of the extensiveness of his kingdom, which united Chaldea, Assyria, Arabia, Palestine and others in one, besides the world wide view we get of future events from the interpretation of Daniel of his dreams. One of his greatest exploits was to conquer Jerusalem and take away many Israelites as captives. Amongst these were Daniel, Shadrach, Meshach, and Abednego. (Read Psalm 137.)

God honoured these young men and gave them great prominence because of their faithfulness.

Nebuchadnezzar's dreams caused him a lot of concern. Daniel warned him when interpreting one of them to break off his sins by righteousness, and his iniquities by showing mercy to the poor. This warning he seems to have disregarded. Whilst boasting of this great Babylon which he had built, he said, "for the house of the kingdom by the might of my power and for the honour of my majesty." a voice from heaven informed him, "The kingdom is departed from thee."

Questions: 4
(1) What makes Nebuchadnezzar an important ruler?
(2) What caused Nebuchadnezzar much concern?
(3) Who interpreted Nebuchadnezzar's dreams?
(4) What warning did Daniel give him?
(5) Name some whom Nebuchadnezzar took captive?

MANY HAPPY RETURNS

"Let Thy mercies come also unto me, O Lord, even Thy salvation, according to Thy word." – Psalm 119: 41.

August 1 – Gloria Moran, Taree.
"1 – Alex. Campbell, Mullumbimby.
"1 – Betty McAlpin, Taree.
"1 – Ronald Murray, Brown's Creek.
"1 – Clifton Fowler, Wauchope.
"2 – Neil Sommerville, Casino.
"2 – Norman Basham, Tinonee.
"2 – June Russell, St. Kilda.
"2 – Catherine Stanford, Scotland.
"2 – Barbara Wilks, St. Kilda.
"3 – Richard Davison, Ulmarra.
"4 – Carl Harman, Kindee.
"5 – Margaret Fort, Hamilton.
"5 – Pamela Stanford, Maitland.
"6 – Carmel Cromarty, Pilliga.
"6 – Kenneth Whelan, St. Kilda.
"7 – Kevin McKinnon, Kindee.
"8 – Jean Nicholson, Maclean.
"9 – Gordon Arrowsmith, Barrington.
"9 – Kenneth Cowan, Oxley Island.
"9 – Fay Kerr, St. Kilda.
"9 – Maxwell Cowan, Firely Creek.
"10 – Margaret Cramp, Maclean.
"10 – Yvonne Len, Maitland.
"10 – Shirley McPherson, Maclean.
"10 – Ian Bain, Bellangry.
SEARCH WORK IN LUKE 1 TO 12

(1) Why did Luke write unto Theophilus? (2) What was Jesus' custom in Nazareth? (3) Why were the people astonished at the doctrine of Jesus? (4) Give the name of one of Herod's servants who ministered unto Jesus. (5) What did Jesus say the seventy shall rejoice at? (6) What was the good part Ministered unto Jesus. (7) What did Jesus say the seventy shall rejoice at?

The Bible

“Send forth the Bible, more precious than gold,
Let no one presume the best gift to withhold;
It speaks to all nations in language so plain
That he who would read it true wisdom will gain.”

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Bruce Baker, Maclean
Mr. Harrison, Brushgrove
Mrs. Webber, Maclean
Mr. H; McPherson, Tuckurimba
Joseph McQueen, Raymond Terrace
Mrs. A. C. McAulay Chatsworth
Mrs. A. H. Long, South Grafton

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Jenny Lindsay, Huntingdon

Sunbeam
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Wauchope S. School donation
Pembroke donation

Free Kirk Fellowship Affiliation Fees
Wingham, per Mr. Don Stewart
Welfare of Youth
Wauchope S. School, per Mr. H. Andrews

GOD'S ACCOUNTS

“Please, please, Sir, could you spare me a penny? I – I've got nothing, and – I've been trying to get a job, but it’s no use. Oh, Sir, I’m so hungry.”

Michael Winch stopped in his pacing up and down the path and peered at the woman who had spoken. She did not look the sort who make a habit of begging off strangers. Michael himself was very hard up, for he was a travelling preacher, and even now was waiting for the time – half past seven – to start an open air meeting in a corner of the park. Swiftly he had sent up a prayer to his Heavenly Father, and swiftly came the direction. Michael drew a sixpence from his pocket and gave it to the woman, but, to his embarrassment, she burst out crying.

Lord, I asked for one penny, and he has given me six.

Oh! be pleased to send forth the Bible, more precious than gold,
Let no one presume the best gift to withhold;
It speaks to all nations in language so plain
That he who would read it true wisdom will gain.”

THE UNSEEN GUIDE

Remember how the Lord thy God Did lead thee in the past, When bright and sunny skies of life With clouds were overcast;
Then trust Him for the coming days, Since He is still the same,
For naught but good can ever come To those who love His name.
voice seemed to say to me, 'Give it to the preacher to morrow,' so will you please take this ten-shilling note, Sir, just as a thank offering for God's great goodness to me?"

Accepting the gift with great warmth, Michael asked, "Would you mind telling me what time you were praying yesterday?" "Why, yes; it was – about – half past seven," replied James. "Well, how wonderful!" exclaimed Michael. "That was the very time that I gave away sixpence, and the prayer was made for me that I should be repaid twentyfold." – (From "Our Own Magazine")

For the Lord God is a sun and shield: the Lord will give Grace and Glory; no good thing will He withhold from them that walk uprightly. – Psalm 84: 11.

"Is there some problem in your life to solve,
Some passage seeming full of mystery?
God knows, Who brings the hidden things to light"
He holds the key.
"Is there some door closed by the Fathers' Hand
Which widely opened you had hoped to see?
Trust God and wait – for when He shuts the door
He holds the key.
"Is there some earnest prayer unanswered yet,
Or answered not – as you had thought 'twould be?
God will make clear His purpose by and by.
He holds the key.
"Unfailing comfort, sweet and blessed rest,
To know of every door God holds the key –
That He at last when just 'He sees' 'tis best
Will give it thee.”
(Sent in by a Taree contributor.)

A Riddle
A woman bold did, with a cord,
Let strangers from her house descend;
This self same cord, in days of woe,
Her, and her house, did safe defend.
Pray tell, with chapter, book and verse,
Who was she hung this scarlet thread;
Also what generous son of hers
Did dwell in Bethlehem – house of bread.
– Selected.

Like Me
"What sort of a church would our church be
If every member were just like me?
Better or worse would our church be
If every member were just like me?
Were every member of our church to be
Just such a member as Christ would see,
What changes would come to you and me,
And the gain of our church – what would that be?”
– Selected.

Grumbletown
"Folks who live in Grumbletown
Show a scowl and wear a frown;
Never deign to give a smile,
Mumble, grumble all the while.
Winds are always hot or cold,
Making grumble people scold;
Fretting, fuming, they complain
If it shine or if it rain.
If you live there, don't you stay!
Pack your goods and move away!
Look around on every hand,
Shines the happy Laughter Land.”

W. W. Kent.
The Church and the “Press”

Calvin taught us that this world was a theatre in which all things were to show forth the glory of God. This is as much the truth in the case of the Printing Press as it is of the Preacher's Pulpit, and when certain of our very important daily papers tell us what the Church should do we are bound to sit up and take notice. This particular journal has spoken—‘I am, Sir Oracle, and when I speak let no dumb dog (or church) bark back.’ It has charged the Church in Australia with its failure to “supply the inspiration and leadership which is expected of it in a struggle to preserve civilisation from being overwhelmed by a particularly brutal kind of barbarism.” It trenchantly declares that there has been a “moratorium on the Sermon on the Mount,” but one really wonders if that celebrated Sermon has not found its graveyard in the columns of the daily press.

The parable of the great supper has a certain relevancy to this question as to the community’s moral and spiritual leadership. Mr. Lloyd George in the last war trenchantly asserted that “the press constitutes the tribunes of our great Empire. I may say its lictors; they carry the big sticks!” Considering then the wide appeal and the commanding influence of these great journals in the formulation of an “educated” public opinion, is it fair that they should, in these moral and spiritual issues, turn aside and say, “I pray thee, have me excused?” Is it not true that for too long a period the daily and weekly press of this country have been disintegrating men’s spiritual lives by their secularity of thought, their cult of dividend and amusement worship, and their lust for power and influence in the community? Indeed, much of the public apathy to spiritual and moral issues can be laid at the door of the metropolitan press.

The freedom and power of the press is a tremendous thing, and our great contemporary is certainly right in its insistence on leadership along moral and spiritual lines, but how much of its costly inches of space does it daily devote to the renewal and invigoration of our Christian heritage? That these great journals can well be the bastions of civilisation all are agreed, but what if they are used by the forces of reaction and propaganda to despise, or esteem as a “light thing,” the eternal order beyond the temporal, to prefer earthly things to heavenly, and to deny these very spiritual and moral foundations on which Freedom and Democracy are reared?

The Press has its own very solemn responsibilities in this national crisis, and these surely include the inculcation of the fundamental ethics of our Christian community. The great journals of our land should speak out unequivocally in supporting the spiritual and moral forces in our community, rather than say sympathetically to the church, “We can do nothing but sympathise with you.” They, too, are committed, if they be true to their own genuine ideals, to give moral inspiration and spiritual leadership and to enunciate the eternal principles of the Word of God, which alone brings true freedom and enduring peace. Milton's great words can certainly be applied to the N.S.W. metropolitan press: “Let us, therefore, be more considerate builders, more wise in spiritual architecture, when great Reformation is expected.”
My Dear Readers,

There is a great need for the mobilising of all our spiritual and moral resources on the Home Front. Things here in our midst are far from well, and the apathy and irreligion that prevails in our midst is bound to lead to further chaos and infidelity.

Dog racing, horse racing, etc., have not been cut down as was promised, by that fifty per cent. mentioned in Parliament, and national efficiency and domestic well-being are being impaired. Sabbath breaking is still encouraged by those in high places, and military drills and reviews are quite the order of the day. Then again the attitude of our new Labour Government in N.S.W. has turned to one of “devitalising” our national effort by its attitude to the extension of hours and increased facilities for the sale of liquor. Never was there such a spate of propaganda on behalf of the liquor traffic; even our great daily newspapers are not slow to use their undoubted influence on behalf of the “Trade.”

The extraordinary thing is that, at a time when our personal and domestic arrangements suffer from far reaching restrictions, there is then introduced increased facilities for the consumption of alcoholic liquors. From correspondence to hand, we are glad that our Free Church Minister in the Maclean congregation is more than holding his own in this controversy with the neighbouring “hotel keeper.”

At this moment, after our Day of National Prayer, when the whole soul of our nation might well concentrate on increased facilities for “sober, righteous and godly living,” we turn aside to mock God; and we heighten our national effort by giving the reins to the Brewers, and increasing the facilities for drunkenness. Politicians are everywhere appealing for greater self-mastery, greater self discipline, greater energy and thrift on the part of the people, and then they open up a way that breeds moral incapables. Our guilt in this matter will defeat our prayers and, if the amount of money poured into the liquor traffic were used to help our sorely bleeding Empire, what a tremendous contribution Australia would be making to winning the war. We agree with those Temperance Reformers who stand for six o’clock closing, and would remind our Government that they cannot expel devils by giving increased facilities to Beelzebub.

Another matter is that of the enclosed appeal to which we direct our readers very practical attention and interest. Our Free Church ministers are among the poorest paid in Australia, and their high task is none too easy in these days. It is for you to render that high position somewhat easier, and to alleviate with your practical liberality the severe demands imposed upon them. – THE EDITOR.
Prayer

By the Rev. ISAAC GRAHAM, M.A.
Free Presbyterian Church, Hamilton, Victoria

“Where many were gathered together praying.” – Acts 12: 12.

This is not intended to be a general discussion of the subject of prayer, nor is it meant to be a sermon in the ordinary sense, but rather an appeal for prayer, for earnest, incessant and united prayer in view of the great crisis that is upon us. I need not enlarge upon the peril to the empire and to the liberties which we as British citizens have for so long enjoyed. There is something even more than that calling us to prayer. I refer to the spiritual condition of our people, the apathy among so many church going people and the need for a great revival. I see no reason why we should not experience this in one day. We live at a time, or under a dispensation, when God has said He will do great things. The old covenant of which Moses was the Mediator had many blessings for the chosen people, but this was wholly inadequate to satisfy God's desires concerning the children of men. A new and a better covenant must be given, this one having Christ as Mediator and sealed with the Saviour's own blood. Under this covenant He has said, “I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: and they shall not teach every man his brother, saying, know the Lord: for all shall know Me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.” Under that covenant we now live. Under it the Church has had great blessing in days gone by and may we not have it in our day? If we are to have it we must seek it by earnest desire and prayer.

Dealing with our text we note that many were gathered together praying. James had been killed by Herod's sword, “and because he saw it pleased the Jews, he proceeded further to take Peter also.” Peter was then kept in prison and sentence on him was deferred until after the feast of unleavened bread. The death of James was a great loss to the Church, and Peter's death or continual imprisonment would have been a staggering blow. What then should the Church do? Could anything be done when Peter was already in the hands of this wicked king? The answer is the Church was resolved to pray about the matter and seek Divine intervention. The house of Mary was a convenient and acceptable place for a prayer meeting and there many gathered. You will note that in this time of peril for the Church, members were not content with secret prayer, nor with a mental attitude of prayer. No. They gathered together for prayer. Our Saviour has given us the greatest encouragement to hold prayer meetings when He said, “Where two or three are gathered together in My Name there am I in the midst of them.” This ought to be an inducement for the many to come together today. But, alas, it is not at the meeting for prayer that we see the many. We often lament the paucity of the attendance at our Church services on the Lord's Day and rightly so. Yet compared with Church attendances, how small are the gatherings for prayer! Today we find the many in places of amusement, on the fields of sport or elsewhere, but, alas, not in the Prayer Meeting. And yet the Church is passing through a period of crisis. Big things are happening in the world. Big possibilities loom before us. The way to meet these is by prayer. Let the many throughout our Church show that they realise the importance of prayer, and by their example encourage others to gather together for prayer.

These people who met in the house of Mary were gathered together for continuous, earnest intercession. We are told that prayer was made without ceasing of the Church for Peter. Incessant prayer was offered up until deliverance came. We Christian people all believe that if deliverance is to come out of this present disastrous conflict it must come from God. Who of us does not say, “Our help cometh from the Lord who made heaven and earth?” But where is there anything in the nature of incessant prayer or constant meeting together for that purpose in connection with the war? We have our special prayer meetings occasionally or periodically, but are they nearly frequent enough? Are our meetings for prayer in this time of crisis in any way comparable to the meetings in Mary's house while Peter was in prison? Are there not thousands of valuable Christian lives in danger today? Their loss will be a terrible blow to the Church and to future generations. But are we holding them up by incessant prayer? Is there anything in the nature of, or even in any way comparable to, the continuous prayer meeting on their behalf?

These people who met in Mary's house did not meet in vain. Even while they met Peter stood at the door of the gate. With the Church so bent on prayer and stretching its hand to God, the answer soon came. It generally does when the Church is terribly in earnest. “Whilst I was speaking and praying and
confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God,” says Daniel, “even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me at about the time of the evening oblation, and he informed me and talked with me, and said, 'O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to show thee.'”

Why does the war drag on and the peril to nation and empire and to liberty loving peoples throughout the world continue? And why are the wheels of the Church dragging so heavily in a sinful world, in a world where, perhaps, it is easier than ever to sin? Is it because we do not realise the importance of prayer, or realising it we are so slack in the practice of it? It is the definite opinion of the writer that if we can give ourselves to definite, earnest, incessant intercession we may yet see great and glorious things

“Glorious things are spoken of thee, O city of God.”

“Call unto Me, and I will answer thee, and show thee great and mighty things, which thou knowest not.”

“Thou art the God that wonders dost
By thy right hand most strong,
Thy mighty pow'r thou hast declar'd,
The nations among.”

Shall we see wonders in our days, greater things than we have yet seen, in answer to pray,

The Church Family Circle

TINONEE

On Friday, 29th August, the Tinonee Free Kirk Fellowship made a presentation to one of their members, Aircraftman A. D. (Denny) Milligan, on the occasion of his going away on duty.

Rev. M. C. Ramsay, on behalf of the congregation, presented Denny with a New Testament suitably inscribed, and remarked that he was sure their guest would daily read the Word of God. It was the twenty fourth copy to be given in their Manning congregation to young men who had enlisted. There was need, in these days, for faithful witness to God and His Truth. Messrs. Rex Weber (President), Donald Murray (Secretary), Bob Muldoon, Mrs. Middlemiss and Mrs. Ramsay also spoke, voicing their appreciation of Denny's work in the Church, especially his helpful service as leader of the praise in the congregation.

In returning thanks for the gifts, Denny spoke of his dear association with the Tinonee Church, and said that on Sabbath Day his thoughts often flew back there. Among his fellow soldiers were some like minded and they had formed fellowships, which were of great spiritual usefulness.

The Fellowship sent its Christian greetings to Pvt. J. A. (Archie) Murray, who is on active service, and the singing of Psalm 121 and the benediction brought a pleasant church service to a close. Afterwards, the Fellowshippers were graciously entertained to supper in the home of Mr. T. Middlemiss.

HUNTER BARRINGTON CAR APPEAL

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ST. KILDA

Through the return of Mr. Arthur Neville to Sydney we have lost very valuable support in our work here. During his stay with us Mr. Neville was regular in his attendances at Sabbath Services and Prayer Meetings; he also took a class of boys in the Sabbath School. Before his departure we took the opportunity of presenting Mr. Neville with a Bible as a token of esteem, the Bible being suitably inscribed and autographed by our Minister and eleven other Teachers. – A. McL.

(Daniel 3: 17)

'OUR GOD IS ABLE' to sustain
Each pilgrim to the better land –
No child of His e'er leaned in vain
Upon the Father's strong right hand.

'OUR GOD IS ABLE' to uphold
And raise again all those who fall.
Where'er our lot in life is cast;
And bring them all safe home at last.
Chhindwara District,  
C.P., India.

Dear Mr. Editor:

Sincere and hearty greetings! Mr. Nicolson conveyed to me your message welcoming such news of the work here as might be suitable for publication. I would like to stay my newsreel for a moment to say, at the outset, what an encouragement it is to all of us here to have the splendid support of your Church and very specially of your own Syd-ney congregation. Do convey to all who are thus splendidly backing us up our most sincere thanks.

Now, as to the work here, we are at present passing through a difficult time, because of the lack of workers. In respect of the small Scottish staff, you have probably heard that Miss Anna Stewart has left us to get married. Miss Elizabeth Macleod is on the point of retiring after a magnificent period of service, and Miss Gillies is shortly due for her furlough. It is more than doubtful whether these two ladies will be able to get away in the near future owing to the hazards of ocean travel, but should they go we are left with not a single Zenana lady worker on the staff. Only Dr. Mackay would be left, in addition to my wife and myself. Then, as to the Indian co-workers, I had to dismiss two of my Catechists in January of this year for disciplinary reasons.

Then of my three remaining men one has sorely disappointed me by resigning to take up work with a Hindu firm of Government contractors in connection with provision for Italian prisoners. Like Demas in Paul's day, he hath forsaken me, “having loved this present world.” This leaves me with the entirely inadequate staff of only two preachers. I have received one or two offers of service recently and we are making inquiries regarding them, for we desire, if possible, to engage only those who shall be true fellow helpers, men of God whose life will adorn the doctrine their lips proclaim. Prayer along this line would be a great help that the Lord would thrust forth labourers into His harvest.

Another matter in regard to which we need all the prayer backing we can get is in connection with an invasion of our area by R.C.s. Only beginning towards the end of last year they have already infiltrated into about 10 or 12 villages in our area and have opened schools in them for children. They are, as everywhere, lavish with money and specious promises, and make their brand of Christianity as attractive as possible by means of idolatry; images of Mary and the Saints being among the first things to attract the people's attention. So far as we know, they have nowhere attempted to do any preaching or proselytising; that will come later! But the contrast of their resources materially and financially with ours is striking in the extreme. Glad, indeed, are we to know that no less striking is the contrast (though this time in our favour!) between our spiritual resources and theirs. Pray that we may have grace and guidance in meeting this new and very difficult situation, and that the Lord will meet their threat and defeat it in His own wonderful way.

Now I must tell you of one village where the R.C.s have set foot. Balpur is distant from here about 22 miles, and was the centre chosen about 18 months ago for our cold season camp. In the village itself the most encouraging aspect of our work there was the eager receptiveness of a group of children there. They learned the Scripture verses and choruses (including John 3: 16 set to music) and the gloriously simple Gospel elements in a most encouraging way, and the Lord seemed to touch their hearts. Afterwards only occasional visits were paid and then of late came the news that the R.C.s were in possession. I went there recently with very meagre expectations. I was most happily surprised, for they greeted me most enthusiastically and vied with each other in showing their knowledge of what they had learned nearly one and a half years previously. One or two claimed that they had continued to pray in Jesus' name. Now that they are menaced by R.C.'s perversions of truth, in addition to their idolatrous home and village environment, they do need prayer help. We are now endeavouring to maintain touch with them through our Compounder-Catechist Godwin, who is stationed at Kahani, some seven miles distant. He goes there for Sabbath School, and I shall endeavour to reach there as often as I can, although at this season – the rains – it is very difficult, because the little Irish bridges that span the streams are often submerged by the swollen rivers.

At the time of writing there is a family or two from a nearby village who are contemplating a complete break with their heathen past by partaking of baptism. They have been working father and son – for many years in mission employ and have long since abandoned idolatry, but that is different from actual entry into the Christian Church. There is no doubt as to their deep persuasion of the truth that is in Jesus. What they need is boldness to break with the past. Your prayers for them will be valued, that they may, indeed, come out on the Lord's side and that
their action may be to many what the ancient ringing challenge was to Israel: “As for me and my house we will serve the Lord.” There are many we know who in regard to the truth of our faith and the error of their own, are almost persuaded – some secretly quite persuaded – but (and it is a big “but” in India), it costs a lot to openly avow that conviction, and take up His cross and follow Him. If those to whom I refer above were actually to take a stand much would depend upon their stability afterwards; many eyes would be upon them and Satan would spare no effort to bring them low. Pray then, dear brothers and sisters in Australia, “that the Word of the Lord may have free course and be glorified even as it is in you.”

I shall now close with warmest greetings to you personally, to your congregation, and to your whole Church, from our little group here in Central India.

Yours in His service,

Rev. M. MURRAY MacLEOD.

THE RELATIONS BETWEEN THE CHURCH AND STATE IN TIME OF WAR

By Chas. McKechnie
St. Kilda (Vic.) Fellowship,

At the outset we must recognise the fact that both Church and State are Divine institutions, and both have been called into existence for certain definite purposes. Broadly speaking, the main concern of the Church is the spiritual welfare of mankind and the extension of the Kingdom of God; and the means by which she seeks to fulfil this trust are the preaching of the gospel of the grace of God, the presentation of the Lord Jesus Christ as the only One through Whom sinful men can find acceptance with God, and by keeping before the world the supreme purpose of human existence – to glorify and enjoy God by seeking to know and to do His will.

The State, on the other hand, exists chiefly for the stability of society and the material welfare of its subjects, which it does by enacting and enforcing wise and just laws. When we say that the main concern of the Church is with the spiritual interests of the subjects of the State, and that the main concern of the State is with their material interests, we do not intend to convey the idea that the functions of the Church are confined solely to spiritual matters, or that the State must confine itself to material affairs. There are times when the Church must speak out on matters involving both the moral and material welfare of mankind, and again the State in framing its laws should pay regard to the spiritual needs and interests of its people.

As both Church and State are Divine institutions, it is only natural that we should conclude that, in seeking to carry out the functions pertaining to their particular sphere, the authority of each should be recognised and respected by the other. There are many, however, who deny this and assert that the Church is a mere servant of the State, dependent upon the State both for its existence and authority. It has been the holding of such a belief in some form or other that led to such events as the persecution of the Covenanters in Scotland during the 17th century, the Disruption of the Church of Scotland in 1843, and, in modern times, the ill treatment meted out in Germany to Christian pastors and people who have opposed the efforts of the Government to make the Church subservient to the State. Needless to say, the Word of God gives no support to such a belief. The Bible certainly tells us that the civil government, being ordained by God, rightly expects and demands from its subjects (whether members of the Church or not) unswerving loyalty and service. It bids us to pray for those in authority, to be subject to principalities and powers, to obey magistrates, to render to all their due tribute. We must remember that, in this land at any rate, it is the State that makes possible our civic and national life, our religious liberty, our personal security, our work, our homes. The State, insofar as it ministers to the welfare of mankind, is fulfilling the purpose of God, and we must, therefore, beware of lightly rejecting its demands, or of interfering unduly with its functions. Yet it is obvious that because no State is entirely Christian there may comes time when it may make certain demands which the members of the Church, because of their higher loyalty to Christ, must ignore or disobey. The Apostle Peter, who wrote, “Submit yourselves to every ordinance of man for the Lord’s sake,” said on one occasion, which forbidden by those in authority to preach the gospel, “We ought to obey God rather than men.” Instead of rendering a blind unquestioning obedience to the State in everything, 7 Peter, by these words, declares that there is a limit to the bounds of the State's authority, and that if those bounds are overstepped, the Church of God, owning allegiance to a Higher Authority, reserves the right to disobey. It was because the civil government in Scotland and England during the 17th century exceeded its authority that the Covenanters were forced to disobey it as they did. In drawing up
their famous National Covenant they affirmed their recognition of the king's authority and the necessity of civil government for the stability of national life, yet at the same time they protested emphatically against the action of the State in seeking to impose upon the Church, against her will, forms of worship contrary to the Word of God. The Church of the living God pledges herself to give loyal and wholehearted support to the State, except insofar as its demands conflict with the Word of God and the spirit of Christ. In spiritual matters the authority which the Church exercises is no less than that which the State exercises in civil matters, and the State has no right to overstep the limits of its authority and interfere in matters that come solely within the jurisdiction of the Church. In these spiritual matters the Church's subjection is to Christ as her only Head, and to His Word as her only standard.

Just as the Church is bound to respect and obey the authority of the State when exercised within its proper limits, so it is equally the duty of the State to respect the rightful functions and authority of the Church. History, however, shows that the fulfilment of this duty by the State has been the exception rather than the rule; the chief reason being that too often the reins of government have been in the hands of men devoid of the fear of God, who have used their positions of authority for merely selfish ends. But, “Blessed is that nation whose God is the Lord,” says the Psalmist – the nation whose affairs are controlled by men who profess their faith in the Lord Jesus Christ, who respect the spiritual authority of the Christian Church, and regulate the resources of the State for the maintenance of the Christian Faith. As one writer has said, “It is the glory of the State of professing the Christian faith. It is its highest privilege to lay its gifts at the feet of the Redeemer. It is only realising the splendour of it its mission when it acknowledges the authority of Christ's will throughout the entire range of its operation. This is the ideal of a Christian nation.”

Having seen that the ideal relationship between Church and State is one in which each recognises and submits to the authority of the other when exercised within proper limits, we have to ask our-selves if that relationship is in any way affected when the State is involved in war. We all know that when a state of war exists, as at the present time, the civil government makes demands upon its subjects and calls for sacrifices that it would not dream of asking in times of peace. Can it also, in such times of national emergency, encroach upon the prerogatives of the Church and claim that the interests of the State must take precedence over those spiritual interests that are the special jurisdiction of the Church? To this question we answer that, fundamentally, the existence of a state of war in no way alters the relationship existing between Church and State at other times; the Church’s supreme loyalty must still be to Christ, and the State must continue to respect the message and functions of the Church. The declaration of war on the part of a State and the summoning of its subject to arms may, however, raise one of those issues where the action of the State compels the members of the Christian Church to choose between their loyalty to the State and their loyalty to Christ. What attitude should the Church adopt towards the State at such a time and in such circumstances?

Our own Confession of Faith says, “It is lawful for Christians to accept and execute the office of a magistrate for the purpose of maintaining piety, justice and peace according to the wholesome laws of the Commonwealth, and for that end they may lawfully wage war upon just and necessary occasions.” Many have taken in hand to prove from the teachings and example of Jesus Christ that war is either lawful or unlawful. If, however, we read the New Testament with an open mind we will soon see that Christ did not legislate concerning war, He gave no opinion either for or against it. If military service, with all that it involves, serves to preserve order and righteousness, then our Lord gives it His blessing. That war is often an evil thing, all will admit, but it is not the only evil. To betray the pledged word, to involve unwilling victims in disaster, to shirk responsibilities to other and weaker nations – these are also evils. When the object that the State has in view in waging war is the preservation or restoration of justice, we say that the Church is acting according to the spirit and teaching of the New Testament in giving its approval, but if war is undertaken solely for the love of war, or simply for the security and aggrandisement of the nation, the Church should not hesitate to express its condemnation.

But the responsibilities of the Church to the State do not end with an expression of approval or condemnation of the State's participation in war. No matter how just the cause is for which a nation goes to war, it is seldom that the faults are all on one side. The New Testament tells us that wars are one of the fruits of sin, and experience confirms the fact that they are the cause of further evils. Whether or not the Church approves of the action of the State in resorting to war she must, if she would be true to
her trust to God and man, faithfully point out and condemn everything existing in the national life that tends to breed mistrust, envy and strife between man and man, class and class, nation and nation; and, at the same time, strive to create, in the spirit of Christ, a new kind of textural human relationships, both nationally and internationally, so that it will be impossible for the spirit of war to survive. Only as she does the things seeking the salvation of men through bearing witness to the crucified and risen Saviour, seeking the purification of the national life through a faithful exposure of its sins and a constant insistence upon righteousness in all things, and seeking to banish international jealousy and strife, by endeavouring to promote understanding friendship and love between the various peoples of the earth — is the Church justifying her existence, and only as she does these things will the State, both rulers and people, look to her with confidence for Divine help and guidance in times of war as Well as in times of peace, realising that God is with her of a truth.

**Refugees from Nazi Oppression**

By the Rt. Rev. C. V. PILCHER, M.A., D.D.

Bishop Coadjurator of Sydney

If anyone in New South Wales were asked to name in order Hitler's victims, he would probably say: Austria, Czechoslovakia, Poland, Denmark, Norway, and so on, mentioning the tragic list of States which Hitler has overrun and enslaved. Such an answer, however, would leave out Hitler's first and, in some ways, most pitiable victims, namely, those people of Jewish or partly Jewish blood, as well as men of Christian conviction and liberal thought, who were the first objects of the brutality of the Nazi Regime in Germany itself. The story of these victims of Hitler has often been told. We shall only briefly hint at the main characteristics of the new barbarism.

The technique of this persecution was to begin by stirring up the hatred of the populace against those who were marked down for suppression. Under cover of this wave of popular hatred, the means of livelihood were taken away from the victims. Lawyers were no longer allowed to practise the legal profession. Doctors could not act as doctors. Dentists could not carry on their painful, but salutary work, while every obstacle was placed in the way of business transactions. To this was added confiscation of goods, and, finally, physical violence, frequently ending in the torture of the concentration camp and in murder. It is not, we repeat, sufficiently realised that these unfortunate people were, in reality, the first casualties in Hitler's war to win for the Nazi hordes the domination of the world.

From this persecution a few thousands were able to escape to Australia. They were admitted by special arrangement with the Commonwealth Government, between six thousand and seven thousand having arrived when war broke out. They came to this country to find a refuge and a new opportunity of life under the British flag, which, they believed, stood for justice and fair play. They came filled with a passionate hatred of Hitlerism and anxious, immediately war broke out, to do their share in overthrowing the system which they loathed.

Unfortunately, the public generally, and many of those in authority in particular, failed to understand the background and the attitude of the refugees. Particularly at the time of the collapse of France, a wave of feeling against the so-called “enemy aliens” swept over New South Wales. The State Government in power at the time actually encouraged this false attitude and began to put forth regulations aimed at restricting the normal life of these unfortunate people. By a strange coincidence the technique of the persecution which they had suffered in Germany was, to some extent, followed in New South Wales. Efforts were made to stir up popular distrust of the refugees. The aspirations of the younger to further their education and of the elder to engage in business or to practise their professions were thwarted in various ways, while a clamour was raised for their universal internment — fortunately largely without effect, as the decision lay not in the hands of the State Government, but in the hands of the Commonwealth Government. Enough, however, was done to make relevant the statement of the Bishop of Chichester: “If by any strange fatality we should be moved to harry the refugee, we should be playing into Hitler's hands and doing Hitler's work.”

The attitude of the present State Government to the refugee is far more liberal and far more British in its character than that of the Government which preceded it. We are grateful to be able to announce that some of the disabilities under which refugees were suffering have already been removed.

It may be worth while to refer to another chapter in the story of refugee suffering. Approximately 70,000 refugees had found their way to England. Here, before war broke out, they had largely succeeded in establishing themselves in
various spheres of activity which were of benefit to society as a whole. When war broke out suitable refugees were allowed to enlist in the Auxiliary Pioneer Corps of the British Army. In this capacity they rendered most valuable service in France. When, however France fell, the military authorities very naturally were filled with great anxiety to remove any possible danger to the British people, in case of invasion, from a foreign element in their midst. As a result of this anxiety, what practically amounted to an order for general internment was issued. Scarcely any preparation had been made for such an emergency, with the result that thousands of innocent and loyal men were herded into internment camps where all the amenities of life were lacking. Before this happened tribunals had been constituted in England, before which every refugee had to appear in order to establish his loyalty. The great majority were placed by the tribunals in Class “C”. This meant that they were recognised as genuine refugees from Nazi oppression and as men of goodwill towards the British cause. When the general internment order was issued, thousands of these loyal refugees were rounded up. Many who were doing valuable work were torn from their business or their laboratories. Sometimes even patients were dragged from hospital beds and boys were taken from school. About 2,500 of these unfortunate men were shipped to Australia on a steamer called the “Dunera.” The accommodation on this steamer was entirely inadequate. But greater suffering was caused by the attitude of the guards who apparently had been led to believe that they were in charge of most dangerous Nazis. Indeed, when the ship arrived in Australia, the Australian public thought that men who were too dangerous to be kept in England had been shipped to the other end of the world in order to take them as far away as possible from any place in which they might engage in subversive practices.

Before long the case of these unfortunate internees was discussed in the British House of Commons, with the result that the Home Secretary admitted that a mistake had been made. Subsequently, Major Julian Layton was sent to Australia as a representative of the British Home Office, in order to see what could be done to rectify the situation. In spite of immense difficulties, progress is being made, and hundreds of these internees are volunteering to go back to England and to join the Pioneer Corps. The great majority of these internees are still behind barbed wire. It is very difficult to obtain shipping accommodation back to England, and so far the Australian Government has taken the attitude that these men cannot be released in Australia. In view, however, of the fact that food in Great Britain must be economised, it is possible to hope that the Australian Government may, on its own initiative, change its present attitude and become willing to release at least such men as, in one way or another, could make a contribution to our Australian life. It scarcely seems reasonable to continually point out Australia's need of population and then to refuse to take advantage of a situation ready to our hands. Surely, too, a sense of justice to these victims of Hitler will have some influence on Australian minds.

On Active Service
THE SOLDIER AND TEMPTATION
By Major-Chaplain R. A. FINLAYSON, M.A.

I am not to waste your time and my own by discussing what temptation is. We all know it; we have felt its pull: a tug of war between the forces of right and wrong within us. We have experienced what it is to keep our ground, and we know, alas, what it is to lose our foothold and go down. I don't need to discuss that. I want to ask, however, why a soldier's life should be specially open to temptation? Perhaps it is because of his altered surroundings. We have, as it were, been plucked up by the roots and stuck down in some place or other quite strange to us. We have lost the shelter of home and the healthy influence of companions we knew and trusted. We have to live in billets which, however tolerable, are not home, and with companions whom we have not chosen for ourselves, but were chosen for us. All this is apt to break down our defences and lay us open to new temptations. Perhaps also the new spirit which wartime brings has something to do with it. We all feel it: a sense of the futility and of the emptiness of things creeps over us. 10

We are apt to become irresponsible and to behave as if nothing now mattered. In that spirit temptation finds us an easy prey. To some extent the nature of army life lays us open to special temptation, particularly its periods of strict discipline and complete freedom. I do not say a word about discipline, except that the stricter it is the better prepared you are likely to be for what is to come. What I do say is – and it is true of human nature everywhere – that when the pendulum swings far in one direction it tends to swing as far back in the opposite direction. When off-parade, the restraints of discipline are largely off, and we are apt to throw
off all restraint and go, as we say, the whole hog. That is a natural reaction, and for that reason army life has its peculiar temptations.

It is, perhaps, necessary that we should ask ourselves what the meaning of temptation is? Is it not a gross injustice that we should continually be tempted in this way? Let us think first that temptation comes to us because we are free: free to choose either right or wrong. Animals are not tempted because they are not free to make a choice; they are the victims of instinct, and they are driven blindly along by instinctive desires. That is where man is higher than the brute: he is a moral agent, given the responsibility of choice, and free to say either yes or no. Another useful thought is that temptation develops character. If a man's character were incapable of development it were surely waste of effort to let him be tried in the strong blast. It is because man can grow in knowledge and understanding, in sympathy and experience, that he needs to be tempted. The uniform does not make a soldier – it is only the battle that does that. It is true that the first day the recruit has on his uniform, he may be vastly admired and may feel himself every inch a soldier, but it is the battle alone that brings out his soldierly qualities. So the fierce conflict of temptation brings out the best qualities in our manhood – our courage, our self-control, and our endurance. Then again temptation, met and overcome, brings into our lives a strange new power. There used to be an old tradition among the warrior tribes of the East that when a soldier killed his enemy he received the strength of that enemy in addition to his own. That is true of temptation: every temptation you overcome invests you with new power to overcome. Temptation is thus a battle out of which we come full or bare. If we fail, we are stripped of our armour and of every weapon by which it is possible for us to overcome. If we win, we add to our armour the weapons of our foes, and we are better equipped to attack and to win again. Let us, therefore, never look upon temptation as a trivial matter, nor yet as a degrading experience or an evil. It is price we pay for our moral liberty and successful resistance to it makes good our title to that liberty.

The next thing we must discuss is the vital matter of how to meet temptation. It is important to remember that temptation can be successfully met and overcome. To forget this is to give way to defeat, even before the temptation has assailed us. God has given you His word that He “will not suffer you to be tempted above that you are able, but will with the temptation provide a way of escape that ye may be able to bear it.” That being so, it is important to know how to meet temptation so as to overcome. Our first duty is to strengthen ourselves at our weakest point. We all have our weak points, known to ourselves, and also well known to the adversary of our souls. Since temptation always assails us there, it is surely our wisdom to double the guard at these places and to see to it, by vigilance and painstaking endeavour, that our defences are strengthened where the attack is fiercest. Another way of forestalling temptation is to occupy our-selves in some other direction. This is a very elementary precaution, and yet so many neglect it. If you are tempted to drink, for example, it is fatal to hang about the doors of the public house, or willingly to frequent the company of those who are hard drinkers; go somewhere else, do something else, find some other interest, and temptation, when it comes, will find you occupied. Never hunt temptation by entering into its sphere of influence; never court it by trifling with situations that lend it power and opportunity. Shun it by all means in your power, attack it at its first appearance, do not give it quarter for one brief moment, and occupy mind and body in the direction furthest removed from that in which temptation commonly assails you.

But since temptation will come, no matter how we guard against it, there is one unfailling way of guarding in advance against its onslaught. It is by attaining to a knowledge of God, by exercising faith in His all sufficient grace, and by invoking His Presence as our daily strength and protection. While it is true that this may be done at the critical moment of temptation, it can be done still better before temptation's assault has come. In time of peace, prepare for war. This the psalmist did when he said: “Thy 11 word have I hid in mine heart, that I might not sin against Thee.” Consult your Bible, therefore, and enter into the presence of God by prayer, before you face the day's task. That alone can effectively prepare us for the conflict, and when it opens we shall face it, not as a power that is certain to overwhelm us, but as an opportunity to test the Divine strength and to share in the victory that is Christ's. Then shall we yield our members unto God, saying:

“Just as I am, young, strong, and free,
To be the best that I can be;
For truth and righteousness, and Thee,
Lord of my life, I come.”
– From “Scottish Free Church Record.”
ASSEMBLY COMMITTEES

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OBITUARY

Miss Mary McPhee. — Grafton congregation has lost another of its outstanding members by the passing of Miss Mary McPhee. She was born on the Clarence, and had attained the age of seventy-seven years. She was the daughter of Thos. McPhee, who came to Australia in 1852. In early years she resided on the Coldstream, and about thirty one years ago she and an elder sister, Flora, removed to Grafton, where they resided until their death. Flora died on the 17th of August last year, and Mary on the 14th of August this year.

They were women of exceptional beauty of character and both were followers of the Lord for many long years. Though of somewhat different dispositions, that which can be said of one in regard to character is equally true of both. They both bore a similarity to Mary and Martha of old, for like Mary they loved to sit at their Saviour's feet, and like Martha they were diligent in serving the Lord. They were women of prayer and piety, and, at the same time, zealous of good works. Two more loyal and diligent members of our Church it would be very difficult indeed to find. They were intensely loyal to their ministers, devoted to their Church and faithful to their Lord. No service in connection with the sanctuary, through the week or on the Sabbath, was neglected by them, unless some extraordinary circumstance
Victoria

Mrs. C. Hanks, Branchholm: 5/- to 30/6/41.
Mrs. Marion McKinnon, Bendigo: 5/- to 31/7/42, and 5/- donation (New Sub.)
Miss Jessie McKinnon, Beazley's Bridge: £1 to 31/12/43.
Mr. Angus McLean, Seymour: £1/5/- to 31/7/46.
Miss McRae, Tourello: 5/- to 31/12/41.
Mrs. James Trigger, MacArthur: 5/- to 31/12/42.

South Australia

Miss E. Benny, Adelaide: 5/- to 31/12/41 and 5/- donation.
Mrs. W. R. Hutchison, Westbourne Park: 10/- to 31/12/43 and 10/- donation.

“Sunbeam” Fund


Acknowledgements for August, 1941

Mr. O. P. Campbell, Kogarah, 5/- to 31/8/42
Mrs. J. McDonald, Marrickville (new sub.): 5/- to 31/8/42 and 1/- donation.
Mr. Allen McDonald, Senr., Cudgen: 5/- to 30/9/48, and 10/- donation.
Mrs. W. A. McDonald, Cudgen: 5/- to 28/2/42
Miss A. McLeod, Strathfield: 6/- to 31/8/43.
Miss M. J. McDermid, Taree: 5/- to 31/7/42.
Mr. Simon McKinnon, Kindee: 5/- to 31/8/42.
Misses McSwan, Chatsworth: 5/- to 31/8/43.
Mrs. H. Shaw, Bentley, Wauchope: 12/6 to 31/12/42

Victoria

Mrs. Cooper, Dandenong: 5/- donation.
Miss J. M. McDonald, Dandenong: £2/12/- to 28/2/44.
Mr. J. McPherson, Warmambool: 5/- to 31/8/42.
Mr. W. Trigger, Macnrthur: 5/- to 31/12/39.
Mrs. A. Walls, Camperdown: 5/- to 31/12/39.
Mrs. Young. Geelong: 10/- to 31/12/43.

Queensland

Mrs. P. J. Burden, Boggabilla: 5/- to 31/8/42. New Zealand
Mr. D. J. Boyle, Havelock North: 10/- to 30/6/43.

THE CHILDREN'S PORTION

SWEET SUMMER TIME

THE CHILDREN'S SERMON
“By faith Abel offered unto God a more excellent sacrifice than Cain.” Heb. 11: 4.

It was faith, or belief in God, that distinguished Abel from Cain. In all he did he kept God in view, and tried to please to Him. There are four things we shall notice:

(1) The excellence of Abel's sacrifice. It is described in terms of comparison as more excellent than Cain's. We must give the best to God. The excellence of the sacrifice was that it was a lamb, and pointed to the Lord Jesus Christ, Who is the Lamb of God, that taketh away the sin of the world. Abel saw the need of sacrifice for sin and selected a type of Him who alone could save from sin.

(2) The witness of the sacrifice. When we do things pleasing to God our actions then have an influence. Abel obtained witness by his sacrifice that he was righteous. If we do God's will we shall know of His doctrine. It is the motive in an action that counts. Abel strove to show that there was need of a Saviour.

(3) The acceptance of the sacrifice. God testified of his gifts. His acceptance of the sacrifice showed that He was pleased with it. God is pleased when we see our sinful nature and look to Christ to save us. When we honour the Son we honour the Father.

(4) The influence of the sacrifice. It left a lasting testimony. “By it he being dead yet speaketh.” Right actions leave a fragrance behind them. They live after we are gone. What a wonderful thing a man speaking after he is dead – his word and life still bearing fruit. It is nearly 6,000 years since Abel was killed, but the influence of his faith in Christ is still with us. His name still ranks amongst the illustrious who trusted in God. Be thou faithful unto death and I will give thee a crown of life. – J. C. R.

FREE KIRK FELLOWSHIP RALLY
A Visitor’s View

The “Rally” was opened on Saturday morning in a manner befitting our Church and the papers prepared were of a very high standard: some of the subjects were difficult but the manner in which all were handled revealed the latent capabilities of our young folk. The discussions that followed the reading of the papers were particularly good – much time and thought had been given to these discussions by those whose responsibility it was to lead in them. There seemed to be a general feeling of a very fine spiritual atmosphere prevalent during each session. The Maclean Branch saw to it that nothing was left wanting in the way of extending hospitality and a very happy time was spent at both lunch and tea intervals.

On Sabbath morning the Fellowship Prayer Meeting was well attended and it was most encouraging to hear some of our youngest members leading in prayer. The church was full for both morning and evening services, which were conducted by the Revs. J. Campbell Robinson and M. C. Ramsay respectively.

On Monday plans had to be altered owing to heavy rain, but “Maclean” again demonstrated their resourcefulness and a very happy time was spent by all at the showground. I feel that all who were privileged to be present at Maclean are eagerly looking forward to next year's Rally at Wauchope.

14

SABBATH SCHOOL WORK
Tiny Tots Text

1941
Prayers for the Opening of Each Class
26 – “They that feared the Lord spake often one to another: and the Lord harkened.” – Mat. 3: 16.

Lessons for October

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SCRIPTURE LESSONS
By Rev. CAMPBELL ROBINSON

This month we are going to speak about famous mountains. How many mountains can you think of in scripture?

October 5

Mount Sinai


The first mountain we shall notice is Mount Sinai, situated in Arabia, about 260 miles eastward of Cairo, from the top of which God proclaimed His Law to the Hebrews. This was a most notable event. The glory of God was said to be upon the mount and was like devouring fire. Exodus 19: 7. So terrible was the sight that Moses said, “I exceedingly fear and quake.” The mount was altogether in a smoke like the smoke of a furnace, besides thunders and lightnings, and a great earthquake. This terrible sight, we think, was to bring home to the children of Israel what a holy God God is. He cannot look upon sin. His holiness makes us afraid. Moses was forty days and forty nights with God in the mount receiving the law from Him.
Apostle Paul in Gal. 4: 25 sets this mount forth as an emblem of the broken covenant of works which gendereth to bondage and answers to the Jerusalem that now is in contrast to the Jerusalem which is above, and is free and the mother of us all.

Questions:
(1) From what mountain was the law given?
(2) What was the glory of God upon the mount like?
(3) What does this terrible sight teach us?
(4) How long was Moses in the mount with God?
(5) What is Mount Sinai an emblem of?

October 12
Mount Gerizim

This is a mount right in the centre of Palestine – the very navel of the land, where the blessings of God were promulgated. These blessings are enumerated in chapter 28 and were to be spoken by Simeon, Levi, Judah, Issachar, Joseph and Benjamin. The curses were given from Mount Ebal, another mount just nearby. The village of Sychar, near where Jacob's well was, lay nestled between the two mounts. The curses which are given in chapter 27 were to be spoken by Reuben, Gad, Asher, Tubulon, Dan and Naphtali. It was on the top of Mount Gerizim that the Samaritans set up their worship when Nehemiah refused to let Sanbattar and those associated with him have any portion in the rebuilding of the Wall of Jerusalem. He thereupon consecrated his son-in-law a high priest and thus the Samaritan worship was set up. It is more than probable the Samaritan woman who addressed the Saviour as he sat on Jacob's well saying, “Our fathers worshipped in this mountain, was directing the Saviour's attention to Mount Gerizim. Gerizim means “the hill of reapers.”

Questions:
(1) From which mountain were the blessings given?“
(2) What village lay between Mount Ebal and Mount Gerizim?
(3) Who originated the Samaritan worship?
(4) What well was near Mount Gerizim?
(5) What does Gerizim mean?

October 19
Mount Nebo
Read Deut. 34. Memorise verse 10.

Mount Nebo is renowned principally for two things. That it was from its summit, Pisgah, Moses was permitted to view the promised land 'ere he passed into the immediate presence of God. This view is said to be “magnificent and wonderful,” and is a real vantage point to view the land. From this point one writer says, “The whole line of the Dead Sea is before you; then the hills of Bethlehem and Jerusalem; Gerizim and Ebal and the hills of Ephraim; then Tabor, Gilboa, and Carmel far off. Then on the north-east the ridge of Hermon and the vast region of the Hauran, and close at hand the deep valley of Jordan and all ancient Gilead.” The other item of interest about it is that somewhere there Moses died and was buried unseen by mortal eyes, “God buried him in a valley in the land of Moab o'er against Beth-peor.” There is a beautiful poem written on “The Burial of Moses” by C. F. Alexander that boys and girls should read.

Questions:
(l) What two things is Nebo renowned for?

(2) Where did Moses get his sight of Canaan?
(3) Who buried Moses?
(4) How old was Moses when he died?
(5) Of whom was it said the Lord knew him face to face.

October 26
The Mount of Olives

The Mount of Olives is a ridge of mountain about a mile long on the east of Jerusalem and rises above the hills of the city to a height of nearly 200 feet, and is separated from it by a deep valley called the Valley of Jehosaphat. The mount has been made famous principally by incidents relating to the Saviour and to David. David wept as he ascended it when driven out by Absalom. It was when descending its side – from which a particularly fine view of Jerusalem is obtained – that the Saviour, seeing its doom, wept over it, and foretold its downfall, because it knew not 15 the day of its visitation. Luke 19: 41. It was from this same mount after the crucifixion that the Lord Jesus ascended up to heaven, and we are told when He comes again it will he to this same mount He will come. “His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst toward the east and toward the west.” Zech. 14: 4.

Questions:
(1) What valley separates the Mount of Olives from Jerusalem?
(2) What made David weep as He ascended Olives?
(3) Why did the Saviour weep as He descended it?
(4) What future event is to happen on the Mount of Olives?
(5) Where did the Saviour ascend to Heaven from?

BIRTHDAYS
Many Happy Returns

“Be ye therefore followers of God, as dear children.” – Ephesians 5, verse 1.

Sept. 1 – Betty Lester, Maitland.
" 1 – Elva McKinnon, Kindee.
" 1 – Laurie Freestone, Bob's Farm.
" 1 – Ralph Bateman, Sydney.
" 1 – Beryl Hamson, Maitland.
" 2 – Shirley Dare, Barrington.
" 3 – Elaine Dick, Koorie Island.
" 3 – Marjorie McLeod, Mordrook.
" 4 – Margaret Nisbet, Sydney.
" 4 – Joan Alberts, Maclean.
" 5 – Dorothy Davis, Maclean.
" 6 – Arthur Hamson, Maitland.
" 6 – David Jones, Maclean.
" 6 – Fay Bathgate, Maclean.
" 7 – Robert Allen, Goolong.
" 8 – George Robinson, Anna Bay.
" 8 – Wendy Nisbet, Sydney.
" 8 – Betty Alberts, Maclean.
" 9 – Lorraine Waton, St. Kilda.
" 10 – Henry Moran, Chatham.
" 10 – Janet Harris, Wingham.
" 10 – Lawrence Hanks, Branxholme.
" 10 – John Dixon, St. Kilda.
" 10 – Betty Atkins, Barrington.
12 – Campbell Marchment, Wauchope.
12 – Dorothy McKinnon, Kindee.
12 – John McLeod, Mondrook.
13 – Lindsay McLeod, Comboyne.
14 – Norma Hammond, Wingham.
14 – Rita Mullard, Comboyne.
15 – Sidney Brent, Taree.
15 – Allan Donnelly, Tuckurimba.
15 – Maurice Dyball, Tinonee.
15 – Colin Walters, Grafton.
16 – Catherine Lindsay, Huntingdon.
16 – Margaret Skinner, Cranbourne.
16 – Keith Walters, Grafton.
17 – Dorothy Wamsley, Wingham.
17 – Joseph Coombes, Wingham.

Sept. 17 – Kevin Layton, Maclean.
17 – Archie McLean, Manangatang.
18 – Una Holden, Taree.
19 – James Billinghamurst Maitland.
19 – Helen Campbell, Mullumbimby.
19 – Mary Arrowsmith, Barrington.
19 – Elaine Mitchell, St. Kilda.
19 – Heather Waite, Mitchell’s Island.
20 – Dennis Phillips, St. Kilda.
20 – Joyce Langley, St. Kilda.
23 – Margaret Arrowsmith, Barrington.
23 – Kelvin MacKay, Maclean.
23 – Dorothy Plunkett, Hamilton.
23 – Douglas Plunkett, Hamilton.
23 – Elva Anderson, Maitland.
23 – Betty Phillips, St. Kilda.
24 – Margaret Cameron, Clarence River.
24 – Geoffrey McKinnon, Kindee.
24 – Lloyd McKinnon, Kindee.
26 – David Graham, Hamilton.
26 – Donald Stewart, Wingham.
26 – Betty Rundle, St. Kilda.
26 – Colin Williamson, St. Kilda.
27 – Geoffrey Anderson, Chatsworth Island.
28 – Shirley Anderson, Harwood Island.
28 – Mary McPherson, Warrnambool.
28 – Joseph McKinnon, Kindee.
28 – Mack Shaw, Rookhurst.
28 – Ross Shaw, Taree.
28 – Margaret Brown, Grafton.
29 – Geoffrey Lambert, Tinonee.
29 – Mavis Baker, Barrington.
29 – June Whyte, Taree.
29 – Leith Coombes, Wingham.
29 – Allan Paine, Chatsworth Island.
29 – Alistair Richards, Canberra.

SEARCH WORK IN LUKE 13 to 24

(1) How many people were killed by the fall of a tower in Siloam?
(2) Find a verse with the mention of a robe, a ring and shoes in it.
(3) Who said, “Son remember?”
(4) What did the Saviour say was written about His house?
(5) Who said, “Shew me a penny?”
(6) Who did Christ say would meet Peter and John?
(7) What was Jesus doing when He was parted from His disciples?

All answers to be sent to Miss C. McLean, 92 Alma Road, East St. Kilda, S.2.

ST. KILDA

The Evelyn Marr Memorial Prize of a guinea each to the boy and girl who attended the Sabbath School most regularly during the year was won by Miss Joyce Corcoran and Glendys Booth being equal, not having missed a day, and Malcolm McLean first for the boys, who received a coloured illustrated copy of the “Pilgrims Progress.” Ken Booth did so well that a coloured illustrated copy of “David Livingstone’s Life and Explorations” was given to him as a second prize. Mr. Marr, learning that both the girls were equal, very generously saw that each one received a guinea.

THE HARDEST TIME OF ALL

There are days of deepest sorrow
In the season of our life;
There are wild, despairing moments,
There are hours of mental strife.
There are times of stony anguish,
When the tears refuse to fall;
But the waiting time, my brothers,
Is the hardest time of all.
Youth and love are oft impatient,
Seeking things beyond their reach;
And the heart grows sick with hoping,
Ere it yearns what life can teach.
For, before the fruit be gathered,
We must see the blossoms fall;
And the waiting time, my brothers,
Is the hardest time of all.
Loving once, and loving ever,
It is sad to watch for years;
For the light whose fitful shining
Makes a rainbow of our tears.
It is sad to count at morning
All the hours of even-fall
Oh! the waiting time, my brothers,
Is the hardest time of all.
We can bear the heat of conflict,
Though the sudden, crushing blow,
Beating back our gathered forces,
For a moment lays us low.
We may rise again beneath it,
None the weaker for our fall;
But the waiting time, my brothers,
Is the hardest time of all.
For it wears the eager spirit,
As the salt waves wear the stone,
And Hope’s gorgeous garb grows threadbare
Till its gorgeous tints are gone.
Then, amid youth’s radiant tresses,
Silent snows begin to fall;
Oh! the waiting time, my brothers,
Is the hardest time of all.
Yet at last we learn the lesson,
That God knoweth what is best;
For, perchance, a day is coming
In the changes of our fate,
When our hearts will thank Him meekly
That He taught us how to wait.

Jesus Saith. “Follow Thou Me.”

Teach me all Thy steps to trace,
Strong to follow in Thy grace;
Learning how to love from Thee –
Loving Him who first loved me.

JOHNNY AND THE DYING CAPTAIN

The Captain of a small sailing vessel was taken very ill; they were far from land and the vessel carried no doctor. The Captain, realising that death was approaching, became troubled in soul and very anxious. He sent for his mate, but the difficulty was beyond the mate's power to solve. The crew were sent down one by one with the same results, until, in despair, the Captain summoned the cabin boy. Johnny gave it as his opinion that if his mother were there there would not be any difficulty, so in agony the Captain asked him what his mother would do. Johnny replied that the first thing his mother would do would be to ask for a Bible.

When directed by the Captain, Johnny brought his Bible and turned to the fifty third chapter of Isaiah, and said, “Captain, my mother always taught me to read a bit of it in this way; ‘He was wounded for Johnny's transgressions, He was bruised for Johnny's iniquities, the chastisement of Johnny's peace was upon Him, and with His stripes Johnny is healed.’” The poor face on the pillow was turned towards the reader, and the dying lips framed the question, “Who is He, Johnny?” “Jesus, Captain,” said the boy. Still there was the same longing look till the boy suggested, “Suppose, Captain, you read it with Jesus' Name and with yours.” So they began: “Jesus was wounded for Captain Smith's transgressions, Jesus was bruised for Captain Smith's iniquities, the chastisement of Captain Smith's peace was upon Jesus and with Jesus stripes Captain Smith is healed.” Then, while a look of supreme content crept over his face and a light came into the upturned eyes, his lips were seen to move, and Johnny heard him say, “With Jesus' stripes I am healed.”

May all who read this leaflet be found on the Judgement Day with the number who will say, “With Jesus' stripes I am healed” “Who loved me and gave Himself for me.”

“I have set thee to be a light.” Acts 13: 47.

There was a great lighthouse out at sea. One night the men lighted the lamps, as usual. Some time afterwards they saw that there appeared no light upon the water where ordinarily there was a bright lane of beams. They examined their lamps – they were burning brightly. But they looked outside, and there were millions of little insects on the glass, so thickly piled there that the light could not get through. In the morning they learned that a ship had been wrecked close by because the light had been obscured by insects, and so the bad deeds we do, sharp words, evil thoughts, malice, bitterness, selfishness lack of prayer and testimony will grieve the Holy Spirit and our light will be obscured. (Sel.)
Strength and Joy of Heart

Much of the New Testament is a dead letter to this generation, because it has so little of its vital and vitalising Christian joy. Ours is a world of Desolation, of Disintegration, of Depression, and a cynical Despair; yet amidst abounding sorrows there ought to be the “always rejoicing notes.” The early Christians coined a new word for this joy, and we are truly entering into a pagan world when the great words of the New Testament, e.g., Faith, Joy, Peace, Love, Hope and Humility are almost vanished out of our horizons. We sometimes forget that joy is a fruit of the Spirit of God, and the concomitant of a vigorous spiritual life.

MacDougal in his “Social Psychology,” analyses Joy and selects as representative of it, “the joy of the loving mother as she bends over her beautiful and healthful child.” Is it a faint shadow of the greater joy that fills Heaven when a soul is born into the Kingdom? Long, long before the age of the psychologists, our Lord Jesus used the same figure, “that creative joy that distinct from pleasure is akin to pain and the travail that attend the birth of a child.” Yet she remembered the pain no more because of the triumph of life, the true joy of creative existence, the joy that always abides. “Our joy no man taketh away from us.”

“My joy,” says the Master Christ – and these words on His lips reveal the great principle of submission to God – my joy is to do the Will of Him that sent Me. I can do nothing of Mine own self, but My meat and My drink is to do His Will.” There is no escape from sorrow, no dodging away from the fiery trial and the tribulation that will overtake you in this world, but your sorrow will be transfigured, and your grief can be turned to gladness. “Do not,” says an old Scots preacher, “do not refuse Joy from the Man of Sorrows. He gained it all by His sufferings.”

Max Muller once pointed out that the one great difference between Christianity and the other great world religions that he had studied was that “Christianity had a great capacity for joy.” It is not the joy of great possessions or of high honours; they could take quite joyfully the ruthless spoiling of all their goods, because they serenely possessed and confidently awaited a higher spiritual good. Theirs was the joy of possessing Christ, in whom, says an early Apostle, “though now we see Him not, yet believing we rejoice with joy unspeakable and full of glory.” As to the saints of the earliest dawn so now to the saints of these modern machines. His joy gives new vigour and adds fresh lustre to their witness in life and in death. Joy is a gift of God and we will never find it springing up in ourselves. We will find it only at the foot of the Cross and there hear its mighty message that God loves us. Where dark waters run their swiftest we can still “feel the bottom and it is good.” This is the joy that is not the product of cultured sophistication or scientific achievement, but the direct outcome of a cultivated relationship with God; the joy that is a foretaste of the Eternal joy that awaits. “Ah,” said Augustine, “if the clusters of grapes we have down here are so sweet, what will the full vintage be? How may this set us all alonging for the place where Sorrow cannot live and where Joy can never die.”
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From My Study Window

My Dear Readers,

Has it ever struck you in reading over John's Gospel that it is primarily a book of “new things?” The new Bapitzer with Holy Ghost and with fire, instead of the old Baptist with water! The Gospel of the new wine, of the new birth, of the new life, of the new commandment, of the new environment. What we fail to realise amid the welter of our war planning and war propaganda is that no social programme of Christianity can ever lead us into this new environment and new order of things unless it has God at its very centre.

We believe that God “does take sides” and will not remain neutral at all where crime, violence, brutality, and inhuman cruelty abounds. God will bring to nought “the counsel of evil men and what the people do devise of none effect will make.” Alas, that the strange Judgements of God have not taught us to put first things first. “Even the old Pagans were wiser than we,” said one recently to me, “for these Pagans believed in God and built up their emphasis on moral character, but today we are worse than these Pagans we so lightly dismiss.” It is not cleverness that the world wants; it is goodness. Faith is our tremendous need, and no victory slogan will ever take the place of victorious submission to the Word of God and real dependence upon the Holy Spirit. Do we give any serious thought as to our fitness to enter into that Kingdom that we pray for? Do we really wish the kingdoms of his world to pass and His Kingdom really to be?

“One Kingdom only is Divine,
One Banner triumphs still;
Its King – a servant; and its Sign
A Gibbet on the Hill.”

THANK YOU SIRS.

We are deeply indebted to our various ministers and contributors who sent in articles for the church magazines, and we gratefully acknowledge the assistance given us by some congregational correspondents. Our especial thanks are due to Mr. H. C. Nicolson, our church treasurer, for a very valuable contribution on “Church and State,” which will appear in a future issue of the magazine. We should also like to express our deep gratitude to Pte. Ewen Cameron, who stepped into the breach when Seaman Hector Macfarlane was called away, but now he wears the khaki himself, and his good word is carried on by another such splendid young volunteer in the person of Mr. Andrew MacKenzie. To these two lads for their fine service the whole church owes a word of thanks.

– THE EDITOR.

The Christian Interpretation of History
By the Rev. ROBERT SWANTON, M.A., B.D.,
Hawthorn, Melbourne
“When I hear a man say 'All history teaches,'” confessed a great historian, “I prepare to hear some thundering lie.” History is far too complex a phenomenon to be naively summed up in any simple formula.

The nineteenth century interpreted history in terms of an optimistic doctrine of evolution. To the Victorians the pattern of human history was a straight line, wavering occasionally, but climbing steadily out of primitive barbarism to the age of gold. As the nineteenth century had made the whole world one neighbourhood, so it was confidently predicted the following century would make it one brotherhood. The Crystal Palace, built to house the Great Exhibition of 1851, was virtually a temple dedicated to the new dogma of inevitable progress, which received public recognition, the Prince Consort's speech emphasising the solidarity of the world, and assuming that humanity would not be long in reaching that happy state when

“...the war drum throbbéd no longer, and the battle flags were furled
In the Parliament of Man, the Federation of the World.”

A landmark in the sun for over 80 years, the Crystal Palace is now a wreck of rubble and twisted iron. There the 20th century makes ironic comment on the 19th. The conception of history as a contraption which feeds itself with amoeba at one end and turns it out at the other end in the form of angels – perfected human beings – has one serious defect: the angels don't come out. As D. R. Davies cogently puts it in his stimulating book, “The Two Humanities,” “The amoeba gets stuck in the bloody mess half-way – and then comes out in the form of beasts... We are experiencing not only a blackout of our town cities and villages, but also a blackout of a whole faith, philosophy and civilisation. The brave and beautiful dawn of the Renaissance... has progressed into this midnight of horror and carnage. The dream of humanism has turned into the nightmare of Nazism.” Fulfilled are the prophetic words of the poet who

“Heard the heavens fill with shouting and there rained a ghastly dew
From the nation’s airvies, grappling in the central blue.”

Hence today what Walter Murdoch terms “the concentrated gospel of pessimism” has become the unavowed and potent faith of millions. “We never open our newspapers without reading a dozen pieces of bad news. Life is evidently a bleak, depressing business, a thing to escape from by hook or by crook; let us drug ourselves – with the cinema, with work, with religion, with beer, with sport, with music, with sentimentalism, with anything that will help us to see the world as the world is not, or to forget for a time our own futility.” However, few at certain periods, the philosophy of decadence has always had its advocates:

“My dad, he notes the world's worn cogs,
And says, 'We're going to the dogs!
My granddad in his house of logs
Said 'Things are going to the dogs!
His dad amid the Irish dogs,
Swore things are going to the dogs.
His granddad in his queer skin togs
Vowed 'Things are going to the dogs!'
But this is what I wish to state;
The dogs have had an awful wait.”

Optimistic evolutionism and pessimistic devolutionism are each half truths, but when either is converted into the whole truth it becomes “a thundering lie.” The Christian interpretation of history, in broad outline, is given in the parable of the wheat and tares of which our Lord Himself has given His own lucid interpretation. We cannot be optimists; neither should we be pessimists; we must be realists. The world is growing at one and the same time better and worse; good and evil are both on the increase. J. S. Whale, in his challenging book, “Facing the Facts,” gives a vivid illustration of this radical historical dualism. “The world was never more humane than it is today; never was there so much care taken over its children as now. Clinics of all kinds, vitamins, sunlight, air, milk – it is all for them, and rightly so. Yet not quite all. We also use milk in making nitroglycerine for high explosives. A world which cares for children as never before is not unprepared to blow some of them to bits.” History is epitomised in warfare, from the outcome of which men may expect too much or too little. Thus many who thought too much of the Allied cause before the Great War were apt to think too little of it afterwards. A rather unstable genius like H. G. Wells is typical of the whole contradiction. He began by calling the Allied effort, “The war that will end war.” He ended by saying that it was no better than a forest fire and that it settled nothing. “It is hard to say,” asserts G. K. Chesterton, “which of the two statements is the most absurd. It settled exactly what it set out to settle. To tell a soldier defending his country that it was a war that will end war is exactly like telling a workman, naturally reluctant to do his day's work, that it is the work that will end work.” Who can promise the cessation of all work or all war or all worry? Through history, as through war, we...
anticipate the complete enthronement of neither good nor evil. As year succeeds year the wheat and tares grow with equal pace; the tension increases, never to be resolved in time, but at the end of time with the Advent of Jesus Christ. Here the millennial myth of an earthly Utopia, whether evolutionary or apocalyptic, has no place. The Christian is a hoper, not an optimist. Hope is distinguished from the optimism of the world by this that it fully realises the dark reality of evil, in order, nevertheless, to hope. Beyond the conflict of good and evil on the historical plane gleams the triumph of good on the super-historical. Karl Heim, the great contemporary Luth-eran, thus vividly puts it, “The lightning has flashed already in Christ's resurrection: we are still waiting for the thunder clap of His public cosmic Second Coming: but the two events are actually one, and the thunder must come.” Both man and beast are frightened enough when they hear the mountain avalanche thundering in the distance or near at hand. And yet this thunder, when even you hear it, is really a sign of winter's overthrow, a sign of victory over snow, a sign that Spring is coming even when the earth is still numb under the “eternal snows.” In the words of Luthi, the powerful Swiss preacher, “the storms which have arisen may come as Autumn storms; but for Christ and His Kingdom they are Spring storms. Our vision in God's Word is not of “The Decline of the West,” but of the Breaking in of the Kingdom of God. The pangs that sweep over the Church today, and come like death throes upon the believing fellowship, are the Birth-pangs of the Last Day when the righteous shall shine forth as the sun in my Father's house.”

The Church Family Circle
HUNTINGDON

The annual meeting of the Huntingdon Fellowship was held on the 10th June, 1941. Rev. Harman presided. The following officers were elected:
Patron: The Moderator.
President: Mr. Hilton Trotter.
Vice-Presidents: Messrs. Alan Lindsay and Lloyd Trotter.
Secretary and Treasurer: Miss Flo. Lindsay.
Assistant-Secretary: Miss Phyllis Lindsay.

The meetings were held fortnightly and were well attended throughout the year. We have much reason to thank our minister, Rev. Harman, who attended each meeting.

The course of study was in St. John's Gospel for two consecutive nights; the following night the papers were devoted to missionary and other suitable subjects. – F. M. L.

ST. KILDA

Our Minister, Rev. J. Campbell Robinson, has just completed twenty years of faithful service at St. Kilda, and on Wednesday evening, 10th inst., at the close of the Prayer Meeting, he was presented with a Bible from the congregation to commemorate this occasion.

The presentation was made by Mr. Nicolson (Senior Elder), who was amongst those who signed Mr. Robinson's call to St. Kilda in 1921.

A. McL.

SCOTLAND

Despite higher taxation and the cost of living, congregational givings for the schemes of the Free Church increased during 1940, and a tribute to the liberality of the people was paid by the convener of the Finance Committee, Mr. Finlay Graham, Inverness. He expressed particular satisfaction that congregational contributions to the Sus- tentation Fund had increased by nearly £700, and that givings to the Foreign Mission Fund had also improved.

The Rev. Alexander Macdonald, Strathpeifer, called attention to the problems resulting from evacuation, which, he said, had been responsible for an increase in the population in many districts where the Free Church was fairly strong. He wondered whether they were doing their best to absorb the new life into their congregations. There was, he said, very obviously room for organisation, and there was a call for activity, not only on the part of the ministers in country districts, but on the part of Bible class superintendents and Sabbath school teachers to get in touch with the young who came into their areas from the various towns. At the present time we were going through a crisis in which the young, especially, were revealing signs of mental and spiritual disturbance and unrest. The young were looking, rather disappointedly sometimes, to the Churches.

“Presbyterian Register.”

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John – The High Sheriff of Bedford

No man ever thought more humbly of his own labours than did John Howard, and yet who more worthy of the crown of sainthood than this quiet and humble Christian sent of God to open prison doors and bring health and happiness to the miserable transgressors within? We find the secret of his
undefatigable labours when we peruse his private journals: “I have to record the goodness of God to the unworthiest of His creatures . . . Oh, the wonders of His Redeeming Love! I, even I, have some faint hope through the perfect righteousness and full atoning sacrifice of the Divine Redeemer, I shall be made a monument of the free mercy of God, through Jesus Christ. Shouts this my soul! Grace, Grace! free, rich, sovereign, unbounded grace!”

This John was the son of a Smithfield upholsterer of parsimonious habits and considerable fortune. His education was certainly not neglected, and although his practical father apprenticed the young man to a wholesale grocer when he was sixteen years old, he soon turned from the business as un-genial. He retired to the small estate his family owned near Bedford, established here free schools for both sexes, contributing much to the comfort of the poorer cottagers: because of his valuable astronomical observations, when only 29, was elected a Fellow of the Royal Society.

Howard had a passion for travelling, and setting out for Lisbon, then devastated by an earthquake, his ship was attacked by a French privateer and he was taken prisoner. The crew was shut up in the prison at Brest, and for a week the hardship they endured was well nigh unbearable. Howard was allowed to leave after seven days, and then was shortly afterwards exchanged for a French naval prisoner. It was this experience of his life, in 1756, that gave him a first hand knowledge of the state of prisoners and the dreadful privations undergone by these unfortunate prisoners.

It was eighteen years after this, however, that John Howard was appointed High Sheriff for the County of Bedford, and in 1773 he personally carried out all the responsible duties of high office and paid especial attention to the superintendence of prisons and prisoners. His investigations showed that grave abuses existed; the male and female prisoners were crowded into the same yard; there was no provision for the sick; no distinction made between a lowdown criminal and an impecunious debtor; jailers depended for their livelihood upon the fees given by prisoners on their discharge, and so the poor and the friendless were often forced to remain in prison months longer than their actual sentence prescribed; the governor of the prison himself, instead of receiving a salary, found the post so lucrative (through these and other extortions!) that he paid into the revenue £40 a year. Besides all this, the prison dungeons were dark, verminous and filthy, and often were some twenty feet below the ground. The debtors cells were destitute of all comforts, the prisoners had to lie upon mats, and sometimes the poorer debtors were scarcely allowed food enough to sustain their jaded life in existence. His researches into the prisons of York, Norwich, London, Exeter, Bristol and North Wales only quick-ended his humanitarian impulses, and determined him to devote the whole of his life to seeking the remedy or, at least, the amelioration of these sad and inhuman conditions. In due time, our John's work was recognised by Parliament, and a Bill was brought in “for the relief of acquitted prisoners in the matters of fees,” and another for “the preserving the health of these prisoners.” Having thus satisfied himself that something was being done for English prisons and prisoners, Howard undertook several tours throughout Europe, visiting Belgium, Holland, Germany, Italy, Turkey and France. In the Mediterranean lazarettos, in Ottoman pest-houses and plague stricken gaols, in leper hospitals, John went everywhere writing, teaching, preaching and planning for his essential message of spiritual and physical salvation. Nothing but his steadfast Christian faith could have enabled him to face many fiery trials of body and of spirit, and expose himself to so many hidden dangers.

The closing scene is reached in Russia on a cold December day in 1789, within a large Russian hospital where a young lady of high birth lay dying. She earnestly entreated Howard's presence and twice he had refused, saying that it was only to the poor he was called. However, he went to visit her on two occasions and it is alleged that two days after her death John Howard was himself stricken down by this same fell disease. The end had come. He told Admiral Priestman, who tried to cheer him up by avoiding all references to the impending death, “Death has no terrors for me; it is an event to which I look with cheerfulness, if not with pleasure! Let me earnestly beg of you, as you value an old friend, allow no pomp or parade at my funeral; lay me quietly in the earth, place a sun dial over the spot, and let me be forgotten.”

In 1727 he was born, and on that bleak January of 1790 he died. A wail of genuine sorrow went up from all classes, for all but few loved and honoured him as a friend of man. It is the vision of the prison cell that rises up before our mind’s eye rather than the splendid statue in the great one cathedral of St. Paul's, when we think of him quietly sleeping far distant from his native shore – John (Howard), “a man sent of God.”

Dr. Campbell Andrews at Taree, N.S.W.

On Monday evening, September 8, about 130 local Free Presbyterians gathered in the Belmore
Hall, Taree, to extend a welcome to Dr. and Mrs. Andrews.

Rev. M. C. Ramsay occupied the chair, and with him were Dr. and Mrs. Andrews, the parents of Dr. Andrews – Mr. and Mrs. S. R. Andrews, of Wauchope – Ald. W. Wrigley, and the local ministers and their wives. Tea was served at 6.30 p.m.

In his introductory remarks, the chairman said the occasion was to him one of special pleasure as he had known Dr. Andrews from childhood, and remembered the change wrought in him by Divine grace, and had followed with great pleasure his progress spiritually and intellectually. Their guest had matriculated with double honours in Sydney and then proceeded to Edinburgh, where he had graduated in Arts and Medicine and had taken the full three years course at the Free Church College, completing the whole in slightly over seven years. The theological equipment which Dr. Andrews had received was of the best, as the Free Church College, Edinburgh, is a stronghold of the Reformed Faith. Mrs. Andrews also had sought to fit herself thoroughly to be an efficient helper to Dr. Andrews in his work.

The chairman expressed regret at the enforced absence, through illness, of the Mayor, Alderman Chapman, and their pleasure at having with them Alderman Wrigley as his deputy.

Apologies were tendered on behalf of Messrs. Wm. McDonald and Frank Longworth, Pastor and Mrs. Brookes, Rev. and Mrs. Latham, Mrs. Pleasant, and Mrs. Nicholson. Rev. Chas. Haxton, when departing earlier to attend another meeting, left a message of greeting to Dr. and Mrs. Andrews.

Ald. Wrigley extended a warm welcome to the guest of honour on behalf of the townspeople. Councillor J. H. Cameron, the Session Clerk, expressed words of welcome on behalf of the Session and paid a high tribute, not only to Dr. Andrews, but to his parents, and said that their guest had received a fine Christian home training.

Mr. John McKay spoke on behalf of the Deacons Court, and Messrs. Fred Murray and Rex Weber on behalf of the fellowshippers and expressed words of welcome and good wishes.

Mr. A. E. Stitt, Superintendent of the Sabbath School, spoke of the increasing interest of the children in missions, as evidenced by their contributions and love of missionary literature.

The president of the Ladies' Missionary Society, Mrs. Ramsay, extended a welcome on behalf of the missionary societies, and said it was a pleasure to see present so many of the members of the Wingham branch, and added that the visit of Dr. and Mrs. Andrews would afford guidance and stimulus. Mrs. Ramsay further said that she could assure Dr. and Mrs. Andrews that the members were taking an increased interest in the work of foreign missions, and concluded by wishing their guest Godspeed.

Rev. E. W. Hyde, representing the Taree Ministers Association, said he had not met Dr. Andrews until the previous evening, but he met Mrs. Andrews some years ago when she was a nurse at the Western Suburbs Hospital. Dr. Andrews was to be congratulated on his academic achievements. He was obviously conscious of the fact that the Christian evangel was worthy of the best intellectual attainments they could furnish themselves with. The Doctor was also to be congratulated upon the choice of a wife with high ideals. A Minister going overseas should have a partner imbued with the same high ideals and purpose as himself. Dr. Andrews was also to be complimented upon his great self-renunciation. He was following a noble succession of men and women who had turned from the comforts of home life to face the disadvantages of oversea work, and his name may one day be included in the catalogue of great Missionaries who might otherwise have achieved high distinction in some avocation in the world but, for the sake of Christ, had gone out to serve. If there was one thing that established the Divine inspiration of the Christian religion it was that men and women cast aside the perishable prizes of life in order attain those things which cannot perish. They should pay reverence and respect to one who, with his good wife, had decided that the paltry things would have no place in their hearts while doing the things that would please God.

Adjutant J. Nicholson said he owed a great deal to the early teaching he received in the Presbyterian Church in Northern Ireland. On behalf of the members of the Salvation Army he heartily welcomed Dr. Andrews and his wife, and trusted they would enjoy every blessing as they went forth to do the work of Christ. Who demanded of His disciples the best of which they were capable. Something had been said of the lofty place Dr. Andrews had attained, but he believed an ambassador of God required something of greater importance than scholastic attainments, and that was a knowledge of the abiding love of God, and the consciousness that Jesus is with us always. This was complete equipment for any Minister in any part of the world. The chairman must be proud when he recalled his early teaching of the guest, and to see him going forth to continue the
good work on the mission field.

The chairman recalled that on his earlier visits to the Andrews home the guest of the evening used to scurry away when he saw the Minister coming. (Laughter.)

Mr. T. Colling, Missionary at Purfleet, remarked that God's only Son was a Missionary, and if we make Him our example we could be sure that our Missionary efforts would find favour with God. The church did not need better methods or better organisation, but holy lives as an example to others. Heathen darkness would only be dispelled when the Church reflected the light of Him who was the Son of righteousness. He wished Dr. Andrews and his wife every success in their spiritual labours.

Mr. E. J. Saxby spoke on behalf of the Church Mission field and their responsibility towards that mission. He mentioned that Mr. Saunders had been a Missioner in the Philippines and in China. He was proud that a young man like Dr. Andrews was going to the mission field. He did not agree that scholarship was the main thing in a preacher, as every man was equal in the sight of God. He was pleased Dr. Andrews had decided to preach the love of God to the heathen, and he wished him and his wife every success in their chosen calling.

Mr. S. R. Andrews, the father of the guest of honour, said it gave him great joy to know his son was going to the Mission field. For six years after leaving school he worked on the farm and, although that may not have been good training for his later career, good hard work probably did not do him any harm. They all knew a Minister's life was a pretty easy one. (Laughter.) He thanked the speakers for their gracious remarks and hoped his son would do his duty faithfully and well.

In the course of his response, Dr. Andrews said for years he had looked forward to the time when he could address congregations on the needs of the Mission field and their responsibility towards that work. His personal call to medical missionary work came after the completion of about 12 months' study in Sydney, and it came through reading a book by Hudson Taylor, who devoted his life to mission work in China. When he left home he was prepared to go anywhere and do anything for Christ, but the reading of that book brought home to him the call of the mission field. Through years of preparation he had endeavoured to maintain that purpose, and despite times of testing during eight arduous and lonely years in Edinburgh, he could say his purpose remained unchanged. He had had the privilege of attending classes in Arts and in a medical school which had few equals, and he attended a Theological College which had always been regarded as a stronghold of the Reformed Faith. His preaching experiences had brought him into contact with many people in Scotland, as during weekends he supplied vacant charges and travelled in all quarters of Scotland, making many friends. When the imminence of the war became apparent it was hardly possible to find an able bodied man of military age in Scotland who was not a member of one of the armed forces or in the reserves. They did not wait for conscription, and the people of the Homeland had risen nobly to the challenge of the warlords of Europe. Their courage, endurance and fortitude had been beyond praise. Even in cities subjected to almost ceaseless bombing he never saw or heard the least sign of panic, but he did see manifested the strong purpose of the people to fight on until the forces of evil were overthrown.

Dr. Andrews mentioned his experiences in working amongst Christian circles in the Universities. He was president of the Edinburgh University Evangelical Association, which was a branch of the Inter/Varsity Fellowship of Evangelical Unions. He had thereby been brought into contact with the Christian life of the Universities of Scotland and, to some extent, of England. The rise of unions with an evangelistic aim was one of the most promising features of these times. The Universities were the centre of widespread influence and if University students were reached with the message of Christ, the effect on their lives, as they went out into places of influence, would result in the widespread extension of the Kingdom of Christ. There was held at the University of Cambridge a great student conference attended by over 1,000 students, more than half of whom came from Europe, who met to discuss Christ and His work. The subject of the conference was “Christ, for Freedom,” while many of the students were going back to countries where they would be deprived of their freedom.

Dr. Andrews said he wanted to stress the claims of foreign missions. The position in regard to missions was depressing when they remembered the closed doors to missionary work, and the rise of movements that had hindered that work. In Russia a militant league was formed to extinguish Christianity; in Germany man's first duty is to the State and adoration of the leader of the State; in the Moslem lands the doors were closed against Christian witness; in Japan the work of the foreign missionaries was sorely handicapped and many missionaries had been withdrawn from the field, with the departure of many
.professing natives. The war in Europe also seemed to threaten to dry up sources of missionary interest. Yet the situation was not altogether hopeless, as there were great possibilities for the rapid extension of Christ's Kingdom. When they thought of the great increase in knowledge; of the fact that many people who were illiterate are now able to read; when they remembered the advances being made in India in educating the masses, they realised the possibilities of presenting the Christian message in the tongue spoken by these people, and in the words they could read. When they thought of the improvement in communications on land, sea and air they realised how these could serve the needs of Christ's Kingdom. By means of the radio millions of people could be reached. If the Apostle Peter could preach to an audience of 3,000 souls who were saved, what were the possibilities of a man inspired by the spirit of God delivering a message upon a vast unseen audience? They may yet see the fulfilment of the prophecy, “A nation shall be born in a day. He wished to remind them of Christ's last message to His Church, “All power in heaven and earth is given unto Me,” and “Go ye therefore and make disciples of all nations,” and to this He added an assurance of His own universal presence, “Lo, I am with you always, even unto the ends of the world.” The non Christian population of the world today was greater than at the end of the first century of Christian witness or at the beginning of the great missionary movement 150 years ago. That was because the natural increase in population had outstripped the efforts of the missions to reclaim them. One thousand million souls in the world today had never even heard the name of Christ. In China, with 422 million people, there were only one million Christians, and over 200 millions were in utter ignorance of the Gospel. In Japan and lands under her domination were over 130 million people, and of these not one million were Christians. In Manchuria and Korea, with 60 million people, over 30 million, had never heard the name of Christ, despite the missionary efforts of a native Church. In India, which was under British administration, with a population of 338 millions, there were only 3½ million Christians, and over half the villages had no Gospel witness, while 180 millions had never heard the name of Christ. In Asia, with a population of over 60 millions, there were probably 7,000 professing Christians. In Arabia, with 10 million people, there were not 200 Christians. These lands presented a great challenge to the Church of Christ, and remained the most formidable stronghold the Church had ever attacked. In Africa the problems had increased by the drawing of vast multitudes of natives to the mines and industries, where they met with all the novelty of Western civilisation without any adequate presentation of the Gospel message. There were also too few missionaries in the Latin Republics of South America professing Christians. In Arabia, with 10 million in Peru, for instance, there were probably only 10,000 true Christians in a population of 6 millions. These were some of the facts indicating the state of the nations embraced in the command of Christ to make disciples of all nations. Today the authority of Christ was universal and could not be challenged and His control of the world was absolute. It was only by obeying His command that they could be assured of His presence with them. He was with them in adversity, as well as in prosperity, and that thought was sufficient to steel the Christian missioner as he went about the work of extending the Kingdom of Christ. The thought of the presence of Christ was sufficient to send them forth with confidence and hope in the task of world evangelisation. It was the duty of every human being to seek the welfare of his fellows, and they could best do that by promoting the Gospel of Christ. It was their divine responsibility to go into all the world and preach the Gospel. In each one's heart must be a willingness to go if Christ wished it, and a desire to pray for Christ's Kingdom on earth, and to give so that it may be effected through the ministry of others who represented them in foreign lands as well as in the homeland. It was to comparatively few members of the Christian Church that the command of Christ came to go into the world to preach the Gospel, and it would be impossible for those who were prepared to devote their lives to undertake the task without the prayers and support of those at home. It was only by liberal support in prayer and financial giving that these servants could be maintained in the front line of missionary effort. The youth of the Church should be ready to face the facts of the great masses of world population who were yet unevangelised. In this day many men were challenged by the need of their country. Did they think Christ deserved anything less for His Kingdom? Christ challenged the young person to ask himself whether he is a true disciple and whether he is ready to forsake all and follow Him. These were the principles of Discipleship enunciated by Christ and they still stood as a challenge to all members of the Christian world. The Empire was spending thousands of millions a year to conserve its institutions, liberties and rights, and at the same time the Christian Church was contributing, maybe, one million a year for the deliverance of souls from sin. They were prepared to send abroad to defend their country hundreds of thousands of men, and yet the Christian Church
On Active Service – The Soldier and His Bible

On this page last month I discussed with you the Soldier's Moral Equipment, and now I want to speak to those on Active Service about The Soldier and his Bible. You are all to be given shortly a special pocket New Testament – I wish it were a complete Bible – and it will contain the following message from His Majesty the King:

“To all serving in my Forces by sea, or land, or in the air, and, indeed, to all my people engaged in the defence of the Realm, I commend the reading of this Book. For centuries the Bible has been a wholesome and strengthening influence in our national life, and it behoves us in these momentous days to turn with renewed faith to this Divine source of comfort and inspiration.

This royal commendation suggests to us that the Bible has a special message for a time like this and that it is the most valuable item in a soldier's kit. What is its value?

First, it is of deepest value to a man's spiritual life, because it keeps the soul living amid the hard, grim, dirty things of war. War tends to harden us, to numb the finer feelings, to destroy the higher values of the soul. It cheapens life, it tends to coarsen our nature and to blacken our hearts with its hate and enmity and vengeance. That is, in fact, the worst calamity of war, and the worst disaster that could overtake you or me. There is only one way to avert it: keep in touch with the Book. It alone can keep the spirit tender, the heart clean, and the soul alive. It is, in very truth, the spiritual respirator through which the poison gases that war lets loose in the moral sphere, hate, enmity, cruelty, brutality, can be rendered harmless to us. If we use that respirator continually, it will give us peace in the midst of war, we will breathe love in the midst of hate, and we shall enjoy fellowship in the midst of isolation. It will take us into the company of soldiers who were saints, of young men who faced temptation and overcame, and of lovers of home who, in an alien land, remained faithful to their father's God. To breathe that atmosphere morning and evening is to ensure spiritual health, moral courage, and mental vigour such as we need for the successful accomplishment of our task.

A soldier must have the Bible in his kit because of its influence upon his life and conduct. He must use the Bible to keep his life true. Even though it be wartime, we still have to live, and every action, every word, every thought count in the making of life, and they will continue to go on counting to the very last chapter. More than ever before a fellow finds himself asking: What should I do? Away from the guiding lights of home, from the influence of parents and friends, with many of the moral hedges that used to fence us broken down, it is very difficult to find and keep the right road. There is not much use looking around us for direction, for all is chaos and confusion and, at times, it would seem as if every moral landmark had been blown down. When a man finds himself in this moral war zone – a veritable no-man's land – with all the familiar signposts torn down, where can he go to find his direction and to guide his steps amid the entanglements that beset him? There is but one unerring and unfailing guide: the Bible! It is the one constant thing amidst the upheavals of war. There is the one compass which no earthly convulsion can unbalance. It ever points true. In sorrow it points you to comfort, in despair it points to hope, in sin it points to forgiveness, and in death itself it points us to the life eternal. There is hardly a situation in which we can find ourselves, in training or in the battlefield, but the Bible introduces us to someone who has been in like circumstances before. It is, therefore, a practical guide, and when a choice has to be made between right and wrong, the man who is familiar with his Bible cannot long remain in doubt. For that reason, every soldier should have a Bible in his kit that he may be able to consult it continually. Too many of us use our Bibles as we would use our emergency rations – only in a case of emergency. While the Book never fails us in such hours of need, we may, perhaps, find that the emergency would never have
arisen had we made daily use of our Bibles. For that reason carry your Bible, read it, consult it, obey it, and you will find it a lamp to your feet and a light to your path.

But there is one other reason—the most important of all—why we should use our Bibles: because it brings us face to face with the Soldier's Best Friend. An American gentleman brought home to his little boy a map of America made up in the form of a jigsaw puzzle. To his amazement the boy had fitted the puzzle together in a very short time. When pressed for an explanation, the boy exclaimed: “See, Father, there is man on the other side, and when I got the man right, the map went right too.” And sure enough there on the back was the picture of good George Washington, the Father of his Country! It is even so with the Bible. All the pages of the Bible go together to form a Person—Jesus Christ, your Saviour; all its light goes to reveal a Face—the face of Christ, your Redeemer; all its words blend to form one Voice—the voice of your Protector and Guide. And He is the soldier's Best Friend. He saves the soul from guilt, and the life from sin. He remains with us in the hour of danger, and speaks words of encouragement to us as we face the sternest duty. He can protect us with His shield in the day of battle and speak comfort to us when we are prostrate and fallen. He is our Guide even unto death. And for evermore you will love your Bible, because you know and love Him!

Let us make a place in our kit then for the Bible. Better leave out your emergency rations and your water flask than leave out that little Book! It is your respirator, your comforter, your life. Little wonder His Majesty the King wrote: “To all serving in my Forces... I commend the reading of this Book.”

– From “Scottish Free Church Record.”

The Difference Between Law and Grace
By Miss OLIVE MURRAY
Taree Fellowship, N.S.W.

Law and Grace, like nearly all the great doctrines of Scripture, are related to the Fall. The giving of the written law was made necessary by the Fall. The law could not save a person from sin; it furnished a standard of right living without bestowing the power to rise to that standard. The law was designed for several purposes, for example: (1) To make plain that people could not save themselves. (2) To serve as a guide for daily conduct.

We have seen that no one could earn salvation by his works. Therefore, if salvation came to him, it must be as a gift. It is written, “For if there had been a law given which could have given life, verily righteousness should have been by the law” (Galatians 3: 21).

As mankind is sinful and unworthy, that gift is undeserved, and a gift which is unmerited must come by grace, for grace is undeserved kindness. Therefore, one outstanding difference between law and grace is that the law fails to bring salvation, and grace has brought salvation. It should ever be held and proclaimed as a fundamental and glorious doctrine that God, in His grace, or undeserved kindness, has brought salvation to us. No one ever earned or ever can earn salvation. Salvation is all of grace.

It does not follow, therefore, that the law is of slight value. The apostle Paul declared, “The law is our schoolmaster to bring us unto Christ” (Galatians 3: 24), which we recognise is a very necessary work. The law impels people to go to Christ by revealing to them the exceeding sinfulness of sin and by pronouncing the Divine judgement upon the sinner. The apostle to the Gentiles declared that by the law he had proved that “both Jews and Gentiles are all under sin” (Romans 3: 9). All people are naturally “under sin” – under its penalty and under its power – and the law is unable to bring deliverance.

Deliverance came by the Lord Jesus becoming the substitute of all His people and paying the penalty of their sins. This was a great act of grace – an undeserved kindness. Seeing that “Christ died for the ungodly” (Romans 5: 6) it is necessarily true that Christ died for the unworthy; hence His death was an act of grace.

Another great and necessary work of grace – unmerited favour – is the coming of the Holy Spirit to regenerate the person who is spiritually dead and lead him to appropriate Christ as his Saviour. The Holy Spirit is the Giver of Spiritual Life. Therefore, another outstanding difference between law and grace is that the former has no quickening or life giving power and thus allows the sinner to remain in his state of spiritual deadness; whereas the Holy Spirit works the miracle of grace in the dead soul and it thenceforth lives. The power to lay hold of Christ as Saviour is a power given by the Holy Spirit. And the bestowal of this power is a great act of unmerited kindness; it is grace; for every subject of Divine Grace is unworthy of that favour.

As the believer lives his life, he is constantly in need of the unmerited favour of God, and God's Word is pledged to meet his needs. “My Grace is...
sufficient for thee.” The Divine Grace is in exhaustible and the believer is kept in a state of grace until he reaches a state of glory.

What bearing has the law on the believer, as he pursues the journey of life? It is to him a Divine guide; it shows him the way wherein he should walk. It does indeed set before him a standard of excellence to which he can never attain in this life; and, as the believer contrasts the excellence of the law with his own very imperfect attainments, he is kept humble and sees more clearly his need of God's pardoning and sanctifying grace. The believer ascribes the means of salvation, its application and his continuance in the faith to the unmerited favour or grace of “the God of all Grace.”

Conversion of a Moslem Missionary
Dr. Zwemer sends the following interesting news from South Africa:

“Quite recently there has taken place the conversion of a Moslem missionary in Johannesburg. He is a Turk (married to an Arab wife), now over 50 years of age. Since his seventeenth year he has been engaged in a bitter war against the Saviour. He has been dogging the steps of missionaries in this great continent, but lately he has found a fine hunting ground in Johannesburg. He is very intelligent and highly educated. A few months ago he got hold of a native who was outwardly converted to Christianity, and persuaded him to become a Mohammedan.

The lad took his Bible to his new teacher, and was going to tear it up, when, moved by a strong impulse, his teacher said, 'No, give it to me.' He thought it might help him in some of his controversies. He locked it up carefully and, one day later, went to consult it about the birth of our Lord. God almost immediately gripped him, and he kept humble and sees more clearly his need of God's pardoning and sanctifying grace. The believer ascribes the means of salvation, its application and his continuance in the faith to the unmerited favour or grace of “the God of all Grace.”

ALL ONE IN CHRIST JESUS

Come Unto Me . . . and I Will Give You Rest

Oh! You that are heavily laden with your sins and feel them like a burden depressing your heart; bowing you to the ground, and crushing you — that burden can never be lifted from off your weary backs except by one hand, and that the pierced hand which has felt the weight of the burden before. To you Jesus speaks today as He did of old, and He saith, “Come unto Me, and I will give you rest.” The moment a sinner casts himself upon what Christ has done, with no reserve, no holding to any other hope; the moment he acknowledges himself to be a black, filthy — ay, and without Christ — a condemned sinner; the moment he feels that, and then takes Christ to be his fullness, his trust, his all in all — he has come to Christ, he is saved, he shall have rest . . . “Come unto Me,” then saith the Saviour, “all ye that labour and are heavy laden” . . . He picks out you working men and He says, “Come and hear what I have got to say; believe it, accept it, trust it, and I will give you rest.” He finds out you merchants, who toil so much, that the brain sometimes gives way, and He says, “Now, come, come to Me, and I will give you rest; you expect to get it when you retire from business, but even now, if you come to Me, you shall have a rest that no suburban retreat, no accumulation of wealth, no immunity from the strain of business can ever give you?” And this is for you, son of poverty; for you, daughter of sorrow; this is for us all if we have by the Holy Spirit, through divine grace, been led to come to Jesus. There is the point. Dost thou believe on the Son of God? Dear reader, dost thou believe Jesus to have been God's Son, and to have died as the substitute for sinners? And wilt thou trust in Him as such, wholly and only? If so, there is His promise, “He that believeth and is baptised shall be saved.” If thou
believest Him, thou shalt have salvation now. – C. H. SPURGEON.

OBITUARY

Death came swiftly and took the late Mrs. Annie McSwan from her quiet residence in Leura, and summoned her into the Home above.

Formerly a well known resident of the Clarence River, being left a widow some thirty five years ago, she came to Sydney, and then some years ago settled down at Leura on the Blue Mountains. The late Mrs. McSwan was one who loved the old ways, and found particular pleasure in the Gates of Zion. She was a devoted Christian, and an exemplary member of the Free Presbyterian Church; and, as a woman who put her confident trust in the Saviour, her family will rise up and call her blessed. To the surviving daughters, one of whom is the devoted wife of our respected Elder, Mr. Kenneth Kerr, we tender our loving sympathies. Blessed are the dead who die in the Lord.

THE TREASURER'S STATEMENT

The General Treasurer has pleasure in acknowledging the following receipts:

**James Ross Memorial Fund**
- Mr. W. H. Reid, Wollstonecraft, N.S.W. £100 0 0
- Mr. H. I. McPherson, Lismore, N.S.W. 10 10 0
- Misses M. McDermid and L. H. Ray, Taree, N.S.W. 2 0 0
- Mrs. Stewart, Wingham, N.S.W. 0 5 0
- Wellwisher, Wingham, N.S.W. 0 2 0
- Anonymous, Bondi Junction, N.S.W. 2 0 0
- A Friend 3 0 0
- W. J. R. Hutchison, S.A. 10 0 0
- Amount previously acknowledged 30 0 0

£157 17 0

**Students Fund**
- St. George's Congregation £6 0 0
- Mrs. Ford, Taree, N.S.W. 0 5 0

**Publications Fund**
- St. George's Congregation £3 10 0

Total Receipts £167 12 0

The initial response to the appeal has been most encouraging. The small amounts are of infinite importance and the messages of goodwill accompanying them are very helpful to your Treasurer. We are also deeply indebted to our good friend, Mr. Reid, who gave us the first £100. Mr. Reid, in his letter covering the cheque made this comment:

“I feel strongly that Ministers whose congregations are unable to provide adequate stipends must have them augmented, as cost of living has already increased considerably and will probably increase still further.”

In conclusion, the Treasurer would be glad if all those friends who send him Money Orders and Postal Notes would make them payable to the Postmaster at Broadway and not Westmead.

H. NICOLSON, 15/10/41.

SUBSCRIPTIONS FOR SEPTEMBER 1941

**N.S.W.**
- Mrs. Bartrim, Port Macquarie, 10/-, donation.
- Mr. Ewen Cameron, Kingsford, 3/6.

Mr. J. Coleman, Wherrol Flat, 5/-, to 30/9/42 (new subscription).
- Miss L. D. Cannon, Palmers Island, 5/-, to 31/12/41.
- Mr. D. Cameron, Mt. George, £1/10/-, to 30/4/42.
- Mrs. G. Dooley, Bellevue Hill, 5/-, to 31/8/42.
- Mr. J. Graham, Koree Island, 5/-, donation.
- Miss E. Harman, Wingham, 5/-, to 30/4/43.
- Mrs. A. E. Kennedy, Port Macquarie, 10/-, to 31/3/42.
- Mrs. M. M. Lowe, Bondi, £1, to 31/12/50.
- Mr. I. Laurie, Rawdon Vale, 5/-, to 1/9/42 (new subscription).
- Mrs. T. Middlemiss, Tioneer, 7/6, to 30/6/43.
- Mr. W. J. Martin, Bankstown, 5/-, donation.
- Mr. K. McDonald, Maclean, £1, to 30/6/42.
- Mrs. McDermid, Wingham, 5/-, to 31/1/43.
- Mr. A. McDermid, Wingham, 5/-, to 31/10/42.
- Mrs. M. McKenzie, Maclean, 5/-, to 31/12/42.
- Miss J. McKay, Wauchope, 5/-, to 31/5/42.
- Mrs. L. McMillan, Tomago, 5/-, to 30/5,—/42 (new subscription).
- Miss Ross, Palmer's Island, £1, to 31/12/43.
- Mr. F. Robinson, Marlee, 15/-, to 30/4/45.
- Mr. R. Allen, Ashfield, 10/-, to 30/6/43; and 10/- donation.
- Mrs. C. C. Campbell, Lane Cove, 5/-, to 30/9/42 (new subscription).
- Miss M. McAully, Wahroonga, 10/-, to 31/12/42.
- Extra Sales, 1/3.

South Australia
- Miss R. Cooke, St. Peters, £1, donation.
- Extra Sales, 2/6.

13

THE CHILDREN'S PORTION

AS IN THE DAYS OF OLD

THE CHILDREN'S SERMON


There must surely be some very important lessons to be learned from the fate of this woman when Our Lord would speak thus. Let us see if we can find some.

(I) Notice she had many blessed privileges but was lost. She had the good fortune to marry into a godly family that did seek after God, so that she
must have been well acquainted with the truth. She had also the unique privilege of entertaining two angels which had been sent from heaven on the behalf of herself and her family, but was lost.

(2) She had many pious examples but was lost. She had the companionship and advice of a godly husband. She had the acquaintance of an uncle by marriage, renowned both for faith and prayer, and even at this time was wrestling in prayer for wicked Sodom on the Plains of Mamre, but was lost.

(3) She had all the warning that was needed and yet was lost. She had messengers from heaven to warn her to flee from the city. She knew it was a wicked city. “The cry of it is waxen great before the face of the Lord.” She knew it was doomed. “The Lord hath sent us to destroy it.” She had all that was required to be known and yet was lost.

(4) She had even the ministrations of angels and yet was lost. She was visited by them. She was addressed by them. She was protected by them. She was led by them. She was warned by them. She was hastened by them. Yet she was lost.

(5) What should we remember about her? We should remember that she spurned all good advice, would not break with sin and neglected her best interests – consequently was lost. We should remember that, though we have the best of friends, the best of privileges and the best advice, we cannot be saved unless we believe in the Lord Jesus Christ. We should remember, also, that there is no time to waste and, if we continue to dally and are disobedient, we may be cut off without remedy. Remember Lot's wife. She became in her death what she should have been in her life. – J. C. R.

PROVIDENCE DIFFICULT TO INTERPRET

The Book of Providence is not so easily read as that of nature; its wisdom in design and perfection in execution are by no means as plain. Here God's way is often in the sea, His path in the mighty waters, and His footsteps are not known. But that is because the scheme of Providence is not, like creation, a finished work. Take a man to a house when the architect is in the middle of his plan, with walls half built and arches half sprung, rooms without doors, and pillars without capitals – what appears perfect order to the architect, who has the plan all in his eye, to the other will seem a scene of perfect confusion. So stands man amid that vast scheme of Providence which God began six thousand years ago. – T. Guthrie.

SEARCH WORK IN JOHN

This month find how many times the word “verily” is used in the Gospel according to John, and state the chapter and verse where each is to be found.

All answers to be sent to Miss C. McLean, 92 Alma Road, East St. Kilda, S.2.

14

SABBATH SCHOOL WORK

Tiny Tots Text

“The Word was made flesh and dwelt among us.” – John 1: 14

Prayers for the opening of each class.

Nov. 9 – “If thou wilt, thou canst make me clean.” – Mark 1: 40.
Nov. 30 – “What must I do to be saved?” – Acts 16: 30.

Lessons for November

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SCIENTIFIC LESSONS

By Rev. J. CAMPBELL ROBINSON

Our subject this month is the great question of Salvation. We purpose meeting it under five heads, namely, The Need of Salvation, Can We Be Saved? How We Are Saved, How We Know That We Are Saved, and Some Things Which Look Like Salvation But Are Not.

November 2

The Need of Salvation

The need of Salvation arises from the fact that we are sinners – sinners by nature and sinners by practice. All have sinned and come short of the Glory of God. There is none righteous; no, not one. All the world stands guilty before God. We have all sinned in Adam, who was our representative, and fell with him in his first transgression. His disobedience brought a curse upon us. Every sin deserves God's wrath and
certain to us.

Remember: The wages of sin is death.

Questions:
(1) Do you think all people are sinners by nature?
(2) What does every sin deserve?
(3) Do you agree that you are a sinner?
(4) What are the wages of sin?

November 9.

Can We Be Saved?

This is an important question. Yes, we can be saved if two matters are satisfied:

(1) We can be saved if a perfectly righteous man without sin can be found who will satisfy God's broken law in every detail. Now, this is just what Jesus has done. He took upon Himself our nature and was born into this world and died in our room and stead. He perfectly kept God's Law. He suffered death because we deserved to die. He even was made a curse for us by hanging on the tree. But He did more: He triumphed over death. He satisfied the claims of God's Holy Law. God was satisfied with His Son's work.

(2) We can be saved if we take advantage of what Jesus has done for us by believing on Him and putting our whole trust in Him. No man can save himself. One sinner cannot save another sinner. The one who saves us must be without sin. Jesus alone is without sin.

How shall we escape if we neglect so great Salvation?

Questions:
(1) What two things are necessary before we can be saved?
(2) Who satisfied God's broken law?
(3) Did God accept Christ's sacrifice?
(4) Can one man save another?
(5) Can we escape if we neglect Salvation?

November 16

How Are We Saved?

We are saved by taking advantage of the precious benefits Christ has secured for us by His death. These can only become ours by the Holy Spirit applying them to our hearts. He works faith in us and thereby enables us to believe. We should pray earnestly for the Holy Spirit. He convinces us of our sinful state, enlightens our minds about Christ, and helps us desire that we take hold of Christ as our Saviour. He knows that we are weak and sinful. But He helps us to believe and to receive Christ into our hearts. It is Christ alone that can save us. He can save to the uttermost. Salvation is a gift. We receive it, and consequently we possess it. By grace we are saved. Whosoever shall call upon the name of the Lord shall be saved.


Questions:
(1) Who is it applies the benefits of Christ's death to our hearts?
(2) Who should we pray the Father to help us to be saved?
(3) What does the Holy Spirit convince us of?
(4) Salvation is a gift. How do we possess it?
(5) Quote a text that shows if we believe in Christ; salvation is certain to us.

November 23

How We May Know That We Are Saved

It is the Scripture guides us in this matter. It says, if we believe we are saved. This is sure. Heaven and earth will pass away, but God's Word will not pass away. It does not change. We know also by the Holy Spirit bearing witness with our spirit. The Holy Spirit is a Divine person in our heart. He witnesses with our spirit. We know by a newness of life. Before, we were dead to good things, now we are alive to holy things. Old things have. passed away. We now live by faith, hope, love, obedience and prayer. Just as the old leaves fall off the tree when the new sap rises in it, so the old habits and desires are forced off by the power of this new life. We know by experience. We are not what we once were. We have a joy and peace in believing.


Questions:
(1) Give four things that indicate we are saved.
(2) How does the Holy Spirit help us to know we are saved?
(3) What new things do we have in life when we are saved?
(4) How does experience help us?
(5) What do we possess if we believe?

November 30

Some Things Which Look Like Salvation But Are Not

There are many things which are good in their own way but are not Salvation, and can never take the place of faith in Christ. A man may have many good qualities and yet be lost. Rehoboam was tender hearted. Ahab humbled himself. Judas was convicted. Kindness, generosity, benevolence, sympathy, consideration for others – these are all good things, but they cannot save us. Natural gifts cannot change the heart. Grace alone makes a believer. A man may go laden with gifts even to hell. Gifts have their root in nature, but grace has its roots in Christ. It is Christ alone who saves. There is no other name given under heaven or among men whereby we must be saved. We should all try to do good work. Good works are a fruit, not a root.

“Ye must be born again.”

Questions:
(1) Can a man expect to. be saved because of his generosity?
(2) Do you think because of his kindness a man will be saved?
(3) What is it makes a believer?
(4) Where have gifts their root?
(5) What must be before we are saved?

A VISIT TO JERUSALEM

(By Dvr. S. N. Ramsay)

In a letter to his wife, dated the 7th of July, Dvr. S. N. Ramsay says: –

“Yesterday I had a real day out. I rose early for I had to be shaved and ready for breakfast by 6.30 a.m. The sky was overcast in the early morning, but by the time I reached the bus stop at 7 o'clock the sun had broken through and we moved off.

I must admit I felt quite thrilled. I was going to JERUSALEM, city of the ancient days, city of David. What lay within those walls? What were the walls themselves like, even? Those walls that had stood for centuries?

But what use idle speculation? I should see for myself, and meanwhile, there was no detail to be missed. Despite the
dryness of the grasslands, the crops are delightfully green, and, as a matter of fact, there is very little arable land that is not under cultivation. The orange season is “mafesh” (finished), but grapes and melons are the order of the day, and all along the road vendors are crying their wares. Donkeys jog along the roadside carrying staggering loads. In contrast to the “donk” comes the camel, stately ship of the desert, but they are like some ships – better regarded from a distance.

As we pass through a village our driver sounds his horn, both loud and long, and there is a real scatter. Emerging again into the open country on the outskirts of the village we see water being drawn from a well. Quite an ingenious method is adopted: The bucket is lowered on a rope, which passes over a pulley at the top of the well, a camel being hitched to the free end of the rope. As the animal walks away from the well the water is drawn to the top.

As we approach the city the rolling plains gradually give way to more hilly country. Olive trees become more plentiful. The whole aspect of the countryside is changed, and even the buildings are of a different construction. The mud bricks are replaced by stone, more in keeping with the wilder and more rugged surroundings.

“The road rises sharply, and then zig-zags down the ‘Seven Sisters.’”

Soon we are overlooking Jerusalem, and I remember the words of David, “As the mountains are round about Jerusalem, so the Lord is round about His people, from henceforth even for ever.” And with that thought I enter the city.

Down through the city, past the markets, where countless people in many and varied styles of dress swarm around the produce stalls. On through the main street to the bus depot.

Alighting from the bus one is besieged by bootblacks, chocolate vendors, guides offering to show the sights of the city at fabulous prices. At last ours is selected, ‘George’ (everybody in this country, by the way, seems to answer to ‘George’). After a cup of tea we climb with the guide into a moving pictures. These pictures carry with them associations, are just as it were a dream, a succession of swiftly moving pictures. These pictures carry with them associations of stories of childhood days, and always another picture before the impression of the last has faded.

We go first to visit BETHLEHEM. Just a few miles from Jerusalem, on a hill, stands this age old village. We pass, on the left, the ‘Well of the (three?) wise men,’ and on the right Rachel's tomb. But we do not stop. We have only one short day in which to view the city. On past the Monastery of Elijah, to the Church of the Nativity. As we enter the church hats are doffed, and we converse in low tones. A subconscious solemnity steals over us, as, by the light of candles, we are led down the dark, steep stairs, worn smooth by the feet of countless thousands, and there, our guide whispers, is the spot where the Lord was born; there, the manger where He was laid.

We emerge again into the blinding glare of midday and set out for the War Memorial, past the Hebrew University, out to the Garden of Gethsemane. We would like to spend more time in observation, but we must hurry on. A quick lunch and our car leaves us at the gates of OLD JERUSALEM. We continue our tour on foot. Down the streets of Old Jerusalem we tread, and we tread carefully, for slippery as a block of ice are these ancient paving stones. We pass through the narrow streets, which appear to maintain their own ancient identity; too narrow ever to be disturbed by the auto, but suddenly we are recalled to the realisation that this is the age of invention. A radio blares forth suddenly in an unknown tongue, and as suddenly is silent again, as we turn a corner of the street. We turn aside to inspect the Russian excavations, mouldering masonry from a bygone age. On again to the WAILING WALL, where the faithful make lamentations. We look upon them in reverence and turn away.

Now the hour grows late. We must hurry back. A hurried meal and we board our bus, and shake off the dust of Jerusalem from our feet. A day well spent. A lesson learned. An ambition realised. Up we climb, and are afforded our last glimpse of the scene of our wanderings, ere it is hidden by the turn of the hill.”

16

**Taree High School Successes**

**JOHN STEWART** … Dux Fourth Year

**HELEN RAMSAY** … Dux Second Year

**BIRTHDAYS**

Many Happy Returns

Oct. 1 – Joan McKenzie, Salt Ash

2 – Eric Bennett St. Kilda.

3 – John A. McQueen, Raymond Terrace.

4 – John McDermid, Wingham.

5 – June Dobson, Tinonee.

6 – Peter Anderson, St. Kilda.

7 – Grant Harman, Wauchope.

8 – John Murray, Bunya.

9 – Irene Coxon, St. Kilda.

10 – Eva Steel, Wauchope.

11 – Pamela Rinkin, Maitland.

12 – W. John McFarlane, Hamilton.

13 – Geoffrey Cowan, Oxley Island.

14 – Audrey Warral, Comboyne.

15 – Annie Bain, Wauchope.

16 – Robin Munro, Maclean.

17 – Ken Kerr, Sydney.

18 – Flora Archinal, Rookhurst.

19 – Wm. Chandler, Brunswick Heads.


21 – Dal. B. Sommerville, Casino.

22 – Ian McPherson, Maclean.

23 – Joan Ferguson, St. Kilda.

24 – Harry Rinkin, Maitland.

25 – Edith Muldoon, Tinonee.

26 – Beryl McQueen, Palmer’s Island.

27 – Max Dunbar, Hamilton.

28 – Jacqueline Millar, Cargo.

29 – Marian Millar, Cargo.

30 – Maurice Baker, St. Kilda.

31 – Max Carey, Bunya.

Nov. 1 – Lois McPherson, Warnambool.

2 – John D. Murray, Kimbriki.

3 – Kevin Agnew, Hamilton.

4 – Shirley Caure, Taree.

5 – Ivan Hodges, Maitland.

6 – Valerie Preston, St. Kilda.

7 – Albert Thompson, Rolland’s Plains.

8 – Thelma McKinnon, Kindee.

9 – Emily Nisbet, Sydney.

10 – Leslie Murray, Bunya.

11 – Muriel Dick, Koree Island.

12 – Neil Benthad, Tinonee.

13 – Joan Bell, Barrington.

14 – Jean McQueen, Raymond Terrace.

15 – Wendy Dick, Koree Island.
THE OLD PSALMS

There's lots of music in the Psalms,
The Psalms of long ago;
And when the minister reads out
Some one I used to know
I want to join with all the rest
Who swell the note of praise
"All lands to God in joyful sounds
Altof your voices raise."
There's lots of music in the Psalms
Those dear sweet Psalms of old
With visions bright of lands of light,
And shining streets of gold;
I hear them ringing, singing still
In memory soft and clear
"Such pity as a father hath
Unto his children dear."
They seem to sing for evermore
Of better, sweeter days,
When the lilies of the love of God
Bloomed white in all the ways;
And still I hear the solemn strains
In the quaint old meeting flow
"Such pity as a father hath
Unto his children dear."
No singing books we needed then,
For very well we knew
The tunes and words we loved so well
The dear old Psalm Book through.
To "Coleshill" at the Sacrament
We sang as the tears would fall
"I'll of Salvation take the cup,
And on God's name will call."
And so I love those dear old Psalms;
And when my time shall come,
Even when the light has left my eyes,
And my singing lips are dumb.
Upon the wings of sacred song
I'd gladly soar away.
"So pants my longing soul, O God,
That come to thee I may!"

THE UNANSWERABLE QUESTION

I cannot answer it.
You cannot answer it.
The angels in Heaven cannot answer it
The Lord Jesus Christ cannot answer it
The Great God Himself cannot answer
The question is this: "How shall we escape, we neglect so
great salvation?" – Heb. 2: 3.
"The inner side of every cloud
Is bright and shining.
I, therefore, turn my clouds about
And always wear them inside out
To show the lining."

CLEANSING FROM SIN

(A topical sermon outline by Dr. John Owen, a great Puritan preacher of three centuries ago.)

I. The Efficient Cause of the Cleansing from Sin Is the Holy Spirit.

II. The Meritorious Cause of the Cleansing from Sin Is the Blood of Christ.

III. The Instrumental Cause of the Cleansing from Sin.
1. Faith, directly and internally.
2. Affliction, externally and occasionally.

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“Our Fellowship”

The word “fellowship” is one of the big words of the New Testament, and is one that is based on spiritual and moral principles, rather than on ecclesiastical boundaries: it is a genuine family fellowship that is at once human and divine. John, in his epistle, points out that there were quite a few who belonged to the external fellowship who had never truly shared its life. But the word “koinonia” (fellowship) is used not only to express the idea of a united fellowship, but includes as well the acts in which the fellowship realises its ideals and expresses its real life. The fellowship of the early Church reached out to material things, and the “collection” or “giving of alms” was a central principle in its service. Paul insisted on taking the “collection” up to Jerusalem, although he knew that he was endangering his life. The missionary “collection” taken up in all our Churches on behalf of the scattered younger Churches in heathen lands, is the best evidence and expression of our fellowship in the Gospel.

In the second place, there is a fellowship of the Sacraments: “We are one loaf: one body though many we be; for of the one loaf we all partake” (1 Cor. 10: 17). So the loaf becomes symbolic of the fellowship with the body of Christ. Ours, then, is a fellowship of the new covenant made by the death of Christ and in the body of Christ – “that living corporate unity,” says Armitage Robinson, “of which He is at once the Head, and to the fuller, deeper view of Ephesians 4: 13, the whole.” This fellowship must never degenerate into a materialistic concept which insists that “you can master the secret of Hamlet by eating a bit of Shakespeare's body.”

There is the fellowship of the Church – the communion of the Bride of Christ, and the feeling that we are members one of another. Baptism in symbolic fashion made us members of His mystical body and a new sense of union and communion with God is realised in partaking of the Sacrament. In a very real sense we are related and we feed on the Living Bread and drink the cup of Eternal Life.

There is a fellowship of the Spirit – “a fellowship in which there are no frontiers than those it seeks to remove.” A society utterly different from all others in the world in that it rests exclusively on a blessed dependence on the sovereign and gracious God. It is possible only through the powerful operation of God's Spirit on our hearts, quickening our souls, constituting us into the body of Christ and members in particular. A mystical fellowship which far transcends every known relationship in its inherent transforming power and its enduring enrichments.

This is a fellowship that cannot be manufactured; we are called into it, and our spiritual lives are created, sustained and controlled in their nature and movement by the Life of Christ through the indwelling of the Spirit of God. There is a unique sense of God as an overshadowing Living Power for only “the one He chooses can understand Him.” The mysterious religions were quite right when they said, “One cannot teach it; only God can awaken it in the heart.” Communion with the Eternal One reaches its climax in our Lord Jesus Christ as in Himself uniting God and man, and being at that very moment the Life, the Light, and the Giver of all Communion between God and mankind.
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From My Study Window
My Dear Readers,

How often do we hear it said that Australia is the land of the wide open spaces! And how true also that there are vast stretches of territory in which there is no church, and no witness for God. In an article (held over until next month, D.V.) our Missions Convener points out that such distances are sometimes over 800 miles between adjacent mission stations.

Equally tragic is the other fact, that in our great cities, and even in our country towns, there are big substantial church buildings where only a very small flock attend. Other churches, once great and prosperous, are now given over to commercial and industrial pursuits. Everywhere in this highly favoured land of ours are there multitudes of our countrymen who are utterly untouched by and as entirely ignorant of the true meaning and message of the Gospel as are the wildest aborigines.

They live in houses next door to our own; they meet us in trams and buses; they share our burdens of taxation; they discharge their political and national responsibilities well enough, but they are heartlessly and frankly indifferent to the high calling of Jesus Christ our Lord.

Do not these things constitute a message from God to us – to awake and everywhere “put the saints to prayer?”

The God of Elijah and the God of George Muller still lives! Be it ours, then, to stand still and see the miracles of a wondrous and gracious God.

Then, too, the credentials of our Christian profession must be proved by a more robust and radiant saintliness that will touch and elevate our whole relational life. Industry, Politics, Society, Religion itself all need this refining and transforming power. We must sadly confess that our human resources are valueless, and that we need, most of all, the power of the Holy Spirit. It is in His strength that we are equipped efficiently in the armour of Light and are made strong and competent for the work of Kingdom Building.

A CORRECTION

In our September issue a paper on “The Church and State” appeared as the work of Mr. Alf. McLean. We have since been informed that it was really the work of Mr. Charles McKechnie and was only read by Mr. McLean.

OUR SPIRITUAL IMPOTENCE
ITS CAUSE AND ITS CURE

(By Rev. H. W. Ramsay.)

“And I besought Thy disciples to cast him out, and

The Saviour and the three disciples had just come down from the Mount of Transfiguration. On that mount the disciples had witnessed a wondrous sight, but something very different was seen at the foot of it. On the mountain they had seen something of the glory of God, but in the valley was an exhibition of the power of Satan. On the height were the apostles in a rapture of delight; here was a father in sore and deep distress.

The father's distress was occasioned by the condition of his son, who was possessed by an evil spirit. It is often a deep grief to parents when their children are ill, or meet with adversity in the world, but it is a far greater grief to believing parents when their children appear to be under the dominion of Satan. This father's grief was further augmented by a disappointment that was keen and bitter. “I brought him to Thy disciples to cast him out, and they could not.”

Let us notice: –

1. The apostles loss of power.
2. The reason of this loss of power.
3. The remedy for it.

1. The disciples loss of power. No doubt the apostles were deeply disappointed also. And this disappointment would be the greater because of the great cures they had previously effected. In the very beginning of this chapter we read, “Then He called His twelve disciples, and gave them power and authority over all devils, and to cure diseases. And He sent them to preach the kingdom of God, and to heal the sick.” V. 6. “And they departed, and went through the towns, preaching the gospel and healing everywhere.”

Again in Mark, 6: 13, we read, “And they cast out many devils.” And now the power they had so freely and wonderfully exercised was gone. They had lost it. This must have been a sore disappointment to them all.

2. What was the reason of this loss of power? Briefly it was because they had failed to maintain the closeness of their walk with Christ. We read of Jesus addressing them as a “faithless and perverse generation.” Matt. tells us (17: 19-20) that after Jesus had rebuked the devil the disciples came to Jesus apart and asked Him, “Why could not we cast him out?” And Jesus said unto them, “Because of your unbelief.” They had failed to maintain their relationship with Christ by means of prayer and faith. Evidently they had to some extent grown cold and careless in these respects, and had lost their close contact with the Saviour, and so their power had departed. They had lost their power over the devils because they had lost their power to prevail with God.

Do we not see something akin to this in regard to the church today? We fear that the church is in some respects like unto Samson of old after he had dallied with Delilah, and his locks the secret of his strength were shorn. Then he had heard again that cry, “The Philistines be upon thee, Samson,” and he said (Judg. 16: 20). “I will go out as at other times, and shake myself. And he wist not that the Lord was departed from him.” Oh! The tragedy and the shame of it! “How are the mighty fallen!” “How is the fine gold become dim!” The church is like Ephraim, of whom the prophet said (Hosea. 7: 9): “Strangers have devoured his strength, and he knoweth it not. Yea, grey hairs (the sign of decay, of departing strength) are here and there upon him, and he knoweth it not.” A church that has lost its spiritual strength is a sad sight. But is this the condition of the church of God today? To a large extent we believe that it is.

There was a time when the church so moulded the opinions and influenced the hearts of men that nations such as England, Scotland, France, Holland, Germany, Sweden, and others were far better witnesses for God than they are today. The church has largely lost her power to mould public opinion, and to cause legislators to pay due deference to the laws of God. Why is this? The church has lost her influence with man because she has lost her power with God.

The evils of the accursed drink traffic, gambling, dishonesty, Sabbath breaking, Romanism, and many others stalk unashamed in our land, and the poor church stands, as it were, with folded hands, and with disappointment in her countenance, like those disciples of old, and asks as they did, “Lord, why could not WE cast him out?” And again the Master answers, “Because of your unbelief.” Many poor victims of evil, like the discouraged father of old, are saying, “I besought Thy disciples to cast him out, and they could not.” The demons of war, of tyranny, and of an ungodly lust for power, have deluged the earth with blood, have turned the world into a shambles, have deprived countless women of their husbands and children of their fathers, and people of their homes and worldly all. They have robbed thousands of their liberty, taken away peace from the earth, and hurled thousands more into eternity. The cries of the sick, the homeless, the wounded, and the dying rise unto the 4 ears of the Lord of Sabaoth, and still many cry, “Lord, I brought him to Thy disciples to cast him out, and they could not.” These things are so in the world today, largely because the church has lost her power with God.

3. The remedy. This is, to get back to the
Saviour, back to God. That is what Germany needs to do today, and Britain also, and all the nations that have known God in the past. What all other peoples need also is to turn to Christ: He is the only remedy for all the ills of the world. When the disciples had failed, the Saviour said to the father, “Bring hither thy son.” Yes, bring him to Christ. The disciples have failed, but there is no failure with the Master.

We may notice here the plea of the father. “He is mine only child.” And he brought him to the only begotten Son of God. In John 3: 16 we read, “God so loved the world that He gave His only begotten son” and this teaches that Jesus is God's Son in a unique relationship to that in which it can be said that others are the sons of God. They are sons by adoption. but Jesus was the Son from all eternity. Jesus, being an only begotten Son Himself, was able to realise how dear that son was to the father's heart. We tire of hearing some ministers speak flippantly of the “Universal Fatherhood of God,” and the “Universal Brotherhood of Man.” All men are not the children of God. Men become so by adoption. They are not born so. The Saviour speaking to certain unregenerate men in His day said, “Ye are of your father the devil.” The only universal brotherhood of man is a brotherhood of sin. We are constantly being told that men everywhere are seeking after God. That the sacrifices of the heathen are an evidence of this. If so, the Bible is wrong and false. Was it an evidence of seeking after God when Israel made the golden calf? When Solomon turned to idolatry? When Jeroboam set up the calves in Bethel and Dan? And when Ahab and the four hundred prophets served Baal? Idolatry is just the reverse. It is an evidence of the universal depravity of the heart of man. If it were otherwise the heathen would readily embrace the Gospel. But this is not so. Man had the knowledge of the true God at the beginning and turned from it, and has been doing so ever since. Man by nature does NOT seek after God. He seeks to the Devil.

But many will not seek God. A great number in our midst place their hope for the world in democracy. They seem to be charmed by that apparently magic word. Democracy will usher in a newer and better dispensation. It will put all things right – “Government of the people, for the people, by the people,” is to settle all ills, redress all human wrongs, and bring in the millennium – a millennium without the Saviour.

But let us remember that it is democracy that permits all the Sabbath breaking of today, and runs the Sabbath excursion trains. It is democracy that licenses the drink traffic, and runs the State lotteries. Unsanctified democracy is a curse. “Government of the people, for the people, by the people,” unless it be founded on the Word of God, will never prove a blessing to the nation. It was the voice of the people that said to Aaron, “Up, make us gods which shall go before us, for as for this Moses that brought us up out of the land of Egypt, we wot not what is become of him.” It was the voice of the people that cried out “Crucify Him. Crucify Him.” It was the voice of the people that stoned the prophets, persecuted the saints, and put the Saviour to death.

But Presbyterians love democracy and the government of our church is democratic. But our democracy is a christian democracy. Such is the only one that will stand. Democracy, like any other form of government, is doomed to failure unless it be a christian democracy, a democracy based on the will of God. No other will stand the test of time, or be a real benefit to humanity.

But to return to the church. We believe that she has lost her power to effectively contend with evils in our midst, because she lacks power with God. How then is this to be attained? By each one yielding himself to the Saviour in an earnest desire to dedicate himself fully to His service, and in importunate prayer, and in labouring to bring others to the Saviour. I do not mean that that church should enter the political arena, and her ministers take a personal part in the political life of the country. But she should so seek to mould the opinions of the people that they will put these evils down. This can only be done effectively by people belonging to Christ.

Our great need today is a great wave of repentance throughout our empire and the whole world. One great reason why the religious life of today is so deficient is because repentance is not insisted on as it should be. Often in religious circles young people in particular are asked, “Are you willing to accept the Saviour?” “Will you come to Christ now?” “If so, will you hold up your hand, or stand up?” And a hand goes up, or someone stands, and is hailed immediately with joy and acclamation as “another convert.” But in the heart of such an one there may be no repentance, no conviction of sin, no real desire to forsake iniquity, no true longing after holiness. There may be no saving work of grace within the heart, and so there is no real christian life and no ardent zeal for the Master's cause. If the church is to have power over evil she must first have power with God. If she is to be the means of blessing to the nations she must herself be blessed of the Almighty. So she must seek anew to God for a Pentecostal blessing. She must lay aside dalliance with the world, and seek constantly the companionship of Christ. Then she will renew her youth. She will be
like Jacob when he wrestled with the angel and prevailed. She will be able to speak God's word to kings, and they will hear; and she will speak effectively to her enemies in the gate. She will have power with God and man, and will prevail. She will be able to cast out devils in the name of the Lord, and to rebuke wickedness in high places. Then will the beauty of the Lord in resplendent glory be upon her, and that beauty wonderfully manifested within her. Then will she “look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners.” (Song 6: 10.) And none will then have cause to say, “I brought him to Thy disciples to cast him out, and they could not.”

FRIENDSHIP
Among the things that cheer our world,
True friendship holds a place;
Its sunny radiance clears away
Oft sadness from the face.
Like other things most excellent –
Like earth's best jewels rare,
Like precious ore beneath the ground,
'Tis found but here and there.
Its counterfeit is not so rare;
But, like a noxious weed,
It seems so fair, persuades to taste,
Then leaves the heart to bleed.
When one, whom we thought firm and true,
Acts out a traitor's part,
And leaves us in a time of need –
How painful to the heart!
When death has taken away from us
Some friend whom we held dear,
We see the strongest earthly tie
Lasts but a short time here.
Let all earth's changes, all its griefs
And disappointments, tend
To show the value, and our need,
Of the unchanging Friend.
Throughout the universe beside
We cannot find another
Like the Heavenly “Friend that sticketh
Closer even than a brother.”
In the Eternal Heavenly Mansions,
No changes e'er can come;
Friendship's tie can ne’er be broken
In the celestial Home.
— Rev. John Sinclair (Geelong).
Feb. 25th, 1879.

PRAYER
O Lord God of our salvation, Who orderest
all things by Thy unsearchable Wisdom, Thou hast
been our merciful God from generation to generation. We have trusted in Thee, and we have been holpen. Without Thee the wisdom of the wise is vain, and the multitude of an host is weak. Vouchsafe to continue to us, O Lord, in such manner, Thy guidance and support, that the enemies of our peace may see that Thine Arm, stretched out to save, can crush the mightiest force, and bring to nought the most subtle designs of human policy; and that the man of earth, who lifteth up his banner against Thee, shall ever be humbled under Thy Almighty Hand. Hear us, O merciful God, for the sake and through the merits of our only Saviour, Jesus Christ, Thy Son our Lord. Amen. (“British Weekly.”)

TAREE
On Monday last Mrs. Margaret McKay, of Purfleet, received many congratulatory messages on the occasion of the 90th anniversary of her birth. Mrs. McKay has lived at Purfleet ever since her marriage, and her hospitable nature has made her home a happy meeting place for many old friends. Mrs. McKay's daughter, Mrs. Hart, of Krambach, returned home on Tuesday after spending nine weeks in the Mayo hospital. Mrs. Hart's daughter, Betty, has been an inmate of the same hospital for 11 weeks, but she is now progressing well, and hopes to return home soon. (“Northern Champion”)

ACROSTIC ON CHRIST.
The Bishop of our Souls
Blessed = Romans (after 7th chapter).
Instructor = Psalms (between 20th and 40th).
Saviour = Titus.
Healer = Mark.
Overcomer = Revelation (after 14th chapter).
Prince of Peace = Isaiah.

World View
Missions . . . A Planter's Viewpoint
By the Rev. J. Graham-Miller, B.A.
Tongoa. New Hebrides.
“When I moved down from the Solomons to the New Hebrides I was hoping that I would be finished with all missionaries.”
“If it is a question of getting labour for my plantation I much prefer bush natives to the mission products. They work better and can take a licking and a bit of your tongue.”
“Mission natives don't understand Christianity, they only think they do.”
These were some of the many opinions which we listened to quite recently from a British planter who resides in our N.Z. field in the New Hebrides. It so happened that we were privileged to have a launch trip to another island where we were royally entertained by a planter and his wife to a dinner of turkey, plum pudding and other good things. While Mr. Crump was engaged in giving “stick medicine” our host ran us across to an adjacent plantation in his 1927 model Ford to pick up a neighbour for afternoon tea. It was this bumpy journey of two miles which forewarned and forearmed us and provided the atmosphere for the conversation which ensued. A few of the crisper remarks are noted above.

**WHITE Versus BLACK.**

At the first gate on the roadway I made as if to alight and open it. The planter was surprised. “There’s a woman on the back of the truck to do that; I brought her for the purpose.”

We noticed a woman with a young child sitting on the rear of the vehicle. The gate was difficult to open. He spoke sharply to her. Then we drove through; the gate was closed and the woman clambered on as best she could.

We came to a second gate. This was tied very fast with plain and barbed wire. The planter could see the difficulty, but his bullying began again and for the few minutes we were detained there he kept up a stream of brutal snarling. The presence of other whites seemed to be no deterrent whatever. We were presumed to acquiesce in these proceedings. We knew then that this was his customary attitude to the natives in his employment. A farmer's dog in N.Z. would scarcely be spoken to like that, but this was a human being. Some say that the black can “take it.” That is a lowdown lie; a convenient piece of trade sophistry. The woman was clearly agitated and tugged at the twisted strands of heavy gauge wire, but the gate was difficult to open; it had been secured with the intention of keeping out straying cattle.

We felt an urge to climb down from our seat in the truck and do something, if only to show where our sympathies lay. It seemed tragic that in a place where the white men are few, we must dissociate ourselves from a large section of them. For this incident made clear that we were out here to war with the power of evil in the white man as well as the black, and to recognise a spiritual mission to both. Most men who ever fought sin in any of its forms or manifestations did so because they had witnessed something awful and revolting. For them to fight became a moral duty. For us, to pray, is a correlative spiritual duty.

**WHITE Versus WHITE.**

Missionaries from the New Hebrides repeatedly affirm that their real problem is still the white man. Behind the smoke screen of good natured friendship a kind of civil war goes on continually. Alongside almost every Mission Station are the trader and the planter. Perhaps the trader sells grog, perhaps he does not. Grog selling is a civil offence, but convictions are notoriously hard to obtain owing to the difficulty of collecting evidence sufficiently direct to satisfy the local Courts. But grog does not exhaust the white man's influence for evil. The personal factor is the fundamental difficulty. As a rule one is up against a hard man—sometimes astute and subtle, and though often his hostility is veiled he is sometimes in open opposition to the missionary.

One can see his point of view. His tools grow fewer as more and more natives are converted and his scope for exploitation is correspondingly limited.

Viewed from the “business” standpoint missionary activity is a menace. When a man has come all the way to the New Hebrides to make money he naturally finds the policy of the missionary an irksome one. If there were the influence of but one trader or planter against that of one missionary the position would perhaps be tolerable. But at Tongoa, for instance, there are three; at Emae, an Island of a few hundred natives, there are two, but in this Island there is not the counter influence of a residential missionary. Do you wonder that the Rev. B. R. C. Nottage and the Rev. C. K. Crump have urged the appointment of a third worker who would be responsible for Emae and other outlying islands? The 7 trader has many advantages; his store is the rendezvous for all the adult natives in his district; he sees more of them than the missionary can ever hope to see; and he prefers to take no regular furlough. One early finds that he has no altruistic aims. He gets what he can out of the black man and gives back only so much as is consistent with good business. And occasionally the white man complicates the situation by making a profession of Christianity.

The purpose of this article is to enlist the prayers of our Church and her people on behalf of the white man out here. We regard him as coming within the range of our message. He needs to know the experience of the broken and the contrite heart. May the love of Christ constrain us to come often to His Mercy Seat, there to entreat the Holy Spirit.
to enlighten these darkened hearts – both black and white!

National Religion

By H. C. NICOLSON
ST. GEORGE'S CHURCH, SYDNEY, N.S.W.

The branch of the Christian Church, of which this magazine is the official organ, holds as a doctrine, the principle of National Religion. Affirmations of this principle are made by every candidate for the Diaconate, the Eldership, and the Ministry of the Word. Like many other ecclesiastical formulae, there is a tendency to view them at best as dignified relics of happier days, when life was less complex and religion more popular. A lesser, but perhaps more candid view, is that they are a mere superfluity which could easily be deleted from the ceremonies referred to with no consequence other than a relief from the attendant tedium.

Fortunately, there are those in our midst who take a much deeper interest in these matters and it is hoped that this article may make some contribution towards a still wider interest.

Anyone who embarks upon a systematic study of the relationships between church and state, will find that they will be confronted by many questions which might not have occurred to them at the outset. The nature of the state will perhaps be the first problem. What constitutes a state? Is a state some entity constituted apart from its individual members or is it merely an association of persons and institutions? Then again, the student must grapple with the question as to which religion can, or should be national, and in this connection he will have to decide on the effect of a National Religion upon the democratic rights of minorities. Last of all, he will find that scholarly men have written with great cogency upon the principle of National Religion and have declared it to be an unholy and an unscriptural alliance between two irreconcilables.

Let me hasten to say that these problems are not insoluble, but an honest approach to them will be a healthy corrective to any fanatical exaggeration of the principle for which we contend.

Taking then, the Confession of Faith, we find that the framers of the Confession conceived the alliance between church and state to be based on the following grounds:

Firstly, that God is the supreme Lord and King over the whole world. Hence it is obvious that all men are responsible to God. No ruler can rule apart from God unless he does violence to the Divine Law. The Confession then goes on to assert the necessity laid upon rulers to rule in the fear of God. The powers committed to those in authority are powers derived from God Himself and their exercise can only be conducive to the highest good if they are exercised in accordance with Christian principles.

The third and fourth paragraphs of the Confessional statement are chiefly concerned with the powers and duties of the magistrate in relation to the church. Briefly stated, the magistrate is obliged to protect the church and to see that the principles of Christianity are maintained in the community. The magistrate does not have power to rule the church, but he has power to call her synods together, and to see that the interests of all concerned are protected.

Conversely the church is obliged to pray for the rulers and magistrates. The members of the church are obliged to pay their lawful dues and to obey lawful commands.

This conception of an alliance between Church and State clearly sets out complete spiritual independence for the Church, yet at the same time recognising the necessity of National Religion. This is the particular genius of Scottish Presbyterianism and it has been tellingly epitomised in Andrew Melville's faithful remonstrance to his sovereign James VI.

“Sir,” said Andrew Melville, “I must tell you there are two kings and two kingdoms in Scotland, there is King James, the head of the Commonwealth, and there is Christ Jesus, the King of the Church, whose subject James VI. is, and of Whose Kingdom he is not a king, nor a lord, nor a head, but a member. Sir, those whom Christ has called and commanded to watch over His Church, have power

8 and authority from him to govern His spiritual Kingdom, both, jointly and severally; the which no Christian king or prince should control and discharge, but fortify and assist; otherwise, they are not faithful subjects of Christ, and members of His Church. We will yield to you your place, and give you all obedience, but again I say, you are not the head of the Church.”

Although briefly stated, the above is a summary of our Church's doctrine on the matter of National Religion. Contrasted with that of the Church in England, we find that although the same principles are involved, there is, nevertheless, in the case of Presbyterianism a greater measure of independence on the part of the Church. It may be pointed out here, however, that although Parliament's jurisdiction in England over matters ecclesiastical has been severely criticised, it nevertheless has functioned in the interests of
Christ's Kingdom. Highly placed Churchmen in the Anglican church have at times sought to foist their wills upon the church and have thereby introduced teachings and practices against which the laity have revolted. In some cases, there has been acquiescence on the grounds that the clergy are most competent to judge the matters introduced. Where, however, Parliament has had jurisdiction, that institution's normal sensitivity to public opinion, has ensured that the will of all concerned was truly represented. The rejection of the revised Prayer Book in 1928 by Parliament is a classical example of this principle, but it is interesting to note that in 1772 another ecclesiastical petition was rejected by 217 votes to 71. The petition was known as the Feathers Tavern petition and its object was to relieve the clergy of the burden of subscribing to the 39 articles. The petition was influentially signed, including the Master and all the resident Fellows of one Cambridge college, and enjoyed the sympathetic approval of Archbishop Cornwalls. Its rejection by Commons was largely due to a speech of Burke, who based his opposition, not on theological grounds, but upon the impolicy of changes in matters of such importance, without the assurance of the widespread support of churchmen, both clerical and lay, in their favour. Professor Norman Sykes, who quotes this case in his evidence before the Archbishop's Commission Church and State in 1935, goes on to say that it is very probable that, if the petition had been successful, further projects would have followed for a reform of the Liturgy, in a markedly latitudinarian direction.

Taking into consideration the fact that National Religion is, as outlined above, the official doctrine of our church, it then follows that no office bearer, nor in fact, any member, can remain passive in the matter. In private life we seek or at any rate we ought to seek, to bear witness to our faith and, as we accept our confessional teaching as an expression of our faith, National Religion should also be included as part of our witness. This being so, there is one all comprehensive fact which must be taken into consideration and that is that the essential prerequisite of an established religion is a revival of that religion in the hearts and the minds of our people. In using the word people, it is not our church, but our nation that is meant.

Take Australia today, thousands of our nationals never enter a place of worship and this has been the case for so long that we find ordinary Christian knowledge and morality is at an extremely low ebb. The Lord's Day is simply a day of pleasure or idleness, and so lightly is the day held that it stands in danger of being completely taken from us. Let a man lift his voice in the name of the Gospel against some National evil and he will find that he is pilloried as an impossible and bigoted fanatic, and with this condemnation he would find such National institutions as our leading newspapers fully in agreement.

Then again, there is the colossal proportions which national evils have assumed, as in the case of Drink and Gambling. The representatives of our people have no mandate to deal with these problems in an effective manner and in the State of New South Wales the lottery is a State institution. These aspects of the case could be dilated upon, but those mentioned are sufficient indication of the obvious fact that the idea of instituting National Religion under such conditions would be a palpable absurdity.

The function then of the Church in pressing the claims of a true National recognition of Religion is to strive by all means under God's guidance for a National spiritual revival. The trend of the present war may bring the real issue much quicker than under normal conditions. Slowly but surely we are being driven, as a nation to the attitude of prayer and events may drive us to the much more compelling place of repentance. From that point would arise the second prerequisite of National faith, namely a National covenant. Recognising ourselves as part of the British Empire, it may only mean as our worthy friends of the Reformed Church contend, a renewal of the old covenants, for in point of fact we stand in covenant relationship with God.

If then we take these prerequisites into consideration, it may not be untimely to consider what form of established religion might be most suitable in Australia. The relationship between Church and State in Australia was summarily dealt with by the framers of the Federal Constitution. In terms of section 116 of the Constitution, a complete severance was made between Church and State and the establishment of any religion was declared to be illegal. In the world of 1900, this might have appeared a tolerant and enlightened piece of legislation, but today when we contend against a State which has united itself to paganism and revived some of the most hellish elements of barbarism, then the divorce on
our part of Church and State, cannot be regarded so favourably. The term Religion is a wide one, and it has been rightly observed that the issues in the world today are at their root religious, and because of this it is no mere platitude to say that our nation must put on the whole armour of God.

To this writer the simplest and most direct method in establishing the Protestant faith would be in the first place an extension of the Protestant settlement of our Throne to the self-governing dominions.

The Roman Catholic Church could not take any logical objection to this, for in countries where their religion is that of the majority of nationals similar safeguards exist. The liberty enjoyed by their church in Protestant countries is out of all proportion to the liberty which the Protestant Church would or does enjoy in Roman Catholic countries.

The next step would be the adoption of the Reformed faith as a body of truth acknowledged by Parliament. Nonconformity in the matter of church government would be something quite feasible within the scope of the National acceptance of the Church's faith, although a greater consolidation of denominationalism would undoubtedly arise out of a true spiritual revival.

What benefits would arise out of such an union? The writer of this article fully realises that establishment of religion is a subject which may be argued from various angles, but lest anyone should be inclined to dismiss the subject altogether, it would be well to consider that if true religion is not allied to the state then the vacuum thereby created will be filled and perhaps filled with elements which in their final analysis may easily produce that national Frankenstein which today has turned Europe into a shambles in its lust for power. Let us not think that Australia's divorcement from religion is a witness to the wisdom of such divorcement because we are still nominally a Christian nation. We are nationally nominal followers of Christianity because we are still nominally a Christian nation.

The writer of this article realises that the inadequate nature of the account herein given, but it is firmly believed that the matters raised are of a vital nature. As was indicated at the outset, the doctrine that has been dealt with is part of our Church's witness and it is a question of intellectual honesty that we should consider its practice ability. If found practicable then let us maintain it in season and out of season, but if impracticable then let us discard it as mere dead words.

Our consideration of the question of established religion in Australia may well be concluded with a quotation from the evidence of Bishop Bidwell, sometime Bishop of Ontario, before the Archbishops Commission already referred to: –

“Only those who have lived in a country where no particular church has a right to speak for the nation can have an adequate idea of the immense influence on and, importance to the nation's spiritual life and character which the Church of England exercises as a national Church. It ensures that the spiritual and religious aspect of national affairs will never be overlooked. When the Archbishop of Canterbury speaks on National questions and acts on National occasions, he speaks and acts as the religious representative of the whole nation, and not merely as the head of a particular Church. This most important element in national life is found only in a comparatively feeble form where there is no national Church. The utterances of individual “Churches” are no substitute for it. It is my firm opinion that the loss of influence on the spiritual life and character of the Nation which only a National Church can exercise, by itself far outweighs any advantages which might be derived from Disestablishment.”

10

On Active Service

THE SOLDIER AND PRAYER

By Major-Chaplain R. FINLAYSON, M.A.

From the “SCOTTISH FREE CHURCH RECORD”

Some of you may find it difficult, at first sight, to connect these two – the soldier and prayer! You have been accustomed to think of prayer, I am afraid, as a womanly thing, at least too unmanly for a soldier in uniform! For is it not said that “men may fight and women may pray?” Therefore prayer is not in a soldier's line, and would interfere seriously with the exercise of his duties! Let me point out how utterly wrong all this is.

Prayer is Natural – as natural as breathing, or looking, or speaking. For that is really what prayer means: it is breathing out the impure atmosphere of our own lives and breathing in the pure atmosphere of Heaven; it is looking up to the Throne of God in simple faith and humble expectancy; it is speaking to Him Who sits upon the Throne in the language of
The spirit—it may be a sigh or a groan or a tear! That is prayer, the natural exercise of the soul and spirit of man. It is said that when excavators were digging on the foundations of the buried city of Pompeii, they dame across the form of a woman with arms outstretched. One of the workmen then said, “This is a mother, and if we dig in the direction of these arms we shall find the body of a child.” And the tiny form of a child was found not far away, in the direction to which the outstretched arms pointed. As far back as we can go, we find man with arms outstretched in prayer, telling us that there is a prayer hearing and a prayer answering God. Though the instinct to pray is sometimes apparently uprooted and destroyed, it asserts itself again in every time of crisis. In times of sorrow and difficulty men are beaten to their knees, and find their only refuge in prayer. Thus, so long as tragedy, sorrow, and pain are in the world, there will be prayer.

**Prayer is Possible.**—You may at times be brought to think that it is foolish to pray: it is talking to nobody, it is like speaking to the bedpost! For that reason many have given up prayer as unreal and impracticable. But the reality of prayer arises from the nature of God as well as from the constitution of man. As far as we ourselves are concerned, we cannot conceive of God as having given us instincts which cannot be satisfied; and, on the other hand, we cannot conceive of God as incapable of hearing, understanding, and answering, simply because He is God. If He is Mind—Supreme Mind and the Fountain of all Intelligence—He must be capable of gathering up our thoughts, and of communicating His thoughts to us. This He frequently does through the gateway of prayer. Prayer, therefore, becomes one of the great realities of the spiritual life, and to neglect it is to despise one of the greatest privileges of an immortal soul.

**Prayer is Worthwhile.**—The soldier can test the worthwhileness of prayer as few men can. In the loneliness and hardships of his lot prayer is a haven of refuge and a source of spiritual strength. It brings him into the fellowship of like minded comrades and establishes the closest bond between him and them. The writer of this page still recalls with affection and gratitude those he met once—some of them only once—at a prayer meeting in a side trench or behind a half shattered brick wall. Some of his closest friends in this world were first met under circumstances such as these.

But, better still, prayer opens up a window to a world of light and peace where the strife of war is never heard and the din of battle is not known. And to gaze through that window is to see something of the Lord's purposes, of His wisdom and His faithfulness. **Others may rest content with the strange saying that “every bullet has its billet,” but the one who has met God in prayer knows that every bullet is controlled and guided by a Father's hand.** This gives courage and confidence which a blind fatalism fails to give.

**Prayer is truly a link with the unseen,** and a link which neither time nor place nor any other circumstance can break. And it is a link which lifts us up into another atmosphere than that of our material surroundings. Like the little boy, who, though he was blind, enjoyed flying his kite, because he could feel the pull of it, so prayer enables us to feel the pull of the unseen and the eternal, and nobody needs that uplift more than the battle scarred and war weary soldier. Prayer, in short, brings us under the sheltering wing of God, and gives us the confidence that neither shot nor shell can reach us except through those covering wings.

Thus it is that the soldier who so often finds himself in circumstances in which human skill or resources can avail so little, must feel the impulse to fall back on the almighty strength of God. And to do this, he has recourse to prayer. **Happy the man who has kept the doors of prayer swinging on their hinges so that they may open at the hour of sorest need!** When you give up prayer, you are shutting a door that you may be glad to open some day; and having rusted on its hinges for so long, it may be difficult to open in the moment of need! Therefore, do not give up prayer; and do not leave it off till you are driven to it by untoward circumstances. There is always a corner in billet or ship where you can bend the knee in acknowledgement of the God of Heaven; and there will always be an opportunity for raising up your heart in silent prayer to a miracle working Saviour. And “they that know their God should be strong and shall do exploits.”

**Fellowship Page**

**CHRISTIAN SERVICE FOR THE YOUNG**

**PAPER BY SYDNEY BRANCH**

This is the Age of Youth. In every land youth is on the march; in Germany, youth marches boldly forward, under the banner of the swastika with Hitler as its “Patron saint” and its Ideal; in Russia, countless thousands have dedicated their lives to the cause of Communism, and count it their highest honour, their greatest privilege, to lay down their lives in order that the doctrine and influence of the
“Hammer and Sickle” might be supreme. This emphasis on national service by the young should bring before us that other field of service which is so vital and yet so often disregarded by the young, namely, Christian service.

According to one authority the word service means, among other things, “spiritual obedience and reverence,” and it would seem that this aspect of Christian Service is important. Of recent years, mention of Christian Service has come to mean, largely, and almost entirely to the ordinary person, the spending of one’s time either in preaching the Gospel, or in charitable work among the less fortunate. Service in preaching and charity is, without doubt, of the utmost importance – have we not the commands, “Go ye into all the world and preach the Gospel,” and “Love thy neighbour” – but service does not end there. It is something broader and deeper; something incumbent upon those unable to preach in the accepted sense or unable to give in the ordinary ways; something given by a sinner saved by Grace to a God Who is Love. It is this kind of service which is, perhaps, more important for the young. Even those who cannot preach the Gospel or who have not the means to give as much as they might wish, are able to give the “Spiritual obedience and reverence” which are required of them as service; while those who can, and do, fulfill to the best of their ability the other aspects of service, must also fulfill this one or their service is void and all but valueless. Spiritual obedience is required of us at all times – we are, firstly, to obey all the commandments set out in God’s Word. Then we are to bow to God’s Will, whether it suits our own ideas or not, trusting implicitly in the promise that “all things work together for good to them that love God.” Similarly, “reverence” is implied in the word “service.” Worship is enjoined upon us in the Scriptures, and we are to “do all to the Glory of God,” remembering His “Wisdom, Power, Holiness, Justice, Goodness and Truth,” and our own utter unworthiness.

Christian Service, then, is nothing less than the presentation of the whole life with all its energy and enthusiasm as a gift to Christ to be used to make His love and salvation known. “I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, wholly acceptable unto God which is your reasonable service.” This sacrifice is but our “reasonable service,” in view of what the Lord Jesus has done for us. All His earthly life – and let us remember it was the life of a young man – was spent in labours and infinite sufferings for us. All His life now, at God’s right hand, He spends for us: “He ever liveth to make intercession for us.” Is it then much, if we really love Christ and have partaken of His infinite mercy, that we should do all we can for Him? Dr. Guthrie says: “It is the sight of Jesus stepping from His throne to lie in a manger and to die on a cross, that most of all inclines me to forget myself – like Him, to deny myself, that I may live and labour for the good of others.” And Robert Murray McCheyne addresses himself to us with very stirring words: “If you have really been brought to Christ and saved, then you know there is a hell – you know that all the unconverted around you are hastening to it; you know there is a Saviour, and that He is stretching out His hands all the day for sinners. Could you do more to save sinners than you do? Do you do all you can? You say you pray for them, but is it not hypocrisy to pray and do nothing?” Let His message be a call to Fellowshippers to dedicate themselves to God’s service. Then again service should be the direct result and manifestation of our conversion and salvation. “By their fruits,” says our Lord, “ye shall know them.” It is not what we profess that counts, but what we practise; and Christ as the Judge will say to those on His right hand, “Well done, good and faithful servant,” – not “Well believed,” or “Well professed” or even “Well intentioned.”

Let us who do love the Lord not be held back by fear, selfishness or any such hindrance from showing that love by service for Him. A Cambridge undergraduate once asked the late Bishop Taylor Smith, “What is Personal Work?” The bishop replied, “Supposing we are conversing together when one of your friends joins our group. If you introduce your friend to me, that is personal work.” If a person is walking with the Lord it should not be a very difficult or an unnatural thing to introduce the friend to the Lord. But we must keep near the Master, for if we allow Him to go far away, how can personal work be done effectively?

While specific references to young believers are rare in the Scriptures, it is made clear that young and old are linked together in faith – one in Christ, but if we read 2 Timothy 2, we will notice how the Apostle lays the weight of responsibility on the shoulders of young Timothy. He, and through him, the young believers of all time, is instructed to “be strong in the grace that is in Christ Jesus;” to “commit to faithful men” the things heard from Paul so that others may be taught of the things of God; to “endure hardness” and keep from being entangled in the “affairs of this life” as a good soldier, striving lawfully for the mastery; to “study . . . to be a ‘workman’ that needeth not to be ashamed;” to “shun profane and vain babblings, “flee youthful lusts,”
and “follow righteousness, faith, charity, peace”; to “be gentle unto all men”; and finally to be meek, remembering that God is above all.

Such a service is one of perfect freedom – Sin has no more dominion over us and the spell of the world's blandishments and fascinations begin to lose their power, leaving us to walk “in newness of life.” We will not be left to ourselves “to fight the good fight,” but God will be beside us in all our labours, giving us the assurance that “His grace is sufficient” to make us “more than conquerors” Our deepest longings will be satisfied and our greatest needs supplied here on earth, and ours shall be the glorious hope of a crown of righteousness “which the Lord, the Righteous Judge shall give to all those who serve Him.”

As representatives of the youth of today, may we Fellowship members endeavour, with God's help, to make the most of our opportunities of service. The formation of the Fellowship, should have made our task easier, for instead of being repelled and disheartened, we are encouraged to work for Christ among the other young people of the Church. We are continually given opportunities, but are we putting all we can into the work of the Fellowship? Are we earnestly trying to extend God's cause here? Each Christian member should be willing and desirous to be used in bringing other members to know and love Christ. This seems hard, but we have the assurance, “Fear not, I will be with thee.”

Therefore, let us, the youth of today, “be ever steadfast immovable, always abounding in the work of the Lord, for as much as we know that our labour is not in vain in the Lord.”

“Hark the voice of Jesus saying, 'Who will go and work today? Fields are white and harvest waiting, Who will bear the sheaves away? Loud and strong the Master calleth, Rich reward He offers thee; Who will answer, gladly, saying, “Here am I, send me, send me!”

SUBSCRIPTIONS FOR OCTOBER, 1941.

N.S.W.

Mrs. J. Cromarty, Nelson's Plains: £1/15/- to 31/8/42.
Mrs. C. Ellis, Tinonee: 15/- to 31/7/42.
Mrs. G. C. Lindsay, Woodford Leigh: £3/- to 28/2/41, and 10/- Donation.
Mr. A. N. McDonald, Maclean: £1/- to 31/12/42.
Miss Joy McCredie, Queanbeyan: 5/- (new sub.).
Mrs. I. MacKenzie, Paddington: 5/- to 31/10/42.
Mrs. H. G. Wagner, Kingsford: 5/- to 31/10/42.

VICTORIA.

Mrs. Angus Cameron, Coleraine: 15/- to (Discontinued)
Mr. T. Oakman, Hampton Park: 5/- to 31/12/42, and 5/- Donation.

James Ross Memorial Fund
Mr. F. Maxwell Bradshaw, Melbourne £5 5 0
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£7 15 0

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Miss M. J. McDermid (Taree), £1; Acts 16: 9, £2.

THE CHILDREN'S PORTION

SOUTH SEA ISLANDERS

THE CHILDREN'S SERMON

The Rainbow

Dear Children,

I would like to write you this month about the rainbow. The rainbow is a very beautiful thing and
God, it is said, is ever mindful of His covenant. God's covenant and every one complete in itself.
every one a symbol of and exhibiting some aspect of love, crowned with a wreath of Bridegroom. It would seem that when He comes the everlasting covenant and the heavenly head.” (Revelation 10: 1.) This angel appears to be clothed with a cloud, and rainbow was upon his glory of the Lord.”

I. The first Rainbow we shall notice is one which we shall call the Rainbow of Promise. This one you will find in Genesis 8: 9-17. After the terrible flood God printed a rainbow in the sky to assure Noah that He would never destroy the world by a flood again. No doubt, Noah and his family wondered when rain came whether there would be another deluge, but God allayed their fears by the rainbow. This bow is said to be the token of a covenant that God made with Noah. Many think in this covenant God promised Christ to be our Saviour. He discussed the covenant with him before the flood. See Gen. 6: 18. It is interesting to notice that the darker and more threatening the cloud the brighter and more beautiful the rainbow is. So it is in our spiritual experiences, the darker our trials, the more precious God's promises become.

II. The second Rainbow we shall notice we shall call the Rainbow of Mercy. This is mentioned in Revelations 4: 3. “There was a rainbow round about the throne.” The rainbow of promise is only the half, but this one is a complete circle. I once saw a complete rainbow on the Blue Mountains in N.S.W. It was formed from the sun shining on the falling spray from one of the waterfalls. This rainbow teaches us that when God arises to judgement the true believer will be surrounded by a rainbow of mercy, saving him from condemnation. God will not condemn those who trust in Jesus Christ. Ezekiel describes a scene he saw in a vision (see Ezekiel 1: 26-28) as “the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord.”

III. The third Rainbow we shall call the Rainbow of Love. This is around the angel's head. “I saw a mighty angel come down from heaven clothed with a cloud, and rainbow was upon his head.” (Revelation 10: 1.) This angel appears to be none other than the Lord Jesus Christ, the angel of the everlasting covenant and the heavenly Bridegroom. It would seem that when He comes again that He will come crowned with a wreath of love, crowned with circle after circle of love and every one a symbol of and exhibiting some aspect of God's covenant and every one complete in itself. God, it is said, is ever mindful of His covenant. – J.

C. R.

GOD'S WORD AS THE SWORD OF THE SPIRIT
(HEBREWS 4: 12.)

I. The Character of God's Word.
2. God's Word is powerful.
3. God's Word is sharp.

1. That field is not the mere field of human society as such.
2. It is the field of human consciences.

III. The Revelation of God's Word.
God's Word gives:
1. Objective revelations of God, man, sin, salvation, eternity.
2. Subjective revelations.
   a. Inward irregularity.
   b. Unbelief.

IV. The Unrestricted Revelation of God's Word.
It is of inward revelations that this verse speaks especially. It tells us that God's Word reveals unbelief regardless of:
1. In whom it may be found.
2. In what form it may appear.
3. How deeply it may be seated.
4. How cleverly disguised it may be.
5. How longstanding it has been.

14

SABBATH SCHOOL WORK
Tiny Tots Text.

“Lord, what wilt Thou have me to do?” – Galatians 2: 20. 1941
Prayers for the opening of each class.
Dec. 7 – “Lord, what wilt Thou have me to do?”
14 – “Set a watch, O Lord, before my mouth.” – Ps. 141: 3.
21 – “Grant not O Lord, the desires of the wicked.” Ps. 140: 8.
28 – “Search me, O God, and know my heart.” – Ps. 139: 23.

Lessons for December

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SCRIPITURE LESSONS
By Rev. J. CAMPBELL ROBINSON
We would like you this month to think about gardens. I suppose nearly every boy and girl lives where there is a garden. What a beautiful thing it is to have a nice gar-den with pretty flowers! Scripture tells us our souls
The subject for our consideration today is The Garden of Golgotha. Golgotha means the place of a skull. If you turn up the July number of the “Sunbeam” you will see a picture of this place. The formation of the rock is just like a skull. There are mountains and rocks in various places like animals, but we never have heard of one like a skull. This garden was near to where Jesus was crucified and seems to have belonged to a rich and honourable counsellor, called Joseph of Arimathaea, who was a disciple of Jesus and was waiting for the Kingdom of God. This man had a new tomb hewn out of the rock in the garden. He craved the body of Jesus from Pilate, wrapped it in a clean linen cloth and laid it in his own new tomb, then rolled a great stone to the door of the sepulchre. Joseph’s action indicate that he must have had a great love and affection for his Saviour. The placing of Jesus’ body in that new tomb (He is called a root out of a dry ground) was like being planted in the garden. On the third day He rose again. He is called in Scripture The Plant of Renown. Questions:

(1) What is the meaning of Golgotha?
(2) Where was Jesus laid when crucified?
(3) Who owned the new tomb?
(4) What plant is Jesus called in Scripture?

December 7

The Garden of Eden

The first garden we shall notice is The Garden of Eden. You will find mention of this garden in Genesis 2:8-17. This must have been a very beautiful garden for God Himself designed and planted it. We are told there was every tree in it that was beautiful to look upon, and all trees that were good for food. What a delightful place to live in! This was where Adam and Eve lived when God created them. They might have continued there had they not eaten of the tree of the knowledge of good and evil which God forbade them to eat. For their disobedience they were put out. We can learn from this garden then that we must be obedient to God. There was one special tree in this garden called The Tree of Life. This tree was a type of the Lord Jesus Christ. It was in the midst of the garden. This teaches us that Jesus should always be the centre of all we think, and say, and do.

Questions:

(1) What lessons can we learn from this garden?
(2) Who lived in the Garden of Eden?
(3) Name two trees in this garden.
(4) What were the two main features of the trees in this garden?

December 14

The Garden of Gethsemane.

The garden we shall consider this week is The Garden of Gethsemane. For many reasons this is a very precious garden. It was a favourite place of resort for Jesus and His disciples. It was the place where He prayed that earnest prayer, “Father, if Thou be willing, remove this cup from Me; nevertheless, not My will, but Thine be done.” It is a garden, too, that was watered by the tears and sweat of the Son of God dropping as it were great drops of blood. It was nearly the scene of a terrible tragedy as well. Peter, enraged that an attempt was being made to arrest his Saviour, drew his sword and just missed a man’s head by about an inch, severing his ear. Jesus in His mercy immediately healed the man. It was also where the disciples fell asleep when Jesus told them “to pray lest they should enter into temptation.” The main trees in this garden seem to have been olive trees. Gethsemane means the place where the olives were pressed. So the oil and fatness of Jesus, our good olive, was pressed out in this same place.

Questions:

(1) State some of the things which happened in this garden.
(2) What does Gethsemane mean?
(3) What prayer did Jesus pray in this garden?
(4) What miracle did Jesus perform here?

December 21

The Garden of Paradise

The last garden we shall consider is what we shall call The Garden of Paradise. This garden is in heaven and is the best of them all. Every plant in it is a heavenly plant. There everything will be in full bloom! What a beautiful place it must be! The only people allowed in it are those who have trusted in the Lord Jesus Christ and have been saved. The one great theme on everyone’s lips is the love of Christ, and what He has done in dying for us. We should all strive and make sure that we will enter this garden when we die. What a lovely place Jesus has prepared for those who love Him. The great question is: Do you love Him? If you do not love Him you will never get into this place. Seek the Lord that you might be saved.

Questions:

(1) What is said to proceed out of the throne of God?
(2) What is in the midst of the street of this garden?
(3) Who are they that shall enjoy this garden?
(4) What tree is mentioned as growing in this garden?

SEARCH WORK IN ACTS 1-12

(1) What did the two men in white apparel say to the men of Galilee?
(2) Write out the names of the different nations represented as being present on the Day of Pentecost.
(3) Find a reference to “the Tabernacle of Witness.”
(4) In what street and in whose house was Saul lodging in Damascus?
(5) What did the angel, which Cornelius saw in a vision, say about his prayers and alms?
(6) In whose house was Simon Peter lodging in Joppa?
(7) When Peter came to himself, to whose house did he go and what was taking place there at the time?

All answers to be sent to Miss C. McLean, 92 Alma Road, East St. Kilda, S.2.

Victory

“Thus far and no further” – Job 38: 11.

We must not underrate the enemy, or underestimate his strength, his methods, his intentions. Shall we be able to present to this tide of energy a rock-like firmness upon which their ruthless ambition shall be broken? Our ability, our resolve demands Christian confidence. Our first and best resources are in the Unseen. “If God be for us, who can be against us?” The Word of God declares that,
“Except the Lord keep the city, the watchman waketh but in vain” (Psalms 127: 1). Prayer to God is a weapon in the Christian's armory. Again and again it has been the first and most effective weapon in a crisis. The soul that is fortified, calm and resolute, when others are terrified and confused, experiences one of the deliverances of God. Friend, make sure you are really converted. “He that confesseth and forsaketh his sins shall have mercy” (Prov. 8: 13). “The Blood of Jesus Christ, God's Son, cleanseth us from all sin” (I John 1: 7). Go to Him direct, confess and forsake all sin, and receive by faith His forgiveness, and trust Him alone for your soul's salvation, here and now and forever. Do it now! – Dr. John Macbeath.

TIME

How swiftly do the moments fly!
How quickly months and years roll by!
Time's hastening on – we soon shall meet
Before Jehovah's Judgement Seat.
What would a dying sinner give
For a few moments more to live?
How he'd improve a truce if given,
And strive to make his peace with Heaven!
What grief a dying saint doth feel
Because of things he hath done ill!
He feels that he has oft misspent
The time which God to him had lent.
Time is more precious since so short.
Let me then use it as I ought,
For, if once past, it cannot be
In any way redeemed by me.

– J. Sinclair (Geelong).

THE REV. DR. LAWSON AND THE CAPTIOUS CHURCH MEMBER

When Dr. Lawson received a call to Selkirk, there was one member of the church who opposed his settlement. This member took every opportunity to annoy the young minister, and put him out. One day, when on a diet of pastoral visitation, he came to this person's house, and being desirous of conciliating him, he entered into conversation with him in a very frank and friendly style. His mildness, however, had no modifying effect; this person watched every opportunity to contradict and find fault with him. At length captiousness had the effrontery to assert, that the young minister had actually told a lie since entering the house, when he meekly said – “I am not aware of having committed so grave a misdemeanour as that with which you charge me.” “Yes,” rejoined the man, “you have; for, when I asked you to stay and take tea with us, you replied that you would not, and yet you have done both; is not this something like telling a lie?”

“You must have read the story,” answered Mr. Lawson, “of the angels in Sodom who, when Lot pressed them to enter his house and lodge with him during the night, refused, and said, 'Nay; but we will abide in the street all night;' and instead of doing so, when Lot pressed them much, 'they turned in unto him, and entered into his house: and he made them a feast, and did bake unleavened bread, and they did eat.' Now, do you suppose that these angels told a lie? No, they only changed their mind; and so I too have just changed my mind, and have remained to partake of your fare.” This proved a silencer to the individual who had, in his conceit, opined that he had caught the good man in a snare. The youthful Samson showed that the widhes wherewith he was bound were as tow when it toucheth the fire. This is the sort of treatment all such captious persons should receive, and if they were so dealt with in a good spirit, they would be made quieter, if not better, members of the Christian community.

– Adamson's Scottish Anecdotes.

16

BDTHAYS

Many Happy Returns

“Whose trusteth in the Lord, happy is he” Proverbs 16: 20.
Nov. 1 – Alan McKay, Maclean.
" 1 – Lesley Ray, Casino.
" 2 – Daphne Small, Taree.
" 2 – William Sintar, St. Kilda.
" 2 – Nancy Rintoul, Morwell.
" 2 – Donald Case, Newcastle.
" 2 – Ross Smith, Mondrook.
" 3 – Ken Fort, Hamilton.
" 3 – Douglas Bean, Wauchope.
" 4 – Reuben Russell, Taree.
" 4 – Patricia Jones, Maclean.
" 4 – Norman Kerr, Sydney.
" 5 – Edith Murray, Kimbriki.
" 6 – Beryl Lester, Maitland.
" 7 – Janet McKinnon, Kindee.
" 7 – Audrey Lisle, Grafton.
" 8 – Colin Stewart, Wingham.
" 8 – Ronald McPherson, Maclean.
" 9 – Aileen Beaton, Bob's Farm.
" 9 – Winifred Ferguson, St. Kilda.
" 10 – Janet McDonald, Chatsworth Island
" 11 – Elizabeth Robinson, Mullumbimby
" 13 – Loraine Langley, St. Kilda.
" 13 – John Stewart, Taree.
" 13 – Margaret Blair, Taree.
" 14 – James McFarlane, Hamilton.
" 15 – Beatrice Murray, Taree.
" 16 – Doreen Hill, St. Kilda.
" 15 – Frances Murray, Kimbriki.
" 16 – Desmond Ralston, Tuncurry.
" 17 – Violet Killen, Hamilton.
" 17 – Jock Graham, Wauchope.
" 17 – Victor McFarlane, St. Kilda.
" 18 – Elgin Nesbit, Sydney.
" 18 – Peter Mullard, Maitland.
SAVED BY A BEAR

A missionary tells the following unique story; how an Indian was delivered from death by a bear:

A Hindoo had fallen down a pit in the jungle, which pit was used as a trap for catching wild beasts. He tried to climb up from the pit, but failed. Then he thought he would

Pray to his Gods,

and told them he would give them 200 rupees (£15), if they would help him out of the pit, but false gods could not help him. He had heard about the

Lord Jesus,

and in his desperation he prayed to the Saviour; the answer came through a wild bear following into the same pit, beside the man.

The Lord then gave him the strength and courage to jump on to the back of the bear and cling with all his might.

The bear made several attempts to scramble up the pit, and at last succeeded, with the man on his back, and immediately it reached the top the man bolted for his life and got safely home, and soon after the man gave his heart to the Lord, as He had answered his prayer in the pit.

This is a true story, as the missionary knew the man personally. — “The Treasury Magazine.”

(Does not this story illustrate Psalm 50: 15, and also a picture of anyone desiring to get out of the pit of sin, and unbelief (in which we all are until converted, Romans 3: 23) remembering God's loving message “Whosoever shall call on the Name of the Lord shall be saved,” Romans 10: 13. — R. W. J.

He died that we might be forgiven,
That we might go at last to Heaven,
Saved by His precious Blood.

GOD'S LOVE TO THE BELIEVER

Think, O my soul, that thou wast loved
So many years ago,
Before bright orbs were fixed above,
Or sea began to flow.

When by thy state of guilt and woe,
Under God's curse didst lie,
The Son of God for thee came down
From heaven to earth to die.

Jesus became surety for thee
And, when thou couldst not pay,
He paid the price with His own blood,
One memorable day.

And when by nature thou wert prone
In paths of vice to stray,
His sovereign grace brought thee in to
The good, though narrow, way.

How great the debt of love thou ow'st
To Him Who so loved thee!
Then strive, depending on His grace,
His evermore to be.

(From Mrs. Sinclair, Geelong.)
The Peace of His Sword

The prophet, Ezekiel, in grim and dramatic fashion is commissioned with a strange oracle from God: “Son of Man, prophesy and say: Thus saith the Lord: A sword, a sword is sharpened and also polished. I have set the point of the point against all the gates of Jerusalem.” And in the Gospels Christ's cry is the call of another such Herald of the Most High: “I am come, not to bring peace, but a sword . . .” And the Apostle Paul realised the power and the peace of the sword when in Romans he reminds us that it is the instrument of God for the safeguarding of “those that do right and for the terror of those that do evil.” “When the sword is unsheathed among the nations,” says old Matthew Henry, “God's Hand must eyed and owned upon it.”

“The New World must be called in to redress the balance of the Old,” and surely the terrible mistakes of 1918 will not be repeated de novo. It must be a peace based on victory, else we are again building the foundations on the quicksands. We have unsheathed the sword with a good conscience – not from any love of war or mere willingness to share in the common sacrifice – there are more altruistic motives than these! Our sword must flash against brutality and lawlessness – and must be “doubled” for the redemption of the smaller nations; for the freeing of the world from a rule of armed despotism, of cruel strength, and of crushing slavery; for the overthrowing of an autarchy that hurls defiance at all laws – human and divine.

The issue at stake, said the Prime Minister, was nothing less than Australia, but there is an even graver issue in the balance – nothing less than the Gospel which we preach; and, indeed, all the fundamental principles that make life really worthwhile at all. We believe that the Axis powers have not only plotted against the Democratic way of life, but in alliance with the Evil One, have conspired against the Lord and His Anointed, and were it in their power they would erase for ever the Christian Revelation and Ideal from the lives of men.

The sword of Christ must flash against these false States that would set earthly kingdoms above the Kingdom of our Lord. The peace that is purchased at the cost of honour, of truth, of justice, is one that leads the nations down to hell – it is a false and seductive track along which the Prince of Peace could never for one moment travel. Like His, ours too must be the peace of a tremendous cost – the peace of life's highest and best – the peace that comes thro' sacrifice and tears and blood and death and love, and so a new and redeemed Humanity must find in Him the originating source and the true conditions of enduring peace.

Our Great Hour has struck! and to the task before us we can but dedicate everything we are and everything we have. Australia, bleeding from her recent wounds, is called on to share the high privilege of spending her blood and her might that with the help of the Almighty we see this conflict brought to a victorious issue. The Hand of God is laid upon this Australia of ours, and He will show us favour when in faith, in penitence, and in
prayer we desire His justice and His grace.

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From My Study Window
My Dear Readers,

We are in it now! According to the Prime Minister, Mr. Curtin, Australia is facing the “gravest hour in her history.” That same aggressive Oriental power that struck the first blow in the present world war when she invaded China in 1931, has now, a decade later, struck at our great American ally and at our-selves. The “Atlantic Charter” has been answered by the perfidious and audacious “Pacific Broadside.”

The call for us is to throw into the struggle all we have, and to muster every ounce of strength, unity and resolution. We feel sure that our beloved country will face this sternest of all challenges on our home front with the strong and resolute courage of our dear motherland. The fine art of refusing to read the danger signals in the Pacific is now, we hope, a theory of yesterday. The church must speak with no uncertain note, for her timid and querulous pacifist attitude has done much to account for the prevailing confusion and sense of helplessness that has palsied our national effort.

There is a call now for a new outlook in the Pacific and a new scale of sacrifice, a new devotion to prayer and to the Gospel of the Grace of a Sovereign God. More emphasis must be placed on spiritual and material interests, and with a sense of present danger we must dedicate ourselves afresh to this high and holy task of service; Undoubtedly, God has a controversy with Australia on account of her sin, her carelessness, her pleasure seeking, her manifold transgressions. The inevitable sorrow, pain, suffering, and death must be viewed in the light of Divine Background, and our primary duty be one of repentance towards God and faith in our Lord Jesus Christ. “If My people who are called by My name, shall humble themselves, and pray and seek My face.”

This is the hour when we must draw close to God, and in so doing we shall draw closer to one another. The hour when, at the Throne of Grace, we should pray for the bereaved and the suffering, and plead for all the human lives and precious interests that are jeopardised for the welfare of our Commonwealth. The hour when, like the true men of old we find behind the maelstrom of Hate and Destruction and Death a Person and a Purpose that means it all for the betterment of the Empire and for our own ultimate good.

May this hour of “Australia's gravest peril” be, by the Grace of the Most High, “Australia's Finest Hour.”

– THE EDITOR.
“Him that cometh to Me I will in no wise cast out.” – John 6: 37.

This is one of the great texts of Scripture. Its preciousness consists in that it is so full of encouragement to the discouraged and despairing soul. It is a portion of Holy Writ radiant with hope to everyone who will truly come to the Lord Jesus Christ to be saved. None need despair. It is one of the clauses in the title deeds to our salvation. We would urge upon you, then, to give us your attention as we direct your mind to this word for a little while.

1. Notice with us that it is a great mark of election that the soul comes no Christ. Sometimes people are troubled about this doctrine. They stumble at it. But there is no doubt about it being in Scripture. We believe that it is one of the great safeguards of our salvation, that it is in Scripture. Two things we should always see in this doctrine, namely, that it is most glorifying to God, and it is very humbling to man. A little child once, explaining the doctrine of effectual calling, said: “It is the call that makes you come.” So we would say about our coming to Christ, it is a sure sign that we are of the elect.

One of the most powerful factors in inducing the sinner to flee to Christ for refuge is when he has been seized with a sense of his unworthiness: his consciousness of his need drives him to Christ.

Romaine, an old writer, who has written well upon the subject of faith, remarks that a soul will never seek the Saviour further than it feels its need of Him. It requires little inducement to influence a hungry man to seek food, or a thirsty man to drink of the flowing fountain. So it is that the sinner's need quickly brings him to where the need can be supplied, namely, in Christ Jesus. When a soul seeks our Heavenly Father it is a clear indication that the Lord's hand is in it. For the Saviour Himself says, “I am the way, the truth and the life. No man cometh unto the Father but by Me” (John 14: 6). Christ is the way and the only means of access unto the Father. There is “no other name given under heaven or among men whereby we must be saved.”

Coming to Christ is a clear evidence that the Father's hand is in the matter, for it is said by the Saviour again, “No man cometh to Me except the Father which hath sent Me draw him” (John 6: 44). The fact of the matter is that the whole three persons are engaged in this blessed work of bringing the soul to our Heavenly Father. Their coming, also, is a sure sign of their belief that they have laid hold upon the One who is mighty, and that they have a well founded belief in the Almighty. In Hebrews 11: 6 it is declared that “he that cometh to God must believe that He is, and that He is the rewarder of them that diligently seek Him.” They would not come to Him if they did not believe that He is God. The soul under conviction of sin will not be satisfied with anyone but the true and living God.

Their coming, also, is a sign that they have been taught of God. They have been taught their need of Him. They have been taught that He alone can meet their need. They have been taught that He does not will the death of the sinner, but is merciful and gracious and not willing that any should perish. “They shall all be taught of God,” says the Saviour, quoting the prophets. “Every man, therefore, that hath heard and hath learned of the Father cometh unto Me” (John 6: 45); and again, “All that the Father giveth Me shall come to Me” (John 6: 37). It is, then, we maintain, a clear sign of the sinner's election when he comes to the Lord Jesus Christ, for no man can come except the Lord's hand be in it.

2. Let us observe in the second place the blessed comfort they enjoy who do come to the Saviour. They have the very best ground for comfort and assurance, even the Saviour's own words, “Him that cometh to Me I will in no wise cast out.” There is nothing more calculated to reassure the soul than that precious promise. All the promises of God are in Him. Yea and Amen to His glory. He cannot lie. Heaven and earth may pass away, but His Word will not pass away. Come then, sinner, come at once. Come and He will in no wise cast you out.

We would have you take particular notice of the words, “I will in no wise.” They are most encouraging and surely will help you. O sinner, take a real heart grip of them! They are for you! Let them sink down into your soul. He will “in no wise.” No, no matter what the circumstances may be, if you come to Him, He reassures “I will in no wise cast out.”

It may be that you are saying to yourself, “But will He really receive me?” Yes, He will really receive you. You are under the impression that this promise applies to everyone but to yourself. That is not so. It belongs as much to you as to anyone else. Let not doubt deprive you of your precious inheritance. He will in no wise cast out. He has pledged Himself to this promise and sworn to His covenant that He will in no wise cast out. This is one of the Covenant mercies secured on Calvary's Cross.

Perhaps you think that you are too bad. You do not expect Him to save you. It is just such as you that He has come to save. “He came not to call the righteous, but sinners to repentance.” Of Him it was said, “This man receiveth sinners and eateth with them” (Luke 15: 2). There is encouragement here for
you, sinner. You can come as a sinner. How easy He makes it for us. There is none righteous; no, not one. Don't let this opportunity slip through your hands. You never had better terms offered to you.

You may even imagine that, though Christ will receive you, the Father will turn you aside. This is not the case. The Father and the Son work in complete harmony. Their wills entirely agree. Christ says, “I came down from heaven, not to do mine own will, but the will of Him that sent me. This is the Father's will which hath sent Me, that of all which He hath given Me I should lose nothing, but should raise it up again at the last day. And this is the will of Him that sent Me, that everyone which seeth the Son, and believeth on Him may have everlasting life, and I will raise him up again at the last day.” (John 6: 38-40).

There are some who even give up all hope of being saved. They say, “How can they expect to be saved? They have sinned against light and knowledge, and now they have left it too long! Had they came earlier in life it might have been different, but now they are too old.” It may be, sinner, that you are fast coming to the grave with your hoary hairs and laden with your sins. But there is still hope of being saved if you come now. Hear this for your comfort, “He will in no wise cast out.” He wills not the death of the sinner. Come, dear friend! Come to the Saviour! Come now! Whilst there is life there is hope. “He knows our frame: He remembers that we are dust. Frail man, his days are like the grass.”

How fertile the mind of man is to make excuses. Yet not one of them, however plausible, should prevent your coming to the Saviour. The whole weight of argument is to prevail upon you to come. Can you not hear your Lord saying, “I will in no wise cast out.” In no wise! “In no wise!” One of the charges levelled against the Saviour when on earth was that He was the “friend of publicans and sinners.” He still loves the sinner, but hates his sin. The Apostle John says, “If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness” (1 John 1: 9). Paul states, “If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved” (Romans 10: 9). Come, then, to Christ today and be saved. God commends His love to us “in that while we were yet sinners Christ died for us.”

3. In the third place, let us consider some of the real reasons why people do not come to Christ!

One is that they see no beauty in Him that they should desire Him. What a fearful thing it is that the altogether lovely one, the chiefest among ten thousand, makes no appeal to them. They have no sight nor desire for spiritual things. They are under the power and dominion of the Saviour’s enemy, the devil. Another reason is that some are so obstinate and rebellious that they refuse to come to Christ. They will not have this man to reign over them. Does not the Almighty complain through the prophet, “All day long I have stretched forth my hands unto a disobedient and gain saying people” (Rom. 10: 21)? And again “Ye will not come to Me that ye might have life.” He is willing, but they are not willing.

Then there are those whose minds are blinded by the god of this world and, what is more, they love to have it so. There is no thought of God? before them. They live in the darkness. What a difference in the case of the true believer. It is said, “He that doeth truth cometh to the light that his deeds may be made manifest that they are wrought in God.”

“There are those, too, who live as if they think they would never die. They never consider their latter end, nor the fleeting nature of time. One has likened the latter to a bird flying in at one window and out at another. Time is like the weaver's shuttle, the morning cloud, the vapour, an hand breadth! It is here and then it is gone. Sinner, let me urge upon you to redeem the time, for the days are few and evil. Soon the silver cord will be loosed and the golden bowl broken, because man goeth to his long home. Then how will it fare with your soul?

Some even try to delude themselves into believing that God is such a loving God He will not punish sin. They fail to realise that He is a just God as well. Self deception is one of the worst forms of deception. Sinner, awake to your peril! You are in danger. If death should overtake you in this sad condition, you must go to an undone eternity. How shall you escape if you neglect so great salvation? The truth is, you shall not escape. Be warned ere it is too late. Hear the Saviour saying for your comfort and encouragement, “Him that cometh to me I will in no wise cast out.” Come, sinner, come! Come whilst you have such a favourable opportunity. Come whilst you are reading this, and you shall find rest unto your soul.

5

The Church Family Circle

HUNTER BARRINGTON CONGREGATION

An Appeal

In submitting this appeal for the purchase of a small new car for the Hunter Barrington Congregation, we would explain our object: The present car is thirteen years old, and though in satisfactory running order is, unfortunately, large and, incidentally, running costs are excessively
high, and we feel that to continue the work to outlying centres, such as Bulahdelah, Johnston's Creek, etc. (centres in which a good work is being carried on), a lighter and more economical car is essential. The other centres are being regularly supplied; all involve considerable travelling.

Therefore, we would warmly solicit the kindly cooperation of all friends interested to join with us in the carrying on of the Lord's work in this great and needy field.

Please send all contributions direct to Mr. Magnus Campbell, Treasurer, Maitland Vale, via West Maitland.

Previously acknowledged, £34/18/-.
Miss M. J. McDermid (Taree), £1; Acts 16:9, £2.

(Signed) G. MORRIS,
Clerk of the Deacons Court,
Hunter Barrington Congregation.

UNITED WITNESS
Canterbury Municipality

The Campsie to Bankstown Ministers Fraternal, in association with the Evangelism Committee of the Council of Churches, organised and carried through a successful service of “Witness” in the Canterbury Town Hall. The Mayor, the Hon. S. E. Parry, M.L.C., presided, and in addition graciously made the Town Hall available without cost to the “Witness Committee.”

Ministers of most of the recognised denominations were on the platform. The speakers were the Venerable Archdeacon Begbie (Ch. of E.) and Rev. Neil McLeod, M.A. (Free Presbyterian). Archdeacon Begbie spoke upon the subject of the “Nation in Peril.”

The Archdeacon mourned the fact that there was a careless spirit of complacency so manifest amongst the Australian people. The losses in life so far in the war being comparatively few gave cause for thanks to God, but the same fact had administered to the forgetting of God. If the spiritual fact of God was so manifestly destitute, then it naturally followed that the nation was in grave peril. Whilst there were hundreds in the Churches on the Lord's Day, there were thousands on the beaches; following the “dogs,” and participating in or associated with bicycle racing. . . The success of the nation, in that which can be counted as true prosperity, has always been in proportion to the revival of spiritual religion. The Archdeacon pleaded for a closer unity within the Church amongst all who are anxious to do the will of God.

Rev. Neil McLeod, M.A., dealing with the subject, “How shall we escape?” based his address upon the manner in which David with the small smooth stones conquered Goliath. He emphasised the following points. (1) A deep sense of personal responsibility. There is a drift today to an unethical fatalism. Most people are making excuses for the lack of shouldering their responsibilities to God. (2) David went forth in the name of God! The name of God and all that appertains to man's welfare is sourced in the Word of God. The Bible must be restored to its place of producing spiritual stamina. The home must be built around the Word of God. We need today another Calvin, who will imbue the world with a sense of the sovereignty of God. . . (3) David was sure of God in the crisis. . . If the nation will turn to God in penitence, seek Him with all the heart, then there is a way out for us from the present debacle of war into the light and liberty of a godly nation. . .

Rev. S. A. Eastman, Convener of the Evangelism Committee of the Council of Churches, and Rev. J. Morris, Secretary of the Fraternal, expressed thanks to the guest preachers . . . . It is the intention of the Committee to move for similar gatherings in the various suburbs of the Municipality of Canterbury. – “N.S.W. Presbyterian.”

THE BARRINGTON CONGREGATION

On Sabbath the 9th November, the Sacrament of the Lord's Supper was dispensed, when our pastor, the Rev. J. A. Webster, preached and presided at all the services. The attendance was quite representative, and some few folk travelled considerable distances in order to be present. We rejoiced greatly in renewing our fellowship at the Table with our highly respected Senior Elder, Mr. John McInnes, who came all the way from Taree. There was one new communicant, and the season was one of blessing.

6

FELLOWSHIP PAGE

David as a Type of Christ

Read by Miss MAIRI McSWAN

By the MACLEAN FELLOWSHIP

After the final rejection of Saul as King of Israel, God commissioned Samuel to anoint a king among the sons of Jesse the Bethlehemite.

Accordingly, Samuel proceeded to Bethlehem and made preparation for the solemn ordinance, concealing the real purpose of his visit with the
offering of a sacrifice. To this sacrifice Jesse and his sons were called. Seven of the sons passed in turn before Sam-uel, but God indicated acceptance of none of them. Samuel then enquired of Jesse, “Are all thy sons here?” to which Jesse answered, “There remaineth yet the youngest and behold he keepeth the sheep.” And Samuel said to Jesse, “Send and fetch him: for we will not sit down till he come hither.” And he sent and brought him in. And the Lord said to Samuel, “Arise, anoint him, for this is he.” With these words the Scriptures introduce David, whom God had chosen to be King of Israel and, when he was anointed, “the Spirit of the Lord came upon him from that day forward.”

When Samuel came to Bethlehem for the purpose of anointing David, the elders of the town trembled at his coming, fearing that it was an indication of God's displeasure with them. So at Bethlehem, Christ, the Son of David, was born King of the Jews. “Herod was troubled and all Jerusalem with him.”

David was exalted from the humble occupation of a shepherd to be king of Israel. In Psalm 78: 70 we read, “He chose David also His servant, and took him from the sheepfolds. He brought him to feed Jacob his people and Israel his inheritance.” Of the meek and lowly Jesus, who to the eye of sense was a carpenter’s son, it is written, “Him hath God exalted with His right hand to be a Prince and a Saviour, to give repentance to Israel, and forgiveness of sins” (Acts 5: 31).

As a shepherd, David was a type of Christ the Good Shepherd. When David applied this title to the Lord in Psalm 23, he meant by it that Christ was to him all that he had been to his sheep. David had watched over his flocks with tender care and led them to rich pasture lands. When they were thirsty he had led them to quiet streams where they could get refreshment. When any of them were sick, he tended them with special care, and when in danger had defended and protected them, even venturing his own life to rescue a lamb from the paw of the lion and the bear.

Christ the Good Shepherd does all this and much more for His people. He feeds His sheep day by day from the rich pastures of His Word. He not only “ventured, but gave His life for His sheep. He is conducting them to a land where “they shall hunger no more – where He Himself shall feed them and lead them unto fountains of living water.” He guides them by His counsel through the difficulties, the snares and the temptations of the world. If any of them should stray from the fold, He searches and finds out the wanderer – He renews him to repentance – He restores his soul and leads him again in the paths of righteousness. As a shepherd He guards a protects His flock, for here they are exposed to many enemies – they are as lambs among wolves, and it is only by the watchful guardianship of the shepherd that they are preserved from being devoured. The tender care which the Good Shepherd exercises over all His sheep is beautifully expressed by our Lord's own declaration, “My sheep hear My voice, and I know them and they follow Me. And I give unto them eternal life and they shall never perish, neither shall any man, pluck them out of My hand.”

David's signal victory over Goliath was typical of the triumphs of the Lord Jesus Christ over Satan and over all the powers of darkness. In his encounter with the Philistine who had defied the armies of the Living God, David did not seek his own honour, but the honour of God. He went forth to the engagement in the name of the Lord of Hosts, refusing to wear the armour which Saul had put upon him, choosing rather to go as he was, carrying his staff, his shepherd's bag, in which were five smooth stones from the brook, and his sling, thereby showing that he trusted not in any sufficiency of his own, but wholly in the power, of God. His pious resolution in accepting the challenge was “that all the earth may know that there is a God in Israel and all this assembly shall know that the Lord saveth not with sword and spear.” On the other hand, Goliath's confidence was in his extraordinary armour and weapons and in his own great strength. With unwavering faith in God, David hurled the stone from his sling, hitting the giant on the forehead and, with his foot on his prostrate foe, he completed the slaughter with Goliath's own sword. “David's choice of such simple means to destroy the giant suggests to us the victory of the Lord Jesus Christ over Satan's own weapons turned again by Christ to overthrow the kingdom of darkness. Thus was David's victory for his nation a type of the greater victory of the Lord Jesus Christ on behalf of His people. He overcame the prince of this world, disarming death of its terrors, depriving Satan of his victims and Hell of its prey.

After his remarkable victory over Goliath, David became Saul's constant attendant; and in the wake of his triumphs came his troubles. The plaudits which David received from the daughters of Israel aroused within Saul feelings of envy and he sought time and again, by subtle means, to take David's life. Does not this remind us of the tyrant king, Herod, who, with the utmost subtlety, sought the life of the Son of David? Although David had opportunities of
avenging himself, he refrained from doing so and his forbearance stands out in striking contrast to Saul's malice. Thus did he render good for evil to him from whom he had received evil for good. In this respect he was a type of Christ who taught us the more excellent way of overcoming our enemies: “Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you.” Christ Himself, with amazing compassion, prayed for His murderers, “Father, forgive them, for they know not what they do.”

In order to escape the mad vengeance of Saul, David at one time took refuge in the cave of Adullam. When his whereabouts became known to his parents and brethren, they resorted unto him there. “And everyone that was in distress and everyone that was in debt and everyone that was discontented gathered themselves unto him,” and he became captain of a company of about 400 men. This company was a very mixed one, indeed, and the fact that David could organise such a mixed crowd into a loyal bodyguard is a tribute both to his attractiveness of character and to his genius as a military leader. He, no doubt, inspired them, too, with the hope of better things. In this respect he now is a fit representative of Him who was derisively called “the friend of publicans and sinners.” The Lord Jesus Christ, David's Lord and Son, His Root and Offspring, is ready and willing to receive all distressed souls who seek Him and who desire Him to be their Leader and Commander.

David was famous for his courage and great achievements and his reign as King of Israel was a prosperous one. He triumphed over the enemies of Israel and “the Lord preserved David whither soever he went.” God had chosen David to be King of Israel and had raised him up for this particular service of delivering His people, Israel, out of the hand of the Philistines and out of the hand of all their enemies. All this is typical of the redemption wrought by the King Eternal – the Ruler and Protector of all the Spiritual Israel – who has redeemed His people from the power of darkness, from the dominion of sin and Satan, and from the damnation of Hell. The Son of David, God's Chosen One, went forth conquering, and to conquer, and He shall reign until all opposing rule, principality and power have been subdued.

David's kindness to Mephibosheth, Jonathan's lame son, serves to illustrate the kindness and love of the Saviour to fallen man. In 2nd Samuel, Chap. 9, we have David's kind enquiry concerning the House of Saul, and his discovery of Mephibosheth. And David said unto him, “Fear not: for I will surely show thee kindness for Jonathan thy father's sake and will restore thee all the land of Saul thy father and thou shalt eat bread at my table continually.” And, with great humility, Mephibosheth very gratefully accepted David's kindness.

Fallen man was convicted of rebellion against God and, like Saul's house, is under a sentence of rejection from Him, but the Lord Jesus Christ came to seek and to save the lost, and all who humble themselves before Him and accept His gracious offer of salvation, “shall eat and drink at His table in His kingdom” and be made partakers of “an inheritance, incorruptible and undefiled, that fadeth not away.”

David, from his earliest days to the close of his long and varied life, was visited with many and painful afflictions – he suffered at the hand of friend and foe; his children had, in many things, grieved his heart, and his enemies perpetually harassed him. Like Him whom in spirit he called Lord, though descended of David after the flesh, he was “a man of sorrows and acquainted with grief.”

Iniquities, according to his own sorrowful confession, did at times prevail against him and his falls were grievous, but the Lord had chosen him for a servant and did not leave him to perish in his sin. Sanctified affliction produces godly sorrow and godly sorrow worketh repentance to salvation. Of this, David was a most conspicuous and instructive example.

Why Begun It?

The next time you see fumes coming from a smoker's pipe, just bear in mind that the “fragrant cloud” – so called – contains nicotine, empyreumatic resin, oil, ammonia, carbonic acid, carbonic oxide, hydrocyanic acid, sulphuretted hydrogen, carburetted hydrogen and paraffin.

So that is what makes you eyes smart! If you are wise, you will avoid it. – Sel.

8

The Australian Calvinistic Society

A meeting of the above society was held in the Free Presbyterian Church at St. Kilda. Owing to the absence of the President, Prof. John Gillies, M.A., B.D., the chair was occupied by the Rev. Robert Swanton, M.A., B.D., Vice-President. Mr. Swanton introduced the speaker for the evening, the Rev. J. Campbell Andrews, M.A., M.B., Ch.B. Dr. Andrews read a paper on “Some Aspects of Divine Sovereignty.” Discussion on the subject was opened by the Rev. Robert Swanton, who was followed by the Revs. J. Legge, A. Allen, W. R. McEwen. The Rev. H. K. Mack brought the discussion to a close. Mr. Evans moved a vote of thanks to the speaker, and the meeting was concluded with prayer.

The following is a brief summary of the paper
SOME ASPECTS OF DIVINE SOVEREIGNTY

The ultimate answer to any question relating to the universe and its history is “It pleased God.” That is the proposition submitted in this paper. . . . For the Calvinist, be he scientist or philosopher or theologian, the answer is found in the active volition of Almighty God. . . . To think right we must begin with God. The theocentric viewpoint is the only safe viewpoint from which to frame a lasting system of thought, be it philosophical, scientific or, for our purpose, theological. Dr. Andre Schlemmer has unerringly diagnosed the present confusion in the world of thought with its serious and tragic repercussions in the realms of morals and politics today—“the methods that have inspired occidental thought through the last centuries have revealed their common vice, the worm that was in the fruit—anthropocentrism” (Crisis in the World of Thought, p. 55). Right views of the nature and character of God are the only safeguard against wrong conceptions of His relation to the universe and man; and for the true knowledge of God, our finite minds impaired by sin must gladly accept God's unfolding of Himself and His working in the Word of Revelation. We turn, then, to Scripture.

Scripture sets God upon the throne of universal dominion. . . . In the New Testament the doctrine is implicit throughout and expressed clearly in certain passages. For example, the Lord Jesus recognised and taught divine sovereignty. Regeneration and conversion display it—“The wind bloweth where it listeth . . . so is every one that is born of the Spirit” (John 3: 8); and “No man cometh to me except the Father . . . draw him” (John 4: 44); Perseverance in the Christian life is possible because “My Father is greater than all and no man is able to pluck them out of My Father's hand” (John 10: 29). God clothes the lilies, feeds the ravens, numbers the very hairs of our head. Pilate is reminded that even a magistrate's authority is delegated—“Thou wouldest have no power at all against me except it were given thee from above” (John 19: 11). Furthermore, by His own example, Christ indicated the proper attitude toward God's will. “I thank Thee, O Father, Lord of Heaven and Earth, because Thou hast hid these things from the wise and prudent and hast revealed them unto babes. Even so, Father, for so it seemed good in Thy sight” (Matt. 11: 25,26)

Divine sovereignty may be defined as God's right over His creatures whereby He does “by them, for them, or upon them whatsoever Himself pleaseth” (Westminster Confession of Faith, Chap. 2, Sec. 2). It must be distinguished from His omnipotence. Nothing is too hard for the Almighty. An irresistible creative fiat brought worlds into being, and a hand of infinite compass and strength upholds them as poised in space they describe the courses appointed for them by an eternal decree. This last thought expresses relation between sovereignty and omnipotence. His power gives effect to His decrees. Sovereignty is God's unfettered right, His moral power (exousia) to do what He wills; omnipotence is His irresistible strength (dunamis) whereby He does as He wills. Sovereignty must further be distinguished from immanence. God fills heaven and earth and all things. The universe thrills with His power. The laws or principles which regulate it are the outflowings of divine energy. This should be recognised by the scientist as he studies processes that we call natural, but which are in a sense divine. It is important for the physicist in macro-physics, as he explores space and weighs, measures and analyses stars, and in micro-physics as he analyses atoms. Nor should the biologist forget that life in all its forms is a multiple stream issuing from Him with whom is the fountain of life. By sovereignty that energy and life begin and by sovereignty it may also be withheld, recalled or redirected. Thus He who is in all and through all is yet above all, and recognition of that preserves us from all forms of pantheism.

The nature of divine sovereignty is absolute. God is “most free, most absolute” (Confession of Faith, Chap. 2, Sec 1). Unconditioned by anything outside Himself, His will is the condition of all things. . . . There is none to whom He gives account, but 9 rebuke is administered to those who dispute His sovereignty and question His dealings. “Nay but, O man, who art thou that repliest against God?” The potsherds may strive with the potsherds of this earth. No law but the law of His own character conditions the activity of this King. That last thought provides the answer to those who object that absolute sovereignty must be arbitrary, capricious, regulated by no law. It is regulated by the law of God's being. God as God is sovereign. He is wise, good and holy and so exercises a sovereignty of wisdom, goodness and righteousness, a sovereignty especially revealed in the salvation of men. God might justly have left man to reap eternally the bitter fruits of his early disobedience and rebellion, but He freely purposed to redeem from destruction. Freely He chose the manner of redemption through the death of His
dear Son; freely He ordered the times and circumstances of that great enactment; freely He ordained to life the host of the redeemed; and freely applied redemption to them.

Calvinism sets God upon His throne and sets that throne in the heavens far above all principality and power; it shows that the foundations of that throne are holiness, wisdom, power, goodness and truth; it claims that the dominion exercised from that throne is a dominion of justice mingled with mercy, of grace with truth, of love with holiness, of wisdom with power; it emphasises that the extent of that dominion is unlimited, an element permeating creation, providence and redemption.

What Arminians fail to do is realise man's true condition since the fall. To him as sinner, faith in Christ, love for God, holiness in life, are morally impossible. With faulty views of man's state there follows faulty views of the nature of God's working in salvation. It is held that man may freely accept or reject God's grace. Thus God's saving activity, instead of being sovereign, is limited by the free agency of man. Calvinists, on the other hand, recognise in its stark tragedy the depraved state of man and consequently recognise that salvation from first to last must be of God and of grace. A faulty anthropology – and Pelagianism, Arminianism, Socinianism and Modernism, are tainted with it – a faulty anthropology leads to a faulty theology. The safe course, then, for all who seek knowledge of God and His relations to men is to begin with God, yield Him the place rightly His, the place the Scriptures give Him, the throne of universal dominion, and all things, men included, will be given due place around that throne.

The Socinian idea of God as being essentially merciful and loving has been revived in recent years. The justice – which is the “habitation of His throne” – as an essential basis of His sovereignty is neglected. God is regarded as the Father of all men, and consequently His sovereignty is marked purely by love. A leading exponent of this view, Dr. A. E. Garvie, writing on Sovereignty in “Hastings Encyclopaedia,” states: “A doctrine of the divine sovereignty that ends, as do Augustinianism and Calvinism, in the election of the few and the reprobation of the many (an unfair perversion of both systems!) has evidently started wrong – not from a Christian concept of God as revealed in Christ, but from a conception of sovereignty that in every country today which enjoys a measure of constitutional liberty would be repudiated as false. Even a sovereign today does not wield absolute power. . . . The concept of God's fatherhood . . . involves that God will not exercise His sovereignty on which man depends as to deprive him of his liberty.” Such teaching is based on a faulty interpretation of Scripture. For example, in commenting on the doctrine of sovereignty as set forth by Paul in Romans 9, the same writer states: “The metaphor of the potter cancels the argument (that God is free to elect or reject individuals or nations according to His Will), for the potter does not use the clay wilfully, but makes of each lump what it is fitted to become.” This is surely wresting Scripture, for Paul expressly states that of the “same lump” of clay one vessel is made unto honour and another to dishonour. It is not the composition of the clay, but the will of the potter that determines the nature of the vessel.

The point of difference between Calvinism and all opposing systems is that, according to the former – God, and, according to the latter – man, determines who are to be saved. The point at issue is whether God or man shall reign in the realm of grace. Since He reigns elsewhere, it were a curious perversion of the nature of things and of the Scripture Truth to deny His sovereignty here.

It is said that divine sovereignty conflicts with the free agency and moral responsibility of man. We submit that the Bible and Calvinism fully emphasises both. The fact that we cannot reconcile these doctrines does not annul either, but rather shows our limited understanding. The Westminster Confession carefully conserves both. “God has freely and unchangeably ordained whatsoever comes to pass, yet so as thereby neither is God the author of sin, nor is violence offered to the will of the creature . . . .”

(Confession of Faith). Spurgeon pithily represents the objection and its answer in his “All Round Ministry” – “Man has a will, how they cry it up . . . 'I attribute a kind of omnipotence to the will of man.' But, sirs, has not God a will too? Have you nothing to say about its omnipotence? Is God to have no choice, no purpose, no sovereignty over His gifts?”

Scripture, with beautiful balance, sets human responsibility and divine sovereignty side by side as if there were no conflict, but only perfect harmony between them. They are to be regarded not as contradictory, but as complementary truths. The conflict regarded as necessarily existent between them exists only in the mind of man. For example, when Sennacherib, urged by lust for conquest, invaded Judah, he was but the rod of God's anger (Isaiah 10 and Kings 18). A lesson surely for modern Sennacheribs! Joseph's brethren maliciously sold him into slavery to find out later that God actually
sent him before them to preserve their lives (Gen. 45: 5). Again the wicked men who, after free and deliberate counsel, came passed the death of the Lord Jesus, were but giving effect to “the determinate counsel and foreknowledge of God” (Acts 2: 23).

The second objection is that the doctrine implicates God in moral evil, for it teaches that not only the first sin of man, but all consequent evil must have been included in His purpose. But here again it must be noted that to every human act there are two causes, the will of God and the will of man. The morality of the act is determined by the motive of the agent. Man is actuated by wrong motives in evil acts. God is actuated by holy motives in decreeing and, permitting those acts and thus human sin to work itself out to a certain point. Hence the Lord said of Sennacherib's failure to realise the divine purpose of his aggression, “Howbeit he meaneth, not so, neither doeth his heart think so” (Isa. 10: 7). Joseph reminded his brethren, “As for you, ye thought evil against me, but God meant it for good” (Gen. 50: 20). Moreover, while Peter charged the betrayer and slayers of Christ with the guilt of the foulest crime perpetrated on earth, yet God decreed and overruled that evil to the eternal advantage of innumerable souls and to the glory of His great name.

“I know that the Lord is great, and that our Lord is above all gods. Whosoever the Lord pleased that He did in heaven and in the earth, in the seas and in all deep places“ (Psa. 135: 5,6). That to the Calvinist is the last word to all the questions of science, philosophy and religion.

On Active Service
The Soldier and His Church
Major-Chaplain R. A. FINLAYSON, M.A.

Having discussed with you on this page such matters as The Soldier and his Moral Equipment, The Soldier and his Bible, I want to pass on today to a talk on the Soldier and his Church. What link is there between the soldier and the Church? It used to be said of the English nobility that they had a choice of two ways of disposing of their ne'er do well sons: the black sheep of the family was sent either into the Church or into the Army! But that is by no means the only link – or the most real link – between the Army and the Church, that they were both found to be splendid reforming schools for unmanageable and undisciplined characters! They both are militant institutions that owe much to one another and that have contributed much to the country on whose soil they developed. There were notable saints in the Army, as there were great soldiers in the Church, and at more than one memorable period in Covenanting Scotland, Church and Army seemed to have been welded into one. What, then, is the present day link between the soldier and the Church? I want you to think of it along these three lines – what the soldier owes to the Church, what the soldier may receive from the Church, and what the soldier can give to the Church.

First of all, let us discuss the question of what the soldier owes to the Church. So many people declare that they owe nothing to the Church, that they can live without its ministrations and die without its comforts. It is undoubtedly true that they seem to live useful lives and develop good characters without the aid of the Church or its ministry. But it is not true that such lives and characters owe nothing to the Church. The people forget that they live such lives and develop such characters under conditions created for them by the Church of Jesus Christ. It is the Church of Christ that has cleansed the moral atmosphere of the world and that has provided the conditions under which moral character can develop. Not only so, but it is the Church that has placed before the world the standards by which moral character can be built; and that has kept these standards living amidst the darkness and confusion and upheaval that came to this changing world. The Church it is that kept the lamp lit amid the moral darkness that shrouded the ages. Without its witness all our moral standards would have been lost – irretrievably lost. And it is the Church that has fought for and secured all the rights and liberties that belong to the human soul. We need to remember that it was not governments or statesmen or politicians that secured for us our most precious liberties. It was the Church that did battle for these, and faced persecution and plunder, and death to maintain them. The Church it was that began the struggle, and it was only when spiritual liberty had been won that men had a vision of national and social liberty. The nations followed in the trail blazed for it by the militant Church of Christ.

It comes to this, that you and I are debtors to the Church for all that is worthwhile in human life and character, for all the rights and liberties that we are preparing to defend even with our very lives. The soldier, therefore, owes all that makes this profession honourable and noble to the Church of Jesus Christ. He is but maintaining in the national sphere what the Church has fought for and won in the spiritual sphere; he is, by his valour and sacrifice, but defending the fruits of the Church's age long warfare. For that reason, it would not be an exaggeration to claim that the soldier owes all to the Church of Jesus Christ.

We pass on, now, to discuss the question of
what a soldier may receive from the Church. He receives from it, first of all, the moral safeguards that keep his character from ruin. The soldier may not always be aware of it, but the teaching that he received in Church and Sabbath School constitutes the moral fences on the road, keeping him on the King's highway of moral purity and honour. If you are able to withstand the blast of temptation, to say “no” to evil, to respect your manhood and keep it pure and clean, you owe it to your Church and its training. These moral safeguards and restraints have been built around your life and character by the Church of Jesus Christ. The soldier may also receive from the Church the courage and the comfort that he needs in his daily work – courage to face the hard task and comfort in the midst of the most distressing circumstances. When you are up against a difficult situation, you will discover a strange faculty for recalling the great things that you had almost forgotten: the Presence of God everywhere, the Protection of God at all times, the Promise of God in every need – truths that you were taught in Church and Sabbath School! Maybe, in the hour of your greatest darkness, a verse will flash into your mind, casting light on the way of peace, and you are enabled, in your deep need, to believe and accept the terms of pardon and salvation. There is also the sense of Spiritual Fellowship that the soldier, in his loneliness, may receive from his Church. There is such a thing as a fellowship that is not dependent on time or place – the fellowship of kindred spirits. What strength and comfort it can give in the bare and lonely places of Army life! Now, I believe that the Church and its worship and its prayer is the centre of that fellowship. You and I cannot understand the mysterious way in which prayer can stretch out to us, and encircle us in the hour of our deepest need. We can never tell how often we have been delivered in temptation, simply because some one was praying; we can never tell how much we owe to the prayer put up for us in the Church at home. But we do know that such prayers are sending streams of comfort and healing to us wherever our lot is cast. Let us remain within that cleansing and healing stream wherever we may be. We shall discuss, lastly, what the soldier can give to the Church. It must never be forgotten that the soldier on Active Service, whether at home or abroad, has something to give to the Church of God. He makes his first contribution by maintaining his reverence for sacred things. Try always to bear in mind that there are sacred things – things fenced off from the common track. There is a Name fenced off from every other name – don't profane it! There is a Book fenced off from every other book – don't neglect it! There is a

Day fenced off from every other day – don't trample it under foot! So there are sacred things in life still – honour, truth, purity; you will win the war by keeping them sacred; you will lose the war and your own soul by dragging them in the mire.

The next thing you can give to your Church is loyalty to the Truth for which she stands. Remember your Church stands for definite and distinctive truth, and she is keeping this lamp of truth lit while you are away. It is not easy for the Church to carry on without your presence, for she is terribly handicapped in men and in resources. But she is carrying on, and will, by the help of God, continue to carry on till you return. Remember, then, that you can make the greatest contribution to the life and work of your Church by your loyalty to the truth for which she is witnessing. Truth is the same everywhere, and it needs and merits your witness wherever you are. But the soldier on Active Service can make the greatest contribution of all to his Church by his devotion to her Lord and Master where he is. The Lord of the Church is in the Army, on the training ground and on the battlefield. Your loyalty to Him will be tested a hundred times a day; your witness may be needed in most unexpected ways; and your faithfulness to Him while you are on Active Service is definitely advancing the work of your Church and making a definite contribution to the progress of the Kingdom of God in the world.

– (From “Scottish Free Church Record”)

OBIITUARY

Recently, in a private hospital in N.S.W., there passed away to his eternal reward a minister who was very well known to the older decades of Free Presbyterians. The Rev. Wm. Archibald, who was a native of Scotland, in the dark and difficult days of our Church's history, did yeoman service for the Christian cause and for the scattered congregations of the Church. His name and his message are pleasant memories in many a North Coast Free Church home. Rev. Archibald had resigned from the ministry of our Church, but quite frequently he worshipped in the St. George's congregation. Towards the end of his days he was very far from well, and, indeed, for him death was a welcome visitant, for “to die was gain.”
The late Rev. Wm. Archibald
To his sorrowing widow and two daughters we extend our deep sympathy and commend them to Him Who makes the widowed and the fatherless His Own especial care. – N. M.

The passing of Mrs. Donald MacLeod, of 58 Milan Street, Mentone, has removed one of the faithful belonging to the St. Kilda congregation. Originally of the Island of Lewis some fifteen years ago, she emigrated with her husband and family to Victoria and settled in Mentone. About six months ago she underwent a serious operation, and her quick recovery encouraged her friends to think her trouble had been removed, but after several months she began to weaken, and passed peacefully away in the Alfred Hospital, Prahran.

The late Mrs. MacLeod was a woman of a very gracious spirit – kind hearted and most sympathetic. She loved the Word of God and the preaching of the Gospel, besides being a great contender for the right observance of the Sabbath Day. She was a godly example of one walking by faith in the fear of the Lord. She leaves a husband and two sons, to whom we extend sincere sympathy.

The Unseen Guide
Remember how the Lord thy God
Did lead thee in the past,
When bright and sunny skies of life
With clouds were overcast;
Then trust Him for the coming days,
Since He is still the same.
For naught but good can ever come
To those who love His Name.

– E. Hutchings

SUBSCRIPTIONS FOR OCTOBER
N.S.W.
Per Miss A. McLachlan.
Mrs. D. Anderson, Grafton, 5/-, to 31/12/41.
Mrs. Duncan Anderson, Grafton, £1, to 31/12/42.
Mrs. Groves, Grafton, 5/-, to 31/12/42.
Mrs. Green, Sydney, 10/- to 30/6/42.
Mr. A. Gillies, Grafton, 31/12/42.

Mrs. Inglis, Brisbane, 5/- to 31/12/42.
Miss Kennedy, Woodford Island, 5/- to 1/6/43.
Mr. C. King, Grafton, 5/10, to 31/12/42.
Mrs. Kirk, Brisbane, 5/-, to 31/12/42.
Miss Kearns, Grafton, 5/-, to 31/12/42.
Mr. A. S. McLachlan, Grafton, 5/-, to 31/12/42.
Miss A. McLachlan, Grafton, 5/- to 31/12/42.
Mr. D. McPherson, Grafton, 5/-, to 31/12/42.
Mrs. W. McDonald, Grafton, 5/-, to 31/12/42.
Rev. H. W. Ramsay, Grafton (3 copies), 15/-, 31/12/42.

SUBSCRIPTIONS RECEIVED FOR NOVEMBER
N.S.W.
Mrs. M. Bertram, Lewisham, 5/- to 30/12/42 (New subscription).
Mr. L. S. McLachlan, Ulmarra, £1, to 30/6/42.
Mrs. E. F. Crabbe, North Dorrigo, 5/6, to 30/11/42 (New subscription).
Misses McSwan, Chatsworth, 5/-, to 31/8/43.
Mr. W. H. Reid, Wollstonecraft, 5/- to 30/9/43.
Mr. J. Stevenson, Dulwich Hill, 10/-, to 30/9/43.
Mrs. F. Fotheringham, Merewether, £2/5/-, to 30/10/41.
Mr. A. Mattheson, Tomago, £1 donation.
A Friend, 9/6 donation.
Hastings Congregation, £1/ 18/3 donation.

Victoria
Mr. A. McDonald and Sisters, Cowley's Creek, 5/- to 31/12/43.
Mr. A. McFarlane, Brantholme, £1, to 31/12/43.
Miss F. McInnis, Macarthur, 10/-, to 31/12/41.
Miss A. F. McRae, Gippsland, 5/-, to 28/2/40.
Mrs. E. McFarlane, Glen Iris, 5/-, to 31/12/43.
Miss A. Bews, Geelong, 5/- to 31/12/42.
Miss S. V. McFarlane, Box Hill, 10/-, to 31/12/41.
Miss M. Nicolson, Durham Lead, 5/- to 28/2/42.
Mrs. Brown, Minyip, £1, to 31/12/42.

Queensland
Mr. D. McDonald, Maroochydore, £1, to 30/4/43.

West Australia
Mr. J. McDonald, Geraldton, 5/-, to 31/12/42.

THE CHILDREN'S PORTION

IN GREEN PASTURES
THE CHILDREN'S SERMON

The Best Robe

“Bring forth the best robe and put it on him.”

What a wonderful picture this is of a saved soul. The thing that strikes us most in it is the graciousness of the father. He must have loved his son greatly or else he would not have been so kind to him. Sure it is the son did not deserve such kindness. But our Heavenly Father, of whom this father was a type, does not give us what we deserve. If He did, none of us would be saved. He gives us what He has measured up for us, if we only repent and come to Him.

We wish you to see what a precious robe this is that our Heavenly Father has reserved for us if we only come to Him.

It is the best robe because it is of the best material. It is none other than the robe of Christ's righteousness. You could not have a better robe than this. It covers all the defilement of the sinner, and so completely that it blots out all his wicked past.

It is the best also because of its deep crimson colour, a vesture dipped in blood. It was dyed in the Garden of Gethsemane with the tears and sweat of the Saviour dropping, as it were, great drops of blood.

It is the best again because it fits the sinner so well. It is a robe made for sinners. Our gracious Lord knows all our peculiarities. It fits so well that we look as if we had never sinned. What a blessed thing this is!

It is the best also because it wears so well. It never wears out. It is an eternal righteousness. Sinners in glory have been wearing it for thousands of years and are still wearing it. They will wear it throughout eternity.

It is the best, once more, because it was woven on Calvary's Cross. That is where Christ wrought out this righteousness for us. Look at it and you will see that every thread is a thread of love, and every thread reveals the glory of God. The whole warp and woof display the riches of His grace.

We plead with you, then. Come to Christ, and get this garment that is treasured up for you. It is to be had for the asking. Come to God through Christ and you will hear Him say, “Bring forth the best robe and put it on him.” – J. C. R.

Standing By His Colours

“Captain Hedley Vicars encountered a shower of scoffs from his brother officers in the Crimean Army when he was first converted. But he put his Bible on his table in his tent and stood by his colours.” – “Biblical Illustrator.”

SABBATH SCHOOL WORK

Tiny Tots Text


Prayers for the opening of each class.

Jan. 4 – “Have mercy upon me, O Lord; for I am weak.” Ps. 6: 2.
11 – “Arise, O Lord; let not man prevail.” Ps. 9: 19.
18 – “Lighten mine eyes, lest I sleep the sleep of death.” – Ps. 13: 3.
25 – “O! that the Salvation of Israel were come out of Zion.” Ps. 14: 7.

Lessons for January

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SCRIPTURE LESSONS

By Rev. J. CAMPBELL ROBINSON

This month we propose following up on our study in
October issue on Saturday by examining a few cases of conversion.

**January 4**

The case of Nicodemus is an important case of conversion because in it the Saviour makes plain that there is only one way of being saved, namely, by being born again by the Spirit of God. “Ye must be born again.” He says. Without this heart change which gives us spiritual sight, we cannot see the Kingdom of God. Nicodemus evidently was impressed by the wonderful miracles of Jesus. He said: “no man could do these miracles except God be with him.” This gave the Saviour the opportunity to make plain the way of Salvation.

Many people think because of their status in life or social position, that on these grounds they should be saved. Nicodemus was a “ruler of the Jews,” “a master in Israel.” He marvelled when Jesus told him “you must be born again.” The Saviour likened this gracious work of the Holy Spirit to the blowing of the wind. He made it plain to Nicodemus that He was made sin for us who knew no sin, when He refers to the brazen serpent (verse 14).

Nicodemus witnessed faithfully against the Pharisees when they wished to apprehend Him. See John 7: 50-51. He was also one of those who made preparations to embalm the Saviour. See John 19: 39. The way the Saviour would have His love embalmed is in the heart and affections of His people.

Questions:
1. When did Nicodemus come to Jesus?
2. What was his position in life?
3. What incident in Israelitish history did Jesus cite to help Nicodemus believe?
4. What did Jesus liken the new birth to?

**January 11**

The next case of conversion we shall notice is that of the Philippian gaoler, which seems to have been in answer to prayer. We should all pray earnestly for answer to prayer. We should all pray earnestly for the aid of the Holy Spirit to make plain the way of Salvation.

Many people think because of their status in life or social position, that on these grounds they should be saved. Nicodemus was a “ruler of the Jews,” “a master in Israel.” He marvelled when Jesus told him “you must be born again.” The Saviour likened this gracious work of the Holy Spirit to the blowing of the wind. He made it plain to Nicodemus that He was made sin for us who knew no sin, when He refers to the brazen serpent (verse 14).

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2. What was his position in life?
3. What incident in Israelitish history did Jesus cite to help Nicodemus believe?
4. What did Jesus liken the new birth to?

**January 18**

What a wonderful case of conversion is that of Saul. It teaches us that nothing is too hard for the Lord. He can make even the worst to be amongst the best. There are three Sauls mentioned in Scripture. The first is a King of Edom before there was any king in Israel. He is called Saul of Rehoboth (Genesis 36: 38). The next is Saul, the son of Kish, the first King of Israel whom the Lord in anger gave to the people, but took away in wrath; and Saul of Tarsus who became the Apostle Paul, and whose conversion we would like you to mark well. The first we hear of him is as a young man holding the clothes of those who stoned Stephen. After this he became an ardent persecutor “breathing out threatenings and slaughter against the Disciples of the Lord.” His conversion was sudden. A light above the brightness of the sun smote him to the ground. It was personal. Jesus said: “Saul, Saul, why persecutest thou Me?” It was solemn. When Jesus said “I am Jesus Whom thou persecutest,” he trembled and was astonished. It was definite. “He straightway preached Christ in the Synagogues that He is the Son of God.”

Questions:
1. How many Sauls are mentioned in Scripture?
2. What was the first thing we know of Saul of Tarsus?
3. Who was sent with a message to Saul?
4. What was the theme of Paul’s preaching?

**January 25**

The case of conversion we shall notice this week is that of the woman of Samaria. She was a woman who had imbied many of the false views of her people. She held strongly to the view that Mount Geriziam was the place where people ought to worship. The Samaritan religion began in the time of Nehemiah, when he refused to allow Sanballat and Geshem to have a part in the building of the 15 wall of Jerusalem. The way the Saviour disregarded the strong prejudices which existed between Jew and Gentile is clear in that He asked of her a drink. These prejudices were deep seated. She immediately exclaimed: “How is it that Thou being a Jew, askest drink of me who am a woman of Samaria?” It was then the Saviour drew her attention to her ignorance. She did not know Salvation was a gift – a gift of God – a gift really of Christ Himself. She was ignorant also of the fact that she was a sinner. When the Saviour began to unfold her past history she immediately concluded that He must be a prophet. This was surprising, as the Samaritans did not believe in prophets. How quickly she responded when Christ told her that He Himself was the Messiah.

Questions:
1. Where did Jesus come in contact with this woman?
2. What question did the Saviour ask the woman?
3. Why did the woman think Christ was a prophet?
4. How did the Saviour say we are to worship God?

**SEARCH WORK IN ACTS 13-28**

1. Where does Paul quote the second Psalm?
2. Whose feet were made fast in the stocks?
3. What man commanded all Jews to depart out of Rome?
4. What chief ruler of the Synagogue believed on the Lord with all his house.
5. Where is it said: “It is more blessed to give than to receive”
6. Where is a son of Paul's sister mentioned?
7. What was the sign of the Alexandrian boat Paul sailed...
in? All answers to be sent to Miss C. McLean, 92 Alma East St. Kilda, S.2.

CHINESE CHRISTIANS AND THE NATION
About one per cent. of the vast population of China is Christian, say four millions of people. That is a large number, and it would have seemed still more considerable to the missionary pioneer, St. Francis Xavier, 400 years ago, or the other Spaniard, Valignano, who cried, as he looked at the coast of China, “Rock, rock, when wilt thou open, rock?” But the real meaning of the Christian touch on China is seen when we get away from the one per cent. and ask what kind of influence Christians wield in China. If we look at the Chinese “Who’s Who” – I assure you there is such a book – we find that one in six of the people whose names appear in it is a Christian, and that actually one in two, half the whole number, has been educated in a Christian institution. It is well known that the greatest of all living Chinese, the Generalissimo, Chang Kai-shek, together with his wife, who must be one of the most remarkable women in public life today, are both earnest and practising Christians. In politics, education, industry and other branches of national life, Chinese Christians play a part far more important than their numerical proportion of the nation would ever suggest. – Dr. W. Paton, in “The Church in Action” – Edinburgh House Press.

SO GREAT SALVATION
It is spoken of as being “so great,” we hold, because it has cost so much. Nothing less than the blood of the Son of God could satisfy to redeem us from sin and misery, and the only place where we can see this price being paid is on Calvary’s Cross. How can any man or woman even meditate upon the great atonement of the Saviour as He suffered the terrible lacerations of His holy flesh by the Roman scourge, and every spring of gratitude not break forth into thankfulness? How can we think of the iron of Roman imperialism being driven through the hands that offered the greatest mercy that humanity is heir to, and not be moved to admiration? How can we look upon the streams of His lifeblood flowing from His riven side, can see the drip after drip of His precious blood being shed for sinners, and not be softened to tears of repentance? Oh, brethren, if the suffering of Christ does not move and melt us, we have reason to be much in prayer that God would soften our hard hearts. – J. C. Robinson.

SOME MISSIONARY NOTES
It is good, in these days of peril on the sea, to hear of the safe arrival of our missionary friends.

Rev. Malcolm R. MacRae, the new Free Church (of Scotland) missionary to Peru, reached Cristobal in Panama on the 4th of August and Lima, the capital of Peru, a week later. With him there journey Mrs. Renwick, wife of Dr. Renwick, the leader of the Free Church work in Lima.

Miss Christina Mackay, who has given long service in Peru, has crossed the ocean in the opposite direction for an overdue furlough. She has arrived safely in the homeland.

Rev. Murdo Nicolson is ministering, while on furlough in Toronto, to Free Church people in that city.

Last, but not least, Dr. Harold Lindsay has gained his Peruvian diploma and may now set about his work as a Medical Missionary, we trust, unhindered. The way to the attainment of his desire lay through many difficulties, and now that it has been attained, we may well give thanks to the Hearer and Answerer of prayer. Let us continue to pray that God may give him good success at Moyobamba and the fields beyond it. – “Irish Evangelical.”

“Fret not thyself . . . neither be thou envious.” – Ps. 37: 1.

If we could see beyond today, as God can see;
If all the clouds should roll away, the shadows flee;
O’er present grief we would not fret;
Each sorrow we would soon forget;
For many Joys are waiting yet
For you and me.

“My wealth is the love of those I have been able to help.” – Sel.

16

BIRTHDAYS
Many Happy Returns

“Watch, therefore; for ye know neither the day nor hour wherein the Son of Man cometh.” – Matthew 25: 13.

Dec. 1 – Vacie Robinson, Anna Bay.
1 – Athol McKinnon, Kindiee.
1 – Elsie Corcoran, St. Kilda.
1 – Elizabeth Anderson, Harwood Island.
1 – Brain J. Gordon, Barrington.
1 – Roma Eagleton, Maclean.
2 – Wallace Lamborn, Willina.
3 – George Gollan, Tinonee.
3 – Reginald McKinnon, Kindiee.
4 – Alfred Brent, Taree.
4 – John Levy, St. Kilda.
5 – Warwick Lamborn, Willina.
5 – Elaine Ferguson, St. Kilda.
6 – Hazel Chandler, Brunswick Heads
6 – Marjorie Drew, St. Kilda.
7 – Ernest D. Munro, Maclean.
7 – Ralph Morton, Tinonee.
7 – Ivan Holden, Taree.
8 – Margaret Hart, Taree.
8 – Coral Rokah, St. Kilda.
8 – Kenneth Murray, Bunyah.
8 – Madge Judd, St. Kildr.
8 – Alan McPherson, Maclean.
9 – Noreen Lyons, Foster North.
9 – Winnie Ferguson, St. Kilda.
10 – Brian Prikken, St. Kilda.
12 – Robert Robinson, Huonbark.
12 – Beth Taylor, Barrington.
12 – Allan Murray, Wingham.
12 – Graham Lew, Maitland.
13 – Norman Russell, Taree.
13 – Marian Brogden, Armidale.
13 – Graham Baker, St. Kilda.
Cross Bearing

“No man,” says Flavel, “hath a velvet cross.” As an old Yorkshire working man, a friend of mine, said, “Ah, it is blessed work cross bearing when it’s tied on with love.”

– Newman Hall.

Will Your Building Stand?

When Mr. Smeaton had built the lighthouse upon the Eddystone, he looked out anxiously after a storm to see if the edifice was still there, and it was his great joy when he could see it still standing, for a former builder had constructed an edifice which he thought to be indestructible, and expressed a wish that he might be in it in the worst storm which ever blew, and he was so, and neither himself nor his lighthouse were ever seen afterwards. You must be in your lighthouse in the worse storm which ever blew; build firmly, then, on the Rock of Ages, and make sure work for eternity, for if ye do these things, ye shall never fall. – C. H. Spurgeon

The Difference Between Fate and Providence

Fate is blind; Providence has eyes. Fate is blind, a thing that must be; it is just an arrow shot from a bow, that must fly onward, but hath no target. Not so Providence;
“All Things for our Benefit and Safety”

Jesus did not come to found a new religion – there were many religions in the world long before He came: indeed, it was rather to deliver men from these religions that in the fullness of time He appeared on the earth. He came to reveal what all religions were blindly groping after – the Kingdom of God – and the glad and glorious news that God reigns.

The world kingdoms of Alexander, Caesar and the first Napoleon were but a passing show, whose glory was but for an hand breadth, and whose rulers were but instruments in the wider purpose of God, “that is vigilant, efficacious, operative, and engaged in continual action” (Calvin). Alexander the Great gave us the New Testament, written in the finest language; Imperial Caesar built for us these splendid roads and issued passports for the Christian missionaries; and Napoleon's rule meant a new and more idealistic conception of liberty, equality and fraternity and a definite breaking down of the old world feudal slavery. God reigns and “He worketh all things after the counsel of His own will, and His Kingdom is an everlasting Kingdom.”

Much is made in these days of national sovereignties, but all these have little value unless they are related to the Divine Sovereignty; unless they recognise the Headship of Christ over their nation and anchor their high-est sanctions in the unchanging Word of God. God is the Great Totalitarian, and He works out His own eternal plans in His own way in the time that He thinks best. Wise for us to pray the Master's prayer – “Even so, Father, for so it seemed good in Thy eyes.

Man's choicest wisdom cannot improve on the foolishness of God, and no man can boast that it was by his own efforts that he was saved! It is all of pure grace. The apostles of old succeeded not by their deeper piety or sweeter moral influence or cleverness of persuasion, but simply and solely because they relied on the demonstration and power of the Holy Spirit of God.

The Lord reigneth! 1942 is “this year of our Lord.” Happy indeed are those who have this vision of a King high and lifted up above the water floods. Here on this earth, where mankind seeking to build a heaven on earth, unloosed a hell on earth. Here, amidst the crash of kingdoms, the snapping of thrones, the uprooting of old and cherished convictions in the political and economic fields, one law holds, one real good endures – the Will of God. The master plan is not in the possession of the Axis powers nor of the Allied commands – it is in the heart of Almighty God. Above the hellbent forces of this storm of death and destruction the stars are shining clearly, and soon these terrible storm clouds will pass.

The chastening God, Who is the God and Father of our Lord Jesus Christ, still reigns, and encourages the faithful in the nighttime with His secret whisper: “Trust me. Be not afraid. It is I.” And as you walk in that faith, Peace will come down and take you by the hand and Hope will walk beside you and you will continually be renewing your strength. You will mount up with wings as eagles. You will run and not be weary, you will walk and not faint amid the sorrows and the gloom of this New Year.
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From My Study Window

My Dear Readers,

I am writing this in an A.R.P. Post. Australia is now on the “qui-vive,” and for that, at least, we are thankful.

The spirit of our people is one of firm resolution and readiness to “take it” and to face cheerfully the inevitable dislocation that such new conditions of living bring. There is need for a manly religion – for the word of the Apostle as given in 1 Cor. 16: 15. “Watch ye, stand fast in the faith, quit you like men, be strong.” The storms are coming and the clouds are dark overhead!

And now let me wish my readers a good New Year – perhaps victorious New Year would be nearer the mark, and let us each see to it that we bear, by God’s grace, our own cause to to a triumph; by the holding fast of our spiritual principles; by acting with calm and courage, and by persevering with grim constancy.

We must turn on the coward in our own hearts and wage a successful battle on the from within, in our own hearts and homes and streets!

I was recently impressed by reading the Bishop of Armidale's very outspoken Moorhouse lecture on “Australia, the Church and the Future,” and I candidly could commend the book, especially to the young. Let me quote the following pertinent passage – “For the (Church) has the task (and let us remember the laity and not merely the members of the ministries, are the Church) not of challenging men by a new Gospel, but by the old Gospel, which many think outworn and out of date. The word, Church, to the ordinary man, does not in the least suggest the work of the world. It suggests Sunday and what happens on Sunday.” And every Sunday is now being snatched for worldly ends, advertisement, sport, business and military organisation.

“There is a new tribunal now; not God, but the educated man. 'Modern man is less open to the preaching of the Gospel than any of his predecessors. Five hundred years of humanism, aided by a worldly Christianity, have made the mind of man superficial, have deadened the soul and intensified human pride.' The Church in Australia has been sorely handicapped. She was unwelcome in the beginning, and, in spite of her brave achievements, she found it impossible adequately to serve the scattered pioneers. She was spiritually unequal to combat the materialism that has marked our national life. Nevertheless, 'Christianity has had a long dealing with a cross on which pride and power broke a man's body and a woman's heart, and by which they themselves finally were broken.' Australia must meet Jesus Christ.” (pages 90-91).

– THE EDITOR.

The Untrodden Path

By the Rev. W. R. McEWEN, B.A.,
Reformed Presbyterian Church,

As we stand on the threshold of the New Year, we are like the Israelites on the brink of the Jordan. (Joshua 3.) We have not passed this way heretofore. An unknown future faces us, as it did them, with difficulties and dangers, trials and temptations, yet also with glorious prospects and gracious promises. It is true that time carries us irresistibly into the unknown year, yet only as we go forward in faith does it become a land of promise to our souls. Let us think how that faith should express itself as it did with the Israelites, that we may enter the path God opens up for us.

Readiness

There was a danger of the Israelites settling down on the East side of Jordan and not possessing the full inheritance God had promised them. So Joshua commanded them to remove from their tents, when they saw the Ark of the Covenant of the Lord – the symbol of God's presence – and be ready to follow. It is a lesson we need to learn. There is a danger of getting so settled down and into a rut, that we find it hard to move. There is the possibility of being so comfortable in our present surroundings and so satisfied with our spiritual condition that we stop short of God's ultimate purpose and fail to possess our full spiritual possessions. We need to sit loose to the world, remembering that we are strangers and pilgrims, and be ready to move, ready to follow the leading of the Lord as His gracious presence goes on before.

Men have failed in business because they have not been ready to grasp the opportunity when it came their way. Christians have failed in their spiritual life because they have become entangled with the affairs of this life and when the call came, they have not been ready. In one young people's meeting, when the roll is called, the members answer to their names by the text, “I am ready.” May that be the response of each one of us to God's challenge of the New Year.

Reverence

While the Israelites were to be ready when they saw the Ark, they were to keep a respectful distance behind it. The way was unknown, and only God could open it up for them. So they were not to rush ahead of God and try and make a way for themselves. How often people do that! The Israelites did that later at Ai, when they rushed forward without asking God's guidance. Then they experienced defeat.

God would teach us our dependence upon Him, and our need of reverence towards Him. But how slow we are to learn! We are impatient of God's seeming delays. In our readiness and eagerness we forget our reverence. So we rush in where angels fear to tread. Remember we need reverence in our daily walk as well as in our worship. If we are following in the path which God has marked out for us, we are treading where the Saviour Himself has trod, and thus we are standing upon Holy ground. How it becomes us then to walk with reverence.

Let us beware at the New Year of rushing forward with our own plans. We need to wait on God to reveal the way. We must not let the lure of adventure nor our own earnestness lead us astray. George Muller often prayed and waited a long time before opening a new home for his orphans. Hudson Taylor spent many days in prayer before launching out on that great venture of faith which resulted in the formation of the China Inland Mission. Let us cultivate this same attitude that we may follow only where the Lord has gone on before.

Resolution

“Sanctify yourselves,” said Joshua to the people. That meant they were to set themselves apart and dedicate themselves to God. They were to surrender their lives to Him and resolve to follow where He would lead. While the victory depended upon God the conquering of Canaan required strenuous effort on the part of the Israelites. There was the Jordan to be crossed, there were walled cities to be captured, there were giants to be slain, the whole land was to be subdued. All this required a resolute purpose on the part of the people – a resolution which they did not show forty years earlier.

So it is with the Christian life. There are trials to be endured; there is hard work to be done before we enjoy the final triumph. The most valuable things, even in the world, are only secured at great cost.

“Heights by great men reached and kept
Were not attained by sudden flight,
But they, while their companions slept,
Were toiling upward in the night.”

It is not otherwise if we would scale the spiritual heights. The path along which the Lord leads is not always easy to follow. It requires determination and resolution on our part. We must not be content to drift along with the tide. Nor in facing the future, should there be uneasy restlessness, nor aimless waiting. We should be braced with resolution for whatever lies ahead. This is not to be confused with New Year resolutions made in one's own strength. This is rather the practical side of dedication of ourselves to the Lord.

Restfulness

The whole atmosphere of that scene of crossing
the Jordan is one of restfulness. Though the Israelites are about to enter upon their greatest adventure, there is no hurry. Though they are facing most warlike enemies, there is no fear. All arrangements were made quietly and confidently. First, the priests take up the Ark and march forward, the people following. Then when the priests’ feet touch the water the river dries up and the people pass over as the priests stand “firm on dry ground in the midst of Jordan.” (Joshua 3: 17.)

There is no fuss, instead calm faith expressed in the orderly way everything is accomplished. That is the way we should go forward. But alas, it is often the very opposite. We are afraid of the future. We anticipate difficulties. We dread the unknown. But if Christ leads and we follow we do not need to fear or fret. The obstacles, touched by His presence, will vanish. The enemies will be routed. The things we fear will be overcome.

Christ does everything completely. He leads right through every difficulty. The waters of Jordan were held up till all the people had “passed clean over.” (Joshua 3: 17.) They were not left stranded halfway. They had time to pick up stones as memorials of God's grace and power. So if we have that restful spirit which trusts Christ completely, we shall find that He never leaves nor forsakes and we shall gather up in the midst of our experiences, memorials of His love and power, which will reassure us for all of the future. So we shall have a very blessed New Year.

(Reprinted from “Glad Tidings”)

The Church Family Circle

ANNUAL MEETING OF ASSEMBLY

The Assembly of the Free Presbyterian Church of Australia will meet (D.V.) for its Annual Session in St. George's Church, Castlereagh Street, Sydney, on Thursday, 26th March, 1942, at 7.30 p.m.

Business papers, with times suggested for the meetings of Committees, will be forwarded to all ministers and representative elders in due course.

TAREE

The Sacrament of the Lord’s Supper was observed during the year at Taree, Wingham, Bunyah, Forster and Nabiac. The names added to the Communion Roll greatly augmented it.

The Session and Deacons Court were strengthened by the addition to each of two members.

The visit of Dr. Campbell Andrews was highly appreciated and calculated to increase interest in the work of missions.

The services of the Revs. N. MacLeod and J. A. Webster at our Communion Seasons proved very helpful.

The five Sabbath Schools did well and the number of certificates won compares favourably with that of any former year. – M. C. R.

THANKS

Our thanks are due to our good friend, Rev. W. R. MacEwen, of Melbourne, and a word of apology for the lateness of the arrival of the magazine, due to the requirements of the military service on our printing staff.

ST. GEORGE’S

The annual gift afternoon of the St. George’s Church Ladies Missionary Society was held in the Bible House, Bathurst Street, Sydney, on 22nd November. There was a representative attendance; The speaker was the Rev. Dugald W. McTaggart, B.A., B.D., of the Australian Inland Mission, who has since taken up his work at Tennant Creek. Emphasis was laid on our need for vision, and our generous support of those agencies that carry the Gospel to the vast Australian “outback.” On the motion of Mr. Nicolson, and seconded by Miss Davis, the speaker was thanked for his very interesting address.

The President, Mrs. Neil MacLeod, gave a brief resume of the work of this important auxiliary of our Church, and appealed for greater interest in the missionary life of our Church, and a greater attendance, especially at the monthly prayer meeting. The annual collection of gifts and clothing was this year donated to the Australian Aborigine (United) Mission, and had been gratefully acknowledged by their committee. The fund for obtaining instruments for Dr. Campbell Andrews still stood at £20, and the usual Indian contribution for “our orphans” in the Central Provinces had been already forwarded to the Rev. Murray MacLeod. After special prayers the committee are glad to report that they also raised their stipulated quota of £100 for this year. A new venture was announced in the form of an afternoon prayer meeting for the benefit of those unable to attend in the evening.

L. COLVILLE, Secretary.

Address Delivered at the Taree Fellowship

By Miss MARY MCDONALD

The text is Malachi, 3rd ch., 16th verse, and more especially the beginning of the verse: –

“Then they that feared the Lord spake often one to another.”

Could we not substitute one word for the text chosen, that is, the word “fellowship?” What does the word fellowship mean? It means companionship,
close intercourse, cordiality of feeling, community of interest, a brotherhood. Surely those definitions are covered by the word “fellowship.”

Now let us consider four questions as regards fellowship – who, what, where and why.

Firstly, with whom are we to have fellowship? Does not our text readily answer? We are to have fellowship with those that fear the Lord. It is amazing how soon people think that, once a person starts talking religion to another, that there positively must be something wrong with that person; They seem to think he must have a “kink” of some sort. But our text plainly says, “Then they that feared the Lord spake often one to another.” Indeed, I think that many would enjoy greater blessings and more soul satisfaction if we did speak to one another more often about the things which really matter. You have only to look around you and listen to conventional conversations to find out how little real spiritual fellowship there is in our lives. Can we not, then, as a fellowship shine more brightly in our little corner by witnessing for God in speaking of His love and goodness to us?

Secondly, what benefits do we derive from fellowship one with another? Have we ever thought that troubles which to us seem trivial things might be proving an obstacle to others? Just by a simple word of explanation, of encouragement, might we make a path to someone look less uninviting. And then, if God used us as an instrument in directing some and helping others, would not that experience be sufficient to lift us above the common things of life and thrill us through and through.

Thirdly, where are we to have fellowship?

Firstly, in our everyday life with our fellow man. Let us see to it that we do have a real and a happy spiritual fellowship. Someone has written, “Each one of you radiates upon his or her contemporaries a sort of spiritual heat. It is an index of what you really are yourself, your soul. By your life – the real man or real woman of you – by the influence which escapes from you, you know not how, which you cannot hinder, which cannot eventually be transformed except at its root – by that is your usefulness measured, for by that, and that alone, are you known as true lights. of the world or false flames which, if followed, lead to the outer darkness. Each one purifies or poisons the spiritual atmosphere in which he dwells.”

Secondly, we can have fellowship at the Throne of Grace. Do we ever genuinely remember anyone else besides ourselves when we pray? Do we pray our selfish prayer? – is it “I,” “I” all the time? I wonder how many of us pray for our friends? Here is another question. How many of us ever consider praying and keep on praying for our own Fellowship? It is all very well to criticise and complain and talk, but do we ever pray for its advancement and well being. Without prayer we cannot prosper; and would it not be a wonderful thing if we all resolved that each one of us, as individual members, would be praying members? I wonder how many of us, when we pray, honestly expect and look for an answer.

Answered prayer is, I think, if I might be permitted to use the word, “thrilling.” Let me quote an instance. A person whom I know very well was in doubt about an important question. The matter in question was taken in prayer and God's guidance sought. The answer rang incessantly in the person's heart, “Whatsoever ye do in word and deed, do all to the glory of God.” Now this person thought deep in her heart that it would not be to God's glory if she went ahead in the matter. Though it hurt very much at the time, saying “No,” she did so. About six or seven months after, she commenced to doubt and wonder if she really had done right in saying “no” in the first instance. Then again rang the words, clear and true, “The Word of God is right.” That settled the doubt once and for all.

Can you point to an instance of your own answered prayer?

As Dr. W. H. Fitchett has written, “Prayer is the electric wire running into the Kingdom of God's Presence. We speak to God through it; we hear His voice in answer. That He exists, that He stands in personal and living relation with us, is surely proved afresh and throughout every moment of time, by the answered prayers of all the uncounted multitudes of praying hearts, since the drama of human history began.”

Fourthly, why are we to have fellowship one with another?

Human nature is such that it craves fellowship.

(Continued on Page 11)
in Australia, but it is difficult to get precise information as to the location of these. The number is sometimes stated to be as high as 70,000. Recently, through the kindness of the Commissioner of Native Affairs for Western Australia, I have learned where some thousands of these are to be found. Along with his letter he forwarded a lithograph showing the distribution of the native population in that State, the number of full-bloods and half-castes at each centre, and also the missions at work among them. “On perusing the litho” he says, “you will see that no mission exists between the Beagle Bay Mission (Roman Catholic), which is located between the 16th and 18th latitudes in the north, and the New Norcia Mission (Roman Catholic) between the 30th and 32nd latitudes.”

This information is very interesting. Coming down from the north the last mission at work is Roman Catholic. Going up from the south the last mission is also Roman Catholic. Between these two, a distance of over 800 miles as the crow flies, there is no mission. On the lithograph the Commissioner has kindly marked the native population in this unoccupied area. The figures given are as recent as 30th June, 1940. At Port Hedland there are 350 full-bloods and 166 half-castes, making a total of 516 coloured people – a number greater than the average Free Church congregation. At Marble Bar full-bloods number 879 and half-castes 211 – a total of 1090. At Nullagine there are 504 full-bloods and three half-castes. In this area, between the 20th and 22nd latitudes in the Port Hedland – Marble Bar – Nullagine Districts, the Commissioner says there is room for a mission. Also further south, between the 24th and 26th latitudes, in the Carnarvon-Gascoyne Districts, there is another suitable opening. But here the coloured population does not seem so great. Carnarvon itself has 140 full-bloods and 120 half-castes, while at Gascoyne Junction the full-blood population aggregates 284 and the half-caste 48.

Referring to the whole of the above areas the Commissioner says, “A mission in either of these Districts would be a welcome addition to our ameliorative work. No missionary effort or education is going on in these Districts. It would be a great help if something could be done educationally, especially in the Carnarvon-Gascoyne Junction District.”

Let us pause and look at the foregoing facts. Here is a population almost as great as that served by our church, with its nine ministers without a mission at work among them. Australia has sent many missionaries to other lands, and rightly so, but still there are many in our own land without evangelising agencies working in their midst. We have sent medical missionaries overseas, but no medical man has effectively felt the urge to devote himself to work among the Aborigines although badly enough they need the physician's aid. **As a church we have given much to help overseas missions, and, again I say, rightly so, but so very little have we done for the Aborigine.** The Queensland Presbyterian Church confines its missionary activities to its own Aborigines. A church in America has recently undertaken to support four missionaries to out Natives. Before German immigrants settled in this country the Lutheran Church sent its missionaries to the Aborigines to evangelise and uplift. A native of Basle, Switzerland, now serving the British and Foreign Bible Society, and who occasionally is a guest in Free Church homes in Hamilton, spent 20 years as Missionary to the Aborigines in the inland, and he is still one of their warmest friends. Other denominations have been at work and the Roman Catholic Church, as has been indicated already, has not been idle. Can we satisfy with our efforts and achievements? I fear not. We Free Church people have a very definite responsibility to the Aborigine. The fertile lands, where families of the church thrive, once nourished a robust native population. Our sturdy forefathers the stout hearted pioneers of this country could not do all many of them would wish for the native people, but through their sacrifice and toil we, their descendants, have a goodly heritage, and it is up to us to do all we can to uplift and save the Aborigine. Christian missions, carried on by Spirit filled men will give the only solution of the Aboriginal problem.

I referred to the numbers of Aborigines in certain parts of Western Australia where the Commissioner says there is room for a mission. But on the map sent me there seems to be other large areas where no mission is at work. Here are some figures concerning the Native population of Kimberleys Division. At Fitzroy Crossing the map shows 1719 full-bloods and 26 half-castes. At Hall's Creek 592 full-bloods and 6 half-castes. At Moola Bulla 206 full-bloods and 56 half-castes. At Turkey Creek 698 full-bloods and 8 half-castes.

Writing from the Northern Territory, Mr. Chinny, the Director of Native Affairs, says there is room for a mission there.
May we not say truly concerning our own land “The harvest is plenteous and the labourers few.”

Reverting to those Districts in Western Australia where the Commissioner says no missionary effort or education is going on, I wish you to notice the latter part of the statement. In the area referred to there are several thousand Aborigines and no educational work is being done among them. Are we Australians satisfied with that? We know the value of education in connection with civilisation. We do our best for our children. These dark people are being forced through circumstances to come into contact with our white civilisation and gradually to live as whites do, and yet we are letting their children grow up without education. Is it quite fair to them? And haven't we Australians got a bigger job to do than many of us have yet realised, and, must I say, than the Christian Church has yet realised?

At some other time, God willing, I might seek again to be a voice for our needy Aborigines, but before closing I would like to ask, have we someone in our church who, as he thinks of the Aborigines and our Christian obligation, says before the Lord – “Here am I, send me?” Is not the Lord saying “Who will go for us?” And are not many earnest souls throughout our Church also calling, “Who will go for us?” The words, “For us,” give a guarantee which should call forth the fullest confidence in these who go.

Christ the Greatest Missionary

Christ was the greatest missionary, because He did not wait for the great occasions, but made such use of the little opportunities as to make them great.

He was the greatest missionary, because He gave Himself most completely to His work.

He was the greatest missionary, because in His strength alone all other missionaries labour.

He was the greatest missionary, because He furnished the source, the object, and the inspiration if all missionary work.

All Things to All Men

Christ was a home missionary, in the house of Lazarus.

Christ was a foreign missionary, when the Greeks came to Him.

Christ was a city missionary when He taught in Samaria.

Christ was a Sabbath school missionary, when He opened up the Scriptures and set men to studying the Word of God.

Christ was a children's missionary, when He took them in His arms and blessed them.

Christ was a missionary to the poor, when He opened the eyes of the blind beggar.

Christ was a missionary to the rich, when He opened the spiritual eyes of Zacchaeus.

Even on the cross, Christ was a missionary to the robber, and His last command was the missionary commission.

Following the Model

No one can be a real Christian without being a real missionary.

To be a missionary one must be eager to go wherever Christ sends, to whatever person, on whatever errand, to stay as long as Christ wishes, and to meet whatever reception may come.

If there were no missionary hardships, there would be no missionary glory.

How will you know whether you are following Christ's missionary model? Consider whether you have ever tried to bring anyone to Christ. Consider whether all in your home are Christians; all your neighbours; all your friends. How many missionary letters have you written? How much do you give to missions, not only in money, but in thought and prayer? Are you, after all, a missionary Christian? And there is no other kind.

To Pray Over

Have I taken up my share of Christ's burden for the world?

Shall I have any right to share in Christ's glory and His eternal joy?

Am I fearing to undertake true missionary work because I lack strength? Have I forgotten Christ's strength? – Selected.

On Active Service

True Courage


Text: “Rise up, let us go; lo, he that betrayeth Me is at hand.” (Mark 14: 42.)

This morning I wish to speak on the subject of Courage, and to gather my remarks round the last words of our Scripture Lesson – the words our Lord spoke to His weary disciples – “Rise up, let us go; lo, he that betrayeth Me is at hand.”

Not – “Rise, let us flee because the traitor is come and our cause is lost.” But – “Rise up, because the traitor and his company are come; let us face them and triumph even though it be by a Cross.” That is courage reaching toward its noblest height.
A year ago the world stood amazed at the
skill and heroism of our airmen as they flung
themselves into the Battle of Britain. The world has
wondered, too, at the courage and endurance of our
mothers and sisters in the “blitzed” areas of our
beloved land.

Yet when all is said there is a higher form of
courage than physical bravery.

A man may win the V.C. for gallantry in the
field who yet may surrender his honour and purity
in the battle of the soul. “He that is slow to anger,”
we are told, better than the mighty; and he that
ruleth his spirit than he that taketh a city.”
(Proverbs 16: 32.)

Each person in this Church, including the
speaker, has a daily conflict in his and her soul. A
man's worst foes are not other people, but the evil
desires, the greedy selfishness, the vaunting pride,
the cold indifference and slothfulness of his heart.
If he masters these enemies within he is a strong
man. The strong man is not the man who can
dictate to a nation, but the man who can dictate to
himself.

In the Forces one is terribly tempted by these
evil powers within, to say nothing of temptation by
evil companions without. What courage it takes to
say “No” to evil! We are tempted to do the mean
thing, to seek promotion by false pretences,
tempted to do a host of things our consciences
clearly tell us are wrong. How severe the conflict
can be!

To conquer in this moral struggle demands a
higher kind of courage than physical bravery. Jesus
was tempted most fiercely to make use of certain
short cuts to promotion or success. One was to turn
stones into bread. Another was to throw Himself
down from a high point on the Temple at
Jerusalem. A third short cut was to fall down and
worship the devil, who would hand over to Him all
the kingdoms of the world – a temptation to divert
Christ from His spiritual mission and have Him
grounded with politics.

Jesus must have felt the force of these
temptations very keenly indeed, seeing He had the
power to do such things as turn stones into bread.
But to all of them He said “No.” What courage it
takes to say “No” to the tempter!

There is, however, a still nobler quality of
courage. It is the courage which says “Yes” to God.

Perhaps you think you possess the power to
say “No” to evil. Well, are you brave enough to
humble yourself before God and confess you have
failed to live according to His Will, that you have
lived to please yourself and to do your own will?

Have you such courage? And are you daring
enough to let God control you and to accept His
Will as the dominating purpose of your life?

It does take tremendous courage to put God
on the throne of your life. You know what some of
your companions would say if they heard of it.
Again I ask, have you the courage, no matter what
it costs you, to say “Yes” to Jesus, as He calls to
you now to receive Him as your Lord and Saviour!

I was delighted the other evening when heard
our noble Prime Minister show this highest kind of
courage. Describing the church parade which he
and President Roosevelt attended during their
Atlantic Conference, Mr. Churchill said: –

“We had a church parade on the Sunday in our
Atlantic bay. The President came on to the
quarterdeck of the 'Prince of Wales,' where there
were mingled together many hundreds of American
and British sailors and marines. The sun shone
bright and warm while we all sang the old
hymns, which are our common inheritance and which we
learned as children in our homes. We sang the hymn
founded on the psalm which John Hampden's
soldiers sang when they bore his body to the grave.
We sang the sailors hymn, 'For those' – and there are
very many – 'in peril on the sea.' We sang 'Onward!
Christian Soldiers' and, indeed, I felt that this was no
vain presumption, but that we were serving a cause
for the sake of which a trumpet has sounded from on
high. When I looked upon that densely packed
congregation of fighting men of the same language –
faith – fundamental laws – ideals, and now, to a
large extent, of the same interests and certainly in
9

different degrees facing the same dangers – it swept
across me that here was the only hope, but also the
sure hope, of saving the world from measureless
degradation.”

To my mind when Mr. Churchill thus publicly
confessed that he stood on the side of Christ, it was
his finest hour.

Consider what, humanly speaking, may be
described as Christ's finest hour.

Knowing that the course He has taken will lead
Him to the Cross, He sets His face steadfastly to go
to Jerusalem. In the wilderness He says “No” to
the devil. In Gethsemane's garden He says “Yes” to His
Heavenly Father, and accepts the Cross – “Not as I
will, but as Thou wilt.”

It is not enough to say “No” to the tempter. Are
you saying “Yes” to the Will of God for your life? It
is the Will of God that you receive Jesus as your
Deliverer from sin and the Master of your life.

Jesus will not come into your heart merely to
take second place. He will brook no rival. He demands the first place. He seeks to enter your life as its rightful King and Head.

It is in vain that our nation should spend a day praying that the Kingdom of Christ come, unless our people actually open the door of their own lives and let Christ's Kingdom be set up there and His Will be done in themselves first.

Alas, multitudes of our people are still living as if there were no God. What a tragedy! We simply must give God His place – the first place in our personal and national life.

The first thing to pray for is not that as a nation we gain a victory over the Germans. The first prayer ought to be – “O Lord Jesus, root out all pride and selfishness in me. Establish Thy Kingdom in my life.” Only when as a people and as individuals we really are His, and not just Christians in name, can we expect God to answer our prayers this day. We cannot expect God to hear us when we ignore and slight His Well-Beloved Son.

Our Lord says: –

“He that loveth father or mother more than Me is not worthy of Me and he that loveth son or daughter more than Me is not worthy of Me. And he that taketh not his cross and followeth after Me, is not worthy of Me.” (Matthew 10: 37.)

May each of us say, in humility: –

“When I survey the wondrous cross
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride.”

And in consecration: –

“Were the whole realm of nature mine,
That were an offering far too small,
Love so amazing, so divine,
Demands my soul, my life, my all.”

Amen.

– From “Free Church Record.”

* This Address was delivered at a united service on the National Day of Prayer, 7th September, at a Royal Air Force Station.

Book Reviews

Our former Editor, Rev. J. C. Robinson, has sent us a copy of the “Banner,” which consists of a reprinting of the outstanding articles and interesting pictures that have appeared in the children's “Sunbeam” over a period of years. The selection is delightful and the price is modest, and for those of our Church and Sabbath School who wish to have a permanent record in a really attractive booklet, we commend this edition of “Our Banner.” The price is one shilling a copy, but there will be a reduction if certain quantities are ordered. Please communicate direct with Rev. J. C. Robinson, “The Manse,” 88 Alma Road. East St. Kilda.

“Truceless Warfare,” by W. R. Angus, published by S. John Bacon, Melbourne, 156 pp., price 2/9. This is an excellent book and is the thrilling record of spiritual adventurers called the “N.S.W. Open Air Campaigners.” This is a movement that challenges the easy, self-complacent evangelism of the Churches and that carries on a virile, aggressive witness in the towns and villages, as well as in the marts and markets of our great cities in N.S.W. The story of their origin, their operations and their evangelical activities is of absorbing interest and well calculated to stir us to do “noble things, not dream them all day long.” It is the story of revival and renewal in dark and decadent days; how the simple and manly witness of the Gospel flings its sharp light over dark places, how it shatters many idols, how it destroys many illusions, and how it changes and regenerates the lives of men. It is the story of a true endeavour to use the sword which Christ came to give His warriors here on earth. We heartily commend the book.

That good friend of solid evangelical truth and prominent Sydney layman, Mr. J. B. Nicholson, has placed the entire Christian community under a debt by his splendid articles, which appear in the Saturday edition of the “Sydney Morning Herald.” These talks have now been published and we most heartily commend their clear, simple and evangelical message, wishing that they could be distributed by the thousand throughout the length and breadth of Australia. “The Watchers on the Mountains” (a reproduction by special permission from Dr. Basil Atkinson's book, “Valiant in Fight”) has recently been published here by Mr. Nicholson. It deals with the complex religious and moral conditions of the world in which we live, the lamentable failure of the Church, and the decline and fall of the old evangelical faith. All true lovers of the Gospel of God's grace will read with interest and receive with gratitude these tracts and booklets and follow this message with their prayers. – N. McL.

10

The Two Johns – Calvin and Knox Rejudged

Notes of Address delivered before the Calvinistic Society of Australia by the Rev. J. C. Jamieson Victoria

We need to take a wider and more comprehensive view of Calvin and Calvinism. Some people seem to think only one thing of Calvin – that he was associated with the burning of Servitus and only one thing of Calvinism, the doctrine of Predestination. Calvinism includes at least four things:

(1) A theology based on the Bible, an evangelical theology with special stress upon the Sovereignty of God.

(2) An ethical system – the application of that theology to social and personal life.

(3) A system of Church organisation.

(4) A spirit of intelligent and profoundly reverent Sonship. Calvinism is religion on its knees.

Calvin himself is ever to be remembered for his profound scholarship, for his knowledge of the Scriptures, and for his knowledge of Church
history. For his personal devotion to Christ and his vast influence over history, an influence freely admitted by non-Calvinists.

Concerning Servitus, let it be said at once that we lament that sad incident, but all the same there are four things not usually mentioned by the critics of Calvin:

(1) It was the town Council and not Calvin which condemned Servitus to death. Calvin agreed that Servitus was guilty of blasphemy and that blasphemy should be punished by death, but Calvin had no power to condemn Servitus to death.

(2) Calvin offered to lend him books which might help him in his defence.

(3) Calvin protested against the death by burning, which he regarded as too cruel. The Town Council ignored his protest. It is hardly fair to say that Calvin “burned” Servitus. When Calvin appealed against Servitus being burned, in a letter to Farel, he said: “We have endeavoured to change the mode of execution but without avail.”

(4) Calvin erred in believing that blasphemy was a crime to be punished by death, but that was the general belief of that day, both Protestant and Roman.

The important thing about Calvin is that in some things he is ahead of his age. No man is ahead of his age in everything, but the question is: Did he rise above his age in some things and carry life to a new and higher level? The burning of Servitus was the crime of the age in which he lived, but Calvin's work as a whole was a wonderful step forward. An unbeliever like Morley says: “To omit Calvin from the process of western evolution is to read history with one eye shut.” Why not be fair to such a man as Calvin.

KNOX

When we turn to Knox and Scotland we find writers exaggerating Calvin's influence over Scotland and Knox. I noticed a writer speaking of Calvin's influence over Patrick Hamilton, but Patrick Hamilton was put to death in 1528 and Calvin became a Protestant in 1533, five years later.

In like manner I think Calvin's influence upon Knox has been overestimated. MacMillan says “Knox's mind had been made up on all the great questions of the cause before he ever saw Calvin, and so far as his political views were concerned he was a long way ahead of the man of Geneva.”

Knox's first guide was Wishart. He did not visit Calvin until 1554. He had been a Protestant for at least nine years; he had preached that famous sermon at St. Andrew's at least seven years before he met Calvin. He had upheld Protestantism in England for five years and had refused a bishopric. He was as thorough a Protestant as could be before he met Calvin, whom he loved and admired. After his first sermon his hearers said, “Others sned (clip) the branches of the Papacy, but he strikes at the root to destroy the whole.” Bishop Ridley in 1555, said, “Alas that our brother Knox could not bear with our book of Common Prayer.”

Knox was anxious to see Calvin as Paul was to see Peter, but Knox had his Gospel and his views about the sacraments and the ministry before he saw Geneva. Of course, his stay in Geneva must undoubtedly have strengthened and clarified his ideas, but Knox was no mere copyist of Calvin.

Knox is not to be judged by the things in which he resembles his own generation only, but by those things in which he rises above his generation. Judged in this way, Knox is very great by this standard.

“...and rate them harsh, and sour, and stern the while.”

Knox is, strange to say, condemned for his attitude to women. Yet this farmer's son from the country married a cousin of the Queen! He also had many women friends who wrote to him and helped him in his work. True, he wrote a pamphlet on the “Monstrous Regiment of Women,” 1557-1558, which phrase simply meant the “absurd rule of women.” He believed that the supreme leader of a nation should be a man. Australia has not yet had a woman as Prime Minister or as Governor-General, and can, therefore, hardly throw stones at Knox.

Knox was supposed to be rude to Mary Queen of Scots. Remember, Mary stood not as an individual, but the active agent of a system, superstitious, cruel, remorseless. Her aim was to overthrow Protestantism and bring Britain under the Pope and the Inquisition. Knox himself had been a slave under the lash for 19 months. He knew what was at stake in the struggle with Mary. His insight and courage largely saved Britain for His insight and courage largely saved Scotland for job against a cunning and unscrupulous woman and she the agent of dictatorships as dangerous as any today. Lord Guthrie, Scottish Judge and Historian, describes the stand of Knox against the powerful Queen, “as one of the bravest and most dignified scenes in all history.”

Knox was the founder of a great educational system and vital educational traditions. Scotland in the centuries since is the proof thereof! He was the author of books, including a four volume history; he was no ignorant ex-priest.
Knox was no gloomy fanatic. On the contrary, he was a genial, humorous man. Carlyle, not a churchman, says he was “a cheery, social man,” Henley, poet and critic, says, “He was a humorist; he abounded in humanity and intelligence; he was as well beloved as he was extremely hated and feared.” He lived always on the battlefield against powerful, treacherous foes; his health was bad; he fought hard, but his writing reveals a kindly, witty Scot, a man firm and a man of love. Carlyle said what Knox “did for his nation we may call a resurrection as from the dead. The people began to live.” This man was loved by fine women and strong men. “Good reason has Scotland to be proud of Knox. He only, in the wild crisis, saved the Kirk which he had founded, and saved it with that Scottish and English freedom,” writes an English historian.

Our objection to the critics of Knox and Calvin is not that they paint the face warts and all, but they paint only the warts.

(Continued from page 5)

in some way or another with someone or something. It is by means of fellowship one with another that God’s work is extended on earth. A minister must have a congregation. The best preaching in the world is useless when addressed to the popular “wood family.” A foreign missionary's work is useless unless he has contact and communion with the strange folk among whom he dwells.

Again, there is great need nowadays for the medicine of consolation that invigorates the will, refreshes the spirit, and restores in such wonderful fashion our lost confidence. You will recall the touching scene in the “Autobiography of Mark Rutherford,” which illustrates his point. The hero has failed through some forgetfulness of minor details – and he was overwhelmed by the conviction of his own utter uselessness. “Why, the meanest clerk in the office could have done better,” he tells himself. In an agony of shame, he buries his head in the lap of Theresa, taking refuge in almost masculine firmness and calmness from the hysteria of his own despair. “She did not repel me,” he relates, “but she gently passed her fingers through my hair. Oh, the transport of that touch. It was as if water had been poured on a burnt hand, or some miraculous Messiah had soothed the delirium of a fever stricken sufferer and replaced his visions of torment with dreams of Paradise. She gently lifted me up, and I saw her eyes, too, were wet. 'My poor friend,' she said, 'you are altogether mistaken about yourself. The meanest clerk in the city could not take your place here.' That was all – but, ah, how much it was! It was the reassurance of worth created in one who had thought himself worthless. I should like to add one more beatitude to those of the gospels, and say, ‘Blessed are they who heal our self-despisings! of all services which can be done to man, I know of none more precious.’

In conclusion, having considered and, I hope, answered in our hearts these questions – who, what, where and why in relation to fellowship, we may now be able to say not that we will fear the Lord at some more convenient season, but that “we do fear the Lord and that now we are speaking often one to another.”

I think we might fittingly conclude with this “Friendly Road” verse:

ARE YOU WALKING THE ROAD?
Are you walking the Friendly Road, in your journey from day to day?
Are you keeping the code of that Friendly Road, and the rule of King’s Highway?
The Road of Love is the Friendly Road and the rule of the King's Highway
Is that Brotherhood which is understood in the hearts of true friends today.
Those who will follow the Friendly Road will know at their journey's end
They have been repaid by the love, God made, in the Heart of a Perfect Friend!

OBITUARY NOTICES
Mr. Neil Alexander McLeod. – Mr. McLeod passed away on 26th September after a brief illness. He was a very humble trustworthy man, ever ready to inconvenience himself in order to assist others. Though he possessed a deep fund of knowledge he was not forward to take part in public life. However, he did hold a seat on the Maclean Municipal Council for a considerable period. When he spoke, either in private or in public, his remarks were very much to the point. Mr. McLeod was a staunch Protestant and a regular church attendant. His home life was known to most, if not to all, of our ministers, as he and his good wife extended hospitality to them over a number of years when the charge was vacant, and also when the manse was not occupied. Twice daily in his home the family altar was set up and God was allowed to speak in His Word.
In the absence of the Maclean pastor, Revs. H. W. Ramsay and J. C. Andrews officiated at the funeral.
To the sorrowing widow, children, brothers and sisters our deepest sympathy is extended. – D. G. C. T.

TREASURER’S STATEMENT
Subscriptions for December. 1941

N.S.W.
Mr. James Campbell, Maclean: 5/- to 31/12/42.
Mrs. G. Gollan, Tinonee: 10/- to 31/12/42.
Mr. James Murray, Taree: £1/10/- to 31/12/42.
Open Air Campaigners, Sydney: 5/- to 31/12/42.
Extra Sales: 10/-

Victoria
Mr. W. Barber, Senr., Nhill: 7/- to 31/12/42.
Miss E. Moore, Wonthaggi: 10/- to 31/12/42.
Mr. A. McLean, Middle Brighton: 10/- to 30/11/43.
Mrs. E. McFarlane, Glen Iris: 5/- to 31/12/44.
Mr. A. McRae, Torello: 5/- to 31/7/41.
Scotland
Mr. James Patterson, Glasgow: 12/- to 31/8/47.

The General Treasurer has pleasure in acknowledging the following amounts:

- **JAMES ROSS MEMORIAL FUND**
  - Miss C. Paterson, Geelong: £100 0 0
  - A Member, St. George’s: 10 0 0
  - Mr. A. A. Cameron, Maclean: 10 0 0
  - Mr. A. W. Campbell, Hawell: 5 0 0
  - Miss Murchison, Sydney: 1 0 0
  - W. K. S., Maclean: 10 0 0
  - W. M., Bankstown: 10 0 0
  - Mrs. August Stachal, Braunstone: 5 0 0
  - Mrs. James Murray: 5 0 0

  **£127 10 0**

The response so far to the above fund is very encouraging and it is hoped that an effort will be made to reach the objective already indicated, before the Assembly meets. Miss Paterson from Geelong is the second donor of £100, and it is very encouraging to all concerned to see such liberality towards the work we are doing.

As will be seen from the above list there are many donors of smaller amounts, and these are warmly welcomed. There are many calls on everybody these days, and the small donation is just as sure a token of loyalty and help as the larger amount.

One of the most encouraging letters received is that accompanying Master Neil Murray's donation of 10/-. Here is what he says:

"The enclosed 10/- is a donation for the James Ross Memorial Fund. It was a present to me and I am very happy to pass it on to this worthy cause."

**Donations Received for General Funds**

- **MacLean Congregation.**
  - Assembly Expenses: £5 5 0
  - Foreign Missions: 10 1 0
  - Church Extension: 10 18 0
  - Students Fund: 8 0 0
  - Synod Expenses: 4 5 0
  - Exchange: 1 0
  - Sales of Bibles: 2 0 0

  **£40 10 0**

- **Hamilton Congregation.**
  - Missions: 7 1 0
  - Assembly General Fund: 3 0 0
  - Students Fund: 2 5 6

  **£12 6 6**

- **Grafton Brashgrove Congregation.**
  - Church Extension: 2 5 6
  - Assembly General Fund: 2 10 0
  - Students Fund: 2 11 6
  - Foreign Missions: 5 2 6
  - Publications: 2 0 0

  **£14 9 6**

- **Grafton Women's Missionary Association.**
  - General Missions: 10 0 0

- **Wauchope Ladies Missionary Association.**
  - For transfer to Dr. Annie McKay: 11 12 0

- **St. Kilda Ladies Missionary Association.**
  - Missionary Students. (Allocation will be made by Assembly.)

  **£6 0 0**

- **Miss Ruth H. Cooke, Adelaide.**

Central Supplementary Sustentation Fund: 6 15 0
Publications (particulars in next issue): 5 0 7 0 0

**Taree Sabbath School**
- Sunbeam Subscription to 31/12/41 and Donation Publications Fund: 1 10 0
- Welfare of Youth Fund: 5 0

**Tinonee Sabbath School**
- Sunbeam Subscription: 5 0

**Wauchope Sabbath School.**
- Welfare of Youth Fund: 8 0

**A. MacDonald and Sisters.**
- Assembly Fund: 2 0 0
- Training of Ministry: 2 0 0
- Widows and Orphans: 1 10 0
- Welfare of Youth: 15 0
- Church Extension: 15 0
- Foreign Missions: 3 0 0
- Publications: 10 0

**Total**

**£114 16 0**

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**THE CHILDREN'S PORTION**

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**THE CAMEL TRAIN OUTBACK**

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**THE SHEPHERD PSALM**

**Psalm 23**

This is a very beautiful psalm. It is one of the first to be learned by the infant, and one of the last to be uttered by the aged saint. It is a psalm fresh with the dew of youth upon it. David likely composed it whilst watching the sheep upon the hills of Bethlehem. It is called the Psalm of the Crook; Psalm 22, the Psalm of the Cross; and Psalm 24, the Psalm of the Crown. It is more than likely Jesus often sang this psalm. It is a psalm for youth, descriptive of mid-life and looking forward to old age.

These are the three divisions in the Psalm:

1. **The Shepherd and His Sheep.** Verses 1-3.
   The psalmist begins with a statement of fact. The Lord is my shepherd. It is a testimony – a
personal testimony. The Lord is my shepherd. He thinks of Jehovah as pastor of his soul, and, feeling that he has such a great and good shepherd, he deduces an inference from the fact. “I shall not want.” Christ is such a lovely Saviour that there is no possibility of wanting with Him. A little girl once said: “The Lord is my shepherd, and that is all I want?” She was right, for that is the true meaning of the words. We shall not want for anything.

II. The Shepherd Shepherding His sheep.
Verses 4-5.

In this section we are brought right into the midst of life's difficulties and perplexities. Dangers are encountered. But the psalmist has such a good shepherd that even though he walks through the valley of death, he will fear no evil. Christ will not fail us. He is so faithful, that promised. So David infers again: “I will fear no evil.” His presence inspires confidence: “For Thou art with me.” We cannot be better, protected than when we have the presence of Christ.

III. The Shepherd Folding His Sheep.
Verse 6.

In this portion we see the sheep on their way home to the fold. They are nearing the House of Many Mansions. Soon they will be safely enfolded. The Psalmist draws upon the benefits of past experience. He as received so many favours that he ventures still further in faith. “Surely goodness and mercy shall follow me all the days of my life.” On the strength of this he makes another inference. “I will dwell in the house of the Lord forever.” This is as far as faith and hope can go. If we have Christ as our Shepherd we shall not want; we will not fear; and shall dwell forever in His House. May that be the position of us all. – J. C. R.

A little lad knelt down at his father's knee to say his bedtime prayers. After he had repeated “Gentle Jesus, meek and mild,” “Now I lay me down to sleep,” and the Lord's Prayer, the father asked him if he had any other prayer he wanted to make to God.

After some hesitation, the little fellow said: “Dear Jesus, when I grow up, make me big and strong like daddy.”

The words sank deep into the father's heart and very late that night – hours after the little boy had gone to sleep – the father knelt by the bedside and prayed: “My Father, now that I am grown up, make me pure and sweet like my boy.” – Selected.
JUNIOR – A certificate for the child under 12 years of age that can sing correctly the following tunes without any musical accompaniment. “Notting Hill,” “St. Lawrence,” “Kilmarnock,” “Warwick,” “Torwood” and “Warrington.”

SENIOR. – A certificate for the child 12 years of age and over that can sing correctly the following tunes without any musical accompaniment. “Notting Hill,” “St. Lawrence,” “Kilmarnock,” “Warwick,” “Torwood,” “Warrington,” “St. Johns,” “Selma,” “Gainsborough” and “Howard.”

(Note. – All these tunes are to be found in the “Scottish Psalmody” of the “Free Church of Scotland.”)

SABBATH SCHOOL WORK

Tiny Tots Text

“He showed unto them His hands and His side.” John 20: 20.

1942

Prayers for the opening of each class


8. – “Hear the right, O Lord, attend unto my cry.” Ps. 17: 1.

15. – “Give ear unto my prayer that goeth not out of feigned lips.” Ps. 17: 1.

22. – “Keep me as the apple of the eye, hide me under the shadow of Thy wings.” Ps. 17: 8.

Lessons for February 1942

Feb. Subject For Memory Psalms Catechism Reading Text
1 Decision Ezek. 33: 1 Ezek. 33: 11 57
8 Decision 2 Cor. 6 2 Cor. 6: 17 58
15 Decision Hebrews 2 Heb. 2: 3 59
22 Decision John 20: 11 John 20: 27 60

SCRIPTURE LESSONS

By REV. J. CAMPBELL ROBINSON

We have already spent a month considering the matter of salvation, how we are saved, etc., and last month we considered different cases of conversion. This month we are going to make it a month of Decisions for Christ. We ask all Superintendents and teachers to bring the matter of deciding for Christ urgently and efficiently before the children. Let it be in reality then, a month of Decision.

February 1

Decide for Christ

The text we shall quote this week urge you to decide for Christ is Ezekiel 33: 11. “I have no pleasure in the death of the wicked, but that the wicked turn from his way and live. Turn ye, turn ye, from your evil ways; for why will ye die, O house of Israel?”

Learn from this text: –

1. God does not will the death of the sinner, but if you are lost, it is your own fault. There is no one to blame but yourself.

2. It is an unchangeable law with God that wicked men must either turn or die. To be eternally lost is a dreadful thing. Think of it: lost, lost forever! The woeful cry of those in hell is “lost; lost for ever.” As the tree falls so it lies.

3. God knows what a terrible thing it is to be eternally lost, so He pleads with wicked man to turn. “Turn ye, turn ye, from your evil ways, for why will e die.” If the sinner is lost, it is in spite of God pleading with him. What a fearful thing it is to reject God’s offer of mercy in Christ! How hard and wicked our hearts must be to disregard such pleading of His!!

4. From what are we to turn? We are to turn from all wrong, from bad company, from sin, from Satan, who tempts to sin; from death, the wages of sin; and from all paths that lead to destruction. Will you turn today? God is pleading with you now. He will not always plead. Come.

February 8

Decide for Christ

The message we have for you this week is to try and urge you to decide for Christ. “Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you.”

If we are going to be saved, we must take a stand for the Lord and separate ourselves from all that is evil. Grace and sin will not work together; light and darkness will not combine. Christ and Satan will not shake hands; heaven and hell will not agree. We must separate ourselves from what is wrong, and cleave unto Christ. Christians are a people called out of the world. If we cannot break with the 15 world we cannot be saved. What a terrible thing when the pleasures of life have such a hold upon our souls that we cannot forsake them. God says: “Let the wicked forsake his way and the unrighteous man his thoughts.” No man can serve two masters. We are either serving the Lord or the devil. Which are you serving? Whose side are you on? Do you love the world more than Christ? Are the pleasures of sin so sweet to you that you would sacrifice Christ for them? What a tragedy! Hear the apostle saying: “Come out and be ye separate.”

February 15

Decide for Christ

We have been wondering whether anyone has decided for Christ yet. He is such a Saviour that all should trust Him. Hear what Paul says: “How shall we escape if we neglect so great Salvation?” Hebrews 2: 5 This text brings the matter of life and death before us. Where are we going to spend eternity? Do you think if you neglect the salvation of your soul you will escape the righteous judgement of God? You shall not escape. There is no way of escape. We must either accept or reject Him. There is only one way to be saved and that is by Christ. If we neglect Him we shall be lost. Are you prepared for this? Notice it does not say, if we reject, but if we neglect so great Salvation. That means if we do not pay attention to it we shall lose it. We should make this end one great business of our lives. Nothing must hinder us settling it once and for all in our lives. Now is the accepted time. Now is the day of Salvation. Tomorrow might be too late. Close in with Christ now. It may be your acceptance of Him will influence the whole class for Him.

February 22

Decide for Christ

Once more we plead with you to accept Christ as your Saviour. Receive Him into your heart and trust Him. Hear His own words in John 20: 27: “Be not faithless, but believing.” Thomas was just like many another: he would not believe except he saw. Jesus said: “Blessed are those who have not seen and yet have believed.” They accepted God's word in faith. How little Thomas realised that to convince him all the agony of the Saviour's suffering had to be opened up again. Into the Saviour’s pierced side he must thrush his hard, bony hand before he would believe.
O! what a cruel wrong to the Saviour unbelief is. But, in spite of the renewal of His agony, He would try and convince Thomas. “Reach hither thy hand and thrust it into my side.” Refusal to believe is a terrible thing. It opens up and keeps open the wounds of the Saviour. His love is so manifest that it would seem impossible not to believe Him. We shall put it to you once more. Are you willing to receive Christ as your personal Saviour? Or are you so faithless that you just thrust your hard hand of unbelief into His wounded side and pierced heart, setting them bleeding again, before you will be convinced? Hear the Saviour's cry: “Be not faithless, but believing.”

I long to be like Jesus,  
Meek, loving, lowly, mild;  
I long to be like Jesus,  
The Father's holy Child.

ACKNOWLEDGEMENTS to 6/12/41

SUBSCRIPTIONS
Pembroke Sunday School, per Rev. J. A. Harman 5 0  
Ruth McAulay, Chatsworth 2 0  

BIRTHDAY FUND
Alan John Mackay, Maclean 2 0  
Helen Ramsay, Taree 3 0  
Mary McPherson, Warrnambool 5 0  

FREE KIRK FELLOWSHIP AFFILIATION FEES
Wingham, per Don Stewart 2 0  
Wauchope, per Miss Jessie Mackay 3 6  
Taree, per Miss J. Rinkin 7 6

PRESENTATION OF PRIZES AND CHILDREN'S PARTY AT TAREE
The above was held in the Protestant Hall on 17th December, ult. The hall was comfortably filled by members of the congregation and friends, thus showing a keen interest is manifested in the Sabbath School.

The Rev. M. C. Ramsay, M.A., presided, and elders present were Messrs. George Morton and John McKay.

The report read by Mr. A. E. Stitt, the Superintendent, showed a very successful year; forty certificates were gained by the pupils, and several new pupils enrolled.

A special collection was taken up during the year for missionary work as well as donations sent to the Welfare of Youth and to “The Australian Free Presbyterian.”

Mrs. Ramsay presented the prizes and certificates, each child receiving a book.

Mr. Ramsay addressed the meeting and spoke words of appreciation and encouragement to the teachers and children, and proceeded to show that the early experiences of David, the shepherd boy, fitted him for his great work as prophet and king. David as a boy loved the things of nature, and looked beyond them to their Maker and placed his trust in Him, and said, “God takes care of me, just as I take care of my sheep.”

In cold weather when there was not much food for the wild beasts on the hills they went to the lower country seeking it. It was David's faith in God that gave to him the courage to kill the lion and the bear, and God's help in doing so, encouraged him some years later to slay the giant. The help of God in doing this made David's confidence in God stronger and led him to look to God for help at all times.

You girls and boys attend Sabbath School not only to win prizes and certificates, but to learn of God and to fit you for God's service. We trust that, like David, you are being prepared early in life to do great things for God.

A lengthy programme was gone through, prepared by Miss Mary McDonald and Miss Ruth Morton, every child participating.

At the conclusion of the prize giving, Mr. Ramsay called upon Mr. George Morton to make a presentation to Mr. Stitt, which he did in the form of a beautiful Reference Bible from the teachers and scholars of the Sabbath School in grateful appreciation of his valuable services.

Mr. Ramsay spoke at some length of the good work done by Mr. Stitt in the school during his long term as Superintendent.

Mr. F. B. Dingle also spoke in support of the remarks of the chairman.

Mr. Stitt, in responding, thanked the speakers for their kind remarks of appreciation, and the teachers and scholars for their kind gift, which he greatly valued. – A. E. S. 16

SEARCH WORK IN ROMANS
(1) What did Paul say he was not ashamed of?
(2) What does Paul say about the sufferings of this present time?
(3) Find a verse where Christ is described as the end of the law.
(4) Where is it said: “All Israel shall be saved?”
(5) Write out the verse beginning “Render therefore to all their dues.”
(6) Who does Paul say was a succour of many?
(7) Who does Paul say was the first fruit to Christ of Achaia?

All answers to be sent to Miss C. McLean, 92 Alma Road, E. St. Kilda, S.2.

FREE KIRK RALLY. 1942
At Wauchope
Owing to unforeseen circumstances the Wauchope Rally is cancelled till further notice

Do you greet with a friendly smile the brother who's walking near,  
And help him over a weary mile till the way he travels grows clear?  
Do you feel an urge, as the great crowds surge, to help with some heavy load,  
To soothe the pain or to ease the strain, for others along the Road?  
Do you bear in mind that to all mankind we each have a debt to pay?  
'Tis the daily toll of the growing soul at the gates of the King's Highway!  
Do you feel desire and a heart on fire to go where the Master led,  
For the way He trod was the path to God and our goal lies straight ahead?

A little more love,  
A little less creed,  
A little more giving,  
A little less greed.

A few more roses on the path of life,  
And less on the grave at the end of the strife.

BIRTHDAYS
Many Happy Returns

“In all thy ways acknowledge Him, and He shall direct thy paths.” Proverbs 3: 6

January 2 – Mary Murray, Wingham.  
   * 3 – Ruth Sommerville, Doubtful Creek.  
   * 3 – Ross Sommerville, Doubtful Creek.
They are glad that the living Jesus
Has given the lambs a home.
A place of their own with His people,
He cares for me and for you,
But close in His heart He gathers
The dear little heads in the pew.
(These verses were among the favourite rhymes
of the late Mr. James Ross, Palmer's Island.)

THE LITTLE HEADS IN THE PEW
In the morn of the Holy Sabbath,
I like in the church to see
The dear little children clustered,
Worshipping there with me.
And I think that the tender Master,
Whose mercies are ever new,
Has a special benediction
For the dear little heads in the pew.
When they hear “The Lord is my Shepherd,”
Or “Suffer the babes to come,”
“The Foolishness of God and the Wisdom of Man”

Christianity in Australia has never before faced so menacing and so direct a challenge as she faces today. The Federal Government must deliberate carefully what part the ordinary citizen must play in the conduct of the war. There is thus a New Front opened up before us, and one that has been far too much ignored by crass materialistic governments. The British Ambassador to America pointed out in a recent speech that, “if we are to defeat Hitler and those who serve him with almost religious fervour, our faith must burn with a flame as white as theirs; we are coming to attach a new meaning to the old question – What shall it profit a man if he gain the whole world and lose his own soul?”

Arnold Toynbee, in his great “Study of History,” points out that our national failures may be traced back to moral breakdowns. In the last analysis it is the failure of the moral and spiritual resources that spell defeat. Not on material efficiency or scientific application or careful technology, not even on factors outside our control, but on the spiritual and moral values that abide does our safety depend. The sinful soul alienated from God must continually pursue selfish ends – the will to power – the will to sin, and challenges the eternal order with the material goods of Time.

Our failure in the international sphere is due to our deliberate refusal as individuals and nations to accept and to apply these spiritual principles that are the only safeguard and the absolute guarantee of victorious living. It is, we most profoundly believe, because we have betrayed Christ that we ourselves have been betrayed, and that we now find ourselves in the horrors of this awful war. In this betrayal the Church of God has been far from blameless. This pleasure loving, time serving civilisation is largely blind to the Great Creator Who is behind and within and above creation. Man, not God, is the sovereign disposer of the nations, and the thought of the Eternal is not in all our ways. God's Word is despised; "the foolishness of God" is pragmatically superseded by the false currencies of political craftiness and idealistic speculation. Man has replaced God with himself, and he urges his own selfish and sentimental philosophies as against the revealed Word of God. And when God is left out of the reckoning, mankind soon reaches the end of the road amid confusion, disaster, chaos and war. Godless Democracies are as futile as the God defying Totalitarianism; soon every human and social relationship is perverted and disarranged. “Cities of dreadful joy are filled with strange philosophies and strange religions.”

There is only one categorical imperative – “Eat, drink, and be merry, for tomorrow we die.”

The nations are sick unto death; today the whole of our civilisation is morally and spiritually bankrupt, and the peoples are as sheep that have no shepherd. The perennial factor of human history is Sin, and mankind's refusal to take Sin seriously. Yet our Sin must be faced and our Lord Jesus Christ was revealed to “put away sin,” and to provide an everlasting mercy without which humanity would be lost indeed. There is definite need for a more complete abandonment of ourselves to the Will of God, together with a sincere and humble confession of our pride and our sins. The Christian community must stand forth as the symbol of the Kingdom of God, and by their acknowledged dependence on the Divine mercy bring forth the “fruit meet for repentance.” Today then as never before Christ challenges civilisation at every single point – “I am the Way, the Truth, and the Life.”
THE AUSTRALIAN FREE PRESBYTERIAN

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From My Study Window

My Dear Readers,

That was an apt quotation of Samuel Rutherford’s—“I perceive that Grace grows best in the wintertime.” The religion that is real must be able to stand the test of these dark winter days which God has appointed for us and ours. It is so often quite easy to get fussy about little things and lose the “very stuff of life.” Too often we have the husk when the kernel has gone. The Pharisees, you will remember, had risen up in defence of Judaism before the birth of Christ, and they managed to save and maintain the Jewish religion in a world that tried hard to blot it out but they failed very badly when faced with the kingdom and the challenge of Jesus Christ. Too much can be taken for granted so that we not infrequently have not “faith,” but “faith’s double.” Self even in a religious guise is the centre of our motives and our aspirations. A religion that labours for purely human rewards and a limited liability discipleship that is ever seeking after loaves and fishes is not one for these dark days. One of the greatest of modern disciples—the Fisherman Apostle of Labrador, Sir Wilfred Grenfell—wrote in his autobiography, “Feeble and devious as my footsteps have been since my decision to follow Jesus Christ, I believe more than ever that this is the only real adventure of life. No step in my life do I compare with that one in permanent satisfaction. I do not feel that it mattered much whether I chose medicine for an occupation, or law, or education, or commerce . . . and if there is anything about which I never have any question, it is that the decision andendeavour to follow the Christ does for men what nothing else on earth can.”

Our thanks are due to Principal Hammond for his excellent sermon on “Gambling,” and to the Rev. Arthur Allen for his kindness in forwarding Professor Yule's splendid address on page 8. Rev. C. K. Crump, well known to St. George's congregation, has written from his theatre of war in the New Hebrides. Missionaries and missionary effort in these regions should be often mentioned in our prayers.

“Today the quality of our religion is being put to the test. The conflict is not only between the graces of civilisation and the rawness of barbarism. More is being challenged than the system of ethics which we believe to be the basis of our laws and liberties. I am of Blake's view: 'Man must and will have some religion: if he has not the religion of Jesus he will have the religion of Satan and will erect a synagogue of Satan.' In the world as we know it I believe that civilisation must have a basis and must ultimately rest on the Christian Church.”

– John Buchan (Memory Hold the Door).

The Sin of Gambling

Principal T. C. HAMMOND M.A.
Moore Theological College, Sydney
It is by no means popular to denounce gambling at all. It is still more unpopular to assert that it is a sin. Many are prepared to admit that gambling is very foolish. Beyond that they refuse to go. St. Paul exhorts us to “Provide things honest in the sight of all men.” (Rom. 12: 17). The word rendered honest here often means that which is manifested as good. Does gambling satisfy this test? Is gambling “honest”? When we ask that question we are confronted with several considerations. Gambling, for example, has taken two forms – private gambling and organised gambling. The former was more common in days gone by. It is, of course, difficult to draw the line. Men spent whole nights casting the dice. They hazarded their whole fortunes on the throw of the dice. They hazarded whole fortunes on the chance of their coloured pictures being arranged to their advantage. But very speedily even this private gambling was organised. Two phrases have come down to us from those far off days. We talk about “plucking pigeons” still. So long as the gambling mania persists there will be pigeons to pluck and alas! pluckers to pluck them. We still talk of “the dice being loaded.” So long as the gambling mania persists there will be loaded dice and fools rash enough to risk the chance. But the inevitable instinct for combination has given organised gambling an enormous extension in our days. Sometimes there were only two to play. They hazarded whole fortunes on the chance of another's hard luck is my personal gain. Hard luck is part of the game. This feeling is seen this. But it is obvious that the excitement which gambling awakens has its roots in the instinct of acquisitiveness. The lust of gain is there and very little else. The gambler tells us that we are mistaken in this. Can we really believe that a man who puts a shilling on a game “just to give it an interest” is beset by the lust of covetousness? This is due to the fact that the motive is frequently concealed in action. The work of the imagination is not readily recognised. But when we find, as we do find, that all interest disappears when the monetary chance is removed we are confident that the inner instinct is discovered.

Not only so, but organised gambling tends to destroy all kindly feeling. We are sometimes told that gambling is only a form of sport. In point of fact it has a disruptive influence on all forms of sport and comradeship.

Many years ago I was present at a football match in Melbourne. I noticed two beautiful Arab horses in the control of the mounted police curvetting on the field just before play commenced. I thought, “Well! they do things in great style here.” But when the match was over and the two horse police cantered out and brought the referee in between them my feelings underwent a change. Sport is lost in the overwhelming greed created by the gambling instinct. Huge bribes are given to “pull” horses. Huge enmities are awakened by competing sportsmen. An evil thing like this should be exorcised. Nor is there much sympathy for the loser.

The laws prohibiting the enforcement of gambling debts is evidence enough of that. The votary of chance is consistent in his worship. Hard luck is part of the game. This feeling is increased by the satisfied reflection that another's hard luck is my personal gain. Out of such feelings no good could come. It is the duty of those who have the moral interests of the community at stake to recognise these indirect results of this unbridled mania and take steps to hinder their development.

But we are met here with the old argument that abuse is no reason against use. Many will agree that the unrestrained indulgence in gambling is a menace to the community who will quite complacently still...
take their penny points in a game of bridge. Moderation in all things is their motto. They sip their wine and stake their small pence and pity the drunkard and the ordinate gambler. It is a comfortable religion which leaves the underdog to shift as best he can. It is comfortable, but not very heroic. We can play our part in preserving that which is an injury to others and flatter ourselves it is no injury to us.

And so it becomes a duty to assail this last stronghold and deal directly with gambling in its essence rather than in its results.

And here we have to point out that in considering the use of anything we ought to pass beyond the limit of our own personal enjoyment. To make the situation clear, let us divide commodities for use, using commodity in its widest possible sense, into two classes. There are necessary commodities without which life could not be maintained. Of course there can be abuse in the matter of such commodities, but the use is a necessity and that settles all problems. We cannot starve because some men are gluttons. We cannot go naked because some overdress. There is no need to labour this point, yet it is frequently overlooked. But over and above these necessary commodities there are what we may call luxury commodities. We not only live, but we live in a certain way. Many things which we regard as so commonplace as to be almost necessary are unknown in certain conditions of life. What we call the level of subsistence has a tendency to rise. We work hard in artificial surroundings and hence require special recreation and fresh features of interest. Our social life is many sided. Now it is in relation to this second element in our corporate life that our problem arises.

No one regards gambling as per se necessary. There are many who have never gambled. When we come to consider what have been called luxury commodities, the problem of our neighbour becomes important. Our pleasures have created an army of caterers. But we can contend with justice that where our special recreation has a necessity for us in the conditions of modern life – a necessity, perhaps, not so much of existence as of full efficiency in our particular mode of existence – it has also an aspect of help and benefit to our neighbour. The man who joins us in a cricket match or a round of golf receives the same recreational benefit as we do. The caddies, golf club makers, shopkeepers, all receive a means to live or to help to live by our gratifying our need for recreation. We can extend this with varying degrees of value to luxury trades of many kinds. Our whole social structure reacts, as it were, to our needs, whether they are in the sense indicated artificial or necessary. Gambling fails to fulfil this test. It confers no benefit on the loser. It diminishes the instinct of healthy emulation in the game, making him, often unconsciously, the victim of the baser passion of greed. Before we talk glibly of the above being no argument against the use, we should determine clearly what the use of gambling really is.

Here we are confronted with a difficulty which has received new life recently through the interesting book by Lord Stamp, “Christianity and Economics.” Lord Stamp invokes the assistance of the Puritan divine, Richard Baxter, in an attempt to justify gambling per se while, of course, heeding the grave attendant dangers.

He quotes Baxter (the edition is different from mine, but I have been able to trace the reference): “Is it lawful to lay wagers upon horse races, dogs, hawks, bear baitings, or such games as depend upon the activity of beast or man?

“Yes. Upon three conditions (the reply is here condensed): (1) That the true end of a wager is to be a penalty to him that shall be guilty of a rash and false assertion, and not to gratify the covetousness of the other. (2) That it be no greater a sum than can be demanded and paid without breach of charity, or too much hurt to the loser (as above the proportion of his error), both parties being truly willing to stand the loss (3) That it be not an exercise which is itself unlawful, by cruelty to beasts, or hazard to the lives of men.” (“Christian Directory,” p. xiv, ch. xix, Tit. 5.)

Later Richard Baxter contends that a man can play at bowls, &c., and use such personal activities for money. “If your wager be laid for sport and not for covetousness” (striving who shall get another's money and give them nothing for it), provided “the loser doth well and willingly pay,” Students of ethics recognise that this attitude is not peculiar to Baxter. It is part of the inheritance he carried over from the medieval period. Thomas Aquinas, for example, takes an even more lenient view of the right to hazard at least a small part of a man's fortune on chance.

Notwithstanding the high authority justly attributable to Baxter, and the added influence of the opinion of the late Lord Stamp, there is a higher ethical standard than that which is here laid down. In the first 5 place it must be noticed that Baxter confuses a challenge and a wager. A challenge is issued to a man who joins with us in a cricket match or a round of golf receives the same recreational benefit as we do. The caddies, golf club makers, shopkeepers, all receive a means to live or to help to live by our gratifying our need for recreation. We can extend this with varying degrees of value to luxury trades of many kinds. Our whole social structure reacts, as it were, to our needs, whether they are in the sense indicated artificial or necessary. Gambling fails to fulfil this test. It confers no benefit on the loser. It diminishes the instinct of healthy emulation in the game, making him, often unconsciously, the victim of the baser passion of greed. Before we talk glibly of the above being no argument against the use, we should determine clearly what the use of gambling really is.
chance. The chances are not even at all. In certain cases as, for example, when a particular statement is challenged, one party is in possession of the facts. In betting transactions this would be called S.P. – sharp practice. The Post Office, so far from agreeing with Baxter, would cut off a telephone. Seriously speaking, it is important to distinguish a challenge. A game of skill, a simple bet in an even or at least a mutually unknown chance, and a gamble on possibilities where such complicated circumstances as weight, form, skill, entries and withdrawals, all enter into the venture on the result. But it cannot be too frequently enforced that the gambler traffics always with the incalculable. In a challenge the loser at least gains in the certainty of positive knowledge beyond the actuality of the immediate issue. The penalty, as Baxter puts it, may reduce conceit, awaken inquiry and contribute to knowledge. It is an extension of this thought to say that Baxter fails to observe that, in the genuine gamble, no good results of any kind follow the loss incurred. Nor, indeed, from a moral standpoint do good results follow from the gain acquired. There is a reward for toil. There is a reward for foresight. But foresight is excluded and toil evaded in the appeal to chance. One of the horrors of war is that it involves a huge expenditure of stored resources to no purpose whatever. The bomb that costs much to manufacture destroys the labour of many when it explodes. The only justification is that it wards off graver material and still graver spiritual evil. A war for simple conquest is no longer ethically defensible. If that be so, we are surely guilty if we tolerate a transfer of wealth, simply making the loss of one the gain of another without the slightest compensating advantage.

Nor do we think Baxter's theory gives the true sense of stewardship. The medieval system of the fixed price had its advantages. But it laboured under the moral evil of assuming that a fixed proportion of wealth was absolutely the owner's. He had no responsibility in the employment of this small surplus. To state the problem simply, a man had certain duties to himself. He was bound under law to God to maintain, as far as possible, his own existence. Suicide was a violation of that trust. He had also responsibilities to his wife and family if he were the happy possessor (I fear it was looked upon that way) of a wife and children. He had responsibilities to the State to render obedience to its laws and give of his substance for civil and state needs.

He had to meet his just debts and he had to pay a just wage. The medieval moralist who acted up to his code was by no means to be despised. But beyond all this it was contended there was an ill defined surplus which belonged to the individual. It was the result of his toil and could be expended according to his desires, provided that no direct hurt came to him or his neighbours through this expenditure. This idea is deeply ingrained and it is there we detect a failure in this ethic. When all known responsibilities have been honoured, there remains a further responsibility to do our best with all we have. Few, if any, rise to the height of this great ethical ideal. But that is no reason why any should deliberately degrade it. We can justify a reasonable expenditure on recreation and on pleasure. We can show, or at least we can argue, that our expenditure is a source of ultimate benefit to ourselves and to others. But we cannot so argue when we appropriate what we have not earned and supply nothing in its place. We have nourished our sense of surprise and pleasure on the basest motive of mere gain, and we have taken from our neighbour that which cost us nothing and for which we render nothing. But he agrees. Yes! He agrees and it is our business to teach him that he should not. The receiver of stolen goods agrees to share in unlawful spoil. His agreement does not make it lawful. “Provide things honest in the sight of all men.”

At last Assembly if was decided that the 28th February should be regarded as the end of the Church's financial year.

Would all Church Treasurers please keep this in mind so as to enable the final accounts to be presented to Synod and Assembly on 26th March,

INTIMATION

The Synod of Eastern Australia (Free Presbyterian) will meet (D.V.) for its Annual Session in St. George's Church, Castlereagh Street, Sydney, on Tuesday, 24th March, 1942, at 7.30 p.m.

Rev. J. A. HARMAN,

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World View
THE NEW HEBRIDES
BY LAND AND BY SEA
(By C. K. C.)

It took me the greater part of two days preparing for the trip and I fully realised the magnitude of the part usually taken by my partner whom I had left in Vila a few days previously. This year trade winds have not followed the established
I find that it is often possible to get close to a native Lord's Supper dispensed all at the one service.

Soon after daylight we were in the vicinity of Mataso. The people had spotted us and sent up a smoke signal for us to come in. We had intended to call had conditions been favourable, but they were not – it is sufficient to say that three of the four natives on board had already “bailed out.” We called once on a previous occasion under similar circumstances and were simply asked where were we going.

The Makurans always give an enthusiastic welcome, but upon hearing of the arrival of a third missionary for Nguna, they were really wild with excitement. Donald is a new name for them and the teacher, after making several attempts, decided that it must be “Tonga.” As many of the people were away in boats or canoes to nearby islands, after a cup of tea, a rest and arrangements made to return on the Monday for the Lord’s Supper, we continued on to Emae.

Soon after landing I left the people to transport all the paraphernalia to the villages concerned and set off across the island to the planter’s home-stein on the other side. Actually lunch was off, but it soon came on again, as they had not seen a white person for weeks and were delighted at the prospect of sending mail away, as most of it had been written for a month. It was pleasing to learn from here and elsewhere that Kalsongi, our native dresser, who had been working on Emae and Makura for three months, had done excellent work. Both Mr. and Mrs. Hill had submitted to three intravenous infections each and were more than satisfied with the “stick medicine.” Kalsongi’s wages are being paid from the Break of Day Gift Fund.

It was towards evening when I arrived at Sangova village for the evening meal. I had hoped to sleep in our hut there, but was disappointed – Kal-songi had left it a week before and the fleas were ravenous. Also, instead of a sheet, I had packed a very old and torn tablecloth. The boys had been bitten before and thus decided to sleep on the launch.

On Sunday all the islanders gathered to worship at another village some two miles along the beach. Catecumens were examined and admitted to full communion, infants were baptised, an elder ordained, a marriage celebrated and the Lord’s Supper dispensed all at the one service.

Villages are very scattered on this island, but I find that it is often possible to get close to a native when walking along the beach or through a bush track. Somehow he is more open and less suspecting than when engaged in a formal interview. I mentioned to an elder accompanying me that the Rev. M. Frater, of Paama, had recently died. He was deeply moved and replied, “O Misi, a susue parua” (I am very sorry) and then, after a few fitting remarks about the departed missionary, he spoke to a following Epi man in pidgin: “Old man Frater he dead finish.” Then they both engaged in a peculiar clicking noise made with the tongue on the roof of the mouth.

One of the boat boys had dropped a hint that I had pictures on board and, in response to a pressing request, I agreed to show the New Hebridean slides at another village after dark. As the crowd would not fit inside the school, we hung up the sheet on the outside wall and all sat on the ground. They were deeply interested, especially when some of their own number appeared on the screen.

Another marriage had been arranged and, after interviewing the parties concerned, the ceremony was performed in spite of the late hour. But I am not at all happy about these marriages, and, it seems that little short of a man on the spot will solve the problem, as the people realise that should they delay, it may be months before there is another chance. That is true, but then it may be a different bride or bridegroom. These arranged weddings are a real problem and we are anxious to Christianise the whole practice, which, of course, does not mean the introduction of some European customs.

Another night with the fleas and thence to Makura. After the service the elements were taken to those unable to attend. Most were very old folk who still love the Lord but are no longer able to worship in His house. One was a young girl of about twenty. I had not seen her before, and had not been told of her plight. She had suffered a compound fracture of the leg about four years ago, but had been kept hidden, as they knew that I would have taken her to Vila 7 for proper medical treatment. It is too late now – she will not walk again. I asked an old woman who sat near if she was her mother and she replied, “No I am the one who comforts her.” The girl is an orphan.

Before daylight we were away again, steering for Tongoa. The seas were still big and I readily confess that I do not like seeing the “Dove’s” gunnel under water – at least not for long. But we got there. Just before dinner I assisted Mr. Miller with the burial of an infant that had died that morning and in the afternoon we drove in the sulky
to two different villages in order to have conferences with the chiefs and the Church leaders. The outcome of our deputation was quite pleasing and we returned just as it was dark, delighted with the hope of securing a trained teacher to combat the S.D.A. rivalry in one village and with the prospect of a new school or church in the other.

Next day to the island of Buninga, an enjoyable visit with a better sea, and a fine fish for our evening meal.

On Thursday I installed the engine in the in the “Break of Day” launch and would have finished the job but for a slight accident to the bullock cart which called for considerable attention.

Lanterns were flickering at 3 a.m. on Friday morning, tea was made, a snack eaten and the weird procession set off for the beach. There were ten of us all told on the launch, which was fully loaded. Anything movable was secured and an extra rope run out to the dinghy behind. Soon I was repeating the “Fisherman's Prayer,” learned during apprenticeship days in N.Z.; –

“Good Lord, remember me.
Thy sea is so great
And my boat is so small.”

Others, thinking in a different language, were expressing the same or similar petitions. Some were stretched out on the seats, others were leaning over the side, but all were wet to the skin. One of the company was named Jonah, but nobody seemed to take exception to his presence.

We had been running nearly two hours when suddenly there was a cry: “Misi! Misi! hatch e buoli.” The seas had torn off the forward hatch. Nothing more was said, but we all knew that it was imperative to reclaim that hatch from the sea.

It took some careful manoeuvring, but we got it. After such experiences as those encountered on that trip it always seems to me that a tribute should be paid to the sturdiness of the launch, the reliability of the engine, the unique behaviour of the din-ghy and especially the endurance and capability of Reuben, the steersman, who worked hard at the tiller for seven full hours without any spell or possible relaxation. But even that is insufficient. Our thoughts naturally turn to all those who go down to the sea in ships, that do business in great waters – all who are at their wit’s end. And our plea is the same now as it was long, long ago, “Oh, that men would praise the Lord for His goodness and for His wonderful works to the children of men.”

NGUNA, New Hebrides.
it is as the sun to all other lights.” “Let no one tempt you away from the Scriptures. For if you step out of these, you are lost; your enemies will lead you wherever they like. But if you keep to the Scriptures, you will pay no more attention to the enemy's raggings, than a rock does to the waves of the sea.” . . . They felt very sure of the thoroughly trustworthy nature of the Book. They were interested in its human origins, but recognised its heavenly source. Luther wrote: “We can be just as sure about this authority as we are that 3 and 2 make 5, or that a yard is more than half a yard.” Calvin endorses that: “The Scripture gives no more uncertain evidence of its truth than things white and black give of their colour, or things bitter and sweet of their taste.” That is closely allied to the Westminster Confession (I. 5) : “Our full persuasion of the infallible truth and Divine Authority of Holy Scripture is from the inward work of the Holy Spirit, bearing witness by and with the Word in our hearts.” That complete conviction came from the “Testimony of the Holy Spirit,” which is far from a cranky individualism; it is rather the result of a general experience. It works and guarantees the Divine origin.

It is an experience granted not only to men of 400 years ago. We can feel it today. We give a Bible to a Mohammedan with confidence; if only he will read it, he too will feel the Divineness of the New Testament. People sometimes refer to the Apocryphal Gospels and other second century literature as if it was only through luck that the present “Four Gospels” got a place in the New Testament. Yet consider even a book so highly esteemed by the early Church as the “Shepherd of Hermas,” which is bound up with the New Testament books in the 4th century manuscript Tischendorf discovered. Someone has called that book “The Pilgrim's Progress of the Early Church.” Well, even at that level, one can confidently assert that 99 per cent of Christians would much rather vote Bunyan's book into the Canon than the dreary “similitudes” of Hermas book. (As for the Apocryphal “Gospels,” the best are poor stuff, and the rest are obviously ridiculous fables!

There is a very common attitude taken up by many who declare, and believe, themselves to be wholehearted searchers for truth which at once makes their search hopeless. They are bigotedly certain that God has never intervened in earthly affairs by any supernatural act. Any records of such is, without inquiry, ruled out as “unhistorical.” That is not very “scientific.” It is called a “Rationalist” outlook, but it is not reasonable.

To begin a study of the Scripture by ruling out everything miraculous is to reduce the most morally powerful book in the world to a heap of confused and unintelligible rubbish.

A friend of mine asked me if I had a certain commentary on “Mark” published in a well known modern series. I replied I had looked through it, but saw no reason for spending money on it. My friend said: “Unfortunately, I did and now I'm deeply puzzled about two things; First, if the narrative is as untrue as Dr. Blank says, why did Mark write the Gospel? But I'm still more surprised: Why, 1,900 years later, should any sane man have bothered to write a commentary on it?”

Surely the astonishing deeds of Jesus are the groundwork of this Gospel. If you empty it of the supernatural, there are only rags and shreds left of this 2nd Gospel — this blunt narrative. Which (we have good cause to believe) records what Peter saw. To presuppose that miracles are incredible, says Marcus Dods “alters entirely the character of the life of our Lord, and necessitates the branding of the evangelists as incompetent.” It leads to a despairing conclusion of the learned R. H. (not “J. B.”!) Lightfoot, that “The Gospel yield us little more than a whisper of the voice of Jesus”; we can't be sure that He really spake any of the sayings in the Gospels, and the form of the earthly Christ is as little known to us as Heavenly form is. And yet we are supposed, as Browning's Gottingen Professor exhorted, to

“Go home, and venerate the myth
I thus have experimented with.
This man, continue to adore him
Rather than all who went before him,
And all who ever followed after.”

Why should any sane man “adore” a fictional phantom of that nature? It is only a phantom Christ such men glimpse. England's leading exponent of

“Form criticism” wrote eight years ago that the truth of any Gospel narrative was, after all, finally registered by the way each student “used Historic Criticism,” and on his “World view,” and – “on his estimate of Jesus.” That is a very frank acknowledgement. But who is going to build faith and life on so loose a foundation?

But the Bible will never lack readers, for its value is supreme. What other book is so “profitable for . . . instruction in righteousness”? This is the indispensable textbook for the science of Spiritual Realities. “The Scriptures . . . teach what man is to believe concerning God, and what duty God requires of man.” The Bible lets us know that God exists, and what he is like; what He has done, what He can do, what He wants us to do – throwing besides a bright beam of light along the track we travel beyond this
world.

Not that each verse or chapter is of equal value as food for the soul. Martin Luther has often been severely criticised as having called the Epistle of James “a letter of straw.” That isn't what he said. He said that “Compared with” Romans and Galatians, Ephesians, 1st Peter, 1st John, and the glorious Gospel of John, “James” was “very strawy,” i.e., it did have some “oats” in it, but not nearly such a large proportion of soul nourishment as these others had.

I think every Christian recognises this in practice. We don't turn for spiritual help to “Esther” as frequently as we do to “Luke.” We don't wear out the pages of “Ecclesiastes” as thoroughly as “John,” by our frequent handling.

Yet each book has value. I'd sooner lose a finger joint than my head. But that doesn't mean that I'd be indifferent to having the smaller member amputated!

And they are mistaken surely, who scrap the Old Testament as something superfluous, superseded by the higher and clearer knowledge given in the New Testament. e.g.: In the Old, there is a wealth of instruction on the subject of national duty, and the principles on which God deals with nations. The New Testament does not specifically treat of such matters; and while the New Testament does clarify the Old in such subjects, the Old is a mighty help to all the Christian world of today. How up to date are the warnings of Jeremiah and the glowing assurances of Isaiah! As for the Psalms, it is to me an endless wonder how men, who never had the privilege of acquaintance with our Lord Jesus, could yet attain to such a companionship with the Almighty.

Yes, and the Old has its firm message about God's Redemptive Purpose and doings. e.g., the Passover ritual is lit up by the Lord's Supper; but the Lord's Supper, reciprocally, is better understood side by side with the Passover.

There is a thread running through both Old and New, the Messiah-Redeemer; He binds both together. I remember my father once saying that “the crescent moon of the Old Testament revelation carries in its beautiful and brightening arms the shaded orb of the Gospel glory, which came to its full at the Passover of the Passion week, when Jesus died and rose again.”

He would have been quite prepared to have called the Gospel bright sunshine compared with the Older message. But moonlight is light, and we prize it.

What a Book! History, Poetry, Drama. Prophets, Wisdom, Letters, Visions. And an album of photographs – very ancient, yet quite modern. How candidly the men's characters are pictured – fine qualities, but also even foul. It reminds one of the awesome scene in “Revelation” where all the dead stand before God's throne, and the books are opened, and the dead are judged by the records of their earthly lives, written in the books. Indeed already “God's Word is living and powerful”; it tests our very thoughts and motives.

How foolish some are, who express admiration for the Bible, yet make no vital use of it. The late Rev. T. Glass told me how, in the North of Ireland, he had been asked to visit a dying man who had not previously shown interest in spiritual things. Mr. Glass repeated several of the Gospel invitations and promises, the sick man seemed bewildered, but gathered that some suitable response was hoped for. Willing to gratify his kindly visitor, he at last whispered what might prove a satisfactory credo: “To Hell with the Pope.” That exhausted his Christian knowledge. Yet was he so greatly different from one who praises the Bible, but rarely studies it? Or one who reads it, yet doesn't let it bring him into companionship with the living God? Principal Rainy once remarked to a colleague about the eminent “Hebrew” professor, A. B. Davidson: “Davidson always seems to me to be listening for the voice of God in the Scripture.” Yes, the Bible is a letter from Home; and with Old and New in our hand and heart, we can echo with deeper intensity: “Oh, how love I Thy law.”

And as we start off each new day, on an unknown journey, we have the help of a real road map. I can still hear F. B. Meyer telling about his travelling in a U.S.A. train: His railway timetable was by his side and his Bible open on his knee. A young man entered and sat vis-a-vis to him, and presently said with scorn: “I can't understand how any intelligent man can read the Bible nowadays, we all know it's a pack of fables” And F.B. genially replied: When I began this journey yesterday, I bought this railroad guide. It said that we would leave at a certain minute; we did. It mentioned towns through which we would pass; we did. It foretold quite a number of interesting and useful details; it has proved accurate. I've known this book for less than 24 hours, but I feel it's reliable. This other book, the Bible, I've known for more than 50 years. It has given me information, which my experience has unfailingly verified. It has advised me always to my benefit. I think that railway book is trustworthy. But I know that the Bible is. And I would surely be very foolish to throw it away, just because some who don't know it and never used it warn me against it.”

Surely those who study and use the Bible, for living by, do come to trust it. It has proved its worth.
It can transform the life of individuals. Even when some earnest preacher persuades some one to come into Christ's salvation, it is usually not the preacher's own language, but some quotation from the Bible, that produces the final decision.

The Bible can put a new spirit into a community. Green's History runs: "England became the people of a Book." I'm not quite sure if that is altogether true of 1611 England. But the effect on those who could read was certainly reflected very helpfully on that nation. One can see its power, perhaps, more vividly when the Bible is translated into the tongue of tribes who have not previously known of the Saviour. But wherever it goes, the Old Book still effectively does its main work. It makes readers "wise unto salvation through trust in Christ Jesus."

BOOK REVIEW

"The Truth About British Israelism," published by S. John Bacon, Melbourne, in the Modern Heresies series is written by a Free Church elder, Chas. Mackechnie, and is a timely publication dealing with the fallacies of British racism, a cult which always receives a great impetus during the time of war. Among the points with which Mr. Mackechnie deals are, whether the ten tribes were lost and the perpetuity of the throne of David for ever.

The booklet will furnish the reader with scriptural arguments to combat the beliefs of British Israelism and should be read particularly by those who are inclined to place credence in the very comforting theory of the ultimate victory and domination by the Anglo Saxon race. On this point the booklet says: "That in the Christian economy there was no race superiority and no religious superiority was a truth revealed to Peter." (Page 15.)

"The Truth About British Israelism" is published at 2d. and is worth while reading. – "R. A."

Hunter and Barrington Car Appeal

Amount previously acknowledged £37 18 0
Mr. K. McDonald 2 0 0
Master Ken Munro 10 0
Mrs. August Stacheel 5 0
A Manning Friend 1 1 0
Mrs. MacDonald (Tomago) 1 0 0
Total in hand £42 14 0

An Excellent Example

An old woman in Africa had become a Christian, but she was so poor that she felt there was nothing she could give to God. She attended the Mission Church and saw the other people giving to the collection – not the sort of collection we have at home – but all kinds of things – eggs and chickens and rice and so on. Oh, how she wished she could bring something! Then one day, when she was preparing a meal for her family, just two handfuls of grain for each, she thought to herself, “Why not make God one of the family?” And so, after that, whenever she measured out the grain, she put two handfuls in a bag and each week took it to the missionary for God's work. – "The Christian."

THE REV. NEIL MacLEOD. M.A., B.D.

Dear Sir,

On behalf of the readers of “The Australian Free Presbyterian," which you edit so ably, I wish to express to you congratulations that high academic distinction has been conferred on you by the University of Sydney. Your diligence has been crowned with success and, in extending felicitations, we express the hope that this additional scholastic attainment may qualify you for even more effective work in the cause of the Great King.

I am,

Yours fraternally,

M. C. RAMSAY.

Taree,
29th December, 1941.

P.S. – Readers will be interested to know that Mr. MacLeod passed with distinction in New Testament Language and Literature, and with a Credit in Ecclesiastical History. He will thus be the first Free Presbyterian minister to take the first degree of B.D. granted by a University in Australia. (The Melbourne B.D. is granted only by a College of Divinity, which is not a separate Divinity Faculty of the University.)

Free Kirk Fellowship

SYDNEY BRANCH

Secretary's Annual Report for the Period 1/1/1941 to 31/12/1941

1. The Sydney Branch of the Free Kirk Fellowship continued to function during the period 1/1/41 to 31/12/41. General meetings were held regularly on the second and fourth Thursdays of each month and attendances were considered satisfactory, a slight increase in the number of members being observed.

2. The following members were elected to hold office for the year commencing 23/1/41: –
Patrons: The Moderator, Mr. R. Allen.
Hon. Presidents: Mrs. C. McDonald, Mr. H. Nicolson.
President: Mr. Andrew Aitchison.
Vice-Presidents: Miss Aitchison.
Treasurer: Miss Bessie Anderson.
Secretary: Miss M. Nisbet.
Correspondent to the “Free Presbyterian”: Mr. H. MacFarlane.
Members of the Executive: Miss A. Bateman, Mr. E. Cameron.

3. Mr. A. Aitchison was appointed President, and has since carried out the duties of the office in a most efficient and exemplary manner. During the year the Fellowship sustained several losses in their manpower, among whom were Mr. H. MacFarlane, Mr. Joe Harris, Mr. Ewen Cameron and Mr. A. MacKenzie, each of whom is giving his services to his country.

4. The following is the programme of the Branch during the year under review:

<table>
<thead>
<tr>
<th>Date</th>
<th>Speaker</th>
<th>Subject</th>
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<tbody>
<tr>
<td>23/1/41</td>
<td>Election of Officers.</td>
<td></td>
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<tr>
<td>13/2/41</td>
<td>Mr. Lawler</td>
<td>Lantern Lecture; Bush Mission,</td>
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<tr>
<td>27/2/41</td>
<td>Mr. A. Aitchison</td>
<td>Essay: “Christian Service for the Young.”</td>
</tr>
<tr>
<td>13/3/41</td>
<td>Miss A. Bateman</td>
<td>Essay: “Christian Service for the Young.”</td>
</tr>
<tr>
<td>30/3/41</td>
<td>Rev. N. MacLeod</td>
<td>Youth Service (Sabbath Morning).</td>
</tr>
<tr>
<td>8/5/41</td>
<td>Mr. J. Davis (Church in the Wildwood)</td>
<td>St. John 18: 37 – “To this end was I born . . . and</td>
</tr>
<tr>
<td>22/5/41</td>
<td>Mr. Henry</td>
<td>Work of Sydney City Mission.</td>
</tr>
<tr>
<td>26/6/41</td>
<td>Various Members</td>
<td>Informal discussions.</td>
</tr>
<tr>
<td>10/7/41</td>
<td></td>
<td>Lantern Lecture: Father and Son Movement.</td>
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<tr>
<td>24/7/41</td>
<td></td>
<td>Lantern Lecture: Zenana Bible and Medical Mission.</td>
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<tr>
<td>14/8/41</td>
<td>Mr. Wheary</td>
<td>Work of Open Air Campaigners.</td>
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<tr>
<td>28/8/41</td>
<td>Rev. C. B. Cockett</td>
<td>“Silver Trumpets.”</td>
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<tr>
<td>11/9/41</td>
<td>Mr. R. Gibson</td>
<td>Lantern Lecture: The Kurku and Central Inland Mission.</td>
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<tr>
<td>25/9/41</td>
<td>Rev. Rayward</td>
<td>Central Methodist Mission.</td>
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<tr>
<td>29/9/41</td>
<td>Rev. N. MacLeod</td>
<td>Youth Service (Sabbath Morning).</td>
</tr>
<tr>
<td>9/10/41</td>
<td>Mr. H. Nicolson</td>
<td>“A New World Order.”</td>
</tr>
<tr>
<td>23/10/41</td>
<td>Rev. Bevington (H.M.A.S. “Perth”)</td>
<td>“Experiences in Greece and Crete.”</td>
</tr>
<tr>
<td>13/11/41</td>
<td>Mr. R. Allen</td>
<td>“The Sovereignty of God and the Free Agency of Man.”</td>
</tr>
<tr>
<td>27/11/41</td>
<td>Various Members</td>
<td>Informal discussion.</td>
</tr>
<tr>
<td>30/11/41</td>
<td>Rev. Marcus Loane</td>
<td>Youth Service (Sabbath Morning).</td>
</tr>
<tr>
<td>11/12/41</td>
<td>Election of Officers for 1942</td>
<td></td>
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5. One of the most important events of the year was the combined Fellowship Rally held at Maclean, Clarence River, during the Easter holidays. Two members of our Branch went to Maclean with representatives from the other Branches and all voted the weekend a wonderful success.

6. The Branch has once again contributed to various Missionary Societies and to our own Mission Society, through the Fellowship Missionary Box. We are very pleased to say that a total of £3/3/- was handed over to the Treasurer of our Missionary Society from the Fellowship. This is nearly three times the amount of previous years and we extend our thanks to Miss Emily Nisbet for the conscientious way in which she carried out this duty. Several outings and a Social Evening were held during the year and these were the means of increasing the “Social Intercourse” of the young people of our Church. The Branch is greatly indebted to the Rev. N. MacLeod, the Misses Davis, Mr. and Mrs. Macaulay and all other interested friends for their help and encouragement received during the period under review.

Let us thank our Heavenly Father for all His goodness to us during the year and strive that 1942 will be much more abundant in well doing and full with the blessing of the Lord.

M. NISBET, Secretary.

<table>
<thead>
<tr>
<th>Date</th>
<th>Speaker</th>
<th>Subject</th>
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<tbody>
<tr>
<td>12/6/41</td>
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The General Treasurer has pleasure in acknowledging the following amounts:

<table>
<thead>
<tr>
<th>St. Kilda Congregation</th>
<th>Foreign Missions</th>
<th>£3 17 0</th>
</tr>
</thead>
<tbody>
<tr>
<td>Students Fund</td>
<td>2 11 0</td>
<td></td>
</tr>
</tbody>
</table>
Widows and Orphans 1 16 0
Church Extension 1 17 0
Welfare of Youth 4 17 0

Total: £14 19 6

Amounts still continue to come in for the James Ross Memorial Fund and the total amount received to date is £303/9/11. This is, of course, a long way off our objective and we would be glad if as many of our folk who intend giving would send their donation to the Treasurer before the Assembly opens in March.

The amounts received since the last issue of the Magazine are as follows: –
Miss K. Davis, Sydney £5 0 0
Miss E. Robinson, Sydney 2 10 0
Miss M. McLeod, Montone 0 10 0
Mr. and Mrs. Stewart Ramsay 0 10 0

Total: £8 10 0

Special Note

The funds received for the McIntyre Centenary Fund have been invested in accordance with the Assembly's instructions and the following are donations received by the late Mr. Ross for the fund. As it is possible owing to Mr. Ross' illness that amounts received and banked were not acknowledged, the Treasurer would be glad if anyone who sent money and received no acknowledgement would forward full particulars as soon as convenient.

The following are the list of donations to the McIntyre Centenary Fund which are recorded in the Church's books: –
Mr. W. H. Reid, Sydney £50 0 0
Mr. J. MacLean, Hamilton 50 0 0
Miss MacLean, Hamilton 25 0 0
Mrs. W. H. Reid, Sydney 25 0 0
Mr. A. Gillies, Sydney 25 0 0
Miss Davis, Sydney 25 0 0
Mrs. M. Harris, Sydney 15 0 0
General Sir Iven MacKay, Sydney 10 0 0
Mr. R. Allen, Sydney 10 0 0
Miss Cameron 5 0 0
Miss E. MacKay, Sydney 3 0 0
Mrs. Farrar, Sydney 2 2 0
The Misses E. McDiarmid and Ray 2 0 0
Mr. J. Shearer, MacLean 0 10 0

Total: £247 12 0

OBITUARY

Miss Isabella McKinnon. – The Maclean Congregation has suffered a heavy loss by the death of Miss Bell McKinnon, which occurred suddenly, though not unexpectedly, at the home of her brother in law, Mr. K. McDonald, of “Woodford Park,” on 30th August.

Miss McKinnon was an old and respected resident of the district, where she was well known and greatly loved. She was well acquainted with most of the pioneering families of the district and she possessed an extensive knowledge of the history of our church in the district. A lady of gracious personality, she sought ever to see the better side, and to develop that better side, of her friends and acquaintances. Miss McKinnon was a lover of the old paths. She was most regular in her attendance on the means of grace. We believe that she was one of those who are saved by grace, through faith, and that therefore sudden death was for her, sudden glory. The funeral took place in Grafton on 31st August. Rev. H. W. Ramsay officiated.

“To be absent from the body” is “to be present with the Lord.” – D. G. C. T.

Mrs. Christina MacSween. – This estimable lady passed peacefully to her eternal rest, at her residence, Church Street, Maclean, on 3rd December.

Some months ago Mrs. MacSween suffered a severe illness, but despite her great age of 92 years she made a remarkable recovery. The day before her death she was out in her garden. Early next morning the Lord took her to His garden above.

Mrs. Macsween was the daughter of the late Mr. and Mrs. Norman Bruce. She was born in Glendale, Isle of Skye. She came to Australia when five years of age. Her marriage to Mr. Charles MacSween took place at Warrnambool 62 years ago. Mr. MacSween predeceased her by many years. The late Mrs. Macsween was a woman beloved of all who knew her. By her upright character, her gentle disposition, and her kind nature she won for herself a host of friends. A humble, pious, Christian woman whose delight was in the law of God, she will be missed by many.

Our deepest sympathy is extended to the bereaved relatives. – D. G. C. T.

Several deaths have occurred in the congregation within recent months. The Cameron family of Mount George suffered its third bereavement this year when Mr. Charles Cameron passed away.

Mr. John McDonald, son of Mr. Wm. McDonald, High Street, Taree, was also called away. More recently Mrs. Ellis, of Tinonee, whose maiden name was Gollan, died after a long illness patiently borne. These are missed from our congregations, and we tender to the bereaved families an expression of deep sympathy. All three departed were tenderly cared for by their loved ones. May the glorious fact of that everlasting reunion which awaits all the people of God assuage the grief of those bereaved. – M. C. R.

Heather, the infant daughter of Mr. and Mrs. C. McKinnon, Kindee, passed away in the Children's Hospital, Sydney, on 6th January. She had been in hospital or some months, and just previous to her death the parents had received an encouraging report of her progress. Her death, it would seem, was somewhat due to the intense heat experienced in the city at that time. We extend our deepest sympathy to the bereaved parents and sisters. – J. A. H.

THE CHILDREN'S PORTION
[Owing to Mr. Robinson's "copy" being posted missing we reprint from the "Sunbeam" of March, 1933.]

AT THE RUINS OF BAALBEK

The Australians are standing amid the ruins of the Temple of Jupiter, and in the background are the remains of the Temple of Bacchus. Baalbek is one of the most ancient of cities, and the Arabic tradition is an interesting one indeed. They agree that Adam inherited the district, and that near here was the scene of the murder of Abel. Here, too, Cain sought refuge and Noah is alleged to be buried nearby. Quite possibly King Solomon used it as a depot station for his cedar logs for his Temple in Jerusalem. There are still groves of Lebanon cedars just about 15 miles away.

HOW GEORGE WAS SAVED

Georgie was a dear wee fellow, when he first began to think about his sins. His father and mother loved the Lord Jesus, and always spoke to their children about Him. Georgie had heard how the Lord Jesus had come down from Heaven to die for us, so that we might be saved, and he begin to be troubled about his sins. His nurse used to take him out, with his sister and baby for a walk every afternoon, and he would be singing a little song to himself. He had made up the words of the song himself, and also made the tune. He sang again, and again, these words: “Lord Jesus, could you take my sins all out, could you, Lord Jesus? Could you, Lord Jesus?” This went on for some weeks. The dear little fellow wanted to get all his sins forgiven, and know the Lord Jesus as his own precious Saviour. He would often say to his nurse: “Nursey, you can wash me, but you can't wash my sins away.”

Some months later he was ill with measles, and was very poorly indeed. One Sunday his nurse took up his food, just as the illness was at the worst. She said to him, “Well, Georgie darling, how are you?” He answered, “Nursey, you can wash me, but you cannot wash my sins away.” He had been thinking a great deal about his sins. After dinner his mother went up to him, and Georgie said, “Mother, I did tell Nursey, 'You can wash me, but you can't wash my sins away,' but the Lord Jesus can, and if He washes my sins away, He can make me whiter than snow.”

His father was going off to preach the Gospel, and went up to say goodbye to his little sick boy. “Well, Georgie, you told mother that the Lord Jesus can wash your sins all away, and make you whiter than snow. Has the Lord Jesus done so?”

Georgie hung his head, and was quite sad for a moment; then he looked up at his father, and answered, “He didn't, yet.”

A week passed, and the children were all down for breakfast again. Georgie was on father's knee, when he turned round, and asked his father if the Lord Jesus had washed his sins away. “Oh, yes, darling, the Lord Jesus washed my sins away when I was a little boy.” “So He did mine,” said Georgie, with a bright, happy smile that showed he knew what he had never known before.

From that time forward Georgie showed in many little ways that the Blessed Shepherd had found His lamb, and that he belonged to the Lord Jesus, who came to seek that which was lost (Luke 17: 6), and died to save us from our sins and bring us to God (1 Peter 3: 18). – (F. W. K. Gospel Book Depot.)

SABBATH SCHOOL WORK

Text for Tiny Tots

“I am the door, by Me if an man enter in he shall be saved.” – John 10: 9.

Lessons of March

<table>
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<th>March</th>
<th>Subject</th>
<th>For Reading</th>
<th>Memory Text</th>
<th>Psalms</th>
<th>Catechism</th>
</tr>
</thead>
</table>
EXPOSITIONS
By Rev. NEIL MacLEOD
March 1
The Parable of The Sower

The parable of the Sower might well be called the parable of the Soils, for the heart of man is as soil to receive God's Word. It is capable of bringing forth fruit to God's glory, and the richness of its bloom and fruit bearing is according to the nature of the soil. Now standing in the bow of a boat pushed away from the shore, the Master stood facing the little cultivation of the Galilean farmers, and as it was in the early spring, of course He noticed the growth of the corn. The experience was a familiar one, and they well knew all the difficulties of cultivating the ground in these parts. The Sower goes forth sowing. The seed that falls by the wayside was that which fell on the hard paths that traversed the fields in Palestine. The “fowls of the air” were the “little birds.” “An hundredfold” was the largest crop that is ever known in the East; it was then fully ripened and perfect. Ver. 10 means that He had just covered over an important truth in a story, so that those who really desired the truth could find it, and those who only desired a pleasant story got that as well. A parable puts its point, or truth, where the nut puts its kernel, or a safe its treasure! Most of His hearers were indifferent to the story’s point, or truth, where the nut puts its kernel, or a safe its treasure. But His indifference to Christ's interests was not excused his indolence with a libel, “I knew you were an hard Master. There was one, however, who wrapped up his money in a handkerchief, and then idly lazed away the time in a farm, and had to visit it in the evening. Another farmer had bought a fine pair of oxen, and he was going to try them out at supper-time. Another said he could not come on account of his wife, which was the poorest excuse of all, because he and his wife, which was the poorest excuse of all, because he should have been there and his wife with him. The sin of these invited guests was that their excuses were so light and trifling that they absolutely disdained their friend's gracious preparation as burdensome. So the master, in a righteous indignation, bade his servants go in the reputable and disreputable parts of the country, and, using urgency, guests soon appeared at his table. Those who had been bidden were now forbidden, since God never tolerates the contempt of those who are satisfied with everything or everyone else but themselves. When the door is shut, the foolish will be denied entrance. March 22

The Great Supper

Our Lord had been invited out to a dinner, and, with an eye to His Father's glory, He diverts the greeting of the rabbi's (v. 15) to a truth that happiness of heaven is an everlasting feast: “Blessed indeed are they that shall sit down at that table, whence they shall rise no more.” It was the custom in the East, when a great man made a feast for his own glorification, he generally sent round a herald to announce when the feast was ready. But his guests very insolently received his kind invitations, and sent excuses which, under the circumstances, were highly insulting. One had bought a farm, and had to visit it in the evening. Another farmer had bought a fine pair of oxen, and he was going to try them out at supper-time. Another said he could not come on account of his wife, which was the poorest excuse of all, because he should have been there and his wife with him. The sin of these invited guests was that their excuses were so light and trifling that they absolutely disdained their friend's gracious preparation as burdensome. So the master, in a righteous indignation, bade his servants go in the reputable and disreputable parts of the country, and, using urgency, guests soon appeared at his table. Those who had been bidden were now forbidden, since God never tolerates the contempt of those who are satisfied with everything or everyone else but themselves. When the door is shut, the foolish will be denied entrance. March 29

Temperance Lesson

There were drunkards in the days of King Solomon, and their weak and vicious sins had just the same effect as they have today. Strong drink has brought more sorrow and contention into the world than any other agency, and it is often the fruitful mother of countless other sins. “Wounds without cause” are the legacy of the drunkard's children and...
home, and wicked passions are often excited when under the influence of strong drink. “Biteth like a serpent,” in the abject want, misery, loss of character, and ruin of personal reputation and family sorrow which it brings in this life here, and in the life to come eternal death. “Perverse things” refers to the profane and vile utterances of the intoxicated man (v. 25). He acknowledges the stupidity of drunkenness, yet he will seek once more the cup that brings him so much harm, for now drink has become the master passion of his life.

**HAVE YOU A HOME THERE?**

A wealthy man sent for his lawyer to draw up his will. He instructed his agent to dispose of certain properties to one friend, and some to another; but when he came to his wife and child, he said he wanted them to have the home. His little girl was standing near, and, not rightly understanding what it all meant, she said: “Papa! Have you got a home in the land you are going to?” The simple question showed the man of the world his mistake. He had been living for this world only. Have you got a home in the land you are going to? — Selected.

**MENTAL EXERCISE**

A letter from Silas,
And then one from Saul;
Next take one from Peter,
And then one from Paul.
Take one more from Thomas,
Joined, these letters show —
’Tis said Pharaoh did it.
Now say is it so?
First letter of a person’s name
Who furiously did drive;
Seventh letter of an animal
The priest gave up alive;
Last letter of a little town
Where one the Lord loved dwelt.
These letters now in order place —
Our strength you then have spelt.

**VALUE SPIRITUAL PRIVILEGES**

“A Hungarian farmer has just returned,” says “The Christian Herald,” from Siberia after seventeen years of Russian captivity. When he was made a prisoner in the second year of the war he was a comparatively young man; now he is fifty. The first time he heard the church bells ringing after his arrival home he burst into tears. For fifteen years he had heard none, as in Russia they all have been silenced.” This should teach us to value the House of God and lay well to heart the great truths of the Bible which we hear from Sabbath to Sabbath.

**JESUS CHRIST**

The knowledge of Jesus Christ is the kernel of all the Scriptures; the centre of all Divine revelations. The ceremonial law is full of Christ, and the Gospel is full of Christ: the blessed lines of both Testaments meet in Him; and how they both harmonise, and sweetly concentrate in Jesus Christ, is the chief scope of the excellent Epistle to the Hebrews, to discover. This argues the unspeakable excellency of the doctrine of Jesus Christ and Him crucified, the knowledge whereof must needs therefore be a key to unlock the greatest part of the sacred Scriptures. — John Flavel.

**TRUST IN GOD**

A military officer being in a dreadful storm, his wife, who was sitting in the cabin near him, and filled with alarm for the safety of the vessel, was so surprised at his composure that she cried out, “My dear, are you not afraid? How is it possible you can be so calm in such a storm?” “If I were to point a sword at your breast, would you be afraid?” he asked. She instantly replied, “No, certainly not.” “Why?” said the officer. “Because,” rejoined the lady, “I should know the sword is in the hand of my husband, and he loves me too well to hurt me.”

“Then,” said he, “remember, I know in Whom I have believed, and that He holds the winds in His fist, and the waters in the hollow of His hand.” — Selected.

**FOOD FOR PRAISE**

I sing the Almighty power of God, that rose the mountains high,
And spread the flowing seas abroad, and built the lofty sky;
I sing the Wisdom that ordained the sun to rule the day,
The moon shines full at His command, and all the stars obey;
I sing the goodness of the Lord, that fulled the earth with food,
And formed His creatures at His word and then pronounced them good. — Selected.

**ROB ROY**

When “The Kent,” which sailed for India in 1827, had been ten days out, the ship went on fire, and the 641 people on board were in the utmost danger. Every effort was made to extinguish the flames, but without success. There were no wireless signals in those days, and there seemed to be no hope of being saved. Suddenly the cry of “A sail” was raised, and a brig named the “Cambria” was seen about five miles off. She came to the rescue, and, although some were drowned, most of those on board were saved. The first to be handed up to the rescuing vessel was the five weeks old son of Major and Mrs. Macgregor. This infant was John Macgregor, afterwards known as “Rob Roy,” who became an earnest Christian worker and founder of the “Open Air Mission.”

**SINGING THE PSALMS**

The metrical version of the Psalms should be read or sung through at least once a year. It is truly an admirable translation from the Hebrew, and is frequently more correct than the prose version. If three verses be sung at each diet of family worship, the whole Psalms will be sung through in the year. — Robert Murray McCheyne.

16

**LEONCIO THE S. AMERICAN COLPORTEUR**

Canvassing in a market place, he came upon a man sitting at his stall so immersed in the reading of a New Testament that he did not notice Leoncio’s approach. “You are reading the Book of Books, I see,” said Leoncio. “It was the book you sold me a year ago,” was the quick reply, “but at first I ignored it, and put it aside; but, thank God, just lately I took to reading it, and soon found the Way of Salvation. Today I am a believer, and so is one of my employees, who has just accepted Christ as his Saviour, and wants to be baptised. I lived blind, but today I see the Light of Truth.” — F. C. Glass.

**SEARCH WORK IN 2 CHRON. 19-26**

1. Give two prophecies fulfilled in which Jehosaphat was concerned.
2. Why would God not destroy the house of David?
3. Who was hid in the house of God for six years?
4. What was given to, and what was said at the time of Joash being crowned king?
5. What covenant did Jehoida make between the king, people and himself?
6. Of whom was it said, “As long as he sought the Lord, God made him to prosper?”
7. Who was smitten with leprosy for assuming a duty that was not his?

All answers to be sent to Miss A. McLean, 92 Alma Road, East St. Kilda, S.2.

“LIPPENING ALL TO JESUS”

“Some years ago, whilst going round with tracts in a certain poor district, I rapped at the door of a garret room in a high back lane. As no one opened, and I thought I heard a faint voice within, I raised the latch and entered. In a bed in the wall, supporting himself on one arm, whilst the skinny hand of the other held back the bed curtain, was a strange, weird looking old man. His eyes, red as a ferret’s, gleaming out of an unshaven face, gave him a peculiarly wild look, the effect of which was heightened by the eager gesticulation with which he immediately began to address me in what at first appeared to be an unknown tongue. He turned out to be an old Highlander, who could scarcely speak a word of English. With some difficulty I made out that to you, spurring one to instant action, I rested not until the poor, friendless, dying man was properly provided for.”

The above narrative given in an old copy of the “Family Treasury” illustrates beautifully what should be our attitude toward the Lord Jesus Christ. Young and he lived alone in the house, and was not on speaking terms with his neighbours; that he had seen no one since the day before; and having been suddenly taken worse, had not been able to leave his bed to make his state known, nor to get so much as a drink of water. As I turned to see if I could not supply this want without delay, I was struck with the bare, desolate look of everything in the little room. A small pan was on the hob, but only black cinders in the grate; and opening the cupboard to look for a cup, not a particle of food of any kind was there but an old dry crust. He drank the cold water eagerly, and on giving back the cup, laid hold of my hand with both his dry, burning ones, as if afraid I would leave him before he had finished all he had to say. He had been long too ill to work, he said, ‘and now the bawbee were all done,’ he would have to apply to the parish for assistance; but he had no one to send, and did not know how to set about it. But I have come, a good missionary lady. No fear of him now. I would manage the whole thing for him. And with the words, ‘Now mind, I’m lippening all to you,’ he sank down exhausted on his wretched bed. He had thrown off his burden of care upon me, and with his last effort, worn out mind and body succumbed. He could answer no questions, nor did he seem to understand a word I said; and there was no help for it but to take up the case so implicitly committed to me. So, with these words, ‘I’m lippening all old, by reason of sin are poor and needy. They are under sentence of death as the wages of sin, and therefore are in a desperate plight.’ But Jesus in the Gospel, with an arm that’s full of power having gotten the victory on Calvary, and with a heart overflowing with love, comes to the perishing sinner and says, “Leave it all to Me, look unto Me and be saved.” And when the soul by grace is enabled to do that, it is saved. Lippening all to Jesus, the Lamb of God who taketh away the sin of the world, is the only way of salvation. And lippening all to Jesus, or to the Father through Jesus, in regard to all our desires and difficulties, is the only way of peace and happiness. How thankful we should be for Jesus, “Thanks be unto God for His unspeakable gift.”

“THAT GOODLY MOUNTAIN”

It was springtime, bright and fair,
An hundred little ones were there
To hear a teacher, old and hoary,
Set forth a simple Bible story
Which ended with a glimpse of glory.
The children were as good as gold
To hear a Bible story told
About a baby, three months old,
Who lived to be a useful man
To carry out Jehovah’s plan:
To take His people by the hand
And lead them to the Promised Land.
Attention then was kind and splendid;
And when the time was nearly ended
The preacher told how Moses died
With one desire unsatisfied:
And how the dying prophet prayed,
As he the goodly land surveyed,
That God would overlook his sin
And kindly let him enter in.
I asked the question: “Did he go?”
And fifty voices answered, “No!”
A moment silence reigned, and then
A girl of summers nine or ten
Held up her hand above her head—
“Please, sir, I think he did,” she said:
“My dear, please kindly tell me why
You think he entered in,” said I.
“Please, sir,” she sweetly said, “you know,
When Christ our Lord was here below,
It happened on a certain day
He went into a mount to pray,
And there, in heavenly light arrayed,
Two men were with Him as He prayed:
And thus we know that then and there
Attention then was kind and splendid;
To carry out Jehovah’s plan:
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About a baby, three months old,
To hear a Bible story told
The children were as good as gold
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William Wileman in the “Gospel Magazine.”
"Thoughts on Modern Preaching"

There is an undefined impression abroad in these days that has gained a great currency, viz., that some of our modern preachers have obtained new light on this subject of preaching and that henceforth they need not regard the old evangelical methods. “Practical” preaching instead of “Doctrinal”; much talk of “faith” without defining what “faith” is; the importance of the “Christian way of life” without any attempt to explain the way up into that life. “Psychology,” “biology,” “man's unconscious struggle with himself,” have almost taken the place of the New Testament word of grace. The great doctrines of redemption are avoided, and so alas we have here in our midst in Australia a generation growing up that is to a very great extent ignorant of the elementary evangelical truths.

But surely these fundamental truths should form the sure foundation of our message. The faithful preacher is always a herald, an ambassador of Christ, who can only discharge his commission as he prays “men in Christ's stead to be reconciled to God.” Surely there is something far wrong with our pulpits when they do not earnestly and lovingly entreat us to be reconciled to God. Nor should the ground of that reconciliation be slurred over or omitted. The Atonement of our blessed Lord needs a prominent re-emphasising as well as it constant and careful exposition. The very heart of our preaching should be: “He hath made Him be sin for us who knew no sin that we might made the righteousness of God in Him.” With this as our centre, the adjacent fields of moral, experimental, ethical and spiritual life can be well traversed, and indeed entirely dominated by it as well. So often the preacher, in meandering around the circumference, has not seldom lost the dynamic light and heat that flows from this true evangelical centre of Christ's atoning death. Ethical teaching, no matter how cogent and clear, will be of little value apart from the work and person of our Lord Jesus Christ. On the other hand, when Christ is presented in all the fullness of Divine Grace and Redeeming Love, the people feel that they have been enriched and fed.

There is little stress laid on preaching to the conscience of a race fallen, rebellious, and spiritually dead—a message addressed to men as capable of being saved, though they are now altogether lost. The prophet of God is he who, with God's Word, awakens the sinner and makes “the bones come together bone to his bone.” Oh, the need there is for this awakening note!

True Gospel preaching must expose man's sin and insist that God’s wrath is as real and tremendous as God's Love, and that it is “revealed from Heaven against all ungodliness and unrighteousness of men” and that to each individual soul there is a solemn accountability at the Coming Day of Judgement. Modern man has largely lost the “sense of guilt and fear of Hell, but the early Christians had not. These accepted Christ as a Saviour only because He could rescue them from the abyss and bring them into a right relationship to the Ruler and Judge of the Earth. The Saviourhood of Christ involved then, as always, the majesty and the justice of God.” The offence of the Gospel, of which Jesus Himself speaks in no uncertain fashion, of “outer darkness,” “everlasting fire,” “the sin that remains unforgiven,” is simply ignored by most preachers of the present day. The thought of. Heaven is everywhere dominant without its corresponding New Testament counterpart of Hell.
THE AUSTRALIAN FREE PRESBYTERIAN

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Mr. M. A. MACKENZIE,
173 Bridge Road, Glebe, N.S.W.

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MARCH 15, 1942

From My Study Window

My Dear Readers,
This month we welcome to the pages of the magazine a new, but not unknown contributor, in the person of Dr. Harold Lindsay, of Moyobamba, Peru, South America. Not a few appeals for missionary news was sent to our various mission fields, but the replies were, as a rule, very slow in coming. However, we sincerely trust that Dr. Lindsay will be the pioneer of a new and better order of things and, if he could but furnish us South American news once a month, or when he can, so much the happier we at home would feel. We pray that God's richest blessings may abound in his sphere of service.

We would also thank the various Fellowship secretaries for their new effort of this month, and fervently hope that the next month's issue will contain as many, or even more, Fellowship items. One is glad to see that in so many cases, these youth groups concentrate on a study of the Bible. Will anyone dare assert that the Bible is as well known in Australia as in the earlier generations? Even the familiar scripture quotations that were once recognised by all, now sound strange and obsolete to our modern working class audience. This neglect of the Bible has meant not only a definite spiritual loss, but a weakening of the good old Protestant tradition. And besides that, it has meant a real loss to English literature, manner of speech, and to our cultural life as a whole. We can well remember simple men, uncultured by the present day standards, whose language was a well of English, pure and undefiled; their expositions of the great doctrines of grace and their observations on the Christian message, displayed far greater intellectual force and insight than many of their children display in passing with eight A's in their Leaving Examinations! "The faith once for all delivered to the saints" found some of its strongest and ablest protagonists in the ranks of men who during the week were farmers, shoemakers, stonemasons, and fishermen. They were not savants, but they were steeped in the Scriptures, and they were prepared to fight for their faith, not because they were bigots or obscurantists, but because they, much clearer than their children, knew how much it all meant, and that their religion was not a "neurosis" or an illusion. They loved the House of God and found their pleasure in the deep things of Scripture, rather than in the platitudes and frivolities of a "Pleasant Sunday Afternoon."

That our Free Kirk Fellowship has made the Bible their paramount study is a matter of profound thankfulness to the Church.

– THE EDITOR.

THE DESPERATE SOUL TRIUMPHANT
Rev. D. G. C. TROTTER, M.A.
Maclean Free Church, N.S.W.
“If I perish, I perish.” (Esther 4: 16).

Words are used by us to convey our thoughts and our feelings to others. The same words may not always have the same meaning. Uttered in two different ways the same words may have two entirely different meanings. Brownlow North, one of Scotland's great evangelists, had little education and perhaps even less theological training. One day he addressed a gathering in which was a distinguished theological professor. After the meeting he was introduced to this professor, who said to him, “I see you are an untrained theologian, Mr. North.” Mr. North, thinking, no doubt, that the professor was about to find fault with some doctrinal point in his address, replied, “Yes, very untrained.” “You mistake my meaning,” the professor replied. “I emphasised the word theologian, not the word, untrained. You are a theologian though you have not received a theological training.” Thus we see that the tone of voice in which words are uttered can alter their meaning.

The circumstances under which words are uttered sometimes alter their significance. If I were asked, “Do you think it is going to rain today?” and I replied, “I do,” my words would not be very significant. Those same words uttered by a couple during a wedding ceremony are much more significant, for they place the couple under a lifelong obligation to be loving and faithful the one to the other.

The words of our text could be uttered in very different ways, under very different circumstances, and so they could be uttered with very different meanings.

“If I perish, I perish.” Those words could be uttered by a person filled with fear. A person may be afraid of failing in some undertaking. He knows that failure spells disaster. He cannot face the thought of what failure may bring. Filled with fear he cries out, “If I perish, I perish – I am undone.” Many today cannot soberly and calmly face the future. Men's hearts are failing them for fear and for looking after those things which are coming on the earth. How many fear when they face death and eternity. They well know that when Death claims them as his victims they will indeed perish, yes, perish eternally. May none who reads these lines ever have to give expression to the words of our text in the spirit of fear.

Our text could be uttered by one in desperation. He must do something. Different courses are open to him, but they are all alike dangerous, and so it does not matter much which course he takes. The desperate man sometimes performs a very noble deed. More often he performs an ignoble deed. He is more often a criminal than a hero.

The foolhardy person could well speak the words of our text. He goes into danger unnecessarily. He has no desire to accomplish any noble deed. His desire is to gain vain glory. In a reckless spirit he says, “If I perish, I perish.”

The foolish sinner often expresses himself in the words of our text. He does something which he knows quite well he should not do. He knows the risk which he runs, yet he willingly runs that risk. The gambler knows that his own well being, and the well being of his dependants, is at stake. He risks his all on the toss of a coin or the turn of a card. “If I perish, I perish.” A person has been warned that he is walking in a dangerous path. He has been shown a safer and a better way. He has been encouraged and entreated to choose the better way, but all in vain. Heedless of warnings he goes his own way and proudly boasts that he will put up with the consequences. “If I perish, I perish,” he says.

The way of salvation from national danger has been set before our nation time and time again. The pages of God's Word warn us that unless we forsake the ways of sin we cannot hope for God's blessing upon our nation. The whole of human history shows that the nation indulging in sin must ultimately perish. Yet in the hour of our national peril multitudes of our people have given rein to their sinful tendencies. Heedless of warnings they foolishly adopt the attitude, “If I perish, I perish.” Our national sins cry out unto God and unless we turn from them we will assuredly perish.

Many people in our land have been warned that the wages of their sin is death, even everlasting destruction. They have been warned in their infancy, at their mother's knee. They have been warned in the Sabbath school, in the church service. They have been warned by the stern realities of life; by what they have seen come to pass in the experiences of others. They have been warned by the voice of conscience within. Yet they have neglected all these warnings. They still choose the way of death. They still despise the way of life. In a spirit of trumped-up bravery they say, “If I perish, I perish.”

But the words of our text may be uttered also by the truly brave, by the courageous, by the hero or the heroine. They can be uttered in a spirit of earnestness and sincerity, by one who is deeply conscious of the realities of life, by one who has sought carefully to ascertain his duty in the light of prevailing circumstances, by one who realises that he must face danger and death.

He resolves to tread the path of duty even though it be a dangerous path. He may perish, but if it is God's will that he should perish then God's will be done. In a spirit of complete self-sacrifice he abandons himself completely to the will and purposes of God. Blessed
indeed are we if we can utter the words of our text in such a spirit as this.

I believe that Esther spoke these words in the spirit of the fearless ones. A maid of Jewish nationality, living in captivity in Babylon, she had become Queen of the kingdom. Haman, one of the princes of the land, had obtained a decree under which the whole Jewish population, women and children included, was to be ruthlessly eliminated. Mordecai, Esther's uncle, had asked Esther to approach the king and ask him to cancel this cruel decree. Esther at first refused to do so. She was evidently filled with fear. She knew that she had small chances of success. Her husband had deposed one queen because she had not obeyed his command. He would not hesitate to slay Esther if, uninvited, she ventured into his presence, for by so doing she would be committing a capital offence. True the king could show clemency, but Esther could scarcely hope for the golden sceptre to be extended to her for she had not been called to come in before the king these thirty days. So, filled with fear, she refused Mordecai's request. Mordecai appealed to her again. This time the appeal was not in vain. Esther, no doubt believing that the king's heart was in the hand of God and that He could move it as He willed, bravely undertook the dangerous task. “If I perish, I perish.”

Esther had learnt that lesson which our Lord afterwards taught, “He that loveth his life shall lose it, but he that hateth his life in this world shall keep it unto life eternal.” Many of our soldier lads, we trust, have learnt that same lesson. They well know the dangers of their calling. But at the call of God, of King and of country they have gone forth in the spirit of the truly brave. “If we perish, we perish.” Nurses and doctors who labour amidst plague and disease well know that they may contract the very pestilences which they labour to heal. They willingly face death in their service for their fellows. The seaman who mans the lifeboat well knows the danger of the sea – none knows it better than he. Yet the fiercest tempest daunts him not. He, too, ventures forth in the spirit of the brave, “If I perish, I perish.” The missionary who carries the Gospel message to a cannibal isle knows that his life is at stake. His spirit, too, is that of the truly brave. “If I perish, I perish.” To lose one's life in the service of God and of one's fellows is not to lose it, but to save it unto life eternal.

In Old Testament times the horns of the altar was recognised as a place of safety for the man who had committed certain crimes. But in the case of other crimes a man was taken and punished even though he had fled and taken hold of the altar horns. Sometimes a sinner, deeply conscious of his sin, fears to draw nigh to the holy God lest he should perish in the presence of such holiness. To perish there would be to perish indeed – to be lost eternally. But if he comes in faith he need not fear, for “none perish that Him trust.” It is blessed indeed to rest entirely on the Saviour and to submit oneself wholly to His will and purposes. This may be a costly thing to do. It may cost us our very lives. But to perish in the service of is not to perish, but to live for evermore. May God grant us each one a living, active faith in Himself. May He grant us grace to live, and if need be to die, in His service.

A SOLDIER'S PLEA
Are they praying for us at home?
Are they meeting together for prayer?
Or going on still in the usual way
As they did when I was there?
We thank them all for their money,
We thank them all for their care,
But, oh, just tell them, dear mother,
We are needing so much your prayer.
Will you ask them to gather together
To meet at our Father's Throne,
That we may be kept from faltering
When we feel we are standing alone.
There are moments when courage fails us
And dangers around us stare,
Oh, tell them again, dear mother,
We are needing so much more prayer.
Surely their voices must touch us,
As they echo from over the sea,
And call us away from our pleasures,
To help them on bended knee.
We are sending them money and clothing,
And seeking their burdens to share,
But, oh, let our meetings be crowded
When kneeling together for prayer!

JESUS TO ME
What the hand is to the lute,
What the breath is to the flute,
What is fragrance to the smell,
What the spring is to the well,
What is ransom to the slave,
What the guide in pathless wild
What the flower is to the bee,
What is oil to troubled wave,
What the breath is to the flute,
What the hand is to the lute.

FROM WAUCHOPE FELLOWSHIP
George Muller

George Muller could be rightly described as the man “who believed God.” His whole life, from the time of his “new birth,” proved that God was the prayer hearing God. Few men have left a greater legacy to the Church than George Muller. It can truly be said of him, “He being dead yet speaketh.”
His youth and early manhood were wasted years, as he wandered far from the paths of righteousness and truth. It may well be said of him that he was called from the Gates of Hell into the path of grace.

He was a son of the Prussian soil, being born in the year 1805. Largely through the lack of proper parental training, he lived a reckless and sinful life for about twenty years. During this period he tasted perhaps of every vice that it was possible for youth to indulge in. During the wasted years, Muller experienced times of dissatisfaction and he learned that, in leaving one place for another, his sin was still an inseparable companion. Even before his conversion, having obtained an excellent education, which was then used for the glory of God when he was brought into the way of Life Eternal.

Muller was converted at Halle, in a cottage meeting, in 1825. He had received an invitation to this meeting from one named Beta, who had been a companion in sin. At this meeting he was greatly impressed, too, by seeing those who pleaded with God kneel for prayer. Muller's firm stand on the side of truth brought much ridicule from his fellow students, but he was able to withstand this, as the “root of the matter” was in him, and soon he learned these important lessons: (1) The safe guide in every crisis is believing prayer, based on the Word of God. (2) Continued uncertainty as to one's course is reason for further waiting.

His first attempt at preaching was accomplished by memorising and reciting another's sermon, but being requested to preach again in the same place on the same day, he consented, and read a portion of 5th chapter of Matthew, and followed with a brief exposition. This service being much appreciated by his hearers, and a great blessing to himself, he was persuaded, therefore, that this was the right kind of preaching.

Muller early became interested in the lives of missionaries, and he had the yearning to be one himself. He made various attempts to get away to a mission field, but each time some obstacle was put in his path. As his thoughts were turned to the needs of the Jews, he went to London in 1829, at the invitation of the London Missionary Society, to prepare for that work. After a short period of preparation, he was anxious to be appointed to a field of labour. This request the Society refused, and the link joining the two together was then severed. From this time onward Muller appears to have gone forward with his work, persuaded that the Lord would supply the temporal needs of His servants. His first settled pastorate was at Tugnmouth, but while his work here was blessed, his great work was to be at Bristol. He received an invitation from Mr. Crack to join him in a work in that city. About this time he married Miss Groves, and both he and wife soon learned to trust God for every-thing.

The work at Bristol was first commenced in a small way, but once the seed was planted, it made rapid growth. In 1834 The Scriptural Knowledge Institution for Home and Abroad was established, and a meeting was held late in 1835 to give consideration to the building of an Orphans Home. This first home was opened the following year, but others were to follow. As the need arose for another home, Muller and his companions just took the matter to God in prayer, and the prayer hearing God never once failed them. No appeals were made to men for assistance, and information concerning their finances was sometimes withheld from interested parties when such information may have appeared to have been a departure from this set rule. It must not be imagined, however, that this important work was carried on without trials and times of testing. Frequently Muller and his companions were faced with the problem of supplying food for hundreds of children, and no money in hand for the purpose. When faced with this problem, they just continued in prayer to God, who knew the needs not only of Muller's Institution, but of the whole world.

Another set rule of the Institution was not to incur any debt when no money was in hand to meet the liability. Muller had many remarkable answers to prayers. This accomplished what he had aimed at doing, proving that God was to be trusted for everything.

In 1870 Mrs. Muller passed away after a lengthy illness, but her husband was able to rejoice in the doings of the Lord. In the closing years of life, Muller was to be a missionary in a very wide sense. He went forth to declare the faithfulness of God to His praying people, and these activities were to reach Europe, America, Asia, Africa and Australia. Muller rendered long service in the Lord’s vineyard, giving both quantity and quality of service. In 1898 he passed quietly away to higher service above. – “WAUCHOPE.”

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World View

SOUTH AMERICA

Moyobamba, Peru.
29th September, 1941.

The inauguration of Moyobamba's new church took place on the 31st July of this year. The special speakers were Rev. Paul Rolfe, a Canadian, of the
Christian Missionary Alliance Mission in Peru, and Mr. Neil Mackay, of the Anglo Peruvian College, Lima. A number of visitors from other parts were present, including Miss Gould and Miss Taverner from Lamas and Miss MacLeod from Cajamarca. Both speakers were accompanied by their wives. Peruvian delegates from the churches in Lamas and Tarapoto made the three day land journey to be with us. Miss Sarah MacDougall was also there, but in a sense was no visitor as she had already been with us four months in the hospital during the unavoidable absence of the home nurse. In that first night the crowd was so great as to be almost uncontrollable. The church was packed to the doors. In spite of its seating capacity of four hundred I am sure there were as many people outside in the grounds as inside. Official recognition of the place our church holds in the community was shown by the presence of the Prefect, the local commander of the army and the chief of police. The judge was absent the first night, but faithfull attended the subsequent meetings.

The brunt of the work of the opening night fell on the broad and capable shoulders of Mr. Mackay. The beauty of his Spanish and his evident knowledge of the history of their country, soon captured the attention of his audience. His address dealt with the Church and its significance in the world. In no wise did he fail to spread cunningly the net of the Gospel.

Subsequent to the opening ceremony addresses were given on the evenings of Friday, Saturday, Sunday and Monday. Of these Mr. Roffe took alternative services. He also dispensed the Lord's Supper on the morning of the Lord's Day when over fifty brethren took part. One cannot help but feel drawn to Mr. Roffe. He takes the mighty truths of the Book and sets them forth so compellingly and yet so simply that even he who runs may read.

The presence of Miss Gould with us was peculiarly appropriate. She was who about twenty years ago accompanied Miss Soper in the hazardous journey from the coast, across the Andes, to bring to Moyobamba a permanent witness to the Word. Miss MacLeod had an opportunity to renew the many friendships formed during the eight years of her life given to the work in Moyobamba.

The church itself can be visualised by the photograph. The wide arching windows add much to its beauty besides helping to make the building a light and airy one inside. An innovation here is a slight slope in the floor, suggested by Mr. Nicolson, who also gave us the design for the pulpit. The walls are adorned with texts, the letters of which are made of carved wood. In the photograph this work is beautifully illustrated by the words, “We preach Christ crucified.” To sidetrack a moment, it is a commonplace charge against the predominant church in South America that she preaches a dead Christ rather than a living Saviour, so on our walls we have taken care to give His glorious Resurrection a prominent place. At the sides of the pulpit can be seen a pair of handsome lamps, a present from the brethren in Cajamarca. A special feature of the building is its commodious rooms, three in number, leading from the pulpit space. These were built with a view to the needs of our Sabbath School. Perhaps it will almost shock you to hear that the church even yet is scarcely big enough for the children we have. Of the ten classes three fit into these rooms, leaving seven for the main building, which consequently is overcrowded. We are at present making a pavilion with four booths against our boundary wall. This extra work is costing us about fifty pounds sterling, but it is practically essential to have it done.

During the opening one's thoughts could not help straying to the homeland; to Dr. Mackay, one of whose dearest ambitions and for which he had worked long and enthusiastically, was at last realised; and to the friends in Northern Ireland and Scotland who had supported us financially in this project in spite of the heavy inroads the war has been making on their reserves.

It is our earnest desire that the work here may not falter and that the great Lord of the harvest may, in His own time, thrust out more labourers to this place where the field is indeed white unto harvest and the labourers are so few., To Him Whom the heaven of heavens cannot contain we pray that “they who have sinned against Him may turn again to Him and confess His name and make supplication before Him in this house and that He in heaven may hear and forgive.”

H. C. LINDSAY.

THE FAMILY ALTAR

“They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint.” Isa. 40: 31.

The one thing most needed and most neglected in the religious world, is the family altar. There was a time when Christians felt the day was not rightly begun unless they gathered their family together to thank and praise God for His care, and ask His guidance for the day. They well knew the
blessing that would follow.

It was a divinely founded institution. Note the stress laid by the Bible on family worship.

Abraham was an altar builder. Wherever he went he set up an altar, and the influence of that family went down to succeeding generations.

We feel we must have three meals a day for our physical body, but think nothing of refusing to feed our spiritual life, the most important of all. Why this sad change? It must be traced to the growing spirit of worldliness and religious indifference to sacred things which is coming to be so marked a feature in the life of the present age. Our religious people are so much occupied with secular things, so fully absorbed by the dizzy whirl of worldly pleasures, so generally abroad and so rarely at home; they have so little time to look into their own hearts and to look at the things which are unseen and eternal, that the next generation will be practically lost to God. His rightful place in their hearts and lives will be destroyed.

We see how Lot in his moral gravitation toward Sodom, and in his love for worldly pleasures and haste for wealth, forgetting to consult God, lost possessions, family, reputation, character. Someone has likened family prayer to the roof over a home. Every time it is neglected it removes one shingle, until in so many homes the children are exposed to the pelting storms of worldliness and temptation. Then parents wonder why their boy or girl is lost to home and purity and Christ.

Many a man has been shielded from the thickly besetting temptations in business, many a careworn mother has been kept from fretting and worrying and from using the cutting word, by the abiding influence of the sacred season about the morning altar. Neglect everything rather than this.

What sadder thought than the realisation of the number of professed Christian homes where, as on Carmel, the broken altars witness against God's people.

Let us ask ourselves this question – are we doing our duty to ourselves and families, or are we letting the world have the predominance in our lives? This is a serious question and one that will confront us at the day of judgement.

Would that in every newly started home, in every group of room mates at school or lodging house, the start might be made by at least reading a portion of Scripture and repeating together from the heart the Lord's, or rather the disciples', prayer. “Be not too busy with thy work and care

To look to God, to clasp thy hand in His;
Miss thou all else, but fail not thou in this.

Thou needest not alone thy burden bear.
Listen and wait, obey and learn His will;
His love and service all thy life can fill.”

If this word falls into the hands of Christians who have neglected this most important means of grace, if they will take it up they will yet see the fruit of their labour, for it is never too late as long as there is an opportunity, and may the blessing of the Lord be yours. In His Name. – (Selected.)

THE WAY OF SALVATION
By Professor Alexander Ross, M.A., B.D.,
Edinburgh

“What must I do to be saved?” a man once asked in a prison at midnight (Acts 16: 30). He had stood, for a few, brief, thrilling moments, sword poised in hand, on the thin dividing line between this world and the next. Who knows what happened then and there in the depths of his soul?

May we not say that for the first time in his life he escaped from this world of hollow shams and stood face to face with realities, stood face to face with God, and knew, in an instantaneous flash of self discovery that there was something in his own life that brought him under the black shadow of God's holy wrath against sin, He would have agreed heartily with that startling statement of Scripture, which to shallow souls is closely akin to nonsense, “It is a fearful thing to fall into the hands of the living God” (Heb.10: 31).

Until we have stood where he stood, we can never understand words like these, and we shall never feel urged to ask his question.

A vision of God in His awful majesty and His unsullied purity will pierce us to the heart and slay forever all our spiritual pride. A man once saw God on His exalted Throne, God in His white, stainless holiness, and, at once, without anybody's urging him to do so, he cried out in agony of spirit: “Woe is me, for I am undone . . . for mine eyes have seen the King, the Lord of Hosts” (Isa. 6: 18). Read the whole story for yourself, for it is one of the greatest stories in the long and rich record of spiritual experiences.

Here was a man who felt that, by reason of his personal impurity and guilt, he was shut out from the scene of glory on which he was gazing, shut out from the blessed fellowship of the heavenly praise whose strains fell upon his ear; he was utterly unfit to have communion with a God like that. It is a great moment when a man has an experience like that. Has it ever, in some blinding flash struck from some dark midnight, come your
way?

Such an experience inevitably leads on to self-loathing and to brokenness of heart over sin. The light of the holiness of God shines not merely on our outward lives, but into the darkest and most secret corners of our hearts, and we know now, in spite of all that the preachers of smooth things have ever said, that the Lord Jesus Christ, Who knew what was in man, was right when He said: “From within, out of the hearts of men, proceed evil thoughts, adulteries, fornications, thefts, covetousness . . .” (Mark 7: 21, 22). Take down your Bible from that shelf, shake the dust off it, and read the rest of that black list for yourself.

That is our deepest trouble, and when we come to realise that, we shall not hesitate to believe the hardest and the most unsparing things which the Bible has to say to us. We shall then acknowledge that, though it may be true that a man cannot be hanged for his thoughts, it is true that he may be damned for them.

Further, we are now convinced that our sin must be punished. If God did not punish sin, the whole moral order of the universe would be shattered to pieces. “Every sin deserveth God's wrath and curse, both in this life, and that which is to come.” That is only an echo of the words of Paul: “The wages of sin is death.”

Sin has hoisted, and it deserves its wages, and these wages will most certainly be paid, not merely in the form of physical death, when the body crumbles to dust, but the more awful death that means the separation of the soul from all blessed communion with Him Who is “The Fountain of living waters.”

“My Lord Cardinal,” said Anne of Austria to Richelieu, “God does not pay at the end of every week, but at last He pays.” We may think that in this life we have got off not so badly, but, when our little life here is over, when the body drops from us, and as naked spirits we must face God, what then? If the downward pull of sin of which you are conscious in your life continues until your last fleeting breath, do you think that the frail barrier of death will arrest it? Must you not travel downwards deeper and deeper through eternal ages into the darkness, oppressed by the awful weight of the wrath of a holy God?

Now, the words spoken, be it remembered, by the compassionate Jesus, about “the worm that dieth not and the fire that is not quenched” begin to take on a new meaning. Now, we are sure of this, that the Word of God is right when it speaks, as it most certainly does, about the dreadful “something after death” which awaits the ungodly, who die in their sins.

“What must I do to be saved, saved from the guilt of my sin, which brings on me the wrath of God, and saved from the power of sin, which drags me down to the pit?” That question has now become urgent. Is there any answer to it? Blessed be God, there is.

“What must I do?” is ever the question of the human heart. The answer of God is, “Believe; believe on the Lord Jesus Christ and thou shalt be saved.” Over against you and me in our sin and misery stands a Person, a Person Who is the Christ of the Cross and the Throne, and we are commanded to trust that Person, called to that attitude of soul towards Him which is described by Horatius Bonar in the words:

> Upon a life I did not live,
> Upon a death I did not die,
> Another's life, Another's death,
> I stake my whole eternity.

“Thou must save, and Thou alone.

The Christ of the unsullied life cannot meet our need. for that wondrous life, with its “loveliness of perfect deeds,” only rebukes us and deepens our despair. It is the dying, atoning Christ Whom we need, the Christ Who “Bare our sins in His own body on the tree.” (1 Peter 2: 24), “the Lamb of God Which taketh away the sin of the world” (John 1: 29); He kept the whole Law of God perfectly in our human nature; He endured in His unfathomable, unknown sufferings the penalty due to the violated Law of God; He satisfied in our room and stead all the stern, exacting demands of the Divine Justice. When, in all our guiltiness and foulness we cast ourselves on Him, the burden of sin drops from us, as it dropped from Bunyan's pilgrim when he came to “the place somewhat ascending” where stood a Cross. Then, his glad triumphant song will be ours also, “He hath given me rest by His sorrow, and life by His death.”

Further, He Who died for us now comes to live in us by His Holy Spirit, to enable us to “put to death the deeds of the body” (Rom. 8: 13), and to keep the commandments of God, and thus to realise the end of our creation, which is “to glorify God and to enjoy Him forever.”
“He Which hath begun a good work in you will evermore keep putting His finishing touches to it until the day of Jesus Christ,” as Bishop Moule renders Philippians 1: 6. And, in that day, which shall be a “day of wrath” for the sinner He will present you “faultless before the presence of His glory with exceeding joy” (Jude 24).

(Our Hope.)

While the pulpit sleeps, the wheels of the printing presses scream on all through the night to educate men's consciences into fuller and intimate sympathy with truth, cleanness of thought and life, personal honesty, civic righteousness, and national idealism!! Is that really so? How few of these great journals stand up against the baleful liquor traffic, or contend for Sabbath keeping, or use their undoubted gifts and pre-eminent talents for the service of that righteousness which alone can make a nation great and prosperous?

“Two little eyes to look to God, And one little heart to love Him still.”
“He died that we might be forgiven, Saved by His precious Blood.”

The Maclean Ministers Fraternal, with a view to deepening the spiritual life of the community, had been endeavouring to secure the services of a suitable evangelist to conduct a united mission during the month of April.

In conclusion, he thanked the members of Session for their support and assistance in conducting the services, also other officers, Sabbath school teachers and all who assisted in any way in the work of the congregation.

The report was received and a motion was carried expressing appreciation of Mr. Trotter's work in the congregation, and also for his efforts through the Press, to influence the community for good. The Session Clerk reported that the work of the Church had been carried on harmoniously and regular services conducted at all centres. The Sabbath School Superintendent reported that attendance and interest had been well maintained, and the children had gained 32 certificates. He expressed his gratitude for the loyal assistance of the teachers. Mr. G. Anderson reported an increase in attendance and also in the number of teachers at Chatsworth.

The Treasurers report showed that the congregational income had been well maintained during the year, and that there was a satisfactory balance in hand. It was decided to vote £10 from congregational funds to the car fund of the Hunter congregation. This concluded the business. – D. G.

ON THE SPIRIT OF HOLINESS

How sweet and how sanctifying are the promises, when in the season of sharp trial, affliction, and anguish of heart, they are laid upon the wounded spirit, like rain upon the new mown grass. When the Spirit of love, sent by the God of love, that His heirs of promise might be partakers of a divine nature, so applies them, so makes them ours, more real advance may be made in faith, and love, and holiness in that dark and lowring season, than in years before of comparative sunshine and outward ease. What cordials are these to the fainting soldier! “When thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee.” “My strength is made perfect in weakness.” “Fear not, for I am with thee Be not dismayed, for I am thy God.” “I will never leave thee, nor forsake thee.” Oh, how has it turned the battle to the gate, how have the hands which hung down been lifted up, the feeble knees been streng-thened, when the blessed Captain Himself, by His own Spirit has poured in the oil and

The Maclean congregation held its annual meeting in the Church at Maclean on February 12. Owing to weather conditions the attendance was only fair. Rev. D. G. C. Trotter presided and opened the meeting with the usual devotional exercises, after which he gave his report. He said that, although the year had been one of trouble in many lands, the congregation, as well as he himself personally, had reason to be grateful to the Lord for His goodness to them.

Despite so many of our young men enlisting and being called up for training, the attendances at all services had been well maintained.

There had been seven deaths during the year, two being over 90 years of age, only half the number who had passed away during the previous year.

The number of baptisms had been a record since his coming to Maclean. The Fellowship Rally held locally during the year, he felt sure, had been an influence for good among the young people.

The Fellowship had been greatly depleted owing to the absence of so many of the young men, but the remainder had been loyally carrying on, and were keeping in touch with and sending comforts to those on active service.
the wine, and revived the heart of him who seemed ready to die!

How often, when sorrow after sorrow, cross after cross, disappointment after disappointment have tried the saint of God, when the world has been unkind, friends have been unkind, saints have been unkind, and even a Father has seemed unkind, though it was but in appearance, has this Holy Comforter, sustaining faith, and hope, and love, brought forth the patience that hopes and quietly waits for deliverance, and even the joy that rejoices in the tribulation. Promises so applied, so possessed, give such sights of Christ and of God as cannot but transform to His likeness, and assimilate to His image, 2 Cor. 3: 18, 7: 1.

Then do the precepts appear exceedingly pleasant, and gracious, and the enlarged heart runs in the way of them, Ps.119: 32. As love the fruit of faith is experienced, so its constraining influence is felt, its holy tendencies, its sanctifying power. Then is the timid feat of offending, and the lowly confidence that trusts, and the quiet mind, and the peaceful waiting on God and for God, and the ready pace of swift obedience more truly known and exhibited. Then is the soul more habitually prayerful, and watchful, and spiritual, the evil within us is more subdued, the grace within more drawn out and developed, more led forth into spiritual act and exercise, and thus is the life more holy, more devoted, more Christ like. Faith produces love. The love of God produces love to God. As Jesus is more loved, sin is more hated, and likeness to Him more desired. His love to His people leads them to love what He loves, to hate what He hates; and this restrains from sin and constrains to obedience. Notions will not do it. Legal principles will not do it. Dead faith will not do it. But a living, loving, filial faith will. Close views of the cross, a realising possession of the Saviour, endearing views of a Father's love, give a clearer vision to the spiritual eye. It can discern sin where once it had no suspicion of its existence. It can see, too, its blackness and deformity where they were once unseen. It can detect pride when it lurks under the guise of humility, find self in what seemed to be zeal, discover worldliness in that which looked like self-denial.

Under its influence, the believer shrinks from the seat of judgement upon others, because he sits there so often to judge himself, and feels too conscious of being an unprofitable servant in his own conduct, to have any desire to pass sentence upon another.

Thus in the school of experience, does the spirit of holiness sanctify the soul. It is here he exercises and invigorates all the graces of the new nature, and teaches the believer to walk more nearly to, more closely with God. Amidst scenes of trial, and temptation, and distress, and sorrow, amidst prostrate idols, broken cisterns, and withered gourds, amidst a sinking self and a dying world; by the faithful word, the word of God, the word of a Father, its doctrines, its promises, its precepts, does the spirit of holiness sanctify the elect of God. Here does He strengthen faith, encourage hope, and deepen repentance. – Here does He foil Satan, detach from sin and wean from the world. – Here does He lead to submission, humiliation, brokenness, and prayer. It is here that He wounds and He heals. – He occasions tears and dries them up again. It is here that He kills and makes alive. – He satisfies the hungry, but sends the rich empty away. Here the lofty mountain is brought down, the lowly valley rises – the creature is laid in the dust, and God alone is exalted. It is here that He shows the believer in Jesus that religion is no cunningly devised fable, not a chain of opinions, not the accuracy of a creed, but the real substantial possession of that which has strength to support, wisdom to guide, true riches in the land of poverty, real comfort: when all earthly comfort fails. In the dry and parched wilderness we discover more preciousness in the fountain of life, and the very parchedness of the desert endears that fountain still more to our souls.

But the Holy Spirit also promotes a growth in grace by leading the believer to live more habitually in the region of closer self-examination. 11

Under his illumination, the saint of God, from a deep conviction of its indispensable necessity, turns over the page of conscience more fairly and more frequently, learns to commune more with his own heart, upon his bed, and be still, and this, that he may stand in awe and sin not. Ps. 4: 4.

My brethren, – Religion with some is but a light matter. Walking closely with God, they talk of and think of as an easy thing. But so thinks not the child of God – so speaks not the word of God, “straight is the gate and narrow is the way, that leadeth unto life.” Matt. 7. – Extracted from the Rev. J. H. Evans's volume of “Sermons on the Spirit of Holiness.”

**TINONEE FELLOWSHIP**

Our meeting was held on Thursday evening, 5th February. The President, Mr. Rex Weber, presided over a gathering of 12 members. The meeting opened with the singing of a psalm and prayers by several members which was followed by Bible reading.

The Fellowship over the past few months have been studying the Acts of the Apostles, and this has proved both interesting and instructive to us all. At
our last meeting we studied the 4th chapter, each member taking his own portion.  

JOYCE MURRAY.

MACLEAN FELLOWSHIP

The monthly meeting of the Maclean Free Kirk Fellowship was held in the Good Templars Hall on Thursday, 5th February, 1942. In the absence of the President (Mr. A. Ross) Rev. D. Trotter presided.

Owing to our membership being affected by enlistments, there was only a small attendance. The meeting was opened with Praise, Scripture Reading and Prayer. The Secretary (Miss Marie McSwan) was appointed as correspondent to the Fellowship section of the “Australian Free Presbyterian.”

Essays were read by Miss Flora Green – “Prayer, Its Importance and Power.” Miss Cath McKinnon – “What to Teach Children.” Miss Marie McSwan – “Missionary Work: (1) Is it necessary? (2) The prospects of success in missionary work.”

Rev. Trotter briefly commented on the papers submitted, and after refreshments had been served the meeting closed with the Benediction.

M. McSWAN, Hon. Secretary.

TAREE FELLOWSHIP

The first Taree Fellowship meeting for the New Year, 1942, was held on the 3rd February. A paper on the subject “Christ as Prophet” was prepared and read by one of the members. The Fellowship then discussed same.

The letter re Fellowship paper was read and discussed. It was decided that the Secretary write the report of the meeting to “The Australian Free Presbyterian.”

OLIVE MURRAY.

WAUCHOPE

Our fellowship has held its meetings regularly each month since its first inception over two years ago. During the last 12 months we farewelled Pte. Alfred Schubert, who is now in Singapore, and Miss Nancy Bain, who has gone to reside in Sydney.

Meetings are held on the first Wednesday in each month and our principal study was in the Gospel of Luke. Missionary lives were also studied, among which the following one, George Muller, was one.

In June a District Rally was held in the Wauchope Church. Kindee and Huntingdon were represented and the subject discussed was Prayer: (a) its power, (b) its importance, (c) the encouragements to prayer. Dr. Campbell Andrews helped with his criticism and, at the close of the evening, the visitors had tea with us.

Happily, too, Kindee has started a library, and this has been most beneficial, and the fellowship owes much to the interest and guidance of our minister, the Rev. J. A. Harman.

J. McKay, Hon. Sec.

OBITUARY

Mrs. John Elliot passed away at her residence in Hamilton on November 25th after a long and distressing illness. She had reached the age of 72, and for many years had shown a sincere interest in Divine things. The Gospel of the Grace of God was a great comfort to her, as to all humble believers. Likewise, she had a deep regard for the people of God and counted it a joy to have them in her home. During her long illness she was devotedly cared for by her husband and younger daughter, for whom much sympathy was felt, both in their loved one's illness, and now in her departure. “There remaineth a rest to the people of God.” – I. L. G.

Mr. John MacIntosh Mackechnie, whose illness was referred to in our last issue, passed to his eternal rest on 2nd February, 1942, at the age of 75 years, just about twelve months after the decease of his worthy help-meet. The late Mr. Mackechnie was a native of Lochgilphead, Scotland, and came to Australia in 1912 and settled in Geelong, where he was held in high esteem by all who knew him. About ten years ago he removed with his family to St. Kilda and took a keen interest in the St. Kilda congregations activities. In early life he contemplated a medical career, but later followed the profession of an accountant. Mr. Mackechnie was a firm and consistent believer, and a faithful observer of the Sabbath Day. He studied his Bible closely, and could examine 12 it in the original languages, being familiar with both Hebrew and Greek, and also Latin. He was one of our most widely read and best informed men in Victoria, besides being skilful with the pen. Many of our readers will recall his pungent reviews that appeared from time to time in “Our Banner.”

For the last twelve months his illness more or less confined him to his bed, but throughout it all he maintained a very gracious frame and, when the end came, it was a happy release.

He leaves two sons, Charles, an elder in the St. Kilda congregation, and Eoin, who is serving with the A.I.F. in the Pacific Islands, to whom we extend sincere sympathy. J. C. R.

On 8th December, 1941, Mrs. Christina Ellis, who was a member of the well known Gollan family, passed away at her home in Tinonee. Mrs. Ellis was a daughter of the late Mr. John Gollan, and was born at Mondrook 77 years ago. Her life Mrs. Ellis was associated with the Free Presbyterian Church, and her demise removes one who was well versed in the history of the Church at Tinonee. Very few of the older generation are now living, and the responsibility of maintaining and forwarding the work of our Church in Tinonee chiefly rests upon the younger people. Mrs. Ellis evidenced delight in God’s Word and prayer, and bore with fortitude a long illness. Her bright disposition, indomitable courage, keen sense of humour, great industry, high integrity and kindness of disposition won for her an honoured place in the community. – M. C. R.

Mrs. A. De Witt McKay (nee Moore), of Pampoolah, who passed away on 10th January, 1942, left a rich legacy of prayer and a splendid example of Christian faith, fortitude and love to her family and to others. Rev. M. C. Ramsay, who
conducted the funeral service, said that is was not necessary to travel far to see the triumphs of Divine grace in a human soul, for in Mrs. McKay the Grace of God had triumphed and had enabled her to rise above sufferings which many would have considered to be unbearable, and to evince a deep interest in others. Her bright and kindly nature hid from others much of her prolonged intense sufferings. The family, congregation and community are rich in being privileged to enjoy the benefits of her prayers and example, and feel deeply the removal of one in whom Divine grace triumphed gloriously. To the husband, sons and other relatives, sincere sympathy is tendered. – M. C. R.

Donations Received for General Funds

The General Treasurer has pleasure in acknowledging the following amounts:

MACLEAN CONGREGATION (Supplementary to amounts acknowledged in February issue) –
- Foreign Missions £5 14 4
- Assembly Expenses 0 6 6
- Church Extension 0 12 6
- Students Fund 0 9 6
- £7 2 10

HASTINGS CONGREGATION –
- Assembly Fund £0 10 0
- Foreign Missions 0 5 0
- 0 15 0

VICTORIAN PRESBYTERY
- Interest on Bonds 18 5 3

ST. KILDA CONGREGATION--
- Assembly Expenses 6 0 0

ESTATE OF THE LATE Mrs. BARBARA SMITH
- Students Fund 30 0 0

HUNTER-BARRINGTON CONGREGATION
- Foreign Missions £7 1 1
- Assembly Expenses 3 6 10
- Widows and Orphans 1 15 9
- Publications Fund 1 15 7
- Church Extension 2 7 9
- £16 7 0

MANNING RIVER CONGREGATION
- Students' Fund £5 0 6
- Foreign Missions 1 12 0
- Church Extension 2 6 0
- Synod Expenses 0 10 0
- Publications Fund 0 10 0
- £9 18 6

P. McCALLUM
- James Ross Memorial Fund 0 10 0
- Mrs. W. J. R. Hutchison, Adelaide 100 0 0

This donation is to be allocated by the Assembly – to use Mrs. Hutchison's own words “in the best interests of the extension of God's Kingdom.”

SPECIAL NOTE:
Cheques and drafts often come to the Treasurer addressed in different ways. Would subscribers simply make their cheques payable to The Free Presbyterian Church of Australia—and cross Not Negotiable. This method ensures absolute safety and, furthermore, obviates any trouble in negotiating the cheque.

Subscriptions Received for February 1942

N.S.W.

Mr. H. Blythe, Wauchope, 5/-, to 28/2/43.
Mr. G. Morton, Taree, £1, to 31/12/43.

Mrs. John Martin, c/o Mrs. Layton, Moree, 10/- to 31/8/44; and 10/- donation.
Mr. W. J. Martin, Bankstown, 10/-, to 28/2/44.
Miss F. McDonald, Bexley, 10/-, to 31/12/42.
Mr. A. Waddell, Taree, 10/-, to 30/6/42.
Mrs. Worsfold, Kogarah, 10/-, to 31/12/42.
Mrs. M. McKenzie, Maclean, 5/-, to 31/12/43.

VICTORIA

Mrs. Aldwinckle, Hamilton, 5/-, to 31/12/42.
Mr. R. W. Johnstone, St. Kilda, 5/-, to 31/12/43.
Mrs. E. P. Muir, Mt. Eccles, 10/-, to 31/12/42.
Mrs. R. J. McMillan, Melbourne, 5/-, to 28/2/43.
Miss T. McCallum, Wallacedale, 5/-, to 31/12/42.
Mrs. A. McLachlan, Grassdale, 10/-, to 31/7/42.
Miss F. McInnes, Macarthur, 7/-, to 31/12/42.
Mrs. C. R. Price, Condah, 5/-, to 31/1/43.

ALCOHOL

Beware of the use of alcohol. It is, said Sir Thomas Anderson Stuart, Dean of the Faculty of Medicine, Sydney University, "the most body-destroying, soul destroying, and nation destroying substance ever known."

Recently a man in Manchester, England, died from the effects of it after having kept free from it for eighteen years. He won £749 in an Irish sweepstake. This was his undoing. He then drank himself to death. Gambling and drinking of intoxicating liquor usually go together.

THE CHILDREN'S PORTION

MOYOBAMBA'S NEW CHURCH BUILDING

THE CHILDREN'S SERMON

A GRACIOUS PROMISE

"Whosoever shall call upon the name or the Lord shall be saved." – Acts 2: 21.

This is a very precious word. Boys and girls should take notice of it. It was first uttered by the prophet, Joel.

1. Notice firstly that the promise is very wide. It says “whosoever.” This means that the person, no matter what colour, class, race, distinction or nationality that calls upon God in Christ, will be saved. The Gospel is sent to ever person and is meant for every individual. What a great blessing this is!
2. Notice in the second place the promise is very simple. Whosoever “shall call” on the name of the Lord shall be saved. The Lord knows that we cannot save ourselves. He does not say that when we are good enough, or come to a certain age we will be saved, but when we call on Him. People of all ages and classes can call on Him. We could not conceive of salvation simpler than this.

3. The next thing we wish you to notice is that the promise is very sure. We shall be saved. It does not say we might be, but we shall be saved. Salvation is a matter that we require to be very sure about. When we come to die, it will not do to be doubting. Imagine a sailor putting out to sea and not knowing where he was going to! If we call on God in sincerity we shall be saved.

4. Learn another thought from this passage that the promise is very blessed. It says we shall be saved. There is nothing more important than the salvation of our souls, and nothing more comforting to our souls than to know we are saved. Men who are saved would not give their salvation away, even if they could, for worlds. We should all work and strive and pray to be saved. Jesus can save to the uttermost. Let me put the question to you. Are you saved? – J. C. R.

OUR RICHES IN CHRIST

“Of His Fullness have all we received“ (John 1: 16). These words tell us that there is a fullness in Christ:

1. There is a fullness of essential Deity, for “in Him dwelleth all the fullness of the Godhead” (Col. 2: 9).
2. There is a fullness of perfect manhood, for in Him, bodily, that Godhead was revealed (1 Tim. 3: 16).
3. There is a fullness of Atoning Efficacy in His Blood, for “the Blood of Jesus Christ, His Son, cleanseth us from all sin.” (1 John. 1: 7).
4. There is a fullness of Justifying Righteousness in His Life, for “there is therefore now no condemnation to them who are in Christ Jesus” (Rom. 8: 1).
5. There is a fullness of Divine prevalence in His plea, for “He is able to save to the uttermost them that come unto God by Him; seeing He ever liveth to make intercession for them” (Heb. 7: 25).
6. There is a fullness of Victory in His death, for “through death He destroyed him that had the power of death, that is the devil” (Heb. 2: 14).
7. There is a fullness of efficacy in His Resurrection from the dead, for by it “We are begotten again unto a living Hope” (1 Pet. 1: 3).
8. There is a fullness of triumph in His ascension, for “when He ascended on high, He led captivity captive, and received gifts for men” (Eph. 4: 8).
9. There is fullness of comfort in affliction (Isaiah 63: 9).
10. A fullness of guidance in prosperity (Psalm 32: 8).
11. A fullness of grace and glory (Psalm 84: 11).
12. A fullness of power, and love, and a sound mind (2 Tim. 1: 7); “for it pleased the Father, that in Him should ALL FULLNESS dwell” (Col. 1: 19).

Come, believer, and get all your need supplied; ask largely, and thou shalt receive largely, for this “fullness” is inexhaustible, and is treasured up where all the needy may reach it, even in “Jesus – Emmanuel – God with us” (Matt. 1: 23). – C. H. SPURGEON.
proud man. He had to be taught humility. If he would be cured he had to be taught obedience. Being an officer in the Syrian Army he should have known all about obedience. He had to be taught also that there was a prophet in Israel.

Questions:
1. What man was converted in Damascus?
2. Name a Christian who lived there?
3. Give the name of a street in Damascus.
4. What two rivers were near Damascus?
5. How did Saul escape from Damascus?

See 2 Cor. 11: 32.

April 12

Nineveh

The city we shall think of this week is Nineveh. It is a very ancient and very great city, and took a man three days to travel through it. It was built by Ashur, the son of Shem. (Gen. 10: 11.) This brings its history back to near the time of the Flood. Nineveh was noted for its wealth and its wickedness, but later became famous for its repentance. Turn up question 87 in the shorter catechism and see what repentance means. Jonah, a prophet of God, was told to go and preach against this wicked city. Instead he tried to flee to Tarshish by ship. You remember how he was thrown into the sea at his own command, swallowed by a great fish and was vomited up again after three days. Jesus tells us in this Jonah was a sign unto the Ninevites. He was a sign, or type of the Lord Jesus Christ in His death, burial and resurrection. After his terrible experience Jonah seems quite ready to do God's bidding and began his tremendous task, saying, “Yet forty days and Nineveh shall be overthrown.” He only got about a day's journey into the city when the people began to repent and from the king down to the humblest they all set themselves to humiliation and prayer. God saw their repentance and spared them. If Jonah knew what his experience typified no doubt he used it most powerfully. It is the suffering and death of Christ makes people repent.

Questions:
1. Who built Nineveh?
2. What prophet prophesied against Nineveh?
3. What was Jonah a sign of?
4. Did Nineveh repent?
5. How near was Nineveh to its destruction?

April 19

Jericho

Jericho was the first city Joshua spied out and attacked in the land of Canaan. Its great interest to us centres in the fact that he overcame it by faith. Only a few years ago evidence was discovered confirming the Bible account of its destruction. God told Joshua that he and his men of war were to compass the city once every day for six days and then on the seventh day to go round about it seven times and when the priests gave a long blast with the ram's horn, they were to give a great shout and the walls would fall down flat. Obedience and faith must act together. Joshua was obedient to God's command and had faith, and it all turned out as God had said. Only Rahab and her household were spared, because she had hid the men who were sent to spy out the city. The soldiers knew her house on the wall by the scarlet thread being placed in the window by which she let the spies down over the wall, as agreed upon with them. So what the spies were saved by was what Rahab and her household were saved by.

Joshua pronounced a curse upon the persons who would even attempt to rebuild Jericho. He said that “he would lay the foundation in his first born and in his youngest son shall he set up the gates of it.” This happened to Hiel, who many years after attempted to rebuild it. 1 Kings 16: 34.)

Questions:
1. How was Jericho overcome?
2. What person and her household were saved?
3. How did the soldiers know Rahab's house?
4. What curse did Joshua lay upon the person who sought to rebuild Jericho?
5. Upon whom did this curse fall?

April 26

Bethlehem

Bethlehem has many interesting and happy associations. Its greatest fame centres in the fact that it was the birthplace of the Lord Jesus Christ when He was born into the world. His birth there was prophesied by the prophet Micah. “Thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall come 15 forth unto Me that is to be ruler in Israel.” (Micah 5: 2.)

David, from whose line our Saviour came, was also born in Bethlehem, and he no doubt often minded his father's sheep upon its surrounding hills. On one occasion when thirsty in battle he exclaimed, "O that one would give me drink of the water of the well of Bethlehem that is at the gate." (2 Sam. 23: 15.) Some of his brave men broke through and secured it for him.

It is the place where another illustrious person, Boaz, the good master, resided, and of whose line David sprang. It was the place, too, to which Naomi returned with Ruth from Moab at the beginning of barley harvest.

Bethlehem also is not without its sad associations. It saw the terrible slaughter of all the children in it and surrounding districts, from two years and under, by Herod, the wicked king, in order to try and slay Jesus. But God warned Joseph to flee with Him and Mary to Egypt. It was just near the town of Bethlehem also where Rachel died at the birth of Benjamin.

Questions:
1. What is Bethlehem most famous for?
2. Give the names of some people who lived in Bethlehem.
3. Quote a prophecy about the birth of Jesus.
4. What terrible massacre took place in Bethlehem?
5. Who died near Bethlehem?

Bethel

Read Genesis 28.

Bethel means the House of God. This city derives its renown principally from the remarkable dream that Jacob had in that part when he was on his way to Padan-aram to his uncle Laban, the brother of his mother. Night overtaking him, he "took of the stones of that place and put them for his pillows and laid him down in that place to sleep." As he slept he dreamed that he saw a ladder set up on the earth reaching unto heaven, with angels ascending and descending upon it. And that God spake from above to him that He was the God of Abraham and Isaac, and the place upon which he was lying He would give it to him and to his seed, and that in him and his seed would all the
families of the earth be blessed. This resembled very much what God had said to Abraham in chapter 15. The ladder indicated that there was access to heaven by the merit of Christ Jesus. The place where Jacob had this experience he called Bethel, but the name of the city was called Luz at the first.

In the time of Jeroboam we are sorry to say that Bethel became associated with idolatry. Jeroboam and his followers rebelled against the harshness of Rehoboam's rule, and to rally the people around himself Jeroboam set up two golden calves, one in Dan and the other in Bethel, besides making priests of the lowest of the people who were not of the sons of Levi. (See 1 Kings 12: 29.)

Thus the people were led into idolatry. Jeroboam is often called the son of Nebat, who made Israel to sin.

Questions:
1. What does Bethel mean?
2. Who dreamt about a ladder?
3. What did the ladder mean?
4. Who made Israel to sin?
5. How did this person make Israel to sin?

FREE PRESBYTERIAN SABBATH SCHOOLS

December was a special month in the life of the Sabbath Schools, for then the annual picnics were held and the prizes and certificates were distributed.

The Wingham picnic was held at Old Bar on Saturday, 6th December, and was highly successful. The children received their certificates and prizes on Sabbath morning, 14th December, when the minister spoke words of appreciation of the work accomplished by the teachers and children.

Tinonee prize giving took place on Monday evening, 8th December, and the number of awards received revealed that the children had done good work. Presentations were made to three of the teachers in recognition of their labours. The picnic was held in ideal weather conditions at Old Bar on Saturday, 13th December, and it was generally agreed that it was one of the happiest gatherings. A tribute should be paid not only to the ladies, but to Mr. William Gollan for his splendid work.

Taree picnic had as its usual location Old Bar and took place on Saturday, 29th November, and the prize giving was held on 17th December. Particulars regarding these highly successful functions have already appeared. Bunyah Sabbath School children received their certificates on Sabbath, 4th January, and the children of Little Run Sabbath School will receive theirs at a later date. A special word of commendation is merited by Bunyah and Little Run for the number of certificates they won.

The total number of certificates gained in this district in 1941 by the Sabbath Schools and by children remote from Sabbath Schools is greater than the total for 1940 by over twenty.

On Saturday, 7th February, the Nabiac Sabbath School held its annual picnic in glorious weather in beautiful surroundings by a pleasant stream. Part of the day was devoted to games, which were played zestfully. At the conclusion of the day, Rev. M. C. Ramsay paid a tribute to the work of Mrs. Wilkinson. It may be mentioned that as we had no Sabbath School in that locality, Mrs. Wilkinson began a Sabbath School in her own home and invites the neighbouring children. Many other Free Presbyterian homes should be used for a similar purpose. More enterprise is necessary if our Church is to fulfil her divinely appointed missions. Also, it may be mentioned that the Nabiac children secured seven certificates during 1941.

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SEARCH WORK IN 1 CORINTHIANS

1. Finish the verse commencing “For I determined”
2. Where is it said “fire shall try every man's work?”
3. What does Paul say was the seal of his apostleship?
4. Why were people destroyed by serpents?
5. What is said “rejoiceth in the truth?”
6. Who were “the first fruits of Achaia?”
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7. What does Paul say about a person who loves not the Lord Jesus Christ?

All answers to be sent to Miss C. McLean, 92 Alma Road, St. Kilda.

BIRTHDAYS

Many Happy Returns

“Apply thine heart unto instruction, and thine ears to the words of knowledge.” – Proverbs 23: 12.


“Whose putteth his trust in the Lord shall be safe.” – Proverbs 29: 25.


FOUR BOYS BUILD A CHURCH IN AFRICA

Several years ago when Dogo lived in Paiko, Nigeria, three of his sons heard the Word of the Lord gladly, and received Him into their hearts. Later they moved to Jazun, four miles into the bush, to a village where the there was not one believer. These three lads with their cousin continued to follow the Lord, and sought to bring others to the Saviour. The eldest, Boy Ba, was 16 years old and could read well, and the others met in his hut to pray, and Boy Ba read from his Hausa New Testament to them; and other children began to come in to hear the Word and have it explained. They begged for help that they might learn to read also. About a year ago, Boy Ba started mixing mud to build a school for his people. He discussed his plan with the other three boys, and he says, “Our hearts were one as we worked. We knew my hut was not able to accommodate the people for school or church.” Shando (the cousin) said, “We drank lots of trouble, and the people said they would knock the walls down, but when they were very angry, we went into the bush and prayed. We had to pray all the time, so many things went wrong. But finally the walls were finished, the roof was on, and we made seats of mud. Boy Ba gathers the children for school five days a week.”

About two months ago the four leading boys came to Paiko and said, “For nearly a year now we have had our service on Sunday and our school on weekdays, but the thing that sits in our hearts is this, we want to have one night in the week to meet and pray for those who do not know the way of Jesus, and we come to know if you (our missionary) agree.” We decided to have it on Friday night, and Shando has just told me that as many as 20 gather, with Boy Ba in charge. Shando's father has threatened to tie him up, if he does not take part in the Gbunu dance next month, but he says, “No matter what my father does to me, I will follow the Lord.” We covet your prayers for the Jazun Church, and the believers there. – Miss L. Seals, of the Sudan Interior Mission.
The Secret of a Successful Church

A successful ministry is after all the ministry that tells most on the age for God and His Christ, and it is sadly true indeed that today we have a church which is living on the “wrong side of Pentecost.”

The great neglected secret of a successful church is just her dependence on the ministry of the Holy Spirit. The Holy Spirit alone can bring that true warmth and vitality to the ministry of the gospel in our midst. He alone can glorify Christ by taking what is His, and applying it definitely to the need of our times and to the individual souls of men. He is the manifestor and the Divine Executor of all the Heavenly Father's resources. The successful congregation is that group of right minded people who have evidence of the Holy Spirit's power at work accompanying the preaching of the Word, and educing a prayerful and loving service on the part of the hearers. In the Creeds and formularies of the Church, the great new doctrine of God's Spirit is the neglected article! Even the Westminster Confession of Faith, splendid though it is, has nothing really striking to say under the caption, “The Holy Spirit.” There are of course, references to His work in Conviction, Conversion, Communion, Sanctification, Inner Witness, etc., but concerning Himself, there is nothing really explained. And in many of our congregations in Australia, the answer is one given long, long ago – “we have not so much heard whether there be any Holy Ghost.”

Yet Jesus had much to say about this “other Comforter,” and His ministry in the Church. In that long last talk

that He had with eleven disciples on the eve of the first communion supper, He devoted much time to the ministry of the Holy Spirit in their midst. He came to make Christ real, to draw them closer to His heart, although the world saw Him not. The Personality of the Holy Spirit is revealed by the Eternal Son. Our Divine Saviour declared who the Spirit is, the prophets and apostles spoke of what the Holy Spirit does.

The most successful ministry in the New Testament, for a season at any rate, was that of the Apostle Peter and the other disciples on the Day of Pentecost. But you will notice our Lord's antecedent command, “Tarry ye in Jerusalem until ye be endued with power from on High.” They were never to let their memories sleep, nor their inner experience to forget the meaning of Calvary, Gethsemane, and Olivet. It was this indwelling of the Divine Guest in them that would work out for them “Christ in them the Hope of Glory.”

As in days of old, when the spiritual life of the Church was on the ebb tide, and the grip of Secularism was cold and clammy on the souls of men, the prophet, Malachi, saw the need for the hour. One duty was grossly neglected by the Church – “Bring ye all the tithes into my storehouse – build up the old wastes – return in faith and penitence, and God will not, says the Divine Verdict, fail in any jot or tittle in the fulfilment of His Promise. Nay, rather, but will open the windows of Heaven and pour out such a blessing upon us as “that there shall not be room enough to receive it,” and then will our congregations throb with the activities of a new and divine life.
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From My Study Window
My Dear Readers,

Hearken to the Editor's tale of woe! When the Assembly entrusted me with this high honour of attempting to fill the Editorial Chair, I accepted, on condition that some other Agent would help in the postage, delivery, and distribution of the magazine. How happy I was to secure the splendid services of my friend Mr. Hector McFarlane. Then the Navy stepped in. Mr. Even Cameron very nicely stepped in the breach and volunteered his services. Then the A.I.F. called. Mr. Andrew MacKenzie, another promising Free Churchman heeded my appeal, and gave excellent assistance, till the Military Forces again summoned him away. His brother, Mr. Keith Mac-Kenzie, in the midst of a very busy life cheerfully assumed the task, and the Editor's thanks to him are deep and very many. At the recent Assembly, however, this side of the magazine was taken up by the Convener, Mr. Harman, and a new Agent was appointed in the person of our much esteemed fellow-Elder, Mr. Donald Shaw. Mr. Shaw will therefore be responsible for the postage, delivery, and non delivery, etc., so please address your letters to him – and not to the Editor.

The constant calls of a fairly busy city pastorate, leaves the Editor with very little time on his hands, and for all the patience and kindness show-ered upon him by his readers and well-wishers, he is grateful indeed. The Magazine Fund showed a credit Balance for the twelve months working – a thing that has not happened for many a good day!

Homeopathic Christianity

We would fain confess our utter weariness with the tendency so largely evident in our religious circles to be aye giving “wee dozes.” Only minimum injections are allowed, – of the Holy Scriptures, of Prayer, of Devotion. The great sin is “being too heavy” or “too theological,” and as a consequence, Christian faith and witness is very often a weak thing indeed. Far too much ecclesiastical soft soap is being generously handed out by our leaders, and we strive to cleanse the present order with such refining agencies as soft soap and patent medicines. Our young men are largely in a rut or in an open grave – largely without vision and without serious response to the deep things of God. Our Church Precaution Services make too much use of “gas,” and far too little of “High explosive” Christianity. Yet more than ever is there a call in our land for a consistent testimony and a serious and definite return to the authoritative Word of God.

– THE EDITOR.
There is an ancient poem which tells of a company of pilgrims, who, to beguile the time, set out to tell of their most serious losses. The first told how, one night, the ship in which he was journeying went down, taking with it his whole household, and leaving him as the sole survivor. The second spoke of the loss of a beloved child who had been the joy of his life. The third told of the still more tragic loss of a beautiful daughter in the underworld of a great city. The next story was of a trusted companion's perfidy. But the last of the company, who had been shielded from all such losses as had befallen his fellow travellers, claimed to have sustained the greatest loss of all – the loss of his soul through the neglect of God's House and worship, and through the profanation of His day.

The prayer behind this tract is that it may serve, in some measure, to safeguard the reader against a similar loss.

It is not proposed, in putting forward this plea for Sabbath observance, to lay the supreme emphasis on man's physical need of one whole day in seven as a day of rest, but rather to stress the obligation which the Law of God lays upon him to observe as a day of rest and worship that particular day in the week to which God makes special claim. For merely to observe any one day in seven as a weekly rest day would be to destroy much of the religious significance of the Sabbath. The Fourth Commandment requires the observance of a particular day in seven – a day Divinely chosen – as the Sabbath. The Jewish Sabbath, which was celebrated on the seventh day, was a weekly commemoration of two great events, viz., the completion of the work of Creation and the deliverance of the Children of Israel from the bondage of Egypt (see Deut. 5: 12-15). For New Testament believers, however, the work of Creation is overshadowed by the work of Redemption; and the deliverance of the Israelites from the bondage of Egypt, by the deliverance of all believers from the more dreadful bondage of sin. These two events are signalised by Christ's Resurrection from the dead on the first day of the week; consequently, the first day of the week, and not the seventh, is the Christian Sabbath. The change – without entering deeply into the discussion of the subject – has the manifest approval of the Lord of the Sabbath Himself. On the first day of the week He appeared to the company of disciples from which Thomas was absent. Exactly a week later He appeared to them again – this time with a special message for Thomas who was now present.
man for the Sabbath,” the inference being that man is free to decide for himself how he ought to spend his Sabbaths. The utter unwarrantableness of such an inference, however, is manifest from the words which immediately follow the passage quoted: “The Son of Man is Lord – of the Sabbath.” The Sabbath was certainly “made for man,” and is one of the greatest blessings which he has received from the bountiful hand of God, for it has respect to both his physical and spiritual welfare. But in his use of this gift he is answerable to the Divine Giver. The Fourth Commandment is as much a part of the Moral Law as is any other Commandment, and we shall no more disregard it with impunity – so far as Divine retribution is concerned – than we shall disregard the Commandments which forbid idolatry, blasphemy, murder, adultery, and theft. “Verily,” said Jesus – and what term of asseveration can be stronger than His verily? – “Verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled” (Matt. 5: 18). If, in His exposition of it, the law of the Sabbath seemed changed, it was because He stripped it of the encrustations of Pharisaic tradition, and restored it to its original beauty. To Him, therefore, as “Lord of the Sabbath,” we must look for guidance as to how the Lord's Day should be observed.

One thing that the example and teaching of Jesus makes perfectly clear is that Sabbath observance does not consist in mere inactivity. For a man to spend the Lord's Day in self indulgent and idle ways means that he lowers himself to the level of a sheep or an ox. Our Lord's vindication of His own Sabbath activities, concerning which the Jews found fault with Him, was: “My Father worketh hitherto, and I work” (John 5: 17). His Heavenly Father's Sabbath rest did not consist in a cessation from all beneficent activity; nor did His own. And so, both by example and by precept, He taught that “it is lawful to do well on the Sabbath days” (Matt. 12: 12).

The forms of Sabbath activity to which Jesus gave His approval may be spoken of as (a) works of piety; (b) works of necessity; and (c) works of mercy. The priests who ministered in the Temple did a great deal of servile work on the Sabbath Day in connection with their office, and yet were “blameless” (Matt. 12: 5). Works of necessity constitute no breach of the Fourth Commandment. Likewise, on the ground of necessity, Jesus justified the action of His disciples when they plucked ears of corn for food on the Sabbath, and, on the ground of mercy, His own miracles of healing were performed on the Sabbath.

In particular, the purpose of the Sabbath Day is to provide special facilities for public and private worship. It has been well said that “there is no religion without worship, and no worship without the Sabbath.” If we have any regard for our own spiritual welfare, and for the example of Christ, we shall not neglect public worship. For Jesus “as His custom was,” writes Luke, “went into the synagogue on the Sabbath Day.” The argument, so frequently put forward by those who choose to spend their Sabbaths afoot, or awheel, in the country, that they find “tongues in trees, books in the running brooks, sermons in stones, and good in everything,” needs no other refutation than the reminder that, eloquent though the tongues of Nature are, and beautiful the revelations of the majesty and goodness of God which she gives, her “books” and “sermons” have the fatal defect that they know nothing of the Cross. And a Gospel without the Cross has no message of salvation for sinners.

Finally, our attitude to the Sabbath is an excellent indication of our spiritual condition. If the observance of it, in the manner which the Fourth Commandment requires, would make it a dull day for us, that, in itself, is a sure indication that we are not right with God. Let us not content ourselves with an outwardly correct, but joyless, keeping of the Lord's Day. Let us rather seek a soul saving acquaintance with the Lord of the Sabbath; for love – and not mere duty – is “the fulfilling of the Law.” And where the love of God is shed abroad in the heart, His yoke is indeed easy, His burden light. “If thou turn away thy foot from the Sabbath; from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth” (Isaiah 58: 13, 14).

“IF YE LOVE ME, KEEP MY COMMANDMENTS” (John 14: 15).

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AMOUNTS TO HAND FOR HUNTER- BARRINGTON CAR FUND

Maclean Congregation, £10; Messrs. C. S. McSwan and G. Anderson, each £1. Total in hand, £60/14/-.

What Missions Have Done

By Prof. K. S. LATOURETTE

The very magnitude of the missionary enterprise is impressive. At its height in the decade
before the world-wide financial depression of 1929, it numbered roughly thirty thousand Protestant missionaries supported by contributions of not far from sixty million dollars a year, and about the same number of Roman Catholic missionaries supported by contributions of perhaps thirty million dollars a year. These missionaries have scattered themselves on every continent and on almost every group of islands, from Arctic wastes and ice to blazing deserts and the steaming heat of the tropics. The money which supports them has come primarily not from men of wealth, although these have contributed, but from millions of givers, most of them of limited means. Never has the world seen anything quite to equal it. Not only has the record never been approached by any religion, and not even in any previous century of Christianity itself, but never before in the history of the race has any group of ideas, religious, social, economic, or political, been propagated over so wide an area or among so many people by so many who have given their lives to the task. Never, moreover, has any movement of any kind, political, religious, or otherwise, been supported by the voluntary gifts of so many individuals scattered in so many different lands.

The boldness of the missionary vision and the extent of the missionary accomplishment become all the more remarkable when we recall that even nineteenth century missions were always a minority enterprise. The vast majority of the population of the Occident have been indifferent or hostile. Even the majority of professing Christians have assumed no share in their support. They were begun by very small groups, and while these increased and eventually numbered millions, yet they remained minorities. Missions have gone with other elements from the Occident which have impinged on the rest of the world, but they have been the effort of only relatively small sections of Occidental peoples. The impact of the Occident has been composed of a number of complex and contradictory factors — slave dealers and philanthropists, battleships and Bibles, purveyors of narcotics and unselfish physicians, exploiting representatives of capitalistic industrialism and high minded colonial administrators. Of these factors missions have been only one. Their leaders have dared to attempt, however, to reach all mankind with the Christian Gospel, that where sin – individual, social, international, imported and indigenous – did abound, grace might much more abound.

These nineteenth century missionaries, in order to make their message intelligible, have in the course of a century given a written form to more languages than had previously been reduced to writing in all the history of the race. They have preached the Christian gospel as they have understood it in more tongues than have ever before been used to give voice to any one set of ideas. They have translated the Bible, in whole or in part, into more languages than any one book has ever before been put since books were first written, and they have distributed it by the millions of copies. They have been the schoolmasters of whole races and nations. They have introduced modern medicine to more peoples than have ever before known any one system of medical practice, They have fought opium, prostitution, poverty, famine, superstition, poor labour conditions, polygamy, concubinage, and low concepts of life, and have helped whole peoples to new paths. Best of all, through them hundreds of thousands have found in Christian faith and experience the beginnings of a new life with God, and Christian communities have been brought into existence and are perpetuating that faith and experience among their own people. On the Protestant side of the enterprise, these Younger Churches are being knit, with representatives of the Older Churches into a more inclusive worldwide fellowship than ever Christianity in its Protestant form has known before.

All of this may sound over laudatory. Crudities there have been, and acts and incidents which all true friends of the enterprise must deplore. On the part of some of the contributors to missions, and of some, although fewer, missionaries, has been a sense of superiority and condescension, born partly of ignorance, which is quite in opposition to the spirit of the New Testament. Blunders have been made and harm done. Missionaries, and their supporters are, after all, human beings, with, at times, the unwisdom and the defects of character, the narrowness, the bigotry and the petty selfishness which are to be found in even some of the wisest and greatest of men. On the average, however, missionaries have been, in education and native ability, superior to the general run of their colleagues in similar professions at home – ministers, teachers, physicians, nurses – and in moral character and devotion have ranked as high and perhaps higher than any equally large group of men and women in the race's history. Most of the larger sending agencies have long been scrutinising candidates more searchingly and carefully than has any major group.

(Continued on Page 12)

6

**The Sacrifice of Isaac**

*Genesis 22*

By E. K. SIMPSON, M.A.

In all the goodly fellowship of the heroes of faith, there emerges to view no greater figure than
that of the patriarch Abraham. A dignity and distinction all his own invests this eldest of the Pilgrim Fathers, this stranger and sojourner with Jehovah, this aspirant after an incorruptible inheritance who durst take the Lord Himself as his supreme Reward. Surely this man deserves the title of a “Prince with God” no less than his shrewder, but less single eyed, grandson. If we must rank Jacob in the composite order of moral architecture, Abraham looms on our view like some primeval monolith, a shrine for Divine inhabitation hewn out of a single block, colossal in its severe simplicity.

I

The chapter containing this strange narrative itself partakes of the austerity of its subject matter. To the classical reader it may perchance recall the Grecian story of Iphigenia; but the unflinching obedience here narrated strikes chords of profounder pathos and nobler devotion than any that the genius of ancient tragedy could sound. Moral sublimity, on its human side, attains its climax in the pent up emotions of that muffled march from Beersheba to Mount Moriah. Only one other three days interval can be named in comparison with it; and we all know what that was: the hour when the fountains of a greater deep were broken up and the windows of a more louring heaven opened, and a yet more wondrous spectacle glorified for evermore God's holy hill of Zion. They stand related, as we shall see, these two scenes, as shadow and substance, this averted and that accomplished oblation. Nothing indeed save the mystery of Calvary can really shed light on the mystery of Moriah.

We shall never gauge the offering of Isaac aright by weaving finer spun speculations respecting primitive rites of human sacrifice, or tracing here the vestiges of a heathen ancestry. We, too, could give our fancy rein, did we so list, and figure to ourselves a background akin to that of the Book of Job. We could imagine, for instance, some sneer of Satan launched in the unseen world at the patriarch's unexampled prosperity, coupled with a crafty insinuation that the piety of this spoiled favourite of heaven would not stand the crucial test of child immolation from which many of his own devotees did not blench. Adjacent Phoenicia was the very headquarters of that abomination. And it may have been a part of the Lord's design in ordering this trial to show that a servant of His, not actuated by slavish fear, but by filial trust in the Divine faithfulness, would give back his nearest and dearest a sacrifice unto the Giver. Or we might surmise that Abraham had craved to see the “day of Christ,” and that this was the startling answer to his petition. But we have no business to be wise above what is written. It is more to the point to note that this final trial of faith forms the last of a series of tests spread over half a lifetime. Nor must we forget James's admonition that “God tempteth no man to evil.” That is the arch enemy's trade. Of course the term here employed conveys no such implication. It is used of the Queen of Sheba, when she put Solo-mon's wisdom to the proof. On this occasion it is the Divine Refiner Himself who, for reasons partly inscrutable to us, subjects the faith of His beloved servant to a tremendous test, by calling on him in a very real sense, like the Hebrew children long afterwards, to “glorify Him in the fires.” And if his faith proved true metal, it was just because an unseen Upholder trod the furnace floor at his side.

The stress of Abraham's trial lay in its heart breaking nature; but the principle involved applies to the whole household of faith. Schooling presumes discipline: God's grain must be brought to the flail; His pottery must be exposed to the flames. Faith is like a viaduct which gathers cohesion from the increasing resistance it offers to increasing pressure. Faith is no sedentary virtue, but a martial grace. She wrestles her way from weakness to strength. The athlete's sinews must be strung, and every joint supplied, if he is to win or keep a championship. Channel swimmers cannot be slackers! And the life of faith is not a saunter or “walk over,” but a stiff climb, tasking wind and limb.

Then we must bear another fact in mind, as we scrutinise this “father of the faithful.” Abraham was no novice in this training school, but an old campaigner. Moreover, signal Divine revelations had been vouchsafed him; and it is a law of God's Kingdom that to whom much is given, of them much may be required. At the outset of his apprenticeship to the holy warfare, when but newly wean-ed from the emasculating idolatries of Babylonia, he could never have achieved this feat; but as a final proof of his spiritual prowess, it may have had its propriety. A tough old veteran may be selected by his commander in chief to lead a forlorn hope, and deem himself highly honoured by such a signal mark of confidence. What if we say that spirits are not so finely touched as Abraham's had been by the Divine Harmonist but “to fine issues,” and that this 7 was one of them, a crowning occasion to be chronicled in the Lord's Book of gallant deeds, and rescued from oblivion till the crack of doom? The old patriarch won a place that day in the ranks of God's mighties, a promotion “above all Greek, all Roman, fame”

Listen to those pathetic words in which he
divulges the nature of his confidence, and grants us a glimpse of its basis. “My son, God will provide Himself a lamb for the burnt offering.”

His expectation is from the very Author of his trial. Through what inward throes he had passed during those three days of suspense already elapsed we can only surmise. The voice which enjoined the sacrifice of his only son and heir must have been indisputably attested. Abraham was familiar with the tones of his Divine Counsellor, and this message, be it observed, was not entrusted to an angel to impart to him; The command had been attended with evidences capable of producing full conviction as to its source: else to stir an inch in compliance would have been an insane alacrity. No dark lantern of an “inner light,” no haunting spectre of the mind, would have warranted an act so abhorrent to natural affection, and so hard, in any case, to reconcile with the standing statute of heaven: “Whoso sheddeth man's blood, by man shall his blood be shed.” Parental authority could never hallow an act of filicide. The Lord of life alone has a right to consign his own bosom! The command had been attended with evidences of a staggered allegiance. For Sodom Abraham had pleaded persistently; will he not sue for himself and the son of his bosom? But the old Ironside's loyalty betrays no signs of vacillation. His soldierly instinct reminds us of the poet's lines: “not his to reason why, not his to make reply: straight to the mount of death speeds the wending!” Parental authority could never hallow an act of filicide. The Lord of life alone has a right to consign his own bosom!

Yet even so the patriarch's prompt response to so paradoxical a behest has somewhat amazing in it. Had Moses and Jeroboam been involved in such a crisis, we should have anticipated parley, argument, humble remonstrance; and surely the God of all grace would have dealt patiently with signs of a staggered allegiance. For Sodom Abraham had pleaded persistently; will he not sue for himself and the son of his bosom? But the old Ironside's loyalty betrays no signs of vacillation. His soldierly instinct reminds us of the poet's lines: “not his to reason why, not his to make reply: straight to the mount of death speeds the wending!” Parental authority could never hallow an act of filicide. The Lord of life alone has a right to consign his own bosom!

Abraham does none of these things: he hastens solely to obey. Very wonderful, too, is his reticence, his self restraint. No consultation with flesh and blood mars the completeness of his sacrifice. Neither Sarah nor Isaac shall learn the dread secret till it cannot be hid. He locks it up, meanwhile, in his own steadfast bosom, and sets forth apace on the fatal errand, forgetting no requisite for a matter of fact offering. Nothing is left behind, a pretty clear proof that the old man's wits were not astray. The patriarch cuts no loopholes for retreat, lags not an hour on the road, leans on no crutch of his own framing, practises no reserves whatsoever. “All that was his to give he gave.” If there is to be a door of escape, the Lord Himself shall open it. Methinks he treads that valley of the shadow of death a little like a man in a trance, revolving the meaning of this strange dispensation in every light in which it can be viewed without impeaching its contriver. “Shall not the Judge of all the earth do right?” There must be a solution of this enigma that will not compromise the Holy One and the just, who “doth not wantonly afflict nor grieve the children of men.”

O the sublimity of such a posture of soul in such a dire strait! Who can question this man's spiritual stature, or fail to admire his unconquerable trust? How he has grown since he quitted Ur of the Chal-dees! The acorn of grace sown in his soul of yore has expanded into a branching oak waving over his hoary locks, and casting its grateful shade over the sun – scorched track along which he and his lad are wending!

“My son, God will provide Himself the lamb for the burnt offering.” Thus does the old saint break the long silence (for deep grief is dumb) in answer to the simple, yet searching, query addressed to him by Isaac, already in his sires eyes like a tree blazed for the woodman's axe. Let us glance at the two main elements in this reply, the element of Conscious Trust and Unconscious Prophecy.

The Conscious Trust solves the riddle of Abraham's unshaken composure, otherwise quite inexplicable. The responsibility of finding a way of deliverance rests with Him who has created the pending exigency. Had it been his own infatuation that had brought him to his present pass, he could have looked for the interposition of the rescuing hand of Jehovah. But a servant who is carrying out his master's orders with scrupulous precision refers their outcome to his employer. In this instance God's honour is nearly involved in the issue. A story in point is told of Dr. John Brown by his son, the author of ―Rab and His Friends‖. A woman of great worth among his people lay on her deathbed. Dr. Brown and she knew one another well. He paid her 8 a parting visit, and, moved by a desire to test her faith, rather strangely put this question to her in her native Doric: “Janet, what would ye say, if after a' He has done for ye, He suld let ye drap into hell?” “E'en as He wull,” was her calm reply; “but if He does, He'll lose mair than I'll lose.” Somewhat of that strain was the patriarch's mood at this crucial moment. Was not his seed interlinked with the Divine purpose of salvation? The Lord had assured him, not once nor twice, that in Isaac should that seed be called, and all nations blessed therein. The errand wherein he was
bent seemed indeed to clash irreconcilably with that engagement. But the same lips had pronounced both declarations, and they were the words of Him who cannot lie. To this God glorifying conclusion Abraham clung with a tenacity which no power on earth or hell could relax. Blessed that man “whose hope is in the Lord his God, who keepeth truth for ever.”

The Divine Promiser was his chief Tower of Refuge; but the testimony of a good conscience also stood him in stead. This was no judgement fallen on him for some flagrant dereliction of duty. Like Job he could avouch that he had not been hiding iniquity in his heart. By grace and not by works was Abraham justified before God; but there was no unsettled controversy pending between him and his Maker. Some have fancied that he had loved Isaac too fondly; but the whole tenor of the narrative refutes that theory. A father willing to surrender his well beloved son in so heart shattering a fashion at Jehovah's summons had plainly learn the difficult lesson: “He that loveth son or daughter more than Me is not worthy of Me,” far more effectually than many Christian parents. The spontaneity of his action, his unwavering promptitude and heroic constancy, all attest the power, purity, and predominance of his godliness. On that score he wins first class honours in the school of grace. This man's loins were girt and his lamp burning.

But the pith and marrow of the story lies in the Prediction, unconscious at first, but patent in the sequel, couched in the avowal: “God will provide (or see for Himself) the lamb for the burnt offering.” That was the normal form of patriarchal sacrifice; and the words held both in an immediate and a remoter application.

By this time we are watching the twain mount the “hill of vision” in company. They have left the outer court worshippers at its base to await their reappearance, ignorant of the tragedy at hand. The sturdy stripling reeks little of the bundle of cloven wood slung across his shoulders. Knife and flint are not to seek; but where, O where, is the victim? Without blood shedding, he knows, no acceptable sacrifice can be offered. He can keep back no longer the inquiry that has been at the tip of his tongue all the way. “Where is the lamb for the burnt offering?” The question must have stabbed his father to the heart; yet we do not think that resolute countenance changed colour. As he looked on Isaac's wistful expression, attend on his reply, the old man, who had kept his terrible secret so long buried in his own breast, could not bring himself even now to make answer, “Thou art the lamb, my son”! By a flash of inspiration he is given a wiser, weightier word of response. “My son, God will furnish the lamb for the burnt offering.” Truly a pregnant saying!

Watchman, what of the night? Night is still compassing the patriarch about, albeit the Syrian sun flame vertically overhead. Yet already the outriders of day spring are piercing the shrouds of his inner world with foregleams of the morns. “The steps of faith fall on the seeming void and find the rock beneath.” The old man has been thinking of days gone by. Had not Lot been saved at the last moment, so as by fire? Had not Ishmael been raised up again when at his last gasp? Had not this very child of promise been born to him “out of due time?” Yes! The god of deliverances will assuredly verify that title afresh to these pilgrims of the night. Hope on bravely thou hoper against hope! One tunnel more, and then a morning without clouds. “In the mount of the Lord it shall be seen” why it was good for the patriarch, and good for his son, to be thus sorely afflicted; for, as the Septuagint Version reads, the Lord was seen there. Somewhat of the Divine counsel of saving grace is to be communicated at Moriah; and the vision will well repay the cost of its instruction. Abraham has caught in advance a blink of the glory that excelleth, espied, through the dense folds of mist enveloping his pathway, a sunglint from behind the cloud rack. “Faith can read love in God's heart when His face frowns,” said James Renwick; and he had been “under fire.”

Let us follow the pair a few steps further. By this time they have reached the appointed rendezvous, an open space fringed with matted brake and thicket. Was that something moving among the bushes yonder? If so, the pair heeded it not in the preoccupation of that last lap of the race against hope they were running. On their troubled gaze there breaks no soothing sound or sight. Isaac can no longer bide in ignorance of his part in the imminent calamity. But then self preservation is a law of nature; and “all the secret of the spring moves in the chambers” of that youngster's 9 blood. Will he not offer resistance! Will he not snatch the knife in self defence out of his father's trembling hand ? Strange to say, no! His docile temperament, with its lack of initiative and effervescence, may have helped, and so may the godly upbringing he had enjoyed; but the grace of God must have been the dominant factor in his submission. He is fulfilling a type, all unawares; and having borne his cross up the hill of Zion, he must now be led as a lamb to the slaughter for the sake of another Lamb already slain in the eternal counsels for both of these throbbing hearts. So the wood is
disposed in order, the altar built and Isaac stretched thereon, an accessory to his own immolation. Like the martyr Ridley he asks to be bound to his stake, because, however willing the spirit, the flesh is weak. What can avert the catastrophe now?

Nothing; but there is One Who can. For the Lord is the prime agent in this mysterious business, and He has a secret as well as a revealed will. The latter gives us our marching orders; but He may overrule His own instructions for reasons beyond our ken. We are beholding an exhibition of Divine sovereignty. It was not preordained that that piece of Divine symbolism should be consummated in act. God’s arrangements for its frustration were as punctual as Abraham's for its performance. Burnt-offerings of this sort the Lord doth not require. The will is accepted, the deed cancelled. The vain oblation of human sacrifice receives its death blow at Moriah. It is dis-anulled in toto; for the ram discovered at length in the background detained before the Lord replaces it once for all.

III

Among the lessons writ large for the children of the covenant to read:

1. Vicarious Atonement stands forth conspicuously in this memorable trial of Abraham's faith. For the hope of Israel is saved from extinction through the intermediacy of that self same institute of animal sacrifice which had been selected to typify the great propitiation.* “It was God's token money,” says an American divine, “accepted at face value till the real day of atonement. Then the paper-money previously in circulation was cancelled, and the gold currency of a ransom paid in full took its place.” That day, surely, both the actors in the scene learnt something of the inner meaning of a rite already familiar, but wrapt in less mystery henceforth than heretofore.

* (1) Both the Hebrew and The Seventy text lay stress on the substitution for Isaac of the ram, which is not presented to our notice in the character of a thank offering.

2. Not only did Abraham discern the law of substitution that day, but he must have looked forward with clarified understanding from the type to the anti-type, that Coming One for whose advent all the Hebrew seers (of whom he was one) watched and waited, as we for His second appearing. Far off to them His coming shone, edging the distant horizon with a rim of golden lustre. And here was a prophecy of no private interpretation, embodied in significant action, solidified into an object lesson. Both Isaac and the ram were needed conjointly to prefigure the Lamb of God. Abraham must have surmised the provisional character of animal sacrifice; for its endless repetition betrayed its inadequacy. Just in so far as the brute creation falls below man in the scale of being, so far did the blood of bulls and goats come short in respect of the expiation of sin. One perfect oblation alone, dimly discernible at the end of the vista, could efface human guilt, a “sacrifice of nobler name and richer blood than they.” And may we not assume that he learnt, as he mused on his own via dolorosa of painful obedience, perfected through suffering, and on Isaac's patient submission even unto death, that it was not by force of arms, not by a display of resistless prowess that the prey should be wrested from the mighty in that foretokened conflict of his seed with the serpent; not at the point of the sword that the victory of our Champion should be won, but by the meek suffering and upyielding of the victim of God’s choice, treading such a pathway of woe as he and his well beloved had just traversed? And had he not received him back from the gates of the grave when seemingly lost to him for ever? We know from Hebrews that faith in a resurrection from the dead braced the smitten father's soul for the painful ordeal. Then could he not dimly descry through the half lifted veil across the gulf of the centuries the similitude of One Who should triumph through the low doorway of His passion, and see of the travail of His soul because it was poured out without stint, but not without recompense?

3. We have a clearer view of the mystery than Abraham; for the event expounds the emblem. To us it depicts the union of the Father and the Son in the work of redemption. We descry the full consent of the Father to give, and of the Son to yield Himself up for our sakes, a whole burnt offering for sin. We see how in His case no proxy could be found; how it pleased the Lord to bruise Him, and to put Him to grief; how there never was sorrow like His sorrow, nor yet joy like the joy set before Him, the joy of the Good Shepherd over His rescued sheep. Somewhat of the same unalloyed rejoicing, pressed out of the sour clusters of grief, throbbed in the veins of that ancient couple as they fared homeward, given back to one another in a kind of sacramental union. Like dying Israel, Abraham could exclaim: “I have waited for Thy salvation, O Lord!” nor waited in vain. From the very jaws of destruction God had paved a way of escape. The son of his love, at once lost and found, had risen from his half made grave with newness of life sparkling in his radiant eyes. Surely Homer's "tearful laughter" was forestalled that day in Canaan, and the name of Isaac became fraught thenceforward with “more than poets feign of bliss and joy.” Instead of tending the charter of his
salvation with his own hands, Abraham beheld it ratified for evermore. What a journey back he and his lad must have had together, scarce treading the ground for blithe heartedness, or lying down to sleep. And if they did bivouac on their homeward route beneath the Syrian heavens, surely the stars in their courses sang them sweet strains of a seed in number numberless, and of the Seed of seeds the sure pledge of all other benedictions.

Yes! love may assume strange shapes and wear strange disguises. She may array herself in sable as well as sunlit hues, and arm herself with strange accoutrements. But her heart is unchanged, and she has good reason for all her doings: be assured of that. At the end of the day, when sorrow and sighing take flight, the ransomed of the Lord shall return with everlasting joy upon their heads; they shall obtain joy and gladness, and the days of their mourning shall be ended.” Learn then, afflicted heart, from this pathetic story a lesson taught to Dr. Payson by a wearisome sickness, that “God was never kinder than when I thought Him most unkind.” “When my schoolroom is darkened,” says C. H. Spurgeon, “then I learn the most.” It was under those frowning skies that Abraham drew nearest to the heart of the Eternal. Nor was the Lord to be outdone in self sacrifice by servant. But O! what a strange attire love wore that day when the Well-beloved of the Father took our law place amid portents akin to those doomsday, that day of days when He drew all the lightnings and thunders of the broken covenant on His own devoted head, that we might go free! Let this nonconductor of wrath, this fount of grace unspeakable, be interposed betw een a self condemned sinner and perdition, and his lips likewise shall be filled with laughter and his mouth with praise. May we share in this holy mirth!

“Back Them Up”
C. McKECHNIE

Among the numerous posters displayed around the City of Melbourne appealing to the public to buy War Savings Certificates is one with these words, “Do Your Bit – Back Them Up.” These words are a reminder that the successful prosecution of modern warfare demands effort and self denial from the civilian no less than from the men in the fighting forces; that the men who face the enemy, no matter how great their skill and valour, will have little chance of achieving victory if the men and women at home fail in their duty of providing the sinews of war.

Now does not this principle hold good in the spiritual conflict just as in the secular? Concerning the ministers of the gospel – are they not dependent for success as much upon the support of the members of the Christian Church as upon their own efforts? We cannot fail to notice in reading the Apostle Paul’s letters the frequency with which he solicits the prayers of his correspondents. “Brethren, pray for us” is his oft repeated request. Here we have a man outstanding among Christian men, a man who lived in the closest fellowship with God, who burned with a passionate love for Christ, who possessed both a profound insight into spiritual truth and the ability to proclaim it in a winsome and wooing way, yet, despite his fervent piety and giant intellect, he confesses repeatedly that he can confidently expect success only as others who know the Lord strive together in prayer on his behalf. Sometimes, when there is little spiritual life evident in a congregation, our first impulse is to lay the blame upon the minister, when actually the root of the trouble may be that we are failing to give him adequate prayer support. “My people pray for me,” C. H. Spurgeon replied to one who asked him the secret of his great influence. His answer shows the value he put upon the prayers of other people, and that he did not attribute the flourishing state of his congregation primarily to his own personality, or ability. As Christians it is clearly our bounden duty to back up our ministers by prayer, and the New Testament indicates that in this way God’s people can make a positive and vital contribution towards ensuring the success of those who have been called to the ministry of the Word.

Then, again, is it not imperative that we should “do our bit” for the noble band of missionaries who have gone forth from home and kindred, and are preaching Christ among the heathen. We must never forget that in missionary service abroad, as well as in the ministry at home, it is the uplifted hands upon the mountain top of prayer on which ultimate victory depends.

Just before William Carey left for India, he drew five of his friends into a covenant that for the rest of their lives they would sustain him by prayer. Speaking of this occasion afterwards, one of these friends said, “The launching of our missionary work in India appeared somewhat like a few men who were deliberating about the importance of penetrating a deep mine which had never before been explored. Carey, as it were, said, ‘Well, I will go down if you will hold the rope.’ But before he descended he, as it seemed to me, took an oath from each of us at the mouth of the pit to this effect that, whilst we lived, we should never let go the rope.” We may not be called to descend the mine, as Carey was, but we are most certainly called upon to hold the rope for those who go to seek gems for the Saviour’s crown from the
spiritually dark and dismal places of the earth.

May the Spirit of God give us all such a keen and constant sense of our responsibility towards those in the front ranks of Christian service, that we shall never falter or fail in doing our bit to support and sustain them in their high and holy calling of “turning men from darkness to light, and from the power of Satan unto God.”

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**ST. KILDA FELLOWSHIP**

We are pleased to report that attendances at our monthly meetings are being well maintained, despite the fact that most of our members are rendering some form of voluntary service in support of the war effort. Recently we suffered a severe loss on account of our President, Mr. Alf. McLean, being called up for military service. At our last meeting, held on March 12th, a paper on “The Apostle John” was read by Mr. J. McConaghy, which was followed by a most interesting discussion, during which several members commented on various aspects of the life and character of the beloved disciple. – C. McK.

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**TAREE FELLOWSHIP**

61 Wynter Street,
Taree,
6/3/42.

Dear Editor,

The annual meeting of the Taree Free Kirk Fellowship was held on the 17th February at 7.30 p.m.

Two girls were chosen to write the paper for Taree Branch, which is to be published in the month of April.

The annual report, balance sheet and roll record were respectively read by the Secretary, Treasurer and Roll Recorder.

It was decided that we continue studying the Book of Matthew throughout our new Fellowship year.

The papers which had been prepared by various members on the 1st chapter of Matthew were read and discussed.

The officers for the coming year were elected and are as follows: – President, Mr. Alistair Ramsay; Vice-Presidents, Mr. Jack Rinkin, Mr. Bruce Pleasant; Secretary, Miss Olive Murray; Treasurer, Miss Janet Rinkin; Roll Recorder, Mr. Ross Shaw.

Yours faithfully,

OLIVÉ MURRAY,
Secretary.

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**TINONEE FELLOWSHIP**

The monthly meeting of Tinonee Fellowship was held on 5th March, Mr. Rex Weber (President) presiding over a good attendance, considering a number of our boys are giving their services to their country.

Our study of the Acts of the Apostles was continued, each member preparing a paper on the 6th chapter, a discussion following each paper.

JOICE MURRAY.

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**THE INDISPENSABLE ONE**

Why will you do without Him, is He not kind indeed? Did He not die to save you, is He not all you need? Do you not want a Saviour, do you not want a friend, One who will love you faithfully, love you to the end.

Why will you do without Him, the Word of God is true, The world is passing to its doom, and you are passing too;

It may be no tomorrow shall dawn for you or me, Why will you run the awful risk for all eternity? What will you do without Him, when death is drawing near?

Without His love, the only love, that casts out every fear,

When the Shadow Valley opens, unlighted and unknown, And the terrors of its darkness must all be passed alone?

What will you do without Him, when He has shut the door,

And you are left outside, because you would not come before?

When it is no use knocking, no use to stand and wait: For the word of doom rings through your soul, that terrible too late.

(Sel.)

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**OBITUARY**

It was with profound regret that the St. George's Congregation learned of the Home-call of the late Mrs. Barbara Smith. This sad event took place rather suddenly on the 27th February, 1942, at the home of her brother Mr. Duncan Smith of Simpson Street, Bondi.

Deceased was born at Branxholme, Victoria, and was the daughter of Duncan and Mary Smith, and from her earliest years, her home influence and training contributed much to her quiet faith in the Living God. She married Mr. Archibald Smith, and lived for a time in Coleraine and Melbourne, but on the death of her devoted husband, she came to New South Wales where she stayed with her brother and sister at Gerilambone and latterly at Bondi, Sydney.
Mrs. Smith underwent a painful operation, and prior to her death, was confined to her home without much bodily pain. Hers was a gentle and a Christlike life, and she continued steadfast in the faith until the end. Of a modest and retiring disposition, she was a worthy friend of high ideals, and deep religious character, who, in life and in death, remembered the Church of her fathers. Her remains were laid to rest beside that of her honoured mother in Rookwood, and to her brother, sister and niece, we extend our deepest sympathy. Of her it might well be said, “Behold an Israelite indeed in whom is no guile.” – N. M.

Subscriptions Received for March. 1942

N.S.W.
Miss B. Anderson, Rose Bay, 5/- to 28/2/43.
Mrs. L. Bosanquet, Forbes River, 5/- to 31/12/42.
Mr. J. Bain, Wauchope, 5/- to 31/12/42.
Mr. C. J. Green, Maclean, 10/- to 31/12/42.
Rev. J. A. Harman, Wauchope, 5/- to 31/1/43.
Mrs. Latter, Wauchope, 5/- to 30/11/42.
Miss Lobban, Wauchope, 5/- to 30/9/43.
Miss Law, Grafton, £1, to 1/9/45.
Mrs. Arthur Long, South Grafton, 5/- to 30/6/42.
Miss P. Lindsay, Huiningdon, 5/- to 30/4/43.
Mrs. S. J. Murray, Bunyah, 5/- to 30/11/42.
Mrs. S. Munro, Maclean, £1, to 30/11/48.
Mrs. Stacheel, Braustone, 5/- to 31/3/43.
Mr. Alex. McDonald, Albury, £1, to 31/2/46.
Mr. H. Trotter, Wauchope, 5/- to 31/12/42.

SUNBEAM.
Received from Rev. J. C. Robinson, 15/-.

VICTORIA.
Mrs. S. Harris, Windsor, 5/- to 28/2/43.
Mrs. Lumsden, Geelong, 10/- to 31/12/42, and donation.
Mrs. Strange, Murrubonea, 5/- to 31/1/43.

The General Treasurer has pleasure in acknowledging the following donations:

JAMES ROSS MEMORIAL FUND.
Mrs. Worsfield, Kogarah £2 0 0
Miss Isabelle MacDonald, Maclean £20 0 0
Mrs. E. B. Colville, Sydney £50 0 0
Mr. and Mrs. Alex. MacDonald, Sydney £10 0 0
St. George Church Fellowship £4 0 0
Mr. Campbell King, Graftern £1 0 0

ASSEMBLY EXPENSES
Hastings River Congregation 15 0

FOREIGN MISSIONS.
Hastings River Congregation 15 0

CHURCH EXTENSION.
Hastings River Congregation £1 5 0

STUDENTS FUND.
Hastings River Congregation 15 0

The treasurer will deal with the funds of the in full when making up the report for next month's magazine. In the meantime, the Church's thanks is due to those who have contributed so liberally to the James Ross Memorial Fund. Thanks to the generosity of our people, the Assembly was able to make a substantial contribution towards those ministers whose charges are unable to provide the required stipend. In these days when there is so much false doctrine around us, it is encouraging to realise that our men are faithfully holding forth the word of life. They deserve our every support.

(Continued from Page 5)

WELFARE OF YOUTH REPORTS 1941

QUESTIONS 1 TO 30
In this department, which is divided into five sections, altogether 91 children successfully competed. Fifty obtained certificates for repeating the first 10 questions, 12 for the first 30 questions, 14 for the first 62 questions, 9 for the whole 107 questions, and 6 who repeated the whole word perfect. The following are the names of the competitors.

QUESTIONS 1 TO 10

**Tinonee:** Lloyd Johnston, Geoff Lambert, Margaret Lambert, Geoff Dobson, Norman Basham.

**Little Run:** Graham Wisely, Valerie Wadsworth, Bertie Cox, Francis Cox.

**Bunyah:** Neil Paterson, Donald Paterson, Leslie Paterson, Maxwell Carey, Hilary Murray, Norma Murray, Frederick Murray, James Murray, Harry Murray.

**Wingham:** Janet Harris.

**Wauchope:** Leslie Markham, Grant Harman, Christina Marchment, Margaret Marchment.

**Kindee:** Neil McKinnon, William McKinnon, John McKinnon, Florence McKinnon.

**Pembroke:** Bruce Trees.

**Hamilton:** Elsie Rees.

**St. Kilda:** Ken Kay, Allan Coggin, Elizabeth Bennett, Elaine Mitchell, Anne Orr, Doreen Hill, Phyllis Lee, Betty Phillip, Ian Hamilton.

**QUESTIONS 1 TO 30**

**Kindee:** Stanley McKinnon.

**Wauchope:** Colleen Graham.

**Maclean:** Betty Albert.

**Taree:** John Stitt.

**Tinonee:** Norman Basham.

**Wingham:** Ross Stewart.

**Bunyah:** Maxwell Carey, Hilary Murray, Frederick Murray.

**Little Run:** Bertie Cox.

**Hamilton:** Elsie Rees.

**Sydney:** Kenneth Kerr.

**QUESTIONS 1 TO 62**

**Wauchope:** McGregor Graham.

**Comboyne:** Lindsay McLeod, Ronald Warwick.

**Kindee:** Norma McKinnon.

**Koree Island:** John Dick.

**Tinonee:** Hope Benhard, Neil Benhard.

**Wingham:** Dorothy Wamsley, Margaret Harris.

**Nabiac:** Dorothy Wilkinson.

**Maitland:** Elva Anderson.

**Mullumbimby:** Neil Campbell.

**Hamilton:** David Graham, Margaret Fort.

**QUESTIONS 1 TO 107**

**Taree:** John Ramsay, Jessie Russell, Helen Russell, Gladys Murray.

**Bunyah:** Mavis Murray.

**Koree Island:** Elaine Dick, John Graham.

**Comboyne:** Lindsay McLeod, Rennie Warwick.

**WORD PERFECT REPETITION**

**Wauchope:** Graham Andrews.

**Tinonee:** Walter Basham, James Gollan.

**Wingham:** Ian Stewart.

**Hamilton:** Mary Graham, Ruth Graham.

**Repetition of Psalms**

Great interest has been manifested in this department during the year, especially in the Senior Section. Altogether 104 took part in the work – 10 in the Junior Section under 7 years, 25 in the Intermediate and 68 in the Senior Sections.

**JUNIOR SECTION**

Psalms 23, 100 and 121, for Children under 7 years

**Wauchope:** Grant Harman, Christina Marchment.

**Kindee:** John McKinnon, Neil McKinnon, William McKinnon, Daphne Harman.

**Forbes River:** Allan Porter, Bruce Porter.

**St. Kilda:** Malcolm McLean.

**Hamilton:** Elsie Rees.

**INTERMEDIATE SECTION**

**Maclean:** Margaret May Cramp, Betty Albert, Flora Ann Taylor, Colin John Albert, Elwyn John Webber, Alan John McKay, Jean Gray.

**Tinonee:** June Lambert, Geoff Lambert, Geoff Dobson, Margaret Lambert, George Gollan.

**Wingham:** Janet Harris, Ross Stewart.

**Nabiac:** Margaret Wilkinson.

**Kindee:** Neil McKinnon, William McKinnon.

**Hamilton:** Elsie Rees, Ken Fort.

**St. Kilda:** Elaine Mitchell, Elizabeth Bennett, Audrey Booth, Doreen Hill, Betty Rundle, Ken Kay.

**SENIOR SECTION**

**Wauchope:** Douglas Bean, Graham Andrews, McGregor Graham, James Markham.

**Pappinbarra:** Lindsay Bird.

**Huntingdon:** Catherine Lindsay.

**Kindee:** Norma McKinnon, Maud McKinnon, May McKinnon, Jean McKinnon.


**Nabiac:** Dorothy Wilkinson, Cecil Wilkinson, Betty Burns, Ross Milligan, Norman Milligan.

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**Halliday’s Point:** Joyce Bowers, Miles Bowers, William Hoy.

**Darawank:** Ina Brown. Lionel Brown.

**Mondrook:** Jean Murray, Robert Murray, John Murray, Marjorie Murray.

**Tinonee:** Hope Benhard, Renie Hughes, Walter Basham. James Gollan, Neil Benhard.

**Wingham:** Margaret Harris, Ian Stewart, Dorothy Wamsley, Mary Stewart, Leith Coombes.

**Little Run:** Graham Wisely, Valerie Wadsworth, Francis Cox.

**Bunyah:** Leslie Paterson, Hilary Murray, Frederick Murray, Joan Murray, Gwen Murray, Trevor Murray.

**Sydney:** Kenneth Kerr.

**Maitland:** Elva Anderson, Beth Webster.

**Hamilton:** Mary Graham, Ruth Graham.

**St. Kilda:** Glenys Booth, Joyce Corcoran, Elaine Ferguson, June Ferguson.

**Maclean:** Bruce Baker, Ivan McKay, Alan John McKay, Betty Albert, Colin John Albert, Margaret May Cramp.

**Singing**

Altogether 44 took part in this department – 17 in the Junior Section and 27 in the Senior.

**JUNIOR SECTION**

**Wauchope:** James Markham, Campbell Marchment, Coleen Graham, Leslie Markham.

**Huntingdon:** Jennie Lindsay, Catherine Lindsay.

**Pappinbarra:** Lindsay Bird.

**Taree:** Jessie Russell, John Ramsay.

**Tinonee:** Margaret Lambert, Dorothy Butler.

**Wingham:** Janet Harris, Ross Stewart, Margaret Harris, Dorothy Wamsley, Ian Stewart, Leith Coombes.
Hamilton: David Graham.

SENIOR SECTION


Huntingdon: Catherine Lindsay, Jennie Lindsay. Pappinbarra: Lindsay Bird.


Tinonee: James Gollan, Hope Benhard, Renie Hughes, Neil Benhard.

Wingham: Dorothy Wamsley, Margaret Harris, Ian Stewart, Leith Coombes.

Hamilton: Mary Graham, Ruth Graham.

Repetition of Scripture Portions

Altogether 41 successfully competed in this department – 10 in the Junior Section and 31 in the Senior Section.

JUNIOR SECTION

Maclean: Margaret May Cramp, Betty Albert.

Tinonee: Geoff Lambert, Margaret Lambert.

Kindee: Elizabeth Harman, Daphne Harman.

St. Kilda: Audrey Booth, Elaine Mitchell, Elizabeth Bennett, Doreen Hill.

SENIOR SECTION


Koree Island: John Graham.

Maclean: Gloria Eagleton, Charles Bathgate.


Tinonee: Walter Basham, James Gollan, Neil Benhard, Hope Benhard, Renie Hughes.

Wingham: Ross Stewart, Dorothy Wamsley, Margaret Harris, Ian Stewart, Janet Harris, Leith Coombes.

Maitland: Elva Anderson, Beth Webster, David Webster.

Hamilton: Mary Graham, Ruth Graham.

Search Work Results

Altogether 56 competed in this section – 9 in the Junior Section and 47 in the Senior Sections.

JUNIOR SECTION

Jean Campbell, Mullumbimby, 1st Prize, 1,195; Dick Porter, Forbes River, 2nd Prize, 1,190; Morag Kerr, Sydney, 1,180; Margaret Harris, Wingham, 1,167; Beth, Sydney, 1,180; Margaret Harris, Wingham, 1,167; Betv Taylor, Barrington, 1,165.

Incomplete: David Webster, Maitland, 500; Callum Gorrie, Branxholme, 499; Norman Beaton, Barrington, 99; Flora Arrowsmith, Barrington, 97.

INTERMEDIATE SECTION

Margaret Campbell, Mullumbimby, 1st Prize, 1,200; Catherine Lindsay, Huntingdon, 2nd Prize, 1,199; Elva Anderson, Maitland, 1,198; June Maynard, Maitland, 1,198; Paul MacPherson, Warrambool, 1,197; Peter MacPherson, Warrambool, 1,197; David Graham, Hamilton, 1,197; Lindsay MacLeod, Comboyne, 1,193; Ronald Warwick, Comboyne, 1,192; Una Porter, Forbes River, 1,190; Janet McKinnon, Tinonee, 1,190; Ian Stewart, Wingham, 1,190; Innes Campbell, Mullumbimby, 1,188.

Incomplete: Joan Cameron, Maitland, 700; Norman Gorrie, Branxholme, 499; Marian Walter, Hamilton, 498; Elaine Ferguson, St. Kilda, 496; Patty Hamson, Maitland, 395; Violet Killen, Byaduk, 376; Max Carey, Bunyah, 192; Joan Markham, Wauchope, 100; Doreen Hill, St. Kilda, 95.

BIRTHDAYS

Many Happy Returns

“I will call upon the Lord, who is worthy to be praised: so shall I be saved from mine enemies.” – Psalm 18: 3.

April 1: Russell Pratt, St. Kilda; Kenneth Beckman, Harwood Island; Mavis Whitta, St. Kilda.

April 2: Ellen Wallace, Maclean; Peggy Steele, Wauchope; Ena Murray, Bunyah; Mona Fay Murray, Taree.

April 3: Joan Kerr, St. Kilda.

April 4: Iris Arrowsmith, Barrington; Ruth Andrews, Wauchope; Selwyn Killen, St. Kilda.

April 5: John Cameron Ray, Casino; Margaret Murray, Kimbriki; Bob Preston, St. Kilda; Marjorie Noble, Grafton.

April 6: Charles Dewberry, Barrington.

April 7: Kenneth Anderson, Harwood Island; Elizabeth J. Harman, Tinonee.

April 8: Nancy Cahiil, Sydney; Betty Cahiil, Sydney; Keith Allard, Maitland.

April 9: Norman Brain, St. Kilda; Alma Baker, Barrington; Margaret McFarlane, St. Kilda; Bill Dixon, St. Kilda.

April 10: Robert Murray, Taree; April 11: Keith Dewberry, Barrington; Ken Booth, St. Kilda; Bill Hopkins, St. Kilda; Lesley Watters, Grafton.

April 12: Donald Wallace, Maclean; Clara Johnston, Tinonee; Rita McKinnon, Tinonee; Bonnie Cameron, Maitland.

April 13: Bebe M. Sommerville, Casino; Lyle Walter, Hamilton.

April 14: Ray Stumbles, Mainland.

April 16: Margaret Hurst, Tinonee; Fay Bolt, Maitland; Robert McPherson, Maclean.

April 17: Donald McAtulay, Chatsworth Island; Colleen Graham, Wauchope.
April 18: Mary Graham, Hamilton; Janice O'Neill, Sydney.
April 19: Catriona McLeod, Sydney.
April 20: Ray Webb, St. Kilda; Norman Milligan, Dyer's Crossing;
April 22: Stella Baker, Barrington; Ronald Dewberry, Barrington.
April 23: Elwyn Webber, Maclean; Florence Porter, MacArthur; Walter Tout, Beechwood.
April 24: Kathleen Nicoll, Sydney; John Ramsay, Taree.
April 25: Heather McLeod, Comboyne; Murray McAlpin; Cliff Atkins, Barrington.
April 26: Keith Muldoon, Tinonee; Joan Murray, Brown's Creek.
April 27: Warnen Elliott, Taree; John Ryan, Chatsworth Island.
April 28: Bruce Webster, Maitland; Yvonne Anderson, St. Kilda.
April 29: Jean Murray, Kimbriki; Max Rees, Gatum; Jean Murray, Wingham.
April 30: Douglas Neil, Penrith; Margaret Campbell, Mullumbimby; Margaret Agnew, Hamilton; Jennie Lindsay, Huntingdon; Kevin Cahill, Sydney; Betty Farrell, St. Kilda; Marjorie Murray, Kimbriki; William Goodchild, Sydney.

ACKNOWLEDGMENTS

BIRTHDAY FUND

Received by Rev. J. C. Robinson: Robert Allen, Gee-long, 2/-; Joe McQueen, Raymond Terrace, 2/6.

AFFILIATION FEES, 1942

Kindee, per Miss Joyce McKinnon, 8/-; Grafton, per Mr. H. McPherson, 5/6; St. Kilda, per Miss E. McLean, 6/-; Huntingdon, per Miss F. Lindsay, 5/6.

"LISTENING IN"

God has a “wireless” to everywhere;
We call it “The Word of God and Prayer,”
And everyone may win
God's choicest gifts by “listening in.”
First you must shut out every sound
From the heedless world that throngs around;
Vanity Fair makes a deafening din
On purpose to hinder “listening in.”
The devil will use his utmost power
To keep you from having this quiet hour;
He knows that you can be freed from sin
Always and only by “listening in.”
But when you prayerfully read God's Word,
The still small voice is clearly heard;
And wondrous peace and power within
Daily result from “listening in.”
God longs to give His best to you,
To keep you loyal and strong and true;
If you haven't begun – TODAY begin
To prove the joy of “listening in.”

C. H. M. F.

From “The C.S.S.M.”

A visitor to a famous gallery of paintings was explaining to the curator why he liked this and disliked that. He referred to his “judgement” as being the standard. The curator hinted that he himself judged the visitors by their appreciation or want of appreciation of the undoubted excellence of the paintings.

We do not judge the Bible. It judges us. Believers are set on one side, unbelievers on the other. The Gospel makes a dividing line wherever it is proclaimed. We read that some “believed” and others “believed not” as the result of the Apostles preaching.

What are we called upon to believe? That “GOD was in CHRIST, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for CHRIST, as though GOD did beseech you by us: we pray you in CHRIST'S stead, be ye reconciled to GOD. For He hath made Him to be sin for us, Who knew no sin; that we might be made the righteousness of GOD in Him.” – 2 Corinthians 5: 19-21.

– J. B. NICHOLSON

16

The Christian's Trials and Triumphs

John Newton once quaintly compared the trials we must bear during a year to a great bundle of sticks, far too heavy to carry. But God knows that, and gives them to us one at a time; only, there are many foolish persons that insist on carrying yesterday's stick over again with today's, and adding tomorrow's also to the load!

“Only a day at a time! There never may be a tomorrow;
Only a day at a time, and that we can live, we know;
The trouble we cannot bear is only the trouble we borrow,
And the trials which never come are the ones which fret us so.”

Many of our anticipated and dreaded trials, when we come up to them in God's time, prove not to be trials at all, but blessings. They are like a certain picture which, from a distance, seems to be a skull, but as you draw nearer, you see that it is a throng of cherub faces. The Christian, knowing God's loving kindness, expects such transformations all the time.

Then, when the real trials come, the Christian knows that they are for the best, and this knowledge takes all the hardship out of them. It is this trustful submission to God's will that in like manner softens the Christian's hardships.

Andrew Murray has a pleasant parable. He pictures a woman in South Africa whose husband has gone on a long and dangerous journey into the interior. One day a gigantic, ugly, black Kaffir stands

From the document, we can observe that the text is a historical record of visitors who may have attended a public event, possibly a gallery opening, given the context and the names of individuals mentioned. Each date lists the names of visitors, with some dates repeating names of individuals. The text also includes financial transactions, acknowledgments, and a verse about listening to God's Word, followed by a reflection on the nature of Christian trials and the faith that can transform them. The final part contains a parable about a woman and her husband, which is used to illustrate how faith can soften the hardships of life.
in her doorway. She shrinks back in terror; but he hands out, smilingly, a letter from her absent dear one, telling her that all is well with him. Then she feasts the Kaffir in her joy, and when he comes the next time she rushes out eagerly to meet him. So it will be with all our blackest trials when we recognise them as messengers of our Lord.

But it is better even than that, for our Lord Himself will help us bear every trial. As Beecher says: "An unhelped cross is the heaviest thing a man ever carried, but a Christ touched cross is about the lightest thing a man ever carried." "Take my yoke upon you," says the Saviour; but the yoke, we must never forget, is a contrivance by which two can draw a load together. Christ never asks us to bear a burden that He is not ready to share, and to carry the heavier end.

The trouble often is that we won't let Him help us. There is a tract, called "Hannah's Faith" that tells of a poor woman with many so sorrows, who was amazingly cheerful under them all. "You must take your troubles to the Lord," a visitor said one day. "I do more than that," answered Hannah, "I leave them there. Most of us carry them away again."

And so the Christian goes through this world hand in hand with Christ. And the way, however hard, is full of happiness. Every step is a triumph. A triumph of faith, if it is not a triumph of achievement; and is not faith an achievement? And at last Christ brings him out in that blesses land where it is all triumph, and trials are for ever at an end. – Selected.

Dr. Charles Berry was called upon late one night by a girl who said: "I want you to come and get my mother in." Thinking it was some drunken brawl, he said: "You must get her a policeman." "Oh, no," said the girl, "my mother is dying, and I want you to get her into salvation" So they went off together to the house of ill fame where the mother lay very ill. He said, "I sat down and talked about JESUS as the beautiful example, etc. She looked at me out of her eyes of death, and said: 'Mister, that's no good for the likes of me. I don't want an example, I'm a sinner.' There was I, face to face with a poor soul dying, and I had no Gospel for her. I thought of what my mother had taught me, and I told her the old story of GOD'S love in CHRIST'S dying for sinful men, whether they believed it or not! 'Now you're getting at it,' said the woman. 'That's what I want, that's the story for me.' And I got her in, and I got in myself. From that night" said Dr. Berry, "I have 'had a full Gospel of GOD'S salvation for lost sinners.'

– Sel.

SEARCH WORK IN 2 CORINTHIANS

1. Where was Paul when he despaired of his own life?
2. What disappointment did Paul meet at Troas?
3. What does Paul say we must all appear before, and why?
4. What did Paul, in Christ's stead, beseech of the Corinthians?
5. Whose praise was said to be throughout all the churches?
6. Find the verse beginning “Thanks be unto God,”
7. How did Paul escape from Damascus?

All answers to be sent to Miss C. McLean, 92 Alma Road, St. Kilda.

Students are asked to see that their names, ages addresses accompany their replies.
The Headship of Christ

This is one of the great truths so often gloried in by our reforming forefathers, that is very much neglected by their modern descendants. The Church is not really a democracy, nor an oligarchy, but a commonwealth in which our Lord Jesus Christ is the absolute sovereign. He is the living Spiritual Head of a living spiritual body, and the Church has therefore certain duties laid upon her in reference to her work, her witness, and her professed warfare on behalf of her Risen Lord. Besides our Lord Jesus is entitled to supreme obedience within the outward framework of the Church invisible, and His Word should be a real and final authority within her borders. How true it has worked out in the process of the years that there can be little or no consistent witness if the Church does not deal faithfully and reverently with the written Word of God. To that Word the Church of Christ on earth must still and for all time be looking – it is the Statute Book of His Kingdom, and never must the Church cherish the idea that she is a self-closed and self-governing corporation. Her power vests ultimately not in her people or her clergy, but in Christ and to His yoke she must bow, and to His authority she must submit, and her true liberty will be found in obedience to His Word. The Reformers always held that the Word of God is an All-sufficient Guide and nothing is allowable in the matter of government, doctrine, worship and discipline except that which is allowed within the Holy Scriptures. Our Scottish forebears approached this question with a cautious “Where is the warrant for the Church to act in this manner?” Then if it is not warranted, it must not be tolerated, for the Body of Christ must not do as it pleased, but as the Head allowed.

The Disruption Church at home held to this most firmly and rather than lose her testimony was willing to lose her all. Indeed this has been the citadel of the Christian Church down the ages, for when Papacy tried to rob and usurp the crown and throne of Christ, the Church resisted unto blood striving against the man of sin. When prelacy was enforced, our Covenanting fathers denounced it as inconsistent with the sole Headship, of Christ, and when the Erastianism of the land invaded the Church courts to dictate their terms they fearlessly “withstood impudent monarchs to their face and drove them from the sanctuary.” Yet while contending earnestly, against the inter-meddling of the King and State, she as a church did not condemn but rather solicited and welcomed the assistance of the civil and magisterial power in the arduous work of Reformation, with the right to attack and remonstrate against any law that was contrary to the law of God. The Church of Christ is bound to press home on public opinion and on the consciences of all concerned that they cannot in any way make lawful what God has declared to be unlawful, and the more secure she makes her frontiers the firmer will the citadel stand at home.

2
From My Study Window

My Dear Readers,

Our Annual Assembly has come and gone, and the whole of the Church's life and work have been under scrutiny and review, and to the Clerk of the Assembly, the Editor is very grateful for his exact resume of the courts proceedings. The Free Presbyterian Church is now a corporate unity, and within her pale is an evangelical ministry, a complete uniformity in worship and practice, and a common doctrinal platform. There is need also for uniformity in ministerial stipends, and the larger congregation to share in the bearing of another's burden. The principle of an Equal Dividend ought to be the goal of our Finance Committee. On the other hand, a disposition to lean on funds and emoluments should be fought against by all the congregations, and if existing funds are to be built up the exercise of a wide and kindly liberality is an urgent need within our Church. Some of our ministers have been grossly underpaid and they certainly must have a severe struggle to provide things honest in the sight of all men. For my own part, I have always felt that the present method of support through the Sustentation Fund is cumbersome and inadequate, since in so many congregations there is little intelligent and serious consideration attached to its claim. The lifeboat launched by the great Dr. Chalmers in the Assembly prior to 1843 is now looked upon as more venerable than the ship itself. Hugh Miller used to say that in the old Free Church the Sustentation Fund constituted the “great heart of the Church's material framework,” but we feel in these days that there has been a definite hardening of the arteries, and the need for a stethoscope to hear the heart throbs! There is often no method in our giving, as was emphasised by the apostle Paul in 1 Cor. 16: 2.

How many young people, who are working, or teaching, etc., who have an active and profitable connection with our Church, who make no contribution to this sustaining and maintaining fund of the Free Church? In the ranks there are many veterans, tested and well scarred, who would be very glad of their support as a matter of principle, as well as of privilege in profiting the work and witness of the Church as a whole. That benefit would accrue to young people is also undeniable, becoming systematic and not haphazard donors, and receiving a good training for future service and usefulness within the ranks of the Church. That our Zion should prosper she must have to the utmost the fellowship, the prayers, and the careful and enthusiastic gifts of her sons and daughters.”

– THE EDITOR.
Fathers and Brethren,—

In demitting office I desire to express my appreciation of the cordial help and sympathy which I received from all members of Assembly, who assisted in making my term of office a very pleasant one.

When I entered on my duties as Moderator, twelve months ago, the clouds of war were hanging very heavily over our heads and Nation. I was hoping then that these clouds would have lifted and the sky would have cleared before my term of office had come to an end. But instead of that, we find that the clouds are darker and heavier than ever and our beloved country is passing through such a time of stress and trouble as we have never experienced before.

We are thankful to God that the ranks of the membership of our Assembly have suffered no depletion since last year. But we see the results of the war in the smaller number of elders present at our Assembly this year, owing to the calls for service, and the difficulty of obtaining labour to allow for absence from home.

It is related of some of the Lord's people of old that “they feared as they entered into the cloud.” Naturally too, a sense of fear oppresses our hearts today. But we must remember that beyond the darkness of the cloud, there is the sunshine of the Father's face, and that all things are hastening onward the great plans of our Almighty God. We have been surprised by many things that have happened in connection with this war. In fact it has been a war of surprises to all. But nothing that has happened has been a surprise to Him, He foresaw all from the beginning and determined to allow it to come to pass. He still controls and directs all things, and these are all working out His predestined purposes, which are all for the extension of His own cause, the well being of his people, and for His own glory.

We need fear nothing as to the ultimate result. Our God does all things well, and these events, instead of retarding, are only hastening on, the fulfilment of all His purposes. And events are moving onward at a greater rate now, and they may be the forerunner of great and glorious things. We know that there are glorious times ahead for the Church of God. The Jews are to acknowledge and embrace Jesus of Nazareth as their Messiah, and Mohammedanism are to come to an end. The heathen nations are all to receive and embrace the gospel, and the kingdoms of this world are to become the kingdoms of our Lord and Saviour. We do not know to what extent the present troubled state of affairs may be hastening on these great and glorious events. This present time of darkness may be the forerunner of the breaking of a great and glorious dawn. In any case, all is well with them that fear God, and the cause of Christ is well in His hands. We need fear no evil, and can trust our God, being confident that “He doeth all things well,” and will bring light out of darkness, and blessing out of what outwardly appears to be but evil and disaster.

MODERATOR'S ADDRESS
THE FORTHCOMING CENTENARY OF THE PRESBYTERIAN CHURCH OF EASTERN AUSTRALIA.
By the Rev. M. C. Ramsay, M.A. “Manning River Charge”

Confessedly we live in momentous days of fierce conflict when valour and steadfast devotion to duty are conspicuous. We, as a Church, have a great task on hand, which requires courage and fixity of purpose. These are days of, perhaps, unparalleled opportunity. From the past we may derive stimulus and guidance for the discharge of present duty.

We go back in thought to that resolute band, who, in loyalty to Christ Jesus as Saviour and King, founded, in the year 1846, the Presbyterian Church of Eastern Australia. We recognise that we are their true successors only by contending bravely for the Saviourhood and Sovereignty of the Lord Jesus. In the year 1865 the majority of Presbyterians in New South Wales were so intent on effecting an organic union, that they overlooked the need of maintaining the Truth, in its fullness, and so they founded a church which did not fully conserve reformation attainments, and left imperilled Christ's Sovereignty and other vital truths. Then, that resolute and faithful company of Ministers of the Presbyterian Church of Eastern Australia, in the face of reproaches, continued to uphold the banner of the Saviour King in this southern land. Blind we are, if we do not appreciate their wisdom and do not admire their loyalty and courage.

Into every home in Australia there needs to be taken the truth of Christ's Saviourhood, for it is the power of God unto salvation to everyone who 4 receives it. Also the doctrine of Christ's Headship over the individual church and nation needs to be widely proclaimed, and never more so than in these days.

Having passed from the noble and scriptural action of 1846 to the equally noble and scriptural
stand taken in 1865 when incorporation in the Presbyterian Church of N.S.W. would have involved, on the part of our Church, abandonment of the full reformation testimony, we now proceed to speak of the present and the future. In the year 1946, (D.V.), we, if spared, will celebrate the centenary of the founding of our Church. Such a celebration will surely involve a just recognition, not only of those who by Divine Grace brought into existence our Church but of that company who in 1865 maintained our Church’s testimony. It should also include tributes to those who from the inception of our Church in 1846 to 1946 maintained intact that glorious heritage. Here is a matter which calls for the immediate attention of this Assembly, in order that a correct and adequate record of our Church’s witness and work should be made available to the people of our Church. That should be, in my view, the first step in the matter of worthily commemorating our centenary. Our people need to have it plainly declared and reiterated that when that small group in Sydney in 1846, impelled by a burning loyalty to Christ as Saviour-King, inaugurated our Church, they adopted no new principles. They in a corporate capacity, were maintaining the principles of the Church of Scotland at its best, and were adhering loyally to the principles of Calvin and Knox – the truths of the Reformation derived from the teaching of the Lord and His Apostles. To do that, they needed deep faith, strong courage and clear vision.

Many of the people of our Church find it necessary to interpret the witness of their Church wholly in the light of the history of the Free Church of Scotland. We readily grant that the principles which brought into existence in 1843 the Free Church of Scotland, three years later led to the founding of the Presbyterian Church of Eastern Australia. But we deplore that no adequate history of our Church has yet been written, and these were men of our Church whose names deserve to be made imperishable. Also there have been many events in the history of our Church which are calculated to evoke the highest admiration and to furnish stimulus to noble action.

I should wish to emphasise the desirability of maintaining intact the whole of our heritage, Those in our Church who did most to further the interests of the Redeemer’s Kingdom were men who held intelligently and tenaciously the whole of our doctrinal system and our form of worship. They recognised both to be scriptural and interdependent and each to constitute an important part of the Reformation heritage. An unflinching adherence to and bold witness for these doctrines and this mode of worship is necessary if our Church is to exercise in full measure its uplifting influence.

That great Scottish reformer, Alexander Henderson, said: “The Lord requireth of us, according to our place and calling, that we confess and give our testimony unto such truths as are mostly called in question.”

Brethren, we need a deep love for the truth and for the souls of men. We need confidence in the Divinely accredited message. To preach it in a hopeless spirit is to be untrue to it, but if we preach it hopefully we will present it attractively. We are heirs to a heritage of unrivalled beauty and value. Let us proclaim the Saviourhood of Christ with full persuasion of its need and adequacy. Let us declare the sovereignty of Christ over all departments of human life and make plain the disastrous effects in the individual, church and nation of His unacknowledged kingship. There can be no substitute for the gospel of the Saviour-King, and where it is received, He has the pre-eminence. The pure gospel, applied by the Spirit, is the greatest enemy of the natural scepticism of the human heart. Romanism, with its exaltation of the human factor at the expense of the Divine, has no enemy so powerful as the Gospel of Christ.

Brethren, as we recognise that the only way to success for the individual, church and nation is the way of return to God and His Word, let us in these momentous days do our work wholeheartedly with no divided allegiances. Let us give ourselves specially to the work within our own charges, for that is where our work should be most potent. The needs of our times demand hearts fortified by faith and hope and motivated by love and loyalty.

The present national situation calls for keen vision, and sustained and courageous action on the part of our military leaders; so the spiritual, moral and social well being of our nation today demand of us no less clear thinking and resolute and bold effort. The glory of the Great King, the well being of His Cause and the eternal good of many are considerations which should nerve us to do deeds befitting such a time and such a cause.

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**TALE OF THE ASSEMBLY**

The Assembly of the Free Presbyterian Church of Australia met for its annual session in St. George's Church, Sydney, at 7.30 p.m. on 26th March, 1942.

The retiring Moderator, Rev. H. W. Ramsay, conducted public worship, and preached a stimulating sermon on the words of Revelation 3: 8. Mr. Ramsay then constituted the Assembly.

The roll was called as follows: – From the Synod of the Free Presbyterian Church of Victoria, Revs. J. L. Graham, J. C. Robinson and Arthur Allen. From the Synod.
of Eastern Australia, Revs. H. W. Ramsay, M. C. Ramsay, Neil MacLeod, J. A. Webster, J. A. Harman, and D. G. C. Trotter. All these ministers except Rev. I. L. Graham, who sent a letter of apology, were present and answered to their names. Commissions were read as follows: — Maclean, Mr. K. McDonald; Manning, Mr. J. H. Cameron; St. George's, Mr. Donald Shaw; Hastings, Mr. Alexander McKinnon; Grafton, Mr. E. J. Harrison. These commissions being in order were sustained. The elders mentioned, with the exception of Mr. Harrison, were present and took their seats. An apology was tendered on behalf of Mr. Harrison (Grafton) and also on behalf of Messrs. Hector McPherson (Richmond and Brunswick), W. J. Anderson (Hunter Barrington), G. Brain (St. Kilda) and A. McLean (Geelong). Prevailing war conditions prevented these brethren from attending. The Moderator then briefly thanked the Assembly for its ready co-operation with him during his term of office.

On his motion Rev. M. C. Ramsay was unanimously elected as his successor. After he had been welcomed to the chair Mr. Ramsay thanked the brethren for the honour which they had conferred on him. He then delivered a forceful address entitled, "The Forthcoming Centenary of the Presbyterian Church of Eastern Australia.

Assembly then adjourned to meet at 9.30 a.m. the following day. After the Assembly was constituted the following morning devotional exercises were engaged in at the direction of the Moderator.

**THE ASSEMBLY ARRANGEMENTS COMMITTEE REPORT** was then tendered by the clerk, as convener. The committee recommended that the printed order of business be adopted, with the following provisions and alterations, and with power to alter as occasion demanded:

1. That we adjourn at 5.30 p.m. today to allow the Sustentation Fund and Finance Committee to meet, and that the report of that committee be taken at this evening's sederunt.

2. That the appointment of each committee be made immediately after the business of such committee is dealt with.

3. That the period from 6.15 p.m. till 7.45 p.m. on Monday be set aside for Humiliation and Prayer. The report was received and adopted.

The clerk was asked to furnish a report of Assembly proceedings for publication in the Church paper.

Minutes of last Assembly were then read and compared with the Permanent Record. The latter being found correct, was attested by the Moderator.

On the motion of Rev. J. A. Harman and Mr. Shaw the thanks of the Assembly was conveyed by the clerk to the ex-Moderator for his sermon, and to the Moderator for his address, delivered last evening. The ex-Moderator and Moderator briefly acknowledged the vote of thanks.

Correspondence was then read as follows: —


2. Letter of thanks from Mrs. Ross for Bible presented by Assembly members.

3. Acknowledgement from Premier's Department of Assembly representations re liquor laws.

4. Letter of thanks for sympathy from Mrs. Elizabeth Anderson.

5. Letter of thanks for sympathy from Dr. Douglas Stewart.


7. Memorial Minute concerning the late James Ross, Esq., drawn up by the committee appointed by last Assembly.

8. Letter from Synod of Eastern Australia handing on Overture from Manning River congregation re prevailing evils of our day.

Correspondence was received and dealt with. Item 1 was handed to the committee appointed at last Assembly to deal with the matter to which it referred. Item 7: The Memorial Minute was adopted and it was agreed to have it published in the Church magazine. Item 8 was handed to the Religion and Morals Committee for attention.

**MOTIONS OF SYMPATHY.** — The sympathy of Assembly was conveyed to Mr. I. H. Cameron, who lost a brother and sister during the past year. Sympathy was also extended to Mr. Charles McKechnie in the loss of his father and mother. It was also agreed to send a letter of sympathy to Mrs. Archibald in the loss of her husband, he having rendered valuable service as a minister of our Church many years ago. The Assembly's sympathy with all our church people who have been bereaved during the past year was also expressed. It was further agreed to express sympathy with all our church people who have suffered in any way as a result of enemy activity in this present tragic war. Continued sympathy with Mr. Samuel McQueen in his illness was also expressed. Rev. J. C. Robinson then led the Assembly to the throne of grace, commending the bereaved and the suffering and the anxious to the God of all grace and all comfort.

**WIDOWS AND ORPHANS AND AGED AND INFIRM MINISTERS COMMITTEE REPORT**

This report was tendered by the Convener, Rev. A. Allen. It was stated that the Committee had considered the question of group insurance of the ministers, but in the unavoidable absence of Mr. A. McLean, upon whom the Committee was largely dependent for information and assistance, it recommended that the question be deferred till next Assembly. This was agreed to, as was also the following recommendation from the Committee, viz.: That the clerk be instructed to write and express the appreciation and gratitude of this Assembly to the congregation of St. George's for its continued care for the widow of the late Rev. William McDonald, and also to the congregation of Geelong in helping to meet the needs of the widow of the late Rev. John Sinclair.

The Committee left the distribution of funds to the Assembly. Assembly decided not to make any disbursements. The Committee was thanked and reappointed.

**THE WELFARE OF YOUTH COMMITTEE REPORT** was then tendered by the Convener, Rev. J. C. Robinson. The summary of the report which is here given supplements what appeared in the Children's Portion of our paper last month.

Your committee has pleasure in tendering its report. We wish to state that a very successful year has been experienced. In five of the departments that come under our review there has been a decided improvement, especially in the number of children engaging in the work. This is very gratifying when one remembers that many of our homes have been disturbed by calls for military service, and many of our families have been unsettled by removals.

We are satisfied that our young people are taking a deeper interest in their Church's welfare than they have taken for a long while, and in many cases they are anxious to render what assistance they can.
Our hearts go out in thankfulness to the Almighty for their steadfastness in the faith, and their loyalty to their denomination.

**REPETITION OF SHORTER CATECHISM**

It is gratifying to report a considerable improvement in this department for the year. Our numbers in comparison with last year have been more than doubled. However, we are still 10 below our high-water mark. The department is now divided into five sections. Ninety children took part in the work.

**Section 1.** – Questions 1-10: Maclean 12, Manning 19, Hastings 9, Hamilton 1, St. Kilda 8. **Section 2.** – Questions 11-30: Maclean 1, Hastings 2, Manning 7, Hamilton 1, Sydney 1. **Section 3.** – Questions 31-62: Hastings 5, Manning 5, Maitland 1, Mullumbimby 1, Hamilton 2. **Section 4.** – Questions 63-107: Manning 5, Hastings 4. **Section 5.** – Word Perfect Repetition, 1-107: Hastings 1, Manning 3, Hamilton 2.

**REPETITION OF METRICAL PSALMS**

We are thankful to be able to say that considerable interest has been manifested in this department also during the year. We have increased last year's total by 31, but we are still 11 behind our best effort. Altogether 104 did the work in three sections. We feel that work of this kind must sooner or later bear precious fruit.

**Junior Section.** – Psalms 23, 100 and 121 for children under 7: Hastings 8, St. Kilda 1, Hamilton 1. **Intermediate Section:** – Maclean 7, Manning 8, Hastings 2, Hamilton 2, St. Kilda 6. **Senior Section.** – Hastings 10, Manning 44, Sydney 1, Maitland 2, Hamilton 2, St. Kilda 4, Maclean 6.

**SINGING**

The number of children competing in this department is fewer than we might reasonably expect. Forty five altogether won certificates, 18 in the junior section and 27 in the senior. We feel that our numbers could be considerably increased if those qualified to teach amongst our people gave us their assistance. Good congregational singing is a most effective answer to the unscriptural practice of using instrumental music in public worship. We believe our young people have the talent, and that it only requires to be developed.

**Junior Section.** – Hastings 7, Manning 10, Hamilton 1. **Senior Section.** – Hastings 7, Manning 18, Hamilton 2.

**SEARCH WORK**

1941 has been a fairly successful year in connection with the Search Work. On the whole the questions were well answered and revealed diligence and thought on the part of the students. This department of the Welfare of Youth activity should be most helpful in familiarising young people with the Word of God. Besides, the questions are often set with the definite aim of impressing upon the mind some outstanding spiritual truth.

Our numbers for the year have increased by 10 now stand at 56. Though this is encouraging, we feel that there is room for improvement. Fifty six is not many when we remember that 884 birthday cards are sent out for the year. Once again we would appeal to teachers and parents to give us their utmost cooperation. We thank them also for past help.

The following are the numbers taking part in the work from the different centres:

**Junior Section.** – Mullumbimby 1, Hastings 1, Sydney 1, Manning 1, Maitland and Barrington 4, Hamilton 1. **Intermediate Section.** – Mullumbimby 2, Hastings 3, Maitland and Barrington 4, Hamilton 6, St. Kilda 2, Manning 2, Hastings 1.

**Senior Section.** – Hamilton 4, Maitland and Barrington, 6, Manning 3, Hastings 5, Mullumbimby 2, St. Kilda, 4, Sydney 1.

**ESSAYS**

We are sorry that so far we have not been able to create that interest in writing essays which we desire to see. Only three have sent in essays this year. We would urge teachers and parents to bring this matter prominently before the children. The writing of essays is a most helpful means of instruction and it greatly assists in fixing truths firmly in the mind of the writer. The three competitors were Miss Emily Nisbet, of Sydney, who secured first prize; Miss Helen Ramsay, Tame, second prize; and Miss Margaret Harris, Wingham, Commended.

**BIRTHDAYS**

Our list of birthdays is steadily rising. Eighty four have been added to our number for the year, making a total now of 884 children to whom little birthday greeting cards, containing a suitable text of Scripture, are sent. Owing to the war we have not been able to secure text cards with the numbers on for some time. Many appreciative letters, accompanied by donations to our Birthday Fund, have been received from the children. This year these donations amounted to £3/11/6. This amount has been used to help defray the Sunbeam expenses.

**FREE KIRK FELLOWSHIP**

Our young people appear much interested in this organisation and are doing all in their power to make it a success. There is pleasing evidence that it has prompted a number to assist in various Church activities.

After last Assembly a very fine rally was held at Maclean, when able and thoughtful papers were read and discussed by representatives of all the branches of the Fellowship. These papers were well written, well read, and well discussed. Attendance at all the meetings was good. It is evident that these gatherings have made our young people far more interested in their own Church and people. We sincerely think that they are doing good. There are 11 branches of the Fellowship. This year owing to the unsettled state of everything on account of the war it was deemed advisable to cancel the proposed rally at Wauchope.

The financial statement is as follows:

| Credit Balance as on 8/3/41 | £6 16 3 |
| Affiliation Fees to 28/2/42 | 2 1 0 |
| Interest | 0 2 1 |
| | £8 19 4 |

There were no expenses.

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**REPETITION OF SCRIPTURE PORTIONS**

There has been a slight improvement in this department for the past year, but we are still considerably below our highest attainment. Forty two won certificates, 10 in the junior and 32 in the senior section.

**Junior Section.** – Maclean 2, Manning 2, Hastings 2, St. Kilda 4. **Senior Section.** – Maclean 2, Hastings 3, Manning 22, Maitland 3, Hamilton 2.

**SUNBEAM FUND**

Subscriptions and donations for the year totalled £8/11/6, which with £3/11/6 from the Birthday Fund brought the amount to £12/3/-.

Those interested are asked to note that in future subscriptions and donations for the Sunbeam are to be sent to Rev. J. A. Harman, to be passed by him into the Publication Fund.

**RECOMMENDATIONS**

The following committee recommendations were
agreed to: –

1. That the next Rally be left with the committee to
   arrange.
2. That the subjects for next Rally be the list of
   subjects read to the Assembly. (The list will be published in
   a later issue.)
3. That the preparation and publication of a scheme
   of lessons and book of guidance for teachers in the Welfare of
   Youth Department be left in the hands of the committee, it to
   report to a later Assembly.
4. That a statement of the Welfare of Youth expenses as
   read to the Assembly, and totalling £18/12/ 11, be passed on
   to the Finance Committee.
5. That the thanks of the Assembly be extended to all,
   including Sabbath school superintendents, teachers and
   examiners, who have given of their time and ability to help
   the work of this department during the year.

It was further agreed that we reduce the number of
   tunes to be sung for the Junior Certificate to four, and for the
   Senior Certificate to eight.

The report was adopted, and the committee, especially
   the convener, was thanked on the motion of Mr. J. H.
   Cameron and Rev. A. Allen, supported by Rev. Neil MacLeod
   and Mr. K. McDonald.

TRAINING OF MINISTRY COMMITTEE REPORT

This report was tendered by the Convenor, Rev. Neil
   MacLeod. It stated that the year had been an uneventful, though
   somewhat saddening, one. Mr. Stewart Ramsay was still on
   leave of absence, serving abroad in the defence of his native
   land. (We are pleased to be able to report that he has since
   returned safely to our shores.)

Mr. Alvan McIntosh has made good progress in his
   studies. In 1940 he completed his University studies and
   entered the Divinity College as a regular student. Since then he
   has been doing very well in his examinations and the
   committee is quite satisfied with the results he has achieved.
   It is hoped that he will complete his studies in March, 1943, and
   that (D.V.) he will be returning to Australia soon after that date.

The Convenor referred at some length to the
   correspondence which had taken place between himself and
   Mr. Charles McKechnie, who still desired to resign as a
   student of this Church.

The following committee recommendations were agreed
   to: –

1. That the resignation of Mr. Charles McKechnie as a
   student of this Church be accepted with great regret.
2. That Mr. Alvan McIntosh be left free to apply to any
   presbytery in Scotland for licence, when he has fulfilled the
   conditions required by the Free Church of Scotland.
3. That the Assembly make available the sum of £70
   free of exchange to Mr. Alvan McIntosh.
(It was later agreed to authorise the Treasurer, in
   conjunction with the Convenor of the Training of Ministry
   Committee, to communicate with Mr. McIntosh concerning
   his return to Australia, and to pay in advance the whole of his
   fare, if this is necessary.)
4. That the paucity of students for the ministry be
   mentioned by all ministers to their congregations, and that
   prayer be made to God that by His Holy Spirit He would raise
   up young men who will freely offer themselves for the
   ministry of the Church.
5. That the following schedule of questions to be asked
   of prospective students be adopted, viz.:
   (1) What are the applicant's age and place of birth?
   (2) Is the applicant married or unmarried?
   (3) What are the applicant's educational attainments?
   (4) Has the applicant engaged in any Christian work?
   (5) Has the applicant been connected with any other
   denomination, and if so, in what capacity?
   (6) What reasons has the applicant for desiring to
   study for the ministry of the Free Presbyterian Church?
   (7) Do you believe that you are called of God to the
   work of the ministry?
   (8) Do you believe in the Scripturalness of our Free
   Presbyterian principles?
   (9) Is the applicant prepared to give a written
   declaration that he is free of debt, or that he can satisfy the
   Presbytery with regard to his liabilities?
6. That with regard to the proposed curriculum for
   prospective women missionaries, we recommend that such
   course be prescribed as circumstances arise.
7. That the thanks of Assembly be expressed to the
   relatives of the late Mrs. Barbara Smith for her bequest of £30
   to the Students Fund.

On the motion of Rev. J. A. Harman the report of the
   committee was adopted and the thanks of the Assembly was
   tendered to the committee, and especially the Convenor. The
   committee was reappointed.

CHURCH PRINCIPLES COMMITTEE REPORT

This report, tendered by the Convenor, Rev. H. W.
   Ramsay, was as follows: –

The principles of our Church, having Scriptural
   authority are suited to the needs of the Church of God at all
   times, and in all lands. They have never been found wanting in
   any exigency, and never will be. The Presbyterian form of
   church government, for which we go to the Scriptures, is a
   happy medium between the extremes of prelacy on the one
   hand, and rank independency on the other. Many seem to think
   that the form of government in a church is a matter of very
   small moment indeed. As long as a church proclaims the way
   of salvation what does it matter how its affairs are
   administered? Whether the form of government be prelatical,
   independent, presbyterian or of a military cast is not regarded
   as a thing of importance. Yet very often those who speak thus
   are the very people who cry out about the divisions in the
   Church, and they do not seem to see that if it be left to men to say how the Church of God is to be ordered and governed, there can be no limit to the number of methods of government that might be devised. The number of denominations would be very materially diminished if Church members were content to be guided by what is found in the word of God.

In answer to the question submitted by the Assembly
   relative to inviting speakers from other churches and societies
   to address our Assembly the Committee recommended that this
   matter be left to the discretion of the Assembly Arrangements
   Committee to make recommendations to the Assembly. The
   recommendation was adopted.

Rev. J. A. Harman reported briefly on the progress made
   in the compilation of a book of Church procedure, as did also
   Rev. J. C. Robinson on the compilation of a Church History. It
   was decided that the Church Principles Committee be asked to
   review the draft of the history and present a report to next
   Assembly.

Rev. A. Allen reported briefly concerning his broadcasts
   over 3GL at 9.30 a.m. on Sabbath morning, every seven weeks. Revs. Allen and MacLeod were appointed to investigate the possibilities of broadcasting Sabbath day services from our Church.

The Committee was thanked and re-appointed.
PUBLICATIONS COMMITTEE REPORT
Rev. J. A. Harman, the Convenor of this Committee, tendered the following report:

The Committee has pleasure in informing the Assembly that, although we still have a debit balance of £72/1/1, we have a credit of about £12 for this past year's work. We have therefore succeeded in balancing our accounts for the first time for many years. This Committee will not be satisfied until we can show a healthy credit balance. In attempting this the Committee is not, we believe, attempting the impossible.

We notice with regret that little or no support has been given to this fund from some congregations. This may be due to an oversight on their part, but we would ask Deacons courts to see that this fund receives the support of which it is worthy from their respective congregations. We have also to ask our ministers to give more support to our Editor.

We recommend:
1. That a collection be taken in all congregations throughout the year in aid of the Publication Fund.
2. That ministers be requested to supply articles or sermons for publication in the following order: – April, Rev. H. W. Ramsay; May, Rev. M. C. Ramsay; June, Rev. J. A. Harman; July, Rev. I. L. Graham; August, Rev. J. C. Robinson; September, Rev. J. A. Webster; October, Rev. A. Allen; November, Rev. D. G. C. Trotter; December, Rev. H. W. Ramsay; January, Rev. M. C. Ramsay; February, Rev. J. A. Harman; March, Rev. I. L. Graham; April, Rev. J. C. Robinson.
3. That Mr. Shaw be appointed to assist Mr. MacLeod in the distribution of our Church paper.
4. That Mr. Shaw be granted an honorarium of £3/3/-.
5. That the Assembly considers it impracticable at the present time to separate the “Sunbeam” and the “Australian Free Presbyterian.”

All these recommendations were agreed to.
It was decided that Mr. Webster be asked to set the Scripture lessons and write the notes, as from June.

The thanks of the Assembly were tendered to the Committee, and especially to the Convenor. The Committee was re-appointed.

CHURCH EXTENSION COMMITTEE REPORT
This report was tendered by the Convenor, Rev. J. A. Webster, who said that as no congregation was directly under the committee's jurisdiction there was little to report. The fund had a credit balance of £96/7/5.

The following committee recommendations were agreed to:
1. That the Richmond and Brunswick congregation be assisted from this committee's funds in the event of it needing such assistance.
2. That we advise our people to continue their interest in this fund.
Continued interest in the fund is essential in view of Mr. Alvan McIntosh's expected return to Australia next year.

The thanks of the Assembly were tendered to the committee. The committee was re-appointed.

SUSTENTATION FUND AND FINANCE COMMITTEE REPORTS
These reports were presented by the Treasurer, Mr. H. Nicolson. Printed copies of the income and expenditure were placed in the hands of members.

It was agreed to transfer £14/7/- from the Unallocated Fund to the Assembly General Fund, and to make the following payments from the latter fund, viz.: Delegates expenses £27/18/6, Treasurer's honorarium £7/7/, Clerk's expenses £1/5/11. The sum of £30 was transferred from the Bible and Psalm Books Account to the Welfare of Youth Account.

The Treasurer and Clerk reported re the McQueen bequest, as referred to them by last Assembly. It was found that the bequest of £25 had been inadvertently dispersed to aged and infirm ministers a number of years ago. Assembly agreed that a sum of £25, representing the bequest from the late Mrs. McQueen as per Rev. H. W. Ramsay's letter to the General Treasurer of 15th July, 1929, be transferred from the Bible and Psalm Books Account to the Aged and Infirm Ministers Fund, and that the Treasurer be instructed to invest this money in accordance with the law of trusts.

It was agreed that £130 from the revenue portion of the James Ross Memorial Fund, and £86 from Mrs. Hutchinson's gift to be used to supplement ministers stipends as follows:– Grafton congregation £76, Hastings congregation £70, Hunter Barrington congregation £70.

It was decided to use £10 from the Unallocated Fund towards reducing the debit balance of the Publication Fund.

The Treasurer tabled the following list of money invested on behalf of the Assembly as at 30th March, 1942:– McIntyre Centenary Fund, £200 in Metropolitan Water, Sewerage and Drainage Board loan and £100 in Commonwealth Treasury Bonds. James Ross Memorial Fund, £250 in Commonwealth Treasury Bonds. Attention was drawn to the fact that last Assembly had decided to incorporate the Wm. McIntyre Centenary Fund, which was wholly a capital fund, in the James Ross Memorial Fund, which is a half capital, half revenue fund. So far the two funds had been kept separate. Assembly then decided that the Wm. McIntyre Fund should be kept separate from money subscribed in response to the appeal made on behalf of the James Ross Memorial Fund, but that we close the former fund and prosecute the appeal for the latter fund.

It was agreed that the sum on hand in the Richmond Brunswick Manse Fund be invested according to the law of trusts.

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The Synod of Eastern Australia, finding that each year it was drawing in advance on the income from the D. K. McIntyre Fund, approached the Assembly, asking it to lend temporarily to the Synod each year, at the rate received by Assembly on its current account, a sum sufficient to cover the yearly income from the D. K. McIntyre Fund. As this would prove a saving to the Synod, with no loss to the Assembly, the request was granted.

No report being to hand from the Finance Committee concerning the pooling of the funds of the different courts of our Church the matter was referred to the Committee to report to next Assembly.

The Treasurer was asked to communicate to the Clerks of Deacons Courts the terms of the motion relative to congregational contributions to the Central Supplementary Sustentation Fund.

Revs. A. Allen and J. A. Harman were appointed a Committee to investigate what matters should be taken into consideration by the Finance Committee in making its disbursements, they to report to next Assembly.

The names of Revs. M. C. Ramsay and J. C. Robinson were added to those already appointed to sign cheques, the names of any two still being sufficient. This motion, as well as others passed by Assembly, was designed to meet situations which might arise should our land become a battleground. It was decided that in the event of Mr. Nicolson being called up for military duty, and thus being unable to perform his duties as Treasurer, Rev. Neil MacLeod be appointed pro tem.

The matter of an extra travelling allowance being made...
to any minister who owns his own car, was mentioned. It was decided to refer the matter to the Finance Committee for report to next Assembly.

It was decided to write a letter of thanks to Mrs. Hutchison for her munificent gift of £100 to our Church funds.

The Treasurer was authorised to appoint an Assembly Auditor.

The Treasurer introduced the matter of appointing legal advisers, stating that he had tentatively approached Mr. Maxwell Bradshaw, one of Melbourne's leading legal authorities, and he was willing to accept an appointment.

It was decided to ask Mr. Bradshaw to act as our Church procurator. A deputation was also appointed to wait on Mr. John L. Thomson, of Sydney, asking him to act as Assembly Solicitor. The deputation later reported that Mr. Thomson had kindly consented to act in this capacity.

Votes of thanks were passed to the Finance Committee, the Treasurer and the Auditor. The Committee was re-appointed.

MISSIONS COMMITTEE REPORT

This report was given by the ex-convener, Rev. N. MacLeod, in the absence of the Convener, Rev. I. L. Graham, by whom it had been prepared. This comprehensive report was divided into three main sections, one dealing with Miss Harriss, one with Dr. J. C. Andrews, and one with the Aborigines.

1. Miss Harriss had completed her course at the Melbourne Bible Institute. Owing to war conditions making it practically impossible for missionaries to leave our shores at the present time, Miss Harries thought it might be advisable for her to commence training as a nurse. For health reasons she had not yet undertaken such training, but she wished to devote her energies meantime to some work of national importance.

The report also mentioned the information which had come to hand from Rev. M. M. MacLeod re the work and the salary of a Bible woman in India. Word had also been received from the Convener of the Foreign Missions Committee of the Free Church of Scotland to the effect that that church at present needed Bible women in Peru and India. The Convener had written to the convener of the Free Church Committee asking if a definite proposal could be made with reference to Miss Harriss going to a Free Church field.

2. Dr. Andrews had returned to Australia shortly after last Assembly. He graduated in Arts and in Medicine at Edinburgh University, and was also a licentiate of the Free Church of Scotland. His safe return, despite the perils of war, is cause for deep gratitude. Since returning to Australia he has visited all the congregations of our church.

The Convener, in conjunction with Dr. Andrews, made fairly exhaustive enquiries as to the prospects of him commencing missionary work. Special attention was paid to work amongst the Aborigines, where it was found that openings existed. However, Dr. Andrews did not feel drawn to this work. Enquiries had also been made concerning needy fields in New Guinea and the Dutch East Indies, but war developments had meantime darkened the prospects in these areas. For many years Dr. Andrews has had Peru in mind as a possible sphere of labour. Recently he received an encouraging letter from Dr. Lindsay, of the Free Church Mission in Moyobamba, Peru, in which Dr. Lindsay spoke hopefully concerning the prospects of Dr. Andrews engaging in medical and church work in Peru.

3. So far our church has not been able to establish a mission amongst the Aborigines. In accord with the resolutions of last Assembly, representations have been made to the Victorian Government seeking the material uplift of our dark brethren, whilst individual ministers and members of our church in both States were seeking to promote their material and spiritual well-being.

The Convener, who is also Treasurer of the Victorian Presbyterian, sought confirmation of his action in investing £40 of the money held by that Presbytery on behalf of the Assembly Mission Fund. Assembly confirmed his action.

The report also drew attention to the fact that the Peruvian portion of the late Miss Henderson's legacy to the Mission Fund, which, according to a resolution of the 1937 Assembly, was to be retained in Australia and capitalised, had apparently been transferred in mistake to the Mission Fund of the Free Church of Scotland, together with other moneys, in 1939. However, the purpose of the legacy had been fulfilled and so the mistake was not a serious one. Assembly decided simply to note what had occurred.

Rev. J. C. Robinson reported very favourably on the standard attained by Miss Harriss in her study of Church Principles. He remarked also on the courage and tenacity which she had displayed in bringing her studies to such a successful conclusion without having obtained financial assistance from the church. It was decided to congratulate Miss Harriss on the successful completion of her studies. Authority was given to the Committee, in conjunction with the Presbytery of Victoria, to make suitable arrangements for the employment of Miss Harriss, and to place her in the mission field.

RELIGION & MORALS COMMITTEE REPORT

The ex-Moderator occupied the chair whilst this report was tendered by the Moderator as Convener of the Committee. Extracts from the report are given here.

This report is submitted at a time when a pagan, barbarous and unscrupulous people are seeking to obtain possession of our land by guile and violence. We recognise the depth of that patriotic fervour which impels many of our people to perform acts of self-denial, and deeds of great daring. As Christians we have been heartened by the words of Christian counsel spoken from time to time by some who hold very responsible positions. We are grateful for the goodly advice and leadership of our gracious King, as also for the resolute stand taken on behalf of Christian principles by President Roosevelt, and by China's famous Generalissimo, Chiang Kai-shek. We have noted with admiration the unconquerable faith of the Emperor of Abyssinia, and we deeply sympathise with the godly Queen of the Netherlands and her brave people in this dark hour of their
country's history.

A survey of conditions in our own land leads us to declare that we are afflicted with numerous evils. There is blatant scepticism and rank ungodliness; but a greater evil is modernism, which is a form of Christianised scepticism, and is most offensive to God. That which brought spiritual and moral deterioration to the German people is working out, largely unopposed, its evil results among our Australian people.

The many evil results of excessive addiction to intoxicating liquors call for appropriate legislation on the part of the State and the advocacy of total abstinence on the part of the Church.

The popularity of our national god, sport, is somewhat, but we fear only temporarily, eclipsed by the fear of invasion. Our addiction to unclean sport witnesses to our disregard of God, His day and His word. Gambling remains a large black spot on our national character, and its desolating results are in many lives and homes. Clean sport has occupied an undue place in our national life, and we fear that in the lives of many Christians it has been a successful competitor for first place.

We note with dismay the unpatrician action of some of our miners in limiting the production of coal in a time of national emergency, and the hesitancy of the Government in dealing with the situation. We are led to conclude that the tyranny of unionism has displaced the tyranny of capitalism.

We note with approval the action of the State and Federal Governments in passing legislation designed to restrict some of our national evils, and we urge much more drastic action.

We deplore the action of the authorities in compelling munition workers to labour unnecessarily on the Sabbath day.

Romanism is still a powerful menace to the liberties and blessings of our fatherland. We urge that stronger representations be made in the matter of the recent Japanese appointment to the Vatican. The insidious attempt of the Romanish party to dominate our public services, both State and Federal, is greatly to be deplored, and as greatly to be resisted.

We deplore the great evil of birth control. What Australia needs today is a greater body of God-fearing men and women who put righteousness before all else. If we had more men and women of that stamp, and fewer empty cradles, we would be better able “To speak with our enemies in the gate,” as the Psalmist phrased it. The Divine command to “be fruitful and multiply” cannot be broken without serious consequences. It is ever true that “righteousness exalteth a nation, but sin is a reproach to any people.”

We exhort our people to teach the word of God to their families at home, to maintain the old ways of praise and worship, and to attend church every Sabbath day. We recognise the need of the spirit of genuine repentance, and we urge our people to pray that the events of these days may have a purifying effect upon us.

In response to the overture from the Manning Session Assembly adopted the following resolution: “We call upon our rulers, magistrates and those in authority in our Commonwealth and States to act more stringently in combating the increasing moral evils of our day, and by word and practice, in personal and private life, to do more for a national revival of true and vital godliness.” Further, we ask Rev. Neil MacLeod to bring this matter before the Council of Churches.

It was further agreed that we heartily endorse the action of the Government in their recent legislation with regard to the evils of the liquor traffic. We recommend the following additions to the legislation: 1. That no liquor be allowed at dance halls. 2. That no liquor be allowed to be carried away from hotels in bottles, containers, etc. 3. That any vehicles or taxis found with intoxicating liquor in them have their licences cancelled. 4. That the manufacture of liquor be further rationed until it reaches 60 per cent. of the 1940 output.

It was decided to ask the Committee to ascertain what available books, if any, on sex education are suitable for use in the homes and congregations of our Church.

The Committee, and especially the Convener, was thanked. The name of Rev. Neil MacLeod was substituted for that of Rev. M. C. Ramsay as member and Convener of the Committee, other members being re-appointed and the name of the Clerk added.

HUMILIATION AND PRAYER

The season of Humiliation and Prayer proved refreshing and profitable. Some of the St. George's congregation met with the Assembly in the latter portion of the period. Prayer was offered by most of the Assembly members, our land, our Empire, our armed forces, our Allies and our enemies being remembered. Scripture was read and the prayers were interspersed with short singing of appropriate psalms.

P. S. – The sermon in our last issue by Rev. E. K. Simpson was reprinted by a Free Church Record, and our thanks are also due to Rev. J. A. Harman for his precis of the Synod proceedings.

11 OTHER BUSINESS

The possibility of war conditions preventing a meeting of Assembly in the future was mentioned. The Moderator, Treasurer, Clerk and Rev. Neil MacLeod were appointed a Committee to decide whether a meeting should be held, and to transact all necessary business in the event of Assembly being unable to meet. It was understood that, should a full meeting not be possible, any member may join the Committee in its deliberations.

It was agreed to defer discussion as to the time of year Assembly should meet.

It was agreed to thank Mr. and Mrs. A. B. Colville very sincerely for their magnificent gift of a car to Rev. J. A. Webster.

On the motion of Revs. A. Allen and J. S. Robinson, it was unanimously agreed to express our congratulations to Rev. Neil MacLeod on his attaining the B.D. Degree in Sydney University. Several members spoke to the motion and the Moderator conveyed Assembly's congratulations to Mr. MacLeod, who briefly thanked the brethren.

The difficulty of obtaining Psalm Books and Bibles suitable for use in our congregations was mentioned. It was agreed that we ask Rev. J. C. Robinson to investigate the possibilities of our church printing Psalm Books, he to report to next Assembly. It was also decided to appoint Mr. Donald Shaw, of Sydney, to have charge of the distribution of Bibles and Psalm Books. The Treasurer was asked to assist Mr. Shaw in ordering these books. Rev. N. MacLeod and Mr. Nicolson were thanked for controlling the sale of Psalm Books and Bibles since the death of Mr. Ross.

Rev. C. Robinson gave notice of motion that he would introduce at next Assembly the matter of the relationship between the Synod of Eastern Australia and the Assembly.

EXAMINATION OF RECORDS

COMMITTEE REPORT

This report was tendered by Rev. A. Allen. On his motion the Moderator was instructed to attest the records of the Synod of Eastern Australia. The records of the Synod of
the Free Presbyterian Church of Victoria were not forthcoming, and it was agreed that they be examined next year with a view to attestation. The Committee was reappointed.

CONCLUSION

Rev. J. A. Webster was nominated as Moderator for next Assembly. After the Moderator had briefly addressed the court and the minute of the concluding sederunt had been read and sustained, the concluding verses of Psalm 122 were sung, and Assembly adjourned to meet (D.V.) in St. George's Church, Sydney, on Thursday, 15th April, 1943, at 7.30 p.m., public intimation whereof having been made, the Assembly was closed with prayer. – D. G. C. T.

ANNUAL MEETING OF SYNOD OF EASTERN AUSTRALIA

The Synod of Eastern Australia met for its Annual Session in St. George's Church, Castlereagh Street, Sydney, on Tuesday, 24th March, 1942, at 7.30 p.m. The Moderator, Rev. D. G. C. Trotter, M.A., before constituting the Synod, preached from Deuteronomy 4: 39. The Roll being called, the following ministers answered to their names: H. W. Ramsay, D. G. C. Trotter, M.A., J. A. Harman, M. C. Ramsay, M.A., J. A. Webster, and N. MacLeod, M.A., B.D. Commissions were also sustained in favour of the following elders: Messrs. E. J. Harrison, Grafton; K. McDonald, Maclean; A. McKinnon, Hastings River; Cameron, Manning River; and D. Shaw, Sydney. Apologies were received on behalf of Messrs. H. McPherson, Richmond-Brunswick; W. Anderson, Hunter-Barrington, and C. J. Harrison, Grafton.

Rev. H. W. Ramsay was elected Moderator for the ensuing year and, after being welcomed to the Chair, addressed the Court on “Presbyterianism.”

Correspondence

The following correspondence was read and dealt with: –

(1) Overture from Manning River Session, requesting the Synod to bring before the rulers of our land the sin in God’s sight of permitting evils to go unchecked. (2) Overture to the Synod to bring before the rulers of our land the sin in

MEMORIAL MINUTE

The Synod desires to place on record its high appreciation of the late Mr. James Ross, and the valuable services rendered by him to the Cause of God, as an elder of the church and as Honorary Treasurer of our Synod. In the latter capacity Mr. Ross rendered many years of exacting, faithful and efficient service, ever placing his time and talents at the disposal of the Synod. His exact knowledge and wide experience of financial matters specially fitted him to render to our Church very necessary advice and assistance. His services were ever of a purely honorary character. Mr. Ross’ radiant personality, patience, piety, humility, and evident delight in his work for the Master, made his services specially acceptable to his brethren. We recognise God’s goodness to our church in raising up one so devoted and so able to discharge so nobly the duties of Treasurer to our Synod for the long period of fifteen years

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The following correspondence was read and dealt with: –

(1) Overture from Manning River Session, requesting the Synod to bring before the rulers of our land the sin in God's sight of permitting evils to go unchecked. (2) Overture from the Northern Presbytery, requesting the Synod to give God's sight of permitting evils to go unchecked. (2) Overture

FINANCIAL COMMITTEE: Report and Recommendations

The following report and recommendations were tendered by Mr. H. Nicolson, Treasurer, and adopted:

(1) From Widows and Orphans Fund the sum of £4/10/- to be paid to the following ministers: H. W. Ramsay, D. G. C. Trotter, J. A. Harman, M. C. Ramsay, J. A. Webster and N. MacLeod. (2) From D. K. McIntyre Fund the following amounts to be paid: Grafton Congregation, £40; Hastings, £20; Hunter-Barrington, £30. (3) From Synod Expenses Fund the following amounts to be paid: The Clerk, £3/3/1; Mr. H. Nicolson, £7/5/-, and Mr. P. Clarke, £1/1/-.

Synod Records

The Trustees were requested to seek legal advice, and to take all necessary steps to have all our Church property covered against enemy action. Trustees of the Mary McIntyre Bequest Rev. M. C. Ramsay, the only surviving trustee, was requested to appoint new Trustees in terms of the Will, after having consulted our Law Agent.

Synod’s Solicitor

It was agreed to appoint Mr. J. Thomson, solicitor, Elizabeth Street, Sydney, requesting him to act as our Law Agent. Mr. Thomson expressed his willingness to act in this capacity.

Synod Trustees

The Trustees were requested to seek legal advice, and to take all necessary steps to have all our Church property covered against enemy action. Trustees of the Mary McIntyre Bequest Rev. M. C. Ramsay, the only surviving trustee, was requested to appoint new Trustees in terms of the Will, after having consulted our Law Agent.

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Synod Records

Because of the gravity of the situation in the Far East, the Clerk was instructed to remove a copy of all minutes of Synod from St. George's Church to Wauchope.

Council of Churches

Rev. N. MacLeod gave an interesting report of the activities of the Council of Churches. Mr. MacLeod was reappointed as our representative on the Council and Rev.
Rev. Trotter as an additional representative.

Other Business

The Clerk was requested to furnish a report of Synod proceedings to “The Australian Free Presbyterian.”

Rev. M. C. Ramsay was nominated as Moderator for next year.

It was agreed that the Synod should meet next year (D.V.) in the same place as the Assembly and on the Tuesday preceding the Assembly meetings, at 7.30 p.m.

Subscriptions for January, 1942

(Previously Omitted.)

N.S.W.

Mr. J. Anderson, Lower South Gate, 10/-, to 31/12/42.
Mrs. J. Berry, Snr., Barrington, 5/-, to 31/12/42.
Miss C. Cromarty, Dubbo, 5/-, to 31/12/42.
Mr. E. J. Hucott, Kindee, 5/-, to 31/12/42.
Mr. J. Ferguson, New Lambton, 12/-, to 30/5/44 (new subscription).

Hastings Congregation, £1, 1943, donation.
Mrs. M. J. Murray, Kimbriki, £1, to 31/12/42.
Mrs. J. Murray, Bunyah, 5/-, to 31/1/42.
Miss Olive Murray, Taree, 5/-, to 31/12/42.
Mr. Joseph McKinnon, Kindee, 5/-, to 31/12/42.
Mr. Alex. McKinnon, Kindee, 5/-, to 31/12/42.
Mrs. H. McPherson, Marouba, 5/-, to 31/1/43.
Mrs. M. A. McLachlan, Bellevue Hill, 5/-, to 31/12/42.
Misses C. and H. McLean, Katoomba, 5/-, to 31/12/42.
Mr. C. McSwan, Woodford Leigh, 5/-, to 31/12/42.
Mr. W. K. Shearer, Maclean, 5/-, to 31/12/42.
Mr. D. Smith, Bondi, 5/-, to 31/12/42.

VICTORIA

Rev. A. Allen, Geelong, 5/-, to 31/12/42.
Mr. F. M. Bradshaw, Melbourne, 5/-, to 31/1/43.
Rev. I. L. Graham, Hamilton, 5/-, to 31/12/42.
Hamilton Congregation, £2/3/9, donation.
Mr. R. W. Johnstone, St. Kilda, 5/-, to 31/12/42.
St. Kilda Congregation, £5, donation.
Miss E. D. Andrews, Geelong, 5/-, to 31/3/43.
Miss C. McDonald, Hamilton, 5/-, to 31/12/43.
Mr. D. MacDougal, Harrietville, 5/-, to 31/12/42.
Mr. S. Nicolson, Camberwell, 5/-, to 28/2/43.
Mr. A. Robertson, Horsham, 5/-, to 31/12/41.
U.S.A.

Prof. Loraine Bettner, M.A. D.S., 5/-, to 28/2/43.

“SUNBEAM”


Subscriptions for April, 1942

N.S.W.

Mr. A. Beaton, Barrington, £3, to 31/12/42.
Mrs. Baird, Drummoyn, 5/-, to 31/12/42.
Mr. George Buchanan, Harrington, 5/-, to 31/1/43.
Mr. J. H. Cameron, Mount George, to 31/12/42.
Mr. Allan Cameron, Croydon, 5/-, to 31/12/42.
Mr. W. Harman, Gosford, 15/-, to 31/12/42.
Mrs. C. J. Hextell, Mandurama, 5/-, to 31/12/42.
Miss McDonald, Waterfall, 5/-, to 30/4/43.
Mrs. E. McPhee, Brushgrove, 5/-, to 30/4/43.
Mr. J. H. McLachlan, Alice Street, Grafton, 5/-, to 30/4/43 (new subscription).
Mrs. Nesbitt, Ashbury, 10/-, to 30/4/42.
Rev. Hugh Paton, Drummoyn, 5/-, to 31/1/43.
Mrs. M. Robinson, Wingham, £1, to 31/12/46.
Mrs. R. Stewart, Wingham, 5/-, to 30/4/43.
Rev. Trotter, Maclean, 10/-, to 31/12/43.

Mrs. Ross, Sydney, 10/-, to 31/12/42.
Rev. Webster, Erst Maitland, 5/-, to 30/6/43.

VICTORIA

Mrs. C. McKenzie, Melbourne, £1, to 31/12/42.
Miss Muir, West Geelong, 5/-, to 30/3/42.
Miss Lee, Hamilton, 5/-, to 31/12/42.
Mr. C. McKechnie, Caulfield, 5/-, to 31/12/42.
Miss C. McLean, East St. Kilda, 5/-, to 31/3/44.
Mrs. B. A. McLean, East St. Kilda, 5/-, to 31/12/43.

NEW HEBRIDES

Rev. C. J. Crump, 5/-, to 31/3/43.

SOUTH AUSTRALIA

Mr. T. Leslie, Mitcham, 5/-, to 31/12/42.

13

THE CHILDREN'S PORTION

“THEIR NATIVE HEATH”

THE CHILDREN'S SERMON

The Faithfulness of Christ

“This is a faithful saying . . . Christ Jesus came into the world to save sinners.” – 1 Tim. 1: 15.

Scripture sets before us the names of many faithful people: Abraham, Samuel, David, Paul, Timothy, Tychicus, Epaphras, Onesimus, Silvanus. These are particularly spoken of as being faithful. Faithful people are scarce. It is said “a faithful man who can find.” There is no one so faithful, though, as our Lord.

(1) He is faithful as a Creator. – Peter draws attention to this in urging upon people to commit their souls unto Him in their suffering “as unto a faithful Creator.”

(2) He is faithful as a Promiser. – Keeping covenant with His people to a thousand generations, of them that love Him, and keep His Commandments. Heaven and earth will pass away, but not His Word.

(3) He is faithful as a High Priest in things pertaining to God in making reconciliation for the sins of His people. To accomplish this in all things He was made like unto His brethren.

(4) He is faithful as a Forgiver. – It is said, “If we confess our sins He is faithful and just to forgive...
us our sins and to cleanse us from all unrighteousness.

(5) He is faithful again as a Witness. – Jesus our Lord and Saviour is said to be “the faithful witness, the first begotten of the dead and the prince of the Kings of the heart.”

What a great thing it is that we have such a faithful Saviour in whom we can trust. This is a faithful saying then that Christ Jesus came into the world to save sinners. The proof that we do regard it as faithful is that we believe it and let Him save us. – J. C. R.

SIR W. DOBBIE'S TESTIMONY
(Governor of Malta)

“I came to know the Lord Jesus as my Saviour 47 years ago, and all through my military service to the present day He has been my Saviour and my Lord. Although I have often been unfaithful to Him, yet He has never been unfaithful to me, nor has He let me down. I have always been sensible of the fact that my sins, which were forgiven me when I first accepted Him as my Saviour, were blotted out once for all, and in spite of my failures I have become “a new creature (creation) in Christ Jesus.” That realisation has given me a profound peace, which none of the circumstances of army life, in peace or war have been able to disturb.

“I should also like to testify that to serve God and to follow Him is a very real and practical thing in the army. The help that He gives is also real and practical, as I have proved times without number.

“I have made it a habit to bring all my problems to Him, both great and small, and the help He gives is certain and convincing. I could not face life without Him. I pity from my heart those who are trying to live without Him. They little know what they are missing. It is no small thing to know that all the past has been forgiven, that help from the hands of Almighty God is available for the present, and that the whole future for Eternity is assured. I am not presumptuous when I say I know that, because it has all been given to me by His Grace, apart from my own desserts. I commend such a Saviour to all.”

– (From “The Pilgrim,” the Organ of the African Evangelistic Band.)

14

SABBATH SCHOOL WORK

Text for Tiny Tots

“Little Children, keep yourselves from idols.– 1 John 5: 21.

Lessons for June

1942 Subject For Memory Psalms Catechism
June Reading Text
7 Moses Refusal Heb. 11: 17 Heb. 11: 24 99: 6 66
14 Moses Choice Heb. 11: 17 Heb. 11: 25 105: 26 67
21 Moses Estimation Heb. 11: 17 Heb. 11: 26 103: 6 68
28 Moses Bold Action Heb. 11: 27 Heb. 11: 27 77: 20 69

JUNE 7th

This month we are going to speak a little about Moses.


Moses was a beautiful example of a man who lived by faith. He was a faithful son of faithful parents. Faith is the secret of his illustrious career. He had been brought up by Pharaoh's daughter as her own son, but when he grew to years of maturity he refused to be called her son. It was not true that he was her son, so he refused to act a lie. This noble stand in all probability cost him an earthly crown, for after the death of Pharaoh's daughter he might have succeeded to the throne. But if his refusal cost him an earthly crown, it helped him to win a heavenly crown. It is only strong men who can say “no” to sin. Besides, how could he turn against the loving affection of his faithful and devoted parents? It often costs more to say “no” than it does to say “yes.”

Questions
(1) Who were Moses' parents?
(2) Had they any children besides Moses?
(3) What did Moses refuse to do?
(4) Why do you think he refused?

JUNE 14th

Moses' Choice. – Heb. 11: 25.

We have all to make a choice in life some time or other. It cannot be said that Moses chose the easy way. He could have enjoyed the comforts of a palace and have sinned as much as he liked, but no, he would sooner take his stand with the suffering and afflicted Israelites than even to enjoy sin for a brief while. This reveals what a strong man of faith he must have been. It was faith in God that enabled him to do it. Many people are like the stony ground hearers (see Matt. 13: 21). When persecution and affliction come their way they are offended and turn back. Moses knew that the way he was taking was the hard way, but he viewed things in the light of eternity. We should always ask ourselves where our action is going to lead us to? The sweetness of sin is short lived – then bitterness follows.

Questions
(1) What choice did Moses make?
(2) What affliction were the Israelites suffering at this time?
(3) What was it that made Moses so strong?
(4) What test should we apply to our actions?
JUNE 21st

Moses' Estimation of Values

It is clear Moses weighed well what he was doing. He knew his decision was going to be costly, but this did not deter him when he was sure it was right. He knew that he would have to suffer the reproach of the Egyptians, but he put this in the balance against all the treasures of Egypt. He set one over against the other, and came to the conclusion that that reproach was of more value than Egyptian wealth. We must not forget it was reproach for Christ, so he trusted that Christ would come into the world and die for us. He was a great believer in Christ. He had respect unto the recompense of the reward. That is, he saw that to trust Christ and suffer for Him would bring him to heaven, but to rely on the treasures and sins of Egypt would bring him to hell.

Questions

1. How did Moses regard the reproach of Christ?
2. Was Moses' choice an easy one?
3. What was it that influenced Moses to choose to suffer affliction?
4. What is the reward of believers?

JUNE 28th

Moses' Bold Action

No doubt Pharaoh was angry when he knew that Moses threw in his lot with and championed the cause of those he was afflicting. It was a bold move to turn his back upon Egypt with all its treasures and riches. Pharaoh must have felt bad when he noticed Moses was not influenced by his wealth nor affected by his anger. Moses was not afraid of him. It was faith in Christ that helped him. “He endured as seeing Him who is invisible.” Like Elisha, he could see the Lord upon his side. In all things he seems to have acted by faith. We are told, “What is not of faith is sin.” So we should never undertake anything without trusting in God and asking Him to guide us. Young people, and old people, too, often act without seeking guidance from God, and things do not turn out as they expect.

Questions

1. Was Moses afraid of Pharaoh?
2. What did he do?
3. What was it that encouraged him?
4. Quote a text to show that it is wrong not to act by faith.

MISSIONARY’S LETTER

“A whole Christ, and a whole Bible, for the whole world.”

Without doubt, Japan is greatly responsible for the intense patriotic movement that governs China today. She it one mighty unit, having one purpose in view, even to rid the land of its enemies, and a desire to make the country self supporting, and, as far as possible, independent of foreign control. China is awake! and what power can arrest her with her determined purpose. Whilst we, as Christians, are very much in sympathy, we cannot go all the way with her, for the obvious reason that there in very little mention of a desire for the Spiritual good of the nation, the name of Almighty God rarely being mentioned. We cannot be too thankful for those in the Chinese Government, who truly are God's children. Here in the S.W. of China I have met a brilliant man, Pastor Hso-u-ling, who is out and out for God. Here are extracts from his life's story:

“‘When I was seven years old my mother passed away. My father was a pious Buddhist. He worshipped the idols of stone and wood very earnestly, but he could not obtain peace in his heart. Then, in the time of trouble, he turned to Christ from idols, to serve the Living and True God. He had served the Lord for 23 years, and prayed that I should succeed him to be a soul winner. When I was ten I attended a Mission School. I liked to read the Catechism and to repeat the Scripture verses. My father used to send me to study the Bible, and pray with me at home. The next year I decided to believe in Jesus as my Saviour. Then I used to go with my father when he went out to preach the Gospel. After I graduated I went to the 15 Nanking University. The higher education made me proud, as I studied science and philosophy. I then had no heart to read my Bible and pray, but my Saviour Jesus never abandoned me. Once I returned from a Revival Meeting, the Lord moved me, and I wept and prayed and repented, and He whispered, ‘I still love you, child.’ Henceforth, I turned to love my dear Lord, my precious Bible, and the souls around.’ ”

The season for itineration is now upon us. I hope soon to be amongst the aboriginal tribes in S.W. China, to whom I believe God has sent me. Please pray that God will open the door of Faith to these neglected people.

Yours sincerely,

WALTER T. HERBERT, C.I.M.

“Lord undertake for us this day,
In all we think, or do, or say,
Thy will alone be our delight
From early morn till closing night.
And when from friends so dear we part,
Bear them, dear Lord, upon Thy heart,
That when we meet—the long way we wait—
We'll part no more within Thy Gate.”

EVANGELINE BOOTH

Commander, Salvation Army

Says:

“Drink has drained more blood, hung more crepe,
plunged more people into bankruptcy, armed more villains,
slain more children, snapped more wedding rings, defiled more innocence, blinded more eyes, dethroned more reason, wrecked more manhood, dishonoured more womanhood, broken more hearts, blasted more lives, driven more to suicide, and dug more graves than any other poisoned scourge that ever swept its death dealing waves across the world.”

Teach me all Thy steps to trace, Strong to follow in Thy grace; Learning how to love from Thee – Loving Him who first loved me.

“God is love.” – 1 John 4: 16.
Thus may I rejoice to show That I feel the love I owe; Singing, till Thy face I see, Of His love who first loved me.

A Question to Answer

What man in the Old Testament had the same name as a man in the New Testament? God revealed Himself to both these men in the same way. Both spent a certain time in the same foreign land, and both returned to their own land – one dead and the other living.

O, 'tis a lovely thing for youth To walk betimes in wisdom's way; To fear a lie, to speak the truth, That we may trust to all they say. For liars we can never trust, Though they may speak the thing that's true; For he that does one fault at first,
And tries to hide it, makes it two.

**BIRTHDAYS**

“By this shall all men know that ye are My disciples, if we have love one to another.” — John 13: 35.

May 1 — Harry Murray (Bunyah),

2 — Allan Whittle (St. Kilda) — Ian Trotter (Hamilton)

3 — John Rees (Hamilton)

4 — Bruce Holden (Taree)

5 — Robert Booth (St. Kilda)

6 — Morag Kerr (Sydney)

7 — Elizabeth McClean (Sydney)

8 — Mavis Murray (Bunyah)

9 — Jack Robinson (Anna Bay)

10 — Madge Muldoon (Tinonee)

10 — June Lambert (Tinonee)

10 — Willie Morton (Tinonee)

10 — Betty Steele (Wauchope)

10 — Keith Baker (St. Kilda)

14 — Olive Bean (Wauchope)

14 — Joan McAulay (Chatsworth Island)

14 — Milton J. Markham (Wauchope)

15 — May McKinnon (Kindee)

15 — Jean McKinnon (Kindee)

16 — Donald Kerr (Sydney)

16 — Alan Porter (Forbes River)

17 — Elizabeth McKenzie (Newcastle)

17 — Shirley Lyons (Forster North)

17 — Jeffrey Munro (Maclean)

17 — Helen McIntosh (Wauchope)

18 — Ross D. Stewart (Wingham)

18 — Dorothy Chandler (Brunswick Heads)

18 — Leslie Killen (Hamilton)

18 — Annabel Green (Pappinbarra)

18 — Ray Ellin (St. Kilda)

19 — Ivy Jones (Maclean)

20 — Marcia Latimore (Kindee)

20 — Ronal Stevens (St. Kilda)

20 — Neville McKinnon (Long Flat)

20 — Bryce Wadsworth (Werrol Flat)

21 — Margaret Harris (Wingham)

21 — Ira R. Robinson (Huonbrook)

21 — Patty Hansom (Maitland)

21 — Bruce Roper (Maitland)

21 — Phyllis Lee (St. Kilda)

22 — Karin F. Webster (Maitland)

23 — Agnes Dickson (Sydney)

23 — Nancy Lee (St. Kilda)

24 — Alexander Neil (Perrin)

24 — Marion Watson (St. Kilda)

24 — Margaret Atkins (Barrington)

24 — James Bennett (St. Kilda)

25 — Martha Dickson (Sydney)

25 — Jean Harriss (St. Kilda)

25 — June Ferguson (St. Kilda)

25 — Kenneth McLeod (Maitland)

25 — Joan Ellin (St. Kilda)

26 — Ira M. Brown (Darawonk)

26 — Maxwell Thompson (Rollands Plains)

27 — Flora MacNeill (Waratah)

27 — Marcia Mullard (Comboyne)

28 — June Whittle (St. Kilda)

28 — Norma Short (St. Kilda)

28 — Roy P. Brown (Grafton)

29 — Gwen Martin (Sydney)

29 — Milton J. McKinnon (Kindee)

29 — Jean Waite (Mitchell’s Island)

30 — Ronald Warwick (Comboyne)

30 — Barry Dodds (St. Kilda)

31 — Ivy Killen (Hamilton) — Helen Russell (Taree)

31 — Walter McKinnon (Kindee)

**“PLEASE MAKE THEM SNORE!”**

By LESLIE G. CARTWRIGHT

Lee Wong was a young Chirman who lived in one of the small villages in Central China. He had been brought up to worship idols, but when the Gospel Hall was opened and missionaries preached the good tidings of a Saviour Who could deliver Lee Wong from his sins, the young man joined the band of Christians, and it was not long before he, too, could call himself by that name.

One day, only a few months after Lee Wong became a Christian, news came that brigands were on their way to the big town which lay ten miles to the north, sacking the villages on their way. Scarcely had the news spread through the village than the brigands appeared. They seemed in a hurry, and only stopped to seize all the young men they could find; binding them securely together, they carried them off as prisoners. Lee Wong found himself being hustled along, tied tightly to another young man, one who had often had long talks with Lee Wong about Christianity, but who was still an unbeliever.

They reached the town of Hi'shien just before darkness fell, and, as there was little resistance, they soon occupied the place. Lee Wong and his companion were thrown roughly on the ground in a dark inner room, after the cords which bound them had been tightened so that they cut into their flesh. Later on, four soldiers threw open the door and came in, carrying a light with them. This they placed on the floor, after locking the door, and began to play a game of chance, of which the Chinese are very fond.

Lee Wong lay in silence watching his captors, and as he watched he was busy thinking. Some weeks before he had been reading a wonderful story in the little Book which belonged to God, and which one of the missionaries had given him. It was about a man called Peter, who had been shut up in prison, but who had had a wonderful escape. Now Peter's God was Lee Wong's God, and had the missionary not said that He was “the same yesterday, and today, and for ever.”

The soldiers soon tired of their game, and began to yaw. One by one they lay back in the shadows, ready for a snore. Every now and then one of them would pick up the light and take a look at the prisoners, who lay as quiet as they could. Then Lee Wong began to pray. “O Lord,” he said, “when Peter was in prison You made the chains fall off. Lord, do it again, please.” At the same time he prayed for his unsaved companion, asking that he, too, might be set free, and that he should come to know the Saviour. While he prayed, Lee Wong worked his hands gently up and down, and presently he found, to his delight, that he had worked his cords loose. Before long, one hand was free, and he knew it would not be long before he was free altogether. Very quietly he stretched out his hand and touched his companion, only to find that he, too, had succeeded in loosening his cords, although he was not yet free of them.

Lee Wong began to pray, again. “O Lord, when Peter went out of prison, the soldiers fell asleep. Do it again, Lord; make these four soldiers that are guarding us fall asleep.” Lee Wong lay very still listening. The soldiers were breathing deeply, but every now and then one of them would move, and Lee Wong knew that if it was discovered that he and his companion had worked their cords loose, they would be severely handled and probably trussed up back to back. “O Lord,” he prayed earnestly, “please make them snore, so that I
shall know that they are sound asleep."

Presently one, and then another, of the soldiers began to snore! Lee Wong and his companion worked hard their cords, until at last they were both free, and then they stood trembling on their feet. So tightly had they been tied that it was some moments before they could move, and when they were able to do so they held their breath in terror as they turned the heavy key in the lock of the door, for it made such a noise that they felt sure the soldiers would wake. But no, they lay heavily asleep, snoring loudly.

Very softly the two prisoners crept out, closing the door behind them. They had to cross another room, but apparently it was empty, and when they reached the outer door, to their joy it stood open! Stealthily the two stole down the dark street, keeping as much as possible in the deepest shadows. The town was well known to Lee Wong's companion, and he knew of a side door by which they escaped out to the country beyond; two or three hours later they found themselves back in their own village.

“Yours is indeed a God Who answers prayer,” Lee Wong's companion said, as they walked down the deserted village street. “I will follow His way in future, and give myself to your Lord Jesus Christ.”

Just then they saw a light streaming out into the night from a door up a side street, and, knowing that it came from the Gospel Hall, the two men turned aside to find out the reason. As they drew nearer they could hear the sound of voices raised in earnest petition for their safety and deliverance. The Christians of the village were praying for their fellow Christians to be released. What joy and rejoicing there was when Lee Wong and his companion walked into the Gospel Hall, safe and sound. On the next day the other Christians who had been carried off also returned, having been delivered through the help of believers in the town.

Lee Wong never forgot that wonderful deliverance, and from that day he was known among his companions and friends as “Peter.” His fellow prisoner, too, never forgot his share in the miraculous escape, and from that night he became an earnest Christian, spending his time in seeking to bring others to the knowledge of his Saviour.

(“Our Own Magazine”)

**Search Work in Galatians**

1. Name three persons whom Paul regarded as pillars of the Church?
2. Quote a verse showing that the Gospel was preached unto Abraham?
3. What did Christ redeem us from?
4. What does Paul say Abraham's two sons were an allegory of?
5. What one word do you think the law was fulfilled in.
6. Write out the verse beginning, “Be not deceived.”
7. What did Paul say he bore in his body?

All answers to be sent to Miss C. McLean, 92 Alma Road, St. Kilda, S.2.

**CHRIST'S DEATH**

He died that we might be forgiven,
He died to make us good,
That we might go at last to heaven,
Saved by His precious blood. – SEL.

**The Fatherhood of God**

There are very many today who assert that the Fatherhood of God was the cardinal element in the teaching of Jesus, that they can afford to throw all the other doctrines overboard. Real religion, they assert, does
not lie in Creeds, Theology, Definitions of Sin, Salvation, and Atonement, but in the Fatherhood of God and brotherhood of man. Therefore due to a loose use of the term “Fatherhood of God,” and a mistaken application of the Parable of the Prodigal Son, these great phrases of “Fatherhood” and “Brotherhood” are often nothing more than pure cant. It has a certain value, however, in that it ascribes personality to God.

The Reformers argued that the Fatherhood of God was not for all, but was confined to the elect, purchased for them by the Death of Christ, and specifically conferred upon them in the act of adoption. The Fatherhood that extended only to God as a Paternal Being, whose “offspring we all are” did not involve true Fatherhood. Indeed it is a significant thing that the most gifted nations in the world failed in arriving at any truly adequate representations of the Supreme Being they called Father. The Indians regarded Deity as Dyans Upitar, the Greeks , the Roman Jupiter, the ancient Germans Wodin Alvater, but in all these the Holiness and Majesty of the God of Judah were in the main features missing.

In Holy Writ, the Divine Fatherhood is spoken of in a threefold way: (1) the lower sense of Paternity in the case of creation, “He is the Father of Lights, the Father of Spirits,” but our sonship is His created beings in no way involves the deeper aspect of being frail and fallen creatures who cannot participate in His Divine Sonship. Nowhere in the teaching of Jesus is there a conception of the universal Fatherhood, and God is never once referred to as the Father of all. We must fairly recognise that the Parable of the Prodigal Son was addressed to sinners and publicans and Pharisees who were of the seed of Abraham, children of Covenant, born of the “son whom God had called out of Egypt” under Moses. His Glory consists, not only in caring for His own children, but even to the unjust and evil His love extends, and His Disciples ought in similar fashion to love and pray not for the brotherhood alone, but for all those who persecuted and despitefully used them. There is a vast abyss fixed between the creature and His Transcendent Creator who is the Sustainer and Controller of all things, so that not even a sparrow falls, to the ground without Him. Universal Fatherhood has as its logical axiom Universal Salvation, and must, therefore, be based on an Universal Atonement, which, we hold, is not the teaching of the Word of God, only to us as many as received Him was given the right and privilege to be called the sons of God, even to as many as believe in His Name. (John 1:12.)

Then there is the Fatherhood involved in God's relation to the chosen race. The Israelites were an elect nation and is never applied to anyone outside Israel. God dealt with them as children. “I have nourished and brought up children, but they have rebelled against me.” (Isaiah 1:2.)
temptingly displayed. We have as a people robbed God of this Day, and it is nothing to be wondered at if Heathen reprisals so often occur on the Lord's Day.

The crisis, however, remains, and there can be no complacency or somnolence until Japan, and especially Germany, are pushed back to where they came from, and disarmed. Already there are signs that, by the grace of God, the United Nations are drawing much closer, and that they are determined not only on a victorious War, but on a world benefiting Peace. There is fresh hope that customary blindness, inveterate prejudice, and national and capitalistic pride will not again intervene and divide the Allies in any of the greater issues that involve the life and well-being of the different nations after the conflict is won.

We in Australia owe very much to Britain and to the United States of America, yet how much more do all these nations owe to God. All Nations Day should have been a day of Humiliation and Prayer and Thanksgiving rather than a loud and wordy declaiming of our national heritage. Our greatest need is for a return to God, and recapturing the glow and enthusiasm of the early Crusaders made on Christian Faith the dominating and over masterizing cause on every national platform. Here indeed the Church as a message for the New Era! In this connection we recently came across a brief synopsis of the Book of Amos which seems to be the prophetic voice singularly appropriate for the hour “All the evils which have ever afflicted the Church flow from one source – separation from God – and these evils can be removed only by reunion with Him and faith in Him. That God's covenant with David and Israel – in New Testament language with Christ and the Church – shall stand for ever (9: 8), and that neither the opposition of His enemies, nor the unfaithfulness of His people, though these may retard, shall ultimately prevent the fulfillment of all its conditions and promises. These are truths which can never grow old, which belong to no one age or dispensation or religion but are the common property of all the ages and the only true foundation of the progress and happiness of mankind.” (Prof. Weir).

3

DOORS OPEN

REV. H. W. RAMSAY, GRAFTON

“Behold I have set before thee an open door, and no man can shut it.” – Rev. 3: 8.

The messages which were sent to the seven churches in Asia were meant for the welfare of the Church of God in all ages and in all places. The task that faces the Church of God is tremendous. When the Saviour commissioned the little band of followers to go forth and teach all nations, they might well have stood aghast, and have cried, “Who is sufficient for these things?” The commission was so great, the work so stupendous, that it would have been altogether beyond the power of mere human effort to accomplish. The Saviour knew this, so He gave His disciples the gracious assurance that He would be with them in all their labours for Him, saying, “Lo, I am with you alway, even unto the end of the world.” So the Church is not called to go forth to this great task in her own strength, but in the strength and under the blessing of the Almighty God.

In the words of our text we find the Lord speaking to the Church in Philadelphia in encouraging terms, assuring His people that He had set before them an open door that no one was able to close against them. Those words were meant for our encouragement also, for the Lord has set an open door before His Church in all ages.

1. Let us briefly consider the state of the Church at Philadelphia at the time these words were written.

That Church was small. No doubt she was a very weak one in the eyes of the world. But she had a little strength, and she had used it in the right way. She had kept the word of the Lord, and in that respect she had been faithful to her trust. She had not denied His name, notwithstanding many inducements to do so. She had resisted all the enticements of the world to renounce her allegiance to Christ, and to join hands with those who walked according to the course of this world. So far as conformity with the world was concerned, that Church at Philadelphia was a nonconformist church. Her strength indeed was small, but she had used it for the glory of God. Persecution had failed to move her. Neither the fear nor the favour of man had caused her to be moved in regard to her allegiance to the Saviour.

Because of this she was honoured of the Lord. She was rewarded for her faithfulness. The Master had set before her an “open door.” He had opened to her the door of a larger work, of a greater opportunity. She had the commendation of Him Who said to the man who had used aright his two talents, “Well done, good and faithful servant. Thou hast been faithful over a few things, I will make thee ruler over many things.” So here the Church that had proven faithful in regard to a little, was given the opportunity for greater service.
But this Church was not the only one to find the door of special opportunity opened before her. The door of extended service is opened before every branch of the Church of Christ that only exerts the strength and will to enter in. So today the Master says to ourselves, “Behold I have set before thee an open door, and no man can shut it.”

There is set before us a special door in regard to proclaiming the Gospel—

(a) Among the ordinary people of our own land.

(b) To the aborigines.

(c) To the heathen in the world.

(d) And in respect to the fearful state of the world today.

Let us consider these.

(a) To the people about us. A glorious opportunity is ours today of proclaiming abroad the Gospel of redeeming love, and calling men to repent of their sins, and to seek the mercy of God in Christ. We are called upon to do this. The Saviour expects it of us. We recall the divine admonition (Is. 58: 1): “Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgressions, and the house of Jacob their sins.” This our Church is specially qualified to do, for she has a full gospel to preach. She preaches no mutilated gospel, one shorn of its glory and bereft of its loveliness. For she preaches Christ and Him crucified. She does not proclaim a Saviour shorn of His divinity, and consequently no Saviour at all. But she preaches a Christ who is able to save to the uttermost. One who is both God and man. She emphasises that “all have sinned and come short of the glory of God,” and consequently that all need a Saviour, and that “the blood of Jesus Christ, His Son, cleanses from all sin.” She presents a Saviour for the greatest sinner, a remedy for the greatest guilt.

This door is open indeed. For there are thousands around us on every side who have never hearkened to the gospel, if indeed they have ever heard it. Thousands need to be told of Him Who came to save. We can find the unsaved in every town in which we live, in every street, and, alas, in almost every home. What an opportunity to tell forth the love of Christ. What an open door.

(b) In regard to the aborigines.

Here is another opportunity, right at our very door. We have not to go far in order to find scope for our energies. These unfortunate people, whom we have deprived of their land, and of their own mode of living, what have we done for them? We have done something for the heathen who are far away. What have we done for these at our own door? Have these no souls to be saved? Are there no sheaves here for the Master, waiting to be gathered in? It is true that we may say that they are a people difficult to deal with, hard to reach in a proper manner. Unstable, fickle, with much of the character of Reuben. But yet they are a simple, kindly hearted race, loyal indeed to their friends. But are the heathen in other lands easier to reach with the gospel? Are they more responsive? With some exceptions, I doubt it greatly. Are they any harder to reach, any more unstable, than many of our own white people? I do not think so. There are grand characters among them. I have met with some brilliant trophies of redeeming grace among these people. There is a glamour connected with missions to those who are far away. But in Australia we have the heathen at our own door, in our own borders. I think they have the first call on our mission sympathies.

(c) Foreign missions. Here, too, we have a splendid opportunity. Are we embracing it as we should? I think not. There are still scores of open doors in connection with the evangelization of the world.

We wonder if Britain had done her full duty to the heathen as she should have done, whether we would now be opposed by a heathen nation. Perhaps we might have been. But on the other hand, Japan might have learned better things from us, and instead of being our enemy, might now have been rejoicing in the gospel of Christ, and have been united to us in the ties of Christian love and gratitude. There is a great door opened before the Church of God, even the evangelization of the whole world. Nations are going down to the grave in ignorance of what Christ has done to atone for sin, and the great salvation that has been secured for the penitent. Our day of opportunity is fast passing away. Let us seize it and use it now!

(d) In respect to the fearful state of the world at present.

Our own nation needs to be awakened to a sense of its obligations to God and to His Christ, and to be brought to true repentance. The Church of God has a great opportunity in regard to this at the present time, and our own Church to call to our own land in particular. This opportunity is peculiarly ours, for no church in Australia has emphasised the crown rights of the Redeemer more fully and consistently than our Church has done. God is showing the peoples of the world the folly of trusting in the wisdom of man. Let us seek by His grace to call the people to repentance and to point them to God. We need to emphasise with all our might that that Christ is King, not of the Church only, but the nations and kings of the earth as well. “He hath on His vesture and on His thigh a name written,
KING OF KINGS AND LORD OF LORDS.” (Rev. 19: 16.) We should seek to see that men give unto the Lord the glory that is due unto His holy Name, for the world will never be at rest, never will be blessed with peace until that be so. He alone can bid the raging of the nations to cease, and when He speaks peace, who then can make trouble?

Let us take advantage of every open door, be fore the night come, and the door is closed. When Livingstone was about to depart for Africa on that last long trip from which he never returned, he spoke to the undergraduates of Cambridge University, saying, “Gentlemen, I go to open a door into Central Africa. It may be that I shall perish in the attempt. I beseech you, gentlemen, SEE TO IT THAT THE DOOR IS NEVER CLOSED AGAIN.”

2. Our text concludes with the words, “And no man can shut it.” This intimates that there are many adversaries who oppose the work of the gospel. It has always been so. In our Saviour's own time He said to His messengers, “Behold I send you forth as sheep in the midst of wolves.” What more defenceless than a flock of sheep? What more destructive than a pack of ravening hungry wolves? Yet the sheep have not been destroyed because God has been watching over that little flock by day and night. Otherwise the wolves would have destroyed it long ago. So severe through all the ages has been the opposition that it is only owing to the providential care of the Lord that she has survived. The hosts that oppose her are tremendous. The forces arrayed against her are fearful. Circumstances are still much as when Paul wrote, “A great door and effectual is opened unto me, and there are many adversaries” (1 Cor. 16: 9).

But if the Church will only gird on aright her weapons of warfare, every foe will go down before her. No weapon that is formed against her shall prosper, for “The Lord will help her, and that right early.” He Who is her great Leader goes forth “conquering and to conquer,” and His people will “be more than conquerors” through Him that loves them.

Here too is a word of comfort for those who are under conviction of sin. If you truly seek to find Christ, no one can shut the door against you. No one can come between a soul and our God. Seek the Lord with all your heart and you will find Him. Let our Church go forward. If we do not take advantage of the open door, some other will, and our crown will be lost. “Hold fast that which thou hast, that no man take thy crown.” What an awful thing it would be to know that we might have had a glorious crown, and we have let another take it. Let us see that this will not be.

This is no time for pessimism. There is no fitting time for that in the Church of God. This is no time for the Church to sit down with folded hands, bemoaning her weakness, but a time for her to gird up her loins, to buckle on her armour, and to go forward in the name and power of her Master.

The way forward is the way to victory! Forward! and every foe will go down before the armies of the living God. Forward, and reward and blessing shall be hers, and she shall overcome every enemy, and God will be glorified, and His promise will be fulfilled, “Behold, I will make them to come and worship before thy feet, and to know that I have loved thee.”

“Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labour is not in vain in the Lord.” Let us go on in the name and strength of the Master, hearing Him say to us, “Behold I have set before thee an open door, and no man can shut it.”

“THE SAFETY SPOT IN THIS WAR SCORCHED EARTH”

Singapore – one of the five key barriers created by Great Britain and the United States to control the sea lanes of the world has fallen. One of the post fortified citadels of the world, built at a cost of four hundred million dollars, has been taken by the Japanese. By land, Japan now swings west into Burma towards India. By sea, the door is being pried open toward the Indian Ocean and Suez. And there are only four Safety Spots left – the British Isles, Gibraltar, Suez and the Panama Canal. Right at this minute – with every desperate force that can be put into the world struggle of titanic forces, the Allies are bent on preventing the Axis from closing the gap between Suez and Singapore, and meeting in the Indian Ocean. It is a battle for security, it is an all out effort for the safety of continents.

And as its contribution to the salvage of freedom, the United States expends what will be in a few weeks 150 billions of dollars, a sum so large the imagination is paralysed; for all the gold mined the world since the time of Columbus, even at 5 dollars an ounce, would not supply one third of that amount of money; if there were nine cities like New York City and their real estate were sold at its assessed valuation, the receipts would come to 150 billions. If all the real and personal property in the United States were sold at its taxable valuation, the revenue would be just about what the United States plans to spend on the war in the next three years.

“Where,” asked a business man of a millionaire the other day – “where could you go in this world today to escape war, bombers, increasing taxes?” “Well,”
replied the wealthy man, “I have been thinking of that for five years. And the place I had finally decided upon as the most peaceful land removed from possible world cataclysm in the world has now become the centre of the deadliest, most devastating bombings of the war. I mean the Island of Java. No, there is no place in the world today where you can escape war or the effects of war – and that means trouble.”

Yes, from the snowy plateaus of Russia to the sands of Libya, from the beleaguered battalions of the gallant MacArthur in Luzon to the Island of New Guinea, there is warfare, modern warfare, with its mechanical monsters and shrieking dive bombers capitulating cities and ships and armies into the maelstrom of destruction and colossal wreckage. For worldwide war, the diabolical furies of maddened men is loose again, and while men cornered by the swift menace of onrushing hordes of flame throwers, scorch the earth of its valuables, so the Red Horse Rider of War consumes the earth of its youth, its hopes, and its dreams.

Where is there safety, security and heart rest in such a world? Where is there peace which the sorrows of this world cannot quench, its cruelties overwhelm? Look with me to the safest place in the universe, where war and the tragedies of life may scar but cannot destroy, where depressions may strip us of a life’s savings, but cannot remove the knowledge of the unsearchable riches of Christ, where we do not escape life’s misfortunes, but are made more than conquerors in the midst of them.

That safe place is in Christ Jesus. For time and eternity, in Him and in Him alone, we have the heavenly cure for all earthly fears, the peace that only Calvary can give, the redemption only His blood assures, the victory over sin His power guarantees, the protection His safe keeping secures, and a glorious inheritance which this world cannot take away. – Russell Taylor Smith in “The Voice,” April, 1942.

6

THE FIRST AUSTRALIAN CALVINISTIC CONFERENCE
CALVINISM'S MESSAGE TODAY

The first Calvinistic Conference to be held in Australia was arranged by the Calvinistic Society and met at the Hawthorn Presbyterian Church on Friday, 24th April. There were two sessions, afternoon and evening.

At the afternoon session the Rev. Professor John Gillies, M.A., B.D., presided, when there was a representative number present. The first speaker was the Rev. A. Martin, of the Balaclava Presbyterian Church, who read a paper on “The Contribution of P. T. Forsyth to Theological Thought.” Mr. Martin reviewed several of Forsyth's books and showed how he emphasized the centrality of the Cross as against the humanism so prevalent. Though Forsyth wrote at the beginning of this century many of the quotations given showed what a penetrating insight he had into many of the modern trends which have reached their logical outcome in the present debacle.

The second paper was by the Rev. H. K. Mack, B.A., Geelong, on the subject, “The Reformed Conception of Eschatology.” Mr. Mack linked the Reformers views of the last things with the great principle of federal theology in the covenant of Grace. He showed that the Reformers emphasised three great crises in human history, the crisis of the fall at the beginning, the crisis of the Cross when God dealt with some of the consequences of the fall, and the crisis of the second coming which would be the consummation of Gods work of redemption. He dealt with the reformed interpretation of several passages of Scripture bearing on this subject. As time was limited there was not an opportunity of lengthened discussion, but Revs. Ettmann, J. Legge, W. H. Leembruggen and Mr. H. J. Hannah each gave a brief contribution.

The Conference resumed in the evening when there was a much larger attendance. The addresses were of a more popular character in keeping with the audience. During the evening session several renderings of the metrical psalms to tunes which appear in the Genevan Psalter of Calvin were given unaccompanied, by the choir of the Canterbury Presbyterian Church under the leadership of Mr. Frank Menzies, who also rendered some of the psalms as solos.

The Rev. Arthur Allen, of Geelong Free Presbyterian Church, presided and after the singing of Psalm 121 by the audience, the Rev. John McKenzie, D.D., led in prayer. In introducing the subject Mr. Allen spoke of Calvinism as one of the great forces which has moved the world, resisting dictatorships in France and the Netherlands and the greatest dictatorship of the Church of Rome. So Calvinism has a contribution to make to the modern world, and indeed has the solution to the problems which face us at the present time. He rejoiced that there is a resurgence of Calvinism today in many lands where men of scholarship are turning from vain philosophies of modernism to the study of the doctrines of this great system. “If a man's strength is to be measured by his influence upon men and events,” said Mr. Allen, “then Calvin was a strong man.”
He then introduced the Rev. Mr. J. C. Jamieson, Director of Youth in the Presbyterian Church, who gave a brief summary of the life of Calvin. Calvin was the son of a distinguished lawyer and was born in 1509 in France. He began studying for the priesthood, but later turned to the study of law. Then he was drawn to God by a sudden conversion, as he confessed, and joined the Huguenots. Soon he became the leader among them and had to escape out of France to Switzerland where he joined Farel, who had previously escaped and had begun the Reformation in Geneva. Here Calvin was persuaded to take a public part in this Reformation movement and carried on a most remarkable ministry. Though preceded by such reformers as Farel, Zwingli, Bucer and the Huguenots, he was the greatest convert, advocate and organiser of the Reformed Faith. “He should be remembered for four things,” said Mr. Jamieson. “(1) He wrote the ablest defence of the Reformed Faith and Presbyterianism, 'The Institutes of the Christian Religion.' (2) He developed a strong church on reformed lines in worship, government and discipline. (3) He taught and exemplified the application of Christianity to educational and civic life. In Geneva in Calvin's time the drink shops were empty and the churches and educational institutions were full. (4) He trained leaders for the Reformation in other countries. Men came to Geneva and studied and then went home to advance the Reformation in their own lands. ‘Send us wood,’ said Calvin, 'and we will return thee arrows.’ On May 27th, 1564, worn out by his many labours, there passed to his reward John Calvin, Doctor of Laws, Minister of St. Peter's, Geneva, theologian, churchman, reformer, educationist and one of the makers of the modern world,” concluded Mr. Jamieson.

The next address was by the Rev. Prof. John Gillies, M.A., B.D., on “Calvinism and the Psalms.” “The metrical psalms are the heritage of our Church,” said Prof. Gillies. “Luther chose the hymn. Calvin chose the psalms.” Prof. Gillies told of the work of Calvin in translating or inspiring others like Marot and Beza to translate the psalms into metre and also in arranging suitable tunes. Calvin did not like light tunes, but insisted that they should have “weight and majesty.” His views had a great influence upon the Scottish Psalter and many of the tunes of the Geneva Psalter have been embodied in it.

The speaker then spoke of the value of Calvin's commentary on the Psalms, of which Calvin says, “I have thought nothing of greater importance for the edification of the Church.” Calvin called the book of Psalms “The anatomy of all parts of the soul” where we discover our own hearts, and also find God. Calvin's own afflictions gave him a deep understanding of the experiences through which the psalmist passed. In the psalms he learned that though things appear to be driven by chance God is governor and judge, and we must wait for the day of final revelation. Whatever the power of man the power of God is greater. Religion is not determined by the suffrages of men. Calvin also pointed out that the psalms teach us how to bear the cross, for they assure us that God delayed to interfere no longer than He knows is good for His people. “If we have not committed ourselves into God's hands we have not learnt to live,” said Calvin. So he enjoined those who were suffering to tarry the Lord's leisure, to weep patiently and to drink the cup which God puts into our hands. Prof. Gillies commended Calvin's exposition where he pointed out that most of the complaints of the Psalms were directed against domestic enemies. The fool was not the sceptical theoretical atheist, but the practical atheist who is so full of cheerful optimism till he faces a real difficulty when he becomes timorous, and afraid. As an example of this attitude Prof. Gillies referred to the majority of devotional broadcasts with a “maximum of sentiment and a minimum of exposition.”

In conclusion, Prof. Gillies gave some modern instances of the influence of the Psalms. He told how in a critical battle in the last war General Elliott was encouraged by Ps. 121: 4: “He that keepeth Israel shall never slumber or sleep,” which flashed into his mind. He referred to the fact that at the service on board the battleship where Mr. Churchill and Mr. Roosevelt met and drew up the Atlantic Charter they sang Ps. 90, and also how Mr. Churchill in his speech before Congress quoted Ps. 112: 7: “He shall not be afraid of evil tidings; his heart is fixed trusting in the Lord.” The professor also told of his own son, to whom he gave a copy of the Psalms before he went overseas and who had a narrow escape from Greece, testified of the hope and comfort he had received from the Psalms. Referring to the twenty third psalm he said, “I learnt it by heart as a boy, now I know it by heart again.”

The final speaker was the Rev. Robert Swanton, M.A., B.D., whom Mr. Allen introduced as studying in Switzerland at the outbreak of this war and so one who knows the modern trends in Europe. He is now the minister of the Hawthorn Presbyterian Church. Mr. Swanton spoke on “Calvinism's Message today.” “Never did a century break with such an array of stars as did the 16th
century,” said Mr. Swanton. “There was Columbus, the explorer. Copernicus, the astronomer, Raphael, the painter. Erasmus, the scholar, Luther, the Protestant, and Calvin, the Reformer. Writing of the 'Institutes,' Belloc, the Roman Catholic apologist, acknowledges it as “a piece of writing which was an agent and a single agent in changing the world.’ He even ascribed Capitalism, Communism and Fatalism to Calvin. Truly a remarkable man,” added Mr. Swanton. “What Copernicus did in regard to the physical universe in pointing out that the sun does not rotate round the world but the earth round the sun, Calvin did in regard to the spiritual universe. He said the centre is God, not man. God does not rotate round man but man round God.” Mr. Swanton showed that Calvin obtained his message from the Greek New Testament which had been printed twenty years before he wrote his monumental work at the age of twenty six in 1536 as a refugee in Basle on the border of Germany and Switzerland where Karl Barth is writing his great work today. That message is “The Lord He is God.”

Mr. Swanton contrasted Calvin's point of view with the attitude of many today which has taken its rise from the philosophy of Descartes. Descartes said, “I think, therefore I am.” So he made man the measure of all things. He even made God dependent on man by concluding, “I think, therefore “God is.” Calvin on the other hand stated the proposition thus: “God thinks, therefore I am.” Thus he puts God in the foreground and concludes that man only finds his true destiny as he thinks His thoughts after Him. Therefore man exists to reflect God's thoughts. The modern theory that the main end of man is his welfare puts God's glory secondary. But that which puts God's glory in the foreground is what makes men. Whatever exists in England and Scotland today of the idea of right is what is left of what was wrought by those who were branded as Calvinists. The Calvinistic position is that the world exists for the sake of the church, not the church for the world. So, then, the order of salvation is placed before the order of nature. Belloc says again, “Calvinism is the core of Protestantism to this day.” G. K. Chesterton asks, “Who is left even in Scotland who believes in Calvinism?” But it should be remembered that the most powerful church in Holland today is Calvinistic. The present Prime Minister of Holland, who is carrying on the government in London, is a Calvinist. Many leading scholars of today are Calv­inists.

“Calvinism,” wrote Froude seventy years ago, “was the spirit which arises against untruth. The spirit which has appeared, and reappeared, and in due time will appear again unless God be a delusion and we as the beasts that perish.” Today that prophecy is being gloriously fulfilled.

“This tree may have, to prejudiced eyes, a rough bark, a gnarled stem, and boughs twisted often into knotted shapes of ungraceful strength. But remember it is not a willow wand of yesterday. These boughs have wrestled with the storms of centuries. This stem has been wreathed with the red lightning and scarred by the thunderbolt, and all over its rough rind are the marks of the battle axe and bullet. This old oak has not the pleasant grace and silky softness of a green house plant, but it has a majesty above grace, and a grandeur beyond beauty. Its roots may be strangely contorted, but some of them are rich with the blood of glorious battlefields, some of them are clasped round the stakes of the martyrs, some of them are hidden in the solitary cells and lonely libraries, where the deep thinkers have mused and prayed; and its great tap root runs back, until the twines in living and loving embrace around the Cross of Calvary. Its boughs may be gnarled, but they hang clad with all that is richest and strongest in human history.” – W. R. Mc.

MACLEAN FREE KIRK FELLOWSHIP

Owing to wartime conditions no meetings of the Maclean Free Kirk Fellowship were held during March and April. Most of our young men are serving with the various branches of the fighting forces, and consequently our membership has decreased considerably.

At a meeting held on May 19th, 1942, there was a satisfactory attendance. Mr. Alex Ross occupied the chair and the meeting was opened with Praise, Prayer, and Scripture Reading. After the usual business had been transacted essays were read by Miss Flora McSwan, on the subject, “The Stewardship of Money,” and by Mrs. Trotter on the subject, “The Missionary, His Qualifications and His Work.”

The meeting closed with prayer offered by Rev. D. Trotter.

M. McSWAN.

ST. KILDA FREE KIRK FELLOWSHIP

We have had two helpful and instructive meetings recently. On the 23rd April a paper dealing with several outstanding incidents which occurred during the journey of the Israelites from Egypt to Palestine was read by Miss Evelyn McLean. The essayist emphasised the fact that
there are spiritual truths to be found in all these events that are applicable to the Christian as he goes through the wilderness of this world to the Heavenly Canaan.

“Women of the New Testament Church” was the title of an essay read by Miss Betty McLean at our meeting on 7th May. It was pointed out that many noble hearted women like Dorcas, Priscilla, Lydia and Phoebe contributed in no small measure to the progress and development of the Church in apostolic times and in their respective spheres carried on a ministry as faithful and sacrificial as those who served in a more prominent. A discussion, in which most members took part, followed the reading of both these essays.

C. Mc. K.

KINDEE FREE KIRK FELLOWSHIP, 1941

The Kindee Branch of the Free Kirk Fellowship held its usual fortnightly meetings throughout 1941.

There were 22 ordinary meetings for the year, and the average attendance was 17.

The best attendance was 23, whilst the smallest was 10.

Our study for the year was in the Gospel of Luke, with special subjects nearly every second meeting. The special subjects were: Bible characters, such as Elijah, Ruth, and Mary of Bethany. Missionary stories, such as C. T. Studd and James Chalmers of Raratonga, and such subjects as Salvation, Baptism, etc.

Our practice was, for as many as cared to write, to prepare papers and read them, with discussion and questions to follow if necessary. The usual number of papers prepared was from 4 to 6, though the number reached 9 during the study of the Life of Ruth.

Two other meetings were held by the Fellowship during 1941. On January 19th we met on the Sabbath afternoon and short sermons by the following preachers were read by different members: Revs. J. A. Harman and D. Trotter, of our own church, and Spurgeon, McCheyne and Hudson Taylor.

TAREE FREE KIRK FELLOWSHIP
61 Wynter Street, Taree,
2nd June, 1942.

Dear Editor,

The last two meetings of the Taree Free Kirk Fellowship have opened in the usual way, by prayer, Psalm and Bible Reading.

The subject for the first meeting was a debate “Troops and Sunday Entertainment,” which proved very helpful and interesting.

The subject for the latter was an address on “Hymns and Music in the Christian Church.” This address was given by Rev. Ramsay.

Both meetings were closed with a Psalm, Prayer and the pronouncing of the Benediction.

Yours faithfully,

OLIVE MURRAY, Secretary,
Taree Free Kirk Fellowship.

HUNTER-BARRINGTON APPEAL
HUNTER AND BARRINGTON CAR

I have been instructed by the Deacons' Court of the Hunter-Barrington Charge to ask that you would kindly express our appreciation, through the “Free Presbyterian” magazine, to those who donated so liberally to our appeal for funds to purchase a new car. Also, that the appeal be suspended.

Trusting you are well and with kindest regards.

Yours faithfully,

GEORGE MORRIS.

I have been requested to furnish you with a brief report for insertion in “The Australian Free Presbyterian” of our Communion Season held here on the Sabbath, 5th of April. The Rev. J. A. Harman, who kindly assisted, took all of the services, which were all fairly well attended. There were 22 Communicants who sat at the Lord's Table, there being five for the first time, which was most encouraging, some of the Communicants travelling from as far away as Buladelah and Ward's River.

Yours sincerely,

Hugh A. Grant.

The Mourners

By Dr. John Kennedy Dingwall
Matthew 5: 4 – “Blessed are they that mourn: for they shall be comforted.” This is the second mark of a truly blessed man given by Christ, and as surely as that which goes before it is descriptive of his disposition, not that apart from his present condition he is disposed to be a mourner, but that such is his disposition that in the present life he cannot but be a mourner. But, if a mourner, he is not a mourner without a comforter; unless a comforter, even God could not comfort him; and unless a mourner he would not care to have comfort administered to him.
In directing your attention to this verse, let us consider:

I. The description.
II. The promise.
III. Their connection.

1. It seems to some a grievous drawback. Thinking of gain and pleasure only in connection with the present life, they judge that those who are given to mourning are surely not blessed. They think of blessedness and happiness as identical, and they cannot conceive of a mourner as blessed. They judge of men's state apart from eternity, and it seems to them no gain to have anything which does not make them presently happy.

2. It seems to others quite inconsistent with the Christians state that he should be a mourner. Has he not been set free from condemnation? Has he not become a child of God? Has he not a right to glory? If so, why should he be a mourner? His disposition and state of feeling should correspond, they think, with his state and prospects.

3. To others still it seems as if to be a mourner could not be consistent with the joy to which he is encouraged in Scripture. “Rejoice in the Lord alway, and again, I say, rejoice,” is a Scripture injunction.

Yes, but that joy is enjoined just because they are mourners, and not that they might not be. They can have that joy and still be mourners. And let it not be thought that the attainment of the Christian is ever equal to his right and privilege. No, but we have instances of attained joy. We read of a believer's joy as a “joy unspeakable and full of glory.” We read of a church “walking in the comfort of the Holy Ghost” – eating their meat with gladness, and with singleness of heart, praising God. True, but that is the fruit of the promise to those who were mourners, and who had griefs even when thus rejoicing.

This sorrow referred to in the text is not that which comes from the affliction they have to endure from persecution. This is afterwards distinctly referred to in verse 10.

This does not refer to the sorrow caused by the afflictions common to them with all classes of men in this vale of tears. The mourning caused by these would not distinguish them from others.

This mourning is due to what they are, as distinguished from all others in their condition and character in the world. It is something inseparable from them as true Christians.

They mourn because they are peculiar as a living, loving, and a hoping people.

1. They mourn because they have hope and are spiritually alive. They have thus a sensitiveness which others lack. The life which is in them is in contact with a body of sin and death. It cannot be so without sorrow reaching the soul through its life from the death still within. Life in the understanding meets with darkness, and prejudice, and error. Life in the will meets with a tendency to rebellion and aversion. Life in the conscience meets with untenderness and bondage. Life in the affections meets with all manner of corruption in the lusts of the flesh. This cannot be without sorrow. And this sorrow increases as the life advances. e.g., when stupor passes off one who is a patient, he begins to feel that to which he was before unconscious. He begins to suffer and groan, when he begins to revive. And so it must be, if the disease remains, as he advances towards health. Those whose religion is a thing put on, a guise under which to hide, and not a living principle put within them to discover and to feel, may be strangers to this sorrow, but no living soul can be.

2. They mourn because they love.

(1) Loving, they desire to be like Him Whom they love. But just in that measure are they conscious of their want of conformity. A man's consciousness of attainment will be according to the elevation of his desire, in an inverse ratio. So is it here.

(2) Loving, they would fain serve Him perfectly. In that measure they are conscious of their shortcoming, and the work of their hands gives grief to their hearts, just because there is love in these hearts to the Master and His service.

(3) Loving, they desire that the Lord should be glorified, and that His kingdom should come on the earth. Can they, therefore, be on the earth, in the midst of all that is done to dishonour His name, and to oppose His kingdom, without being affected with sorrow? How much there is in the Church to cause this! How much there is in the world to cause this!

(4) They love their fellow creatures. Can they see the millions rushing hellwards around them and not be grieved? It is impossible for lovers to be aught but mourners here.

3. They mourn because they have hope. The hope these have flows from a faith that finds its foundation in the person and work of Christ, and that looks on the glory of God as shining through His rent flesh. True, they have hope of deliverance from the wrath to come, but can they forget that they owe this to the blood of Jesus Christ the Son? Can they look on Him Whom they have pierced and not mourn? True, they know God as to put their
trust in Him, but can they think of His glorious name, and His wondrous grace, without being affected by the remembrance of how they dishonoured Him? The more they know Him as an object of confidence, the more are they affected with grief because of how they dishonoured Him. How they get over this in heaven I cannot tell. Once they are free of sin it will be safe to show them how their very sin furnished an occasion for the manifestation of the divine glory, and in the splendour of that display their souls, now sinless, shall rejoice without self-reproach for ever.

But their hope becomes in another way an occasion of grief to them. True, they do expect to be for ever with the Lord. As their eye rests on the prospect their heart is influenced with the desire to attain it. But the fulfilment of their hope is deferred, and this makes the heart sick. The longing saddens, and the contrast between the present and the future becomes more consciously marked.

Thus we see how inseparable mourning and true godliness are. They will be found together always on this side of heaven.

II. – The promised comfort is from God. None else but He can comfort them. They will take it from none else. They are persuaded that none else can comfort them. But He is “the God of all comfort” to them. This is His name, and this is His work, in relation to His mourning people. How wonderful that He, the Holy one, should be a fountain of comfort to a sinful people! It is to be expected that He should be a fountain of blessedness to a people who never sinned, but to the God of all comfort to those who mourn because of sin, how wonderful!

The promised comfort is dispensed by the Holy Ghost. He is called the Comforter. How much He can do, and how much is at hand in order to this! O, grieve Him not.

This comfort is dispensed here through the truth. This word of Thine my comfort is.” “Thy statutes are my song in the house of my pilgrimage.” “Unless in Thy most perfect law my soul delights had found, I utterly had perished when as my troubles did abound.” How precious then to these mourners is the Word of God!

Present comforts continue the need for more. The very measure of the comfort occasions fresh sorrow. The more faith the more love, the more love the more sorrow. The more comfort through hope the more sorrow. And on the back of comforts often come trials, and temptation manifold. God must have His work as comforter to do.

The modes and measures of present comfort are various. They must be so in order to be adapted to the variety of sorrows.

1. Help to hope is sometimes no small comfort, after a sense of sin and a season of temptation.

2. An assured faith is a wonderful comfort, after a season of anxiety and doubt.

3. Joy in the Holy Ghost is sometimes the sweet solace the Lord gives to mourners.

4. Foretastes of heaven in the enjoyment of communion with God, and in the peace and pleasantness of His service.

Their comfort shall yet be perfect when all causes of sorrow shall be removed, and all tears wiped from their eyes.

(1) The soul perfectly sinless, in full accord with all God is.

(2) All trouble from the world and from Satan removed.

(3) Nearness to God and the Lamb completed.

(4) The opportunity of communion perfect.

(5) The worship of God without fault or failing.

III. – The connection between the feeling and the privilege is such as is required in order to see a peculiar manifestation of the divine glory. How could God show forth His glory as a Comforter if He had no mourning people? Let them be mourners that God may be a Comforter.

The connection is such as to exhibit the blessedness.

1. Because it gives a unique opportunity of tasting divine love.

2. Because of what awaits them when the brief sorrow of this life is over. Divine comforting must make them blessed.

TINONEE FREE KIRK, FELLOWSHIP

The monthly meeting of Tinonee Fellowship was held on Thursday, April 2nd at 7.30 p.m. owing to the absence of our President, who has been called up for military duties, vice president Mr. B. Muldoon, presided over a satisfactory attendance.

The meeting opened with prayer by members, followed by Praise and Scripture reading. Our study of the Acts of Apostles was then continued from Chapter 6, each member taking an active part, and making his contribution. The meeting then closed with singing of Psalm 91 and the Benediction.

The monthly meeting of Tinonee Free Kirk Fellowship was held on Thursday, May 7th, at 7.30 p.m. the attendance being satisfactory.

The meeting opened with praise, followed with prayer by the President, and Scripture reading.
The subject for the evening being a very interesting paper prepared by Mr. John Milligan. However, owing to his unavoidable absence it was read by another member. A discussion of same followed.

The meeting then closed with prayer by Mr. Don Murray and the Benediction. – JOYCE MURRAY.

Grafton Free Kirk Fellowship

Fellowship meetings are held monthly. We have shared our thoughts on a variety of topics, including “The Love of God,” “The Psalms in Public Worship,” “The Church and Foreign Missions.” Our members have been constant in their efforts to add to the value of the meetings. Miss Reid’s absence at the Bomaderry Homes is felt very much, while we miss some of the young men on active service. It is our hope that these will one day rejoin this circle. We are indebted to Rev. H. Ramsay for his unflagging interest in the work. – C. P. King.

Obituary

The death of Mrs. George Steel at her home, Yeppin Creek, Wauchope, on 17th April, came as a sad blow to her family, relatives and friends. The late Mrs. Steel was highly esteemed by all with whom she came in contact, and she was most thoughtful and generous to all who were in trouble or in need. During the last few years, she had patiently nursed her husband, who has been confined to his bed. The late Mrs. Steel was a daughter of the late Mr. and Mrs. Duncan Bain, “Letterewe,” Wauchope. To the husband, children and relatives we extend our deepest sympathy. – J. A. H.

Mrs. Wilhelmina B. Murray

The Free Presbyterian Church especially, and the Christian Church in general, suffered a severe loss by the death of Mrs. Murray, of “Eden,” Bunyah, on 4th April, 1942. At the funeral service, Rev. M. C. Ramsay paid a tribute to Mrs. Murray’s splendid Christian character and spoke of her sustained interest in the cause of God at home and abroad, and of the great spiritual influence she exercised, specially in her own locality. Mention was also made of her hospitality, depth of religious convictions and life of consistent godliness. The following account is taken from “The Northern Champion”:

Bunyah lost one of its best known and most highly esteemed residents on Saturday morning last, when Mrs. Wilhelmina B. Murray passed away in the Mayo Private Hospital, Taree. She was a daughter of the late Mr. and Mrs. James Murray, and was born at Mondrook 75 years ago. Her early life was spent at Mondrook and Oxley Island, and then, following her marriage to Mr. James Murray, she made her home at Bunyah, and spent the rest of her life there. Her husband passed away about ten years ago. The late Mrs. Murray enjoyed to an unusual degree the love and goodwill of young and old, and her passing may be regarded as an irreparable loss to the Members of the community, who will long remember her many acts of kindness. She was affectionately known throughout the locality as “Aunt Mina,” and was always happy when she had the opportunity of lending a helping hand to her friends and neighbours. She took an active part in the religious life of Bunyah, being a faithful member of the Free Presbyterian Church, and an ardent supporter of the cause of Foreign Missions. The following children are left to mourn the loss of a loving mother: Messrs. Veitch and Reginald Murray (Bunyah), Mrs. Margaret Cornall (Karkatt), and Miss Rene Murray (Bunyah). One son, Mr. Manning Murray, of Nabiac, and one daughter, Mrs. Geo. Harris, of Bunyah, predeceased her.

Mrs. Christina Cameron, of Marlee, Manning River, passed away on 9th May, 1942, at the age of 81 years, after having led a very useful life. The late Mrs. Cameron had a deep appreciation of the Gospel and exemplified its teaching in her life. Her breadth of sympathy prompted her to be the helper of all in need, irrespective of their nationality and religion. The following statements are culled from the “Wingham Chronicle”:

The present generation knows little of what men and women, of the type of this fine old lady who has crossed the Great Border, did for the centres in which they spent the best of their lives. They set a grand and glorious example to the present day generation in the matter of helping one another, and ministering to the sick and distressed. Sincere sympathy is extended to all the relatives.

The death of Mrs. Catherine Emily McKinnon, Nabiac, on 17th May, 1942, occasioned a widespread feeling of loss. The funeral was large and there were many other indications that the late Mrs. McKinnon was highly respected and deeply beloved. Fifty five years ago she was married to Mr. Malcolm McKinnon, who passed away many years ago. The Free Presbyterian cause has suffered a heavy loss. Mrs. McKinnon, with her daughter, Emily (who resided with her mother) were ever diligent in promoting the interests of the Cause of Christ, and the present writer bears ready testimony to the valuable help consistently rendered to him in work by Mrs. McKinnon and her daughter. Her undoubted integrity, breadth of charity, firm adherence to Scriptural principles and her cheerful nature, rendered Mrs. McKinnon an asset of considerable value to any community. To her three daughters, seven sons and many other relatives is tendered an expression of deepest sympathy. – M. C. R.

Subscriptions to “The Free Presbyterian” for May, 1942

N.S.W.

Mr. T. Aitchison, Five Dock, 10/- to 31/1/44.
Mr. L. Campbell, Koree Island, 6/9, to 31/12/42.
Mrs. D. M. Coombes, Forbes River, 5/-, to 31/12/42.
Mr. H. Fuller, Grafton, 5/-, to 31/7/43.
Miss B. Lobban, Mount George, 5/-, to 30/4/43.
Mrs. McNinis, Bonalbo, 10/-, to 31/12/42.
Mrs. McKay, Senr., Randwick, 10/-, to 30/6/44.
Miss A. Robinson, Sydney, 15/-, to 30/6/44.
Mrs. Les. Stewart, Wingham, 10/-, to 30/4/44.
Mrs. M. Tout, Brombin, 5/-, to 1/11/42.
Mrs. A. Upton, Bob's Farm, 10/-, to 31/12/44.

Victoria

Mrs. P. A. Garrie, Hamilton, 5/-, to 31/12/42.
Miss A. McKenzie, St. Kilda, 5/-, to 31/11/42.
Mrs. E. Sinclair, Geelong, 10/-, to 31/12/42.

Acrostics
A man who slept on earth's dark sod,
And yet a vision had of God.
Another who I would submit
His first initial, if you'll omit,
Will tell you just what he did lack.
Who slept on earth upon his back,
And when he looked to heaven high,
The angels there he did espy.
The third a son, yet not a son –
A grandpa's claim – and yet he won;
Which claim allow'd, if you'll agree,
His father, too, a son must be.
And now the last, and I am done.
So poor a man, I know not one.
All he had he begged from men,
Yet he was rich beyond his ken.
For when he died in royal state,
The angels bore him thro' the gate.
Where he into a bosom came
Of one whom God did know by name.
The first initials give the name of a minor prophet

THE CHILDREN'S PORTION

WHEN PETROL RUNS OUT

THE CHILDREN'S SERMON

Wonderful Things

“Stand still, and consider the wondrous works of God.” Job 37: 14.

Today we are going to talk about some of the wonderful things. There are many that evoke our admiration and excite our praise. David says, “His Work most wonderful He hath made to be thought upon.”

1. What a wonderful thing is THE WORK OF CREATION. God's making all things of nothing by the word of His power, in the space of six days and all very good. Think of all the mountains, the trees, the ocean, the animals, the birds, and the fishes. But the crowning work of God's creative power was in making man. We are strangely and wonderfully

made – made to glorify God.

2. What a wonderful work is THE WORK OF PROVIDENCE. His most holy, wise and powerful preserving and governing all His creatures and all their actions. How often we see that the missing of a train, or a boat has been the saving of a life. Not even a sparrow can fall to the ground without God's notice. How much more interest He takes in you and me!

What a wonderful work again is THE WORK OF REDEMPTION. Angels are amazed at this work. It is the wonder of Heaven. God gave His only begotten Son who became man, and He continues to be God and man in two distinct natures and one person. He took to Himself a true body and a reasonable soul and was born of Mary without sin. By His Word and Spirit He reveals to us the will of God for our Salvation. He satisfied Divine Justice by offering up Himself as a sacrifice to reconcile us to God, and He subsides, rules and defends us, besides conquering all His and our enemies. All these blessings are ours by virtue of His suffering, death and resurrection.

4. Again what a wonderful work is THE SALVATION OF OUR SOULS! We mean the application of Christ's work to our hearts.

It seems too good to be true that we who are such great sinners and deserved God's wrath and curse can be saved. God saves us by the Holy Spirit convincing us that we are sinners, enlightening our minds in the knowledge of Christ, renewing our wills, and so working faith in us that we just long and love to embrace Christ as our Saviour, and when He saves us we think that is the most wonderful work of all. SAVED BY GRACE. – J. C. R.

Reading makes a learned man.
Writing makes an accurate man.
Speaking makes a ready man.
Thinking makes a deep man.
Serving makes a useful man.

– J. C. R.
The Parable of The Sower

(1) Jesus preached this solemn parable from a boat near the side of the lake which is called the “Sea of Galilee.” The people were seated on the rising slope of the shore before Him.

(2) Jesus introduced a new kind of preaching, a type of preaching they had never heard before. He began to speak to them in parables. What is a parable? It is a story that has two meanings, usually a natural and a spiritual meaning. (Teachers might explain this.)

(3) This is the first parable Jesus spoke and it is called the “Parable of the Sower.”

The natural meaning, “Behold a Sower went forth to sow.”

The parable describes four different types of ground upon which the seed fell. Note what happened as the seed was scattered.

(a) “Some fell by the wayside” (v. 4). That is the well beaten path adjoining the field (the wayside) and the birds of the air came and devoured it. Usually during ploughing and sowing large numbers of birds flock around seeking food.

(b) Some fell on “stony places” where there was very little earth (v. 5). This happens in fields where the rock is near the surface and is only lightly covered with earth. Seed falling in a place like this would root quickly and grow rapidly, but would wilt in the sun (v. 5-6).

(c) Some fell among thorns (v. 7), among thorny weeds and the seed was choked.

(d) But others fell into good ground, well prepared ground, and the result was a bountiful crop.

The Spiritual Meaning: Jesus explained the meaning of this parable to His Disciples (v. 18 to v. 23). The Sower means a man preaching or teaching. Jesus Himself was the great Sower; the Seed; the Word of God. The four different kinds of hearers with four different kinds of hearts.

(1) First, wayside hearers: Hard hearts, hearts hardened by the deceitfulness of sin, so that the Word of God has no interest for them; hearts from which Satan can easily pluck the Word; fowls of the air represents the ease with which Satan performs his work (v. 4).

(2) Secondly, rocky ground hearers: (Read v. 20-21). People who hear word and anon with joy receive it, but when test comes they falter and fail. The heat of the sun means trials, etc. (Teacher, explain this.)

(3) Thorny ground hearers: Those whose hearts are centred in the cares (v. 21-22). For instance, poor man in his poverty, the rich man in his wealth, etc. If a Christian be a Christian, not a sham, seek first. (Matt. 6: 33.)

(4) Good ground people after they hear the Word of God keep it in their hearts and please God by doing it. This is seen in fruitfulness. They bring forth fruit in varying degrees, some thirty, some sixty, some one hundredfold.

Lesson in Sabbath School and in Church, take heed how you hear
Do not be like the hard hearted, shallow hearted, half hearted, but true hearted, for thou shalt love the Lord with all thine heart and soul and strength and mind. Be ye doers of the Word and not hearers only.

July 12th. 1942

Parable of the Tares
(Reading Matt. 13: 24-30, 36-43.
Memory verse, Matt. 13: 37.)

This is the second parable in this chapter, and remember I told you what a parable was – a story with two meanings (note first the natural meaning).

We have three periods set before us here: (1) Seed time, growing time and harvest time.

(a) Seed time: A man sowed good seed in his field (v. 24), but with the night, when men slept, came an enemy who did a very mean, cowardly and wicked thing – he sowed a very hurtful weed amongst the corn.

(b) The Growing time: For a time the seed gave great promise; it shot up speedily, but as soon as the fruit appeared up came also the Tares (v. 26). The servant of the householder were perplexed and came to him saying, “Sir, etc.” (v. 27). The householder immediately realised what had been done, for he said, “An enemy hath done this” (v. 28). The servants in zeal for their Master and being angry at such wickedness, said, “Wilt thou, etc.” (v. 29), but he replying, said, “Nay, etc.” (v. 29). They would understand his reason later.

(c) The Harvest time: Now is seen the reason why the Master forbade haste in destroying the tares. The time of separation had arrived, and the separation would be complete. The tares would be burnt and the wheat placed in the barn (v. 30). Now we come to the spiritual or heavenly meaning of the parable. It may seem strange to boys and girls why God permits evil in the world, but evil persists, and Jesus speaks this parable to prepare us to meet this evil, not only in the world but also in the Church. (Teacher might explain this.)

The Sower is Jesus, the Seed the Gospel of the Kingdom.

(1) The seed time and its meaning: Read v. 37-38 and the first clause of v. 39. Jesus tells us how evil comes into the world and into the Church. It is of the devil, for the devil sinneth from the beginning, for where the good seed is being sown the devil is there to plant tares and choke the good word if he can, so Jesus warns His Disciples to beware. 

(2) The growing time and its meaning relating particularly to the desire of the servants to root up the weeds
shows that all true servants of God should have zeal for the purity of the Church. It is sad, indeed, to think that even in the Church there are those who are indifferent to the great need of maintaining that purity. If the great separation took place today, in which category would we be found – with the tares or amongst the wheat? This is a solemn question. Jesus says let both grow till the harvest, lest ye gather the wheat also.

The Harvest time and its meaning: The wheat and the tares are to grow together, a mixture of good and evil, but how long is this to last? It tells us in v. 30: In the time of harvest. (1) Then there will be a speedy and complete separation; the reapers will be the Angels of God and the work will be swift and unerring; they will make no mistakes between the false and the true. Read v. 39, 40, 41. (2) The difference after the separation will be terrible. Read v. 42. Note grief, anguish 15 and pain which befalls lost. Read v. 43 about righteous. They shall enter into glory, great glory, sudden glory, where He shall shine as the brightness of the firmament in the Kingdom of their Father. When Christ who is our life shall appear, etc. Lesson: “Choose this day whom to serve.” (Joshua 24: 15.) 19th July, 1942

Parables of the Grain of Mustard Seed and The Leaven (Matt. 8: 31:33. Memory text, Matt. 6: 33. Seek, etc.) We shall study these two parables together:

(1) – The First Meaning of the Parables (Natural): (1) The first is about a grain of mustard seed; the seed is very small, yet the tree or bush when fully grown is the largest of all herbs, its branches being big enough for the birds to rest on. Read v. 31-32. How wonderful the growth from so small a seed. This seed is very plentiful in Palestine.

(2) Leaven is more common to us than the mustard seed, for it is used in the baking of bread. A little leaven put into dough soon works through the whole loaf, causing it to smell, become light and so, when cooked, wholesome to eat. Jesus tells about a woman who took some leaven and put it into a large quantity of meal, and in course of time the whole was made like it.

II. – The Second Meaning (Spiritual):
Jesus does not give us any explanation of these two parables, so we are left to discover the meaning ourselves, but Jesus does not leave us without a clue, for He says, “The kingdom of heaven is like this,” so we know that they mean something about the kingdom of heaven, the kingdom which Jesus came to establish among men and concerning which He spoke often to His disciples.

Note 1st: We learn from both these parables that the kingdom of heaven has only small beginnings. This is understood when we realise that the Divine Commission, “Go ye, etc.” (Matt. 28: 19-20) was given only to a few, and yet the Gospel is spread abroad in the earth today. It has gone into practically all lands.

(2) It will have a great ending, note seed, then tree shows how kingdom would flourish.

(1) Leaven tells how Gospel would influence and change whole world; note little stone in Daniel.

Lesson (1) We learn we must not despise day of small things; God has used the very simplest means to bring souls to Himself.

(2) We should never lose heart in spreading the Gospel; we may not see much fruit for our teaching, but Jesus says, “The whole was leavened.” The Gospel will never fail and the assurance we have of this is in the Words of Jesus, “Lo, I am with you, etc.” (Matt. 28: 19-20.)

26th July, 1942

Parables of Hidden Treasure and The Pearl of Great Price (Reading, Matt. 13: 44-46. Text to memorise, John 3: 16.) It is worthy of note how these two parables speak about very interesting things. Read v. 44-46. (1) The thought of buried treasure always excites interest and how thrilling to take part in a hunt for it. Many rich finds have been discovered in Bible lands. This man was so overjoyed at his find that he sold all his possessions and bought the field (v. 44).

(2) I wonder, boys and girls, did you ever see a pearl? It is a very precious stone, but seen in its natural state is not very attractive, but when polished and cleaned it is very beautiful, so with us when our sins are washed away (in the blood of Jesus) we become clean. No doubt you have read of the pearl fishing industry carried on in our northern shores. It is hard and dangerous work, but the reward when found is very great. “Strive to enter in at the strait gate, etc.” (Matt. 7: 13.) Pearl buying is a skilful art. The pearl of which Jesus speaks is a “pearl of great price” (v. 46).

The Spiritual Meaning: They tell us very encouraging things about the Gospel. They tell us that it is compared to treasure and to a pearl of great price. The question might be asked is the Gospel a good thing to have?

The actions of these two men proves the worth of the object they sought to attain. Both "sold all' to make the thing found their own property. This tells us that those who really are convinced of the importance of salvation will give up all to win Christ. The Apostle Paul says, “Yea doubtless, etc.” (Phil. 3: 7-8). (Read) This is the supreme aim of the Christian life. Many boys and girls lose all that is really worthwhile in life by not counting the cost. (Explain.) The treasure is before you; we must be prepared to “sell all” that we may win Christ. “Seek first the kingdom, etc.” (Matt. 6: 33.)

This parable tells us some people find Eternal life who are not seeking for it. “God is found of them that sought Him not.” This reveals to us the great mercy of God. Note instance woman of Samaria came to draw water and found her Saviour.

Lesson of greatest importance to learn that to have Christ Jesus for your Saviour and Friend is to have treasure and have the pearl of great price.

“FULL ASSURANCE”
By C. H. SPURGEON

Mourning Christian! Why weepest thou? Art thou mourning over thine own corruptions? Look to thy perfect Lord, and remember thou art complete in Him; thou art in God's sight as perfect as if thou hadst never sinned; nay more than that, the Lord our righteousness hath put a Divine Garment on thee, so that thou hast more than the righteousness of man – thou hast the righteousness of God – thy standing is not in thyself, but in thy Lord. Lay hold of this precious thought, perfection in Christ. With thy Saviour's garment on, thou art holy as the Holy One. Who is he that condemneth? “It is Christ that died, yea rather,
this is risen again, Who is even at the right hand of God, Who also maketh intercession for thee.” Christian, rejoice, for thou art accepted in (or as) the Beloved.” Let your face ever wear a smile, live near to thy Master; live in the suburbs of the Celestial City, for soon thou shalt rise up where thy Lord sits, and reign at His right hand, even as He has overcome and has sat down at His Father's right hand, even as thy Lord sits, for soon thou shalt rise up ever wear a smile, live near to thy Master; live in the suburbs of the Celestial City, for soon thou shalt rise up where thy Lord sits, and reign at His right hand, even as He has overcome and has sat down at His Father's right hand, and all this because our Divine Lord, “was made to be sin for us, Who knew no sin; so that we might be made the Righteousness of God in Him.” 2 Cor. 5: 21.

16

BIRTHDAYS

Many Happy Returns

“Set your affection on things above, not on things on the earth.”—Colossians 3: 2.

June 1 – John Cameron, Maclean.
1. Robert Dyball, Tinonee.
3. Darrell McInnes, Barrington.
4. Alma Grant, Upper Barrington.
5. John Millar, Cargo.
3. Betty Beaton, Barrington.
3. June Cowan, Firefly Creek.
4. Harry Brammah, Tuckurimba.
5. Marjorie Pacey, Wauchope.
5. Fay Bancroft, Maclean.
6. Shirley Lester, Maitland.
7. Margaret Anne MacLeod, Sydney.
7. Ross Campbell, Chatsworth.
8. Basil Harris, Sydney.
13. Mary Campbell, Mullumbimby.
13. Roy Cameron, Maclean.
15. Jim Hunt, Tuckurimba.
15. Keith Donnelly, Tuckurimba.
15. John Steele, Wauchope.
15. Shirley Cowan, Firefly Creek.
17. Lorna Robinson, Wingham.
17. Otto Miller, St. Kilda.
20. Kenneth McLeod, Boymore.
20. Marie Murray, Bunyah.
20. Ronald Cameron, Maitland.
20. Aileen Watson, St. Kilda.

SEARCH WORK IN Ephesians
1. How many times is the word “That” used in this Epistle?
2. How does Paul say we are saved?
3. What did Christ abolish in the flesh?
4. How many times is the phrase “In Whom” used in this Epistle?
5. Who does Paul say not to grieve?
6. What advice is given in this Epistle to children about obedience?
7. What does Paul say is “The sword of the Spirit?”

All answers to be sent to Miss C. McLean, 92 Alma Road, St. Kilda, S.2.

HARD QUESTIONS

1. Give the name of two women in Scripture whose names are the same whether spelt backwards, or forwards, and if you omit the first letter and the last of one you have the name of the other.
Anns. – 1 Sam. 1: 9, Luke 2: 36.
2. What four men was Solomon wiser than?
Anns. – 1 Kings 4: 31.
3. Give the name of a daughter of Solomon and whom she married.
Anns. – 1 Kings 4: 15.
4. When is the word “with” used as a noun in Scripture.
5. What woman forged her husband's name?
Anns. – 1 Kings 21: 8.
6. What two boys had coats given to them, the one by his father and the other by his mother?
Anns. – Gen. 37: 3, 1 Sam. 2: 19.
7. What prophet's wife died at even?
Anns. – Ezekiel 24: 18.
8. What other than a bird is described as having wings and can fly?
Anns. – Proverbs 23: 5.
9. What two men are said to have walked with God?
10. Who were reproved for selling fish on the Sabbath Day?
Anns. – Nehemiah 13: 16.
12. Give the name of three persons each of whom prayed all night.
13. Give three occasions on which the river Jordan was divided to let people pass over.
THE FATHERHOOD OF GOD (2)

In our last issue (June 15th) we pointed out that there was really a threefold application of the Fatherhood of God to men: (1) The Fatherhood of God in the lower sense of Paternity, “He is the Father of Lights, the Father of Spirits, etc.” (2) the Fatherhood involved in God’s relation to the chosen nation, covenanted children born of that Son whom God called out of Egypt under Moses; (3) His Fatherhood in the true and fundamental sense found only in the New Testament and that most fully in Him, who came saying, “He that hath seen Me hath seen the Father.” In a unique and special relationship He was Himself the Only Begotten Son and God was Father to Him in an intimate and peculiar relationship which did not begin after His human birth, but which was from “before the foundations of the earth were laid.”

Jesus, it is true, speaks much of the Fatherhood of God, but never once, unless by the triumph of false exegetical principles, can He be interpreted as teaching that God was the Father of all, although God does care for all men. When He taught folk to pray, “Our Father, which art in Heaven,” were they not already disciples and followers? Everywhere in His ministry it is apparent that He came not with the good advice and wishful thinking that all men were already sons of God; He came with good news that He could make them sons of God by His sacrificial Death. The Fatherhood of God that He preached went quite beyond any in the Old Testament Revelation, and certainly “no parallel to Jesus’ presentation of God as Father has been found in extra Christian literature,” in that it was a relationship in which God stands as Father to those who have been redeemed.” This is the only possible intimate and enduring relationship that exists between God and the Household of Faith. “He would be our Father, not as we are the fathers of our children, but as He is the Father of His Son Jesus Christ. (R. S. Candlish.)

This conception of the Fatherhood of God appears in the epistles of Paul in just the same way as in Jesus, for as Machen points out “the name ‘Father’ applied to God in Paul is more than a bare title; it is the welling up of the depths of the soul. ’Abba Father’ on the lips of Paul’s converts was exactly the same not only in form but also in deepest import, as the word which Jesus first taught His disciples when they said to Him, ’Lord, teach us to pray.’”

The Christian sonship is one we owe to Christ, and is a gift bestowed by grace and thankfully received in Him. From Him and in Him we learn that God is such a Father that demands our perfect trust and that His Fatherly Love is so great that He came down to seek and save the lost. He searches for them at tremendous cost and pays life’s dearest sacrifice. The secret of the Divine Fatherhood is only...
found at Calvary, and the unregenerate are not more the possessors of it than they are the recipients of Grace and Forgiving Love, and indeed all the other benefits which accompany or flow from Christ's satisfaction.

Talk not of God's goodness unless it has hurled you to the feet of Christ.”

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Some Errors of Romanism

By Rev. JOHN MacLEOD, M.A.
Croy, Inverness-shire

An adequate presentation of the errors of Romanism would fill volumes. All that can be attempted here is briefly to point to some of the most outstanding.

Fundamental error respecting the Rule of Faith first claims attention. The Roman communion recognises, in common with true Protestants, that an authoritative standard in matters of faith, distinct from human reason and subjective experience, is essential. For the latter there is but one only — the “Word of God, which liveth and abideth for ever.” This is the enduring Court of Appeal. The Romanist, however, believes that, along with Scripture, must be reckoned the Traditions of the Church, both being regarded as of equal importance and authority. Tradition, indeed, is sometimes preferred before Scripture. Accordingly, although the Bible is viewed as inspired, for Roman Catholics it is not the supreme Rule of Faith.

While it is conceded by the traditionalist that the oracles of God contain all essential elements of gospel truth, their defectiveness and obscurity, in his view, render invalid the claim to sole sufficiency, in the appointed rule of faith and conduct. To remedy these alleged deficiencies, oral teaching of the Apostles must be admitted, as a divine informant, to supplement and interpret Scripture.

The criterion by which the teaching of tradition is to be decided is Catholic consent; The theory is, that what has been believed always, everywhere and by all, must be regarded as proof of the apostolic origin of the doctrine. It is an entirely fallacious theory. We are warranted in believing indeed that the true Church, which is Christ's body, taught by His Spirit, will be found, always and everywhere, to embrace the truth in its essentials. Nor can it be doubted that the continued existence of the Church — a succession of true believers — is guaranteed. It follows that the “faith of God's elect” would thus emerge, could we ascertain what true Christians have always believed. Granted it were possible to recapture this body of divinity — a possibility which cannot seriously be entertained — we should, in any case, “come back,” to quote Whittier, “laden from our quest.

“To find that all the sages said
Is in the Book our mothers read.”

All that the collective testimony of these Christians would confirm is the simple truth of Scripture. The fallacy underlying the position of the traditionalists is their confusion of the true Church with the external and visible one.

By setting up the authority of tradition, which is nothing but the authority of man, Rome displaces the written Word — degrading and destroying its authority. Romanists have thus incurred the ominous censure of our Lord: “Why do ye also transgress the commandment of God by your traditions?”

Authority for tradition Rome regards, too, as derived from her theory of the Church as the supernaturally constituted and infallible guide. Only an infallible church with the Pope at its head can properly act as arbiter in determining questions in dispute. Finality in faith and practice is vested in the ex-cathedra pronouncements of the Pope. More important in practice, however, than papal infallibility is the authority of the Roman Pontiff, reaching downwards to the priest. The native right of private judgement must be surrendered to the authority with which, it is claimed, Christ has endowed the holy Catholic Church. So does the superseding of the Word ever lead to the introduction of error, and the foundation of priestly domination is well and truly laid. Protestants maintain that the right to read the Word is the birthright of every creature. To the Reformation we owe liberty, sound education and an open Bible.

Profound and far reaching are the implications of Romish authority. It extends over conscience, reason and will; from king, state and world, homage is demanded. In pursuance of her claim to universal dominion, Rome invades, with organised chicanery and corruption, the politics of nations. “Pontifical supremacy,” Bellarmine affirmed to be “the fundamental article of the Christian religion.” Here Rome stands revealed in her true colours. The papacy is, in reality, a huge temporal empire, a “totalitarian state,” oppressively dictatorial, inspired by an insatiable thirst for power, exploiting its victims, while it professes to minister to their spiritual needs.

Are these claims, embracing the spiritual and temporal domain, broad based on Scripture and history? Not a shred of evidence can be produced to support them. A triple claim is founded on certain passages, notably Matthew 16: 18. One claim is that to Peter was given a pre-eminent place of authority over the Apostles. Power to forgive or retain sin was bestowed and further, it is alleged, these powers passed to his Roman successors. Blasphemous both to the person and work of Christ is the exercise of a sacerdotal principle that would thus rob the only Mediator between God and man of His priestly prerogatives (1 Timothy 2: 5).
The primacy of Peter, after lengthy internal dissension, developed into the supremacy of Peter, apostolic succession became one of the pillars of the Roman edifice and in 1870 the climax was reached when the Pope was invested with the mantle of infallibility. Completely at variance with the spirit of the gospel, this unlimited authority strikes at the crown rights of King Jesus. And here appears the anti Christian nature of Roman primacy of jurisdiction. “Who opposeth and exalteth himself above all that is called God.” Such lordship Peter categorically denied for himself and others (1 Peter 5: 3).

This year witnessed the installation in office of a new Pope, universal attention being directed to this “King of the Kings of the earth.” Any spectacle more utterly irreconcilable with the declaration of the meek and lowly One, Whose representative he professes to be, is it impossible to conceive. “My kingdom is not of this world.”

Erroneous, too, is Romish doctrine regarding the Way of Salvation. The vital matters of the soul's salvation and the personal relation of the sinner to Christ must ever be clear as a sunbeam. In the formulated standards of Romanism, however, we are confronted with confusion and vagueness.

Rome's doctrine of sin, to begin with, is false and deficient. Sin, for one thing, is classified as mortal and venial, there being no forgiveness for the former unless confessed to the priest, atonement for the latter type being made by the transgressor himself through penance, indulgences or the sufferings of Purgatory. These are dogmas subversive of all gospel truth. True, Scripture recognises degrees of heinousness in sin, but its unchanging verdict is that sin involves alike guilt and corruption, that every sin is mortal and exposes the sinner to God's righteous indignation (Galatians 3: 10).

This defective view of sin prepares us for an equally false and anti Scriptural view of salvation. In baptism, it is asserted, the merits of Christ are conferred, original sin being removed and guilt cancelled. The rite of penance secures, through the merits of Christ, forgiveness for post baptismal sins, while good works earn for the offender acceptance with God. According to the Council of Trent the instrumental cause of justification is baptism. It teaches that, in virtue of divine institution, inherent efficacy attaches to the sacrament. Of supreme importance is the sacramental action, the thing signified being subordinated to the form. The supply of divine grace is thus mechanically controlled by the priest. A more daring invasion of the prerogatives of the Godhead can scarcely be imagined (John 14: 6).

Nothing could be more diametrically opposed to the truth as it is in Jesus than the ascription of merit to any works of man. “By grace ye are saved, through faith.” Faith in its Roman implications differs essentially from the New Testament signification of the term. In connection with the sinner's justification it is merely “instrumental” and “receptive” (Romans 3: 24).

The central truth of the gospel, Justification by Faith in Christ alone, is anathema to Rome. Grossly dishonest of the adorable Redeemer is the virtual denial of the efficacy of His saving work. Here again Romanists serve themselves heirs to the Pharisaism that gloried in its shame, making salvation dependent on a righteousness of filthy rags (Isaiah 64: 6).

Perversion of gospel truth, however, reaches its culmination in the doctrine of works of supererogation, according to which a surplus stock of merit, accruing to those of outstanding saintliness, may be distributed, at the discretion of the Church, among men. In Scripture good works evidence the reality of spiritual life, yet true saints, when they have done all, confess: “We are unprofitable servants” (Luke 17: 10).

Spiritual life, Rome regards as conveyed by baptism, confirmed by unction and the laying on of the hands of a bishop as the successor of the Apostles, and sustained by aliment provided in the sacrifice of the mass. The so called sacrament of confirmation – and this applies to the other four spurious sacraments of Rome – lacks Scripture warrant. When we come to the sacrifice of the mass, we encounter the high concentration of the corruptions of the apostacy of Rome.” Grossly vitiating the simple ordinance of the Lord's Supper, she has sacrilegiously robbed the laity of the cup of blessing.

The monstrous dogma of Transubstantiation she founds on the words of our Lord in instituting the Supper: “This is My body.” The elements, as soon as the words of institution are pronounced by the priest, are changed “truly, literally and substantially into the very body and blood and soul and divinity of Jesus Christ.” This series of magical conversions, resulting in the destruction of the actual substance and the substitution of another, is inconsistent with Scripture, the early Fathers, the testimony of the senses and involves a huge logical anomaly.

The sacramental elements, changed into the body and blood of Christ, are offered to God as an “unbloody” propitiatory sacrifice for the sins of the 5 living and the dead. They are, further, to be regarded as possessing intrinsic virtue and as proper objects of adoration and worship. This travesty of the
Divine Strategy . . .
The Need to Seek God's Will

An abridged report of an address by the Rev. J. CAMPBELL ROBINSON, at the Free Presbyterian Church, St. Kilda (Vic.)

“David enquired of the Lord . . . He said . . . fetch the compass behind thee . . . When thou hearest the sound of a going in the tops of the mulberry trees, then thou shalt bestir thyself; for then shall the Lord go out before thee, to smite the host of the Philistines.” – 2 Samuel 5: 22-25.

In these verses we see what we may call Divine strategy. Earlier in the chapter the Philistines had “spread themselves” in the Valley of Rephaim. David had enquired of the Lord, and had been told to go up and conquer – he also had burnt the idols of the Philistines. Now, again, the enemy fills the valley, and once more David enquires of the Lord, “Shall we go up?” David might have thought, “God told us to go up before. We will go up again; we can easily overcome them.” But David knew better. He came to seek the mind of the Lord. The Lord told him not to go up and attack the host, but to come upon them from the rear. The Philistines typify God's enemies, the evils which attack the Christian. In going out to fight these evils, let us always enquire of the Lord and find His strategy.

Think of the Children of Israel at the Red Sea. Deliverance came through that which was the great obstacle in their path, and God alone was glorified. In this history, Divine strategy is followed by a Divine sign. David was to listen for “the sound of a going” in the tops of the mulberry trees, and then was to throw the whole force of his army upon the unsuspecting enemy. The direction is personal. David was to listen and to “bestir himself.” Perhaps many of David's men knew little of the grace of God and of God's ways, but David knew God. The people realised this and trusted David. Later they kept him from the battlefield, lest “the light of Israel” be quenched. God requires a man who will listen and when God's moment of opportunity comes will act immediately. It is no matter if he be a weak man, for “God hath chosen the weak,” but he must be able to perceive God's sign and to obey. At the time of the great plague, when the awful death cart was going through the deserted streets of London, many hireling ministers ran away for safety. But the persecuted Puritans felt their time had come: they remained in the city and ministered to the plague stricken people, leading many to the Saviour. David was to watch for the sign of the wind in the mulberry trees. Wind typifies the Holy Spirit. Our Lord says, “Thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth.” Just as the captain of a becalmed sailing vessel sets sail at once when the wind springs up, so we should be quick to respond to God's indications that the time for action has come. When David perceived God's sign and led his men against the enemy, the Lord went out before him and smote the host. Following the Divine sign leads to Divine victory. It is God's victory. One stone was sufficient for the slaying of the giant, because it was a God directed stone. One promise of God is realised this and trusted David. Later they kept him from the battlefield, lest “the light of Israel” be quenched. God requires a man who will listen and when God's moment of opportunity comes will act immediately. It is no matter if he be a weak man, for “God hath chosen the weak,” but he must be able to perceive God's sign and to obey. At the time of the great pla-uge, when the awful death cart was going through the deserted streets of London, many hireling ministers ran away for safety. But the persecuted Puritans felt their time had come: they remained in the city and ministered to the plague stricken people, leading many to the Saviour. David was to watch for the sign of the wind in the mulberry trees. Wind typifies the Holy Spirit. Our Lord says, “Thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth.” Just as the captain of a becalmed sailing vessel sets sail at once when the wind springs up, so we should be quick to respond to God's indications that the time for action has come. When David perceived God's sign and led his men against the enemy, the Lord went out before him and smote the host. Following the Divine sign leads to Divine victory. It is God's victory. One stone was sufficient for the slaying of the giant, because it was a God directed stone. One promise of God is sufficient to slay a spiritual giant.

The Armada, the pride of Spain, was destroyed by God's storm. In those days there were men and women in England who had power to lay hold of God. Today our need is for men whose hearts are subdued before God. Men are so apt to think that they have the power to gain the victory, forgetting that the final issue always lies with God. Joshua challenged the unknown warrior. “Art thou for us or for our
adversaries?” He felt responsible, he was in command; but he was humbled as the reply came: “Nay, but as Captain of the host of the Lord am I now come.” God can easily deal with our heathen foe. Let us see to it that we learn to know the Divine strategy, to perceive the Divine sign, and thus shall we surely experience Divine victory!

– From the “New Life.”

BOOK REVIEWS

“SIRS, BE OF GOOD CHEER”

This is a fascinating brochure on a live problem – courage and cheerfulness based on faith in the Living God. Written with a warm evangelical fervour, it comes as a sudden shaft of brilliant sunlight shooting through the shrouded gloom and darkness of these present evil days, to throw its happy gleams of “high courage and fearless confidence” to all who come within its range. It is a booklet of 62 pages which speaks of quiet assurance in life’s darkest hours. It begins with, “I believe in God” – it finishes with, “I trust, I trust, I trust!!” Quite a few of the missionary incidents belong to the adventurous life of the authoress, who is a daughter in law of the great founder of the China Inland Mission, J. Hudson Taylor. It will rally our souls to the depths and cause us to call upon all that is within us to bless and magnify His Holy Name. Already it has thrilled thousands of appreciative readers, and we trust that you, dear reader, will secure your copy.

“Sirs, Be of Good Cheer,” is being offered at 1/- a copy, and can be obtained from the C.I.M., 68 Cambridge Street, Stanmore, N.S.W.

“It is a most suitable gift to send any who are depressed by present circumstances, and who is not? It has been written as a testimony to the faithfulness of GOD, and to the value of believing prayer.” – N. M.

Two very interesting booklets published by the Young Evangelical Churchmen’s League are of excellent format and very well written. This group of young Anglican scholars in Sydney are engaged in publishing booklets on current questions and these two before us are very timely indeed. The one by the Rev. B. R. Horsley, B.A., on “Mixed Marriages” is exceedingly good and we heartily commend it to our readers. The booklet by the Rev. H. E. Bates, B.Sc., on “Infant Baptism and Regeneration” deals with the vexed question of “Baptismal Regeneration,” and though it means more for the upholders of the Church of England Prayer Book, is of value in that it quite lucidly and carefully shows that the Prayer Book Baptismal Covenant and 39 Articles when correctly interpreted is on the same lines as the soundest Westminster Divine when dealing with the question of Infant Baptism. We recommend the booklets, and wish for them a wide circulation.

“MARY OF BETHANY”

Rev. Marcus Loane, M.A. (133 pages)
We heartily welcome this series of Bible studies based on the Gospels of Luke and John, written by the Vice Principal of Moore Theological College, Sydney, and a good friend of our Free Church. This latest book maintains the usual high standard of research and sound evangelical theology attained in Mr. Loane’s earlier writings. The studies are clearly, simply and interestingly written, and from these pages we catch a fresh glimpse of our Saviour as He uttered His wonderful words by the hillsides and lakesides of Galilee, and had simple and tender communion with the little family circle of Martha down in Bethany. For the reviewer personally, much new light is thrown on this delightful family distinguished by the remarkable testimony, “Jesus loved Martha and her sister and Lazarus.” The author’s keen insight and sympathetic handling of his subject is very appealing and his conclusions telling: “Oh to see that but one thing is needful and that one thing is Christ. Men must come to this or perish. If they lack Him, then they lack all! If they do not possess Him, they must face one huge aching void in time, and one vast yawning want for ever.”

Each incident in which Mary appears is explained and the chief characters are so clearly drawn that they become very real indeed. Mr. Loane has made the greatest use of the few references to the Bethany Family recorded in the Gospels, and we are thankful for this new presentation which links up the story, so that he is to be congratulated on the life pictures that he draws of the unique family who were so honoured by Jesus, and who so often sat at the Master's feet.

The author concludes with three further studies on Mary Magdalene as another Mary who dearly loved her Lord. We very highly recommend the book for its instructive and spiritual content, and the lucid and simple treatment of the subject makes for refreshing reading indeed. It is well got up, well bound, with a useful bibliography (in case of further study), and is printed and published in Sydney at the price of 3/6. The Editor would be very glad to supply intending readers, of which we hope there will be many, with the required copies. – R. A.

NOTICE

Owing to the heavy call-up of manpower in our office and the inability of the Post Office to handle its traffic so quickly as formerly, would all contributors send in their articles before the fifth of the month please? – The Editor.

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St. George's Women's Missionary Society

February, 1942

In presenting the Annual Report we have to acknowledge the guidance and blessing of our Heavenly Father in our work for the extension of His Kingdom. We remember with gratitude His answer to our prayers towards the close of the year. At our November meeting our missionary balance was £10/
18/-, therefore taking hold of the promises of God; definite prayer was made that at least we might reach our objective of £100. This prayer was answered so that at the end of the year we had a little over £100. It encourages us to know that we have His blessing on our work.

A new departure this year was the holding of an afternoon missionary prayer meeting on the 3rd Wednesday of the month. In this way we hope to interest women who cannot attend at night, in the work of the Society. The attendance has not been large at the two meetings we have held; only 10 and 9 women being present, but we feel that this is an opportunity to extend our work and we would appeal to the women of the congregation to support this new venture.

The attendance at the monthly meetings during the year has been better than last year, the average being 13. This still seems very low for a congregation the size of St. George's.

The Society was delighted to welcome Dr. J. Campbell Andrews who returned from his studies in Scotland in April. The function was held in the Fellowship Hall of the Bible House, and about 40 friends were present. Our Society has opened a fund to purchase instruments for Dr. Andrews when he takes up his missionary work. The amount in hand is £15/13/6.

The May meeting of the Society, presided over by Rev. N. MacLeod, was addressed by Miss Krishnabai Gadre, B.A., an Indian Christian woman who is attached to the Mukti Mission. The Mission works among the widows and children of India teaching them true religion and handicrafts to make them self/supporting.

The Envelope Collection, which was taken in July yielded £12/3/-, which was about the same the previous year.

The Gift Afternoon held on 20th November, brought in a record amount of money. This is rather remarkable when we consider all the calls that are made on our purses in war time. Towards the close of the year parcels of clothing were collected by the Society for the Aborigines and were given to the United Aboriginal Mission to distribute.

At the beginning of the year we handed to the Foreign Missions Committee of the Church £100 and, with the aid of contributions to the Birthday Band, have supported an orphan in India.

In conclusion we wish to thank all who have supported us with their interest and prayers and have contributed to our funds.

MARGARET J. GILLIES.

ST. GEORGE'S COMFORTS UNIT
Annual Report, 1941.

We present the First Annual Report of the St. George's Comforts Unit, giving thanks to our Heavenly Father for all His mercies and loving kindnesses towards us during the year. We have been spared the horror and confusion of war and so we in our turn have tried to express in a very small way our gratitude and appreciation to those who have left the ways of peace and comfort to face the hardship of life in the fighting services.

The office bearers of the Comforts Unit have been:

Patron, Rev. Neil MacLeod; President, Miss M. Davis; Hon. Secretary, Mrs. Colville; Assistant Secretary, Mrs. Murray; Hon. Treasurer, Miss M. Nesbit; Fellowship Representative, Miss E. Nesbit.

Meetings have been held frequently and on two occasions the members have met at private homes to pack a number of parcels at once.

When the Unit was formed a circular was distributed in the congregation setting out the objects, the executive officers, and membership fee, which is 1/- a month or 10/6 a year. A list of goods suitable for inclusion in parcels was added. As a result, we have had 38 members and several donations of money, knitted goods and food. We have sent 29 parcels and have had word that 20 have reached their destination. The parcels usually contain clothing, toilet accessories, sweets and food. There are 24 names on our list, being persons who belong to St. George's or attend the church while they are in training.

We regret to record that Lieut. Ian Keith, of H.M.A.S. “Sydney”, is posted missing and Cpl. D. McLeod is a prisoner of war in Germany.

The Executive would like to improve on this effort during the next year and feel they can do so, given the personal and financial support of the congregation. We would greatly appreciate larger attendances at the meetings.

M. DAVIS, President.

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The Vatican Council, 1870
German Bishop's Famous Protest

At the Vatican Council of 1870 one of the German bishops, Strossmeyer of Sirmium, spoke with unanswerable historical argument and great personal courage against the doctrine of the supremacy and infallibility of the Pope. He raised a storm of uproar when he objected to a statement proposed for adoption by the Council to the effect that the indifferentism, pantheism, atheism, and
materialism prevailing at the time were chargeable against Protestantism, Strossmayer maintaining that it was contrary to truth. Members of the majority or pro Infallibility party shouted and shook their fists at him, and the sitting had to be adjourned. But at the next sitting the objectionable statement was withdrawn. The following passage from Bishop Strossmeyer's speech against Papal Infallibility proposal show the rottenness of the foundation on which the dogma was built. And though Strossmayer, under merciless pressure applied by the Vatican to the minority bishops, finally accepted the dogma which his mind and conscience had so powerfully condemned, his argument still stands.

**STROSSMAYER'S UNANSWERED AND UNANSWERABLE ARGUMENT**

Venerable Fathers and Brethren, – It is not without trembling, yet with a conscience free and tranquil before God who lives and sees me, that I open my mouth in the midst of you in this august assembly.

From the time that I have been sitting here with you, I have followed with attention the speeches that have been made in the hall, hoping, with great desire, that a ray of light, descending from on high, might enlighten the eyes of my understanding, and permit me to vote the canons of this holy Ecumenical Council with perfect knowledge of the case.

Penetrated with the feelings of responsibility, of which God will demand of me an account, I have set myself to study with the most serious attention the writings of the Old and New Testament, and I have asked these monuments of truth to make me know if the Holy Pontiff, who presides there, is truly the successor of St. Peter, Vicar of Jesus Christ, and infallible doctor of the Church.

I have, then, opened these sacred pages. Well! shall I dare to say it? I have found nothing either near or far which sanctions the opinion of the Ultramontanes. And still more, to my very great surprise, I find no question in the Apostolic days of which God will demand of me an account, I have set myself to study with the most serious attention the writings of the Old and New Testament, and I have asked these monuments of truth to make me know if the Holy Pontiff, who presides there, is truly the successor of St. Peter, Vicar of Jesus Christ, and infallible doctor of the Church.

Reading, then, the sacred books with that attention with which the Lord has made me capable, I do not find one single chapter, or one little verse, which Jesus Christ gives to St. Peter the mastery over the Apostles, his fellow workers.

If Simon, son of Jonah, had been what we believe his Holiness Pius IX to be today, it is wonderful that he had not said to him, “When I shall have ascended to My Father, you should all obey Simon Peter as you obey Me. I establish him My Vicar upon earth.”

An OEcumenical Council is assembled at Jerusalem to decide on the questions which divide the faithful. Who would have called together this Council if St. Peter had been Pope? St. Peter. Who would have presided at it? St. Peter, or his legates. Who would have formed or promulgated the canons? St. Peter. Well! nothing of all this occurred. The Apostle assisted at the Council, as all the others did, and it was not he who summed up, but St. James; and when the decree was promulgated it was in the name of the Apostles, the Elders, and the brethren (Acts 15.)

Is it thus that we do in our Church? The more I examine, O venerable brethren, the more I am convinced that in the Holy Scriptures the Son of Jonah does not appear to be First. Now, while we teach that the Church is built upon St. Peter, St. Paul, whose authority cannot be doubted, says in his Epistle to the Ephesians (2: 20) that it is built on the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner stone.

The Apostle Paul, counting up the offices of the Church, mentions Apostles, Prophets, Evangelists, Doctors, and Pastors. Is it to be believed, my venerable brethren, that St. Paul, the great Apostle of the Gentiles, would have forgotten the first of the offices, the Papacy, if the Papacy had been of Divine institution? This forgetfulness appeared to me to be as impossible as if an historian of Council were not to mention one word of His Holiness Pius IX. (Several voices, “Silence, heretic, silence!”)

Calm yourselves, venerable brethren, I have not yet finished. Forbidding me to go on, you show yourselves to the world to do wrong, and to shut the mouth of the smallest member of this assembly.

That which has surprised me most, and which, moreover, is capable of demonstration, is the silence of St. Peter. If the Apostle had been what we proclaim him to be – that is, the Vicar of Jesus Christ on the earth, he surely would have known it if he had known it, how is it that not once did he act as Pope? He might have done it on the Day of Pentecost, when he pronounced his first sermon, and he did not do it; at the Council of Jerusalem, and he did not do it; at Antioch, and he did not do it; neither in the two letters directed to the Church. Can you imagine such a Pope, my venerable brethren, if St. Peter had been the Pope?

Now, if you wish to maintain that he was the Pope, the natural consequence arises that you must
maintain that he was ignorant of the fact. Now, I ask whoever has a head to think, and a mind to reflect, are these two suppositions possible?

St. Peter having been at Rome, my venerable brethren, rests only on tradition; but if he had been Bishop of Rome, how can you from that Episcopate prove his supremacy? Scaligero, one of the most learned of men, has not hesitated to say that St. Peter's Episcopate and residence at Rome ought to be classed with ridiculous legends. (Repeated cries, "Shut his mouth, shut his mouth, make him sit down from the pulpit")

Venerable brethren, I am ready to be silent; but is it not better, in an assembly like ours, to prove all things as the Apostle commands, and to believe what is good? But, my venerable friends, we have a Dictator, before whom we must all prostrate ourselves and be silent, even His Holiness Pius IX, and bow our heads. This Dictator is history.

To resume, I establish (1) That Jesus had given to His Apostles the same power that He gave to St. Peter. (2) That the Apostles never recognised St. Peter the Vicar of Jesus Christ and the infallible doctor of the Church. (3) That St. Peter never thought of being Pope, and never acted as if he were Pope. (4) That the Councils of the first four centuries, while they recognised the, high position which the Bishop of Rome occupied in the Church on account of Rome, only accorded him a re-eminence of honour – never of power or of jurisdiction. (5) That the holy fathers, in the famous passage, Thou art Peter, and on this rock I will build My Church, never understood that the Church was built on Peter (super Petrum), but on the rock (super petram), that is, on the confession of the faith of the Apostle.

I conclude victoriously with history, with reason, with logic, with good sense, and with a Christian conscience, that Jesus Christ did not confer any supremacy on St. Peter, and that the bishops of Rome did not become sovereigns of the Church but only by confiscating one by one all the rights of the Episcopate. (Voices – "Silence, impudent Protestant! Silence!")

I am not an impudent Protestant! No, a thousand times, no!

History is neither Catholic, nor Anglican, nor Calvinistic, nor Lutheran, nor Arminian, nor schismatic Greek, nor Ultramontane. She is what she is – that is, something stronger than all confessions of Faith or the Canons of the (Ecumenical Councils.

The learned Cardinal Baronius, speaking of the Papal Court, says – (give attention, my venerable brethren, to these words) – "What did the Roman Church appear in those days – how infamous, only all powerful courtesans governing in Rome? It was they who gave, exchanged, and took bishoprics; and, horrible to relate, they got their lovers, the false Popes, put on the throne of St. Peter." (Baronius, A.D. 912).

Firm and immovable on the rock, lasting and incorruptible, of the divinely inspired Holy Scriptures, full of confidence, we will go before the world, and, like the Apostle Paul, in presence of the freethinkers, we will know none other than Jesus Christ and Him crucified? We will conquer through the preaching of "the folly of the Cross," as Paul conquered the learned men of Greece and Rome, and the Roman Church will have its glorious '89 (Clamorous cries – "Get down"; "Out with the Protestant, the Calvinist, the traitor of the Church!")

Your cries, Monsignori, do not frighten me. If my words are hot, my head is cool: I am neither of Luther, nor of Calvin, nor of Paul, nor of Apollos, but of Christ. (Renewed cries – "Anathema, anathema, to the apostate.")

Stop, stop, venerable brethren, on the odious and ridiculous incline on which you have placed yourselves; save the Church from the shipwreck which threatens her, asking from the Holy Scriptures alone for the rule of faith which we ought to believe and to profess. I have spoken: may God help me! – (Reprinted from "The Bulwark," Feb. 1942.)
The ordinary business was postponed, and the meeting took the form of a service.

Seven papers on 23rd Chapter of Luke were prepared and read by members, this taking the usual place of the sermon. The leading in prayer and reading of Scripture was carried out by members of the Fellowship. The attendance at the meeting was 25. – JOYCE McKINNON, Hon. Secretary.

We purchased a few books with our Fellowship funds, and the Rev. Neil MacLeod kindly sent us up many more, so that we now have a library of about 130 secondhand books.

One point of interest in our Fellowship attendance was that 14 of our regular attenders were of the name of McKinnon.

Office bearers elected for 1942, were as follows: President, Mr. J. E. Huckett; Vice Presidents, Messrs. Joe and Jim McKinnon; Secretary and Treasurer, Miss Joyce McKinnon; Assistant Secretary and Treasurer, Miss Norma McKinnon.

J. E. HUCKETT, President.

TINONEE FELLOWSHIP

The monthly meeting of Tinonee Free Kirk Fellowship was held on Thursday, 4th June, at 7 p.m. Mr. B. Muldoon presided over a satisfactory attendance. The meeting opened with prayer by members, praise and Scripture reading.

The President then welcomed a new member, Mr. R. Higgins.

Our Secretary, Mr. Don Murray, then tendered his resignation, as he is leaving our midst, having enlisted in the A.I.F. Mr. Ramsay, in accepting the resignation, said he did so with much regret; we would lose a very valuable and interested member. Not only from the Fellowship meetings would he be greatly missed, but also from the Fellowship services.

Miss J. Murray was then elected secretary, the motion of Mrs. Ramsay, seconded by Miss T. Ellis.

Our study of the Acts of the Apostles was continued, chapter 7 from verse 13, each member explaining several verses. The meeting then closed with the singing of Psalm 93 and the Benediction.

JOYCE MURRAY.

MACLEAN FREE KIRK FELLOWSHIP

The monthly meeting of the Maclean Free Kirk Fellowship was held on June 19th, 1942. Mr. A. Ross presided and the meeting opened with Praise, Prayer and Scripture reading.

Due to the absence of our minister and to the fact that reports to be submitted were not to hand, the annual meeting arranged for this date was postponed until July 17th, 1942.

Advantage was taken of the presence of Rev. Neil Macleod, who, after being welcomed by the President, addressed the members on “The Fellowship or the Group to which I would like to belong.” This most interesting and helpful address was much appreciated by all present and has had a stimulating effect upon the few members who are endeavouring to carry on the work of the Fellowship under difficulties arising from wartime conditions.

The meeting closed with Scripture reading and prayer.

MARIE McSWAN.

TAREE FREE KIRK FELLOWSHIP

ANNUAL REPORT. 1941

The year 1941 has been really a very successful year. Even though our numbers have slightly decreased owing to members leaving the district, we have had very helpful meetings.

The subjects for our meetings have varied considerably.

Addresses by various members of the Fellowship have been given, as, well as several by Rev. Ramsay, Mr. Colling, Mr. Dingle, and Mr. J. McInnis. Mr. Dingle has been very kind in assisting with various meetings of our Fellowship during the absence of Rev. Ramsay.

At other of our meetings we have had debates, question nights, and Bible study, which all proved helpful. Meetings were held regularly throughout the year and the attendance of the members was satisfactory.

During the year about 6 members volunteered to lead in prayer. It was pleasing to think that these members could and would do this in public. At the Rally which was held at Maclean, at Easter, 1941, it was very pleasing to see seven members as well as Rev. Ramsay, of the Taree branch, present. All who were there, were I think helpful spiritually and also had a very enjoyable weekend.

Although the year has been a successful and enjoyable one we are looking forward to 1942 bringing forth more spiritual benefit for us all.

If we want to succeed in doing this we must all work with the purpose of making our Fellowship truly prosperous.

On Wednesday evening last, 6th instant, the Taree Free Kirk Fellowship members gathered at
the home of Rev. and Mrs. M. C. Ramsay, in order to welcome Trooper Malcolm Ramsay while on leave. The evening was spent in games, competitions and community singing. Supper was served by the girls, after which Mrs. Jack Rinkin (Vice President), spoke of the reason the Fellowship had gathered that evening and also of the good work Malcolm had done while a Fellowshipper.

Various members spoke of how they had missed Malcolm from the Fellowship, and all hoped that he would soon be back with them, not only for leave, but for life.

The Vice President then, on behalf of the Fellowship presented Malcolm with a leather wallet. Trooper Ramsay suitably responded, thanking the members for their kind action.

“For He's a Jolly Good Fellow” was sung and games were then continued.

Early on Thursday morning the happy gathering was brought to a close by the singing of Psalm 21. – OLIVE MURRAY, Sec. Taree Free Kirk Fellowship.

The fortnightly meeting of the Taree Free Kirk Fellowship was held on Tuesday, 24th March, 1942.

The meeting opened with prayer, offered by one of the members after which followed the singing of a Psalm and Bible reading. Mr. Dingle gave an interesting talk on the extract from a booklet, “Roger's Reasons.” The meeting was closed by the singing of the 100th Psalm and the Benediction pronounced by the President. – O. M.

The meetings for April were held fortnightly and each opened with prayer and was followed by the singing of a Psalm and a chapter read from the Bible. At the first meeting the 4th Chapter of Matthew was studied and at the meeting held on the 23rd various questions were submitted by the members and handed around the Fellowshippers in order that each member should answer one question.

Each meeting closed with a Psalm and a prayer offered by Rev. Ramsay and one of the members. – O. M., Secretary.

“GOD'S VICTORS
God's battles are for ever won,
Though oft His warriors bite the dust;
Triumphant in their death they lie
Who fall in warfare just.
The final issue standeth sure
When right and wrong in conflict meet;
Who fight for right may be laid low,
But right knows no defeat.

– T. Curtis Clark.

We do not live in the inside of a pearl, but in an atmosphere through which a burning sun shines thwartedly, and over which a sorrowful night must long prevail. – Ruskin, “Lectures on Art.”

When the first Napoleon fell, Rocklitz said to Goethe as the two walked together: “Let us give the glory to God, and acknowledge His moral government of the world.” “Acknowledge it!” said Goethe solemnly, stopping short in his walk, “who can help acknowledging it?”

OBITUARY
Mr. Finlay McInnes, a native of Macarthur District, Victoria, and a resident for upwards of three score years and ten, passed to his eternal home on Wednesday, June 3rd, after a comparatively brief illness, the latter part of which he spent in a Hamilton hospital. Until recently he led an active life, appeared to be in good health, and his friends did not imagine that soon they would see his face no more. But such is the uncertainty of life. The late Mr. McInnes was a member of a large family brought up within the fold of the Free Church and this connection was actively maintained by him till his death. In addition to good general support given the cause he was forward in attending to matters about the Church at Mt. Eccles, giving much time to the care of the property. We shall miss him from our services and from the district, and most of all will he be missed in the home, where a brother and sister still reside. “Man goeth to his long home.” “What man is he that liveth, and shall not see death?” And yet, “We shall not all sleep, but we shall all be changed.” – I. L. G.
An error is the more dangerous in proportion to the degree of truth which it contains. – Amiel.
A man only understands what is akin to something already existing in himself. – Amiel.
Common sense is the measure of the possible; it is composed of experience and prevision; it is a calculation applied to life. – Amiel.

A Bible Reading on “Ordination”
(2) Peace. – Isaiah 26: 12; Eph. 2: 13-14.
(3) Good works. – Eph. 2: 10.
(4) Christ (the whole Burnt Offering). – Numb. 28: 6; 1 Tim. 3: 16; 2 Cor. 5: 21.
(5) Strength and Praise. – Psalm 8: 2; Isaiah 12: 12; Heb. 13: 15.
(6) Disciples Called. – Mark 3: 14; Acts 1: 8; Eph. 5: 18; 1 Cor. 12: 13.
(7) Christ the Judge. – Acts 17: 31; John. 5: 22,23; Rev. 1: 8.

But with Him – oh! with Jesus!
Are any words so blest?
With Jesus, everlasting joy
And everlasting rest!
With Jesus – all the empty heart
Filled with His perfect love;
With Jesus – perfect peace below,
And perfect bliss above.

Donations Received for General Funds
The General Treasurer has pleasure in acknowledging the following amounts: –
Miss R. H; Cook, St. Peters, S.A.— £ s d
Central Supplementary Sustentation Fund 6 12 11
Publications Fund 0 5 0
Mr. H. Reeves, Appin
Rent of Appin Property 3 0 0
St. George’s Congregation
Widows and Orphans 4 16 0
Tinonee Sabbath School
The Sunbeam 0 5 0
Miss M. Stevenson
James Ross Memorial Fund 10 0 0
H. C. N.

Subscriptions Received for June, 1942
N.S.W.
Mrs. J. W. Berry, Bobs Farm, £1, to 31/12/42.
Mrs. P. J. Barden, Boggabilla, 5/-, to 31/8/43.
Mr. Angus Beaton, Yamba, 5/-, to 31/7/42.
Mr. D. D. Campbell, Mullumbimby, 5/-, to 30/6/43.
Mrs. H. C. Clark, Brushgrove, 10/-, to 30/6/44. (New subscription.)
Mr. M. McKinnon, Maclean, 10/-, to 31/12/42.
Mr. O. Robinson, Mullumbimby, 5/-, to 28/2/43.
Miss V. Robinson, Anna Bay, 5/-, to 30/4/40.
Mrs. A. E. Sutherland, Hurstville, 5/-, to 31/12/43.
Mrs. E. Upton, Bob’s Farm, 10/-, to 31/7/43.
Mr. J. M. Warwick, Com moyne, 10/-, to 31/7/43.
Hastings Congregation donation 19/8.

VICTORIA
Mrs. A. Creelman, Domosa, 10/-, to 31/12/43.
Mrs. C. McDonald, Nareen, 15/-, to 31/12/43.
Miss F. Innis, Macarthur, £1, to 31/12/46.
Miss A. C. McGilp, East Geelong, 5/- to 30/6/43,
Mrs. H. C. Clark, “Camheath,” Brushgrove, N.S.W.

The Unseen Guide
Remember how the Lord thy God,
Did lead thee in the past,
When bright and sunny skies of life,
With clouds were overcast.
Then trust Him for the coming days,
Since He is still the same,
For nought but good can ever come
To those who love His Name.
– E. Hutchings.

“No child was ever more welcome to the mother's breast than the sinner is to the Saviour.” – Rev. Geo. Mackay.
“Fret not thyself . . . neither be thou envious.” – Psalm 37:1.
If we could see beyond today, as God can see;
If all the clouds should roll away, the shadows flee;
O'er present grief we would not fret;
Each sorrow we would soon forget;
For many joys are waiting yet
For you and me.

THE CHILDREN'S PORTION

THE CHILDREN'S SERMON
“My meditation of Him shall be sweet.” – Ps. 104: 34.
The Psalms, which were mostly written by David, called the Sweet Psalmist of Israel, are becoming popular today. Many people are finding great help and comfort for their souls in them.
There was a period at the time of the Reformation when the great French poet, Marot, translated them into rhyme and, setting them to French tunes, they became the popular songs of the day, even in the French Court. Wherever one went people were singing the Psalms. Let us hope such a time will come again.

David was a great man of God, and a great man for God. His soul found its greatest delight in contemplation of God. What a testimony he would have given if anyone had asked him what God was to him. His soul was so ravished with delight at this time that he exclaimed, “I will sing to the Lord as long as I live; I will sing praise to my God while I have my being.” There is not much wrong with a man when he is continually singing the praise of God. We might expect him to be in a healthy condition of soul. Had anyone come upon David upon the hills of Bethlehem, no doubt re-echoing around its slopes would have been some sweet ode he had recently composed. His soul had real fellowship with God –real communion. The secret of this was that he knew God experimentally and personally. He loved Him. That is why he could say, “My meditation of Him shall be sweet.”

There is a real sweetness in the consciousness of sins forgiven. What a precious work this is of God! He is so ready to forgive, and so fully, freely and frankly forgives. It is said, “He will abundantly pardon.”

What a sweetness there is when we enjoy the love of God in Christ. There is no joy so sweet as this, to realise that God has really loved us with an everlasting love. Our meditation is sweet again when He unfolds to us the inner meaning of His Word. That is, when the Holy Spirit makes the Word spirit and life to our souls. We should all have this joy in the reading of God’s Word. It will be spirit and life to us if we believe it – the Word of Salvation.

— J. C. R.

“THE CHILD’S APPEAL”

By H. J. Garland

Calling at one house the mother said to me: – “I lost my parents when I was very young, and was brought up by a foster mother, who was a Roman Catholic. Somehow I took a dislike to the priests, and their teaching. When quite a young woman I married a man, who was a protestant, but who did not attend a place of worship. Last Sunday our little girl, who is 6 years old, was so impressed with your talk at Sunday School, and your appeal to get their parents to attend, that after tea she got on her father’s knees, threw her arms around his neck, and pleaded with him to go to the service, and hear you preach. He was so deeply moved, and went, and your address touched his heart. He has now found the Saviour, and we are now a united family, with Christ as ‘The Head of our Home, the Unseen Guest at every meal.’

The hope of the future lies in a child’s small hand, and there is no work so dear to the heart of the Lord Jesus. – “The Christian Herald.”
August 16

**Jesus the Bread of Life**

Reading: John 6: 22, 59.

Memory Text: John 6: 35.

Jesus taught this lesson the day after He fed the 5,000 men with five loaves and two fishes. Where did He teach it? In the Synagogue at Capernaum (v. 59). Who were the listeners? People whom Jesus had fed the day before (vs. 22-24). The subject of the lesson was the Bread of Life – Bread from Heaven. Jesus also had an interesting way of presenting facts, and in this way He set Himself before His hearers. He says, “I am that Bread of Life” (v. 48). Our bodies need food, and without food we would soon die, but our souls need food too, and it is this Bread Jesus refers to when He says, “I am the bread of life” (v. 35). Without this bread men’s souls are barren and useless. If we eat of this bread our souls are nourished and our lives become fruitful. Jesus is the Bread of Life because He is Bread from Heaven (v. 38). Jesus had shown the multitude His marvellous power in producing earthly bread, would they not now receive Him as the Bread from Heaven? Many asked how they were to work for that better food (v. 28). Jesus answered that believing in Him was the way to work for it (v. 29). They objected and sought a sign (vs. 30, 31). Note Jesus’ reply (vs. 32, 33). The people were struck by His solemn words and said, “Lord, etc.” (v. 33). Bread is a necessity. It is the food suited to all tastes, rich and poor alike, so Jesus Who is the True Bread, says, “He that cometh to Me shall never hunger.” In order to enjoy bread we must receive it and eat it. Just so with Jesus we must receive Him, “But as many as received Him, etc.” (John 1: 12). The Bread is His flesh which Jesus gives for the life of the world. In this Jesus speaks of His death. His blood was to be shed and His body hung on the cross. He was to die the accursed death of the cross that through His death we might have life eternal. To receive Him Who receive for us “is to eat His flesh and drink His blood.” Jesus says, “Take, eat,” “this is My body, which is broken for you” (1 Cor. 11: 24). (Teacher might explain this fully.) Come to Jesus and you will never hunger (v. 35) “I am, etc.”

“For He the soul that longing is doth fully satisfy;
With goodness He the hungry soul doth fill abundantly.”

August 23

**Jesus the True Vine**

Reading: John 15: 1-16.

Memory Text: v. 13.

In the Old Testament Israel, or the Jewish Church had been called a vine, and all the members of it were branches. God had done a great deal for this vine (Psalm 80), yet it had “turned” into the degenerate plant of a strange vine” (Jer. 2: 21). Israel was not the true vine; Jesus claimed to be that. He came from God to dwell among men – to impart to them spiritual – to give to as many as received Him power to become the sons of God (John 1: 12). And what the vine sets forth figuratively, Jesus is in reality. Verse 1 contains the central truth, “I am, etc.” All the wonderful teaching of this passage is woven around this great thought. Christ is the vine, and we are the branches. All spiritual life, power, and fruit result from our union with Him. In order that the branches may be fruitful, pruning is necessary, cleansing must first take place” (1 Cor. 6: 11; Psalm 71: 2,7). The Word is the Cleansing Agent (v. 3). God’s purpose behind cleansing is that we might become more fitted for fruit bearing (Col. 1: 10). Chastisement is another form of purging (Heb. 12: 7-13). Then we must abide in the vine (v. 5). Abiding is essential to life; this tells us of our dependence upon and our helplessness without Christ (2 Cor. 3: 5). Verse 6 is a very solemn verse, and speaks to us of fruitlessness; this results from trying to please God apart from Christ, for Jesus says, “Without Me, etc.” (v. 5). We should very solemnly and prayerfully ask ourselves, “Am I hiding in Him and is He abiding in me?” Those who bear much fruit and more fruit are those who are abiding in Christ; they have discovered the secret of true fruit bearing, prayer – this is the key which opens up the heavenly storehouse. Successful prayer is divinely taught v. 8), has its roots in love (v. 9), obedience (v. 10), joy, (v. 11), i.e., fullness of joy. The world cannot give us this joy, but the joy that we get through doing these things is Christ’s own joy; He calls it “My joy.” The secret of loving one another is abiding in Jesus, for He is love, love incarnate, love humbled, love dying. “Greater love, etc.” Christ laid down His life for His enemies Romans 5: 8-10).

Practical Points: No life – no fruit; some life – some fruit; more life – more fruit; abundant life – much fruit.

Lesson: We must honour God and prove our discipleship by bringing forth fruit. Outward profession is not fruit, but love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance (Gal. 5: 22, 23).

August 30

**King Jesus**

Reading: John 1: 43-51.
Memory Text: Verse 49.

This passage deals with the calling of Nathanael to the discipleship and more especially for our purpose Nathanael's confession, “Rabbi, Thou art the Son of God, particularly Thou art the King of Israel.” There are numerous references in the Old and New Testaments to Christ as King (see Num. 24: 17; Psalm 2: 6, 45: 1; 32: 1; Zech. 9: 9; Luke 19: 38; John 18: 37; Rev. 17: 14).

Kingly power was conferred by unction. “Fill thine horn with oil,” said God to Samuel, “and go, I will send thee to Jesse the Bethlehemite, for I have provided me a king among his sons.” “And Samuel took the horn of oil and anointed him in the midst of his brethren, and the spirit of the Lord came upon him from that day forward.” The anointing of the King signified his appointment to the kingly office. And so Christ is God's anointed One – the divinely appointed and the divinely endowed Saviour.

Let us note first the character of Jesus, “The King.” Jesus is different from an earthly king, in that His kingdom is far above all principality, and power, and might, and dominion, and every name, etc. Eph. 1: 21: “He is over all, God blessed for ever.” Rom. 14: 17. The Kingdom of God is righteousness, peace and joy in the Holy Ghost (Rom. 14: 17).

And secondly let us note the nature of His reign, The Jews in our Lord's day expected a King to come with great power and might, one who would gather them to himself and crush all his enemies under his feet, but when Jesus came as one that was meek and lowly, one Who “came to minister, not to be ministered unto,” Who declared “His Kingdom was not of this world,” and that “The Kingdom of God cometh not with observation, etc.” (Luke 17: 20). He revealed that the Kingdom over which He would reign would be spiritual. The kingdoms of this earth are established with mighty armies, great conquests, by violence and cruelty. How different was the entry of Jesus to establish His Kingdom, without worldly eminence, without arms, without wealth. “He shall not cry, nor lift up, nor cause his voice to be heard in the street” (Isa. 42: 2).

Jesus used no force in the establishment of His Kingdom; it was like the leaven, imperceptible but marvellous in its effect. The Kingdom of God is righteousness, peace and joy in the Holy Ghost (Rom. 14: 17).

The reign of Jesus will be for ever; earthly kingdoms rise and fall, but of the increase of Christ's government and Kingdom there shall be no end. “His throne is for ever and ever” (Heb. 1: 8). Like the little stone in Daniel 2: 34:35, Christ's Kingdom shall never fail in its purpose.

If we would be subjects of this Kingdom and of Christ the King One thing is needful: we must be born again.

“Except a man be born again he cannot see the Kingdom

SEARCH WORK IN PHILIPPIANS AND COLOSSIANS

1. What was Paul confident of?
2. Paul says “This one thing I do.” What was it?
3. Quote a verse showing that there were believers in Caesar's house.
4. What does Paul warn the Colossians against being spoilt through?
5. Where is it said “Set your affection on things above?”

6. Who does Paul say was his fellow prisoner?
7. Who was called “The Beloved Physician?”

All answers to be sent to Miss C. McLean, 92 Alma Road, St. Kilda, S.2.

THE CHINESE BOY’S CONVERSION

The Missionary, who gives us the particulars, writes:

“One going to the town, one of the first things I did was to start a Sunday School. Right from the beginning, the lad was a faithful scholar, and once he held the unusual record of attending every Sunday for three years. But just attending Sunday School does not make one a Christian, and this lad named 'Abject Slave' needed to be born again, just like everyone else. A group of Evangelists came to hold meetings in the town in which the lad attended faithfully, and when one night, when the Evangelist pleaded with the people to give their hearts to the Lord, his was the first hand to go up. Nothing so unusual about that perhaps, but it was real to him, and with his Christian father to help him, he has become an earnest, steadfast follower of Christ. He is a high school student now, and has to suffer ridicule, but he never loses his temper. His fellow students do not believe there is a God, but the world came of itself. He tells them God made Heaven and Earth, and all things, and refutes their arguments. Thus he is the defender of the faith, the only one in the school.”

On going to the town, one of the first things I did was to start a Sunday School. Right from the beginning, the lad was a faithful scholar, and once he held the unusual record of attending every Sunday for three years. But just attending Sunday School does not make one a Christian, and this lad named 'Abject Slave' needed to be born again, just like everyone else. A group of Evangelists came to hold meetings in the town in which the lad attended faithfully, and when one night, when the Evangelist pleaded with the people to give their hearts to the Lord, his was the first hand to go up. Nothing so unusual about that perhaps, but it was real to him, and with his Christian father to help him, he has become an earnest, steadfast follower of Christ. He is a high school student now, and has to suffer ridicule, but he never loses his temper. His fellow students do not believe there is a God, but the world came of itself. He tells them God made Heaven and Earth, and all things, and refutes their arguments. Thus he is the defender of the faith, the only one in the school.” – From “China’s Millions.”

BIRTHDAYS

Many Happy Returns

“Ye that love the Lord, hate evil.” – Psalm 97: 10.

July 1 – Edwin Murray, Tinonee.
1 – Caroline McKinnon, Kinkee.
1 – Bruce Gollin, Tinonee.
1 – Alan Dobson, Tinonee.
1 – Darrell Cameron, Maikel. 
2 – Thelma McKinnon, Kinkee.
2 – Donnie Rinkin, Taree.
2 – Jean McAulay, Chatsworth Island.
3 – Helen Cause, Taree.
4 – Beverley I. Short, St. Kilda.
4 – Evelyn Coombes, Wingham.
4 – Noel Watson, St. Kilda.
5 – Lionel Brown, Darawark.
5 – Bonnie Phillips, St. Kilda.
6 – Ernest Noble, Grafton.
6 – Angus Kennedy, Forbes River.
6 – Max Rinkin, Maikel.
7 – Connie McLenan, Taree.
7 – Joan Hammond, Wingham.
7 – Molly Steele, Wauchope.
8 – Stanley Chandler, Brunswick Heads.
8 – Peter McPherson, Warrambool.
9 – June Woods, St. Kilda.
10 – Margaret James, Lismore.
10 – Joy Gilbert, Maclean.
10 – Joan Cameron, Maikel.
11 – Coral McLenan, Taree.
11 – Phenies Neill, Newcastle.
12 – Euphemia McKinnon, Kinkee.
12 – Elizabeth McKinnon, Kinkee.
12 – Gordon Layton, Maclean.
12 – Allan Phillips, St. Kilda.
13 – Clifford Everett, Barrington.
" 13 – Hope Benhard, Tinonee.
" 13 – Donald Ellis, Tinonee.
" 14 – Colin Cowan, Oxley Island.
" 15 – Maisie Patterson, Sydney.
" 15 – Norman Murray, Bunyah.
" 15 – Patsy Trotter, Hamilton.
" 16 – Betty Goodchild, Sydney.
" 16 – Alice Thompson, Rollands' Plains.
" 17 – Jessie Russell, Taree.
" 17 – Margaret Lyons, Forster North.
" 17 – Olga Holden, Taree.
" 19 – Ronald Hamson, Maitland.
" 19 – Peter James Wagner, Sydney.
" 20 – Beryl Ellis, Taree.
" 20 – Marjory Long, Grafton.
" 20 – Barbara Piggott, Hamilton.
" 22 – Gregory Eagleton, Maclean.
" 23 – Thomas Creagh, Barrington.
" 24 – Mack Graham, Wauchope.
" 25 – Ian Hamilton, St. Kilda.
" 25 – Ian Stewart, Wingham.
" 27 – Keith MacCarthy, Barrington.
" 25 – Margaret Levy, Toorak.
" 27 – Brian McPherson, Maclean.
" 27 – Donald Causley, Chatsworth.
" 29 – Andrew Morton, Tinonee.
" 29 – Joan Green, St. Kilda.
" 30 – Dawn King Maitland.
" 30 – Stanley Brown, Grafton.
" 30 – Isobel Bennett, St. Kilda.
" 31 – William McLeod, Mondrook.
" 31 – Neil Murray, Bunyah.
" 31 – Doreen James, Lismore.
" 31 – George Morton, Taree.
" 31 – Colin Steele, Wauchope.
" 31 – Max C. Sommerville, Casino.

A LETTER FROM THE CONVENER

My Dear Children,

We trust that you are all working hard with Welfare of Youth Work. It is time to be getting the way with it now. We are very anxious to make year a record one. Unless something unforeseen happens we intend (D.V.) resigning the Convenership at next Assembly and would like to conclude with a good year’s work. Our brothers and sisters are doing so well in connection with the war, let us see if we cannot do something extra special in our department. It would be a great joy to them to know we had done better than we had ever done before. Keep trusting and praying and God will make it easy.

With love to all,

J. CAMPBELL ROBINSON.

A LITTLE GIRL’S LETTER

“I am writing to ask you if I may join the wide world chain of prayer (London). I am 7 years old, and I am an evacuee. Since I have been evacuated I have learned to love the Lord Jesus. My mummy and daddy are not Christians, but I pray for them every day and night, and also that this terrible war will come to an end, and very soon.

“I believe that God answers prayer, and that prayer changes things.

“P. S. – Daddy is in the army.”

SYLVIA”

ST. KILDA SABBATH SCHOOL LIBRARY

The St. Kilda Sabbath School has a very nice little library. There is a good selection of books suitable for young people which are much in demand by the children – some reading on an average of one every week. It is pleasing to observe this interest which is already beginning to bear fruit. Speaking makes a ready man, writing an accurate man, but reading a learned man.

JUNIOR FELLOWSHIP

A Junior Branch of the Free Kirk Fellowship has just been started in St. Kilda. Kenneth Booth was appointed President, James Bennett, Vice-President; Miss Joyce Corcoran, Secretary; and Miss Glenys Booth, Treasurer. The first paper read was by James Bennett on the Life of Noah. This paper was well written and well read. On June 13th, Miss Elaine Mitchell is to read one on the Life of Ruth. The membership at present stands at ten, but it is expected to greatly increase this number.

Printed by J. Bell & Co., 51 William St., Sydney.
A The Way to the Father

Our Lord Jesus Christ, standing on the green hillsides and by the quiet lakesides of Galilee, made a tremendous assertion when He said, “I am the Way, the Truth, and the Life, and no man cometh unto the Father but by Me. If ye had known Me, ye should have known My Father also, and from henceforth ye know Him, and have seen Him.” The social position of Jesus was a low one indeed, and yet what a definite conviction and self-witness is given in the New Testament. Even the most sceptical cannot but see something unique and qualitatively different about the nature and the person of Jesus Christ. The Revelation of the Father is anchored in the historic Person of the Saviour, and the conviction of the early Church was that there is at once in Him, not only a new and fuller revelation of the Father, but a way by which the whole human family can enter into closer touch and real communion with the Heavenly Father. The theology that would most adequately reveal God must be Christocentric. Yet were Jesus but a Hero or a Demi-god in a world in which there were “gods many and lords many,” then He would need salvation Himself: to be the Redeemer of the world He must not merely be like God, but must be God. To save a lost world He must be no less than God. “The begotten Son of the Father,” says Candlish, “must be Himself essentially Divine, just as the begotten son of a human father is himself essentially human.

The Son of God must Himself be as really as a man's son is himself man.” But there must not only be identity in this way; there must be identity in Will; and in His perfect obedience and perfect submission to the guidance of the Eternal Father, our Lord identified Himself wholly with God's aims, ideals and purposes. This, too, involved Him in and enabled Him to know and do God's Will as no human being can or could do, and restoration and communion with the Everlasting Father in a complete and unbroken fellowship is possible only through Him. Martin Luther used to say, “The Scriptures begin very gently and lead us on to Christ as to a man, and then to One Who is Lord over all creatures, and after that to One Who is God. And so arguing from the lower to the higher I enter delightfully and learn to know God. But the philosophers and doctors have insisted on beginning from above, and so they have become fools.” Those, therefore, who receive the Word of God to this lost and perishing world “behold His glory, the glory as of the only begotten of the Father,” and theirs is a substantial and abiding sonship. That we should be called the sons of God depends on the specific calling of God that constitutes a genuine relationship to the Father. This calling is further evidenced in our being born of God and our having the “seed of God remaining in us as the germ of an impeccable life.” This sonship, this nature, this eternal life that was with the Father, is revealed in Jesus who died thorn crowned on Calvary. He is the “Suffering Servant,” as He is the Father's Son, and thus only does He bring many sons unto glory, glorifies the Father on earth, opens up a new and living Way into the fullness of the Beatific Vision that is within the Veil.
From My Study Window

My Dear Readers,

This month let us chat on things together. There are some difficulties encountered in the preparation and posting of our church magazine. First of all, the printer's office is severely mauled by manpower regulations, and secondly, the G.P.O. does not handle its second class mailing matter with the accustomed celerity. It's late again this month, but please don't grumble – at least too loudly!

There are no notes from the Church Treasurer, Mr. Nicolson, but he is still keeping a close and canny eye on the finances, and even attending to necessary and routine calls while living as an industrious “Sapper” in battlepost in a danger area.

However, the Church funds are often under more “serious fire” than he has so far encountered.

We print this month the very interesting address by the late Rev. Roderick MacLeod, B.D., Dunoon, Scotland, on the occasion of the induction of the editor ere he left Bonnie Scotland for his colonial venture in N.S.W. From being a Free Churchman he is now more Established! It will serve as a foil to the felicitations extended to Rev. I. L. Graham on his attainment of his semi-jubilee in the ministry at Hamilton. Mr. Graham, with characteristic modesty, never even told us of this happy gathering, for I am sure he carries with him as one of our most honoured ministers the sincere prayers and good wishes of the entire Church. May the blessing of the Lord Almighty under Whose wings he has come to trust, rest upon him and his.

The editor, like a good newshound, found the M.S.S. On the Clarence River.

Then again it is with no little pleasure that we tell you of good news from our good friend, the Rev. Donald Macdonald, M.A. (whom we look upon as “almost an Aussie,”), to say that he has arrived safely on the Atlantic coast of Canada. He says, “We get great reports over here about embattled Australia! You have a good press, both in Canada and in the United States, and that the American troops are in Aussie, of course, is a centre of interest across the border. Canada has just been through a plebiscite over conscription and has given the government a free hand, which is a good thing! . . . I have had several copies of your Church magazine and was pleased indeed to see it. I'm enclosing a subscription and will send more later on . . .” and sends his warmest good wishes to his many friends in the Free Presbyterian Church of Australia. Thank you, Donald, for your news and especially for your subscription. We wonder if this voice across the Atlantic, aye and across the Pacific, will help you send in your subscriptions quicker? Let us try and show a surplus on this year's working. THE EDITOR.

Science, Civilisation and Revelation

This striking article by the Rev Arthur Allen, of the Free Presbyterian Church, Geelong, shows the disintegrating
effect of modern education which leaves God out. It presents the positive solution in a return and submission to the revelation of God in His Word.

The value of modern science and its application every department of life is practically impossible to over estimate. Mankind has reaped the benefits of the courage and devotion of scientists to their labours in the fields of chemistry, physics, medicine, electricity, etc. One cannot but be deeply impressed with the cool courage of those scientists who have made great sacrifices for the advancement of science, and in their heroic struggles against disease. But the discoveries that science unfolds frequently narrow the vision of the student by absorbing his attention to what is seen and handled, and leads him to ignore or overlook the spiritual side. What should be remembered is that the scientist is, strictly speaking, limited to the study of the material world and the forces that govern it. If we are to study the purpose of the universe, we must take into consideration the spiritual as well as the physical. Our text book on the spiritual side is the Bible. It reveals God Who is the eternal cause, and Who is the source of all the forces and laws that govern the material universe. True science and the Bible never come into collision with one another, and when a scientist would oppose the revelation of the Holy Scripture it is because he has so fixed his eye upon nature that he cannot, or will not, rise to nature's God, with the result he has only a partial view of the truth, and a one sided apprehension of the wisdom of God, which speaks not only with equal, but with greater, force to the soul of man than in the material universe. A partial or lopsided view of truth is a distorted view, and when a lopsided view of truth is insisted upon, it must eventually become a menace to society.

A Students Challenge

A letter which appeared in the “Ladies” Home Journal,” and quoted in the “Calvin Forum,” will prove that the above statement is correct. An undergraduate of one of America's great Eastern Universities “chided the President of that University for the inconsistency of expecting from the students a crusading zeal for democracy and Christianity, when the entire curriculum of the school was calculated to destroy faith in Christianity and democracy.” “You, sir, were brought up from earliest childhood in an atmosphere of traditional Christianity and democracy. You read, learned and inwardly digested the Bible. Nearly every Sunday you went to Church, and there you heard and believed sermons which postulated the divinity of Christ, eternal principles of right and wrong, the existence of the human soul, a personal God, and a life after death . . . During your youth you were educated to think that man is superior to animals, that he is a free agent, capable of choosing between good and evil. Loyalty to country was an ideal you came to cherish, and your schooling never caused you to doubt that man possesses certain inalienable rights.

“Unlike you, most of us have scarcely glanced at the Bible. When our elders refer to eternal verities, absolute ethics, we are likely to recall the lesson your instructors in sociology have driven home — that morals are relative to time and place; that what is good in one society is bad in another . . . our biology courses now conceive of man merely as one species of mammal . . . If men are but animals, why not treat them as such? The law among animals is the law of the strong . . . If there is no natural law in the universe, how do you justify those inalienable rights which the Declaration of Independence asserts men possess? Why do you think America worth defending?

“Personally I fail to understand how you, or any other college president, can expect us to become ardent Christians and democrats when the vital postulates on which these faiths are supposed to rest are daily undermined in the classrooms. One thing seems certain, and I state it with all the solemnity of which I am capable: you and other educators of the country are now rearing a brood of potential Fascists.”

The Menace of Modernism

This same distorted view is rampant in Australia. It is propounded in the daily press, and various periodicals, from platform and pulpit, and has even penetrated into the “Children's Hour” broadcast from radio stations. Have the exponents of so called science no sense of responsibility? Must we look upon them as the potential wreckers of civilisation? How can we come to any other conclusion when in the public press and over the radio, under the misnomer of scholarship, they seek to undermine the very morality that will keep the World stable.

Today we are plunged in the most terrible war in history; and we would remind the so called scientist and his satellites who present a lopsided view 4 of truth, that the very things that we are fighting for — democracy, individual liberty and freedom of conscience — are the fruits of Christianity, as revealed in the Holy Scriptures. To quote Professor Scott, of Chicago: “The modern man forgets that
the higher moral views, which are still universally recognised in our land and civilisation, are the fruits of Christian ethics, and that even the most extreme atheists of our time are indebted for their morality to the influence of the Christian standard of life.” The above was written before Hitler came to power. It might also be pointed out that Einstein, who repudiated Bible Christianity, supports Professor Scott's statement, when he said that the Christian Church was the only institution that had the moral courage to oppose Nazism.

Hypotheses or Facts

We are not opposed to science, nor are we opposed to theories or hypotheses. What we are opposed to are those who seek to distort a theory and make it appear as a fortress of truth, and label a hypothesis as a bastion of fact. All that we ask is that fact be stated as fact, and that theories and hypotheses be contested in the open arena, but this they consistently refuse to do. For example, let us take the evolutionary hypothesis. There is not any evidence to support this hypothesis, which is accepted as fact by so called science. We have neither the space nor the time to elaborate on the various theories held by evolutionists, but the evolutionist himself is forced to admit that his house is divided against itself. In order to support our statement, we will make one quotation from “New Discoveries Relating to the Antiquity of Man,” by Sir Arthur Keith, who surely must be accepted as an authority: “Between the lowest known form of mankind and the highest kind of anthropoid lies a wide intermediate zone which we bridge at the present time by hypothetical missing links” (page 22).

For the past fifty years men of mature scholarship have challenged the evolutionists in the open arena, but they prefer to remain behind the smoke screen of the evolutionary fraternity.

Law and Grace

The physical universe as known to science is governed and permeated by law and order. To reject this is to make science impossible. What is the cause of law and order? The evolutionary scientist cannot answer this fundamental principle of science. But when the spiritual and material are viewed in their right perspective, the answer is clear. The first words in the Holy Scripture give the answer: “In the beginning God!”

We have no fears that the evolutionist or any other opposing force will shake the foundations of Historic Christianity. The teaching of Scripture points to the only hope of a sin ruined race. A condemning conscience will not be allayed by an imaginary missing link built up from a fragment of a skull and a femur found some time after and in a different place, and labelled Pithecanthropus Erectus. The fact of sin cannot be erased from the human mind, and science cannot ease the mental torment of a guilty soul. The Word of God has declared that all have sinned and are in danger of eternal punishment, but it also revealed the provision that has been made to meet man's need – God the Son taking unto Himself our nature, and offering Himself as an atoning sacrifice on the cross of Calvary, meeting the full consequences of our iniquity. By faith in Him, His people are redeemed from the curse of sin.

Historic Christianity is a fact of experience, and, as a fact, can be tested and valued scientifically. It meets the need of man. It has its own results, and wishes to be judged by those results. It is open to observation and experiment, and challenges the examination of its operations. – Reprinted from “Glad Tidings,” June, 1940.

“LEANING ON JESUS’ BOSOM”

John 13: 23

“Oh, how great is the difference,” Archbishop Trench says, “between submitting oneself to a complex of rules and casting oneself on a beating Heart.” “On Jesu's bosom naught but calm is found.”

GOD’S PRESENCE


All God's giants have been weak men who did great things for God because they reckoned on Him being with them. – Hudson Taylor.

Concerning Blackouts

By SIR CHARLES MARSTON, F.S.A.

As we pass through life we notice there are mental blackouts as well as material ones, and they are not all beneficial. A few years ago a section of our people started a blackout against
German war preparations, and its results have been disastrous. Other calamities may be traced to blackouts which have actually been forgotten. There is an aspect of modern life which causes a few of us a good deal of anxiety. We claim to be a Christian Nation, we claim that this War is being waged for Christian ideals, yet something like four fifths of our people attend no place of worship on Sabbaths. Why? No satisfactory answer seems to be forthcoming. Surely the solution of this enigma is of some importance. I suggest that the cause may be traced to a blackout which was started half a century or so ago by then current knowledge, and has never been lifted. My first contact with it came when, as a young man, I discussed religion with the sister of a distinguished scientist. She stated that her brother had just written that scientists then knew about all there was to be known, and there was no room left for miracles. So, to fit the phraseology of this essay, miracles were blacked out by the current knowledge of fifty years ago, and have not been restored.

Now this non miracle philosophy has gradually saturated this country from the learned to the unlearned. It is, of course, true that many still conventionally believe in miracles, who would not otherwise go to Church. But it is quite another matter to find a real belief in them. A small boy, educated under present day conditions, has de-fined faith as “that quality which enables us to believe what we know to be untrue.” And this definition rather coincides with the modern popular conceptions. Consider for a moment how a non miraculous secular teaching alters our education. For there is nothing constant about the benefit of education as so many seem to assume—it depends upon its fundamentals. Hitler has manipulated German education to startling effect by tampering with these, and so have others. Organised religion is now advocating more religious education, but is it to include belief in miracles? The difference becomes clear cut when we come to prayer. The average man in the street subconsciously feels—“What is the use of praying to a God who is entirely subject to natural laws; it is mere superstition?” And with this mental background it is easy to understand—“Why waste time on going to Church? It won't help us against the Germans!” What with all the printed matter and with all the radio messages which ignore the Deity, it takes moral courage in any form of society for a man to affirm a real belief in miracles. To the great mass of our people religion is today “just precept upon precept, line upon line, here a little and there a little.”

THE NEW APPROACH

But, even as this blackout, of perhaps the most important thing in life, was brought upon us by an old fashioned and superficial science, so the more enlightened scientists of today are endeavouring to raise the curtain. To begin with, scientists no longer think they know about all there is to be known—they are stressing their ignorance instead of their knowledge. One affirms that the very actions of everyday life partake of the nature of miracles. And there are others whose writings take them into account. But it has been left to a United States scientist—Dr. Nexis Carrel, of the Rockefeller Institute, a Nobel prize winner—to come forward and state that, as a result of his researches in medical science, a negative attitude to miracles can no longer be sustained. He claims to have witnessed even the healing of cancer by prayer. And now he has gone a stage further. In the “Readers Digest” for April last Dr, Carrel states: “Prayer is a force as real as terrestrial gravity . . . it is the only power in the world that seems to overcome the so-called 'laws of nature.'” If we heard this pronouncement from a pulpit we should regard it as mere assertion and subconsciously affirm that this is an age of science. But here is one of the greatest scientists in the world who is making this statement as a result of his research. Prayer, a force as great as gravity! Gravity is unseen, but we recognise its reality, and, although we do not understand what it is, we do not label it as “superstition.” As the corner stone of a new and better world, should we not seek in the secular knowledge of today to lift the miracle blackout of last century from our national mentality?

– Reprinted from Scottish “Free Presbyterian Magazine.”

Induction Address by the Late Rev. Rodk. MacLeod, B.D.

Sermon preached in the Hope Street Free Church, Glasgow, on the 27th August, 1929, at the induction of the Rev. Neil MacLeod for work in Australia.

“We then, as workers together with Him, beseech you also that ye receive not the grace of God in vain.” – 2 Cor. 6: 1.

The object of our meeting here tonight, as you are aware by the intimation given out last Sabbath, would, naturally, lead us to lay emphasis more particularly on the first phrase of our text—
“Workers together with Him” – so that the text might be divided into sections: (1) The fellow workmanship with God; (2) the exhortation, “Receive not the grace of God in vain.” I am afraid that we are too often too frivolous in our views of the sacred ministry – that we do not consider the importance of it. I am afraid that we ministers ourselves are slow at times to understand our relationships, for they are glorious relationships. If we are right, and if we think aright in regard to our position, we stand as workers together with God. What a solemn position we hold! What a terrible position we hold, as far as the responsibilities are concerned, and then what a position of power and of strength and of usefulness we hold when we are in partnership with Jehovah in the great work of the holy Gospel ministry. These are thoughts that should find their way and predominate in us as ministers when we remember our relationship to Him. How did we come into that relationship? Brethren, we must consider God behind this. Look again at the portion of Scripture we read, Galatians, chapter 1. Look at it, what does Paul say in regard to himself? He says, “It pleased God, Who separated me from my mother's womb, and called me by His grace, to reveal His Son in me, that I might preach Him among the heathen.” So there you have the answer to the question, who places the minister in that position? God Himself. But He did not place everyone in the Gospel ministry, for even the godly are not all chosen for this special work; there are special ones selected by God Himself for the ministry from among His own children, and what is true about them? First of all, God was the fountainhead of their being elected by Him for the ministry. “It pleased God.” God has endowed them, I believe, for I take from that remark, “Who hath separated me from my mother's womb and called me by His grace” that every one of them must be specially called and chosen for this work, and woe to the minister concerning whom it is not true, for they all must be called by His grace before they have the necessary qualifications for the ministry. And together with this, Christ is revealed in them. This is necessary, brethren, in the way of preparing them for the great work to which they are devoting their lives. This, then, answers that question, “Who has placed them in that position?” God Himself. In olden times when religion was at a low ebb in Scotland, there was no question in regard to God preparing men for the Gospel ministry. The fathers had the selection, and the finest and handsomest son was forced into the ministry. That should not have been. It is God Himself Who is behind the ministry. He instituted the Church and the ministry of the Church, and He is preparing by natural endowment, by wisdom, by patience – by all these together with the grace of God changing their hearts; and by the revelation of Jesus Christ in them giving them an inspiration and a prompting to go forward to devote their life and time to the Gospel ministry. These are the co-workers – workers together with God. Now there were works in which men did not become sharers with God. They were not partners with God in the work of Creation. God created the world, and He had no partners in that great work. And the Lord our Saviour Jesus Christ had no partner in carrying out the great scheme of salvation as far as the atonement was concerned. He trod the winepress alone, and of the people there was none with Him. He alone carried out the great trust committed to Him by the Father, but wonderful to say in the application of that work – in the carrying out of that work in God's dealings with men it pleased Him to bring the ministers of the Gospel into partnership with Himself!! And what do you suppose must be true about them? They must be sharers with God in having the interests of that great work they are carrying out all absorbingly at heart within. Brethren, I cannot understand how any minister of the Gospel can fritter away time and can be found steeped in the games and frivolities of life with such an important work in view as the salvation of souls as entrusted to him. He must love the world otherwise he is not a true partner with God. He must be earnest in the work. No consideration should come between him and the work, otherwise he is not a true partner with God in the great ministry of the Word. And he must look for results in regard to the work. I cannot understand how any minister can be satisfied with the mere routine of preaching Sabbath after Sabbath and not seeing the fruit of his labour. I cannot understand it. Brethren, you will remember one statement made by Peter, “We have toiled all the night, and have taken nothing.” Does that leave the toilers satisfied? Does that leave the minister satisfied to labour all year round and see no fruit for his labour? Spurgeon said that the minister who is not instrumental and not looking for the salvation of souls as the fruit of his labour should not be in the ministry. What is the great business that ministers have in view? This, “We beseech you that ye receive not the grace of God in vain.” Not, we ask you – not we preach unto you – but, we beseech you, with all earnestness – we beseech you. Oh, for an earnest ministry in Scotland! Oh, for an earnest ministry in the world, when the minister every
time would set before his people – would have his whole soul going out with the messages of the Word. That is what I understand by the term, “We beseech you.” What is the burden of the message that is thus delivered “That ye receive not the grace of God in vain?” What is that grace? The messages of the Gospel. Oh, receive not the messages of the Gospel in vain. That should be the burden of every sermon preached. And how are people receiving this grace in vain? Just by simply listening to it with the natural mind – simply coming to Church and praising or disparaging the sermon, and feeling satisfied that they have done their duty by attending Church. That is receiving the Gospel in vain. I am sure that many are in Hell tonight that went there from congregations where the Gospel was preached in faithfulness. Yet they are there, why? Because the messages delivered were not allowed to sink deeper than the natural ear, or perhaps the natural understanding. The Gospel did not produce the fruit in them of receiving or embracing Jesus Christ as He is offered to them in the Gospel. The burden of the minister’s work as he is a partner or co-worker. With God is to urge with earnestness, with tears, even upon believers not to receive the grace of God in vain. Brethren, here is the object of the Gospel as far as you believers are concerned – the object is this – that your walk and conversation be in accordance with the very spirit and teaching and letter of the Gospel. The object of the preached Gospel in your case is this – to produce holiness in you, and if your conduct during the week does not show holiness in the measure it should, then you are receiving the grace of God in vain. And, brethren, none of us can be called perfect. Yet it pleased God that we should be co-workers with Himself. Is it not fine to think of all who are workers together with God – each in his or her own sphere. The godly parents are co-workers with God in training their children – in raising them up in the nurture and admonition of the Lord. The elder in his own sphere is a worker with God – the deacon – the communicant – the young man in the home as he is pleading earnestly with his brothers and sisters to be reconciled to God – all these are co-workers with God. The sister who is pleading with her frivolous sister – she also is a worker with God. Oh, brethren, all of us upon whom the grace of God has fallen, let us realise our responsibilities, for they are great. We are workers together with Him; therefore, “We beseech you that ye receive not the grace of God in vain.”

MACLEAN FREE KIRK FELLOWSHIP

The annual meeting of the Maclean Free Kirk Fellowship was held on July 24th, 1942. The President, Mr. Alex Ross, occupied the chair, and the meeting opened with the singing of Psalm 124, prayer by Rev. D. Trotter, and the reading of Psalm 136.

The President and Secretary submitted reports dealing with the activities of the Fellowship during the period 26/6/41 to 24/7/42. Ten meetings were held during this period and the attendances were considered satisfactory in view of the fact that many of our young people are now serving in the different services of the fighting forces. The remainder loyally carried on the work of the Fellowship and were keeping in touch with, and sending comforts to, those on active service.

Programmes during the year included the reading of interesting letters received from soldiers and nurses serving overseas, items of missionary work, essays on Scriptural subjects, and addresses by Rev. Dr. J. C. Andrews and Rev. N. MacLeod. During October a circular letter, on purely spiritual lines, was prepared and despatched to members of the forces serving abroad.

The election of office bearers for the coming year resulted in the following members being elected: President, Mr. Alex Ross; Vice Presidents, Mrs. D. Trotter and Miss C. McKinnon; Secretary, Miss M. M. McSwan; Treasurer, Miss F. Green.

The meeting closed with prayer.

– M. McSWAN.

Hearty Greetings to the Rev. I. L. Graham
25 YEARS IN HAMILTON, VICTORIA
FREE PRESBYTERIANS PAY GLOWING TRIBUTE

The Rev. I. L. Graham, who for 25 years has ministered to members and adherents of the Free Presbyterian Church in the Hamilton district, Victoria, was recently the honoured guest, with Mrs. Graham, at an afternoon function held at Poiner’s cafe. Between 70 and 80 people were present, including members of the Hamilton congregation and those of Branxholme and Mt. Eccles, and representatives of the various Hamilton churches.

Apologies for non attendance were received from a number of friends, including Mr. Archie McFarlane, a Branxholme elder, who was to have
presided at the function. In his stead was Mr. C. McMillan, now of Hamilton.

The various speakers emphasised that the Rev. Graham, during the quarter of a century in Hamilton, had never failed to uphold the highest traditions of the Free Presbyterian Church. They stressed that he was ever zealous of its prestige and in everything he said and did he had in mind those things for which the pioneers of the faith had stood and, in some cases, died. Particularly was it mentioned by some speakers that he was outspoken and uncompromising in expressing his opinion that the observance of the Sabbath was not likely to be allowed to degenerate.

Among the most glowing tributes were those expressed by men of the church who had known him for the whole of the 25 years he had spent in Hamilton. Without exception, the remarks contained the conviction that in the Rev. I. L. Graham the Free Presbyterian Church of Hamilton had a champion second, in faith and energy, to none.

Tangible tokens of the esteem in which both Mr. and Mrs. Graham are held were presented at a suitable stage in the proceedings of the afternoon. Mr. Graham was made the recipient by Mr. Archie McInnes, of Mt. Eccles, on behalf of those present, of a handsome chiming mantel clock and a hand bag. Mrs. Graham received from the ladies of the congregations, a tea set and a writing set, with expressions of the love and esteem in which she was held by the church ladies.

Friends for 24 Years

Mr. Hardy, of the Hamilton congregation, described himself as a close friend of Mr. Graham's for 24 years, one year after Mr. Graham arrived in Hamilton. Mr. Graham had officiated at his wedding and had started him off on 24 years of great happiness, for which he owed his sincere thanks. He was privileged in knowing Mr. Graham in his own home, in hospital and in Mr. Graham's home. It was in the home where one realised their guest's true worth and spiritual depth, and it was there that one found in him great and good friend. He hoped that for many more years their guest might minister to them with the sincerity and faith of the quarter of a century past.

Mrs. H. McFarlane, referring to Mrs. Graham's worth, said that she was speaking as a junior member of the congregation. She had proved Mrs. Graham's sterling qualities – she was self sacrificing, truly patient and, indeed, an example for each member of the congregation to follow. It was with very great pleasure that she saw Mrs. Graham's services acknowledged with tangible tokens of esteem and the sincere expression off love from the ladies.

Ministers Tributes

Rev. A. G. Jewell (Methodist), spoke of the high qualities which enabled Mr. Graham, after a period of 25 years uninterrupted service to the Free Presbyterian people of Hamilton, to be so warmly treasured by his congregations. He said that that feeling was also shared by the members of the Hamilton Ministers Association, who have seen fit to present Mr. Graham with a little gift in the form of a New Testament with the Psalms at the back. It went to him with his fellow ministers sincere congratulations.

Supporting Mr. Jewell in similar vein were the Revs. C. W. Auldist (Presbyterian), J. H. Baker, (Baptist), Adjutant Smith (Salvation Army), and Pastor H. Hargreaves (Church of Christ).

Other Speakers

Cr. G. C. Shilcock spoke of his personal acquaintance with Mr. Graham and his knowledge that his was a personality backed by a spiritual sincerity that was uplifting to all with whom he came into contact.

Mr. Archie McInnes (Mt. Eccles) conveyed deep expressions of goodwill to their guest and emphasised that after 25 years ministry the people of the several congregations thought so much of him that they could not let the opportunity pass to pay tribute to his work among them. He was as much loved that day as ever he had been, and it was the heartfelt hope of his people that he would long be spared to remain with them.

At this stage the birthday cake was brought forward, the candles lighted by Mr. and Mrs. Graham, and extinguished, after three attempts by Mas-9

Response by Rev. I. L. Graham

In a feeling response, Mr. Graham said how deeply he appreciated all the very kind remarks passed by the speakers and the tangible expressions of their love and esteem. He had wondered a few days previously, when he received an invitation to afternoon tea, “what was in the wind.” He now knew and could say that it gave him a very deep and sincere pleasure that after 25 years he could be so entertained. It was now a matter of history that he had, at first, not been eager to come to Hamilton, and, when here, to stay. Incidentally, those who entertained him on what they termed his 25th anniversary of the ministry in Hamilton, were generous in that they credited him with the first six
months during which he was not their ordained minister. After six months he wanted to go, but he was requested to stay – and stayed. At the close of eight years he decided the time had arrived when he must go, but again a petition was made that he remain. He had stayed and was with them even at the close of 25 years.

During that time, went on Mr. Graham, he had seen many ministers come and go in the various denominations. He had attended welcomes and farewells, but his own turn had not yet come. Despite that, he had not discarded the idea that some time his own turn might come.

He had come to love the people and was now firmly of the opinion that the relation between the minister and his congregation was very similar to the relationship between husband and wife – so close and binding was it. It was a source of great pleasure and joy to know that he was still held in high esteem by a people for whom he had reciprocal feelings. He thanked them sincerely for what they had said, for what they had given and for what they had done and were doing to help him in his task of preaching the gospel.

The function closed with votes of thanks to Mr. and Mrs. Poiner and to the chairman.


“Time is earnest, passing by;
Death is earnest, drawing nigh;
Sinner, will thou trifling be?
Time and death appeal to thee.
Christ is earnest, bids thee “Come”;
Paid for man a priceless sum.

“THE CHURCH’S UNFINISHED TASK”
“And that repentance and remission of sins should be preached in His Name among all nations, beginning at Jerusalem.” Luke 24: 47
By C. K., Grafton Free Kirk Fellowship

Nineteen centuries have slipped away and world evangelisation is as yet unfinished. Not that the Church’s task was ever to secure universal allegiance to Christ; rather was she commissioned to preach the Gospel to all men that thereby a people might be gathered out of all nations for His Name. Such a task could not be attempted without divine aid and this was freely offered to the first disciples. To reach every creature with the Gospel was, and is, God’s purpose for the Church. Her primary task is not to reach a multitude and then merely consolidate the gains. She is bound to be ever extending. Without continuous offensive action she will soon be on the defensive. No child of God can afford to ignore, even for a day, this command of our Lord before His ascension. To place temporal concerns and even the concerns of the Church at home before the claims of the vast unreached multitudes is to forfeit much of the power and presence of Christ. These two precious gifts of promise are for them who obey the command to carry the Gospel abroad. “I am with you alway” is a promise which cannot be realised and enjoyed if we are not missionary minded. The promised power from on high is not given for our own enjoyment; it is given that we might be its vehicles whereby the everlasting Gospel may bring eternal salvation to souls without hope and without God in the world. If, then, our primary aim falls short of bringing or sending the Gospel to a lost humanity wherever it may be, we must fail to experience the great power of God in our lives.

“We have the mind of Christ,” says Paul, and His mind is set on bringing in the lost sheep of every nation. He carries in His hand the messengers to the Churches dwelling in the midst of darkness; and He expects His followers to follow Him in faith and fellowship, if not in body, to the scenes where the Gospel is most needed – “Where I am, there shall also My servant be.”

Daily we pray, “Thy Kingdom come,” but let us be reminded that the Gospel shall be preached in all the world for witness to all nations before the Kingdom can come. Let us all, then, seriously consider whether our chief aim in life is to send the Gospel to the dark places of the earth. A tithe of his money, prayers, time and talent will be found barely sufficient to satisfy an earnest soul in his desire to discharge his duty as outlined in the text.

10

The Meek

By Dr. JOHN KENNEDY DINGWALL

Matthew 5: 5: “Blessed are the meek, for they shall inherit the earth.”

This word presents a keen word of rebuke to the prevalent Jewish feeling, as well as those which go before. Not the proud and self sufficient, not those who have the happiness which the world gives, can have and enjoy the kingdom of God. And no more is the earth to be inherited by those who have the courage to fight for the possession of it. No others but the meek inherit the earth. It was the Jewish habit to dream of winning back the land from the grasp of the oppressor by boldly contending with him. Against this Jesus testifies in this verse.

(I) This is a disposition the very opposite of that which is natural to us. We are naturally self willed and rebellious, prone to outbreaks of
mourning against the arrangements of providence, and to efforts to compass our own ends, in our own way, irrespective of the will of God. But meekness is the opposite of all this. It implies submission to the will of God as revealed in law, gospel and providence. It is a loyal subjection of heart to the law of God. It is a willing submission to the grace of God. It is a quiet bowing down of spirit under the providential will of God. This ornament can only be in the hidden man of the heart, the life of God implanted in the soul. Without this new principle there cannot be this new disposition.

(1) Because there is some knowledge of God, in such a case, that is spiritual. He is realised in His majesty and glory. He is known to be entitled to the supremacy which He claims. He is worthy of having the government of all in His hands. And His power is recognised as well as His right.

(2) Because these have a sense of their own unworthiness which others have not. This disposes them to meekness.

(3) Because they have been won to love the glory and grace of God in Christ. In that measure they cease to be suspicious. They have God as revealed in the Gospel to admire and love, even when providence is most afflictive. And they are disposed to think well of God as the God of providence even when they cannot see His love in His dealings.

(4) Because their “conversation is in heaven.” Their great care is to be entitled to and to be prepared for heaven. And they have a good hope of reaching and resting there. They have intercourse, too, with heaven, and they enjoy, in communion with the Lord, what makes them independent of the comforts of this life.

(II) This cannot mean that they of all are the persons who shall have the greatest earthly possessions. The very reverse is usually the case. The meek have usually been in that sense the poorest, those who had least of the comfort which the earth can afford. This does not mean that at some future time the saints of God should have the earth and use it. It is true that the Church of Christ has such a prospect. The earth shall be hers to possess and use it for the Lord. But this is not the truth here. This is a privilege assured to each individual having this character.

(1) This promise implies that they alone are entitled to claim the earth. They have a right to it in Christ. He has secured this right by what He did in glorifying God on the earth as their Covenant Head and Surety. He has redeemed the earth for them and they in His right inherit it. “All things are theirs and they are Christ’s.”

(2) They shall have all the benefit of it which their Father in heaven designed for them. It was the place of their effectual calling. It is the place in which He shall be dwelling with them by His Spirit. On the earth He shall be visiting them with His salvation. On the earth they shall have seasons of sweet communion with the Lord. On the earth they shall serve Him in the strength of His grace. On the earth they shall glorify Him in the furnace. On the earth His good work in them shall be finished. From the earth they shall pass as naked, but holy, spirits to their place in heaven. In the earth they shall find a bed in which their bodies shall sleep till the resurrection the morning. And from the earth they shall pass in soul and body to their home in the Father’s house.

(III) How blessed because of their meekness are these! Conflict with God can allow no blessedness. A meek and quiet spirit is a well spring of peace within a soul. “Woe unto him that striveth with his Maker.” Mad, unequal contest! But to be reconciled to God, to have one’s will swallowed up in His, this is true blessedness.

And how blessed are they who thus inherit the earth! This is all the good that can be got out of it, e.g., an usurper enjoying what belongs not to him, or one entitled to an estate and not getting any good from it. But the title and the good go in this case together.

11

Look in the light of this verse to the advantage which the Christian has. He seems to despise the earth. He seems to be only a sufferer on it for the sake of heaven. But earth is his place of training for heaven. Its frowns and favours, as well as all besides, are working together for his good. What gain can the worldly man have? None whatever! He may have the pleasures of sin for a season, but they act as opiates to the incurable, or as poisons. To him earth is but a place of preparation for hell. Satan is working out his ripening for the fire, while the Lord is working out the preparation of those meek ones for the rest of their home above. Sin ripening into hell in the one case, grace ripening into glory in the other.

ARCHIBALD McFARLANE, J.P.

The Branxholme Congregation and the whole Hamilton Charge suffered a severe loss by the death of Mr. Archibald McFarlane, which occurred suddenly on July 18th. He had been in poor health for some years, but was able to attend to his ordinary duties and also continue his church activities until the end. The previous Sabbath he was in his usual place in public worship and had conducted
the Prayer Meeting held in the vestry before the service. He had reached the age of seventy-four years.

The late Mr. McFarlane was a native of the Hamilton district. He married Miss Selina Kerr and made his home in Branxholme, where he still resided at the time of his death. There were four children of the marriage – two sons and two daughters. Born of staunch Free Church parents, his father being an elder in the Hamilton congregation, Mr. McFarlane, throughout life, retained his association with the Church. In this he had the good support of his wife, who had been brought up in the Church of England and who, at the time of her marriage, was a member of that denomination. His younger brother, John, who predeceased him by several years, became an elder in the Hamilton Church before the present pastorate began, nearly twenty-five years ago. Archibald, at that time, had not taken that definite stand which brings one into the full fellowship of the Church, but quite early in the present ministry, under the helpful preaching of the late Rev. John Sinclair in a preparatory service, he was led to see that there was a place for him at the Lord's table. He took that place and shortly afterwards was elected to office, first as deacon and then as elder. Humility, a thankful spirit, zeal for the Lord's cause with special concern for young people, and a deep consciousness of the value of prayer, characterised the Christian life of the late Mr. McFarlane. Over the last score of years he had experienced sorrow and considerable suffering in body, but these were greatly sanctified to him. After coming safely through a big operation his first words to his minister were, “His mercy endureth for ever.” His attitude of soul under the chastening hand of God was the same as that of Jeremiah when he said, “Wherefore doth a living man complain, a man for the punishment of his sins?” Both suffering and sorrow led him to prayer.

On arrival at Branxholme for the fortnightly Sabbath service of late years, the minister generally found Mr. McFarlane in the vestry. Some years ago when a sad death occurred, the late elder felt it deeply and, when the minister opened the door to enter the vestry it was obvious that he had disturbed his elder in deeply affecting prayer. Ever afterwards, so far as can be recalled, the vestry was never hastily entered, for there it was felt the elder was awaiting him by prayer. What a blessing such an office bearer must be in a church, and what a loss when he is taken. Would God we had many men, and women too, who would await their minister by prayer. His last words to his minister, spoken at the close of a service at which the sermon was based on the text, “He shewed them His hands and His feet,” were, “I am sorry there were so few here.” That utterance was characteristic of him. He yearned for the spiritual welfare of others and had a special desire to see young people confess their faith in the Saviour. In recent years he was seldom heard in public prayer without offering a special petition for the young.

At one time for a period, though not in good health, he drove ten or twelve miles to conduct a monthly service at Byaduk. There were only a few attending the meeting and it was suggested that he might wish to discontinue. However, he was quite prepared to go on and felt it was well worth while, if only for the sake of an aged hearer of four score years and more who valued the services. A son of this devout worshipper, on hearing of Mr. McFarlane's death, said, “I liked to meet him in the street when in Hamilton.” He was the type of man it was good to meet.

Although in poor health he was seldom absent from the sanctuary, and while in some places the preacher might feel acutely the lack of praying men, in Branxholme he could always count on one who was ready to join with him in an approach to the Throne of Grace. He loved his home, his family, his church, but, most of all, his God.

There is something much more beautiful about a good life than about the most lovely plant or flower. Oh, what Grace can do! For, naturally (unlike the flower), human nature is not beautiful. Though beyond three score and ten, the late Mr. McFarlane did not grow old in soul or spirit, but brought forth fruit in old age. Of recent years those most associated with him in Christian fellowship were seeing the “full corn in the ear,” and it was evident the corn was ripening. Then, suddenly, but not unexpectedly, we believe, to him, on a Saturday afternoon, his week's work done, and with only a moment's pain, and with his companion and partner of many years at his side, he passed into the presence of his Lord. – I. L. G.

Forster lost its oldest identity on July 24th, 1942, when Mr. Josiah Miles passed away.

Mr. Miles had attained to over ninety years of age, had retained to the last his mental vigour and his hearing remained unimpaired. Born at Booral, Mr. Miles, early in life, removed to Forster, where he spent almost the whole of his long life. Always alert mentally and active physically, Mr. Miles was keenly interested in and took his part in local affairs, but to all he was known as a man whose chief interests were spiritual and who delighted in deeds of kindness. The large gathering at the funeral services gave evidence of the high esteem and reverential regard in which he was held. Saturday last – the day of Mr. Miles' funeral – was a day of marked solemnity in the little town by the sea, where it was recognised generally that Forster was definitely the poorer by the calling away of this aged servant of God.

Rev. M. C. Ramsay, assisted by Rev. R. C. Pereira, conducted the funeral services. Mr. Ramsay spoke of the long life of marked godliness lived by Mr. Miles and how he ever placed the spiritual before the material. Commenting upon the fact that quite a number of aborigine Christians were present, Mr. Ramsay reminded them that although their good friend was taken from them, they had an ever constant friend in the Lord Jesus. Proceeding to speak of Mr. Miles' generous hospitality and uplifting companionship Mr. Ramsay said: “The ungodly, as well as the godly, know that a man of God has been called away – one who lived to God, in fellowship with God, and led a life of strict integrity, seeking the good of all. Forster and the nation is poorer through losing this man of prayer. Reared on the old and ever new Gospel, Mr. Miles found in it that which fully met all his needs, consequently he
had no desire for religious novelties. He would allow no one unchallenged to criticise adversely the word of God. Through-out his long life he had personal experience of its reliability, was an able defender of it, and pillowed his head upon the promises of God. In the early days when ministers of the Gospel made very infrequent visits to Forster, Mr. Miles regularly conducted divine services. He was a man more of deeds than of words, was well read and especially delighted in sound Christian literature.

His knowledge of the Bible was remarkably full and accurate and revealed that he was a reverent student of God's Word. Not one church, but all the Christian churches, and the whole community has lost a good friend. When Mr. Miles believed a certain course was right he unflinchingly followed it. His deep faith, resolute courage, kindly humour, broad outlook and constant devotion to God and His cause, marked him out as pre-eminently a man of God. During Mr. Miles' latter days, as he spoke of his imminent departure, he reminded us of the aged Simeon and his words: 'Now lettest Thy servant depart in peace according to Thy Word, for mine eyes have seen Thy salvation.' Mr. Ramsay asked, 'Who is taking Mr. Miles' place in the church of God, or who are seeking to prepare themselves to take it?' The speaker concluded by extending to the bereaved relatives an expression of the sympathy of the large gathering. – Reprinted from "The Northern Champion."

Mrs. John Allan Murray, of Bunyah, passed away on July 17th, 1942, after an illness of long duration which was borne patiently. Much sympathy is felt for the husband, sons and daughters. Mrs. Murray's body was laid to rest in the Krankbach cemetery.

Considering the severity of the petrol restrictions, the size of the gathering was remarkable. Mrs. Murray was buried beside her son, Archie, who met his death with tragic suddenness three or four years ago as the result of being struck by a falling limb. The remembrance of that event added poignancy to the funeral service, as did also the fact that Mrs. Murray had been called away at the comparatively early age of sixty one.

Rev. M. C. Ramsay, who conducted the funeral service, spoke of the blessedness which comes, immediately at death, to the people of God, so that for them "to die is gain." This blessedness is based on the absolute and abiding sufficiency of the atoning work of the Lord Jesus, and this work is so complete that none is able to add to or subtract from it. Mr. Ramsay spoke of Mrs. Murray's interest in the word of God, and prayer, her kindliness of spirit which prompted her to delight in helping those who were in trouble, and the distinct feeling of loss occasioned many by the death of Mrs. Murray. Also references were made to Mrs. Murray's regularity in attending church services, and her manifest and sustained interest in the spiritual well being of her loved ones and others. On behalf of the large assemblage, Mr. Ramsay expressed deep sympathy with the bereaved relatives.

Subscriptions Received for July, 1942

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<thead>
<tr>
<th>Name</th>
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<tr>
<td>Mrs. E. Anderson, Chatsworth</td>
<td>10/- to 31/12/43</td>
<td>(new subscription)</td>
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<tr>
<td>Mrs. Clarence Cox, Wherrol Flat</td>
<td>5/- to 1/8/42</td>
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<td>Miss Doman, Hurstville</td>
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Mr. W. Fullbrook, Campsie: 5/- to 1/8/42 (new subscription).
Miss M. Gregor, North Sydney: 5/- to 31/3/43.
Mr. S. Hackett, Haymarket: 5/- to 1/8/43 (new subscription).
Mrs. C. Johnson, Girillambone: 10/- to 31/12/44.
Mrs. G. C. Lindsay, Huntingdon 5/- to 31/3/43.
Mrs. James Miller, Cargo: 5/- to 1/8/43 (new subscription).
Mr. J. Montgomery, Marrickville: 5/- to 1/8/43 (new subscription).
Mr. D. Montgomery, Canterbury: 5/- to 1/8/43 (new subscription).
Mr. J. Morrison, Earlwood: 5/- to 31/5/43.
Mrs. D. McAuley, Hurstville, 5/- to 30/6/43.
Mrs. J. MacDonald, Marrickville 5/- to 31/8/43.
Mr. J. G. McIntosh, Chatsworth: 10/- to 31/12/44.
Mrs. C. McPhee, Bondi: 5/- to 31/7/43.
Mr. A. MacLeod, Drummoyne: 5/- to 1/8/43 (new subscription).
Mr. J. MacLeod, Concord: 5/- to 31/5/43.
Mr. M. MacDonald, Arncliffe 5/- to 1/8/43 (new subscription).
Mr. G. McKenzie, Croydon Park: 5/- to 1/8/43 (new subscription).
Mr. J. B. Nicholson, Vaucluse: 1/- donation.
Mr. D. Nicholson, Petersham: 5/- to 1/8/43 (new subscription).
Mrs. D. Stewart, Wingham: 5/- to 30/3/44.
Mrs. M. Stewart, Taree: 5/- to 31/12/43.
Miss A. E. Stewart, Taree: 5/- to 31/7/43.
Mrs. Janet Stitt, Taree: 5/- to 30/4/43.
Mr. W. Urquhart, Arncliffe 5/- to 31/5/43.

THE CHILDREN'S PORTION

Jesus said, "Suffer the little children to come unto Me." S. E. C

THE CHILDREN'S SERMON

A BEAUTIFUL CHARACTER

"The Lord was with Joseph."—Genesis 39: 2.
What a lovely character Joseph was. He was an eminent type of the Lord Jesus Christ. I have found twenty three instances wherein he was a type of Christ. How many can you find? It is a most pleasant and profitable search looking for these. The secret of Joseph's beautiful life is just that the Lord was with him. Four times in this chapter alone this fact is referred to. He must have been pleasing to God when the Almighty was so gracious to him. The Lord was with him as a boy; a bonny boy he must have been. His birth brought joy to his parents.
Rachel said, “God hath taken away my reproach.” The Lord was with him minding his father's sheep, when dreaming his dreams, when thrown into the pit, when sold to Potiphar, when tempted, when in prison, when interpreting the dreams of the chief butler and chief baker and Pharaoh's, when preparing for the famine, when dealing with his brethren in sheething conviction home to them. When he came to die, and after his death, his bones were carried out of Egypt and laid in Canaan. Joseph could not have a better epitaph than, “The Lord was with him.” It is the blessing of God that makes rich, His presence that gives comfort, His providence that preserves us and His love that makes us happy. Joseph's life is a splendid one for boys and girls to study. David used often to think of him. He tells us things about him that are nowhere else mentioned – that he could bind even the princes of Egypt and he taught Pharaoh's Senators how to get wisdom. Paul tells us Christ is the wisdom of God. – J. C. R.

And now, Lord, leave me not, when I Old and grey headed grow; Till to this age Thy strength and pow'r To all to come I show.

THE RIGHT PRIEST

In a city restaurant the men at one of the tables were conversing upon the subject of religion, and the argument grew so lively that it became impossible for those at the nearest tables not to hear it, and the interest of the listeners became intense. The argument was chiefly as to whether salvation was by works or of grace, through faith; not of ourselves, but the gift of God. Another, a Roman Catholic, contended that no man can know he is saved until he dies, and, as a final argument, he exclaimed: “Well, all I can say is this: I have placed myself in the hands of my priest and he is responsible for my salvation.”

At this point a gentleman rose from his table, and lifting his hat, said: “Gentlemen, I believe I am responsible for my salvation.” It is the blessing of God that makes rich, His presence that gives comfort, His providence that preserves us and His love that makes us happy. Joseph's life is a splendid one for boys and girls to study.

The sinners were the outcasts, with whom the Pharisees would not deign to consort. The attitude of Jesus towards the publicans and sinners scandalised the Pharisees, but Jesus came not to call those who felt that they were righteous, but sinners to repentance. Jesus not only received sinners, but ate with them; this fact reveals to us the willingness of Jesus to receive sinners into fellowship with Himself, “Behold I stand at the door and knock,” etc. (Rev. 3: 20).

Man lost Communion with God through sin, yet God did not leave man in an estate of sin and misery, but had compassion on him and sent His Son to seek and save the lost. (Luke 9: 10, John 3: 16.) In preaching to the publicans and sinners Jesus was seeking God's lost ones. Jesus came not to subdue nations or to found kingdoms, but to save lost men, men lost in sin. He came to save boys and girls, too, because He says, “Suffer little children to come unto me, etc.” Read through the Gospels and see all the people whom Jesus saved; not one was turned away. Are you saved? If not, come to Jesus today; call upon Him while He is near, for “the Spirit and the Bride say 'come.' And let him that heareth say come. And let him that is athirst come. And whosoever will, let him take the water of life freely,” (Rev. 22: 17.) Jesus saith “him that cometh unto Me I will in nowise cast out.” (John 6: 37.)

In our last lesson we noticed the proud aloofness of the Pharisees and Scribes in regard to the publicans and sinners and their scathing comment when Jesus sought them out and spoke with this despised and outcast section of the community. Hence they drew from Jesus three parables of a nature calculated to reveal the failure of the Pharisees and Scribes to prosecute their true role, that of shepherds of the flock. The first, the parable of the lost sheep. “What man of you,” says Jesus (v. 4), not satisfied with the security of the ninety and nine, the true shepherd goes out after the sheep that was lost, and seeks till he finds it, “and when he hath found it he layeth it on his shoulders rejoicing” (v. 7) “and when he cometh home” (v. 6) (having brought the sheep to safety and security) he calleth together his friends, etc., and there is great rejoicing. “Likewise joy shall be in heaven over one sinner that repenteth, etc.” (v. 6).

Note three things:

1. The condition in which men are by nature they are as lost sheep. Man by nature is lost. When men fell (explain) he lost favour with God, “all we like sheep, etc.” (Isa. 73: 6). In this state men are blind and bewildered; like the poor, stupid sheep they wander further and further into danger; contrast the peace and security of the fold with the miserable condition of the lost.

2. It is in the role of shepherd that we see Jesus in His wonderful mercy seeking the lost. To accomplish this, Jesus laid down His life for the sheep. Jesus is seeking lost souls today by the Word (Bible) read, taught or preached. He is seeking you today; that is, if you are not saved, because He wants to bring you back into God's favour.

3. Joy in heaven because a sinner has repented, because a soul has been turned from sin to God; what does this mean to a saved soul? It means, first of all, that he has got a new heart. This is the first step, a changed heart. Secondly, a new life (a new creation) is a new creature. If there is such joy over one, only one sinner that repenteth, how terrible will be the calamity that shall befall the soul which dies unrepentant and lost. There is no necessity for your soul to be lost, for it is the delight of Jesus to seek and save the lost. Jesus saith, “I am the good Shepherd and know My sheep and am known of Mine.” (John 10: 14.) Learn Christ's love is a seeking love. Jesus came to seek and save. Christ's love, self sacrificing love, “He endured the Cross, despising the shame. “He laid down His life for His friends.” (John 15: 13, Heb. 12: 2.)

September 20

The Parable of the Lost Coin

In our preceding lesson we dealt with the parable of the lost sheep. Again we have something which was lost – a piece of money. There were a hundred sheep yet not one was suffered to be lost, so here in this parable not one piece could be spared. And not one of Christ's people who were given to Him, and for whom He shed His blood, and to whom He sends His Spirit shall finally perish. He will be able to say at last to His Father, “Of all that Thou gavest Me I have lost none.”

The representation of the lost thing as silver tells us that it was a precious thing that was lost. The soul which is unspeakably precious is lost; this is revealed in the diligence with which the woman conducted the search (v. 8). The importance of the human soul, and the awfulness of its danger, and the supreme importance of its salvation, must be recognised before we can in any measure understand and value God's love to us as set before us in Christ Jesus. The fact that God gave His only begotten Son to suffer in the room and stead of perishing sinners, the fact that Jesus the Son of God; became man, and actually died to redeem us from death, the fact that God the Holy Spirit is shed abroad in the Church for the purpose of quickening dead souls, surpasses our thoughts and imaginations, for we cannot estimate the height or depth, the length or the breadth of the love of God, for it surpasseth knowledge.

We note that the lost piece could do nothing for itself, neither can the soul that is lost. Means must be used, and this distinctive work of God is carried out by the Word, the Truth of God. Yet it is not by the Word only, but by the Word as illumined by the Spirit of God, which reveals to man his lost condition, and shows him the way of escape from sin's terrible penalty by setting before him Christ as “the Lamb of God Who taketh away the sin of the world.”

Learn: Just as the woman was diligent in her search, so must the followers of Christ in these days be filled with zeal for the salvation of the lost. In order to effect this great work we must be kindled in heart ourselves; we must seek (pray for), obtain, and depend on the almighty power of God's Spirit to bring forth fruit.

The house is typical of the human heart by sin; it is guilty, lost and ruined, the sweeping (the application of the Gospel) sets up a turmoil in the heart, the dust of apathy gives place to conviction, and through the sweetening influence of the Gospel of grace sin is vanquished and the soul cleansed through faith, and as the woman called her friends and neighbours together, saying, etc. (v. 9); there is great rejoicing in the Church and Sabbath School when a soul has passed from death to life. Finally, the greatest work God would have us do is the work of saving souls; let us carry out this great work with earnestness and diligence; even boys and girls can take part in this great work.

September 27

The Parable of the Prodigal Son

In each of the foregoing parables we have set before us the ruin of man by sin and his reclamation by grace. This parable is a most interesting one and no less instructive than it is impressive. It commences with a statement of fact; a certain man, etc. (v. 11), we visualise a happy home circle about to be broken, broken as we shall see by the folly and thoughtlessness of the younger of two sons. Becoming impatient of the restraint of the father's house he wants to be free, he desires his independence. This is outlined in his request to his father, “Father, etc. (v. 12). He had a kind father, plenty of food and independence. This is impressive. It commences with a statement of fact, a certain man, etc. (v. 11), we visualise a happy home circle about to be broken, broken as we shall see by the folly and thoughtlessness of the younger of two sons. Becoming impatient of the restraint of the father's house he wants to be free, he desires his independence. This is outlined in his request to his father, “Father, etc. (v. 12). He had a kind father, plenty of food and clothing, and many pleasures. Still discontent arose in his heart. Why? Because of self will, and the truest sign of sin in the heart is our self will. The father, though no doubt sad in heart, did not refuse his request. Selfishness was predominant in the request, for the son's only care was for his father's goods and not a respect for his father's feelings. He wished to be independent of his father, but he wished to be so at his father's expense. No sooner had he received the portion of goods that fell to his share than he showed in what spirit he sought them, and what was the end of his desire. “And not many days after, etc.” (v. 13). This shows that he was absolutely determined to have his own way. “The far country” is the land away from God; it is the world of sin and unbelievel. It is a bad country to visit. (Jer. 2: 7, 13, 17-19; Ps. 72: 27.) In that far country he wasted his substance on riotous living; that is, he lived a life that plunged him into ruin, and very soon this young man who set off so gaily from his father's house and lived so recklessly, scorning restraint, was reduced to a state of want. He had spent
opened to the street, as the frontage was all made of shutters, which threatened the fat a lad of eleven years of age, named Er Keui, was threatened with family were one with the parents in this, while the youngest boy, that they would never be moved at the ten life of holiness. God is waiting to be gracious today. Who could love of the Father. From the death of sin he had come back to a restored to sonship. Now he understands as never before the preciousness of his soul, and appreciates to the full the warmhearted love of the Father. From the death of sin he had come back to a the Father's mercy. “But when he was a great way off the Father saw him and had compassion and ran and fell on his neck and kissed him. And the Son said unto Him, Father, etc.” (v. 21). The Father answers this in a practical way. Not only is he forgiven, but he is restored to sonship. Now he understands as never before the hateful sin of sin and appreciates to the full the warmhearted love of the Father. From the death of sin he had come back to a life of holiness. God is waiting to be gracious today. Who could be other than moved at the tender, forgiving nature of God our Father's love? Bengel very aptly sums up these three parables in this way: The first unwearying, forgiving nature of God our Father's love? Bengel very aptly sums up these three parables in this way: The first

**THE DISGRACES**

There are three horrid little imps,
Whose names I cannot bear:
The first “I Can’t,” the next “I Won’t,”
The third “I Do Not Care.”
The first sits down and folds his hands,
And says, “No use to try,”
The second, though he knows he could,
Likes better to defy.
The third, “Don't Care,” is worst of all,
Sulky and bold and rude;
He follows ever crooked ways,
Who cares not for the good.
Children, I beg you shun them all,
But most of all Beware
That ugly, little, good for nought.
Third imp, “I Do Not Care.”

— Selected.

**ER KEUI, THE UNDAUNTED**

(Paper read by Miss Elizabeth Bennell at the St. Kilda Junior Fellowship. Taken from a Missionary Book.)

At our station in Tehan we had a family who were very opposed to the Gospel. The mother and father had made a vow that they would never be seen inside the Gospel Hall, and the family were one with the parents in this, while the youngest boy, a lad of eleven years of age, named Er Keui, was threatened with severe punishment if he dared to have anything to do with us, which threat the father was never slow in carrying out.

Our Gospel Hall inside the city was one that could be opened to the street, as the frontage was all made of shutters,
The Official Organ of the Free Presbyterian Church of Australia.

(1) What did Paul thank God for?
(2) Write out a verse beginning “For now we live, if . . . .
(3) What does Paul say follows “if we believe Jesus died and rose again?”
(4) Find a verse comprised of two words.
(5) What punishment does Paul say will be given to those that obey not the Gospel?
(6) What does Paul say will happen before the day of Christ comes?
(7) Quote a verse showing that Paul signed this Epistle.

All answers to be sent to Miss C. McLean, 92 Alma Road, St. Kilda, S.2

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THE AUSTRALIAN FREE PRESBYTERIAN

SEPTEMBER 15, 1942.

EDITOR: Rev. NEIL MACLEOD. B.D.

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THE NEED FOR CALVINISM
Not in many decades has the crying need for the
God inspired, the God centred, and the God directed faith of the Scriptures been so apparent. Half articulate in many cases, but unmistakable, nevertheless, the voices that cry out for a return to God are heard on every hand. Modernism is in retreat. The much lauded doctrine of the divinity of man is on the wane. Humanism in every form is being challenged by recent thought and, what is more, by the inexorable facts of life. Even perplexed (shall we say, half converted?) liberals are beginning to recognise that we must return to many of the great verities, the master conceptions, of the historic Christian faith which until recently they were wont to use only as foils to set off the beauties of their now tarnishing gospel of human self perfection.

Now, more than ever before, the world needs the majestic and powerful truths of the biblical, God centred, Reformed Faith. Not that the Reformed Faith ever was anything else than the Christian Faith, the revealed body of living truth in the Scriptures. In fact, the Reformed Faith is simply that body of scriptural truth in its richest, most consistent, and most consoling form. And this fact is becoming clearer than ever before. We need the Gospel today, more than ever, in its untarnished beauty. Either God is God all the way and for the whole of man's salvation and the entire scope of the Christian life, or He is in reality not God at all. In the latter case even Christian people may only be making a God in their own image, and that is simply idolatry. That “idol” may have had many features and characteristics in common with the God of the Scriptures, so that many people were for the time being led astray into thinking that they were really worshipping the true and only God as He revealed Himself in Christ and in His Word, in reality they were worshipping their own whittled down conception of what God ought to be. Now that the stark realities of life are upon us, these “idols” prove inadequate. Nothing but a return to the full orb'd scriptural conception of the living, sovereign, self revealing, redeeming, and life renewing God, will meet the need of the hour and satisfy both mind and heart.

Now more than ever is the time to preach, to propagate, and to live Calvinism. We should not be too concerned about the distorted notions that the term Calvinism calls up in the minds of many people who have only known a caricature of the glorious God centred faith which happens to go by that historical name. These are not times for apologising. These are times for a triumphant apologetic. These are not times to argue about words. These are times to exhibit the truth and the power of the great realities of our Faith. Calvinists should become missionaries, heralds, witnesses, propagandists, “flames of fire.”

There is no hope for the world in all its perplexity and for the church of Jesus Christ unless it turn to God, and the only way to turn to God in this sin sick and sin blasted world is to turn to His Word. We must learn to say in all sincerity: “Speak, Lord, for Thy servant heareth!” Not man's speculations, but God's revelation is the only source of our hope and the ultimate source of all truth. God has spoken, and it is for us to listen. “To the law and to the testimony! If they speak not according to this word, surely there is no morning for them.” – C. B. in “The Calvin Forum.”

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The children's portion of this paper is issued in separate form under the title of "The Sunbeam," and can be had singly or in quantities from the Editor.

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From My Study Window

My Dear Readers,

We received from America during the last month a most interesting magazine called the “Calvin Forum”; it was so full of good things that we could not resist the temptation to cull out the excellent article on page six and the first rate Editorial. The Editor, Dr. Bouma, wields a virile
pen and is one of the most distinguished scholars and defenders of the Reformed Faith in the U.S. He is doing much to build up a united Calvinistic front and to consolidate all those who contend earnestly for the Historic Faith as “heirs of a past so good, to build a greater future.” We send to him and to his fellow soldiers in the land of our ally our heartiest greetings and our prayers that Almighty God would richly bless their stand for the basic principles of the Christian Faith. With him we believe that Calvinism is the only Hope and Remedy for our present world agony. No matter how dark our night and how starless our skies, down the night wind we can hear prophet voices like that of Bishop Latimer of old – “Play the man! Keep, by the grace of God, the Light burning! Extol with me the Sovereign Grace that instructs nations and individuals, that inspires worship, that glorifies God!”

To this end also the announcement (p. 10) of a new Australian Theological Review edited by our own Rev. Arthur Allen, Geelong, has filled us with the highest expectations, and we are grateful indeed to our correspondent, Rev. H. K. Mack, for his notice. We shall most certainly welcome this new magazine, and do all in our power to help its circulation. Into an atmosphere blighted by the miasma of Modernism it will come like a refreshing Trade Wind from Eternity – a breeze from out the Ivory Palaces that will cool and reinvigorate the weary heritage. It will present to us the Bible as the living Voice of God and invested with that sovereign authority will call for the application of the Christian faith to all the departments of life – a call as necessary today in Melbourne, Sydney and Adelaide as it was in Geneva in autumn of 1541.

Liberal Christianity with its nebulousness and humanism has failed; its prophets have proved mediocre, its dynamic defective, and its critical apparatus (With the ever ready redactor) has stripped from the Tree of Life those very leaves which were for the healing of the nations.

Aye, we shall give a very warm welcome to the “Reformed Theological Review.”

– The Editor.

3

REFUSE HIM NOT
By H. C. NICOLSON

“See that ye refuse not Him that speaketh.” – Hebrews 12 and 25.

As the chapter which we have read draws to a close, we are led by the writer to view Jesus in a very particular way. The modernists would confine the Scripture account of Jesus to that which they contemptuously refer to as the Galilean teacher. The gospels make full provision for an account of Jesus in His human aspect, which is an extremely important one, but they also make full provision for that solemn view of Jesus which the writer of the Hebrews leads us to take. With all the beauty of the inspired word we are led step by step along the blood sprinkled way till we stand almost before the rainbow circled throne. There we see not the Jesus of History, but the Jesus of all Eternity, the Great High Priest, the Mediator of the New Covenant. It is this Jesus that speaks to you and me from Heaven, and we are exhorted by His Word not to refuse Him. Now, how does Jesus speak to us that we may have the opportunity of refusing Him? I want to deal with the question under three headings:

Firstly, that His Word is the means whereby He has chosen to speak to us; secondly, that He leads us to His Word by our conscience and by the witness of the world around us; and lastly, I want you to consider the consequences of a refusal.

One of the frequent delusions of human beings is that God speaks apart from His Word. Now in the Scriptures we have clear evidence that it contains all that is necessary for salvation. There is no circumstance of life which is not fully dealt with in God’s Word and by the guidance of the Holy Spirit the instructions may be as clear as if they were uttered in our ear by an angel. God has certainly given gifts to men so that the Word may be preached, but preaching is only effective to the extent that it conforms with the standards set by the Scriptures. Any preaching that declares any doctrine contrary to God’s Word can neither convict the sinner nor edify the saint. This wonderful gift is the possession of every man, woman and child in this building. It is not necessary for us to seek the witness of nature; we have been taught since our earliest youth to regard the Bible as God’s Word to us, and we have seen men and women who have studied it grow in Grace and in Knowledge. God’s messages in the Bible are familiar to us and we are in the position of those to “whom much has been given and of whom much will be required.”

What are the clear messages of Christ through...
His Word to us? In the first place, we are declared to be sinners. The candlestick of God's Word clearly shows upon the plaster that we are weighed in the balance and found wanting. The Bible then warns us what the consequences are of our continuance in sin, and at the same time sets before us the rewards of righteousness. Above all, it sets before us the way of escape, and all these matters are not cloaked in mystical language or in the involved manner of the theologian. They are stated in simple forthright language. Just take the great truths I have mentioned; simple texts support them all. “All have sinned and come short of the Glory of God” clearly indicates our condition. The consequence of sin and the reward of righteousness is declared in one text, viz., “The wages of sin is death, but the gift of God is Eternal life.” The way of escape is embodied in Paul's simple exhortation to the Philippian jailer; “Believe on the Lord Jesus Christ and thou shalt be saved.”

Now to every man and woman in this church these texts are the voice of God and we should examine ourselves as to our reaction to them. One of Satan's chiefest activities is to get men to argue about the Word of God rather than to listen to it. Nothing in our approach to the Word of God matters as much as willingness to obey. “To obey is better than sacrifice and to hearken than the fat of rams.” There are thousands of men who have concerned themselves with the authorship of the Fourth Gospel, and yet had they heeded the words of Christ found in that Gospel instructing them to abide in Him they could have plumbed depths of knowledge that their theological technique would never have reached.

Our second consideration is that He leads us to His Word by our conscience and the witness of the world around us. I have stated that the Word of God is contained in the Scriptures of the Old and New Testaments. This principle is fundamental and its acceptance would, I am sure, save us from many of the pernicious doctrines which cloud the religious life of the community. There is, however, this problem that if God speaks alone through His Word, what are the means by which He brings men and women to listen to His Word? There are various experiences in life that will make man cry out with Job of old, “Oh that I knew where I could find Him,” but those that I have chosen are conscience, lack of peace, and the circumstance of death.

(I) Conscience. – In unfallen man the conscience was evidently a definite link between man and His creator. Like every other function of the human body it has become sullied by sin. Unfortunately, men do not always realise this and we quite often find conscience is treated as the final word in conduct. You and I know that a conscience untouch-ed by the Spirit of God is but a blind guide. Nevertheless, the average conscience still retains some of its primal efficacy and the conduct which springs from indwelling sin quite often alarms and vexes the conscience of the unconverted. Men realise, and this is particularly true of those with whom the Holy Ghost is striving, that their vows to abstain from sin, their efforts to discipline their lives are but the utmost futility. Somewhere in their lives they feel a force which defeats their best intentions and that force can only be subdued by the work of the Holy Spirit. I do wish I could be used this morning to impress upon you, and particularly the young men and women, that there is no true morality apart from Christ. All other forms of morality are but houses built on the sand. When the storms of persecution come, or when the pocket is touched, or the vanity knocked back, we find the fangs of the old serpent underneath the mask of moral dignity. The conscience then will often lead us to the word where God speaks.

(II) Lack of Peace. – I read some time ago that a famous film star has a philosophy of life whereby he believes that he will be happy tomorrow. In the strength of that he goes on. What a will o’ the wisp to follow; and yet he gave expression to what countless men and women think. They continually seek satisfaction, but there is no satisfaction in life apart from Christ.

The desire for peace of mind then will also lead us to the Word until with Augustine we cry, “Our souls are restless till they find their rest in Thee.” It is a great experience when God finds the weary searcher after peace, and gives him that peace which the world can neither give nor take away.

(III) The Circumstance of Death. – Among all the uncertainties of life there is one certainty – Death. Men may order their lives as if death were just a very vague probability, but sooner or later they have to keep tryst with this grim messenger. Every funeral cortege is a reminder of this solemn fact. Since we commenced this service hundreds of souls have gone out into eternity. How many, may we ask, have had their anchors cast within the veil? How many, may we ask, will lift up their eyes in hell? This fact may drive at the soul of man to hear God's Voice speaking in His Word and if he is apprehended thereby he may well rejoice in that sure and certain hope.

Our concluding consideration is the consequences of a refusal. Earlier in the epistle to the
I decided to write an account of the work that was voluntary worker in the United Aborigine Mission Fellowship, and, having offered my services as a library of human experience.

This Book is a postgraduate course in the richest inside its covers and find illumination. The study of enterprises for the happiness of mankind, he who seeks for guidance in any of these things may look at the Lord's table with these green, natural, musical instruments, handed down by their forefathers. The harmonious blending of voices and gum leaf music will remain with me, as an abiding memory of joy.

On Tuesday afternoon, I had the supervision of the Ladies Auxiliary meeting. The meeting opened with prayer and singing, a portion of scripture read, and a short message given. The ladies were taught knitting, sewing and crochet. A cup of tea was enjoyed and the meeting closed with singing and prayer.

Tuesday, Thursday, Saturday and Sabbath p.m. meetings. I gave a personal testimony of my experiences during my nursing career, in different hospitals. These appeared to have touched their hearts and questions were asked: Friday, 10 a.m., I took the prayer meeting. Both young and old of these professing Christians pray beautifully. Their humility is outstanding indeed.

Friday afternoon personal visitation of the homes. There was prayer and a portion of scripture read each home.

The Sabbath prior to leaving, I had the pleasure of sitting at the Lord's table with these very dear dark Christians who witnessed for Christ in all humility and grace.

They have a nice little church. It is not lined and is extremely cold. They are praying that money may be sent in for the lining of the church. If any reader, or member, would like to send a small donation it will be thankfully received by the Rev. A. Sopher, Mission Station, Woodenbong, N.S.W.

Emily Reid.

WINGHAM FREE KIRK FELLOWSHIP
The Wingham Free Kirk Fellowship has lost many of its members, due to enlistments and members moving to other centres, but is still carrying on and the remaining members still maintain keen interest.

Each of our members, who have joined the military forces, have been presented with a small memento to remind them of the Fellowship. A presentation was also made to our former President, Mr. John Stewart, who is now attending Armidale University. Mr. Allan Murray has been elected in John's place. Due to lack of benzine, suffered both by our country members and our Minister, it was proposed to have our meeting after Church Services at regular intervals. The first of these meetings was such a success that it seems we have found a solution to our problem.

We are devoting our time to Bible study and, under the guidance of Mr. Ramsay, we are finding it interesting indeed.

– Edith Cameron, Acting Secretary.

**ST. GEORGE’S FREE KIRK FELLOWSHIP**

Owing to lighting restrictions and the general war conditions it was decided by the general meeting of the Fellowship to change its meeting time from the second and fourth Thursday of each month to each Sabbath morning.

The change was met with a ready response from the young people and we have had an average attendance of about ten at each meeting.

At present we are having a very profitable study in the Epistle to the Romans, each member preparing a paper on the particular chapter studied. Among those who are to be commended for the excellent papers prepared are Mr. Howard Longworth, Misses Audrey Bateman, Hazel Gray, Emily and Elgin Nesbit.

In the recent Final Legal Examinations held by the Institute of Chartered Accountants in Australia our genial President, Mr. A. Aitcheson, passed well, securing second place in the Commonwealth in the Law Relating to the Rights and Duties of Trustees under Wills and the Law of Arbitration and Awards.

# Can Civilisation Fail?

*By W. T. RADIUS*

Department of Classical Languages
Calvin College, Michigan

(Reprinted from “The Calvin Forum”)

A rather common place observation today is that if the present world conflict does not stop or if it does not end in victory for the United Nations, civilisation itself will pass from the face of the earth. The prediction is that this planet of ours is likely to slip back 1500 years and enter another Middle Ages of barbarism. Now it seems to me that while we hear such dire prophecies and, at times, repeat them ourselves, we really do not believe them at all. I would almost go so far as to say that we cannot believe anything of that sort, that it is psychologically impossible to continue to live effectively under such conviction. The case is much the same as with our individual lives; we can only carry on the business of life on the assumption that we have a reasonable expectation of continuing to live, at least in the immediate future. If we really believed that civilisation was seriously threatened we would not be able to go about our routine affairs as calmly as we do. I infer from the news that even the people of severely bombed areas do not think that civilisation is coming to an end.

Now without involving myself in the foolish business of predicting the outcome of the present conflict, I would like to remind the reader that it is an undisputed fact that civilisation did at one time suffer just such an eclipse. I refer to the fall of the Roman Empire. With the breakup of that Empire, civilisation in the ordinary meaning of the term passed from this earth, not to reappear for many centuries.

There is no real need of pausing to define what we mean by civilisation. However our individual philosophies of life may differ, however fiercely we may have argued in the pre-war world for our own brand of outlook, dire necessity has made clear a sort of common denominator in any definition of civilisation. It is, if you please, the way of life which permits me to write on this theme and you to read about it. The well worn trilogy of “life, liberty, and the pursuit of happiness” is as good as any definition of civilisation. It is, if you please, the way of life which we mean by civilisation. However our individual outlooks, dire necessity has made clear a sort of common denominator in any definition of civilisation.

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that case to examining briefly what these forces were.

When we speak of the Roman Empire we are using an administrative term which includes all of Greek culture and civilisation. The correct term for this combined and fused culture is Graeco-Roman. For nearly five hundred years from the time of its founding, Rome had little or no contact with Greek culture. When in the course of her slow expansion throughout the Italian peninsula in concentric circles, progressing north and south at approximately the same rate, she finally reached the instep of the Italian boot, (such is the shape of Italy), she stormed at the gates of that important Greek city of Tarentum, the modern Tarento, an important Italian naval base. Our history texts do not emphasise sufficiently the importance for the whole future course of Roman, and hence European, history of the fall of Tarentum in 272 B.C. Tarentum was originally colonised from the Greek mainland and was nearly as old as Rome itself. The opening up of Tarentum to Rome was the beginning for better or for worse of a union of these two cultures which was to last at least eight hundred years. Rome conquered Greece politically, but it was Greece which conquered Rome culturally. This composite culture we call Graeco-Roman and it was this culture which suffered the eclipse which I mentioned above.

Lord Bryce, in comparing the British and the Roman Empires, says:

Of all the dominions which the ancient world saw, it is only that of Rome that can well be compared with any modern civilised state. . . . Neither was there in the Middle Ages any far stretching dominion fit to be matched with that of Rome.

Ferrero finds an even closer comparison between the Roman Empire and the United States.

One would have thought that America is too far away from Rome and too much occupied with the present to feel interest in the distant past. But this is a mistake. In many matters the United States is nearer than Europe to ancient Rome . . . An American understands easily the working of the old Roman state because he is a citizen of a state based on the same principle.

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As to Physical Properties

On the material side, the Roman Empire exhibits a standard of comfort unknown again to the world before the middle of the 19th century. To prove this here in detail is not possible, but the mere mention of a few of these comforts might surprise the reader. Archeology has brought to light the maims of extensive systems of plumbing and sewage not only in Rome itself but in remote portions of what is now France. Together with warm air furnaces (they heated their rooms by heating the floor – a manner of heating which is just now coming into use in America), Roman houses of the first century of our era were better equipped than Roman houses of today.

Land transportation in the Empire was more rapid, owing to the excellence of their roads, than any known to us before the coming of steam power. In fact, the chief points of difference between ancient and modern civilisation arise from the use of steam engines, gasoline, and electrical power. And I need not remind the reader how very recent these inventions are, easily within the memories of many of our contemporaries.

The list of analogous matters could be extended, if intensively and extensively. We read today of the long marches of British and German soldiers across the desert wastes of northern Africa. They travel for days on end and never see evidence of human habitation. It is hard for Tommy to believe that these vast desert wastes were once the site of splendid temples, monuments and public works, and pavements worn thin by the unceasing traffic of great populations.

On the Social and Spiritual Plane

While all this material prosperity presses home for some of us the comparison between Rome and the modern world, the absence in the ancient world of the inventions which result from the use of motive power might obscure for others large areas of the comparison. That is to say, a comparison based on physical properties might produce an impression quite the opposite of what we here intend. To determine the issue we should have to keep careful score and to tally the items and even then our results might not be convincing. No such uncertainty results if we make our comparison on the level of things of the spirit. Here the evidence is overwhelming and one knows scarcely where to begin. Emerson said something about the Greeks playing havoc with our originalities. Paul Shorey used to make with irritating repetition his challenge to match from the literatures of Greece or of Rome any large significant idea in our modern world which one might claim as a modern discovery. And through a long lifetime that challenge never embarrassed him. I must confine myself to one or two illustrations.

Students of ancient life are constantly discovering the existence in the Roman world of social and economic problems with which we also must deal. The New Deal is as old as the Emperor Augustus. The great literature of the Augustan Age was produced under imperial sponsorship. I am prepared to defend the thesis that but for Augustus there would have been no Vergil and no Horace. Do you know that a hundred years before the birth of
Christ there was already a dole system in Rome? At this point your anti New Dealer would simply grunt and dismiss the whole business with the remark that apparently the Romans were just as “cracked” as the Democrats. Not at all! Rightly or wrongly these Romans were trying to grapple with the same deep and disturbing social and economic maladjustments which are so well known to us. For example, Rome had an agrarian problem. Large scale operators with their slave labour were bringing into existence the sort of difficulty which in our time has arisen from the use of power machinery. The small farmer was squeezed out; he became unemployed, and the humanitarianism of the ancient world refused to let him starve. Public support of the unemployed was never felt to be desirable, but then as now it was the lesser of the two evils. Whatever else they were, the Romans were realists in public administration.

Industry developed a factory system in many lines. It was capitalistic in the sense that the right of private ownership was always clearly recognised. Banking was inseparably linked with business and Government, and drafts were drawn in Rome for exchange in the remotest corners of the Empire. Uniform currency prevailed from northern parts of the British Isles to the upper reaches of the Nile, from the Pillars of Hercules (Gibraltar) to the Mesopotamian Valley. The courts stood ready to protect the interests of litigants from all classes of society and Roman jurisprudence has become synonymous with civilisation itself.

And do not think that in the realm of “pure ideas” the ancient world differed radically from ours. Philosophical thinking today is either idealistic and stems from Plato and his ancient successors, or is materialistic and finds its counterpart in the Greek Democritus and still more strikingly in the Roman poet scientist Lucretius. The dominant philosophical and scientific thinking of our world all stems from some aspect or other of evolutionary thinking. In his long didactic poem “On the Nature of Things,” Lucretius sets forth an evolutionary construction of the universe which modern scientists constantly rediscover with rapture. I used above the word counterpart. Modern materialistic evolution arose out of scientific experimentation and has no historical connection with Lucretius.

While it is fairly easy to establish the proposition that there have been only two world cultures, the Graeco-Roman and the European-American, and that these two are essentially the same, it is a more difficult task to account for the total disappearance of the former of these two. Mighty and brilliant as this culture was, it became decadent, and that brings us to the question which we posed at the outset: the unreality involved in the concept that civilisation can disappear. As regards the Graeco-Roman world there can be no doubt about its eclipse, but it still remains an uncanny situation. How, we ask ourselves – how can it come to pass? If we could answer this satisfactorily we would be more ready to believe that “it can happen here.”

As to Causality in History

The problem of causality in history is the most baffling of all human problems because of its essential complexity. Who shall unravel what is cause and what is effect and what again is perhaps both? God alone knoweth the beginning from the end. When did the Roman Empire begin to decline? When the barbarians from the north swept down in the late 5th century? No, the invaders only finished off what was already effete. They merely gave the final shove which toppled the already worm eaten structure. Biologists point to the great plagues of the 2nd and 3rd centuries as the beginning, but they are in turn evidence of the general decline in initiative which allowed the lapse of drainage facilities. Students of constitutional history point to the overthrow of the Republic in the 1st century B.C. and the establishment of one man rule; sociologists go back to the vexing social and economic problems with which those farsighted reformers, the brothers Gaius and Tiberius Gracchus, grappled in 150 B.C.; sentimental pacifists call attention to the curse for Rome in her ever widening expansion. But if we are not careful we shall be placing the cause for the fall of Rome even before its founding, because from the time of its founding in the 8th century B.C. to its final overthrow 1300 years later there was no year in which the legions were not on the march.

We are not entirely rid yet of the 19th century mechanistic conceptions of unilinear causation. Whatever reason we assign we must try to think in terms of dynamic interaction. There was no cause, but causes, for the decline. They were endless in number and mutually interacting. Unfortunately, the human mind can keep before its consciousness only one or at the most a few things at a time. This narrowness of our mental focus accounts for a good deal of error. There is no help for it but to apply our faculties of reflection and judgement as a corrective. We all know the well meaning brother (and sister) who sees in the liquor evil the sole cause of all our troubles and we hesitate to dissent because we are sure to be misunderstood. Since the problem is so large I would like to conclude this paper with a few
observations on two of the reasons which have been frequently cited for the fall of Graeco-Roman civilisation: immorality, and the rise and growth to dominance of Christianity. (I hope the reader will pardon the impiety of the juxtaposition of these two!)

**The Immorality of the Graeco-Roman World**

Popular writers, novelists, orators, and moralists have made much of the immorality of the Graeco-Roman world. A very serious defect in citing this as cause of the fall of that civilisation is that the most flagrant period of social immorality was during the years 50 B.C. to 100 A.D., some four centuries before the fall. Then too, this concerns principally an upper, leisure class. Apart from that objection to the theory, I would like to sound this caution. We do not know any too much, as a matter of fact, about moral conditions in the ancient world. Obviously no modern novelist writing about ancient life can himself be a source for knowledge of this subject. This we easily forget. The story is so convincing and appeals to all our best instincts that before we realise it we have been a victim of propaganda. There is that in every man which delights in scandal. Well, you retort, I have always been told that Greek and Latin literature portrays a considerable amount of immorality. True, but even this cannot be conclusive evidence. A good deal of that sort of thing is literary fashion and is not enough. It is with real feelings of gratitude to our gracious Lord that I send out this letter. In ways innumerable I have been conscious of His guidance, His protection and His provision since leaving New Zealand shores. These are perilous days for those who travel by sea, but we had a safe return and His provision since leaving New Zealand shores. These are perilous days for those who travel by sea, but we had a safe

**The First Six Months in China**

By Rev. Jack Johnston, B.A.,
New Zealand Presbyterian Mission

It is with real feelings of gratitude to our gracious Lord that I send out this letter. In ways innumerable I have been conscious of His guidance, His protection and His provision since leaving New Zealand shores. These are perilous days for those who travel by sea, but we had a safe return and His provision since leaving New Zealand shores. These are perilous days for those who travel by sea, but we had a safe
journey and arrived feeling fit and well, thanks to the overruling Hand of the Lord.

I was fortunate in having as a travelling companion and colleague, Dr. Loan, also of our New Zealand Presbyterian Mission. We have much in common especially in things spiritual. We had known each other in student days as members of the Evangelical Union and we both feel that it was a very definite evidence of the good hand of the Lord upon us, in that we were appointed to go out to the mission field together.

These first six months I have been in China have been full of interest. There have been many new things seen, and interesting contacts made with the people to whom the Lord hath sent me as an ambassador for Himself. What an immense privilege it is to feel that I have been sent forth to represent the “King of Kings” in this great land of China! I feel totally unworthy of such a privilege. I feel as Paul felt, “Unto me who am less than the least of all saints is this grace given that I should preach among the Gentiles (Chinese) the unsearchable riches of Christ.” Brethren, pray for me that I may be made a vessel sanctified and meet for the Master's use, and that in no way I may dishonour the One Whose ambassador I am.

These months have been devoted to the study of the Cantonese language. Our mission requires of us that we do two full years language study before engaging in active mission work. The Cantonese language has the reputation of being the “world's worst” and it is certainly living up to its reputation as far as I am concerned. The Chinese characters are baffling in their intricacy and complexity of construction. It is an almost impossible task to try to memorise several thousands of them. At times I almost give up in despair of ever mastering even a few hundred. The spoken language too, is most difficult to learn. There are no less than ten different tones. The same word spoken in a different tone has an entirely different meaning. You can imagine how disastrous mixing up the tones could be. The meaning would either be quite unintelligible or else ludicrous. It takes all the perseverance and patience one possesses to make any headway at all. Now after six months study I am able to carry on only a very limited and hesitating conversation with the language teacher. What a barrier the language is between the missionary and those to whom he has come to bring the message of life! It is a veritable stone wall! Even though one is in the midst of this people and thereby made very conscious of their desperate spiritual need, yet without a knowledge of their language it is impossible to impart to them the great message of deliverance salvation – the Gospel of the Lord Jesus Christ.

You can thus see that active Christian service is necessarily limited during this period of language study. Still there are opportunities for witnessing. I have had some interesting times distributing Chinese tracts and scripture portions. The giving out of a tract often serves as an opening for speaking about spiritual things. Even with the limited Chinese at one's disposal it is remarkable how much one can say. One can only pray that the spirit of God will bear the words home with conviction to the hearts of the hearers. Apart from work among the Chinese I have had opportunities for speaking to Europeans here. On several occasions I have been asked to take church services and young people's meetings.

The Chinese are a very likeable people once one gets to know them. The young people in particular appeal to me tremendously. I feel there are great possibilities in the youth of China. If only these can be captured for Christ then there is no limit to what can be accomplished for the cause of righteousness in this great land. Youth is on the march in China as in other countries, and the salvation of the nation lies in their hands. Let us pray that in these critical days the youth of China may turn to that One who alone can satisfy the deepest aspirations of their hearts. The physical and material needs of the Chinese are indeed great these days. There are the multitudes of the homeless, destitute and distracted. Still, there is an even greater need and that is the spiritual one. Hudson Taylor said in a day gone by, that China's greatest need was Christ. This is as true today as then. There are still the millions who have never heard the name of the Saviour of the World. A C.I.M. missionary was telling us recently that in the Province of Yunnan where he had been working it was possible to go for a six weeks journey through that region passing numerous villages where there was not a single witness for Christ. It is estimated that there are still over two hundred and fifty million Chinese who have not yet been reached with the Gospel. Should not this staggering fact be a challenge to the Christian Church in the homelands to make it possible for these people who sit in darkness to have the light of life?

In closing may I quote a challenging paragraph from a little book called “To What Purpose” – which is the story of a young doctor who gave his life for Christ's cause in China. “If ease and comfort at home hold you in preference to suffering for Christ in China, then doubtless, much
of what you think to be accomplished at home will not abide the judgement seat of Christ. On the other hand, do the will of God and if it means China for you, your life will never go out. It will abide for ever in soul saving work.”

NEW THEOLOGICAL REVIEW

By Rev. H. K. MACK, B.A., Geelong

Arrangements are well advanced for establishing in Australia, at an early date, a Review that will serve the interests of historic Reformation theology. At a time when there is intense intellectual activity in the investigation of scientific and social questions, it is important that the discussion of theology, the queen of the sciences, should rank with the scholarly treatment given to other branches of the study. While the weekly or monthly denominational paper serves a useful purpose in recording the Church's activities, providing devotional reading, and indicating the practical bearing of Christianity on the daily life of the average citizen, there is room and need for such a literary and scholarly exhibition of the lofty principles of Christian theology as will stand the test of the most scientific and learned criticism. The proposed publication, the “Reformed Theological Review,” is intended to fulfil this function. The Review is not in any sense denominational, but is intended to provide a vehicle of expression for the great theological principles which the children of the Reformation hold in common.

The Editor of the Review is the Rev. Arthur Allen of the Free Presbyterian Church, Geelong, who will have the valuable assistance of the Rev. Professor John Gillies, M.A., B.D., Melb., Vic., and the Rev. Robert Swanton, M.A., B.D., Melb., Vic., as Consulting Editors. Others whose assistance as Associate Editors and Contributors has been enlisted, include such names as Principal T. C. Hammond, M.A., (T.C.D.), Sydney; Rev. Professor Alex Yule, M.A., B.D., Melb.; Rev. A. M. McKillop, B.A., B.D., F.S.A., Brisbane; Rev. J. C. Andrews, M.A., M.B., Ch.B., Lismore, N.S.W.; Rev. Neil Macleod, M.A., B.D., Sydney, N.S.W.

These and others whose names might be mentioned assure readers of a fresh and competent treatment of the foundation principles of orthodox theology. Readers of the Australian Free Presbyterian should welcome the new Review as an attempt to stem the tide of shallow and sceptical thinking, to enrich the religious thought of the people and to revive the virile faith of the fathers.

The first number of the Reformed Theological Review is expected to be issued towards the end of September, and will contain contributions by the Rev. Prof. Gillies, M.A., B.D., Rev. Ivor F. Morris, B.A., B.D., Ph.D., Brisbane, and F. Maxwell Bradshaw, LL.M., Melbourne, together with several reviews of theological volumes recently published. In this age of general enlightenment, educational facilities, and challenging philosophies, such a Review should find many readers among the rank and file of our Christian Churches.

Price and frequency of publication have not been finally determined. Meanwhile we invite the friends of the evangelical truth to give their practical support to this venture of faith.

Geelong. H. K. MACK.

“INDWELT”

Not only by the words you say,
Not merely by your deeds confessed,
But in the most unconscious way
Is Christ expressed.
Was it a beatific smile,
A holy light upon your brow?
Ah! but I felt His presence while
You laughed just now.
For me 'twas not the truth you taught,
To you so clear, to me still dim;
But when you came you brought
A sense of Him.
And from your eyes He beckons me,
And from your heart His love is shed
Till I lose sight of you and see
The Christ instead.

THE POPE AND THE WAR

“It must be a sore puzzle to a lot of Roman Catholics how the Vatican manages to justify its supposed 'neutrality' in the present struggle. Here is surely a matter in which the Pope might well speak from the chair of St. Peter and give some ex cathedra utterance upon. The Pope is 'infallible' when he speaks in his official capacity on the subject of faith and morals, and there was never a greater opportunity to speak unerringly on that subject since the fiction of infallibility was invented. Never has there been a time when the issues between right and wrong were so clear or the lines between good and evil so strictly drawn as in this battle which we fight today. The conscience of the world outside the Axis rises up to condemn these bloody men drunk with the lust of power and conquest who have let loose upon the world such horrors. Why does the Vatican not condemn Mussolini and Hitler for the crimes they have committed? The Pope has denounced other men for lesser crimes than this and pronounced his ban of excommunication upon them. In England the Roman Catholic Archbishop, Cardinal Hinsley, has denounced the Axis, but even
OBITUARY

Barrington Congregation sustained a sad loss in the decease of Mrs. Donald Beaton (nee Grant), who, at the comparatively early age of 54 passed away recently at Newcastle, after a most painful and distressing illness. Possessed of a meek and quiet spirit, which in the sight of God is of great price, she adorned her home with grace, and a dignity, begotten of a humble trust in Christ her Saviour. If for us to live is Christ, to die is gain. To her devoted husband and family we extend our deep sympathy.

East Maitland Congregation is much the poorer in the recent passing (after a brief illness) of Mr. James Porter, (a son of the late Mr. Samuel Porter, an Elder who was held in high esteem in our Church many years ago). Mr. Porter, and his admirable wife, (who predeceased him by some months) were staunch adherents of our Church, and though neither had made an open profession of their faith by sitting at the Lord's Table, yet their love for Christ was unmistakable, and evinced not only by profession, but by practice. To the sorrowing family we extend our warm sympathy.

On the morning of the 16th of July last, the anniversary of her 67th birthday, Mrs. M. Cromarty (nee McKinnon) of Bob's farm, via Newcastle, quietly fell asleep in Jesus, “so giveth He His beloved sleep.” Deceased had been suffering for some months from a very acute form of asthma, which occasioned her no little distress; despite this, she bore up with remarkable fortitude, and until the second Sabbath prior to her death her place in Church was rarely empty. Noted for her many Christian qualities, of which prayer was most marked, she was a devout and consistent follower of her Lord. It is significant, that the passage read with her from Scripture on the Sabbath prior to her decease, was John, Chapter 14, to which she listened with rapt attention. She has now, we believe, in response to the summons “Come up higher,” gone to be with Christ in that blessed abode, the home of many mansions. It is interesting to note that through her fine Christian example and devotion, several members of the family are earnest Christians, and loyal members of our Church. Deceased is greatly missed by the wide circle of friends who mourn her passing. Anna Bay Congregation has sustained a loss which will be hard to fill. To the bereft family whose love and devotion to their mother was well known, we extend our deepest sympathy.

A further loss was sustained by the Raymond Terrace Congregation, in the sudden passing of Miss Mary Ann MacLean, of Williamtown, via Newcastle, at the age of 72 years. Of a retiring, though most kind nature Miss MacLean was never happier than when caring for others. Hampered by distance she was unable to attend Church, but always evinced a keen interest in its progress, and warmly engaged in the reading of the Word and prayer during a pastoral visit to the home. In company with her sorrowing brothers and sisters we mourn her loss. – J. A. W.

Subscriptions Received for August, 1942

N.S.W.

Mrs. S. R. Andrews, Wauchope: 6/- to 1/1/43.
Mr. J. Brammah, Tuckurimba: 10/- to 1/1/45.
Mrs. M. Chapman, Taree: 5/- to 30/6/43.
Miss M. J. Cameron, Harwood Island: 3/4 donation.
Miss C. Harman, Sydney: 5/- to 31/1/43.
Miss E. Harman, Wingham: 5/- to 30/4/44.
Mrs. Myers, Tuckurimba: 5/- to 31/8/43. (New subscription.)
Miss M. J. McDermid, Taree: 5/- to 31/7/43.
Mrs. J. McDermid, Wingham: 5/- to 31/1/44.
Miss J. MacKintosh, Wahroonga: 5/- 31/8/43. (New
Mrs. B. McKay, Maclean: 10/- to 28/2/44.
Miss B. McLennan, Raymond Terrace: 10/- to 31/10/44.
Mr. H. McPherson, Tuckurimba £1 to 30/6/48.
Mr. Lyle McPherson, Ruthven: 5/- to 31/12/42.
Mrs. S. Ramsay, Tamworth: 2/6 to 31/1/43.

VICTORIA
Miss A. Bews, Geelong: 5/- to 31/12/43.
Mr. J. Elliott, Hamilton: £1 to 30/6/46.
Miss I. Harris, Windsor: £1 to 30/9/47.
Mrs. M. Jackson, Hamilton: 10/- to 31/12/43.
Mrs. I. Morgan, Windsor: 5/- to 30/10/43.
Mr. H. I. McCloskey, Hawthorn: 5/- to 31/12/43 (new subscription).
Mrs. A. McKinnon, Leichhardt: 5/- to 30/4/43.
Miss F. McDonald, Hamilton: 10/- to 31/12/43.
Miss C. McDonald, Packenham: 5/- to 31/12/43.
Miss Janet McRae, Tourello: 5/- to 31/12/43.
Geelong Congregation: £3/10/- donation.

NEW ZEALAND
Mrs. Thomas Aitken, Green Island, S.W. 2: 6/8 to 31/12/43

THE CHILDREN'S PORTION

Three Native Girls who were trained at the Bomaderry Home
They are all Christians (See Page 5)

THE CHILDREN'S SERMON

God remembered Noah. – Genesis 8: 1

The world seems to have grown wicked very quickly after the sin of disobedience by Adam and Eve in the Garden of Eden. Notwithstanding, as Job tells us, ‘God had been very good to the people, filling their houses with good things,’ yet they said to Him, “Depart from us: and what can the Almighty do for them.” God then decided to destroy the world by a flood. It must have been fearfully wicked, for there were only eight people that God felt disposed to save.

We do well to notice that Noah and his family were the only people who believed God. They were the only ones who took notice of the warning God gave that He intended to destroy the world by a flood. No doubt many laughed at Noah when he spoke of this, but if they thought him foolish then, they considered him wise when the flood came.

Noah and his family being the only ones who believed God, were the only ones who made any preparation for the flood. Noah knew that God would certainly keep His word, so he set about preparing. “He built an ark to the saving of his house.” People who believe God are not only concerned for themselves but for others as well.

Noah listened to God and made the kind of preparation that was necessary. He built a structure according to God's plan. Then no matter how much rain fell he and his household were perfectly safe. If we have faith in God through the Lord Jesus Christ, God's way of salvation, we too shall be perfectly safe.

The best test of the safety of Noah's ark was he risked his own life and that of his family in it. If it were not sea worthy he would not have done this. It only requires one weakness to sink a ship, and only one sin to sink a soul. Our only means of salvation, and it is a sure means, is in Christ Jesus. If we trust in Him we shall be saved, but if we do not we shall surely be lost. This incident teaches us how wise it is to believe God. – J. C. R.

CAUSE AND EFFECT

The weary ones had rest,  
The sad had joy  
That day, and wondered – “How?”

A ploughman singing at his work had prayed – “Lord help them now.”

Aweary in foreign fields  
They wondered, How  
Their simple word had power.

At home the Christians, two or three had met  
To pray an hour.

Yes, we are always wondering How?  
Because we do not see 
Someone unknown perhaps, and far away, 
On bended knee.  

– Selected.
The Healing of Blind Barhmaeus

Jesus was on His way to Jerusalem, accompanied by a great crowd of curious and expectant people, many of whom had received blessing at His hand. Jesus is very near to us in the Sabbath School this morning by His Spirit, waiting to be gracious to all who call upon Him in Spirit and in truth. Here before us we see a poor, blind man, Bartimaeus, sitting by the wayside, near the gate of Jericho, hearing the prophecies concerning the Messiah, “Then shall the eyes of the blind be opened,” etc., Isaiah 35: 5, and also about His coming “to open the blind eyes,” Isaiah 42: 7. Calling Jesus the “Son of David” showed that he must have believed that He was indeed the Christ, the Saviour of the World. How touching his appeal must have been, for we read in v. 49 that Jesus stood still, and commanded him to be called “His compassions fail not.” How this poor man’s heart must have thrilled with joy to hear the call of Jesus. Alas, how many poor, spiritually blinded, maimed, and halt there are in the world who, blind to their true need, do not respond to that gracious summons, “Come unto me,” etc., Matt. 11: 28. Jesus saith “Him that cometh,” etc., John 6: 37. The ear of our Lord is ever sensitive to the cry of need. Even the crowd became compassionate, for in calling the blind man they said, “Be of good comfort, rise, He calleth thee,” (v. 49). Note the poor man’s response: he cast away his garment and came joyfully to Jesus.

Just as I am Thou wilt receive,
Wilt welcome, pardon, cleanse, relieve!
Because Thy promise I believe,
O Lamb of God I come!

The Cure: This man felt his need and believed Jesus could supply all his need, therefore, he obeyed the call of Jesus. Throughout the Old and New Testaments there are many invitations given to all to go to Christ; the only fitness required is to feel a need of Him. What we need most of all is pardon and salvation, this, Jesus has purchased for us upon Calvary’s Cross: “Redemption through His blood, even the forgiveness of sins, for without the shedding of blood there is no remission for sins.” Jesus said to this man, “What wilt thou,” etc. (v. 51). This shows in its most graphic sense the necessity for knowing our need; how humble his petition, “Lord that I might receive my sight,” (v. 51). What a wealth of spiritual meaning there is in these words. The Reward of Faith: And Jesus said, “Go thy way, thy faith hath made thee whole.” With these quickening words he immediately received his sight, and Luke tells us he immediately followed Christ, glorifying God, the sure Witness of a true faith.

Lesson: How many times has Jesus passed through the Sabbath School unheeded? How often has He called you? Had Barhmaeus not appealed to Jesus as He passed he would have been blind for life: Seek Him while He is to be found; Call upon Him while He is near, He is ever calling. Rev. 3: 20.

The Syrophoenician Woman

Jesus had betaken Himself away to the borders of Tyre and Sidon. It would seem that Jesus had done so that He might be free from the strife of tongues and the craftiness of the Pharisees, from mere externalism (explain). No doubt He wished to enjoy the quiet and peace of this border land, but we read in v. 22 Jesus no sooner arrived than He was sought out by a woman, a Syrophoenician, whose little daughter was devil possessed, her need brought her to Jesus, “Faith cometh by hearing.” Many a night watch had this anguished soul spent in trying to allay the suffering of her little one, but to no avail. In desperation, she came to Jesus.

The woman’s prayer, v. 22, “O Lord,” etc. She came in great hope because she had heard of the fame of Jesus as a healer. Notice her faith, she addressed Him as the “Son of David.” Why? Because, like the woman of Samaria, she evidently believed that Messias cometh. How earnest she was; she told of the condition of her little daughter, and sought deliverance for her child.

Observe her reception by Jesus: He answered her not a word. This does not indicate a lack of sympathy in our Lord, nay, rather His heart yearned to be gracious to the poor, stricken mother, but Jesus sought to test the strength of her faith. The disciples misunderstood our Lord’s silence, and sought to have her sent away. Then a shaft seemed to pierce her heart when Jesus said, “I am not sent but unto the lost sheep of the House of Israel,” (v. 24). Instead of depressing her, her plea became more insistent, “Lord, help me.” She did not come for justice, she only sought mercy; she came as a beggar: “Nothing in my hand I bring; simply to Thy cross I cling; naked, come to Thee for dress, helpless, look to Thee for grace; soul, I to Thy fountain fly; wash me Saviour, or I die.” Jesus seems to raise an insurmountable barrier in answer to her yearning appeal, v. 26: “It is not meet,” etc. The apparent heedlessness of Jesus no doubt would have driven many away; not so this woman, she was quick to detect that a crumb of mercy might be cast to her and was willing to suffer anything herself that her daughter might be healed, a true mother. Yes, even to be called a dog. Note her reward: Her daughter was immediately healed, and Luke tells us she immediately followed Christ, glorifying God, the sure Witness of a true faith.

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The Syrophoenician Woman

Read Matt. 15: 21-28; Mark 7: 24-30.

Memory Text Matt. 11: 28.

October 4

The Healing of Blind Barhmaeus

Read Mark 10: 46-52. Memory Text v. 51, Lord, etc.

Jesus had betaken Himself away to the borders of Tyre and Sidon. It would seem that Jesus had done so that He might be free from the strife of tongues and the craftiness of the Pharisees, from mere externalism (explain). No doubt He wished to enjoy the quiet and peace of this border land, but we read in v. 22 Jesus no sooner arrived than He was sought out by a woman, a Syrophoenician, whose little daughter was devil possessed, her need brought her to Jesus, “Faith cometh by hearing.” Many a night watch had this anguished soul spent in trying to allay the suffering of her little one, but to no avail. In desperation, she came to Jesus.

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Lesson learned: True prayer springs from a deep realisation of need, faith in the power and willingness of Jesus to help us. Three factors marked this woman’s approach: (1) Humility; (2) Definiteness; (3) Persistence. What wonderful things would take place in our hearts, and in our land if we prayed as did this woman. The delays of Jesus are His testings, “ask and ye shall receive,” etc. Bengel beautifully remarks, “Jesus marvelled at two things: faith and unbelief.”

October 18

Healing the Centurion’s Servant


Capernaum had witnessed many miracles at our Lord’s hand, and in this had been singularly favoured, yet despite these evidences of His mighty power Capernaum did not whole heartedly embrace Christ.

The Centurion: When Jesus was entered into Capernaum, a certain Centurion whose servant, a man beloved by his master, was sick and ready to die (v. 2). The Centurion was a soldier of the Roman Army, and had command over one hundred men; despite his high rank and standing as an officer, he had many commendable qualities. He was kind, sympathetic, and a man noted for his devotion to God. His servant was sick of palsy and at the point of death. The Centurion was also a very humble man, because when his servant was so ill, and hearing of the fame of Jesus, and being anxious Jesus should come and heal him, he did not go himself to ask Jesus (he felt unworthy to do so), but sent the Elders of the Jews to make his request (v. 3). On hearing the request Jesus immediately went with them, and whilst on the way the Centurion sent friends to Him, saying unto Him, “Lord, trouble not Thyself: for I am not worthy” (v. 7). How remarkable was the faith of this man, who though he commanded authority, recognised in Jesus one greater by far than himself. He evidently believed that truth afterward proclaimed by Jesus: “All power is given to Me in heaven and earth,” (Matt. 28: 18). “Jesus marvelled,” etc. (v. 9).

Nothing pleased Jesus so much as faith, and this man’s faith amazed Him. The Centurion had low thoughts of himself, but high thoughts of Christ, and every true Christian in contrasting his stand in relation to Christ sees himself as dross, but sees Christ as the altogether lovely one, and the chiefest among ten thousand. “I am not worthy,” said the Centurion. “He is worthy,” said the Jewish Elders. The only worthiness Christ requireth is to feel our need of Him. It is remarkable in the two instances where Jesus commended faith, it was a Gentile who was the believer. In our own day we often find greater faith in a heathen, than in a Christian land. But the Centurion got more than commendation, his petition was granted, and his servant healed, he obtained this blessing because he believed.

Lessons: What do you think of Jesus? Are your thoughts of Him like the Centurion’s? Do you believe that Jesus can do great things for you; have you ever asked Him? Has He not said, “Ask and ye shall receive, and ye shall find?” What does Jesus think of you? You have heard so many wonderful things about Him. Jesus warmly commend your faith and love toward Him or is He sad because you think so little about Him?

October 25

The Raising of the Widow’s Son


We read of three notable instances in Scripture of our Lord restoring a dead person to life — an only daughter, an only brother, and an only son — thus demonstrating His mighty power over that king of terrors, Death. Jesus was about to enter Nain, a little village some twelve miles from Capernaum, the scene of the former miracle, nearing the gate of the city, behold there was a dead man carried out (v. 12), the funeral of a young man, the only son of his mother and that mother a widow. Death, the penalty of sin, and the cause of anguish and sorrow to so many hearts of the world was not known till Adam sinned, wherefore, as by one man sin entered into the world and death by sin; and so death passed upon all men, for that all have sinned (Rom. 5: 12). The world around us today is filled with sorrow; in many homes there is mourning and weeping, the root source of this lamentation and woe is sin. Had there been no sin, there would have been no sorrow, no sickness or misery. In the midst of all woes sin is heir to. If in this life only we have hope we would be of all men most miserable. But how our hearts should rejoice that God hath provided a remedy in the Gospel, by which we can say with Paul, “O death, where is thy sting; O grave, where is thy victory;” (1 Cor. 15: 55). Note the tender compassion of Jesus (v.13), “Weep not.” The believer sorrow not as those who are without hope, but rejoices in the truth; “as in Adam all die, so in Christ shall all be made alive;” for does not our Lord say, “I am the resurrection and the life and he that believeth in Me, though he were dead yet shall he live!”

The widow did not so much as ask Jesus to help her, but “His compassions fail not”; her overwhelming grief appealed to Him. In compassion, Jesus touched the bier, etc. (v.14) and He said (hand and voice go together): “Young man I say unto thee, Arise.” He spake the quickening word and by His Almighty Power at once, “He that was dead sat up and began to speak” (v. 15). The mother who left Nain with her heart burdened with unutterable sorrow, must have rejoiced with unutterable gladness to have her son restored to life, and hear his voice. Jesus who raised this young man will raise all mankind at the last day. The hour cometh in the which all that are in the grave shall hear His voice, and shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation. (John v. 28-29). When that summons comes and the voice of the Archangel is heard, all will rise, there will be no escape. And there came a fear on all at Nain; they no doubt, were awed by this mighty demonstration of heavenly power. In that day when all mankind shall be raised, our happiness or woe (eternal) will depend on what we think of Jesus. All whose names are found written in the Lamb’s Book of Life will be delivered in that day because they have been sealed with the precious blood of Jesus.

Lesson: “The wages of sin is death, but the gift of God is eternal life through Christ Jesus Our Lord.” (Rom. 6: 23.)

YEDDIE

Yeddie was a poor simpleton in the Highlands of Scotland who spent the most of his time going from house to house performing simple tasks that anyone felt at liberty to request of him. He had little power to converse, but often seem-ed in loving communion with Him Who is the High and Holy One. Once a merry boy heard him pleading earnestly in prayer, and asked. “What ghost or goblin are you begging favours of now, Yeddie?”

“Neither the one nor the tither, laddie,” he replied. “I was just having a few words with Him that neither yourself nor I can see, and yet Who sees the baith of us.”

One day he presented himself in his coarse dress and hob nailed shoes before the minister and said, “Please, Minister, let poor Yeddie eat supper on the coming day with
the Lord Jesus.” The minister was preparing for the observance of the Lord’s Supper. He was busy, and so strove to put him off as gently as possible. But Yeddie pleaded, “O Minister, if ye but kenned how I love Him, ye wud let me go where He's to sit at table.” This so touched his heart that permission was given. As the service proceeded, tears flowed freely from Yeddie's eyes, and at the mention of the name of Jesus he was heard to say, “But I dinna see Him.”

At length, after partaking of the bread and wine, he raised his head, wiped away the tears, and looked into the minister's face and smiled, then buried his face in his hands between his knees. In this attitude he remained until time to retire. One after another spoke to him, but he did not reply, until pressed by some of the boys. Then he said, “Ah, lads, dinna bid Yeddie talk today He's seen the face of the Lord Jesus among His ain ones. He got a smile frae His eye, and a word frae His tongue; and he's afeared to speak, lest he lose the bonny face.” He left his “parritch and treacle” untasted, saying, “Nae meat for me, Granny; I might, as he said, ”

Lose the bonny loft this night!” When the morrow's sun arose, seen the bonny Man; ay, Lord, it's just word “frae yon lovely Man.” As he retired he could be heard where his pallet of straw was, to get another look and another had a feast which I will feel within me while I live; I supp

2. What advice did Paul give Timothy for rich men?

3. What saying does Paul describe as “faithful and worthy

4. and moderation, to dispose and seasonably dispatch our are to

5. taking up in works of necessity and mercy) in the public times sinful, but even from such worldly employ

6. worldly business, that we may be the more free for the duties of

7. rldly business, that we may be the more free for the duties of

8. The Sabbath or Lord's Day is to be sanctified by a holy resting all that day, not only from such works as are at all times sinful, but even from such worldly employments and recreations as are on other days lawful; and making it a delight to spend the whole time (except so much of it as is to be taken up in works of necessity and mercy) in the public and private exercises of God's worship: and, to that end, we are to prepare our hearts, and with such foresight, diligence, and moderation, to dispose and seasonably dispatch our worldly business, that we may be the more free for the duties of that day. — The Larger Catechism.

SEARCH WORK IN 1 & 2 TIMOTHY

1. What saying does Paul describe as “faithful and worthy of all acceptance?”

2. What advice did Paul give Timothy for rich men?
3. What is said to be the root of all evil?
4. Quote a passage showing that Paul was bound with a chain in Rome?
5. What two men were opposed to Moses?
6. Find a verse indicating that Timothy from a child knew the Scriptures.
7. What coppersmith did Paul evil?

All answers to be sent to Miss C. McLean, 92 Alma Road, St. Kilda, S.2.

J. BELL & CO., 51 William Street City.

The Voice of These Desolations

One of the most dramatic incidents in the Bible is the flight of the bravest of Israel's prophets from before the face of an angry queen. In 1 Kings 19 we find a weak and weary prophet fleeing into the silence – a panting, dishevelled figure, cowering in a well known cave among the peaks of Sinai. There, after beholding the great manifestation of God in that bare and blasted heath, we read that the “Lord was not in the Wind, not in the Earthquake, not in the Fire, but after the Fire a still small voice.” This can well mean, contrary to the usual exegesis, “the Voice of the Silence” – the Voice of a Desolation that struck an awe into the prophet's soul, and that uttered sharp and menacing words, “Go, return to the wilderness of Damascus, anoint Hazael to be King – anoint Jehu – anoint Elisha to be prophet in thy stead” (19: 15-16). This was not the breathing of a “still small voice of calm,” but a cry for three sharp swords!

That crisis has already come upon us and Devastation and Destruction in the air, on the land, in the seas is a commonplace of our civilisation. Yet the crisis is just – the same man tempted to throw overboard the Bible, the Church the Sabbath Day – indeed, all things that pertain to God – and to follow his own prodigal path in the world. But God is still a Holy God; His Laws are inexorable: the idolatrous people must be punished; and Hell will be the portion of those nations that forget God. The Voice of these days is a Voice of Desolation – a thenody of Grim Waste and awful Barrenness. Yet be-
chaos, and the Voice of the stillness and the desolation was, after all, His Voice.

But this Voice of Desolation taught another lesson – there are no interests so important as these which pertain to our immortal souls. Earthly kingdoms, with their social programmes, their new world orders, their power and glory, are something less than the dust beneath the chariot Wheels of God, when His Kingdom and His Honour are at stake. A civilisation that depends upon purely

(Continued on Page 5)

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FREE PRESBYTERIAN

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From My Study Window

My Dear Readers,

Dark as the times are, it is with feelings of genuine pleasure that we read of the outspoken candour of some of our leaders with regard to the moral and spiritual values of our national and economic life. One of the most significant voices of the past month is that of England's Primate, Dr. Temple, who quite frankly attacked the profit motive that is basic to our present economic life. To some of us that is as significant as the giving up of extra territorial rights in China by Britain and America. While, of course, we cannot agree that the Church can ever unravel the tangled skein of our economic and political environment, it is nevertheless the duty of our Church to make her voice heard on these social problems of today. We are the linear descendants of Chalmers (slum clearance), of Guthrie (Ragged Schools), and of Hugh Miller (Popular Education). Our fundamental conception as a Church is that of the Sovereignty of God and the stewardship of Man, and none other than the great Reformer Calvin preached that “it was merely preached that it was merely sentimental to speak of principles which are not embodied in economic realities and the organisation of society.”

Our thanks are due to our good friend Mr. J. B. Nicholson, Sydney, for permission to reprint the story of Mount Margaret Mission Station. We should also like to thank our soldier correspondent who sent on his word of thanks for the magazine which he receives. We are glad that he is finding it helpful and stimulating.

We are very sorry that an obituary notice sent us last month by the Rev. Isaac Graham has been lost, but no doubt our genial friend will forgive our printer, and send us another one. It was with feelings of deep regret that we heard, just as we were going to press, of the decease of that very highly respected Free Church lady, the widow of the late Rev. John Sinclair, Geelong, who was such an able editor of this journal in former years, and at all times such a valiant contender for the Reformed Faith. The late Mrs. Sinclair was a valued contributor to the Church Magazine – even last year she sent her effort – but now the long day, has closed for her, and she has exchanged the pilgrim staff for the victor's crown. To the bereaved family we send our sincere sympathy.

– THE EDITOR.

I say to thee do thou repeat to the first man thou mayest meet in lane, highway or open street – that he and we and all men move under a canopy of love as broad as the blue sky above. – (Archbishop Trench.)
God's Purpose in Redemption
By Rev. Campbell Robinson
Free Presbyterian Church, East St. Kilda.

Ephesians 2: 7: That in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus.

Let us pray God to grant us His Spirit, that with deep reverence and awe we may consider this portion of revelation, for in it we behold the Divine motives of the fathomless councils of eternity, and the very heart of our great and blest Redeemer laid bare to the gaze of faith. What a sight for a blood bought and blood cleansed soul. God's heart of love for a guilty world!

First. – We are shown what God and His people will be doing in eternity; are given a peep into the future. We are told that God's purpose in redemption is that He might reveal to us the wonders of His grace. The Lord Jesus Christ took a human body and a reasonable soul, was born, and died for us, thus coming to our level, that He might communicate to us God's goodness, and open the door for us to enter and behold this glory. Note, it is God Himself Who will show it to us. This was the “joy set before Him” for which He endured the cross “despising the shame,” and He will not give this privilege to another; besides, God alone knows His eternal councils, for “Who hath known the mind of the Lord.” “Eye hath not seen, nor ear heard, neither have entered into the heart of men, the things which God hath prepared for them that love Him.” We will miss nothing, for our Lord is such a perfect demonstrator that He will cause us to understand all, and will show us in such a way that each one will feel that he is the special favourite of Divine love. This joy may be ours now, “in the ages to come,” from the time redemption was accomplished, and on through eternity. At once upon coming to the Saviour the redeemed soul begins to behold the beauty of His grace. Oh, come to Him today, for if you do not learn to know Him now you will not know Him hereafter, except as an implacable Judge. Scripture clearly teaches this, and Scripture is the final court of appeal.

Second. – “The exceeding riches of His grace” will be manifested to us by the Lord. Language cannot express the infinite glory of this thought. Oh! that I could present to you the Saviour, His heart of compassionate love, His bleeding wounds, His agony and bloody sweat and Golgotha's bitter cry; His death for your sin! Then would your heart respond and offer praise to Him. E'en since by faith I saw the stream

Thy flowing wounds supply;
Redeeming love has been my theme,
And shall be till I die.

God's grace is the wondrous sight with which we will be occupied. Grace is free, unmerited, unsolicited favour; “while we were yet sinners Christ died for us.” Even now this glorious future prospect should give us joy. Meditate upon the “exceeding riches of His grace,” grace beyond all power of our finite comprehension; among the many surprises of eternity, will be the difference we shall there see between the preciousness of Christ's Grace, and our miniature conception of it. “Riches of His Grace” – God Himself will reveal to us true riches – that which can make us rich for eternity, the riches of His mercy. It is said that before any man is allowed to enter the vaults of the Bank of England he must put on a special garment provided by the authorities; so none may enter the depth of the heart of God and behold the riches of His Grace, but the one who is robed in the spotless garment of Christ's righteousness. See to it that you come to Him for this garment, now.

Third. – Let us view this resplendent gem of grace in its divine setting. Behold God's grace in His kindness toward us through Christ Jesus.” All the doctrines of Christ have their place, election, predestination, foreordination, justification, adoption and sanctification – amethysts, emeralds, sapphires, chrysolites, jaspers; behold the magnitude, magnificence and splendour of grace, as a diamond in the midst. Examine with me this precious diamond of the Lord's Grace; notice how grace, as a diamond in the midst. Examine with me this

“Riches of His Grace” – God Himself will reveal to us true riches – that which can make us rich for eternity, the riches of His mercy. It is said that before any man is allowed to enter the vaults of the Bank of England he must put on a special garment provided by the authorities; so none may enter the depth of the heart of God and behold the riches of His Grace, but the one who is robed in the spotless garment of Christ's righteousness. See to it that you come to Him for this garment, now.

We are told that we were quickened together with Him, raised up together and made to sit together in heavenly places, that God Almighty might have the delight of displaying the exceeding riches of His grace, through the eternal purpose which He purposed in Him. Oh, that will be glory!

– “Leader,” (Melbourne).
**The Rediscovery of Sin**

Dr. Harry Emerson Fosdick is world famous as a liberal writer and preacher, consequently some paragraphs from his recent book, “Living Under Tension,” come as a surprise to those who have been familiar with his complacent humanism. He has this to say about sin:

“Today we and our hopes and all our efforts after goodness are up against a powerful antagonism, something demonic, tragic, terrific in human nature, that turns our loveliest qualities to evil and our finest endeavours into failure. Our fathers called that sin. If you have a better name for it, use it, but recognise the realistic fact.

“Certainly, every path that man is travelling today leads to the rediscovery of sin. There is scientific inventiveness for example. How full of hope for man's abundant life that once seemed! Here were gifts in endless affluence that he could use to build a better earth. But see to what tragic misuses they are put! We have achieved electric lights, but they have not lighted the way to justice and brotherhood. We have mastered refrigeration, but it has not cooled the angry passions of man's heart. We have built towering skyscrapers, but they have brought us no nearer God. We have achieved giant power, but it has never been powerful enough to save a single man from inner evil.”

The first essential is for man to recognise his own inherent sinfulness, and his utter inability of himself to rise above it. He needs some power above and beyond himself if he is to rise even to the level of what he knows he ought to be. The recognition of sin and the need for a Saviour are expressed by Paul Scherer, of the Evangelical Lutheran Church, when he states:

“There is something demonic at the very heart of this common life of ours. Evolution is not the answer to it. Ballots are not the answer. Nor bullets. It will not be rooted out by perspiring hands. It will not be curbed finally by systems. It isn't simple, and it will not be dismissed by mentioning it, To talk in its teeth of one's faith in science, in democracy or in man, is to talk arrant nonsense. Palpable nonsense now. The Christian church needs to rid herself as well of optimism that is alienated from fact as of pessimism that is alienated from God. She needs to confront, realistically again, in the divine might of her calling, 'the power of evil in a fallen world.' And she needs her doctrine of redemption with which to do it.”

When man is faced with a problem of the magnitude of sin, he needs to admit at once that he is powerless to deal with it alone. All his efforts to curb it in the past have ended in dismal failure, and if he is to succeed in mastering the mighty power of evil, he must unite himself with the one source of power that is greater than the power of evil.

In this battle with sin, human wisdom is as futile as human effort. We must accept the divine revelation contained in the Word of God if we would understand the origin of sin, and the only way by which it can be overcome.

According to the Scriptures, sin is an intruder in God's perfect universe. It originated in the heart of Lucifer, the most highly honoured of the angelic host, when he coveted the honour due to the Son of God. Through deception, this rebel led our first parents into sin, and so brought the death sentence upon the human race. But immediately upon the entrance of sin, God provided a plan whereby man might be pardoned for sin, and not suffer the death penalty.

This plan was that the Son of God would take upon Himself human flesh, endure every temptation man has endured, and then, having lived victoriously, would die as the sinless substitute, paying man's penalty.

It was the story of this good news that Christ commissioned His disciples to preach, and wherever it has been faithfully presented it has won men and women from death to life. There have been periods when the glorious doctrine of free salvation and righteousness by faith has been lost sight of, and men have substituted works of merit as a means of salvation. Such periods were cold and dead, but in His own time God has raised up those who would again powerfully present the great truth that God's salvation is free to all who will accept it.

The great apostasy of modern times has been brought about by the seeds of modernism and evolution, as they have been sown in the very churches themselves. Their harvest of doubt and departure from God has been the major spiritual disaster of the age,

Ministers have taught that sin does not exist; that Christ was nothing more than a good example, an idealist born out of His time; that there is no need of redemption as the Bible teaches it, but that all man needs to do is to follow the divine spark within himself.

But this teaching has resulted in an appalling departure from morality, in a sordid materialism, in a bleak hopelessness, in utter futility. Small wonder that even those who have taught such things themselves are beginning to realise that their teachings fail utterly
to meet the crying human need of these catastrophic times.

There is nothing which can bring peace and certainty to human hearts but a complete return to the Bible, and a full acceptance of the way of salvation so clearly outlined in its pages. Sin must be recognised, yes, but much more than that. Christ must be accepted as the one means of salvation. “Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.” – H., “The Signs of the Times.”

(Continued from Page 1)

human charters rather than on the Divine Word is one that is fast going to pieces. So the ancient prophets spoke – from Elijah to Malachi – and they said that the real cause of devastation was ignorance of God and neglect of the moral and spiritual values of their own civilisations. But a “holy seed” would remain passionately loyal to their most cherished religious convictions and keep alive the Torch of Faith in God. In Germany today there are many blasted cities, ruined towns and fruitful fields desolated and scarred with bomb craters and superb disaster. Might it not be because she first rebelled against the Most High and despised His Word, and now the “remnant” worships in prisons and in concentration camps – men and women who refuse to bow down and worship at the shrines of our modern Baals? “Fear not, little flock, it is your Fathers good pleasure to give you the Kingdom.” In them is the hope of a renewed Germany – the redeeming leaven that will build up a new and better order after these dreadful desolations are over. Let us make no mistake – where there is no principle of Righteousness in our institutions, where there is open disregard of God's commandments, where Gain, Place, Pleasure and Party Politics are the paramount issues, there definitely the soul of the nation is imperilled, and that civilisation is already sliding down the slippery path to Hell. Civilisation must never be an imperilled, and that civilisation is already sliding down.

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A GOOD SOLDIER OF CHRIST

When James Guthrie was indicted before the Drunken Parliament in 1661, he not only outwitted the advocates in theological matters, but outdid them in their own fields. Greater still than his cleverness was his courage – “My Lord,” he said, “my conscience I cannot submit, but this old crazy body and mortal flesh I do submit, to do with it whatsoever you will, whether by death or banishment or imprisonment or anything else.” A little later as he was ascending the scaffold, he halted two or three steps up the ladder and, addressing the crowd, said, “I durst not redeem my life with the loss of my integrity; I did judge it better to suffer than to sin.” And again, “Righteousness have I none of my own. But I do confess my Lord and me, I cannot choose the colours He worketh steadily. Oft times He weaveth sorrow And I in foolish pride Forget He sees the upper And I, the underside. Not till the loom is silent And the shuttles cease to fly Shall God unroll the canvas And explain the reason why. The dark threads are as needful In the Weaver's skilful hand As the threads of Gold and Silver In the pattern He has planned. He knows, He loves, He cares, Nothing this truth can dim, He gives His very best to those Who leave the choice with Him.”

By C. C. SMITH
the Tract Man, of Scranton, Pa.

Some Facts of Life

In these days we are faced with many problems and this morning I would bring before you
the root cause of all our problems—sin.

Greed, lust and selfish ambition have wrecked the peace of the world. The fact of evil is rampant; the broken sobs that rise from a million homes in Europe declare the fact of sin. This is not some strange new thing that has visited the human race, but it is a cancer rooted in the depths of man’s being. The Holy Oracles reveal that man is totally depraved, sin dominates his life. “The heart is deceitful above all things and desperately wicked.”

From the Scripture we learn that man is not only powerless against the wickedness of his own life, but he is also very conscious of his own guilt. “He will not come to the light because his deeds are evil.” And, finally, death and judgement are the reward of all unrighteousness. Thus we are confronted with three facts. The fact of sin. The fact of guilt. The fact of death.

In the past many have sought to deceive themselves and us by declaring that evil and guilt could be overcome by human effort; it was only a matter of education. All that was necessary was for men to realise the Fatherhood of God and the Brotherhood of man. But it did not work out that way. Today we are plunged into the most terrible war in the history of the world. And the responsibility of much of the suffering in the world today lies at the feet of those who denied the total depravity of man. For they set up their own remedies and despised the remedy of God. The Holy Scripture declares the fact of sin, guilt and death, and it also proclaims the remedy: the substitutionary sacrifice of the Lord Jesus Christ. But the schemes of men cannot destroy the fact of sin.

“The fact of sin,” said Dr. Whale, “is hindering and ceaselessly menacing all human effort towards good. For example, the very laboratory research which is defeating disease, and is the glory of modern medicine, is at the same time threatening civilisation with mustard gas.” The aeroplane is used as the instrument of the most foul murder; disembowelled children, wrecked and ruined homes are witnesses of the fact of evil. Recently a traveller from England said that the saddest sight he saw was a hospital where babies and little children—(whose nerves were completely broken)—were cared for. Such evidence makes the fact of evil unanswerable.

We have taken a world view of evil, but the same evil reigns in the heart of the individual. Greed, lust and selfish ambition, the struggle for little and mean advantages over one another. The righteousness, and holiness of God are not considered when material interests are involved. The habitation of evil is the human heart. Sin cannot be conquered simply by telling people not to be greedy, to restrain their wicked impulses; it is stupid to talk like that. It is the heart that is wicked, and it is the heart that must be changed. Thus saith the Lord, “The heart is deceitful above all things.”

There is also the fact of guilt which is inevitably connected with evil. Our own conscience will never permit us to escape from the fact of guilt. We cannot put the blame upon someone else. We are responsible for our own thoughts, words and deeds. We cannot forget or dismiss a deed of shame, or the lie that would damage the reputation of our fellow. The secret pleasure when others have gone wrong, or the success that we have achieved by falsehood. We cannot lightly dismiss these things, and nothing that we can do can erase them. Regardless of protest we are all guilty. Our petty jealousy and constant betrayal of truth are stored in the chambers of conscience and will from time to time remind us of the fact of guilt. Anything that we have done cannot be undone. We cannot turn eternity back and start all over again. When Judas sold his Master for thirty pieces of silver, he could not undo what he had done by throwing the money on the temple floor, nor could he wipe out the fact of guilt from his own conscience.

The fact of guilt is before each one of us and, do what you will, you cannot get away from it. All your efforts to ignore it are futile. Nothing can erase it and, in the judgement day, it will appear with all its condemning power. Eternity will not forget. The heavenly records are faultless, every idle word is recorded.

In the third place we come to the fact of death which all men without exception have to face. Sin and guilt results in death, as Paul said, “since man came death.” And death brings an end to all hope. It is the door that leads to the final settlement of accounts. Unless sin and guilt removed we must carry it through the dark passage of the tomb; to deny death is the speech of a fool. “Soul, take thine ease; eat, drink and be merry, thou hast goods laid up for many years.” But is it not equally so to deny sin and guilt? Every man born into this world must face up to these three facts sometime or other. We cannot deliver ourselves from one of them. We are caught in their eternal grip and each one points to the awful recompense of hell, the place where sin meets its own reward. Three facts face us and the fourth awaits our arrival in the world of eternal night.

Finally there is the fact of the Cross. It was here that God the Son met the fact of sin. “He who knew no sin was made sin for us, that we might be made the righteousness of God in Him.” The Cross of Christ is
the greatest attested fact in history and, if you would really know how sin appears in God's sight, you must go to Calvary. The deepest wounds in the soul of Christ were those wounds inflicted by Divine justice. He took unto Himself our sins and must bear the consequences. When the blood flowed from His broken flesh, and the merciless sun beat down upon His wounded and tortured body, and the multitude made a jest of His sufferings. In calm majesty He felt each blow and insult; yet He prayed for those who wounded Him, “Father, forgive them.” He was ready to hear the cry of the dying thief, and allay his fears. He could make arrangements with John concerning Mary's future. But when Divine vengeance fell upon the sin of men, that He had undertaken to bear, the intensity of that agony was deeper than all His physical sufferings; it was then that His tormented soul rang from His lips the despairing cry, “My God, My God, why hast thou forsaken Me?” “He was numbered among the transgressors, for the iniquity of My people was He smitten.” Christ met the fact of death, “having made Himself a sacrifice for sin.” It is at the Cross that you will see how sin appears in the sight of God. “He spared not His own Son.”

Will God deal with less severity to the unregenerate sinner than He dealt with the Darling of Heaven and the Son of His right hand? “I speak unto you as wise men, judge ye what I say.” Will the fires of vengeance be subdued because you refused all the overtures of God's mercy? Will the bitterness of remorse be easied, since you have trampled underfoot the love of God? Will the intensity of misery be softened, because you neglected the great advantages that are revealed in the Gospel?

Calvary was essential to meet our desperate need. What we could not do for ourselves God has done for us, and offers us salvation that will enable us to face the fact of eternity with assurance. Without Christ life becomes a tragedy which ends in eternal disaster.

Look again at the undeniable facts that each and everyone of us must face in life – SIN, GUILT, DEATH. Have you a remedy to meet the requirements of Divine justice against you? Have you the power to erase the records of the past? Let me remind you that the Book of Remembrance needs no correction; it has been penned with an unerring hand. How will it go with you when the blast of the trumpet sounds from the battlements of heaven, announcing that time has ceased and eternity has begun? Shall the scroll of the past testify against you at the Great White Throne?

From the Gospel flashes a light of hope, saying: “Come, let us reason together. Though your sins be as scarlet they shall be white as snow; though they be red like crimson they shall be as wool.”

This is the message that rings out from the Cross. Will you heed it today?

### WASTING OTHER PEOPLE'S TIME

It would be an interesting calculation to discover how much time each individual wastes in a normal day. It would be more interesting, perhaps exasperating, to calculate how much time is wasted for us by the good souls who have learned the polite art of pottering around and inflicting themselves on busy people.

Would it not be possible to restrict the time during which calls might be made to certain hours, so that there would be some chance to get on with the business, free from interruption?

You may be engaged upon a piece of hard thinking, hoping that the conclusion is within sight, when your efforts are interrupted by someone who, in the most charming manner, says nothing, but takes a long time to say it.

The most expert time wasters are really very charming and well intentioned. They only want to ask a question or to tell you about something, which at other times might be very interesting, but at the moment is almost maddening. In the midst of an important duty the time waster appears. What can be done? One has to be polite. There is the invitation to sit down, accompanied by a prayer that the invitation may not be accepted; but the heavens are silent. It is the old story. It may be just to ask you, or just to tell you, but the result is the same. The precious moments take their flight never to return, and when relief comes, there is the sense of weariness or irritation which has spoiled the hour.

The late Dr. Parker, of the City Temple, London, had an electric bell communication beneath his table. When he wished to end an interview, he would put his foot on the button. The bell would ring outside and the Doctor would say, “I am wanted. Goodbye.” That ended the interview. (Selected) 8

### The Romance of Mount Margaret Mission Station.

#### PIONEERING AMONG THE W.A. ABORIGINES

Whatever the future may hold for Australia, the darkest phases of her history so far are those connected with her treatment of the “Lazarus at her door” – the Aborigine, whose land she seized and whom she has treated abominably. White people generally are prone to condemn the bush native for his obvious vices, little realising that it is they who are responsible for his condition. Before they came,
the natives had their kangaroos, their grass seeds from which they made their damper, and their smaller animals in abundance. There was no lack of food. Their work was hunting and, if a man did not work, neither did he eat. There was no laziness. Today, the white man has his fenced areas filled with sheep and cattle, which, if the native touches, means imprisonment. Kangaroo and other game have largely disappeared. The grass seeds are fodder for the white man's cattle, and the native has had his employment taken from him and is left in semi starvation.

Under these conditions he becomes indolent, and indolence breeds vice; there is no alternative for him but to hang around the outskirts of the mining towns, becoming a nuisance and an expert only in beggary, and is driven off by the superior white man as a piece of unusable wretched humanity. By what process, then, is this piece of unusable wretched humanity changed into a member of a mission village community?

A Mr. and Mrs. Schenk, who settled at Mt. Margaret, Morgans, W.A., about twenty years ago and began work there among the bush natives, have solved the difficulty.

Mr. Robert Powell, a retired China Inland Missionary, visited Mt. Margaret Mission Station during the month of November, 1941. He writes: "What a change has taken place in twenty years. It has been my privilege to spend a three weeks holiday at the Mission, every moment of which has been a joy."

The Mission is like a well planned country township with rows of buildings on either side of a wide street – School, Hospital, Church, Store and Post Office. Workshops for the women doing weaving, spinning and raffia work. A Machine Shop with its oxy welding plant, etc. Electric light and water is laid on to the village, supplied by two Delco plants. Some of the natives have motor cars and trucks in which they get about to their work and which they use to fetch ore to the battery. A five head battery has been built by the natives themselves, under the supervision of Mr. Schenk, out of discarded material purchased as scrap.

To the foresight of the missionaries in establishing industries much of the success of the settlement is due. The gold bearing rock is not rich enough to pay white people to work it, nor will it stand the expense of crushing in a Government battery. But the natives crush their own ore, with the result that, during the first year, they won £349, next year £668, then £960, £1641, and £1,520. This last year the return was only £1,010, conditions being such that good workers made more money hiring themselves out, owing to the dearth of labour caused by the war.

The natives built their own houses. The accompanying print shows one of the Christians at work, building. Another, the same man comfortably housed, enjoying a meal with his wife and family. At first the work given to the natives, which has to be procured for them by the missionary, is unremunerative – all outgoing and no incoming. But they are encouraged to buy their own requirements at the store and are thus taught the value of labour and the value of money. This, of course, helps the natives, but unless the man gives his heart to God, it leaves no permanent result. He still remains indolent, unclean, preferring his bush life to that of the village community.

Mr. and Mrs. Schenk have, in the course of the years, gathered round them a fine band of workers. A School Inspector who recently visited the Mission said, after seeing the work done by the scholars, “You are demanding a high standard of these children, and the amazing thing is that you are getting it.” Yes! The teacher knows her children and what they can do. Cultured, educated, an author and an authority on the natives, born in Queensland, she spent her childhood days playing with the coloured children on the station which her people owned, and she knows of what they are capable, and has never lost her love for them. This gifted lady has spent her strength, her time and her talents in bringing them up to their present high standard. Around the shelves in the children's dormitories may be seen the medals and the cups won by the scholars in competitions with all the coloured schools of Australia.

Six hundred miles from Perth at the other end of Nowhere, a well equipped hospital for the native folk would seem almost to be a miracle. The matron has a capable half caste girl as an assistant and interpreter. One poor old woman from the bush, after being healed, threw her arms around matron and said, “Oh, how I love you.” She felt she'd been in heaven.

Sunday is the great day above all days. Nothing is heard save the children's voices, which never seem to cease until bedtime; but much is to be seen. The men have returned from their work, 60 or 100 miles away, and now already are standing around their doors chatting, while the children are being dressed in their Sunday best, awaiting the ringing of the church bell, which is the happiest sound of the week. Soon the church is full. What singing! What attention! How many ministers in the
land would be proud to have such a congregation. After every Sunday morning service is the Communion. At Christmas time, when all are home from their work on the pastoral stations and the mines, there will be some 300 at the services, and 60 or more will sit down at the Communion.

The policy of the missionaries has been to build up a native village community, self-contained and independent, and they have succeeded beyond measure. This is their village, their store, their church, their school, their hospital, their matron, their home. Supposing the missionaries had not come here, what would have been the story? This self-respecting community would be nonexistent, the units would be scattered around the outskirts of civilisation, hanging on to the outsiders in the mining towns, half starved and degraded. The men compelled, by force of circumstances, to trade their women folk to undesirable whites, little children brought into a life of misery and sin. Thank God for the splendid and devoted staff of missionaries at the Mt. Margaret Mission.

Four scientists, who for 13 months had been visiting all the Government and Mission stations in Australia, spent a fortnight here recently, carrying out their investigations. They said that more was being done to raise the natives to the white standard than in any other place they had visited, and that the success obtained was undoubtedly due to the importance that was placed upon the spiritual side, without which the work could not possibly be what it is. Coming from this source, such a testimony is most valuable and encouraging.

As one surveys the work here the thought presses: how is the finance arranged? For it can be readily imagined that where there are heavy general expenses and the personal needs of the missionaries have also to be provided for, unless there is some recognised system, endless confusion may arise. But here again there is a well ordered plan. Each missionary is responsible for his or her own personal needs. No missionary, whether Superintendent or others receives money unless specially earmarked. Over and above the personal needs of each missionary there is the heavy expenditure of the upkeep of the station. This Mr. Schenk, the Superintendent, accepts as his responsibility. Sanitation, electric light, water supply laid on to each missionary's house, transport, battery expenses, and the ever pressing need for providing work for the bush natives, all total a considerable sum which has to be provided weekly. How are the expenses raised? They are not raised. The missionaries are all too busy to devote time to the raising of money.

They have accepted the fact that where God orders a work to be done He will provide the necessary money. They do not live extravagantly nor use money unnecessarily. Generally speaking, they have to live on less than 10/- per week. Their resource is prayer and trust in God to supply their needs. That there are testings and trials in such a work is obvious. And that the spiritual experience gained in such testings flows out into the hearts and lives of the natives is also obvious. It is this experience and life of sacrifice which to a large extent is the secret of their success. One could only wish that, scattered over the continent of Australia, we might have a number of such stations working for the evangelisation of the natives. J. B. Nicolson

Hebrews Eleven. Postscript

Herofic faith did not die with Jephthah and Samson. The author of the great Roll of Honour, writing today, might write thus: –

By faith William Wilberforce removed from England the guilt of the African slave trade. By faith he, together with Thomas Clarkson, prepared the way for the abolition of slavery throughout the British Empire.

By faith Lord Shaftesbury gave up a life of ease and power to fight against apathy, prejudice, vested interests and official obstruction that hapless folk should receive compassion, and mercy prevail in the land; by faith he forced through Parliament the first Factory Act forbidding the employment of children under nine in factories; by faith he made it illegal to employ women and little children down coal pits at all, let alone to work them there for twelve and more hours on end; by faith he brought to an end the barbarous practice of sending boys and girls of four and five years of age up the inside of chimneys to sweep them.

By faith David Livingstone set sail for Africa, and sojourned in that strange country, not knowing 10 whither he went; by faith he penetrated to the heart of the Dark Continent, bringing to light hidden iniquities and age long cruelties; by faith he opened the way for the coming of the Gospel with healing and freedom in its wings.

By faith Florence Nightingale, when she was come to years, refused to be called the daughter of her wealthy father, choosing rather to suffer affliction serving the neglected children of God than to enjoy the pleasures of London in the Season; by faith she led a band of trained nurses to care for the untended sick and wounded in the Crimea; by faith she laid bare the total absence of even the commonest
preparations to meet their simplest needs; by faith she
overcame the obstacles of Army and Medical
etiquette; by faith she passed through the Sea of Red
tape as by dry land, which the authorities essaying to
hinder were put to confusion; by faith she remained at
her post though prostrated by fever; by faith, despite
permanent injury to her health, she created Sick
nursing as a ministry of enlightened skill, making
science the handmaid of mercy.

These all died in faith, not having received the
promises, but having seen them afar off, and were
persuaded of them, and embraced them, and
confessed that they were but pioneers on the earth.

By faith William Booth and Catherine
Mumford, his wife, endured ridicule, obloquy and
violence to carry the Gospel to the slums of Darkest
England; by faith they brought Christian compassion
to rescue the poorest and most forlorn.

And what shall I more say? For time would fail
me to tell of Richard Cobden and John Bright; of J. Y.
Simpson and Lord Lister; of William Carey, Alexander Duff, and Robert Laws; of Mary Slessor;
also Josephine Butler and Elizabeth Fry; of Captain
Scott and Lawrence Oats; of all who through
faith removed mountains, drained marshes, laid
submarine cables, irrigated desert lands; who
reformed prisons, changed the hell of lunatic asylums
into a haven of mercy; found anodynes to allay pain;
taught the blind to read; gave ears to the deaf; brought
hope to the leper; who won for all children the chance
of education; redressed ancient wrongs; achieved
long cherished hopes; cured incurable diseases, so
that women received their dead restored to life again;
others endured cruel sufferings, mockings, slanders,
yea, more-over, bonds and imprisonment; some were
killed while experimenting; some lost fingers, arms
and life itself through working with deadly rays,
dying that others might live; young men spent the
best years of their lives in the trenches, amid rending
steel and scorching flame and rats and lice and the
stench of putrefying corpses, they were gassed; they
were bayoneted; they were shot down from the sky
on fire; they were drowned in the depths of the sea (of
whom their world was not worthy); they campaigned
in deserts and over mountains, and dwelt in dens and
caves of the earth.

Wherefore, seeing we also are compassed
about with this great cloud of champions now
become spectators, let us lay aside all that might
hamper our running, and let us run with unswerving
purpose the course that is set before us, looking unto
Jesus who first inspired us with faith and who will
vindicate it. – “Life and Work.”

“GOD'S PROMISES”

God hath not promised skies always blue,
But God hath promised strength for the day,
Rest for the labour, light for the way –
Grace for the trials, help from above,
Unfailing sympathy, undying love.

– Unknown Author.

A NATION'S TRUE GLORY

The wisest prince that ever sat upon a throne
has told us that righteousness exalts a nation.
Proverbs 14: 37. It is not valour in war but
righteousness. It is not policy in government but
righteousness. It is not wittiness of invention but
righteousness. Nor is it greatness of command but
righteousness that is the honour and the safety, that is
the renown and security of a nation. That nation that
exalts righteousness, that nation shall be certainly
exalted by righteousness. It is not Ahithophel's policy;
it is not Jeroboam's calves in Dan and Bethel; it is not
Jehu's pompous zeal; it is not Goliath's sword; it is not
rich mines of gold and silver, nor magazines, nor
armies, nor councils, nor fleets – but justice
and righteousness that exalts a nation, and that will
make a mean people to become a great, a glorious
and a famous people in the world. The nation is a
ring, and righteousness is the diamond in that ring;
the nation is a body, and righteousness and justice is
the soul of that body. Ah! England, England, so long
as judgement runs down as waters in the midst of
thee, and righteousness as a mighty stream, thou
shalt not die but live, and bear up bravely against all
gainsayers and opposers – but no longer. –
Thomas Brooks (1662).

MACLEAN FREE KIRK FELLOWSHIP

A meeting of the Maclean Free Kirk
Fellowship was held at the Manse on August 21st,
1942, when the Rev. D. Trotter presided over a
good attendance, and the meeting opened with
Praise, Prayer and Scripture reading.

The Comforts Fund report revealed that
donations amounting to £10/10/- had been received
during the year, and this amount had been used to
provide comforts for members of the fighting
services. Members were pleased to have present at
this meeting Pte. Graham McQueen, who had quite
recently returned from service overseas. Pte.
McQueen gave members an interesting account of
his experiences abroad.

Essays were read by Miss Elva Green: “God's
Unspeakable Gift,” and Miss Madge McSwan: “The Leadership of Gideon.”

Opportunity was then taken to make a presentation to Miss Cath McKinnon on the eve of her marriage to Mr. C. Walsh.

Rev. Trotter, in making the presentation, made reference to Miss McKinnon's many fine qualities and on behalf of the members wished her happiness in the days to come. Misses F. McSwan and F. Green also spoke in appreciation of the help given by Miss McKinnon as a member of the Fellowship. Mr. Walsh responded on behalf of Miss McKinnon, and after supper had been served the meeting closed with prayer.

A further meeting of the Fellowship was held at the Manse on September 17th, 1942, when Mr. A. Ross presided and the meeting was opened in the usual manner. It was decided to ask members who had prepared papers during recent months to reread them at our next meeting on October 15th. From these papers, Mr. Trotter is to choose one for publication in the December issue of the “Australian Free Presbyterian.”

A paper entitled “The Love of God” was then read by Mr. Alex Ross, after which the meeting closed with prayer.

—M. McSWAN.

### To Be What and Where God Wants Us to Be

We must come to the “cross roads of life” and say like Paul: “I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me and the life which I now live in the flesh I live by the faith of the Son of God, Who loved me and gave Himself for me.” Galatians 2: 20.

### STORY OF COURAGE

An illustration of how the people of this country are standing up to air raids:—

A correspondent, writing from a quiet and peaceful Welsh town, says that a stray aeroplane found them recently in the middle of the night and made things lively for an hour or two. “The next morning when Gladys (the daily help) arrived, she told me a number of bombs had been dropped but no harm had been done, not even a chicken killed. I said, ‘Were you nervous in your cottage, Gladys?’ She looked at me with her blue eyes bright and fearless, ‘Why, no,’ she said, ‘we believe in God in our house.’” —“British Weekly.”

### Subscriptions Received for September, 1942

**N.S.W.**

Mr. J. Campbell, Chatsworth: 10/- to 31/12/44.
Mrs. J. Dooley, Bellevue Hill: 5/- to 31/8/43.
Miss M. Ford, Taree: 10/- to 31/10/44.
Mr. W. G. Gregor, Ashley: £1 to 31/12/44.
Mrs. A. H. Long, South Grafton: 5/- to 30/6/43.

**VICTORIA**

Mr. W. Gillies, Yarraloola: £1 to 31/12/46.
Miss Johnstone, Geelong: 5/- to 1/3/43.
Mrs. MacFarlane, Branxholme: 2/4 (discontinued).
Mrs. J. MacLeod, Mentone: 10/- to 28/2/44.
Mr. P. Richards, Malvern: £1 to 30/4/45.
Mrs. Hanks, Branxholme: 5/- to 30/6/42.

### SUNBEAM FUND

Maclean Sabbath School: £2/2/-.

Mr. S. Costello, Hamilton: 10/-.

The General Treasurer has pleasure in acknowledging the following amounts:—

- Publications Fund –
  - Geelong Congregation £3 10 0
  - Mr. Allan McLean, Williamstown 5 0 0
- Students Fund –
  - St. George's Congregation 5 3 3
  - Mrs. Worsfield, Sydney 0 5 0

The General Treasurer has pleasure in acknowledging the following amounts:—

- Publications Fund –
  - Hastings Congregation £0 19 8
  - Widows & Orphans –
    - St. George’s Congregation 1 0 0
    - Students’ Fund 5 3 3
  - St. George's Congregation
  - James Ross Memorial Fund –
    - Miss Marion Nicholson 2 0 0
  - Sale of Bibles, per Mr. D. Shaw 0 10 9

### SUBSCRIPTIONS RECEIVED FOR SEPTEMBER, 1942

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<tr>
<th>Name</th>
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<tr>
<td>Mrs. G. Monro, Barrington</td>
<td>£1 to 30/6/44.</td>
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<td>Mrs. T. Middlemiss, Tinonee</td>
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<td>Mrs. M. J. Murray, Kimbriki</td>
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<td>Rev. J. W. Miller, Moree</td>
<td>5/- to 30/9/43.</td>
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<td>Mrs. A. McDonald, Chatsworth</td>
<td>10/- to 30/6/46 and 10/- donation.</td>
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<tr>
<td>Mr. D. McPhee, Darlington</td>
<td>5/- to 30/9/43.</td>
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<td>Mr. D. McQueen, Woolner's Arm</td>
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### OBITUARY

**Mr. LYLE MCPHERSON**

The congregation of the Richmond-Brunswick Rivers has suffered a heavy loss indeed through the decease of Mr. John Lyle Richardson McPherson, of Ruthven, generally known as “Lyle.”

He was the eldest son of the late Mr. and Mrs. Duncan McPherson, who had settled on the South Coast, where they enjoyed the ministrations of the late Dr. Grant, of Shoalhaven, whose memory they greatly revered. But there was one matter on which the McPherson family did not see as Dr. Grant did, and that was in regard to Church Union. Consequently, when Dr. Grant entered into the Union formed by several branches of the Presbyterian Church, they did not follow him.

Lyle, if we remember rightly, was born on the South Coast and, when he was very young, his parents settled on the Richmond River, near what is now known as Ruthven. There he spent practically all his days, and died on the 25th of August last, at the age of 79 years.

He was a man of sterling integrity, renowned for uprightness in all his doings and, from his earliest days, he took an active part in the public life of the community. At the early age of sixteen years he was the Secretary of the local Progress Committee, and his interest in public matters never waned. His
Christian character influenced all his actions.

Always an ardent Free Churchman, he was able to give a Scriptural reason for his beliefs. The writer was delighted some years ago to learn that he had agreed to accept the position of elder in the church, which he filled with great acceptance and benefit to the people. In his younger days he had enjoyed tuition in a Psalmody Class conducted by the Rev. Hugh Livingstone, at that time the minister on the Richmond. The influence of that class is still felt. For many years Mr. McPherson was precentor in the local congregation.

On the 19th of July last the sacrament was dispensed at Ruthven. He had just previously learned that his days were fast drawing to an end. He requested that morning that, if it were agreeable to the minister, the Communion Service be opened with the singing of Psalm 122, and that he might be permitted to lead the praise as usual, it being the last time that he was ever likely to lift the tune on a Communion Sabbath. It was with very solemn feelings indeed, knowing this, that we sang those grand old words,

“I joyed when to the House of God,
Go up, they said to me;
Jerusalem, within thy gates,
Our feet shall standing be.”

He was wonderfully strengthened, and was enabled, by the goodness of God, to attend all the Communion Services. He was married to Miss Florence Sutton, and their home was well given to that hospitality that has ever been extended to the servants of God by the members of the McPherson family. Mrs. McPherson and their daughter, Nancy (Mrs. Hedley Davey), mourn the loss of a devoted husband and father.

A large concourse followed to his last earthly resting place, in the Tucki Cemetery (where many of the old pioneers have been laid to rest), this worthy son of the McPherson family, thus bearing eloquent testimony to the great esteem in which he was held by his fellow citizens of all classes.

We can say of him in regard to the earthly meeting place, “And thou shalt be missed, because thy seat will be empty,” but we rejoice in the thought that, in the House of God above, he joins in singing the “New Song of Moses and the Lamb.” – H. W. R.

Mrs. Selina Martha McFarlane, widow of the late Archibald McFarlane, of Branxholme, notice of whose death appeared in the August issue of this paper, passed away at her own home on September 3rd, a little more than six weeks after the death of her husband.

As in his case so in hers the call came very suddenly. She had been preparing to leave the old home in Branxholme – the only one in which she had lived during a long married life – and take up residence in Melbourne with her daughter Selina, who is engaged in the teaching profession. Though not well no one was alarmed about her condition and bravely she viewed the prospect of the severance of so many ties in connection with her departure from Branxholme. However, the Lord had appointed otherwise for her. On the evening of the King’s day of prayer she retired as usual, but before falling asleep the Lord called her to her eternal rest, and, instead of leaving for Melbourne as proposed on the following Saturday, that same day her body was borne forth to its last resting place beside her late husband in the Branxholme cemetery.

Her departure was a severe blow to members of her family and especially to the daughter who had looked forward to the enjoyment of her mother’s companionship for a reasonable period and also to the joy of ministering to her in her loneliness and widowhood. It is beautiful, however, when grace is given, despite the sense of great personal loss, to say, “It is well.” Truly the consolations of God to His people in time of trouble are never small.

The late Mrs. McFarlane had reached the age of 78 years. She had been a worthy helpmeet to her departed husband. She filled the high and onerous duties of wife and mother to the joy of her husband and for the good of the community at large. The fear of God, using the phrase in its rightful sense, ruled the home, and her children arise up to call her blessed. The Church of which she had long been a faithful member held her in high regard and is grateful for her devoted service. In the Branxholme Church, where two aged ones sat together so regularly – although few, if any, looked upon them as being aged because of a buoyant spirit and faculties unimpaired – there is now an impressive blank. But in the war with death there is no discharge, and happy are those who through Christ Jesus can say, “Death is robbed of its sting, and the grave of its victory.” – I. L. G.

“God Knows Best”

And if, sometimes, co-mingled with life's wine,
We find the wormwood, and rebel and shrink,
Be sure a wiser hand than yours or mine
Pours out this potion for our lips to drink.
And if some friend we love is lying low,
Where human kisses cannot reach his face,
O, do not blame the loving Father so,
But wear your sorrow with obedient grace!

But not today. Then be content, sad hear
That God's plans, like lilies, pure and white unfold;
We must not tear the close-shut leaves apart;
Time will reveal the calyxes of gold.
And if, through patient toil, we reach the land
Where tired feet, with sandals loosed, may rest,
When we shall clearly see and understand,
I think that we shall say, “God knew the best.”

THE CHILDREN'S PORTION

A REMARKABLE MAN
Judges: 13 to 16

What a remarkable man Samson was? He was renowned for his great strength. His birth took place at a critical period in Israel's history when the Israelites were in subjection to the Philistines. The Philistines were idolaters. Samson came of the tribe of Dan, a tribe seldom mentioned in Scripture, but
one that believed in God.

I. – **Samson was remarkable in his birth.**
He had the distinction of his birth being foretold by an angel, like John the Baptist. The angel told his mother also how she should order her life to help him because he was to be a Nazarite. A Nazarite means a sanctified or consecrated one. Nazarites never drank intoxicating drink nor cut their hair. Samson's father was afraid when he saw the angel and thought that because of this he would die. The angel also foretold that Samson would begin to deliver Israel.

II. – **Samson was remarkable in his life.**
One of his great exploits was to kill a lion. The Spirit of God came upon him and he rent him as he would have done a kid. This incident is likened to the strength of our sins slaying the Saviour, the Lion of the tribe of Juda. He also slew 1000 men with a jaw bone of an ass. The ass is a very foolish animal. This is a type of the foolishness of preaching being the means of the salvation of souls. Samson also lifted up and carried away the gates of Gaza.

III. – **Samson was remarkable in his death.**
He slew more in his death than he did in his life. The Philistines found out that the secret of his strength was in his hair, and a woman, whilst he was sleeping, cut off his hair. They then threw him into prison and put out his eyes. If our vow to God is broken our strength has gone. Samson prayed to God to be avenged for the loss of his two eyes. One day when all the lords of the Philistines were gathered together and thousands of people in a building, Samson was brought out to make sport for them, who said that their god had delivered him into their hand. Samson prayed as never before, took hold of the pillars of the building and then bowing himself with all his might, he pulled the building down upon them all. So those that he slew in his death were more than those he slew in his life.

“**PARTAKERS OF THE DIVINE NATURE**”

As the first man Adam, was made in the image of God, so we by the renewal of the Holy Spirit, are yet in a diviner sense, made in the image of the Most High, and are partakers of the Divine Nature. We are by Grace made like God. “God is love” – we become love – “he that loveth is born of God.” God is Truth: we become true, and we love that which is true. God is Good, and He makes us good by His Grace, so that we become pure in heart who shall see God. We become members of the body of the Divine Person of Christ (1 Cor. 12: 13). The same life which quickens Christ, quickens His people, for “Ye are dead, and your life is hid with Christ in God” (Col. 3: 3). Nay, as if this were not enough, “we are married unto Christ” (Rom. 7: 4). He hath betrothed us unto Himself in righteousness and faithfulness, and “he who is joined to the Lord is one Spirit” (1 Cor. 7: 16). Oh, marvellous mystery! One with our Lord Jesus Christ. So one with Him that the branch is not more one with the Vine than we are part of the Lord, our Saviour, and our Redeemer.”

– C. H. SPURGEON.
20: 9-10-11. And so down through the ages this day has stood the test of time. Men have tried to destroy it, but it still remains. Boys and girls read how Nehemiah observed the Sabbath. Neh. 13: 15-22. And also God's promise respecting the keeping of the Sabbath in Isaiah 56: 2, and 58: 13-14, and then think of the way the Sabbath is dishonoured in our land today, and resolve that as for you who comprise the nation of tomorrow you will witness a good witness by Remembering to keep the Sabbath Day holy, by calling the Sabbath a delight, holy of the Lord and honourable. Then shalt thou delight thyself in God.

A Sabbath well spent, brings a week of content, And strength for the toil of tomorrow, But a Sabbath profaned, what'ere may be gained, Is a certain forerunner of sorrow.

November 8

The Lord's Day, i.e., Christian Sabbath

Read Revelation, Chap. 1

Memory Text, Rev. 1: 5 (last clause).

"I was in the spirit on the Lord's Day." Rev. 1: 10.

We spoke last week of one of God's greatest and most gracious gifts to man, that of the Sabbath. It was Jesus tells us "made for man." The opportunities afforded us on the Sabbath, rightly esteemed and used, bring innumerable blessing to the body, soul, and spirit, those opportunities despised and neglected leave sorrow and anguish in their wake. Today I want to speak briefly on the Christian Sabbath or Lord's Day.

It has been aptly said that it is under the Gospel dispensation that the grace of God in the institution of the Sabbath, as in everything else, is fully and clearly manifested. When first instituted, it was annexed to the covenant of works, directing man to seek, and assuring him that he would find his rest, his satisfying portion in God, in the contemplation of his work, and in the enjoyment of his fellowship. With the entrance of sin man forfeited and lost this rest, but in the determinate counsel of God a way of recovery had been found, yet it was only partially and dimly revealed until in the fullness of time God's purpose was clearly revealed, being accomplished in the mediatorial work of Christ. And just as God when he finished the heavens and the earth and all the works of Creation, and had pronounced them very good, he rested, and he sanctified the seventh day as a memorial of his infinite wisdom, unbounded beneficence, and creating power, as well as a pledge to man that he should participate in the same rest. And when Christ at His resurrection finished a work which proved that he had tasted death for every man, a work which included indescribable sufferings, shame, ignominy and death of the only begotten and well beloved Son of God, and was this not because "God so loved the world," etc. John 3: 16. Is it not to be expected then that the Sabbath, which was originally a memorial of Creation, now become a memorial of redemption? The Apostles and early Christians observed the first day of the week as the day of rest. The Christian Sabbath or Lord's Day then is in every respect what the Sabbath or Lord's Day.

November 15

Peace Through the Blood of the Cross

Read Colossians, Chap. 1. Memory Text, verse 14.

Amidst the turmoil and sorrow the bloodshed and misery that is going on around us today it is good to feel that there is a peace that never fails – a peace which never ends, a peace which the world cannot give. Jesus calls it "my peace." My peace I give unto you, etc. John 14: 27. The reason such dreadful conditions prevail today is because of sin. Sin had its origin when Adam disobeyed God, when he mistrusted his Maker and became guilty before God, and so the world was plunged into sin, because when Adam sinned we sinned in him and fell with him in his first transgression. Out of his misery no power on earth can deliver us. Man in extremity cries: Is there no way of escape? Yes! It is to the praise of the glory of His grace there is a way, the way of the Cross. There is peace through the blood of the Cross. A sacrifice was necessary to effect this, and Jesus who was made, "love of our love, and flesh of our flesh," of whom it could be said and of no other, that "He was holy, harmless and undefiled and separate from sinners." "Yet in all things made like unto His brethren," “One who could be touched with the feelings of our infinities.” This is the grand truth which 15 is so clearly stated in Col. 1: 19-20. It pleased the Father that in Him should all fullness dwell (fullness of the Godhead, and the fullness of mankind), and having made peace through the blood of the Cross, by Him to reconcile all things unto Himself whether they be things in earth or things in heaven. We contribute anything to this glorious work of God, because it was when we were enemies we were reconciled to God by the death of His Son.

November 22

Access to God

Read Romans, 5th Chap. Memory verse 6.

God dwelleth in light which is full of glory and which no man can approach unto. Adam in his original state dwelt in this light, but the moment Adam sinned he went out into the darkness and despair of sin, cut off from God, and all that hitherto meant light and life and joy vanished. The great question arises then, how can man obtain favour with God? and again enter into the light. There is only one answer. He can only reach the light through God's dear Son. This was taught by God Himself to sinners, for as soon as Adam was banished from Eden we read in Gen. 3: 21 that unto Adam also and to his wife did the Lord make coats of skins and clothed them. Before they could have been thus clothed, blood had to be shed and that blood was typical of the only blood that can take away sins. The Old Testament sacrifices of the blood of bulls and of goats could not do this. Nothing but the offering of the body of Jesus Christ once for all can ever effect it. Heb. 10: 10. This truth has been firmly resisted from the days of Cain to our present day. Cain tried some other way. He brought the fruit of the ground an offering to the Lord. Gen. 4: 3. But Abel showed wisdom and brought a more excellent sacrifice. Thousands of so called religious people today are like Cain; they bring the fruit of the ground an offering to the Lord; they bring good works and good resolutions; but God says it is not of works,
for these are earthly, but as Abel brought of the firstlings of his flock and of the fat thereof and the Lord had respect unto Abel and his offering; so, too, we must come by the way of God's appointment through the prevailing power of the blood of the Lamb. The first step in order to gain access is to realise that we are sinners, unless we know we are guilty we shall find no pleasure in hearing of the blood, but if we realise our need as sinners, and come in humble trust to Jesus, we shall "obtain mercy, and find grace to help in time of need." How glorious to think that through Jesus we have access by faith into this grace wherein we stand and rejoice in hope of the glory of God.

November 29  
Parable of the Ten Virgins  

This parable is only found in Matthew alone, v. 1. Then, at the time referred to in the preceding chapter, the time of the Lord's second coming to reward His faithful servants and take vengeance on the faithless, "Then shall the kingdom of heaven be likened unto ten virgins," etc. v. 1. The principal aim of this parable is to excite vigilance and to beget in us an attitude of expectancy for believers are classed as, "they that look for Him," Heb. 9: 28. "and love His appearing." 2 Tim. 4: 8. The virgins going out to meet the bridegroom is in keeping with Eastern customs. We read, and "five of them were wise, and five were foolish" v. 2. It is evident that our Lord wished it to be clearly understood that mere outward distinction availed nothing. The virgins were all clad alike; the foolish also had their lamps with them, v.3. From a formal standpoint, they were outwardly perfect, but when they came under the scrutiny of an all seeing God their profession was only a hollow sham, in that day the hopes of the foolish shall perish; no oil, lack of grace, but the wise took oil in their vessels with the oil, v. 4, thus revealing true grace in heart, a readiness and preparedness for that great day. How many there are today who have only the outward badge of profession, while they lack the reality, the inward grace in heart. It is not by power or by might, but by My Spirit saith the Lord. "While the bridegroom tarried," etc., v.5, and as the bridegroom tarried so our Lord tarries to test His people to try their faith and patience. The slumber of many is sloth, that deadening familiarity with common place. How careful we should be lest that day overtake us as a thief. And at midnight, etc., v. 6, we know not when the heavenly Bridegroom cometh, but if He tarry, wait for Him, be awake and ready to welcome Him. "Then those virgins arose," etc., v. 7, and the foolish said, v.8. Note the anxiety of the foolish, "give us of your oil." It will be useless being anxious about our souls when Christ comes. "Behold, now is the accepted time, now is the day of salvation." "Today if ye will hear His voice harden not your hearts," but the wise answered not so, etc., v. 9. While the wise had a sufficiency to meet their own need they had none to spare. All the affectionate desire one may have for our fellow being in that hour will not avail to atone for their neglect, for it is a personal matter and each must possess for himself. And while they went to buy, etc., v.10. The Bridegroom came, the ready are admitted, and the door is shut. How tragic when after years of merely formal profession to find oneself almost saved – but lost! Afterward came the other virgins, saying, Lord, Lord, etc., v.11. The urgency of their pleas betrayed anxiety an bordering on despair, they now see their folly, they have reaped what they have sown. Our dealings with God are a matter of personal responsibility. If we turn a deaf ear to the yearning love of Christ and spurn His offer of grace, what can we say when we find ourselves shut out of the Kingdom of Heaven and hear those dreadful words, "Verily I say unto you, I know you not." v.12. But may it be ours to watch while it is today and heed the warning voice of Jesus, watch therefore, etc., v.13.

"He knoweth the way that I take"; (or margin, "the way that is with me") When He hath tried me (or approved me) I shall come forth as gold." Job 23: 10.

"To the child of God, this fact is a source of comfort. God knows all the circumstances of my life, every detail of my daily path. He knows, too, the weakness and frailty of our human nature (Ps. 103: 1-1). This gives no excuse for sinning, but it is a ground for His Compassion. If we take the place of the helpless and dependent, He will undertake for us. He will be our wisdom in the matter of guidance. He will be our strength in the matter of duty and difficulty. He will be everything to us that our circumstances demand."  

16  
BIRTHDAYS  
MANY HAPPY RETURNS  
Thanks be to God, which giveth us the victory through our Lord Jesus Christ. 1 Corinthian, 15: 57.

October  
1 – Joan McKenzie, Saltash.  
2 – Eric Bennet, St. Kilda.  
3 – John Angus McQueen, Raymond Terrace  
3 – John McDermid, Wingham.  
3 – June Dobson, Tinonee.  
4 – Grant Harman, Wauchope.  
5 – Ena Steel, Wauchope.  
6 – Pamela Rinkin, Maitland.  
6 – Wm. John McFarlane, Hamilton.  
7 – Geoffrey D. Cowan, Oxley Island.  
7 – Audrey Warrel, Comboyne.  
8 – Annie Bain, Wauchope.  
8 – Robin Munro, Maclean.  
8 – Ken Kerr, Sydney.  
8 – Flora Archinal, Rookhurst.  
8 – Bruce McIntosh, Forster.  
9 – Wm. Chandler, Brunswick Heads.  
10 – Dal. Sommerville, Doubtful Creek.  
10 – Ian MacPherson, Maclean.  
10 – Joan Ferguson, St. Kilda.  
10 – Harry Rinkin, Maitland.  
12 – Edith Muldoon, Tinonee.  
12 – Beryl McQueen, Palmer’s Island.  
12 – Jacqueline Millar, Cargo.  
12 – Marion Millar, Cargo.  
13 – Max Carey, Bunyah.  
14 – Lois McPherson, Warnambool.  
14 – Kevin Agnew, Hamilton.  
14 – John D. Murray, Kimbriki.  
14 – Shirley Cause, Taree.  
15 – Ivan Hodges, Maitland.  
15 – Valerie Preston, St. Kilda.  
16 – Albert Thompson, Rolland's Plains.  
16 – Thelma McKinnon, Kindee.
THE POWER OF PRAYER

Around a flickering native lamp several Chinese men were engaged in evening Bible Study. They were reading and discussing the Sacred Record, which told of the Apostle Peter's imprisonment and miraculous deliverance. Unnoticed by them a mischievous little lad had entered. He stood there and wondered what they were doing, and heard them mention someone called Jesus, and gathered from their remarks that this Jesus had done a very surprising thing. Evidently someone had been chained in jail and guarded by soldiers, and this Jesus had broken the chains and helped the man get out.

Soon the boy ran out into the street to join the other youngsters in their noisy play. Many years after, at the setting up of the Republic, this same lad, now grown to manhood, was serving as a soldier. He grew up to be a hard and fearless young ruffian, given to opium, and so fierce of temper that his friends had to take care lest they incur his displeasure, and no one dared rebuke him.

The army in which he had enlisted was garrisoning his home district, when an invading army, also Chinese, arrived. A fierce encounter followed and the invaders were victorious. Immediately they occupied the district. Our young friend was taken captive, and with a number of others, was cast into prison and chained. All his bluster and self confidence forsook him, as he found himself helplessly at the mercy of men who did not fear him in the least. Death, terrifying death, was creeping toward him. He wanted to flee it, but he was chained fast, and there was no escape. Then that story heard in his childhood came back to his mind. A man had been chained in jail, he remembered, and though guards were watching him, there came to him one called Jesus, Who put the guards to sleep, broke the chains, opened the iron doors and took the man out. “If Jesus did this for that man, cannot He do it for me also?” Then he prayed, “Jesus, please save me out of this jail, as you saved that man, that I heard about when a boy.” Thus he prayed over and over for several days. Then he was led to pray for the other prisoners, as they were all afraid to die, saying, “Save all these men as well as me.”

Afterwards he prayed, “Oh, Jesus, please move the heart of the judge to grant us passes when he sets us free, so that we can all reach our homes safely, and also let him give us money for travelling and food.”

These requests were all answered. When he arrived home he said, “I was doomed; I prayed to Jesus night and day and He did everything I asked Him to do. He is God.”

–“China's Millions.”

Search Work in Titus, Philemon and Hebrews

(1) Write out the advice Paul gives Titus to young men.
(2) Quote a verse in Philemon showing that Paul wrote this epistle when he was an old man, and in prison.
(3) Who does Paul say was a prisoner with him?
(4) Why does Paul say we should give earnest heed to what we have heard?
(5) What did Moses say when he had sprinkled the blood?
(6) Find three verses following each other in which it is said “Let us.”
(7) What do we understand through faith?

All answers to be sent to Miss C. McLean, 92 Alma Road, East St. Kilda, S.2.
Introducing “The Reformed Theological Review”

The Reformation and the Renaissance stood in a most intimate alliance, and there is very definite need that those who today contend for the Historic faith in its “religious, political, and social principles, and their bearing upon the temporal and eternal happiness of mankind,” should have a first hand and a first rate knowledge of these fundamental truths. There are not a few who are as ignorant of the application of these New Testament principles as they are of the pagan mythologies, and indeed quite a few of our accredited teachers seem to know much more about Buddha, Lao Tzse, and the mystery religion than they do of the New Creation, the Risen Redeemer, the Church of God, and the Life Everlasting.

Thus, when a new magazine, such as “The Reformed Theological Review,” comes along, and that a magazine which we can recommend ex animo, one fairly tingles with gratitude. This, at any rate, was the emotion that surged through us when we handled our first copy of the new Review, and our silent prayer went up that its influence and power its message of a theocentric salvation and deep and reverent loyalty to the great Christian tradition, be an instrument in the good hand of God of leading many along varied avenues to Him, who is the Source and Abiding Centre of the Kingdom of God. It is a book that will strengthen our faith in the “old time Religion.” It will encourage us to reverence and hold to the Word of God – for in a darkness that is well nigh Cimmerian that light now shines and the darkness can never put it out. The magazine stands for a “scholarly exposition, defence, and propagation of the Reformed Faith, with its doctrinal basis as the consensus of the Reformed Confessions.” (Page 1.) That it is the churches accepting a credal statement of their position, which are now better enduring the maelstrom that has broken loose, is not an accidental phenomenon, and there is need for a thoughtful interpretation of their Christian life; a necessity not only to feed the flock of God, but also to challenge and confound the foes that dominate the theological, political and social fields. Humanism and its allied cults have quite definitely lost caste: the shining stars of Modernism are already on the wane: the old Reformed Basis of Truth is rearing its head more triumphantly amid the shocks and surges of the seas of humanity roaring. The “theology of crisis,” as it has been called, has made a great contribution to the movement back to God and the God breathed Word, and it adopts a Reformation point of view in its concept of a Sovereign God and the new authentic Revelation opened up in the Bible. It is this theocentric, as opposed to anthropocentric theology, that is so vitally necessary today. The Review is dogmatic in the best and most friendly sense of that term – it is modern, convenient, well got up, and powerfully evangelical. The reason is convinced, the spirit cheered, and the faith garrisoned. Prof. John Gillies writes with a sure, scholarly and sympathetic touch. Dr. Ivor Morris writes with the elan and culture of a modern reformer, and Mr. Bradshaw advocates his “Reformed Conception of the Political Order” with the pen of a “revolutionary” prophet. The Book Reviews are excellent.

We hope that it will stir the liberals out of their self assurance, and help deliver us all from a vague pantheism, a pathetic humanism, and all godless philosophies of life. It really needs no endorsement from us – “it will speak for itself.”
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The children's portion of this paper is issued in separate form under the title of "The Sunbeam," and can be had singly or in quantities from the Editor.

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From My Study Window
My Dear Readers,

In N.S.W., this month of November not only saw the opening of the Austerity War Loan, but also the clarion challenge of the Council of Churches in a "Back to God Campaign." The campaign has been already launched and the crowded Town Hall meeting of last month was, we trust, a happy augury of a fruitful season. There is nothing more outstanding in our personal, civic, and national life than just this forgetfulness of God, and what better than that all the Churches, not only in N.S.W., but in this great Commonwealth should point out man's alienation from God, and stress the need for a return to our Lord Jesus Christ in prayer, in penitence, in faith, in deeper loyalty, for the present indifference to these things is really tremendous. Here in N.S.W., our Church leaders are profoundly moved by the gross materialism and the very obvious decline in morals and in manners, and stress in this great campaign the "Call to Repentance, and Renewal of Life."

This is supremely the moment of crisis for this and supremely the business of the Church of God in New South Wales. Another factor that did not escape our notice, as we viewed things from our lofty seat on the Town Hall dais, was that Bishops and Presbyters, Baptists and Brethren, Congregationalists and Salvationists united in one splendid rally to present stirring and challenging messages on this great venture, and the 3000 people who crowded the Town Hall were called upon to dedicate their lives in new order of self-denying service.

The following words are from the manifesto of the Council of Churches . . . "Solemnly convinced that the unparalleled condition of human affairs and the portentous crisis through which the world is passing are the inevitable consequences of our national sins and of our personal forgetfulness of God, and with an earnest desire that we may through sincere repentance, avoid the dread judgement which must come upon those who disregard or disobey the claims of God, we issue this call to our fellow Christians. Called to reveal Christ to a distracted world, we have often concealed Him by conventionalities of formal worship and by lives unsurrendered to His Sovereign claims: Challenged by Christ to separation from the world, we have allowed its spirit to capture us to such a degree that, being so much like the world, we have little to offer it. Commissioned by the Divine Lord to witness to His Person and to preach His Gospel of Salvation to mankind we have all too often substituted a message of human culture: we have also fallen into the snare of denominationalism. We believe that these facts constitute a summons to the Church to great and sustained acts of Repentance, Renunciation, Prayer and Faith; and to a deep, and real and abiding concern about our appalling and still unchecked and unabashed national sins. We must remint and reissue many of the great terms of the spiritual currency, such as "Sin," "Shame," "Judgement," "Conviction," "Repentance," "Conversion," "New Birth," "Holiness." The Church "must expect great things from God and attempt great things for God."

(Continued on Page 7)

WHY BACK TO GOD?
We are living in days of tragedy, and of challenge, and the greatest tragedy of all, it seems to me, is not the unparalleled destruction of the material treasures which the thought and labour of centuries have diligently accumulated, not the enormous loss of life and the widespread heartache and anguish, not even the collapse of our civilisation. All these things might be regarded as the enormous, but in the circumstances the necessary price paid by a people for a better world which would make the cost worth while. But what if the opportunity be missed? What if the sacrifice from this point of view be all in vain? What if we have in the end only that which the last war left behind – an uneasy Armistice till the exhausted and embittered nations have recovered sufficient strength to resume the tragic conflict on an even more disastrous scale? To me the greatest tragedy about the war, then, is the apparent failure to realise its true significance, or, at all events, to act upon the realisation, though one would have thought that that significance was written in letters sufficiently large for all but the wilfully blind to see, and sounded in trumpet notes which all but the wilfully deaf must hear. The truth is that we are living in a day of the Lord, that our way of life has come to judgement, and there is no real hope for humanity except in true repentance and living faith.

We may find any number of other explanations of the war – political, economic and the rest – but behind all these we shall find that the fundamental cause was the failure of our generation to give God that place in our life which belongs to Him of right. It is not just the terrible act of one appallingly wicked man that has brought our trouble upon us, as so many are prone to say, but the prevailing temper of a whole generation. With regard to the events which immediately preceded the outbreak of war, I believe that all but the Nazi gangsters and their satellites can stand before the judgement bar of history unafraid, but none of the nations can evade a heavy measure of responsibility for the conditions out of which the last desperate situation ultimately arose. Nor can we rightly lay the whole burden of guilt on the shoulders of others, if we ourselves have been practising in our own lives those principles of thought and conduct which in an intensified degree and on a wider scale have found such disastrous expression in the international sphere. In the limelight which beats upon the stage of the vast world war, we see them magnified and should clearly recognise their nature, their effect, and their inevitable end. Hitler and his associates are utterly indefensible: but that fact does not make the rest of us innocent.

Let us briefly review some of the elements in our common life, during the years since 1918.
plunge large numbers of human beings into a bath of blood and tears. We can build the machine, and we can use it – but we haven't learned to consecrate it to the benefit of humanity, because we have not first dedicated it to the glory of God. Like some mad driver of great skill, seated at the wheel of a magnificent car, we have driven our civilisation over the precipice because in our insane conceit we have ignored Divine direction, and the splendid machine – lies broken at the foot of the cliff.

We have been self-willed. We have allowed ourselves to be governed by “I like” rather than by “I ought”, and lacking the proper discipline, our lives have come into opposition with the Divine Will and have been out of harmony with the law of the universe. Can we wonder that disaster has followed? Why should we go back to God? If for no other reason, because our neglect of Him has brought us to our present sorry pass, and like the Prodigal in the Parable, we ought to say: “I will arise and go unto my father and will say unto Him: 'Father, I have sinned.'” Like him we have taken God's good gifts and squandered them on our own selfish enjoyment without any adequate sense of gratitude and responsibility to the Giver of them all; like him we have turned our back on the Father; like him we have come to the husks. Shall we also, like him, come to ourselves, our true selves as God intended us to be, and return in penitence and faith to Him?

There is, moreover, a peculiar appropriateness in our turning to God with all our heart and soul at this time. Let us call to mind the days of September, 1939, and remember the fervent professions with which we entered on this war. We had taken up the sword, we said, in the cause of faithfulness and freedom, in the realisation that there are greater things than life, and worse things than death. We want the victory for ourselves or for Him? If we use the money selfishly or irresponsibly? Do we say, in the cause of faithfulness and freedom, without a thought of Him Whose holy day it is? Will He give us freedom again from the claims which war makes upon our time, just so that we may spend our Sundays on the beaches and golf courses without a thought of Him Whose holy day it is? Will He free us from the huge expenditure, just to let us use the money selfishly or irresponsibly? Do we want the victory for ourselves or for Him? If we use the money selfishly or irresponsibly? Do we want the victory for ourselves or for Him? If we neglect of Him has brought us to our present sorry pass, and like the Prodigal in the Parable, we ought to say: “I will arise and go unto my father and will say unto Him: 'Father, I have sinned.'” Like him we have taken God's good gifts and squandered them on our own selfish enjoyment without any adequate sense of gratitude and responsibility to the Giver of them all; like him we have turned our back on the Father; like him we have come to the husks. Shall we also, like him, come to ourselves, our true selves as God intended us to be, and return in penitence and faith to Him?

Such an undertaking surely demands of us the most earnest self-examination, and the most diligent endeavour to fit ourselves for the enterprise. We turn to God in Days of Prayer, and it is fitting that we should, for the task before us is colossal and we sorely need His help, but we should never forget what the Psalmist has taught us, that if we regard iniquity in our hearts the Lord will not hear us. Does anybody imagine that He is going to give us victory merely that we may use it for our own selfish ends? Will He give us freedom again from the claims which war makes upon our time, just so that we may spend our Sundays on the beaches and golf courses without a thought of Him Whose holy day it is? Will He free us from the huge expenditure, just to let us use the money selfishly or irresponsibly? Do we want the victory for ourselves or for Him? If we use the money selfishly or irresponsibly? Do we want the victory for ourselves or for Him? If we neglect of Him has brought us to our present sorry pass, and like the Prodigal in the Parable, we ought to say: “I will arise and go unto my father and will say unto Him: 'Father, I have sinned.'” Like him we have taken God's good gifts and squandered them on our own selfish enjoyment without any adequate sense of gratitude and responsibility to the Giver of them all; like him we have turned our back on the Father; like him we have come to the husks. Shall we also, like him, come to ourselves, our true selves as God intended us to be, and return in penitence and faith to Him?

George, who finds an incarnation in the Empire today. Let us labour to make the nation conscious of the high opportunity that has come to it to be God's knight in very truth, and fight for the overthrow everywhere, at home as well as abroad, of everything that flouts the Sovereignty of God, and enslaves and degrades mankind. “A sword for the Lord and for Gideon,” was the triumphant slogan of the consecrated band that overthrew the Midianitish oppression in the days of long ago. “A sword for the Lord and for Britain”: shall this be our slogan today? It will assuredly carry us to victory if we can emblazon it with sincerity upon our national banner. Let us catch the vision, let us take up the Crusade, let us go forth resolutely to overthrow the strongholds of evil and to build the Kingdom of God.

There is, moreover, a peculiar appropriateness in our turning to God with all our heart and soul at this time. Let us call to mind the days of September, 1939, and remember the fervent professions with which we entered on this war. We had taken up the sword, we said, in the cause of faithfulness and freedom, in the realisation that there are greater things than life, and worse things than death. We want the victory for ourselves or for Him? If we use the money selfishly or irresponsibly? Do we want the victory for ourselves or for Him? If we use the money selfishly or irresponsibly? Do we want the victory for ourselves or for Him? If we neglect of Him has brought us to our present sorry pass, and like the Prodigal in the Parable, we ought to say: “I will arise and go unto my father and will say unto Him: 'Father, I have sinned.'” Like him we have taken God's good gifts and squandered them on our own selfish enjoyment without any adequate sense of gratitude and responsibility to the Giver of them all; like him we have turned our back on the Father; like him we have come to the husks. Shall we also, like him, come to ourselves, our true selves as God intended us to be, and return in penitence and faith to Him?

I am afraid that many of us could better be described as anti Hitler than as pro God. If we were
really pro God, we should be more obviously anxious to establish His Sovereignty in our own Community. Sunday would be kept sacred as His day, gambling would disappear from our midst, intemperance would be banished, social impurity would disappear, and an earnest effort would be made to reflect in our economic and industrial life the spirit of the Lord, and the principles of the Sermon on the Mount.

The trouble is that being human we so often hold on to the godless ways of life which we love, obstinately refusing to make the necessary effort of sacrifice to give them up, and we attempt to salve our conscience with the numbing and poisonous reflection that there are worse sins than our own. Be not deceived: sin is sin, in whatever degree we may commit it. Shall the thief escape his punishment merely because somebody else is a murderer?

Before I close I must set before you one other, one eternal reason, for a return to God. It is to be found in the fact of His sovereignty, the certainty of His judgement, and the wonder and appeal of His love. His will is the supreme law and His purpose will not ultimately be thwarted. Tyrants may strut their little day across the stage of time, but what is their life against the background of eternity, and what is their power in the light of omnipotence? “He that dwelleth in the Heaven,” saith the psalmist, “shall laugh them to scorn; the Lord shall have them in derision.” His sovereignty is a fact which we cannot escape and He has told us that He will judge the world in righteousness and that the soul that sinneth shall die.

It is appointed unto all men once to die and after this the judgement. For all of us life is hastening to its close and today we live in an atmosphere of sunset. Shall we not listen to the voice that calls us to repent that we may stand before the judge of all the world in humble confidence and peace.

“Come now and let us reason together,” saith the Lord, “though your sins be as scarlet they shall be as white as snow; though they be red like crimson, they shall be as wool.”

“For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life.”

Before we leave this great meeting tonight, shall we resolve that we will go forth to challenge our countrymen with an appeal somewhat like this: Fellow citizens, for the sake of your own eternal welfare, for the sake of our young Australian Nation that it may rise to grasp its gleaming opportunity in this dazzling day of destiny, for the sake of humanity that it may be rescued from the morass of tragedy into which neglect of God has plunged it and set upon the road that leads to blessedness and peace, to a peace whose foundations shall be certain, a peace which shall endure, will you not listen and respond to the call.

HASTINGS RIVER CONGREGATION

The Sacrament of the Lord’s Supper was dispensed at Wauchope on the fourth Sabbath of October. Rev. Dr. Andrews conducted the usual services, excepting on the Sabbath evening, when Rev. Marcus Loane preached. These services were greatly appreciated. The Communion Season was a most helpful time to many. Two new members were received. – J. A. H.

TAREE

First Annual Meeting of Free Presbyterian Women’s Auxiliary was held 10th September, 1942, at Taree.

The President, Mrs. Ramsay, occupied the chair. Chief object of Auxiliary: raising of money towards the erection of a manse at Taree. Members contribute sixpence, more or less, per week. All members were thanked for their generous help and attending the meetings.

We can look back on a year of harmony and goodwill.

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Rev. M. C. Ramsay addressed the meeting.

C. M. STITT, Hon. Sec.
moment of its compilation until the present day it has held the field, unequalled, unparalleled and unchallenged.

1. The first reason we shall adduce why the Bible is the Greatest Book in the World is because it is God's Word. He is the Author if it. This stamps it as authoritative and challenges respect for it. It is God's revealed will to man for his salvation. In it His plan, purpose and will are unfolded. It alone conveys saving knowledge of Himself, His word and His work. Inerrancy, integrity and infallibility are the main features of it. Divine inspiration marks it as different from all other books. We are to hear it, read it and heed it as God's own word to us.

II. It is the greatest again because Christ is its grand subject. He is the central thought, the kingly theme, the golden thread running right through it from beginning to end. He is the 'Tree of Life in the Garden of Eden; the Seed of the woman that bruises Satan's head, the Promise in the Covenant to Abraham; the End of the Law for righteousness to Moses; the Prophet who was to arise like unto Moses; the one whom David in spirit called Lord and Who also was his Son. The Messiah of Isaiah; the Angel of the Covenant to Malachi; the Heavenly Bridegroom to Matthew; the Light of the World to John and the Lion of the Tribe of Juda in Revelation. Everything centres in Christ, and everything in the Word is to be interpreted in the light of Him.

III. It is the greatest again because the hidden and spiritual meaning can only be known to the heart by the application and power of the Holy Spirit. When He takes the Word and unfolds it to us it becomes spirit and life to our souls. His particular work is to reveal Christ to us in His various offices, through the Word. To know Christ in this way is life everlasting. No other book in the world requires a Divine person to unfold its real meaning.

IV. It is the greatest again because God's great love in Christ is its precious theme. The whole warp and woof of it is love. It is the greatest love story ever told. “Herein is love, not that we loved God, but that He loved us.” There never has been, nor ever will be, anything comparable to it in history. It is the most elevating, energising, enjoyable and far reaching principle ever propounded to mankind. The kingdom of God is founded upon it. Every law and statute is the embodiment of love. When the Lord would summarise the Ten Commandments He did it in one word, love. Love of God and love to man.

V. It is the greatest book in the world, again, because it aims at the highest good for man, namely, his salvation. Every promise, precept, principle, statute is directed to effect the salvation of the soul.

The Bible claims to save the soul, if believed, and it does it. In this respect it is unique in that it requires a new birth. This the Holy Spirit effects by the power of the Word giving us a new heart and new desires. Here we are transported into the realm of miracles. Bad men become good men, wicked men become honourable men, beggars become princes, and criminals become saints. The Bible does what no system of philosophy could ever accomplish. It out ranges the highest ideals of enlightened intelligence; it saves the immortal soul. The Bible and the Bible alone, read and practised, lived and enjoyed, is the only solution of individual, social, political, State, inter State and worldwide problems. Applied by the Holy Spirit it has no compeer. An influential Indian rajah once said, “You may do with this book what you will, accept or reject it, read it or burn it, but I tell you this book is destined to bring about the regeneration of our land.”

“Send forth the Bible, more precious than gold,
Let no one presume the best gift to withhold;
It speaks to all nations in language so plain,
That he who would read it true wisdom will gain.

NEWMAN AND ROME

“Confiding then in the power of Christianity (Roman Catholic Religion) to resist the infection of evil, and to transmute the very instruments and appendages of demon-worship to an evangelical use, and feeling also that these usages had originally come from primitive revelations and from the instinct of nature, though they had been corrupted; and that they must invent what they needed, if they did not use what they found; and that they were moreover possessed of the very archetypes of which paganism attempted the shadows; the rulers of the (Roman Catholic) Church from early times were prepared, should the occasion arise, to adopt, or imitate, or sanction the existing rites and customs of the populace, as well as the philosophy of the educated class.”

(Continued on Page 12)
thick that it can be felt. The believer is apt to think too much on the evil that abounds. Today let us dwell more on the divine antidote and our duty in connection therewith.

The fact of the Redeemer's advent cannot be too strongly affirmed. No events of history are so well proven as the foundation facts of the Christian faith. As well deny that Napoleon fought as that Jesus lived; indeed, to deny the former would reflect on the denier's intellect. The combined efforts of an antagonistic Jewish nation could not refute the witness of the early Church to these facts. Again, no opposition could turn from the faith the multitudes of born again ones of those first years who, for themselves, must surely have verified every detail of the life, death and resurrection of the Lord Jesus. Innumerable martyrs, men and women, youths and maidens, of all ranks, abandoned all the world had to offer to testify that Jesus Christ came into the world to save sinners. To crown all, the Holy Ghost, indwelling God's people in all ages, witnesses to the facts of our faith. The world cannot know Him, but believers do. The conviction of sin and guilt is very real to His own. They feel that in them is the seed of all iniquity. Every human monster of lust differs from their natural selves, not so much in kind as in degree. Is any a murderer? Even such might they have been but for God's mercy. The writer once heard a ritualist say that God called Abraham because he was outstanding for integrity among his fellows. But the Sacred Record does not substantiate that statement. Perhaps Paul was called because he was the most ardent persecutor! Let us be silent where God's Word is silent, for in all are capacities for unbounded sin, unless restrained. The Holy Ghost makes real a present pardon and peace, for in all ages and in all climes the life and death of the Redeemer, as God's Lamb, can alone cleanse the heart from its sin; can alone bring in a new order which will turn a man from every sin, however small, can alone create the world, after which we yearn.

II. Let us consider our duty as God's people. The church will make no advance by merely upbraiding the world for its sin. Evil is recognised by the fact of Christ's advent. It is His salvation we must proclaim. A casual reading of the Acts will reveal the presence with the church of the Holy Spirit. Believers recognised the necessity for their being daily filled with the Holy Ghost. The early churches were aglow with missionary zeal. The dark places of the earth were their goal. Are there no such places today? Let a Christian look into the records of any evangelical mission, especially where the work lies exclusively among those never reached by the Gospel, and he will find a world reeking with impurity and cruelty and filled with hopeless sorrow. Let him remember that Christ came to save sinners and then ask himself if he has daily practised an "austerity campaign" in order to assist in sending the Word of Salvation to those whom Jesus came to save. Let him not be appalled by the meagre results in some cases of the Gospel work. Sowing in tears precedes a harvest in most cases. Further, let him compare the opportunities of people in the homeland with the dense darkness of these places of the earth, and ask himself again if he is fairly dividing his time, money and thought. The opportunities are fast passing. In the power of His Spirit may we all give ourselves to the sending forth of the only salvation, the only hope for a world sunk in sin.

(Continued from My Study Window)

Let us make it a matter of fervent prayer to the Most High that He would be pleased to bless this concerted drive by the Churches, and that God may be glorified and many souls added to the Church.

Bishop W. G. Hilliard, of Sydney, Rev. F. Rayward (Methodist) and our old friend Rev. Hugh Paton were the special speakers, and we were fortunate indeed through the kindness of the genial Bishop to secure a copy of this excellent talk, which was the outstanding address of a great evening.

– THE EDITOR.

8

“The Unsearchable Riches of Christ”
Ephesians 3: 8
By E. K. SIMPSON, M.A

There is no such thing on earth as an inexhaustible exchequer. In nursery tales indeed there figure possessors of magic purses that refill as fast as they are emptied: but even the bairns nowadays would not treat these stories as matter of fact realities. Modern children learn almost too soon that such purses of Fortunatus exist only in fairyland. Nor, granting them actual, would they allay one gnawing pang of the immortal spirit. Millionaires are by no means proverbial for happiness: compared with errand boys and coal heavers they form a melancholy class. Hearts ease is not a commodity purchasable on
the mart or exchange. How many an uneasy royal head has yielded proof that “a man's life consisteth not in the abundance of the things that he possesseth.” Besides, however great a man's opulence may be, it has its limits. Even the Australian sheep owner whose live stock may amount to millions, owns a fixed total at any given moment; and nothing more than a protracted drought is needed to reduce his proud maximum to very meagre dimensions. No terrestrial goldmine but “peters out” sooner or later, or, as we see today, suffers cruel devastation, till the El Dorado dwindles to a valueless rubbish heap, almost beyond repair.

One treasure alone deserves the epithet unsearchable. The riches of Christ do possess an infinite worth. Elsewhere the term here used is rendered “past finding out.” Were the word “untrackable” a less ugly compound that would come nearest to the original. The apostle Paul applies the expression to two things and no more, the Divine counsels (Romans 11: 33) and the Saviour's riches. The well of Jehovah's decrees is unfathomably deep, and no finite plummet can sound its abysses. But here we find Paul employing the selfsame expression of the wealth of the Lord Jesus. He has been magnifying his own office in contrast with its holder, “the leastest,” as he puts it, “of all saints,” like one whose soul is filled with sacred awe whenever he reflects that such a commission, beggaring utterance, is entrusted to his charge. Far fitter might it seem for angelic proclamation. Such an embassage of reconciliation between heaven and earth might have been expected to announce itself through a superhuman channel of conveyance. Nevertheless it has pleased the Lord to consign this treasure to earthen vessels, in order that His glory may be enhanced by reason of their very infirmity. The apostle has no shadow of doubt as to the validity of his credentials; they are an ascertained certainty; but he does feel solicitude regarding his discharge of his high calling. As a steward of the mysteries of the kingdom of God, it behoves him imperatively to be faithful to his trust. Would that the bulk of modern preachers shared Paul's godly circumspection on this point! Thomas Boston prayed that he might only be a voice in his pulpit, lest having, preached to others, he himself should be discarded as “reprobate silver.”

Yet it is not Paul but Paul's Master to whom our eyes are here directed. Let us dwell very briefly on the Riches (1) of Christ's native glory, and (2) of His redeeming grace.

I. – Christ Jesus is peerlessly rich in the majesty of His eternal Godhead. Hyperbole there can be none on this topic; neither our words nor our thoughts can belt this shoreless ocean. Can our vaunted science or philosophy find out the Almighty to perfection? Nay! the exploration of Deity confounds imagination's most venturesous flight. Our wisdom consists in echoing John's declaration: “No man hath seen God at any time; the only begotten Son who is in the bosom of the Father, He hath made Him known.” Not prying levity, but prostrate adoration, beseeches this holy ground. Let the tremendous sentence of Jesus Himself abash every presumptuous fancy. “No man knoweth who the Son is but the Father and who the Father is but the Son, and he to whom the Son pleaseth to reveal Him.” We are here plainly taught that the Second Person of the Trinity ranks as coequal in dignity with the First. Every distinctive mark of Deity that can be named is applied in Scripture, without reserve to the Lord Jesus. Does He not testify: “All things that the Father hath are Mine?”

In their present twilight stage of apprehension our minds cannot grasp aright the full significance of this domain of His royal estate. Ponder for a moment the wealth of creation itself. Yonder starry jewels are one portion of the work of His fingers, and because He is strong in power not one of their bright squadrons breaks rank or slackens pace. Now let the angelic hosts themselves, “thrones, dominations, principeds, powers “ defile in shining rank before your inward eye; and when you have lost count of their serried tiers, stretching in endless perspective, reflect that not one of these radiant trophies of creative skill and wisdom, clad with lustre surpassing our powers of conception, but is a gem in that diadem, one of many, which Christ wears as Lord of angels. Know ye not that He rules even fallen angels with a rod of iron not to be defied?

Next turn your dazzled gaze earthward, and remark that these same wonder working hands that of9 old mapped out the heavens, laid the foundations of the earth and established it upon the floods. That fact comes closer home to us. All the manifold species of vegetable life that drape the surface of the globe with their variegated tapestries, so exquisitely adjusted to the zones or altitudes where they thrive best; all the sublime mountain solitudes and fertile vales of every continent, with all their gorgeous changes of raiment, costlier by far than Solomon's – all are His workmanship. In one of his saner hours Ruskin speaks of Christ's hand as having strewn the snows of Mount Everest; and it was He who moreover wove the impenetrable tropical jungles, fixed the bounds of the Old and the New World, and set doors upon the swelling surges of ocean.

The animal kingdom also, from the tiniest
insect whose planet is a leaf, to the bulkiest leviathan that tempests the deep, belongs to Him by right both of creation and conservation. All feed at His table. The Father hath given all things (His own glory not excepted) into the Son's charge, and will accept no homage apart from His Anointed. Unitarian worship never mounts to heaven, because it dishonours Him who bears up the pillars of the universe and whose sustaining arm engirdles its roots. It would crumble to naught forwth, were He to withdraw His upholding might from underneath the vast fabric.

II. – But it is the riches of His grace that most endure the name of the Lord Jesus to His people. Just and true, glorious and wise, are all His ways; yet to bankrupt sinners the fairest aspect of His sovereign sway cannot but lie in the thought that He is pleased to raise beggars from the dunghill of corruption and instate them at His right hand among princes, nay to take them into partnership with Himself. Verily the miracles of the new creation utterly eclipse those of the old!

Love has the pre-eminence among the treasures of the covenant of grace beyond question: for in the blood shed as the ransom price of souls, love has, so to speak, spent its whole revenue. Human affection reaches its climax in laying down life for its beloved. But Jesus bled for His crucifiers, and those crucifiers His own rebel creatures. And though we should not minimise His physical sufferings at Calvary; for they were as excruciating as human nature is able to sustain; it is well to remind ourselves that they were merely the surface scum of the bitter cup which He drank to the dregs for you and me. In order to be capable of death He had already chosen to divest Himself of more honours than any other being ever possessed, and consented to clothe Himself with the frail weeds of mortality. We see today that no sacrifices are esteemed too great for the prizes of empire by minds drunk with the alcohol of ambition. But our Immanuel stooped to conquer in an infinitely higher sense. The Lord of all took upon Him the form of servant, in order that, by humbling Himself below the status of His own angels, He might fall within the sweep of death's scythe, and that not in some peaceful euthanasia, but by way of the accursed tree and the awful agonies of the Sinbearer. O unexampled love, worthy of celebration in anthems everlasting, when death has been swallowed up in Victory!

Again, how grandly the riches of Christ's grace shine forth in the provision for a perfect Righteousness, made available for every one of His people. No sooner is a soul aroused to a sense of its natural indigence than it yearns for a medium of reacceptance before God. Conscious of its penniless plight, it can obtain no peace of mind till it ascertains that its tremendous debt to justice has been defrayed and its crushing insolvency cancelled. No wherewithal of its own has it to tender, for its coffers are empty and the redemption of a single soul precious. But the most magnanimous of all Givers has not only blotted out the adverse balance standing against us, but also furnished us with an outfit for time and eternity. Were our past liabilities discharged and we were left to shift for ourselves, we should soon be undone again. By a glorious act of munificence the forlorn prodigal is also arrayed in the best robe of heaven. It made Bunyan's heart sing for joy to hear the God of all grace say to his storm vexed soul: "I will deal with thee as I am well pleased with thy Surety." If such a Gospel does not make our lips overflow with thanksgivings, it must be because there is no music in us.

But that is not the sum of our possessions. Christ is made to us Sanctification as well as Redemption. We are not asked to improve our babyhood in grace into spiritual manhood unaided. Better security has been supplied than that for our perseverance glorywards. All fullness dwells in the Church's Head, and on that fullness the members may draw. There are wellsprings of Divine strength stored up for days of battle. There are spiritual Elims with their clustering palms for hours of fatigue and footsoreness. The name of Jesus is the open sesame to the funds of that Celestial Bank which defies all deficits. There is no kind of pinch or strait that the Governor of that exhaustless 10 mine has not foreseen and provided for. It is not His will that one of His clients should lie down by the wayside and perish. Dear heart, if you are on the Lord's side, it follows that He is on yours. Like Elijah at Carmel, you are in a majority, all appearances to the contrary notwithstanding. We may be quivering aspens; but if we are flanked by Omnipotence, who shall do us hurt? Can He not plant all the resources of Deity between us and perdition? Is He not pledged to succour, almighty to save? His aid is not a fountain sealed, but everflowing; not a capital locked up, but in active circulation. The co-operant Spirit secures the Lord's portion from all the menaces of hell. Those whom He has raised from the dead and vitally united to Himself He has delivered, is delivering and will deliver to the end. He knows His sheep by name; not a step do they take but He watches it; and
where are the lonesome passes or pathless wilds through which the Great Shepherd cannot guide His flock without scathe?

Then be of good cheer, trembling saint, as He bids thee be. Thou art richer than thou fanciest. Thine exchequer baffles computat. Eternity cannot drain its affluence nor the crash of worlds imperil its solvency. Is it not better to have glory in prospect than gain in retrospect? Thy assured inheritance is yet to be possessed. The heavenly estate casts all others into the shade. Christ is thine, and He has no counterpart. Those who think He has know nothing about the Pearl of great price. It is not the Father’s will that one of His little ones should perish.

And, as old Thomas Fuller puts it, “heaven can still outwit hell.” The Ark of God is safe enough, even in the land of Philistia. The Lord's counsel requires no guarantees for its fulfilment; that shall stand, despite men and devils; and His children have the unexplored riches of the Godhead in reserve at their back. Not one of the King's lieges shall be reported missing or maimed at the final review of His triumphant hosts. Is not the word of the Divine Covenanter an indissoluble bond for its performance?

Echo Philip Doddridge's challenge: –
That hand which heaven and earth sustains
And bars the gates of hell
And rivets Satan down in chains,
Shall guard His chosen well;
How vain his threats appear!
When he can match Jehovah's power
I will begin to fear.

–“Irish Evangelical.”

THE PLEADING SAVIOUR
(Original)
I hear a step so eager, sure,
That treads the path up to my door,
A voice whose accents clear implore
“May I come in? May I come in?
“You have within your heart one guest,
The demon Sin who gives no rest.
I'll banish him and make you blest.
May I come in? May I come in?
“I offer not a life of ease,
Where all is joy and all things please,
Nor one that from all sorrow frees.
May I come in? May I come in?
“I offer illness. pain and woe
Travail along the path you go,
With battles none the number know.
May I come in? May I come in?
“But in the way I come as Guide,
In battles fighting by thy side,
And with thee ever to abide.
May I come in? May I come in?
“My Peace I give and Joys that last,
Forgiveness for the sin that's past,
And of my love an Ocean vast.
May I come in? May I come in?
“I loved thee and I bled for thee,
They nailed Me to the sinners tree,
I died from sin to set thee free.
May I come in? May I come in?”
These wonder pleadings die away.
I cannot wait another day,
Fling wide the door, do not delay,
“O Lord come in, dear Lord come in.”

– JOY McCREDIE.

ECHOES OF THE SEA
I sighed to the sea of my past misspent;
And the sad waves murmured, “Repent; Repeat!”
“O Sea, how my spirit for pardon craves,”
I moaned; and the Sea said, “God saves; God saves!”
I spoke again of my present woes;
And the sweet voice chanted, “He knows; He knows!”
I told how the future was filled with fears;
And the white waves whispered, “God hears; God hears!”
I told how I wrestled in tears and prayers;
And soft came the answer, “He hears; He cares!”
I spoke of my life's most bitter cup;
And the blue sea answered, “Look up; Look up!”
And my every thought, as I lay on the sand,
The murmuring sea seemed to understand.
Till I said, “Thy words in my heart shall dwell”
And the bright waves echoed, “TIS WELL; ‘TIS WELL!”

11

OBITUARY NOTICES.

During the year 1942 the Manning River congregations suffered heavy losses through deaths. There is a sense in which no loss is irreparable, for He lives who is able of the very stones to raise up children unto Abraham. Nevertheless, our losses are felt acutely, and this should stir us to renewed effort. Earlier in this year some outstanding witnesses in the Wallamba congregations were called away. Within the past six weeks the Manning congregations experienced heavy losses.

On 21st September Mr. ALFRED HENDERSON POLSON, of the Pampoolah congregation, passed away at the age of 63 years, after a very trying illness, borne heroically. Mr. Polson took a deep interest in the Cause, not only in his immediate neighbourhood, but throughout the parish, being most regular in attending the services, consistently supporting the work and attending the congregational meetings. His life was exemplary and his influence, therefore, on the side of truth and righteousness. It may be that, in the Pampoolah congregation, are those who recognise that the death of Mr. Polson constitutes a call to them to be more active in the work of the Lord.

On 27th September Mr. WILLIAM FINDLAY, of
Wingham, passed away, after a long illness. About seven years ago Mr. Findlay returned to the faith and church of his forefathers; which fact occasioned joy to the people of God. In a time of bereavement Mr. Findlay appreciated highly the ministrations of Rev. J. A. Webster. It was good to see him, who, having lived so long apparently indifferent to his spiritual needs and the claims of God, listening intently Sabbath after Sabbath to the exposition of God's Word and affording evidence by deed and word of faith in the Redeemer.

On 2nd October Mr. ALLAN McINTYRE STEWART, of The Bight, Wingham, passed away at the age of 65 years.

The funeral took place on Saturday afternoon, 3rd Oct., after a service at the home of the deceased, conducted by the Rev. M. C. Ramsay, assisted by the Rev. J. A. Harman (a nephew of the deceased). The service of the Royal Black Preceptory was conducted by Chaplain F. Redman. Brothers of McIntyre L.O.L. were also in attendance at the graveside.

Giving the address at the graveside, the Rev. M. C. Ramsay said: “The cause of righteousness and truth has suffered a severe loss. The late Mr. Stewart led a life of unflinching uprightness and strict rectitude, and never descended to things base and unworthy, so that his life was an encouragement to right minded persons and a rebuke to evil doers. In a day of moral laxity and lowered moral standards, Mr. Stewart's death constitutes a grave loss to the community. In the early days there came from England, Ireland and Scotland sturdy pilgrims, who brought to this land and district the faiths in which they had been reared. Many of the early settlers on the Manning brought with them the Reformation heritage, which they cherished and passed on to their descendants. Mr. Allan Stewart was one who treasured that heritage in all its fullness. He knew that its doctrine and worship were intensely scriptural, and he held that no part of that glorious inheritance should be whittled away to please the world; rather that it should be cherished and transmitted undiminished and untarnished to future generations. Thus he fought the good fight and kept the faith. When many, like Esau, were despising their spiritual birthright and bartering it for popular favour and sinful pleasures, Mr. Stewart was valuing it highly, and retaining it for himself and posterity. Mr. Stewart was a humble disciple of the Lord Jesus, ever manifesting a reverent spirit, and seeking to order his life – in accordance with the teaching of the Holy Scriptures.”

WILLIAM GEORGE, only son of Mr. and Mrs. George MacKay, of Geelong, Vic., passed away on the 23rd September, 1942, in Kardinia House, Geelong Hospital. Billie was only nine months old when he passed through a door that we have not seen into the presence of God. Our sympathy goes out to his sorrowing parents and sisters, Catherine, Margaret and Annie. “Suffer little children to come unto me.”

Mr. Stanley Frederick Hardy departed this life on Sabbath, August 16th, at the age of 56 years. He was brought up in the Methodist Church, served in France in the Great War, and on his return home married Miss Kathleen Rosevear, of the Branxholme Free Church congregation. The newly married couple made their home in Melbourne, but after a number of years returned to Hamilton where Mr. Hardy held the position of joiner in one of the large timber yards in the town. Ill health compelled him to relinquish this position about two years ago.

At the time of the Branxholme Church Jubilee, the former association of Mrs. Hardy with the church was renewed. Her husband came along with her and then began an association which, we believe, was a blessing to Mr. Hardy, and a joy and help to the church, a help which promised to be of greater value in days to come had not death intervened.

Mr. Hardy took an interest in the War Prayer Meetings held almost daily for about two years, but, until the visit of Dr. Campbell Andrews to Hamilton in August of last year, he had not openly professed a personal and saving faith in the Lord Jesus. A sermon on that occasion based on the words: “Behold I stand at the door and knock. If any man hear My voice, and open the door, I will come in to him, and will sup with him and he with Me,” was greatly blessed to his soul. He confessed his Lord in a public way, and it was evident to those closely associated with him that a new experience had come to him. He turned to the Word of God, and was a diligent reader of it. To his wife he remarked one day when reading, “This is a wonderful book.” He provided himself with a Bible for use in the Church, and in it he followed closely the public reading of God's Word. Though feeling greatly his own insufficiency and inability he began to pray both in the home and in the prayer meeting. Those who heard him in prayer were impressed with the tenderness, sympathy, and sincerity of his intercessions, and praying friends rejoiced in this new accession of strength, but, after being confined to his bed for a couple of days, and when friends who knew of his illness expected soon to see him about again, very suddenly and while the evening service was proceeding in the church, he was called to his eternal home. With his wife he had been in the Prayer Meeting on the Thursday afternoon before his death. It is interesting to note that the late Mr. Hardy's last Sabbath in the House of God on earth was the anniversary of his first profession, and also that of his wife, and that the last sermon heard on that day, preached by a visiting preacher, was based on several texts beginning with the word “Behold,” the last of which was the text from the Book of Revelation, which had meant so much to him a year before. To be saving souls by the power of the Holy Spirit, and thus preparing them for their eternal home, and at the same time providing immeasurable comfort for mourning ones, is the glorious work of the church. – I. L. G.

The Church on earth is much the poorer by the decease of Mrs. Elizabeth Sinclair, relict of the late Rev. John Sinclair, who passed away on September 4th, at the age of 93 years. Her decease removes a link with early Victorian religious life. She was a daughter of the late John Hensley, a prominent pastoralist of the early days in the western district of Victoria. Notwithstanding that the late Mrs. Sinclair had many opportunities of social prominence, yet from an early age her mind was fixed upon living a useful Christian life. The decease of her father, who was a highly esteemed elder, and a man of prayer in the Geelong congregation, was the first break in the Geelon Session, after the settlement of her husband, the late Rev. John Sinclair.

Mrs. Sinclair was not one who sought prominence or place, she was of a retiring disposition. Her refined nature found pleasure in books and flowers. She was well read, and possessed clear discernment and good judgement. Many of the excellent articles that appeared in our church magazines, from time to time, were selections of her wise choice. She
was a woman of strong faith, who looked well to the ways of her household and whom her children can call “blessed.” She was “a keeper at home” and one who proved a worthy and devoted help-meet and partner to her beloved husband, and zealously supported him in all his church activities. Her home was noted for hospitality. Some years ago the Victorian Presbytery presented her with a beautifully bound copy of the Scriptures, in appreciation of her many acts of kindness to the members of Presbytery over a long period. During the latter years of her life she grieved much over the worldly drift and laxity prevailing in the community, and was ever active in witnessing to the truth of the Gospel as it is in Jesus, besides being a firm contender for the observance of the Sabbath Day. In her declining years she was tenderly and lovingly cared for by her devoted daughters, five of whom mourn her loss, and also two sons, to all of whom we extend our very sincere sympathy. One son, John, predeceased her.

(Continued from Page 6)

Page 373:

“The use of temples, and these dedicated to particular saints, and ornamented on occasions with branches of trees; incense, lamps and candles; votive offerings on recovery from illness; holy water; asylums; holy days and seasons, use of calendars, processions, blessings on the fields, sacerdotal vestments, the tonsure, the ring in marriage, turning to the east, images at a later date, perhaps ecclesiastical chant, and the Kyrie Eleison are all of pagan origin, and sanctified by their adoption into the (Roman Catholic) Church.”


TAREE FREE KIRK FELLOWSHIP

Recently, at the home of Mr. and Mrs. G. Morton, the Taree Free Kirk Fellowship entertained Gunner Herbert Lulham, of Tuncurry, who was on leave. The evening was spent in games, competitions and community singing. After a very nice supper was served, Mr. Alistair Ramsay (President) spoke of the reason for which they had gathered and wished Herbert every success and hoped he would soon be back with them again. Several members and Rev. Ramsay wished him every success. The President then, on behalf of the Fellowship, presented Herbert with a leather wallet.

Gunner Lulham suitably responded, thanking all for their kindness.

Rev. M. C. Ramsay offered a brief prayer, after which Psalm 121 was sung, and the happy gathering was then brought to a close.

GENERAL TREASURER’S REPORT

£ s. d.
The General Treasurer has pleasure in acknowledging the following amounts: –

St. George's Congregation Publications Fund 4 8 3
Mr. Allan Ramsay, Publications Fund 1 0 0
Miss Janet McRae, Scorbireac, Tourello, £1, (Vic.), James Ross, Memorial Fund £1,
Students Fund £1, Missions Fund £1,
Assembly Expenses £1, Welfare of Youth £1 5 0 0

“Anonymous,” Sydney (to be allocated by the Assembly to those Ministers of our Church who have most need of it) 50 0 0

Subscriptions Received for October, 1942

N.S.W.

Mrs. R. Beaton, Bob's Farm: 5/-, to 31/10/43.
Mr. M. Cromarty, Bob's Farm: 5/-, to 31/10/43 (new subscription).
Relatives of late Mrs. M. Cromarty, Bob's Farm: £1 (donation).
Miss June Harris, Grenfell: 7/-, to 30/9/43 (new subscription).
Mrs. N. Murray, Earwood: 5/-, to 31/10/43 (new subscription).
Mrs. L. McMillan, Tomago: 5/-, to 30/9/43.
Capt. MacFarlane, Vaucluse: 5/-, to 28/2/43.
Mr. A. G. McInnis, Lismore: £1, to 31/12/42.
Mr. Allan Ramsay, Inverell: £1, to 30/6/46.
Mrs. E. Stewart, Taree: 10/-, to 31/7/45.
Mrs. H. G. Wagner, Kingsford: 5/-, to 31/10/43.

VICTORIA

Mrs. Littleton, West Preston: 5/-, to 31/10/43 (new subscription).

SOUTH AUSTRALIA

Miss E. Benny, Parkside: 5/-, to 31/12/42.

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THE CHILDREN’S PORTION

St. Kilda Free Presbyterian Sabbath School Picnic

THE CHILDREN'S SERMON

A WONDERFUL SECRET

“The secret of the Lord is with them that fear Him.”


We are going to speak about a wonderful secret today. Can you keep a secret? I hope you can. Well, this is the greatest secret ever I heard of and ever since I heard of it it has been locked away in my heart. I would not lose it for anything. To know it it has been locked away in my heart. I would not lose it for anything. To know it is such a profound secret, that though I can speak of it to you, it is really beyond my power to reveal it to you. The Holy Spirit alone is allowed to do this. When He intends to do this, He takes us aside into the quietness and stillness and
there, where no one can hear but ourselves, He whispers this precious, O so precious news to us. I am sure that you must be anxious to know what this wonderful secret is. Did I hear some of you saying, “Is it the secret of a happy life?” No, it is not that. It is a great thing to be always happy and never grumble. This may come from it, but it is not the secret I am thinking about. “Is it the secret of a fortune for nothing?” No, it is not even that. “Well,” you say, “what is it? Tell us what it is?” I will tell you if you really want to know. But you must be in earnest about it. Are you so anxious that you would be prepared to pray a little prayer for it to be revealed to you? Are you so anxious that you would continue to pray this prayer until it is revealed to you? Here is the prayer then: “O God our loving Heavenly Father, please tell the Holy Spirit to reveal this secret to me. For Jesus sake.” Keep praying this prayer until the secret is revealed to you. Well, the secret is just this, **Jesus Loves You**. Now, isn't that beautiful? Jesus loves you. You never heard greater news than that. But we only know it in its loveliness and beauty when the Holy Spirit reveals it to us. – J. C. R.

**Jesus loves me, this I know,**
For the Bible tells me so,
Little ones to Him belong,
They are weak, but He is strong.

**A MISSIONARY STORY**

**AN UNEXPECTED STORM**

Brigands had captured a certain town in Inland China, and a rumour was going round, that they were very antagonistic to the British. Stanley Wiseman and Robert Bailey were troubled when they heard that the brigands had planned to attack the English Missionaries that night.

“Our wives and children!” gasped Stanley. “We must watch and pray,” replied his companion calmly. “God is able to deliver us; we will look to Him, and trust Him.”

That evening the two Missionaries paced the verandah together, wide awake and listening, and at the same time praying that God would protect them and their loved ones from the threatened danger. Time wore on. The night was very still, and the ears of the two watchers were strained to the utmost.

Suddenly, without a moment's warning, there was a tremendous clap of thunder, and in a few minutes the stars were obliterated, and the sky was covered with heavy, lowering clouds. Down fell the rain in torrents, as only in China it can fall.

“This is the answer to our prayers,” said Stanley Wiseman as the two men looked at each other thankfully. No bandits will come out in this rain – so we can safely go to bed!”

But before they went they sang together:

“I believe God answers prayer:
I am sure God answers prayer;
I have proved God answers prayer;
Glory to His Name.”

– By Margaret Braithwaite, from “Our Own Magazine.”
Kings 14:25). Nor was the selection of a prophet confined to age, for even children were chosen as prophets (1 Sam. 2: 18
3-4 etc., Jer. 1: 6). Nor, according to education, for Amos
was a herdsman (Amos 7: 14), nor was the prophetic office
regulated by sex, for women were prophetesses (Judges 4: 4,
Isa. 8: 3, 2 Kings 22: 14, Luke 2: 33). They were all used of
God to point out to kings, priests and princes, yes, and a
whole kingdom, their sins against God (note Elijah and
Jeremiah, 1 Kings 21: 20, Jer. 1: 18), to restore religion (1
Sam. 7: 3, etc.), to make known God's mercies (Isa. 4: 2,
Hosea 6: 1-2), to unfold the promise of Messiah (Acts 10:
43), in effect to declare the mind of God to the people. God
is speaking to us today through His Word. “Today if ye will
hear His voice harden not your hearts” as did many of old,
for God says, “hear and your soul shall live.”

December 20

Studies in the Epistle to the Hebrews

Hath in these last days, etc. Called the last days
because the coming of the Lord drew nigh, the days of
Messiah were the transition period, or the last part of these
days (in contrast to, in time past), i.e., in the fullness of time,
“at the end of the world.” (1 Cor. 10: 11). The period in
which Christ's pre-eminence above the law would be seen,
the beginning of the final dispensation of which Christ's
second coming would be the crowning consummation.
Spoken to us by His Son, etc., Christ Jesus was the true
prophet of God, one who was infinitely superior to all the
ancient patriarchs and prophets, a Messenger infinitely more
glorious, even His only begotten and incarnate Son. We have
here set forth an excellent account of the glory of our Lord
Jesus Christ, we note “That God appointed Him,” “By
whom He made the worlds,” who sat down at the right hand
of the majority on high. Thus we see from the beginning
of all things till He reached the goal (v. 2-3). He is the heir of
all things by right of creation and especially by right of
redemption. “In whom we have redemption through His
blood, even the forgiveness of sins.”

December 27

Studies in the Epistle to the Hebrews
Read Hebrews Chap. 1 verse 3
Memory Text: Rom. 9: 16.

Who being the brightness of His Glory, etc., or the
effulgence of His glory, the express image of His person. very
God, God manifest in the flesh, in whom the fullness of the
Godhead dwells, who left the glory that was His to all eternity
and came down into this sin scarred world, and “Who though
He thought it not robbery to be equal with God, yet being
found in fashion as a man, humbled Himself, and took upon
Him the form of a servant, and became obedient unto death,
even the death of the cross.” He not only died for our sins, but
rose again for our justification. Sin was the great uncleanness
in God's sight, of which He has effected the cleansing by His
sacrifice, our nature, as guilt laden, could not without our
great High Priest's blood of atonement sprinkling the
heavenly mercy seat, come into immediate contact with God.
Ebrard says: The mediation between man and God, who was
present in the Most Holy Place was revealed in three forms
(1) In sacrifices (typical propitiations for guilt); (2) In the
priesthood (the agents of those sacrifices); (3) In the Levitical
laws of purity. Levitical purity being attained by sacrifice
positively, by avoidance of Levitical pollution negatively, the
people being thus enabled to come into the presence of God
without dying. (Deut. 5: 26. Leviticus 16.)

ER KEUI, THE UNDAUNTED
(Continued from August Issue)

Some little while later there was a great feast day in the
city and numbers of people were going to the temples to
worship idols. The father told the lad that he would have to
come to the temple with him to worship, but the lad replied,
"O, father, I cannot worship idols any longer, for I Worship
God and believe in the Lord Jesus Christ Who died for me."
The father was very cross, and because the lad resisted he
dragged the boy out of the house and down the street and into
the temple, where he was forced on to his knees before the
great idol. But, as is always the case, the idol was asleep and
had to be awakened before it could be worshipped, and while
the father was making the necessary arrangements with the
priest the lad got on to his feet and out of the temple as
quickly as he could and came down to the hall where I was.
The father was soon after him, but was too late to hinder him
getting into I5
the hall, but, remembering his vow, he did not cross the
threshold, so the two of them were parted, and the father soon
passed on to his home. Just about dusk, Er Keui said he would
go home to see his father. I tried to hinder him, fearing the
father would still be angry with him, but the lad was anxious
to go. On reaching home he was surprised to find his father
waiting for him. As soon as he entered the old man said,
“Look here, son, you refuse to worship our idols or come to
our temple; you still persist in worshiping your God and this
Jesus of whom you told us; now you must take me to the
Gospel Hall that I may hear of Him, too.”

What a joy this was to the lad! He wasted no time, as
it was already meeting time, and he got his father to come
with him at once. The meeting had already started and the
hall was crowded, but I well remember seeing the lad
pushing his way through the crowd, but all the time holding
his father's hand tightly until he came to his own seat. He
then managed to get in between father and the next man, and
there they were seated together, and, oh! how they listened
while the story of Jesus and His love was being told out.

During the meeting I noticed our little friend was
rather fidgety and I could see him now and again nudging his
father and whispering, but as time passed on the whispering
grew louder and louder till I could distinctly hear him saying,
“Father, don't you understand?” The reply was a shake of the
head. Poor old man; it was the first time he had ever been to a
Gospel meeting. As time passed I was closing my Bible,
while the story of Jesus and His love was being told out.

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Gospel meeting. As time passed I was closing my Bible,
while the story of Jesus and His love was being told out.
satisfied unless he was going out either on the street or away
in the country telling others of the Saviour who had died for
him. His one great sorrow was to see the suffering of his little
boy which he himself had inflicted, but as he often said, “If it
had not been for him I might never have been saved.”

Little Er Keui’s work was not yet finished, for he
continued seeking to win others for the Lord, amongst
whom was his own mother, whom he persuaded to come to
the meetings. She, too, became a bright Christian and an
active worker amongst the women. She lived to the great old
age of eighty five, and in December, 1929, we laid her
remains to rest on the hills of Tehanshsien to await the
glorious Resurrection morning.

When we think of what this little boy in China could
do because he loved his Saviour, we should remember that
we have the same chances to tell other people about Jesus so
that they can be happy, too, in knowing the Lord Jesus as
their Saviour.

One of the old Christians of the early century was
brought before a Roman magistrate who threatened him
with many penalties if he would not deny the faith. “I can
confiscate all your goods,” said the Roman, to which he
answered, “I have all and abound in Christ.” “I can banish
you,” added the Magistrate. “Banish me thou canst not, for
the earth is the Lord’s, and the fullness thereof.” Thus
baffled and full of rage the Magistrate said, “I can kill you,”
to which the inspired answer came, “most impossible of all,
for my life is hid with Christ in God.”

A TRUE STORY
A Miraculous Answer to Prayer
2 Pet. 2: 4

Old Mrs. Cheng lived far away in West China, but the
Good News, of how God’s Son, the Lord Jesus Christ, came
to earth to die for sinful people, had reached, not only her
village, but right down to her heart. She had come to know
Him, had proved His power to save from sin, and from
calamity. How she loved to tell the story how God mended
the roof of her house. Here it is, and it is quite true.

Mrs. Cheng was a poor widow. She had an only son,
who lived with her, but he was not strong, and could earn only
a little. At the time when God mended the roof the son was
not a Christian, although his mother had often spoken to him
about the One Who had shed His precious Blood to take away
sin. Their home was very old, with great holes in the thatched
roof, and rafters which gaped apart. Then one day there were
all the signs of an approaching storm. Her son, whose name
was “Goldstone,” came running in, shouting, “Burn incense at
the idol shrine, quickly, mother, or else the wind will blow
down the house.” “No,” said his mother, “I will not do so, but
I will pray to my Heavenly Father. He will take care of us,
and He will not let the wind blow the house down, nor will
He let the rain come in, for He knows I cannot afford to have
the roof mended.” Goldstone looked at his mother as if she
had lost her senses. His mother went into the house, shut the
door, and kneeled down to pray to her Heavenly Father for
protection. Her son followed her in, scarcely knowing what
else to do.

Suddenly the wind struck the little shack, and it rocked
with the force of it. Then came the rain – but strange to say,
not one drop came through the holes in the roof. Mrs. Cheng
and her son looked up – and what do you think they saw? The
force with which the wind had struck the house had brought
the gaping rafters together, and there they were neatly dove
tailed. At the same time the wind had picked up great bunches
of straw from a farm yard, and stuffed them tightly into the
holes in the roof. Mrs. Cheng smiled and murmured, “God
has mended the roof.” Then she kneeled again to thank Him.

Saviour, I come to Thee
O Lamb of God, I pray.
Cleanse me and save me.
Cleanse me and save me.
Wash all my sins away.
Lord, make me, from this hour.
Thy loving child to be;
Kept by Thy power.
Kept by Thy power,
From all that grieveth Thee:

HOEING COTTON

In a Bible reading at Keswick, England, on the “Secret
that Transforms Everything,” Rev. J. Stuart Holden quoted the
following lines by the American poet Shadewell, in which
there is some improvement on the song that he heard the
Negro workers sing in the Bahamas:

There’s a King and Captain high
Who is coming by and by,
And He’ll find me hoeing cotton when He comes!
You can hear His legions charging,
In the regions of the sky,
And He’ll find me hoeing cotton when He comes!
When He comes! When He comes!
All the dead shall rise in answer to His drums;
And the fires of His encampment star the firmament
on high,
And the heavens shall roll asunder when He comes!
There’s the Man they thrust aside,
Who was tortured till He died,
And He’ll find me hoeing cotton when He comes!
He was hated and rejected,
He was scorned and crucified,
And He’ll find me hoeing cotton when He comes!
When He comes! When He comes!
He’ll be crowned by saints and angels when He
comes;
They’ll be shouting out “Hosannah!” to the Man that
men denied,
And I’ll kneel among my cotton when He comes!
—“Moody Bible Institute Monthly.”

On June 9, 1939, the King and Queen were in
Washington, where an Indian chief, “Whitfeather,” sang for
them, “I’d rather have Jesus than Silver and Gold.” Then,
knowing that Queen Elizabeth was a religious woman, he
said: “Your Majesty, I would like to ask you, ‘Do you know
Jesus as your personal Saviour?’” The Queen looked at him,
and said: “Some people know about GOD, some know about
CHRIST, but the LORD JESUS is the possessor of my heart.
My husband is also a believer.” Then, with a smile on his
face, the King said: “I’d rather have JESUS, too.”

Do you like the “Queen’s English?” Her words are
simple, free from jargon, and we understand them. Dare we
use them personally?

If we have never before acknowledged JESUS CHRIST
as LORD and MASTER, the POSSESSOR of our hearts, listen to what St. Paul calls “the word of faith which we preach: That if thou shalt confess with thy mouth the LORD JESUS, and shalt believe in thine heart that GOD hath raised Him from the dead, thou shalt be saved.” (Romans 10: 9.) It is at our peril we dismiss the subject, for “He that believeth on Him is not condemned, but he that believeth not is condemned already, because he hath not believed in the Name of the only begotten SON OF GOD.” (John 3: 18.)

BIRTHDAYS

MANY HAPPY RETURNS

“Fear not, O land; be glad and rejoice: for the Lord will do great things.” – Joel 2: 21.

November 1 – Alan MacKay, Maclean.

1 – Lesley Ray, Casino.

1 – Ronald Watts, Grafton.

2 – Ross Smith, Mondrook.

2 – Nancy Rintoul, Morwell.

3 – Ken Fort, Hamilton.

3 – Douglas Bean, Wauchope.

4 – Patricia Jones, Maclean.

4 – Norman Kerr, Sydney.

5 – Edith Rose Murray, Kimbriki.

7 – Janet McKinnon, Kindee.

7 – Audrey Lisle, Grafton.

8 – Colin Stewart, Wingham.

8 – Ronald McPherson, Maclean.

9 – Aileen Beaton, Bob’s Farm.

9 – Winifred Ferguson, St. Kilda.

10 – Janet McDonald, Chatsworth Island.

11 – Elizabeth Robinson, Mullumbimby.

11 – Heather Brain, St. Kilda.

12 – John Stewart, Taree.

13 – Margaret Blair, Taree.

14 – James McFarlane, Hamilton.

15 – Frances Murray, Kimbriki.

16 – Desmond Ralston, Tuncurry.

17 – Violet Killen, Hamilton.

17 – Jock Graham, Wauchope.

17 – Laurie Brown, Wauchope.

18 – Elgin Nesbit, Sydney.

19 – Gloria Eagleton, Maclean.

20 – Nito Hunt, Tuckurimba.

21 – Robert J. Murray, Kimbriki.

21 – Don Preston, St. Kilda.

22 – Manslaidh Harman, Wauchope.

22 – Ann M. Sykes, Sydney.

23 – Colin Elliott, Taree.

23 – Beverley MacSwan, Maclean.

23 – Alex D. McKinnon, Kindee.

23 – Mavis McKay, Taree.

23 – Teddy McKay, Taree.

23 – Daphne Watts, Grafton.


25 – Shirley Stumbles, Maitland.


25 – Allan Bain, Wauchope.

25 – Margaret Archinal, Rookhurst.

25 – Colin Marr, Wyeproof.

25 – Bruce Campbell, Chatsworth.

26 – John Dirk, Kree Island.

27 – Eileen Patterson, Sydney.

27 – Gordon Porter, Forbes River.


28 – Warren Dunbar, Hamilton.

28 – Glenys Booth, St. Kilda.

29 – Kevin McKinnon, Ellenborough.

30 – Heather McKinnon, Kindee.

Search Work in James and 1 Peter

(1) What does James say pure and undefiled religion is?
(2) Who was called “The Friend of God?”
(3) Write out the verse where it is said, “If the Lord will”
(4) What does James tell those who are merry to do?
(5) Write out the verse beginning “For all flesh is as grass .
(6) What does Peter say about the stone which “The builders disallowed?”
(7) What does Peter say about being partakers of Christ's sufferings?

All answers to be sent to Miss C. McLean, 92 Alma Road, St. Kilda, S.2.
Spiritual Reserves

The month of December always reminds us that another year is fled, and it should mean a quiet review of the “passing show.” We should pause for a moment to look back at our way in the valley, and look forward to alpine peaks that loom before, and then assess our spiritual and moral reserves.

There is very much to be thankful for, much more to confess with sorrow, and much more still to expect from God. However early I got up in the morning, I have found, as one put it, that God's Providence got up earlier. Indeed, the enjoyment of God's sovereign grace is the truest wealth of life.

And this is a wealth quite untouched by the Austerity Campaign, or the long term Bonds, for, in the time of trouble, we need not live on very wee margins. The worst poverty of all is spiritual poverty, and, aye, it is the sure harbinger of want, misery, and uncertainty. It is the sin of the Foolish Virgins who were in the procession with their lamps unlit and, although quite well intentioned, were stupidly unprepared when the hour of crisis came. No reserves! and that error was unpardonable.

The man who is rich toward God is at every crisis adequate – confidently master over the spiritual situation, for he is fully persuaded “that neither life, nor death, etc.” His wealth of soul means freedom from the terrors of the day and the night – “What time I am afraid I will trust in Thee,” and that trusting look links the impotent soul with the Omnipotent Saviour. “Ah,” says the believing Christian, “the power and might and wealth of the Lord of this vast universe is mine – all mine – when I am one with my Lord.”

We need not fear that the new campaign will diminish our Divine Capital, for has not God placed at our disposal all the untrackable, illimitable resources of the Godhead – aye, and what a great and glorious Strong room He has provided in His Word.

There is the note of great spiritual wealth in the New Testament and, despite the darkness and the terror of their days, the disciples and apostles were never on the verge of terror, for always they were the inheritors of a kingdom that could not be shaken. Poor indeed, in the eyes of men, they were multi-millionaires in a spiritual sense. They had resources for every hour of trial – their gold was not in trunks at home, but in Christ as Risen Lord and Saviour.

The problem of our supply lines is one which we must face, since the fight for the possession of our souls and the overthrow of all moral and spiritual values was never more fiercious than at the present evil hour. Can we meet it as Christian disciples who are living on rich and rare resources of Sovereign Grace and Eternal Love? Let us greet the unknown year with the zest and assurance of an apostleship which has made sure and certain alliances with Heaven, and which rejoices in the limitless strength of Him who also overcame the world.

So shall true wealth of soul be ours, and we shall increase in the knowledge and wisdom of God, and come to find new power and deeper experiences our own. We shall enjoy the blessedness of the man whose leaf shall not wither, and our roses will continue blossoming right through our Decembers.
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From My Study Window
My Dear Readers,

This is Austerity Month, and we are more than delighted that our Australian nation has responded so well to accomplish the impossible, and that the Austerity Loan of £100,000,000 is already over subscribed by £4,000,000. A truly great feat, none the less so because of the government's absorption with domestic problems. The biggest loan tally of 400,000 people and not one subscription from any private bank and no central bank credit.

Well, if austerity produced that, it is truly a magnificent gesture. The ordinary bondholders are now in the front line of the campaign, and their “fire of silver bullets” will be gratefully received in camps and arsenals.

But of the truer form of austerity that the nation needs to practise – the truly austere code that builds up morale is the necessary counterpart of such splendid sacrificial giving. To the ordinary man, the Austerity Campaign, with its slogan – Less Racing, Less Beer (?), etc. – means but little – yet these are condemned by not a few as encouraging man's self repression. Yet “austerity” should be the keynote of the Christian life, for its primary ethic is one of self discipline, self denial, self sacrifice. Renunciation is the violent challenge of the New Testament, and those who are most gratefully welcomed by the Master of Men are those who most cordially share His Cross. It is not therefore strange that, in primitive days, in the Middle Ages, in the period of our Reformation forefathers, just as in modern evangelical movements, various forms of “austerity” were practised – indeed, were acknowledged as the law of Christian life.

In all ages it is abundantly clear that Christians are called on to forgo what others may enjoy quite happily without incurring any moral blame. A few truly great souls, like Paul of Tarsus, and Martin Luther of Eisleben, are ready to sacrifice even their participation in the benefits of the Kingdom of Christ if, by such an act of self renunciation, they might, at all costs, win and save some. Need of the present hour is “austerity” of the highest and sternest sense, for no true quality of character develops to its fullest extent without this willingness to sacrifice, and to deny self.

The “austerity” that is regarded as an end in itself is not conducive to moral progress and to permanent spiritual values, since it generally results in self torture and a stunted growth. Its true aim is to make us strip for the task – aye, to find us ready and willing and confident in every situation in life – and adequate for the fulfilling of the tasks imposed in the Will of God and for the service of King and Empire. They toil more cheerfully and bravely (and, in all cases, are less the tools of passion and party prejudice and fears) who endure as looking for the coming of the Kingdom which cannot be shaken. – THE EDITOR.

“The Unspeakable Gift”
By the Rev. J. CAMPBELL ROBINSON
ST. KILDA FREE CHURCH, VICTORIA
“He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things.” – Romans 8: 31-39.

This is a most arresting statement, occurring in a notable passage in one of the most magnificent portions of the epistles of Paul. This passage contains four challenges:

1. A challenge to every complaint: “If God be for us, who can be against us?” If the almighty One is for us, will He not work all things together for the good of His children? What room is there for complaint?

2. A challenge to every antagonist: “Who shall lay anything to the charge of God's elect?” God is Judge, what charge can be brought against those whom He has justified?

3. A challenge to every one who condemns: “Who is he that condemneth?” There can be no condemnation which our crucified, risen, ascended Intercessor cannot meet.

4. A challenge to all which would seek to separate us from the love of Christ? “Tribulation, distress, persecution, famine, nakedness, sword . . . death, life, angels, principalities, things present, things to come, height, depth, any other creature,” none has power to separate from God's love, for the soul is bound to God in the bundle of life with the Lord Jesus Christ; and will surely prove “more than conqueror” – in all these things “He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?”

What an illustration of God's sacrifice is presented to us in the history of Abraham's offering for his only, dearly loved son!

Abraham laid the wood for the sacrifice upon his son. The wood was only for burning, so our Lord bore the iniquity of us all, iniquity which was only fit to be burnt up.

Our Lord Jesus also carried the Cross, till He fell beneath its weight and a Cyrenian carried it for Him. Abraham took the fire for the burnt offering; the wrath of God was the fire which consumed the sin of the world, on the Cross.

Isaac was bound, a living sacrifice; unlike the sacrifices under the law, which were slain before being laid on the altar, and bound; Christ was bound to the Cross by the cords of love. Abraham raised the knife to slay his son; that knife typifies the two edged sword of the Word of God: Our Lord Jesus died in fulfilment of God's word.

Abraham withheld not his only son, God spared not His only son; the apostle uses the same word for the sacrifice of God as the LXX uses for the sacrifice of Abraham, showing that, when writing this passage, he had the Genesis history in mind.

“God spared not.” – He might have said that He could not give His only Son, but for the great love He bore us He spared Him not.

He spared Him not the anguish; no created being can imagine, even, the awful suffering of bearing the sin of the whole world: He spared Him not the humiliation; poverty, born in a stable, Joseph and His mother only able to offer Him the poor man's offering of a pair of turtle doves; the awful humiliation of “His death on the Cross (cursed is every man that hangeth on a tree) between two thieves, yet in His love for us, God spared Him not.

Well may the apostle exclaim: “How shall He not with Him also freely give us all things?” His blood is the confirmation of the Covenant, all covenant blessings are ours.

Christ's death is the sufficient answer to every legal claim against us, it is the seal of the “better testament established upon oath of God.” The saints of the Old Testament knew more of the Gospel than we imagine, the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying; “In thee shall all nations be blessed.” (Gal. 3: 8). “By myself, have I sworn, saith the Lord . . . in thy seed shall all the nations of the earth be blessed.” Christ's death fulfilled God's oath to Abraham.

Jesus became our surety, as Judah became surety for Benjamin, Jesus has made Himself responsible for us.

Praise God, “He that spared not His own Son” hath with Him “also freely” given us all things; let us with humble gratitude accept the new covenant blessings, and live in enjoyment of all which our Lord Jesus Christ has obtained for us – “Melbourne Weekly Times.”
there no physician there? Why then is not the health of the daughter of my people healed?” – Jeremiah 8: 20 and 22.

The historical facts recorded in this Book reveal the state of the spiritual life of the nation at this time. It is true that, before the commencement of Jeremiah's ministry, the decline had been arrested by the reforming zeal of the young king, Josiah.

But, in spite of the solemn covenant by which the people had pledged their loyalty to God, there was something defective in both their repentance and obedience. This is confirmed by the dark picture drawn by the prophet of their religious and moral life. The prophet, therefore, with great vigour, exposed the wickedness of the land, and called upon them for repentance, and threatened them with the judgements of the Lord if they did not return;

Jeremiah made many appeals to the hearts of his people, but they would not return. They ran on madly into sin and, because of that, they no longer had God's hand of mercy stretched out towards them. They now met His hand of wrath. They were made to reap the fruit of their own sinful sowing.

We find, therefore, that their day of opportunity had fled, and they were now threatened by an enemy who was too strong for them. The prophet represents them as looking back on misspent days and lamenting that they had misused the favours of God. “The harvest is past,” they cried, “and the summer is ended and we are not saved.” There was an answer, however, to this cry of distress, “Is there no balm in Gilead; is there no physician there?”

(I) Firstly, we have a tragedy expressed.

“The harvest is past, and the summer is ended, and we are not saved.” This need not have been the case with Israel. God would have willingly blessed her, but she would not hear. Israel realised the truth too late. She was now conscious of neglect, and of privileges which had flown with time. What could be a greater tragedy than for a nation or individual to realise too late that the day of deliverance had gone? We have reason to believe that many will one day wish with all their heart that they had not neglected the opportunities given them for receiving good for their souls. Many will have reason for bitter lamentation that they turn a deaf ear to the voice of warning and grace. The consciousness of not being right with God should be sufficient to startle any one, and make them cry, “The harvest is past, the summer is ended, and we are not saved.”

(II) Secondly, we have a hope given.

“Is there no balm in Gilead; is there no physician there?” This is still God's message to men and women who have neglected many seasons of opportunity. This hope given informs us that a balm has been provided, and we have a physician who knows how to apply it. This hope given reveals to us the grace of God, and the physician of souls. Here we have grace that is sufficient for all the needs of men, and a physician whose skill is infallible. The skill of the physician is so great that He can heal hearts which are deeply scarred by sin. No case is too difficult for Him. He can meet the most complicated cases, and make them whole. The hope given is therefore a great hope. It is good news, and none should despair with this before them.

(III) Thirdly, we have a question asked.

“Why then is not the health of the daughter of my people recovered?” Such a question should leave all who have heard of the Saviour dumb with conscious guilt. What answer could one give to this question? There is no valid excuse that one can offer for neglecting the offer of salvation – the services of the Great Physician. One cannot imagine any answer that the unsaved would be disposed to give before the throne of God. If there is no answer to give at that time, then there is no answer that should satisfy one in this life. The matter concerning one's salvation may be settled now. The Physician is waiting. How long must He wait for you? Will He wait in vain?

Ye have in Heaven . . . an enduring substance. not away therefore your confidence. – Heb. 10: 34, 35.

It is God's will that I should cast
My care on Him each day (1 Peter 5).
He also asks me not to cast
My confidence away (Heb. 10).
But, oh, how stupidly I act
When taken unaware;
I cast away my confidence,
And carry all my care.

— T. Baird.

5

THE MIRACULOUS UNITY of the BIBLE
(Reprinted by Permission)
BASIL F. C. ATKINSON, M.A., Ph.D

We are so much accustomed to speak of the
great Book as the Bible and to think of it as a
unity, that we are inclined to forget the diversity
of time and authorship that characterises its
various parts. All the writers of the Bible, with
the exception of the authors of the early
narratives of Genesis and with the probable
exception of a single New Testament author,
belonged to the same race. This fact, however,
may be said to be the only tie that bound them
together. Their social positions, their occupations,
their standards of education, the circumstances of
the times at which they lived, differed greatly.
Even more striking is the fact that from the days
of Moses to those of the Apostle John, who was
the latest New Testament writer, there extends a
period of fifteen hundred years. How can any set
of writings produced at intervals over such a
period of time exhibit any sort of unity, even
allowing for the fact that the later writers were
familiar with the work of the earlier, which we
may say to have been generally but not
necessarily invariably the case? In the history of
our own nation such a period would run from the
first landing of the English, from the last days of
Roman occupation, to the present day. It is
inconceivable that any set of writings could show
any consistency or possess a thread of narrative
or teaching that could be traced from beginning
to end. If it can be shown that the Bible as a
whole possesses consistency and unity, if it can
be shown that it may rightly be regarded as a
single book, then a miracle has been proved, and
the Divine origin of the Bible may be said almost
to have been demonstrated by that fact alone.

Such unity and consistency can be shown to
exist, and shown without much difficulty to an
unbiased and attentive mind. The efforts of
rationalistic criticism during the last two or three
generations to disparage that unity have served
only to bring it into fuller relief, and for some
time there have appeared signs that those efforts
are approaching exhaustion.

The unity of the Bible can be seen from at
least three separate angles. First we can
distinguish a literary unity. We can see that the
various parts dovetail together like a single
composition. Secondly, we find from beginning
to end an undeviating consistency in the
presentation of certain great doctrines or
principles. These doctrines concern spiritual or
eternal things, which cannot be known by man
apart from revelation. They have been, however,
during the whole known course of the history of
the human race the subject of speculation, and if
the doctrines taught in the Bible had not been
derived from revelation, the speculations of the
various authors, covering such a wide range of
time, must have been widely different from each
other, and the confusion that might have been
expected to exist in such a collection of writings
would have resulted. Thirdly, there is a dominant
theme that runs throughout the whole having a
continual unifying effect. There is a key that
brings relevance to any apparent irrelevancies.
There is a commanding Personality Who passes
majestically across the scene from one end of the
Bible to the other, as the sun passes daily across
the heavens. There is no need for us to remind
ourselves that this Person is Jesus Christ our
Lord.

Let us look at each of the three aspects of
unity in greater detail, necessarily all too briefly
owing to the limits of time at our disposal. The
Bible in its original form consists of seven great
divisions, three in the Old Testament and four in
the New. In the Old Testament there are the Law,
the Prophets and the Psalms (see Luke 24: 44), in
the New first the four Gospels, secondly the Acts
and Catholic Epistles, thirdly the Pauline Epistles
including Hebrews, lastly the Apocalypse. The
Law consists of the five books, Genesis to
Deuteronomy, the Prophets of the historical books,
Joshua to Kings, followed by Isaiah, Jeremiah,
Ezekiel, and the twelve minor prophets; the Psalms
of the following nine books, Psalms, Proverbs, Job,
Song of Solomon, Ecclesiastes, Esther, Daniel,
Ezra, and Nehemiah and Chronicles.

The five books of the Law form an obvious
unity of narrative and teaching. It is irrelevant to
our theme whether that unity is the work of a single
author, or of an editor manipulating and combining
past material, which latter conception, however, is a
theory that we may be permitted to say we entirely
reject. However it came about the unity is there.
Now notice how smooth is the link by which we
pass over into the Prophets. ““Now after the death
of Moses the servant of the Lord . . . .” The
transition is effected without lurch or jolt. The story
is taken up where it was laid down. We may pass
from 6
the last chapter of Deuteronomy to the first
chapter of Joshua without noticing any break in
the narrative. The history passes on through the
four books and ends at a point only too suitable
for its conclusion, the disruption of the Kingdom
of Judah, the taking of Jerusalem, the burning of
the Temple and the captivity of the people. We
turn over the page to the first chapter of Isaiah.
The visions of the great prophets are dated in a way which presupposes our knowledge of the books of Kings, while the message of the prophets not only presupposes our knowledge of the historical books but arises directly out of the conditions which they describe. The historical facts are enlarged and illuminated as we read the pleadings and denunciations of the great prophets, and the inner reasons for the climax of tragedy are laid bare to a much greater extent than they were in the historical account.

The connection of the prophets with what goes before is also clearly seen in the theme which forms the second part of the message of the prophets. The prophets message is twofold. Denunciation of sin, prediction of certain judgement to come upon the city and people are followed by and interwoven with prophecy of a glorious future, when a King would reign in righteousness, an everlasting covenant would be made with God's people, they would all have one Shepherd, their sins would be forgiven, and the Lord Himself would dwell in their midst for evermore. This theme is definitely supplementary to, and intentionally explanatory of, the tragedy of which we have read in the historical books. Joshua, it is true, is a triumphant book, but through Judges, Samuel and Kings we pass further and further downwards to the depths in an ever gathering darkness, broken only temporarily here and there by the glories of the reigns of David and Solomon, the faithful witness of Elijah and Elisha, the reformations effected by Hezekiah or Josiah. We start to read Isaiah and we read the inspired prophecies for the climax of the disaster we begin to rise with our eyes looking forward to the future. The purpose of God is not utterly broken by the sin and failure of Israel and Judah. His mercy is not clean gone for evermore. He has a purpose of glory and blessing which He intends to carry out in His own time in the future. We might add that this theme again is only an intensification of the isolated promises that flit through the Books of Moses, with which it establishes again a definite connection of thought.

On finishing the Prophets we take up the Psalms, a series of nine books which deal more with the spiritual life of the individual and its problems than with that of the nation, which also lift the veil to disclose the action of spiritual forces in the affairs of men to a greater extent than the previous books. Is there a violent break between the last chapter of Malachi and the first Psalm? It is quite true that we must not expect the Psalms to continue a thread of narrative or of teaching that we might have previously noticed, seeing that they consist of a series of hymns written on various occasions and intended for the use of God's people under both the Old and New Covenants. Yet the obvious contrast between the last sentence of the Prophets and the first sentence of the Psalms is more likely to be designed than fortuitous. “. . . Lest I come and smite the earth with a curse.” “Blessed is the man.” . . . And at the end of the last of the three Old Testament divisions we find the books of Chronicles, which summarise all that has gone before, beginning with Adam and ending with the restoration from the Babylonian captivity. “The Lord his God be with him, and let him go up.” If this sentence breaks off at a comma, it does so designedly, the design being easily visible to those who have studied the theme of the Bible as a whole. We have already read the book of Ezra – Nehemiah: “his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel.” But at the end of the Old Testament the sentence is broken off. We have reached the conclusion of the Old Testament, but not the end of the Bible. We are in the middle of a sentence. God has more to say. At sundry times and in divers manners God has spoken to us by the prophets. “The Lord his God be with him, and let him go up . . .” Go up where? The New Testament completes the sentence. To Jerusalem, yes, but not to Jerusalem which is in Judah. To Jerusalem which is above, which is the mother of us all.

We take up the opening chapter of the Apostle 7 Matthew's Gospel, and find that we have made a transition less abrupt than that between Malachi and the Psalms. The first section is unintelligible without a knowledge of the Old Testament, indeed without a considerably close knowledge of its history. Not only must we know epoch making facts such as the key promises to Abraham and David, but we must know the stories of the four women mentioned in the genealogy if we would catch the beauty and pathos that lie behind the fact of their being
mentioned.

The Book of Acts takes up the story of the Gospels where it left off, the Epistles follow naturally from the Acts. The Epistles of Paul, closely linked and arranged in definite order, follow without difficulty the catholic epistles. They end with the delightful affectionate personal epistle to Philemon, bringing the affairs of the Kingdom of God into the matters of everyday life, or rather illustrating the fact that the circumstances of everyday life only constitute a means of contact between the Saviour and the needy world.

Then follows the epilogue, the marvellous book of Revelation, almost every verse of which contains an allusion to something in the Bible that has gone before. The closing five verses are the closing verses, not of Revelation only but of all the Scriptures. the thrice repeated “Come,” the solemn admonition not to add to or take from the Word of God, the forward look to the appearance of the Lord, the grace as if the pierced hand were raised in blessing. Who can say that in reading the Scriptures he has not been reading a book which hangs together throughout and proceeds in an intentional order by a designed route to an appointed end?

We now turn to the second set of facts which reveal the unity of the Scriptures. We will examine the teaching of the Bible on three fundamental themes, first the existence of one eternal God Who created the world, life, the heavens, all we see about us, and all else that is in being; secondly the fact that the relationship between this God and man is fundamentally in the moral sphere, in other words, that the supreme and only essential question for man is the difference be-ween right and wrong; thirdly the fact that all men fall short of the moral standard required by God.

The opening verses of the Bible lay the foundation of the revelation of the Person of God. “In the beginning God . . .” “In the beginning God created the heaven and the earth.” What is the first of the commandments of the moral law? “I am the Lord thy God. Thou shalt have none other gods but Me.” What does Moses tell us? “Hear, O Israel. The Lord thy God is one Lord.” We pass to the prophets. Is there any deviation from this teaching. “Hereby ye shall know that the living God is among you,” says Joshua to the people. What an emphatic exposition of this revelation of the being and nature of God lies in the very expression, “the living God.” It occurs again in the first Book of Samuel on the lips of the young David as he prepared for the contest with Goliath. Listen to Solomon as he dedicates the temple: “there is no God like Thee,” “will God indeed dwell on the earth? behold, the heaven and the heaven of heavens cannot contain thee”; or to Hezekiah: “Thou art the God, even Thou alone, of all the Kingdoms of the earth; Thou hast made heaven and earth. . . . Of a truth, Lord, the Kings of Assyria have destroyed the nations and their lands, and have cast their gods into the fire: for they were no gods, but the work of men's hands, wood and stone.”

Again we need only remind ourselves of the great section of Isaiah's prophecy beginning with chapter 40. in which the true God deliberately sets Himself in contrast with the idols of the nations, of the word of revelation to Jeremiah, “I fill heaven and earth,” of the Psalmist's statements, “The gods of the nations are but wood and stone, but Thou art He that made the heavens.” “The sea is His and He made it, and His hands formed the dry land.” The same teaching of the relationship between God and nature is set forth in detail in the concluding chapters of the Book of Job. What is the great Nebuchadnezzar obliged to confess? “The most High ruleth in the Kingdom of men, and giveth it to whomsoever He will.” What did Nehemiah believe, “I prayed unto the God of heaven.” This revelation of the one true eternal God is made throughout the Old Testament against a background of continual unfaithfulness to Him and of sinful devotion to idols.

When we reach the New Testament assertions of the existence of the one true living God are less numerous. The days of idolatry had been long over for the Jews. But the truth is no less emphasised. It is assumed behind the whole New Testament scene, which crumbles to pieces meaningless without it. And here and there definite as-8 sertions are made. Our Lord repeats the words of Deuteronomy, “the Lord thy God is one Lord.” The early church resorts to prayer and addresses the “One Who made heaven and earth, the sea and all that in them is” (Acts 4: 24). The Apostle Peter speaks of “a faithful Creator.” The Apostle Paul is emphatic: “One God and Father of all, Who is over all and through all and in all.” At the end of the Bible we find just the same thing: “I am A to Z, the beginning and the end, saith the Lord,” “He that is and that was and that is to come.”

We challenge anyone to find any teaching
about the being and nature of the Creator different from this from one end of the Bible to the other. If it be objected that other gods are mentioned, the answer is simple enough, The Bible always speaks the warmhearted language of everyday life, It speaks of other gods because the idols of the nations were commonly spoken of as such. The Old Testament writers who mention other gods no more believed in their objective existence, than does a teacher of Greek history and literature today believe in the existence of Zeus, Athene and the rest, though he may frequently speak of “the gods.” In Old Testament days the issue between faithfulness to the true God and going after other gods was a live issue. The heathen and the apostate Israelites believed in the reality of other gods. It may have been some who so believed whom David thinks of when he tells Saul that there were those attempting to drive him out to serve other gods (1 Sam. 26: 19), It is no safe conclusion from this remark of David's that he himself believed in the reality of other gods. Nor should any such conclusion be drawn from the ironical remark of Jephthah to the Ammonites, “Wilt not thou possess that which Chemosh thy god giveth thee to possess?” If the Bible mentions other gods, it says frequently that they “are but wood and stone.” The writers no more believed in them than the Apostle Paul when he says, “though there be that are called gods, whether in heaven or in earth (as there be gods many, and lords many)” (1 Cor. 8: 5). Again we may remind ourselves that there is a mystery of evil behind heathen idolatry. If the Lord's words to Moses, “Against all the gods of Egypt will I execute judgement,” seem to imply some objective existence in the objects of Egyptian worship, the words of the Apostle in 1 Cor. 10: 20 supply an explanation, “the things which the Gentiles sacrifice, they sacrifice to devils.”

We must pass hurriedly on to the next fundamental principle of Biblical revelation, which is that God is essentially a moral Being, concerned always with right and wrong of which He himself is the sole and perfect and personal arbiter, and that He has created human beings as moral beings and responsible as such. This principle is so firmly embedded in every chapter of the Bible, so patent to the eye, that it needs little illustration. In heathen religions and in degraded forms of Christianity we sometimes find religion divorced from morality. There is not so much as a hint that the two are not vitally interrelated in any page of the Scriptures. The God Whom we serve is a holy God. The first book of the Bible contains almost at its threshold the story of the fall of man, the second gives us the ten commandments of the moral law. The historical books are concerned all the time with burning moral issues which in every case affect the course of history. How familiar is the expression of the moral principle, “God will render to every man according to his works.” “The Lord is our judge,” says the prophet Isaiah. “God the judge of all,” exclaims the writer of the Epistle to the Hebrews. The prophets continually predicting a blessed future describe it as a time when God will write His law on men’s hearts. The Christian, though justified by faith (itself a fact implying God's judgement and His requirement of moral perfection) is not allowed, if he would be true to the Scriptures, to fall into antinomianism. And the Bible shows the conclusion of this world's history to be a day of judgement “when  “the dead were judged . . , according to their works.” If it be suggested that the ceremonial law, to which so much detailed attention is given in the book of Leviticus for example, is not concerned with moral issues, we deny the suggestion, and reply that its whole purpose is to illustrate the incompatibility between the holiness of God and sin.

The third great doctrine which appears consistently throughout the Bible is that of the fallen and corrupt nature of man. Certain clear declarations are made on this point. The book of Genesis asserts, “every imagination of the thoughts of his heart was only evil continually” (Gen, 6: 5), “the imagination of man’s heart is evil from his youth” (Gen. 8: 21). The prophet Jeremiah affirms, “The heart is deceitful above all things, and desperate-ly wicked,” and David in the fifty-first Psalm (verse 5), “Behold, I was shapen in iniquity; and in sin did my mother conceive me.” The Apostle Paul says plainly, “All have sinned, and come short of the glory of God” (Rom. 3: 23), “In Adam all die” (1 Cor. 15: 22).

Is this doctrine of the corruption of human nature taught consistently throughout the Bible? Let us look at Scriptural history and biography. From Exodus to Kings the Old Testament tells the story of the increasingly deep corruption of a nation that had had every spiritual privilege and the light of revelation continually burning in its midst. That fact has a significance greater perhaps than is ordinarily realised. Even more
significant are the facts revealed in the biographies not of wicked men, but of those who fall in the class that the Bible refers to as “the righteous,” or “saints.” There is not a man whose life story is given us, about whom some imperfection is not made apparent. The most upright Old Testament character is that of Joseph, but even he as a youth incurred his father's displeasure by a boastful attitude. Noah fell under the influence of drink, Abraham lied through cowardice, Isaac did the same, Jacob bargained with his brother and deceived his father, Judah, ancestor of our Lord, takes part in a sordid story of immorality, Moses loses his temper and disobeys an express command of God, Aaron (actually described as “the saint of the Lord”) makes an idol, Joshua gives way to despair, Samson fails all his life to restrain his passions, David commits adultery and murder, Solomon allows the practice of idolatry beneath his eyes, Elijah shows cowardice and weakness, Elisha hesitates to leave all for the Lord's service, Hezekiah gives way to pride and boasting, Josiah shorts his life by rashness, Jeremiah cries out, “Cursed be the day on which I was born,” and attempts to resign his ministry, Daniel is found confessing his sins. The New Testament tells the same story. Peter denies his Lord, all the disciples forsake Him and flee, Mary the mother of Jesus misunderstands his purpose and ministry, Paul quarrels with a fellow missionary. One character, one life alone stands out in Scripture in a blaze of sinless glory, in whose radiance the purity of Joseph or the devotion of Paul appear as stained and feeble. Now all these facts not only provide a consistent picture of the corruption of human nature, but constitute a proof of Divine inspiration, for the imperfections of the heroes of human composition are veiled in silence. Only the Holy Spirit provides true biography. 

We now turn briefly to the supreme theme of the Bible. There is a pervading unity in the fact of a single Person passing across its pages from beginning to end. There is the Figure Who walks in the garden with Adam, seen no longer after the fall. But immediately comes the first of Bible prophecies: “... It shall bruise thy head, and thou shalt bruise His heel.” Thus early this victorious scion of the human race steps upon the scene. If we were to stop to find Christ in all the Scriptures, this paper would, I think literally, never end, for I believe this may be one of our occupations for eternity. We must, however, follow Him through each book as He most prominently appears, We cannot at once leave Genesis. There is the Visitor Who with two angels sought the hospitality of Abraham, there is a ram caught in a thicket by his horns, there is one who was separate from his brethren. 

Exodus tell us of One Who spoke to Moses from the burning bush; also of a Passover lamb without blemish, of a throne One Who was seen by Moses and Aaron, Nadab and Abihu and seventy of the elders of Israel. In Leviticus we find animal after animal portraying the victim of sacrifice, Numbers shows us a serpent on a pole lifted up to heal the dying. In Deuteronomy the outline is clear. “The Lord your God will raise up unto you a Prophet like unto me.” Thus the Law tells us of a human being, a Prophet, yet of One throned in majesty, One Whom Abraham worshipped, a Lamb Whose blood is shed. 

We pass on to the books of the prophets. The conquest of Canaan is not carried out by the Israelites alone. There is a great Person Who leads them, before Whom Joshua falls in worship, the Captain of the Host of the Lord. In the book of Judges, where the critical or superficial mind might be least inclined to look for it, there is a blaze of glory from the rays of the Scriptures. Sun. Twice appears the Angel of the Lord, twice He demands sacrifice, and the second time – let us note this detailed, marvellous type – He Himself ascends up to heaven in the flame from the altar. Is this some vulgar piece of medieval wonder working, invented by an ingenious mind to make a sensational story? No, indeed. What a sacrifice! What a picture! What a way into heaven! “Who through the eternal Spirit” (here we have the 10 fire) “offered Himself without spot to God.” Just as in the book of Genesis Christ was seen mirrored through the life of Joseph, so now in the books of Samuel we see His form through the life and career of David, though the glass is more deeply stained here, making its beauty in part indistinct. But here is one who is the Lord's Anointed, a victorious one, highly favoured, full of grace and virtue, destined for a Kingdom in which at first another rules, rejected and driven to and fro, but in the end coming into his glory and subduing all things unto himself, The Song of Hannah at the opening of the book speaks of God's King and God's Anointed. If in the books of Kings we can detect no rift in the clouds through which the radiance from this supreme Person shines, we see a line of Kings preserved in a small Kingdom while dynasty after dynasty of Israel is swept away, and
our eyes are directed forward to the fulfilment of the promise made to David's house.

As we reach the great prophets, the sun begins to send forth a clear, brilliant light, brighter than any before. It has climbed higher in the heavens now. Isaiah gives us eight definite predictions of Christ, beginning with His miraculous birth, and covering His infancy, ministry, death and burial, and the continuation of His work by the preaching of the Gospel in the world. Jeremiah tells us of the Branch raised up unto David to execute judgement and justice in the earth. Whose very Name is to be the Lord our Righteousness. Ezekiel has much to say of the Prince Who will enter the House of God by the east gate and go out by the way by which He came. “One Shepherd,” he calls Him, “My servant David.” Micah tells us of One coming out of Bethlehem Whose goings forth have been from everlasting. Zechariah of the smitten Shepherd and of the meek King of Zion riding on an ass colt, Malachi says that the Lord Whom we seek shall suddenly come to His Temple. So the picture grows more definite. Our thoughts are turned to a coming One, everlasting, yet born at Bethlehem, a prophet performing works of mercy despised, suffering, rejected, dying for His people's sins, becoming His people's righteousness.

The Psalms fill in more detail for us. “Yet have I set My King,” Jehovah exclaims, “upon My holy hill of Zion.” “Kiss the Son, lest He be angry.” Then there is the crucified One of Psalm 22, the triumphant answer to the repeated question of Psalm 24, “Who is this King of Glory?” the Good Shepherd of Psalm 23, the King of Psalm 45, David's Lord, the eternal High Priest of Psalm 110, to say nothing of the One from Whose heart come the mysterious prayers of Psalms 38, 40. and 41, and many another. Can we find this great Person in the book of Proverbs, a collection of moral maxims, among which there might well be no room for Him? Who is it that we hear speaking under the name of Wisdom throughout the eighth chapter? What is the answer to the mysterious question of chap. 30, verse 4, “Who hath ascended up into heaven, or descended? Who hath gathered the wind in His fists? Who hath bound the waters in a garment? Who hath established all the ends of the earth? What is His name, and what is His Son's Name, if thou canst tell?” Job in his extremity cries, “I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth,” and speaks of a Daysman: between God and man. The Song of Solomon is the love song of a heavenly Lover. Has the Preacher anything to tell us of the Coming One? Is not his book an exception, breaking the unity in this matter? If it did we could hardly complain, or admit the defeat of our contention, The book is short, and the writer leads us among the thick clouds of the vanities of this world. But all at once and for a moment these clouds part. Here is a heartening ray from the Scripture's Sun, Whom we are beginning now to know so well. “One Man among a thousand have I found,” says the Voice of God through the Preacher, Our hearts joyfully echo the words, and later in the thunderous tones that same Voice cries openly from heaven, “This is My beloved Son, in Whom I am well pleased.” Even the little book of Esther, in which Jehovah's Name is not openly mentioned, speaks of one whom the King delighteth to honour, carrying on in this connection quite closely the thought of Ecclesiastes. The prophet Daniel knows of Messiah the Prince, Who was to be cut off and have nothing, knows the very epoch of His appearance on earth, and in his own experience knew of a Hand that touched him and set him upon his knees and the palms of his hands. In Ezra-Nehemiah we read of Zerubbabel and Jeshua, pictures of the Governor and High Priest to come, and as we open the last of Old Testament books we find a long genealogy, whose collateral lives are dealt with shortly and quickly, but which passes itself onward and onward through time to 11 a point in the future to be reached in the beginning verses of Matthew's Gospel.

At length we open our New Testaments, and all clouds disperse. We are in a blaze of noonday glory. Henceforward Jesus Christ, revealed, incarnate, holds the field. Prophecy is unsealed. “The book of generations of Jesus Christ.” How well the first evangelist in his opening verses lays the rock foundations of the Gospel. “Thou shalt call His Name Jesus, for He shall save His people from their sins.” “His name shall be called Emmanuel.” We pass four times through the life of Jesus Christ, three times along ways that lie parallel, the fourth by one where all the time we see the Divine Majesty flashing through His human life. Every section, every verse describes and is centred upon Jesus Christ, Emmanuel, the King, the Servant of God, the Son of man, the Everlasting Father, And the purpose of His coming into the world is as plain as may be. “The
Son of man is come to seek and to save that which is lost.” Thus the death of the One, so eagerly foreseen by the Old Testament prophets, the description of which occupies the central place in Scripture, is found to be the solution of the problem raised by the three great doctrines we considered in the second section of this paper, the holiness of God, the responsibility of man, and the sinfulness of man’s nature.

There is not a New Testament book among those left which does not centre round Christ. The Acts describes how the Apostles Peter and Paul went out to preach Him, a Prince and a Saviour, the one to the House of Israel, the other to the ends of the earth. “Who art Thou, Lord?” “I am Jesus.” That is the central scene and conversation of the book. “Be patient therefore, brethren,” says the Apostle James, “until the coming of the Lord.” Jesus Christ is to the Apostle Peter a Lamb without spot, Whose precious blood redeems where gold and silver are of no avail, “We beheld His power and coming,” he says, as he looks back to select the most striking of the sacred memories of his life. The Apostle John writes that those to whom he writes might join in a fellowship which is with God and with His Son Jesus Christ For him the supreme error is to deny that Jesus Christ has come in the flesh. Again his heart is warmed with tenderness towards those who went for His Name's sake, the beloved and glorious Name, which it is not even necessary for him as he speaks of it to mention. There are those against whom the Apostle Jude would warn his hearers. Who are they but those who by teaching and conduct deny our only Master and Lord Jesus Christ?

What shall we say of the writings of the Apostle of the Gentiles? His first great foundation epistle expounds the Gospel of God concerning His Son, and centres round the One Whom God set forth a propitiation through faith in His blood. He knows that as in Adam all die, so in Christ shall all be made alive. The love of Christ constrains him. The life that he lives in the flesh he lives by faith of the Son of God Who loved him and gave Himself for him. In Him, he tells us, we have the redemption, the forgiveness of sins. To the Apostle to live is Christ. God has highly exalted Him and given Him a Name that is above every name, that in the Name of Jesus every knee should bow. Let this mind be in you,” he says, “which was also in Christ Jesus.” Again Christ is the First Cause, the First born of every creature (that is to say begotten of His Father before all worlds”) The Lord Himself the Apostle tells us in radiant expectation, shall descend from heaven with a shout. The Lord Jesus shall be revealed from heaven in flames of fire.” Then the Apostle, or one well taught by him, shows us how God has spoken His last word having in these last days spoken unto us by His Son, Who being the brightness of His glory and the express image of His Person, by Whom also He made the worlds, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high There is one Mediator, says the Apostle, between God and men, the Man Christ Jesus Remember,” he says, “Jesus Christ raised from the dead of the seed of David, according to my gospel He tells us to wait for the blessed hope and appearance of the glory of our great God and Saviour Christ Jesus He rejoices in being the prisoner of Christ Jesus.

Finally, once more we reach the great epilogue. What do we find? The great High Priest in His glorious majesty going about trimming His lamps, His face as when the sun shines in its strength. I am He that liveth and was dead, and behold I am alive for evermore, and have the keys of death and of the grave.” We see also the Lamb in the midst of the throne, and One riding to victory upon a white horse. Here after all in the Christ of God lies the miracle of the unity of the Bible, which is not a literary miracle only, great 12 as that aspect of it may be, but a miracle of the grace and love shown by the Supreme Holiness to a fallen, needy and miserable world.

OBITUARY

Mrs. EUPHEMIA PARKER, of Casino, N.S.W.
In the former part of the year this aged servant of the Lord passed from the cares and trials of this present world. Her maiden name was McKinnon, and she was born on the Manning River. Here, in early life, she was married to the late Mr. George Parker, and, permitted in God’s providence, to spend a long and happy life together, they reared a large family of sons and daughters in the nurture and admonition of the Lord. Mr. Parker died several years ago. Mrs. Parker was one whose mind was well stored with Bible truth and, even in the last years of a long and useful life, when she could no longer read the Word in which she and her husband had greatly delighted, she was given to ponder on its precious truths. The Shorter Catechism also afforded her much food for meditation. Hers was one of those cases which show how very wise it is to store up the Word in one’s mind in early years, and also manifested the benefit and blessing of being trained up in the fear of the Lord.
Their home often sheltered the ministers of our church and, especially when they lived at Buckendoon, the writer spent many a happy night under their hospitable roof. This hospitality he also enjoyed many times in the home of Mr. and Mrs. A. G. McInnes, when they lived at McLean's Ridges, the kindness of these friends being very great indeed (Mrs. McInnes being a daughter Mr. and Mrs. Parker).

We have great reason to believe that Mrs. Parker was of the excellent of the earth, and that she has now passed to be for ever with that Saviour she loved, and in whose atoning work she trusted for the salvation of her soul. “The memory of the just is blessed.” – H. W. R.

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THE CHILDREN'S PORTION

BESIDE STILL WATER

THE CHILDREN'S SERMON

What a distinction to be so described as one “Whom Jesus loved.” There can be no greater honour than this. It was the privilege of John, the beloved disciple, to be so designated. However, he was not alone in this honour. Of Solomon, it is said, “the Lord loved him.” The family at Bethany are similarly described. “Now Jesus loved Martha and
her sister and Lazarus.” Of all the nice and kind words uttered of the Lord's to the people, none seem to me to be so beautiful and pleasant as this one, “whom Jesus loved.” David was called “the man after God's own heart”; Moses was known as “the man of God,” and the prophet in Israel “whom the Lord knew face to face.” Jesus said of John the Baptist, “among them that are born of women there hath not risen a greater than John the Baptist”; Abraham was termed “the friend of God”; Nathaniel “an Israelite in whom is no guile”; but of John the Apostle it is said, “Whom Jesus loved.” There are five occasions on which the term has been applied to John.

(i) At the institution of the Lord's Supper when he was leaning upon the Saviour's bosom. John 13: 23.
(ii) When Jesus was hanging on the cross, a sacrifice for our sins. John 19: 26.
(iii) When Mary Magdalene ran to tell Peter about the resurrection. John 20: 2.
(iv) When Jesus came to His disciples as they were fishing. John 21: 7.
(v) And when Jesus was telling Peter about the nature of His end.

We should all strive to covet to obtain this honour of being loved by Jesus. It is the greatest favour that we possess, and to enjoy it is surely our most precious experience. David says “in God's favour is life.” In another place, “His love is better than life” (Ps. 63). – J. C. R.

HOW AN ARMY COLONEL WAS SAVED

The Testimony of Lieut-Colonel D. C. D. Munro, D.S.O., M.C. (of the Gordon Highlanders)

When asked if I would say a word this evening, I readily agreed, because I feel that it is an honour and a privilege at any time to testify of what God can do for a man. I will by God's grace try to tell you what the Lord did with me, before I could with honesty stand where I am tonight and tell you that God has saved me for time and eternity.

I was born in Aberdeenshire, Scotland, in a Christian home; and went to Sunday School, Bible Class, and the service of the Church.

In those days, almost everyone went to church. The mere going to church on the Lord's Day, or being a member of the Church, is not sufficient in itself to keep men from drifting into sin. In due time I became a member of the Church of Scotland, and soon after I entered the Army. It was then I found that my church membership was not sufficient to keep me from drifting. Slowly and gradually I drifted into sin.

I never lost my liking for the church.
In time I left the service.
I retired after the last war, and went to Africa, where the pace of drifting was accelerated. I came home from Africa in 1929, and went to live at a Missionary Headquarters. I used to think missionaries were rather an odd sort of people. In fact, I had little time for them, and they had little for me, except they prayed for me. And I am convinced that it was their prayers, and the prayers of others, that brought me at last to the Lord Jesus Christ.

There (at the Missionary Headquarters) I found myself rubbing against people who spoke of God and of the Lord Jesus Christ in such a way that I could not understand. Finally, I began to long that I, too, should know the Lord, as those people said they knew Him. My longing for salvation grew, and I began to pray that God would make me a better man, and forgive my misdeeds – and I assure you they were many. I wanted God to work at me from the outside, to make a new David Munro. To you people, who think because you come to church, join in the singing, enjoy the service, that you are on your way to Heaven, let me tell you that you are greatly mistaken. Salvation is a personal matter, between the individual soul and God. You yourself must fight that matter, and come to the place where you want God, desire His salvation, desire a Saviour about Whom, in your heart of hearts, there is no doubt. This condition (of heart searching) went on with me for some months, and I was beginning to despair. One evening as I was walking along a street in London about 8.30 – I

(Continued on Page 16)

14

SABBATH SCHOOL WORK

Tiny Tots Text – Ephesians 6: 1

“Children, obey your parents in the Lord for this is right.”

PRAYERS FOR THE OPENING OF EACH CLASS 1943

Jan. 3 – Create in me a clean heart, O God; and renew a right spirit within me. (Psalm 51: 10.)
10 – Draw nigh unto my soul and redeem it. (Psalm 69: 18.)
17 – Preserve me, O God; for in Thee do I put my trust.
24 – Save, Lord: let the King hear us when we call.
31 – Examine me, O Lord, and prove me; try my reins and my heart.

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3rd January

The Pre-eminence of Christ

The excellency of Christ was proved in our last lesson. We read of many excellent men in the Scriptures – patriarchs, prophets, etc. – but Jesus transcends by far the most excellent of men. Being made so much better than the angels, as He
hath (by inheritance) obtained, etc. (v. 4). In glory angels surpass the brightness of the sun. Angels are spirits, and as such are nearest the divine nature, for God is a Spirit. Angels have a most honourable office, for they always behold the face of God in heaven (Matt. 18: 10). Angels were created by God for His glory, but Christ is the express image of the person of His Father, hence Christ, being the brightness of God's glory, is more glorious than the most glorious angels.

Jesus. hath by inheritance obtained a more wonderful name than they, not by created right but by inherent right. His name, “a name that is above every name” (Phil. 2: 9-10) is called “wonderful” (Isa. 9: 6). The angel in announcing the birth of Jesus said, “That holy thing which shall be born of thee shall be called the Son of God” (Luke 1: 35), and, boys and girls, “Neither is there salvation in any other, for there is none other name given under heaven among men whereby we must be saved” (Acts 4:12). The name Jesus means Saviour.

10th January

Christ Our Redeemer

“For unto which of the angels said He at any time, Thou art my Son, this day have I begotten thee? And again, I will be to Him the most excellent for a Son?” (V. 1)

The angels are created beings; Christ is the Son of God. There are many texts in the Old and New Testaments which reveal this precious truth, Christ is not only the begotten Son of God, but He is God (John 1: 1). “Great is the mystery of Godliness.”

From eternity God foresaw the wickedness into which man would fall by sin, and yearned for the recovery of fallen man. It was impossible for an angel, no matter how holy, to provide a remedy, no less than God in the person of Christ could meet man’s need. “In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the Book it is written of me) to do Thy will, O God” (Heb. 10: 6,7). Christ came to be our Redeemer in order that He might, work the work of our redemption. (Gal. 4: 4,5.)

Bishop Pearson aptly sums up Christ's fourfold title to Sonship:–
1. By generation as begotten of God.
2. By commission as sent by God.
3. By resurrection as the first begotten from the dead. (Compare Luke 20: 36, Rom. 1: 4, Rev. 1: 5.)
4. By actual possession as heir of all. (Heb. 1: 2.)

May it be the sweet experience of each heart to say, “Thou art the Christ, the Son of the living God.” (Matt. 16: 16.)

17th January

The Exaltation of Christ

In our last two lessons we viewed Christ in the light of His pre-eminence. This week we shall view our Lord in the light of His exaltation.

“And again, when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship Him.” (V. 6.) Psalm 97: 9 depicts Christ's exaltation in the fullest sense, “For Thou, Lord, art high above all the earth, Thou art exalted far above all gods.” These words set forth Christ's royalty and magnificence. The excellency of the person of Christ as God man is set forth – 1. In His priority, which is eternal, as He is God. (Prov. 8: 24,25.) 2. In His dignity being the most excellent of all (Ps. 49: 3.) 3. In regard to His dominion over all. (Ps. 2: 6,7.) 4. In regard to the largeness of His inheritance. (Psalm 2: 8.) “And let all the angels of God worship Him.” If angels are commanded to worship Him how much more should men worship Him Who is King of kings and Lord of lords? (Rev. 19: 16.)

Peter standing in the Temple said, “The God of our fathers raised up Jesus, Whom ye slew and hanged on a tree. Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.” (Acts 7: 30,31.)

24th January

The Ministration of Angels

“And of the angels” (v. 7), etc. Angels are the messengers of God; they are used by God to minister to, teach, reprove, comfort, direct, and protect His saints. How often in the course of a day do we encounter dangers and temptations? And were it not for the ministrations of these messengers. of God who fulfil their unseen mission in upholding the children of God, life would be filled with much unhappiness. Elijah was supplied with food by an angel. Legions of them protected Elisha at Doatham, and many other instances could be cited of their great work as the ministers of God. Much profit will be found in reading about the particular functions set forth in the New Testament respecting the ministration of angels to our Lord. Luke 1: 30, 31, 2: 9,11; Matt. 2: 13,14; Mark 1: 13; Matt. 26: 23; Luke 22: 43; Matt. 28: 2; Luke 24: 36; Acts 1: 10-16; Ps. 48: 17,18; Eph. 4: 8; Rev. 5: 11,12, 1: 22, 16: 12; 7: Matt. 13: 49, 50; Mark 8: 38; Matt. 25: 31; Matt. 13: 49,50. “And let all the angels of God worship Him.”

May we too worship Him that the inmost desire of our hearts may be to see the King in all His beauty.

15th January

The Sceptre of Christ

But unto the Son He saith, Thy throne, O God, is forever and ever: a sceptre of righteousness is the sceptre of Thy Kingdom. (V. 8.) Christ's dignity and superiority is here stated, and the words set forth the fact that the victory foreshadowed in Psalm 45: 6 has been achieved and the battle won. The Son here is meant, the very Son of God. The same spirit which prompted the Psalmist to write the words of Psalm 45: 6 also inspired the Apostle to write them. Thy throne, O God. A throne is a royal seat, a seat proper to a king. The throne on which Jesus sits is a throne of majesty (Heb. 8: 1). The throne of Christ is of everlasting duration (Ps. 90: 2). Christ is truly and properly a King, the most high, supreme sovereign over all. (Ps. 10: 16.) (Ps. 48: 78.)

The title God sets out the divine nature of Christ. It is a title often attributed to Christ in the New Testament as in John 1: 1, Rom. 9: 5, 1 Tim. 3: 16, Heb. 3: 4.

The sceptre is another sign to set forth Christ's Kingdom. A sceptre of a kingdom is a royal sceptre. This Kingdom of Christ was prophesied of before His incarnation (Gen. 49: 11-13, Num. 24: 17; Dan. 2: 44, Micah 4: 8). After His manifestation in the flesh it was published by His forerunner (Matt. 3: 2), by our Lord Himself (Luke 4: 43 and 8: 1), by His apostles (9: 2), also after His ascension (Acts, 8: 12, 20: 23, 28: 31). The sceptre which our Lord wields is a sceptre of righteousness, A sceptre of righteousness is the sceptre of Thy Kingdom.

The teachings, the example, above all the death of Christ for the expiation of sin, set forth clearly His love of righteousness and hatred of sin. “Mercy and truth are met together (in Him), righteousness and peace have kissed one another. Happiness. Elijah was supplied with food by an angel. Legions of them protected Elisha at Doatham, and many other instances could be cited of their great work as the ministers of God. Much profit will be found in reading about the particular functions set forth in the New Testament respecting the ministration of angels to our Lord. Luke 1: 30, 31, 2: 9,11; Matt. 2: 13,14; Mark 1: 13; Matt. 26: 23; Luke 22: 43; Matt. 28: 2; Luke 24: 36; Acts 1: 10-16; Ps. 48: 17,18; Eph. 4: 8; Rev. 5: 11,12, 1: 22, 16: 12; 7: Matt. 13: 49, 50; Mark 8: 38; Matt. 25: 31; Matt. 13: 49,50. “And let all the angels of God worship Him.”

May we too worship Him that the inmost desire of our hearts may be to see the King in all His beauty.
be ours to cry with gladness of heart and out of a deep realisation of what He has done for us, “Blessing, and honour, and glory, and power be unto Him that sitteth upon the throne and unto the Lamb for ever and ever.” (Rev. 5: 13.)

PHILIP DODDRIDGE’S DREAM

Dr. Doddridge was on terms of intimate friendship with Dr. Samuel Clarke, and the two men often spent a happy hour together. One evening they conversed on the subject of death, and the departure of the soul from the body. Dr. Doddridge retired to rest with his mind full of the subject, and in his visions of the night his ideas were shaped into the following beautiful form:

He dreamed that he was at the house of a friend, when he was suddenly taken dangerously ill. By degrees he seemed to grow worse and at last to expire. In an instant he was sensible that he exchanged the prison house and sufferings of mortality for a state of liberty and happiness.

He found himself swiftly mounting the skies, with a venerable figure at his side guiding his mysterious movement, and in whose countenance he remarked youth and age “blended together with an intimate harmony and majestic sweetness. They travelled through a vast region of space, until at length a glorious edifice shone in the distance, and as its form rose brilliant and distinct among the shadows that flitted across their path, the guide informed him that the palace he beheld was for the present to be his mansion of rest. Gazing upon its splendour, he replied that while on earth he had heard that eye had not seen, nor had the ear heard, nor could it enter into the heart of man to conceive the things which God had prepared for those who love Him, and that although the building to which they were then rapidly approaching was superior to anything he had ever before seen, yet its grandeur had not exceeded the conceptions he had formed. The guide made no reply. They were already at the door, and entered.

The guide introduced him into a spacious apartment, at the extremity of which stood a table covered with a snow white cloth, a golden cup, and a cluster of grapes, and there he said he must remain, for he would receive in a short time a visit from the Lord of the mansion; meanwhile the apartment would furnish him with sufficient entertainment and instruction. The guide vanished, and he was left alone.

He began to examine the decorations, and observed that the walls were adorned with a number of pictures. Upon nearer inspection he found, to his astonishment, that they formed a complete biography of his own life.

Here he saw upon the canvas angels, who, unseen, had ever been his familiar attendants, and, sent by God, had sometimes preserved him from immediate peril. He beheld himself first as an infant just expiring, when his life was prolonged by an angel gently breathing into his nostrils.

Most of the occurrences here delineated were perfectly familiar to his recollection, and unfolded many things which he had never before understood, and which had perplexed him with many doubts and much uneasiness. Among others he was particularly struck with a picture in which he was represented as falling from his horse, when death would have been inevitable had not an angel received him in his arms, and broken the force of his descent. These merciful interpositions of God filled him with joy and gratitude, and his heart overflowed with love as he surveyed in them all an exhibition of goodness and mercy far beyond all that he had imagined.

Suddenly his attention was arrested. The Lord of the mansion had arrived, the door opened, and He entered. So powerful and so overwhelming, and, withal, of such singular beauty was His appearance, that he sat down at His feet, completely overcome by His Majestic Presence. His Lord gently raised him from the ground, and, taking his hand, led him forward to the table. He pressed with His fingers the juice of the grapes into the cup, and after having drunk Himself, presented it to him, saying, “This is the new wine in My Father’s Kingdom.” No sooner had he partaken than all uneasy sensations vanished. Perfect love had cast out fear, and he conversed with His Saviour as an intimate friend. Like the silver rippling of the summer sea, he heard fall from His lips the grateful approbation, “Thy labours are over, thy work is approved, rich and glorious is thy reward.” Thrilled with unspeakable bliss that glistened into the very depths of his soul, he suddenly saw glories upon glories bursting upon his view.

The doctor awoke. Tears of rapture from his joyful interview were rolling down his cheeks. Long did the lively impressions of this dream remain upon his mind, and never could he speak of it without emotions of joy and tenderness.

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(Continued from Page 13)

can see the spot now in my mind’s eye where God met me – I was getting much discouraged, and I prayed this prayer, “Lord Jesus, come into my heart, and keep me from sin.”

And God met me there, and answered my prayer. You see the difference between that prayer and my previous petition? This time I asked Him to come into my heart and work from the inside instead of working from the outside. I can never tell you what a joy it is to me to know that God has forgiven all my sins. There may be scars, which may remain on my memory, but God has said, “I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins: return unto Me, for I have redeemed thee” (Isaiah 44: 22). “I will forgive their iniquity, and I will remember their sin no more” (Jeremiah 31: 34). “Thou hast in love to my soul delivered it from the pit of corruption; for Thou hast cast all my sins behind Thy back (Isa. 38: 17).

It is grand to know that everything you have done wrong God has blotted out. I can honestly say that God can keep. God has not told us we shall be exempt from temptations. Why should the devil trouble to tempt the unsaved – he has them anyway? The people he tempts are those who are walking with God. This is what I do: I remind the Lord Jesus Christ of what He did for Me, and then say, “Lord Jesus, come and help me.” And He works. He does come and help if we cry to Him. As we keep our eyes firmly fixed on Him (Heb. 12: 1, 2) we can walk with safety till travelling days are done, until that day when we shall stand before the Lord Jesus Christ, saved forever.

BIRTHDAYS

Many Happy Returns

“Since better is Thy love than life
My lips Thee praise shall give.”
I in Thy name will lift my hands,  
And bless Thee while I live.” Psalm 63: 3.

Dec. 1 – Vani Robinson, Anna Bay.  
1 – Athol McKinnon, Kindee.  
1 – Elsie Corcoran, St. Kilda.  
1 – Elizabeth Anderson, Harwood Island.  
1 – Brian J. Gordon, Barrington.  
1 – Rona Eagleton, Maclean.  
2 – Wallace Lamborn, Willena.  
3 – George Gollanfi Tinonee.  
3 – Reginald McKinnon, Kindee.  
4 – Alfred Brent, Taree.  
4 – Joy Kidd, Nabiac.  
5 – Elizabeth Anderson, Harwood Island.  
5 – Brian J. Gordon, Barrington.  
5 – Rona Eagleton, Maclean.  
6 – Hazel Jean Chandler, Brunswick Heads  
6 – Marjorie Drew, St. Kilda.  
7 – Ernest D. Munro, Maclean.  
7 – Ralph Morton, Tinonee.  
7 – Ivan Holden, Taree.  
8 – Margaret Hart, Taree.  
8 – Coral Rokalu, St. Kilda.  
8 – Kenneth Murray, Bunyah.  
8 – Alan McPherson, Maclean.  
9 – Noreen Lyons, Forster.  
9 – Errol J. Watters, Rushforth.  
12 – Beth Taylor, Barrington.  
12 – Robert A. Robinson, Huonbrook.  
12 – Graham Len, Maitland.  
13 – Norman Russell, Taree.  
13 – Marion Brodgen, Armidale.  
14 – Trevor Murray, Brown's Creek.  
14 – Christina Marchment, Wauchope.  
15 – Heath Long, Grafton.  
16 – John MacCarthy, Barrington.  
17 – Rosemary Turner, Bunyah.  
17 – Joan Smith, St. Kilda.  
18 – Elsie Rees, Hamilton.  
18 – Gwen Stevens, St. Kilda.  
19 – Pearl Mullard, Comboyne.  
19 – Roy Warrall, Comboyne.  
19 – Betty Warrall, Comboyne.  
19 – Keith M. Upton, Anna Bay.  
19 – Willie Plunkett, Hamilton.  
19 – Margaret Wilkinson, Nabiac.  
21 – Colin Alberts, Ashbury.  
22 – Eric Butler, Taree.  
23 – Patty Billington, Maitland.  
23 – Hugh Turner, Bunyah.  
24 – Eunice Kennedy, Comboyne.  
24 – Keith Plunkett, Hamilton.  
25 – Hedley G. Darcy, Ruthven.  
26 – Peter Child, Maclean.  
26 – Edna Stevens, St. Kilda.  
27 – Gill Stewart, Taree.  
27 – Margaret Stewart, Taree.  
27 – Kathleen Mair, Avoca.  
27 – Helen McPherson, Maclean.  
27 – Nola Jean Sykes, Sydney.  
28 – Mavis Robinson, Anna Bay.  
28 – John Kerr, St. Kilda.  
29 – Jean Morton, Tinonee.  
29 – Bruce Porter, Forbes River.

Search Work in 2 Peter and 1 John
1. Why does Peter say great and precious promises are given to us?  
2. What is said to come as a thief in the night?  
3. How do we know that we know God?  
4. How do we know that we have passed from death unto life?  
5. How do we know Christ abideth in us?  
6. How do we know the Spirit of God?  
7. How do we know that we love the children of God.  

All answers to be sent to Miss C. McLean, 92 Alma Road, St. Kilda, S.2.